EMPOWERED BELONGING THROUGH IDENTITY TRANSFORMATION: ASSEMBLIES OF GOD CHURCH PLANTING NARRATIVES FROM WEST AFRICA SINCE 1990

By

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ABSTRACT

From 1914 to 1990, Assemblies of God (AG) church planting efforts in Africa produced approximately ten thousand local churches and two million adherents. Since 1990, African Assemblies of God (AAG) churches emphasized ambitious church planting initiatives resulting in the addition of approximately fifty-four thousand local churches and fourteen million believers. This study examines the narratives of AAG church planters in West Africa to ascertain those factors influencing their church planting perceptions and activities in relation to Pentecostal missiology, the sociocultural context, leadership, and organizational development.

In order to discover those factors influencing church multiplication and growth, interview narratives of twelve leaders and fifty-one AAG church planters in West Africa were examined, delimited to the Anglophone context of Nigeria and the Francophone context of Togo. Using a qualitative data collection and analysis process known as grounded theory methodology, I discovered those factors that influence the perceptions and activities of church planters in the contexts of the study.

The findings show that church planters experience transformation in Christ and seek the transformation of their past, represented in the village, by planting new churches of transformed converts. This is a process of “backwarding” the Gospel to the village. These efforts lead to a renewal of the African self in a search for true belonging, enabling redemption of the African past and reclamation of the African future through Christ in

Spirit empowerment. Church planting results in the local AAG church being a place of belonging and belonging to a place. This is described as ecclesiastical belonging, dimensionalized accordingly as proximal church planting, accessible church planting, and assimilation church planting. Belonging in these contexts is experiential through Gospel proclamation in Spirit empowerment to meet African aspirations to experience the divine. Additionally, belonging is relational, for the local AAG belongs to a global Pentecostal faith community.

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I am also deeply indebted to those individuals along the journey who directed my research steps and helped me navigate the way. My supervisor, DeLonn Rance, continually served as an advocate for apostolic empowerment in church planting as central to the mission of the church. Alan Johnson awakened my research sensibilities, introduced some great methodological literature, and sharpened my thinking in numerous areas. Warren Newberry's expertise on Africa and anthropology were especially helpful. All three helped this novice researcher discover more of God's truth along the journey, and made sure I got it right. Marvin Gilbert continually offered encouragement and editorial advice. His timely support always arrived at the right moment with the right words as an impetus to continue.

The six-month field research phase in Togo succeeded through the generous financial assistance of interested organizations. Assemblies of God World Missions

(AGWM) provided encouragement, approvals, time, and financial assistance to make the research happen. AGWM-Africa regional director, Mike McClaflin, gave continued encouragement to finish the race. Africa's Hope and the Assemblies of God Theological Seminary, in Springfield, Missouri, USA, provided liberal grants to conduct the research. I appreciate as well the generosity of Harvest Church in Peoria, Arizona, USA and First Assembly of God in Springdale, Arkansas, USA for their helpful funding for travel to and from Africa.

In Togo, I extend many thanks to President Mary Ballenger and the West Africa Advance School of Theology (WAAST) faculty and staff for accommodating my wife and me for six months and allowing church planters to invade their campus for a church planting conference. Chistophe Dali served as a personal field research assistant, securing church planter interviews, arranging logistical details, contacting leaders, and following leads. His expertise in local Togolese culture and the growth of the Assemblies of God in Lomé proved invaluable. I appreciate the assistance of Bill Kirsch and Carl Gibbs for their help in conducting pilot interviews in Togo. Research assistants Womade Mawuli, Joachim Agbet, Gédéon Yovo, and Sylvia Akoegnon helped with interviews during the church planting conference. Mark and Vickie Alexander of the Africa Oasis Project provided incredible support during my stay in Togo, offering fellowship, food and friendship at the right times. The success of the church planting conference owes a lot to their logistical, spiritual, and moral support. Edwige Anade served as my French transcriptionist. Her professionalism and attention to detail accelerated the process of data analysis in the early stages of field research. Scott Ennis, serving in Nigeria, was equally

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Finally, the most important people I would acknowledge are those true heroes of the faith, the church planters in Nigeria and Togo, whose lives exemplify New Testament principles. Their narratives overflow with confidence in a God who is near and accessible through the Holy Spirit. They are inspirational men and women whose stories need telling for a new generation of Pentecostal believers.

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LIST OF ABBREVIATIONS

AAG - African Assemblies of God

AAGA - Africa Assemblies of God Alliance

AG - Assemblies of God

AGWM - Assemblies of God World Mission

CAQDAS - Computer Assisted Qualitative Data Analysis Software Programs

CP - Church Plant

CPer - Church Planter

CPA - Nigerian Church Planter

CPF - Togolese Church Planter

DOH - Decade of Harvest

GTM - Grounded Theory Methodology

LD - Leaders

QDA - Qualitative Data Analysis

USAG - United States Assemblies of God

WAAST - West Africa Advanced School of Theology

CHAPTER ONE

INTRODUCTION

A characteristic of the Pentecostal movement in the early 1900s was the conviction that Christ could return at any moment; therefore, unreached people must hear the gospel as quickly as possible. This eschatological conviction motivated the birth of Pentecostal missions in all parts of the world. Some missionaries, already stationed in Africa, joined the United States Assemblies of God (USAG) at its inception in 1914. Many more responded to God's call to the continent in the decades that followed.

From 1914 to 1990, church planting efforts in Africa produced approximately ten thousand local churches and two million adherents. Since 1990, national churches have renewed a focus on highly energized and ambitious church planting initiatives throughout sub-Saharan Africa. This church planting emphasis resulted in unprecedented growth, evidenced by the addition of approximately fifty-four thousand local churches, fourteen million believers, ten new-entry fields for missionary labor, and an exponential increase in the number of Bible schools and students. However, there is much to discover about the factors contributing to the rapid growth in new church plants during this time.

Personal Background

I grew up in a pastor's home where I was frequently involved in Christian activities. Missionaries visited our church often; their stories of God's work in distant lands created a desire to follow God's call to reach those who have the least access to the

gospel. After investing several years in pastoral ministry, I responded to the Spirit's calling to become a missionary to Africa.

Missions-board approval led to eighteen months of raising support. Finally, my wife and I arrived in Sierra Leone, West Africa, in 1990 as new missionaries. There I worked in church planting, taught at Evangel Bible College, and directed the local ICI office (now Global University).

My vocation as a senior pastor helped me understand some of the issues I faced in training pastors and church-planters in Africa. My formal training in pastoral ministry and missiology, earning the degrees of Bachelor of Arts and Masters of Divinity, helped strengthen my resolve and calling to see the Church established in Africa. Subsequent ministry throughout twenty-three African nations enabled me to observe a decade of specific evangelistic and church planting emphasis termed the "Decade of Harvest" (DOH).

At the conclusion of the DOH, representatives of the African Assemblies of God (AAG) met in conjunction with a worldwide Assemblies of God event held in Indianapolis in 2000 to celebrate the DOH. A report to the delegates at this meeting highlighted the statistics reported by national churches throughout the continent. I had the privilege of editing and compiling the data (AGWM-Africa 2000). The information contained in that document suggests a great move of the Spirit transpired in multiple countries. The impact of the DOH crossed national and religious boundaries in a continent noted for profound human suffering, inept social structures, and unrelenting poverty. The growth, while not uniform, continues in many countries according to the most recent reports (AGWM-Africa 2000). There is a need to discover the factors

influencing this growth and the key participants whose activity of church planting and evangelism resulted in rapid increase in many contexts during the DOH and to the present day. Examining the narratives of church planters from 1990 provides data for understanding these factors leading to new churches.

Purpose

The purpose of this study is to develop components of a theory for Pentecostal church planting by investigating the narratives of church planters in an Anglophone and Francophone context in West Africa since 1990.

Problem

The problem addressed in this study is the identification and description of the key factors emerging from church planter narratives that most emphatically influenced the activity of church planters who contributed to the rapid multiplication of AAG churches in an Anglophone and Francophone context of West Africa since 1990.

Research Questions

The problem statement can be resolved by addressing the following questions:

1. What are the historic Pentecostal missiology factors that influenced the perceptions and activities of African Assemblies of God church planters in an Anglophone and Francophone context of West Africa since 1990?
2. What are the missional and ecclesiastical organizational factors that influenced the perceptions and activities of African Assemblies of God church planters in an Anglophone and Francophone context of West Africa since 1990?

3. What are the leadership development practices that influenced the perceptions and activities of African Assemblies of God church planters in an Anglophone and Francophone context of West Africa since 1990?
4. What are the sociocultural factors that influenced the perceptions and activities of African Assemblies of God church planters in an Anglophone and Francophone context of West Africa since 1990?

Significance

This study is significant in the following ways:

1. The study enhances my own mission endeavors by enabling me to grasp the missiological and ecclesiastical praxes that lead to rapid Christian conversion and local-church development. As a result, my own calling and commitment is strengthened to train leaders who are focused on church planting in both frontier and Christian contexts.
2. The study identifies those perceptions of church planting practitioners concerning the organizational structures and leadership practices that influence rapid church planting.
3. The results of this study encourage Assemblies of God church planters and strategists to utilize the best practices of Pentecostal church planting and church growth.
4. The principles derived from the study contribute to the missional potential of a more closely aligned missions movement as African and Western agencies partner to reach those having the least access to Christ's message of redemption.

Limitations and Delimitations

Numerous denominations, affiliated and non-affiliated congregations, and other loosely associated fellowships and fraternities drive African church growth. While all these groups are worthy of research in their own right, this study focuses only on AGWM and the AAG from 1990 to the present. Specifically, it focuses only on the perspectives of an identified cohort of AAG church planters in West Africa. They were identified by means of an interview sampling of AGWM and AAGA executive leaders in West Africa and snowball sampling of church planters. These church planters were limited to individuals representing an Anglophone context (Nigeria) and a Francophone context (Togo) in West Africa. A cohort of fifty-one individuals participated in semi-structured interviews to provide a description and explanation of church planting activities that formulated the basic components of a Pentecostal church planting theory.

Definition of Terms

The following terms and definitions are used in this study:

Africa Assemblies of God (AAG): Those African national churches who are in a fraternal relationship with the U.S. Assemblies of God (USAG) and who work with Assemblies of God World Missions personnel in their respective countries.

Africa Assemblies of God Alliance (AAGA): The official organization of the AAG designed to promote fellowship, unity, doctrinal continuity, and vision among affiliated churches.

Assemblies of God (AG): A worldwide Pentecostal denomination of affiliated churches, formed in the United States in 1914 as a cooperative fellowship of ministers

and congregations with a focus on world evangelization. Each national fellowship of the Assemblies of God is autonomous.

Assemblies of God World Missions (AGWM): The division within the USAG that facilitates the sending of missionaries to various countries and contexts around the world. AGWM is responsible for approving qualified missionary candidates, developing and budgeting for the financial requirements of the specific work assignment, and providing guidance and direction in that assignment. Each region of the world has a regional office that works with the national churches and AGWM missionaries in that region. The Africa regional office designation is AGWM-Africa.

Church: A gathering of those individuals who have come to faith in Christ and have begun to meet together for edification, fellowship, worship, and mission. A church is a community irrespective of space and location.

Church Planter: A person who feels called of God and empowered by the Spirit to establish churches through the conversion of non-believers as the primary activity or influential aspect of their ministry calling.

Decade of Harvest (DOH): A specific time (1990-1999) in which the AAG, in cooperation with AGWM-Africa, promoted church planting and growth in both established ecclesiastical settings and new-entry contexts.

Frontier: The religious context of a country or ethno-cultural group in which the presence of Christians and churches is either minimal or non-existent.

Missionary: A person who has been called by God to a vocational or "tent-making" ministry focusing on prayer and evangelization, and often crossing geographical and/or cultural boundaries to communicate the gospel of Jesus Christ.

New-entry context: A specific geographic or ethno-cultural locations where AGWM-Africa and AAG initiated a new missionary and church-planting activity after 1990.

National church: The national church organizations considered autonomous Assemblies of God ecclesiastical structures within a specific location.

Assumptions

The researcher assumes that the church planters interviewed in this study were in fact representative of their respective AAG contexts. The researcher also assumes that AAG national church executive leaders interviewed in this study recalled accurately the events and personnel that made church planting possible from 1990 to the present, and that existing national church records were accurate. Additionally, the national churches identified in this study represent comparative examples of AAG churches in their contexts.

Foundational to considering the perspective of church-planters are three assumptions. First, the Holy Spirit influences church planting by working through the lives of dedicated individuals whose sole purpose in life is to follow the leading of their Lord. Second, the activity of church planting involves human agents and is a mysterious and divine initiative of God as He builds a community of people into a church. Finally, the overriding assumption guiding the research is that God uses environmental situations to further His purposes.

Conclusion

This study illuminates important factors that empowered church planters to facilitate the rapid growth of AAG churches from 1990 to the present in the contexts of

Togo and Nigeria. The findings contribute to the development of a Pentecostal church planting theory. The results of the study will encourage Assemblies of God church planters and strategists to utilize the best practices of Pentecostal church planting and church growth. The principles derived contribute to the development of a more closely aligned missions movement as African and Western agencies partner to reach those having the least access to Christ's message of redemption.

CHAPTER TWO

THE SOCIOCULTURAL WORLD OF WEST AFRICA

This chapter analyzes the sociocultural context of West Africa by investigating the cultural, social, and political environment in which church planting activities occurred. The study seeks to determine the basic shape of an African worldview through its sociological and political history. The research focuses on the historical context in which church planters function in the sociocultural milieu of West Africa through an examination of an Anglophone country (Nigeria) and a Francophone country (Togo). The investigation yields a basic understanding of the social and political environment in which church planting and growth transpired from 1990 to the present.

West African Sociocultural Context

Historical and cultural realities influence church planting in Africa. The slave trade is one of those historical realties, alongside the legacy of colonialism. These historical processes affect every aspect of life on the continent. The first section examines these contexts prior to a closer examination of Nigeria and Togo.

The Legacy of Colonialism

One of the greatest influences shaping the sociocultural context in West Africa is the legacy of colonialism and its affect as a “permanent scar on the soul of the people” (Dyrness 1990, 37). The African sense of self, identity, and community is distorted by the effects of the slave trade and the colonial era, even to the extent that it is part of the

collective cultural consciousness of Africa's peoples (Durkheim 1995; Rogers and Steinfatt 1999). The slave trade traumatized Africa for decades prior to the Berlin conference in 1884 and 1885, when European powers partitioned the continent (Boahen 1990; Flint 1966; Gifford and Louis 1971; Hallett 1974; Pakenham 1991). The partition and division of territories without regard to natural political boundaries or historical precedent created artificial boundaries, divided some closely-knit ethnic groups and brought together others who had historically been at cross-purposes (Boahen 1990). Colonialists believed Africa's best hope was to adopt Western ways of life "conversion to Christianity, Western education, Western manners, and in time, a Western political system" (Bohannan and Curtin 1988, 352). Colonizing forces sought to de-Africanize Africa by instilling a new identity, a new economic system, and a new system of education (Mazrui 1999; Meredith 2005).

The worst aspect of colonialism was its effect on Africans themselves, leaving people with "a lingering inferiority complex, a confused sense of identity. After all, when people are told for a century that they're not as clever or capable as their masters, they eventually start to believe it" (Lamb 1984, 140). *The Colonizer and the Colonized* poignantly represents the lingering psychological effect of colonialism on the African mind (Memmi 1967). This work describes colonialism as a de-humanizing system, and when the colonized individual finally determines he or she wants liberated, only two choices are available—assimilation or revolt (Memmi 1967, 120). Since assimilation is the easier of the two choices, the colonized tries to become like the colonizer by "changing his [or her] skin" as a response of shame, self-rejection, and self-hate (Memmi 1967, 120-121). The colonized believes that assimilation will enable self-hood and

actualization, and tries to "resemble the white man, the non-Jew, the colonizer … the colonized in the throes of assimilation hides his [or her] past, his [or her] traditions, in fact all his [or her] origins which have become ignominious" (Memmi 1967, 122). For many Africans the means to advancement was through Western educational systems, as there was little hope of attaining in the colonial system. In most colonies, the colonial governments and a multiplying cohort of missionaries conducted the education (Viriri and Mungwini 2010).

Educational Systems in Colonialism

The history of colonial and missionary educational systems in West Africa is well documented in literature (Ajayi and Crowder 1973; Boahen 1990; Bouche 1966; Crowder 1968, 1973; Gifford and Louis 1971; Hargreaves 1971; Kalu 1978, 1996; Lugard 1926) . Missionaries established hospitals, were activists to end slavery, and reduced African languages to writing for Bible translation (Lamb 1984; Sanneh 2003). While missionaries benefited from the security provided by the colonial administration, nevertheless, they often opposed its form, and were even "responsible for the training of the African élite before colonial occupation took place" (Crowder 1968, 9).[1]

The colonial educational system told Africans their past was bad and ancestor worship was evil, thus they must embrace the future and the ways of the modern world (Lewis 1998a). The colonial system said Africa's past demonstrated no relevant

---

[1] David Bosch critiques much of this early missionary effort as ethnocentric and unappreciative of local cultures (1991). Lamin Sanneh gives the impression that the only good thing Western missionaries accomplished in Africa was Bible translation and that was accidental (2003). Lamb believes missionary presence contributed to African "confusion and uncertainty" by promoting a civilizing Christianity that emphasized European superiority and only "through assimilation" was there hope for the African (1984, 140-141). Lewis describes missionary collusion with colonial administrators as the main culprit that created many problems for later independent states (1992).

civilization in the world scheme because the European explorer did more to give Africans a sense of history than did the people themselves (Lewis 1998, 93).

Assimilation through education resulted in an African bourgeoisie that undermined both the colonial administration and the Africans themselves in their quest for self-identity (Geertz 1973).[2] Many of these educated leaders, distanced from their cultural models and traditions (Adeyemi and Adeyinka 2003; Masango 2003), rejected assimilation in their attempt to recover some form of self-identity and "autonomous dignity" and revolted (Memmi 1967, 128). Beginning in the 1950s revolt led to independence movements, and within a short period new nations came into existence all over West Africa.[3] A closer examination of Nigeria and Togo illuminate vestiges of colonialism that continue to shape the sociocultural contexts of these nations and directly impact the perceptions and activities of church planters in these contexts.

Nigeria: The Anglophone Context

Modern Nigeria is Africa's most populous nation with over 170 million people (Subair 2013).[4] This ranks the country as the world's seventh most populous nation (CIA-The World Factbook 2013a). The official language is English, but other major languages include Hausa, Arabic, Igbo, and Yoruba, representing the largest of more than 250

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[2] Anthropologist Clifford Geertz discusses self-identity in *The Interpretation of Cultures*. The quest for self-identity rests on what Geertz describes as the two abstractions of "the indigenous way of the Life" and the "Spirit of the age" (1973, 240). This cultural conundrum, he says, ultimately leads to the dialectic of being "hell bent toward modernity and morally outraged by its manifestations" (Geertz 1973, 243).

[3] For a classic book on understanding revolt and revolution as a means of decolonization, see Frantz Fanon's *The Wretched of the Earth* (1963).

[4] The World Factbook predicted a population of 174 million by the mid-point of 2013. Cities in Nigeria are burgeoning as well, and obtaining accurate census figures is extremely challenging.

people groups. Religious affiliations are 50 percent Muslim, 40 percent Christian, and 10 percent traditional religion. Nigeria borders the countries of Benin, Cameroon, Chad, and Niger. In the south, Nigeria has 533 miles of coastline on the Bight of Benin, between the countries of Cameroon to the southeast and Benin to the west. It is a little over twice the size of the state of California and ranks as the thirty-second largest country in the world (CIA-The World Factbook 2013a).

Politically, the nation is divided into thirty-six states and the federal territory of the capital, Abuja. After independence, several decades of military rule and ethnic tensions followed. Friction between the Muslim north and the Christian south are the background to many issues in the nation (Peil 1976). “The general elections of April 2007 marked the first civilian-to-civilian transfer of power in the country’s history” (CIA-The World Factbook 2013a).

Nigeria faces a complexity of challenges in the twenty-first century. Radical Islam in the north, in the form of a group calling itself *Boko Haram,*[5] created instability in most of the major northern provincial capitals; the loss of life has been substantial (Cunliffe-Jones 2010; Loimeier 2012; Morgenstein 2013). Nigeria’s oil wealth, contributing 95 percent of an annual gross domestic product (GDP) of 400 billion dollars, has only deepened the divide between the wealthy elite and the 62 percent living in poverty (The World Bank 2013). Crime is rampant, with Nigeria having the dubious claim of being the

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[5] According to Loimeier the name *Boko Haram* means, “Western education is forbidden” (2012, 138).

online fraud capital of the non-Western world.[6] A glimpse into the lens of the colonial past enables a broader understanding of Nigerian culture and history.

The Beginnings of British Colonialism in Nigeria

The transition from a loose group of African kingdoms to the modern Nigerian republic took several decades in the 1800s and early 1900s under the British colonial system. British interests in Nigeria began with slave trafficking in the 1700s and commercial interests on the coast and involved two economic agendas. They needed "new outlets for … manufactured goods; second the securing of a commodity … that was vital to her [British] industrial expansion" (Crowder 1968, 28-30). British and United States industrialization demanded raw materials, such as palm oil, that could only be supplemented or provided entirely by West African sources (Lugard 1926). The British secured its resources through colonization with assistance from traders, merchants, missionaries, and local rulers (Porter 2012). Collaborators were essentially the local tribal authorities, who sold their own people to the British.

Britain officially abolished slave trafficking in 1807 and became more interested in developing trade with Africa to support their own growing industrialization and that of their former American colony (Anene 1966; Crowder 1968; de Gramont 1976; Isichei 1983; Lugard 1926).[7] European powers, all vying for resources, necessitated that the British enact trade negotiations to protect and expand its commercial interests in West

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[6] A Google search using the term "Nigerian scams" resulted in over 2.5 million hits, ranging from freelance bloggers to warnings from official United States government sites like www.fbi.gov.

[7] In the *Strong Brown God,* de Gramont (1976, 193-194) notes that British interest in ending the slave trade was far more commercial than humanitarian. They needed workers for the growing importation of palm oil, which slavery was hindering. More slaves captured and sent to the new world meant less workers harvesting this important source of an ingredient in soap and lubrication for industrial machinery.

Africa (Boahen 1990; Boateng 1978; Crowder 1973; Duodu 2006; Gifford and Louis 1971). Britain's main commercial competitor in the region was France, and where Britain sought commercial trade agreements, the French secured territory and resources by military conquest (Boahen 1990; Gifford and Louis 1971; Hargreaves 1971; Morgenthau 1964; Newbury 1971; Whittlesey 1937).

Pressure from French presence in West Africa led the British to sign a treaty with the king of modern day Lagos in 1861 (Coleman 1971; de Gramont 1976; Isichei 1983; Johnson 1976). The Berlin conference of 1885 split territories further among colonial powers, giving the British a stronger presence in Nigeria (Greene 2002; Hargreaves 1963, 1971; Mazrui 1993; Meredith 2005; Pakenham 1991). The British gave the Royal Niger Company a charter to administer trade agreements vital to their interests (Cook 1964; Flint 1966; Hallett 1974; Ochonu 2008; Umejesi 2012).[8]

The Royal Niger Company used "both coercion and diplomacy on indigenous kingdoms and communities" in order to sign treaties with them (Umejesi 2012, 48). The company's extreme trade practices led to their charter being revoked, forcing the British government to take over the territories. The British then imposed colonial administration "based on commercial and administrative convenience rather than on grounded geo-ethnic understanding of local groups" (Umejesi 2012, 48). Frederick Lugard administered British interests and formulated the theory of indirect rule leading to the amalgamation of the northern and southern protectorates (Burns 1972).

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[8] Flint's chapter in *Africa of the Nineteenth and Twentieth Centuries* outlines the extent of the Royal Niger Company's influence on treaties and agreements with kings and rulers along the Niger River and highlights some of their abuses.

The Nigerian Nation State under Colonial Administration

The British system of indirect rule in Nigeria was "a catalyst for ethnic differentiation and the postcolonial problems of national unity that are rooted in it" (Ochonu 2008, 96). The British compartmentalized diverse ethnic groups and attempted governance through various imposed administrative structures (Coleman 1971). They described this form of governance as indirect rule, and British administrator Frederick Lugard used the centralized structure of northern Nigeria as the model for other regions of the country (Coleman 1971; Crowder 1968; Umejesi 2012). The northern region was under an Islamic caliphate ruled through emirs, with a strong centralized authority. The conquest of the north and the subjection of its hierarchies enabled the British to control the Islamic Hausa and Fulani peoples through emirs (Umejesi 2012). The British hoped to unify the nation using this model (Ochonu 2008).[9]

The British administrator in the Islamic north decided that the South should be structured the same way through a system of native administration (Hallett 1974, 306). If there were no chiefs, the British created them. Many tribes in the middle belt and southern Nigeria had traditional chiefs and some had kings with absolute power (Awolalu 1979; Bascom 1969; Ellis 1894; Forde 1961; Johnson 1976; Morton-Williams 1960). The traditional chiefs became agents of the colonial administration to collect taxes, solve legal

[9] Umejesi notes, first, that the Islamic Caliphates of the north practiced a system of feudalism in which the emirs collected taxes from the people. If the British controlled the emirs, they could continue to collect taxes. Second, being more nomadic, the Hausa and Fulani did not have the communal and mystical connection to the land, as did the southern Nigerian people. Thus, if the British controlled the emirs, they would have control of the land (Umejesi 2012, 51-52). Within this system, subjects were ruled "through local proxies … selected and in some cases created. Chiefs raised taxes and recruited labor in return for wealth and access to the means of coercion, and collaborated with local gerontocracies in instituting 'customary' law and investing in 'tradition'" (Piot 2010, 5). A structure of binarisms developed: "urban and rural were contrasted as European and African, nonnative and native, citizen and subject, modern and customary/traditional" (Piot 2010, 6).

disputes, recruit laborers for civilizing projects, and conscript young men for military service (Boahen 1990). If no chiefs existed, the colonial government created them to administer the area. Some gained new political currency, while others were imposed on peoples without traditional chieftaincy systems (Boahen 1990, 147).[10] The weakness of this system lay with the traditional rulers who were answerable to the colonial overloads rather than the people they represented (Isichei 1983).

During this time, missionaries and traders poured into the country bringing Christianity and European civilization. Christian missions in West Africa began in the early 1500s as a first phase, but a more pronounced mission effort in Nigeria began in the 1800s with the arrival of mission groups, the most notable being the Church Missionary Society (Blandenier 2003; Isichei 1983; Kalu 1978, 1996). Economic betterment often followed Christianity, and the church frequently stood against the colonial government and was an instrument for political empowerment and harmony (1971). Christianity and colonial rule had a profound impact on life and tradition. Chinua Achebe's *Things Fall Apart* (1994) aptly portrays these changes in a southern Igbo village.

Nigeria became independent from British rule in 1960, but the lingering effects of colonialism remain. The new nation experienced three military coups in the first decade of nationhood (Decalo 1976; George, Amujo, and Nelarine 2012), and several others in later years (Nelson et al. 1979).[11] The civil war of 1967-1970 was further evidence of

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[10] Boahen cites the Igbo people as examples of those influenced by these two developments (1990). Elizabeth Isichei says, "Indirect Rule became an unquestioned creed. It became the practice to protect not only unsatisfactory rulers, but the system itself, from every breath of criticism" (1983, 380).

[11] In 1966, the eastern region seceded from the rest of Nigeria and "established itself as the independent Republic of Biafra" (Nelson et al. 1979, 236). This led to three years of civil war.

difficulties in unifying a nation with contrasting differences in language, culture, and ethnicity (Ferguson 1968).

Even with its oil wealth, Nigeria's 170 million people live on a per capita income of less than one-thousand dollars annually (CIA-The World Factbook 2013a; Ramsay 2001; Subair 2013). The elite siphon off the nation's wealth at the expense of the impoverished, and the problems in British indirect rule policy are evident in the ongoing political struggles between the northern Islamic areas and the southern Christian areas (Cunliffe-Jones 2010; Hallett 1974). A closer examination of the Igbo people of Nigeria demonstrates the effects of colonialism on a people and their culture.

The Igbo People of Nigeria

While one Nigerian historian says the history of Nigeria's many people concerns "the bonds which unite them" (Isichei 1983, 1), another argues that the British created artificial boundaries resulting in ethnic tensions (Coleman 1971). The north is predominately Islamic and Hausa speaking, while the south is mostly Christian and English speaking. "The two areas never united under British rule and this has tended to perpetuate … sharp cultural differences "(Coleman 1971, 47). One of those southern groups is the Igbo nation.

Igbo History

The Igbo people of southeastern Nigeria are one of four major groups in the nation. [12] The actual population of Igbo people is estimated from 16 million to 18 million

[12] Isichei makes note that in colonial days the common spelling was "Ibo" but in more recent times the preferred spelling is "Igbo" (1976, xv).

(Nwagbara 2007; SIL International 2013). They have an uncertain history due to a lack of a central governance system (Nelson et al. 1979). All Igbo villages are independent from each other, are governed through elders, and are related to others based on kinship ties (Nelson et al. 1979).[13]

Contemporary Igbo people are the product of historical influences that have shaped the complexity of their culture, their cosmology, and overall self-understanding (Geertz 1973).[14] The slave trade had a lasting effect upon the people because they lived in small, densely populated states without larger states as protectors (Ajayi 1998, 298). Their homeland was easily accessible via the Niger River, facilitating the exchange of humans as commodity (Alagoa 1972; Ajayi 1998).[15]

The coming of Christianity in the early 1800s also impacted Igbo culture and society. They were exposed to missionary education and Christianity sooner than many of the other tribes (Ajayi 1969; 2006; Izeogu 1975; Tasie 1978). They "rapidly adopted

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[13] Uchendu says that how the Igbo arrived in their present locale is not known because they have "no common tradition of origin" (1965, 2). Few cultural artifacts exist that provide any clues nor was there a strong oral tradition in support (Aderibigbe 1972). Scholars attribute this to a lack of a central governance system (Aderibigbe 1972; Meek 1950; Nelson et al. 1979).

[14] Clifford Geertz, in *The Interpretation of Cultures,* provides a cogent argument of cultural change in his critique of the Enlightenment notion of a static human nature (1973). Geertz describes the Enlightenment view of an unchanging core of human nature as problematic. For him, "… the image of a constant human nature independent of time, place, and circumstance, … may be an illusion, that what man is may be so entangled with where he is, who he is, and what he believes that it is inseparable from them" (Geertz 1973, 35). Geertz goes on to declare "… men unmodified by the customs of particular places do not in fact exist, have never existed, and most important, could not in the very nature of the case exist" (1973, 35).

[15] Meek believes that as far as the sparse records of the Igbo are concerned, they lived in relative isolation in village clusters and were influenced by regional powers such as the Yoruba and Dahomey kingdoms, which undoubtedly affected life in these villages. The Aro clans, the most powerful among the Igbo village clans in the sixteenth century, were capturing smaller Igbo settlements to be used as commodities in the slave markets. The Aro clan also included the powerful oracles, which were the ultimate authority in all Igbo society. The Aro as agents of the oracles and were supplied by European arms to "establish themselves in every Igbo community, and used the oracle as an easy means of obtaining continuous supplies of slaves" (Meek 1950, 3).

Westernization and became the most thoroughly Westernized of the larger ethnic groups" (Nelson et al. 1979, 109). The younger and more educated among them "often revealed a sharp, embarrassed impatience with former customary practices" (1979, 109). The educational experience enabled them to get most of the government and civil posts around the country (Nelson et al. 1979).[16] The Igbo and Yoruba where thus considered the educated elite of Nigerian society, in contrast with the northern Islamic region, which generally eschewed formal Western education (Anber 1967; Nelson et al. 1979).

Many pre-colonial and colonial influences shaped Igbo society and culture. During this time, the lack of a central governing structure united the various clans. An overview of village social structure and governance will provide a clearer portrait of this important element in Igbo worldview.

Igbo Social Structure and Village Governance

The basic social structure of most people groups in Nigeria is hierarchical and authoritarian based on chieftaincy and kingship models. The Igbo social structure, however, centers around the local village community related through patrilineal ties (Isichei 1976; Meek 1950) with only a few exceptions (Nsugbe 1974). In the village,

[16] Christian mission in Nigeria was noted for its focus on Christianization through education. The most famous missionary institution in Nigeria, and the first to enter the Igbo heartland, was the Church Missionary Society. The former Yoruba slave Bishop Samuel Adjai Crowther started the CMS work in southern Nigeria. Jesse Page writes an early biography of Crowther, *The Black Bishop: Samuel Adjai Crowther* (1908). Two other volumes dealing with his life are *Samuel Ajayi Crowther: Un Père De L'église En Afrique Noire* (Decorvet 1992) and *Samuel Adjai Crowther, Bishop of Courage* (Milsome 1968). For Crowther's influence and legacy as a missionary see "The Legacy of Samuel Ajayi Crowther" (Walls 1992) and "The CMS and the African Transformation: Samuel Ajayi Crowther and the Opening of Nigeria" (Sanneh 2000). For more about the formation of the CMS and its emphasis on local clergy in Africa, especially as exemplified in Crowther, see an informative article by a fellow African, "From Mission to Church : The Heritage of the Church Mission Society" (Ajayi 1999). Ajayi also wrote a more general history of missionary work in Nigeria, including Bishop Crowther's mission work, in *Christian Missions in Nigeria, 1841-1891* (1965). A generalist view of missionary endeavors in the Niger Delta is *Christian Missionary Enterprise in the Niger Delta, 1864-1918* (Tasie 1978).

kinship groups of several related families make up a compound. Multiple compounds constitute a village. The oldest male in each compound is the authority figure. He offers sacrifices to the gods and spirits on behalf of his compound, provides moral direction, advises family members in legal matters, and represents the compound to other compound groups in the village (Isichei 1976; Uchendu 1965). Among compound groups, the lineage head is the most important person. This person is either the oldest male member of the lineage or a very important elder (Basden 2006).[17] He "derives his authority from the fact that he is regarded as the intermediary between his lineage and the ancestors" (Uchendu 1965, 40).

Leadership in Igbo culture starts with the lineage heads as the senior decision-making body, a gerontocracy based on titled elders (Isichei 1976). This group is the ultimate decision-making body, and each village is autonomous. Village governance includes a general assembly made up of the wealthy and powerful in the titled societies, the priestly association, the age-grade leaders, secret society representatives, and a representative of the oracles (Uchendu 1965).[18]

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[17] Meek, *Law and Authority in a Nigerian Tribe* (1950), notes that the idea of a king or paramount chief in Igbo groups was not the norm, and in the one or two instances where a village had a king, it was from an outside influence upon the local village. Even then, the position was more ceremonial than legislative, the advisors and elders around the king exercising far more power and influence (Meek 1950).

[18] The age-grades are younger males allowed to participate in village government through representation and are the voice of the people to the lineage members (Meek 1950; Nusgbe 1974). The powerful and influential titled-individuals are those who have paid for status through wealth achievement (Anber 1967; Anele 2010; Basden 2006; Isichei 1976; Onuoha 2008; Oriji 2007; Uchendu 1965). Status is extremely significant to the Igbo and is "a link in the chain of status hierarchy which culminates in the achievement of ancestral honor in the world of the dead" (Uchendu 1965, 16). The Igbo believe "that society must give all its citizens an equal opportunity to achieve success. Leadership must be achieved by personal abilities and hard work rather than through inheritance and must be constantly validated to be retained. Men are respected if they are aggressive, skilled orators and able organizers … The Ibo ability to accept innovation is based largely on an attitude that favors anything that improves the status of the individual and the community" (Nelson et al. 1979, 276).

The Igbo place “great emphasis on individual achievement and initiative” (Nelson et al. 1979, 276). A leader emerges rather than being born or made (Uchendu 1965). A person who achieves a leadership position is said to “get up” and this benefits the person and the whole village (Uchendu 1965, 14). “A man who ‘helps others to get up’ commands much prestige. He is the ‘big’ man, the popular man who deserves much respect and obedience” (1965, 14).

“To get up” is a phrase often used by the Igbo to signify community well-being through development. A village receives status and prestige by obtaining a market place, a hospital, a school, electricity, or council halls (Uchendu 1965). In contemporary culture, this comes through human investment such as “the son who was educated in the white man’s country” (Uchendu 1965, 37). One man’s status achievement results in prestige for the village because they share well-being and the entire village benefits (Agulann 2011). Among the Igbo, a good person values belonging in community, with ideals and social behaviors that reflect communal harmony and collective belonging (Agulanna 2011), an attribute shared by many African cultures (Hofstede and Hofstede 2005; Idowu 1975; Lingenfelter and Mayers 1986; Mbiti 1969, 1975).

In Igbo society, the “connection between an Igbo person’s life, his or her productiveness, and the communal ‘good’” is termed *Mma*, or personal good (1993, 138). It is “arguably the most important, single Igbo cosmological term” (Bastian 1993, 138). This word reflects personal and community well-being and is illustrated by industriousness, positive values, and achieving wealth to develop “patron-client relations with the less fortunate” (Bastian 1993, 138). Igbo self-understanding revolves around

being a good person, a member of the community, and how that relates to the gods, to the ancestors, and to the living lineage.

Igbo Cosmology

Igbo people share certain beliefs with other African groups: the belief in a supreme being, that ancestors live, and that lesser deities and spirits influence daily life (Idowu 1975; Parrinder 1961, 1962). There is a vital interaction of the material, the spiritual, and the sociocultural (Uchendu 1965, 11). The center of Igbo cosmology is a belief in a high god and lesser deities and spirits (Ezeanya 1969; Parrinder 1961; Webster, Boahen, and Idowu 1967).

The Supreme God, the Spirits, and Lesser Deities in Igbo Cosmology

Igbo cosmology begins with the belief in a supreme deity known as *Chineke*, the "God who creates" (Ilogu 1965, 335); also known as *Chukwu,* "the Immense, Over-flowing Source of Being" (Idowu 1969, 92). He is omnipotent, omniscient, and transcendent, and is uninvolved in human affairs, using lesser deities as intermediaries (Idowu 1969; Ubah 1982; Ilogu 1965).[19] *Chineke/Chukwu's* benevolence to humans begins with the gifting of a guardian spirit, a personal deity referred to as *chi* (Basden 2006; Egboh 1972; Isichei 1976; Ubah 1982; Uchendu 1965). This *chi* is a person's

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[19]"In their everyday life the people virtually neglect *Chukwu*, who for his part does very little to endear himself to them" (Idowu 1969, 92). The Igbo have not talked of the high god as having withdrawn; it is that "He has never been near" (Idowu 1969, 92). He has no temple or priests dedicated to his service and is not worshipped directly (Uchendu 1965), while other spirits serving as intermediaries are worshipped, "so that God is the ultimate recipient whether or not the worshippers are aware of that" (Mbiti 1969, 58). Idowu demonstrates a similar monotheistic tendency as Mbiti, conveying that deities "were brought into being as functionaries in the theocratic government of the universe" (1975, 170). Several African authors also adhere to this monotheistic view of the Igbo supreme being (Egboh 1972; Ezeanya 1969; Muzorewa 1985). O. Imasogie believes this is a direct reflection of the hierarchical political structure of Nigerian society (1985, 25), while Ubah believes a monotheistic emphasis on the worship of the high god was an influence on Igbo religious belief by later Christian teaching (1982).

"guardian spirit" which provides protection, prosperity and guidance in the present life and cycle of reincarnations (Egboh 1972, 69-70). Reincarnation is an important process until one attains a certain status level among the ancestors (Ilogu 1965; Jell-Bahlsen 2000; Meek 1950; Okeke 1984; Uchendu 1965).[20] A person's *chi* is from *Chineke* "who sends sparks of himself in the form of *chi* into men" (Metuh 1973, 9). The high god prefers to relate to people through the pantheon of spirits as a moral control on the people's lives.

Igbo deities include a long list of nature gods and spirits that directly shape daily life.[21] These deities can be very kind or extremely capricious, "But they can be controlled, manipulated, and … used to further human interests" (Uchendu 1965, 95). The spirits are ubiquitous and they inhabit almost every object (Idowu 1975). Therefore, objects associated with these spirits are sacred and include rivers, streams, mountains, animals, birds, fish, certain trees, and even the land itself (Basden 2006). These objects represent the spirits and become the medium through which people approach the spirits (Idowu 1975, 174). The greatest taboo is to defile the land, which is held in the trust of the lineage for the good of the community and represents its sustenance, wealth, status, and power (Lund 2011; Meek 1950; Metuh 1973; Shipton 1994).

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[20] The *chi* can be the soul of an ancestor reincarnated (Uchendu 1965, 339). It is described as a personal soul or genius. An entire village can share the chi that inhabits an individual. A poor man might possess the *chi* of someone who in a past life was previously rich. A man who did evil in a past life may come back as the *chi* of an animal, and likewise, the child of a hunter might possess the *chi* of the animals his father hunted and killed (Meek 1950). There are 5 cycles of initiation the soul/*chi* must go through in birth/rebirth to death/burial and return to *Chukwu* to begin a new cycle of rebirth as the *chi* of a newborn (Jell-Bahlsen 2000).

[21] Kalu says a survey of Igbo deities listed 615, many of which would fall under the category of ancestral spirits (2000). After the supreme deity, other major deities include the water goddess *Mami Wata* and *Ala* the earth goddess (Meek, 1950; Basden, 2006; Jell-Bahlsen, 2000).

These spiritual realities demand proper respect through adherence to ritual and sacrifice (Aniakor 1996). Private worship through the priest and public worship at appropriate seasons and festivals are two fundamental rituals (Ilogu 1973). Ritual provides for “balance and the need to reconcile antagonistic forces” (Jell-Bahlsen 2000, 41). There are norms of behavior for maintaining balance, but there is always the chance for mistakes (Jell-Bahlsen 2000). Because “the world of man and the world of spirits are also interdependent” (Uchendu 1965, 14), maintaining harmony in the community requires ancestors be properly revered and offerings made to seek their protection (Meek 1950).

The Ancestors in Igbo Cosmology

Within most African cultures, “the ancestors are ever in the consciousness of the living” (Dickson 1984, 61). Ancestors relate to the kinship group through the elders who “are the representatives of the ancestors and the mediators between them and the kin-group” (Kopytoff 1971, 129).[22] Proper sacrifice results in ancestral benevolence while neglect can result in punishment.

Ancestral worship emphasizes “the continuity of life and human relationship beyond death, the unbroken bond of obligation and the seamless web of community” (Kalu 2000, 55). While some ancestors are no longer remembered in community life

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[22] Kopytoff argues that to discuss the ancestor cult as ancestral “worship” is inappropriate (1971, 140). Uchendu disagrees, noting, “The culture of ancestors cannot be divorced from the polytheistic system of which it is a part” (1976, 286). For a more general and early understanding of ancestor worship in a book only available in electronic form, see F.B. Welbourn, *Atoms and Ancestors* (1968) which is available at http://people.ucalgary.ca/~nurelweb/books/atoms/fred.html.

(Mbiti 1975),[23] the recently departed, "the living dead," still reside in the collective consciousness of the people (Mbiti 1975, 71-72). Each day, the household head begins his morning with a prayer to the ancestors, "dedicating himself and his entire family to their protection" (Ezeanya 1969, 43). At the entrance to every village home, "a mud pillar, iron staff, stones [or] … a wooden pillar" represent the ancestors (Meek 1950, 62). This enables the ancestors to know the comings and goings in the home (Meek 1950).[24]

The ancestors show their pleasure at being remembered or their displeasure at being neglected, and often visit the living by taking the form of "any number of animals or insects" (Magesa 1997, 78).[25] Occasionally, the ancestors will actually possess a person during particular ceremonies (Korieh 2007; Parrinder 1961; Uchendu 1965). Community well-being depends on happy ancestors, which serves as a powerful motivator for proper conduct and community responsibility (Agulanna 2010, 292).

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[23] Mbiti refers to these ancestral spirits as ghosts and they are feared because they are no longer known (Mbiti 1975). They may cause harm at random and be used by witches for nefarious purposes (Mbiti 1975, 70-71, 121-122).

[24] The most powerful symbol of the ancestors is the *ofo*, a stick from a particular tree representing *Chukwu's* truth and justice (Meek 1950). The *ofo* stick represents that the lineage head who welds the stick stands before the ancestors and the community to represent justice, honesty, and truth (Ukpokolo 2011). The *ofo* stick signifies the lineage head's ritual authority as the intermediary between the community and ancestors (Uchendu 1965). The main import of *ofo* is to demonstrate the holder of *ofo* is a person morally suitable for being an ancestor or representing the community to the ancestors (Uchendu 1976). The worst thing a holder of the *ofo* could do is to offend the earth in such a way as to be classified as *nso* or abomination. This is an offense to the earth spirit *Ala* and considered the greatest of misdeeds because "those offenses ... automatically deny the dead 'burial ground,' the dead being thrown away in the 'bad forest'" (Uchendu 1976, 292-293). For more on the earth spirit *Ala*, see especially Meeks (1950, 22-32). Meek notes that *Ala* is "regarded as the owner of men, whether dead or alive" (1950, 25). Ubah says in some Igbo communities the *ofo* symbol has become divinized with prayers and sacrifices offered to it in behalf of the person representing the family or clan group (1982, 99).

[25] Magesa postulates that African religion is based on moral and ethical values to maintain the harmony and balance of community (1997). In order for a deceased person to achieve the status of ancestor, they must have lived an exemplary life as a good and moral person for their community (Magesa 1997, 82). On the issue of offenses, Achebe gives an example of this in his novel *Things Fall Apart* (1994). In the last chapter of the book, the Igbo protagonist Okonkwo hangs himself, a taboo in Igbo culture and automatic disqualification for ancestral burial (Achebe 1994, 206-209).

Neglected ancestors harm the living to remind them "to strain these relationships is to threaten life at its very core" (Magesa 1997, 81). "Angry or neglected ancestors can injure or kill the living, and placated ancestors can bless them and their kingdom as a whole" (Hiebert, Shaw, and Tiénou 1999, 48). Ancestral spirits are respected but evil spirits and witchcraft pose far greater potential to disrupt community well-being (Uchendu 1965; Westerlund 2000, 2006).

Evil Spirits and Witchcraft

For the Igbo, life is mysterious and full of uncertainty. There is a constant struggle between spiritual forces and "no event without spiritual/metaphysical cause" (Imasogie 1985, 67). Because harmony and balance is important, "Any act that detracts from the soundness of a society is looked upon with disfavor, and society takes remedial measures to reverse the evil consequences set in motion" (Dickson 1984, 62). Among the many spirits, some were wicked in previous lives and wander as malevolent spirits that may "enter into animals or birds or snakes in order to destroy things or molest people" (Idowu 1975, 175).

A central force all Africans must face is witchcraft. A classic study on the subject is *Witchcraft, Oracles and Magic among the Azande* (Evans-Pritchard 1972). The conclusions drawn from the study are that "witchcraft is ubiquitous" and "if failure or misfortune falls upon any one at any time and in relation to any of the manifold activities of this life it may be due to witchcraft" (Evans-Pritchard 1972, 64; See also Sundkler 1961). Meek notes the same, saying, "Witches and witchcraft do not, of course, exist; but

the belief in their existence is one of the most potent in the lives of most African peoples … an integral part of the whole psychological and magico-religious system" (1950, 79).[26]

Witches carry out their activities at night and can be destructive in a variety of ways without regard for the community, the lineage, or the family (Meek 1950). They use their powers "in perverted ways that contradict the values or norms of society" (Bourdillon 2000, 176). Witchcraft is "associated with misfortune, death, immorality, the night and darkness, certain dangerous animals, secrecy, power, spirits, caprice, and other things that threatens good social order" (Bourdillon 2000, 179). Witchcraft threatens communal harmony and balance, therefore, life must be negotiated (Magesa 1997, 179-186).

Negotiation and manipulation takes place in the "seen world" and the "unseen this-world" which are all interrelated and connected through peoples, sacred places, and objects (Hiebert, Shaw, and Tiénou 1999, 46-54; Uchendu 1965). "Therefore, people became preoccupied with finding out from the traditional priests the supernatural causes of misfortunes if initial attempts to find a cure failed" (Onyinah 2002, 112). The priests, mediums, diviners, and oracles serve as intermediaries between "the living-dead and the spirits" (Mbiti 1969, 171-172). Their magic enables a person to control "this-worldly supernatural forces … by the use of proper chants, amulets, and … rituals" (Hiebert,

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[26] While the ethnologists Meek and Evans-Pritchard are not concerned with veracity of witchcraft belief, the dismissal of witchcraft belief among early mission churches created what Hiebert called "The Flaw of the excluded middle" (1982) and two-tier, split-level Christianity (1999, 15-29). An inadequate understanding of a traditional religionists' worldview left the mission churches with an anemic response to the problem of demons, witchcraft, and the concrete issues of evil experienced daily. Pentecostals, according to Sunday Aigbe, succeeded in addressing these issues because they responded "by proclaiming and demonstrating the presence and power of the Holy Spirit who satisfies this inner hunger and provides power for living … and by teaching and exercising the gifts of the Holy Spirit ... destroying the shrines of these gods, by initiating power encounters, and by the working of miracles, divine healings, and exorcisms" (1991, 173).

Shaw, and Tiénou 1999, 69). Faced with limited personal ability to change circumstances, people need additional power in order to cope with these concerns and manipulate them for the desired results (Basden 2006; Idowu 1975; Ilogu 1973; Love 2000; Uchendu 1965). Obtaining power through magic gives the average person some comfort in the midst of fears about life and things beyond their control. The Igbo worldview adheres to an interdependence with natural and supernatural forces. Life is challenging and understanding spirituals issues is at the core of Igbo life.

Three events had a lasting impact on Igbo culture. First, the imposition of warrant chiefs by the British changed governance structures considerably. Second, Christianity changed Igbo culture as many people embraced Christian belief and the economic betterment that resulted from Christian education. Finally, the Biafran War of 1967 resulted in the spread of Christianity to many places and gave rise to new Pentecostal and Charismatic type churches (Appendix A).

These conditions and historical contexts served to provide a background to the perceptions and activities of AAG church planters in Nigeria. Historical moments surfaced that created an environment for growth and church multiplication, and impacted the future of the Nigerian AG in its development. The next section will consider the country of Togo.

Togo: The Francophone Context

The modern nation of Togo is a small country by world standards. It is surrounded by Ghana to the West, Benin to the east and Burkina Faso in the north. Its southern border is approximately 35 miles of coastline on the Bight of Benin Sea. It is home to an estimated seven million inhabitants among thirty-seven tribes, the most

prominent being the Ewé in the south, the Mina in the middle belt, and the Kabiyé in the north (CIA-The World Factbook 2013b; Dickovick 2008; United Nations Statistics Division 2010; WorldBank 2010). French is the official language, but other major languages include Ewé, Mina, and Kabiyé.

Togo has a gross domestic product (GDP) of 6.8 billion dollars and is heavily dependent on outside aid (CIA-The World Factbook 2013b; United Nations Statistics Division 2010; WorldBank 2010).[27] Two-thirds of the Togolese people are employed in agriculture and account for 45 percent of the country's GDP. As a result, the Togo economy is one of the weakest on the continent and the majority of the people live in poverty (WorldBank 2010).

Togo has a unique colonial history. It was a German colony first, and then divided under a League of Nations mandate between France and Britain. The country continues to live in the shadow of colonialism and vestiges of both German and French occupation are still evident.[28] The story of German colonial occupation followed by the French is a history of cultural disruption, political imposition, and ethnic separation.

Togo under German Colonialism

Germany colonized Togo in 1884 and its occupation lasted until 1914. The country was occupied by the French from 1914 to Togo's independence in 1960, becoming a League of Nations mandated territory in 1919, under strict supervision by

[27] The World Bank report cites the Togo GDP as just fewer than three billion dollars for 2010. The higher figure cited above is from the CIA World Factbook for 2013.

[28] A restaurant frequented by expats in the city of *Lomé* is called *Alt Muchen* (named after the city of Munich) and was started by German immigrants in colonial days. The descendants of the original owners still operate the restaurant and import much of their beef and lamb from Germany.

both France and Britain (Aubert 1925; Austen 1971; Crowder 1973; Knoll 1967).[29] The Germans practiced an assimilationist policy, aligning ethnic groups into administrative units and using existing chiefs as administrators (Crowder 1968). Crowder says, "it was the Germans, and not their French and British successors, who laid down the infra-structure of the country and the basis of its economic prosperity" (1968, 248).[30]

The Germans first came to Togo in the early 1800s as traders and missionaries (Hallett 1974).[31] When the German government colonized the country during the scramble of 1884-1885, they named the area Togo (Cornevin 1969) and made Aného their capital (Marguerat and Pelei 1992). Later, the port city of Lomé, a small fishing village at the time (Messavussu-Akue 1976),[32] was enlarged and modernized by the Germans as their administrative capital (Klose 1992).

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[29] Literature on colonialism in Africa is significant. However, the literature on German colonialism in Africa primarily leaves Togo as nothing more than a mere footnote in the colonial process. *The Scramble for Africa* says little about German involvement in Togo other than to note its annex as a protectorate in July of 1884 (Pakenham 1991). The same is true in *A Political Geography of Africa* (Boateng 1978) and *Africa under Colonial Domination 1880-1935* (Boahen 1990). *West Africa Under Colonial Rule* is a broader assessment of West Africa and Germany compared to other powers (Crowder 1968).

[30] To place Crowder's statement in context, before becoming modern Togo, the colony the Germans occupied was almost twice as large then as it is today. After World War I, the country was divided between the French and British under a League of Nations mandate and trusteeship. For further information, see Gifford and Louis (1971).

[31] German missionaries arrived and started work in the area as early as the 1830s (Cornevin 1969; Klose 1992). The majority of the missionaries were from the Basel mission, arriving in 1828 in western Togoland (Miller 2003), and primarily working among the Ewé people (Blandenier 2003). A missionary named Bernhard Schlegel was able to take the local Ewé dialect and reduce it to letters (Blandenier 2003). Further, he produced a grammar, some textbooks, translated the four gospels, some of the epistles, and the book of Revelation (Bandenier 2003, 346-347).

[32] Lomé was founded by a hunter who built a hut and called the place "Alomé" after the trees that grew there, and the fruit of it was called "alo" in the Ewé language (Messavussu-Akue 1976, 20). Alomé signified the place of the Alos. Sometime later the "Alomé" lost its "a" and simply became known as Lomé (Messavussu-Akue 1976, 20). Klose called Lomé "a miserable little fishing village" (1992, 9).

The Germans colonized Togoland strictly for economic reasons (Curkeet 1993; Knoll 1967). Administrators used local chiefs to conscript laborers for all their production enterprises. The chiefs who controlled large areas lived on bribes and taxation (Curkeet 1993). Under German rule, "men and women conscripted from local tribes built the roads and were then ordered to relocate near them. Villagers in southern Togo were instructed to tap oil palms and plant cotton. Those of the central plateaus were told to harvest latex for rubber from wild trees" (Curkeet 1993, 6).[33] German occupation of Togo was short-lived with Germany's defeat in World War I. Togo then came under a League of Nations mandate with two-thirds of the country under French protection and the other third under British protection (Curkeet 1993).[34]

The League of Nations mandate between the French and British resulted in equal division of the people. Approximately half the Ewé would be governed by the French in Togo and Ewé in the Gold Coast were under British supervision (Austin 1963; Marguerat and Pelei 1992; Thompson 1972).[35] This "created a political problem and a human

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[33] Nicoué Gayibor, in *Traditions Historiques Du Bas-Togo*, praises the Germans for their efforts in providing the Ewé people with a grammar and says that the introduction of cotton as a cash crop was significant (1992, 169). A recent volume that details the contribution of Booker T. Washington and the Tuskegee Institute to cotton production in German Togoland is *Alabama in Africa* by Andrew Zimmerman (2010). De Haan says German colonization introduced a new migration pattern to the south for economic reasons. Germany enabled a global market pattern of participation for local labor (1988, 34). Knoll's chapter in *Britain and Germany in Africa* demonstrates that Togo as the "model colony" was an exception to most colonial administrations because it seldom needed financial subsidies (1967). Because of its strategic position directly between the major cities of Lagos in Nigeria and Accra in the Gold Coast (Ghana), customs duties were exorbitant and provided a steady flow of taxation that contributed to a positive cash flow for the German administration (Knoll 1967, 429-433).

[34] Curkeet says that it was in Togo that Germany suffered its first defeat of the war (1993). As soon as the war started, "The Germans surrendered to a joint French and British expedition at the Ewé town of Kpalimé … north of Lomé, near the Ghana border" (Curkeet 1993, 7).

[35] The volume by Yves Marguerat and Pelei Tchitchékou, *Si M'était Contée* (1992) is based on transcripts of a radio program in Lomé, Togo's capitol, where callers would discuss history and other issues with the hosts. Many elderly Togolese listeners called in to discuss colonialism and things they overheard their families say or they had experienced themselves during those days. One particular transcript relates

problem that has never been satisfied" (Feuillet 1976, 41). A brief examination of Togo under French administration helps elucidate a better understanding of the context in which church planting took place in Togo and among the Ewé people.

Togo under French Colonialism

In 1919, the French inherited in Togo a small, but stable nation (Crowder 1973). Togo had been peaceful and prosperous under the previous German occupation (Austen 1971). Acquiring Togo served to strengthen France's economic position in opposition to the British (Newbury 1971).

The French administered West Africa from Dakar, Senegal, with "heavy centralization and consequent lack of scope for local initiative" (Ajayi and Crowder 1973, 518). Principle governance was in Paris with a Governor-General in Dakar who had no legislative power. The local colonial commissioner was c*ommandant de cercle* (divisional commander) who was over the c*hefs des subdivision* (leaders of subdivisions) and below them were the local chiefs (Ajayi and Crowder 1973). The chiefs had no authority but were required to collect taxes for the French regime (Ajayi and Crowder 1973). In French colonies, Frenchmen occupied the important posts with few exceptions (Whittlesey 1937).

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one elderly man's memories as a child of German administration and things he heard people say. The transcript of the man's call showed that the Germans respected local indigenous authority and they used local chiefs as advisors in the decisions of the administrators (Marguerat and Pelei 1992, 7). Most local Togolese thought for several years that after WWI, the Germans would still return and for a while did not believe they had actually been defeated because locals felt Germans were just too powerful to be defeated. They even hoped the Germans would return under Hilter during the war (Marguerat and Pelei 1992, 7). When the French and British came at the end of the First World War, the French immediately started making people learn French. The British continued to teach German in some areas.

Where the British practiced a system of indirect rule, the French practiced an assimilationist policy (Crowder 1968). The French assimilation policy in Togo was "to make Frenchmen out of Africans" (Curkeet 1993, 7), so schools were established for local administrators to learn French (Bouche 1966). The highly centralized French only utilized the chieftaincy system based on its benefit to France (Ajayi and Crowder 1973).[36]

The division and segregation of the Ewé people into French and British jurisdictions, as stipulated by the League of Nations mandate of 1919, gave birth to the Ewé reunification movement (de Haan 1988, 36). Togolese Ewé formed the *Comité de l'unité togolaise* (Committee for Togolese Unity) and selected as their secretary and spokesperson a Togolese, Sylvanus Olympio, who later became the country's first president (Fage 1979; Feuillet 1976; Kouassi 1999). Olympio visited the United Nations in New York on several occasions, pressing the Ewé question (Olympio 1960). His efforts did not produce the desired results and western Ewé peoples were amalgamated into the nation of Ghana (Brown 1980; de Haan 1988; Kouassi 1999; United Nations Trusteeship Council 1950). In 1960, Togo gained independence from France with the Ewé problem unresolved.

Togo as an Independent Nation

Togo officially became an independent nation in 1960. Sylvanus Olympio, the new president, belonged to a Brazilian family who immigrated to Togo during the slave

[36] The League of Nations mandate gave certain restrictions to the French in Togo. Ajayi and Crowder remark that part of these restrictions included limits on taxation and army conscriptions, but stipulated more local participation in administration of the colony (1973). Those restrictions did not include conscripted labor. The French took advantage of this in the 1920s and 1930s, adding to the infrastructure, expanding the railroad system, and constructing many new roads to connect major northern cities and towns with the south (de Haan 1986).

trade, becoming wealthy as a result (Fage 1979; Feuillet 1976). In 1963, the first post-independence *coup d'état* in Africa took place when Olympio was assassinated by soldiers from the Togolese army. A young sergeant named Gnassingbe Eyadema, recently returned from Foreign Service in the French military, led these men (Decalo 1976).[37] The coup leaders set up a civilian regime that allowed them to enlarge the army and directly participate in government. The same group, however, overthrew that regime in 1967 in a bloodless *coup* with the same commander, Eyadema, as the new president of Togo (Decalo 1976).

Gnassingbe Eyadema ruled Togo from 1967 until his death in 2005. In 1967, "Eyadema dissolved all political parties and governed unchallenged through the military, which he kept loyal through a system of patronage" (Banjo 2008, 37). An editorial in the *New Internationalist* reports the consequence of his dictatorship, describing his military as "the 13,000 troops of the 'army of cousins'" who came from Eyadema's Kabye group in northern Togo (New Internationalist 2001).

Eyadema's dictatorship was noted for its suppression of opposition parties and candidates. He used the military establishment to enforce his own rules and carry out clandestine assassinations (Amnesty International 1992; Fédération Internationale des Ligues des Droits de l'Homme 2004). He played upon the supernatural worldview of the Togolese by giving himself a mysterious persona of personal power that created fear among the people (Piot 2010; Toulabor 1986; Toulabor 1999). The Togolese democracy

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[37] The coup leaders were young northern Togo Kabiye soldiers who upon release from French military service were refused permission by Olympio to enter the small Togolese army. A dispute over this refusal followed ultimately leading to Olympio's assassination (Decalo 1976, 5). Also significant, according to Decalo, the army was mostly northerners while the police and other civil servants were mostly Ewé (1976).

movements of 1990-1991 brought hope to an oppressed and impoverished people and sought to change the direction of the country under Edeyema. The political movements also provided an environment for participation and religious revival leading to spiritual renewal (Appendix B).

The Ewé People[38]

The Ewé people occupy the southern coastal areas of West Africa from eastern Nigeria, through Benin, Togo and the southeastern part of Ghana to the Volta River (Nukunya 1999). They are the largest of thirty-seven tribes in Togo, numbering 1.2 million, with another 2 million across the border in Ghana to the west and 500 thousand in Benin to the east (Amenumey 1969; CIA-The World Factbook 2013b; Cornevin 1969).[39] Lomé, the capitol city of Togo with a population of two million, has a large concentration of Ewé who account for a third of its people (Spire 2010). The Ewé are a people divided by borders and much of their present identity owes its hybridity to political, social, economic, and globalizing influences. Examination of their history and traditional culture will follow in the next section.

History of the People

A.B. Ellis wrote the first history of the Ewé in 1890 with the title, *The Ewe-Speaking Peoples of the Slave Coast of West Africa* (Ellis 1965). It remained the only

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[38] In the literature, the name goes by several spellings (Eve, Ewe, Evhe, and Ewé). I have chosen to use Ewé as the most common form of spelling in the local literature of the country.

[39] See also country statistics for the Ewé people at www.ethnologue.com/language/ewe.

English-language book on this people group for decades.[40] Jakob Spieth, a contemporary of Ellis and a German missionary, did an important study, *The Ewe People*, in both German and Ewé (Spieth 2011).[41] Spieth states, "The narratives or accounts agreed on one thing, that the Ewe people are not the original population of where they now reside today, but have immigrated over a long time from the northeast" (2011, 36). Some elders believe the people originally came from the Dahomey area in modern day Benin and western Nigeria (2011).[42] Ewé tribes became an amalgamation of several different groups that over the centuries were unified through language, religion, and societal and cultural structures (Debrunner 1965).

Society and Culture of the Ewé

African societal cohesion is communal, aptly expressed with the maxim, "I am, because we are" (Mbiti 1969, 108). African identity revolves around the idea of

[40] Ellis' description of the Ewé is typical of a colonial perspective, describing the people as uncivilized, having intelligence equivalent to a European child (1965). Later scholars criticized Ellis' work as a product of travel journals of the time and dismissed it as useless for academic ethnological research (Nukunya 1999; Spieth 2011).

[41] The German government sponsored the translation and publication of the first English version of Speith's volume (2011) as a gift to the Ewé people of Ghana.

[42] Birgit Meyer relates a common narrative of origin: "In the course of a migration movement over several centuries, the Ewe and other peoples were pushed away from Ketu, a town in present Benin, by the expanding Yoruba. They moved westward and founded the town of Notsie (probably before 1600) between the rivers Mono and Haho. Later, they formed three migration groups and left Notsie" (Meyer 2002, 170). Spieth makes note of the same, showing a migration from the Northeast to a place called Notsie in present day Togo (2011). The southern coastal Ewé trace their origins from there (Adabra 2012). Concerning the Notsie origin story, Hans DeBrunner reports, "The Legend of Ngotsie exercised a powerful and widespread influence so that today all the Ewe want to have come from Ngotsie; in fact the consciousness of having come from Ngotsie is a strong bond which made an essential contribution to the development of the Ewe nation" (1965, 4).

collectivism (Hofstede and Hofstede 2005; Lingenfelter and Mayers 1986). The Ewé kinship system demonstrates collectivism as a cultural value.

The Ewé Kinship System

Among the Ewé, extended family kinship provides the cohesion that gives solidarity to the community. Kinship is traced through either consanguineal or affinal relationships (Adabra 2012; Fiawoo 1976; Riviere 1981). The Ewé system is based on patrilineal descent of the clan (Nukunya 1999).[43] Each clan has specific traditions, taboos, and origin stories that trace to clan ancestors (Nukunya 1999). Loyalty and absolute commitment to the clan are characteristic aspects. Ewé proverbs like "Togetherness creates strength" and "A lone tree does not make a forest" imply that only in community is there well-being, and this has moral implications to enforce good behavior (Riviere 1981, 89). The Ewé promote connectedness through resource allocation for the betterment of the group. For each member of a group, obligations to the collective supersede the needs of an individual member. They rely on one another, and if one succeeds, there is the expectation that the group will benefit (Nukunya 1999).

Another element in understanding the Ewé is the marriage system. Marriage among the Ewé, as in African societies generally, is about the extended family or clan group. As Nukunya describes it, marriage is "an alliance between lineages" (1999, 77). Often, distant family members will intermarry to strengthen clan solidarity. In other circumstances, marriage agreements will be made between two clans to create a larger

[43] Curkeet shows, however, there are still elements of a matrilineal descent among the people, relating "a woman who has just married usually continues to live with her mother and sisters" (1993, 83). Further, "in the transitional Ewé tradition, when a man wishes to marry, he still asks permission from the woman's mother. When his wife becomes pregnant, she returns to her family to have her child" (Curkeet 1993, 83). The husband's sisters also carry rank in making important decisions (Curkeet 1993).

and stronger in-group that will bring a greater degree of stability, security, and provision to the collective (Radcliffe-Brown and Forde 1950).[44] Children born into Ewé marriages belong to the father's lineage and from an early age must know the history of the family, the patrilineal ancestors, the founders of the village, and the place of Ewé origin (Alber, Häberlein, and Martin 2010; Nukunya 1999; Spieth 2011). Knowing one's origins gives a person a sense of history and belonging (Adabra 2012). Those most responsible for transmitting this history to the next generation are the lineage head, the chiefs, and the king.

Kings, Chiefs, and Elders

In the pre-colonial past and up to the early days of independence, kings were an important feature of Ewé society, especially in the city-state of Notsie (Adabra 2012). Among the clans, there was no aristocratic class but certain clans alternated in providing the king (Nukunya 1999). The king was a position "maternally inheritable" but specifically chosen from among the ranking chiefs based on age and seniority (Spieth 2011, 159). In current society, the influence of the king has diminished with the rise of chieftaincies imposed during French colonial administration (Adabra 2012). The lineage head has replaced the king in importance.

In Ewé clans, the oldest member of the lineage serves as its head and occupies a place of honor and responsibility (Nukunya 1999). He administers lineage property,

[44] Globalization is having an effect on traditional societies. While some aspects of African cultures remain stable, other things demonstrate change, especially as it relates to urbanization and the influences of the global village. Younger Africans embrace change much more readily, and as a result, marriage choices are impacted and younger Africans are far more likely to marry based on individual preference than on collectivist ideals. Nukunya notes the increasing importance of individual choice among the Anlo Ewé as an influence of globalizing forces (1999).

judges disputes, and represents the lineage to other clans within the tribe (Nukunya 1999). The elders of the lineage and clan serve as the primary advisors to the lineage head and all decisions are a collaborative effort of the governing group (Nukunya 1999). The lineage head represents the lineage to the ancestors and is priest of the lineage (Adabra 2012, Nukunya 1999). He represents a vital link to the spirit world in Ewé cosmology.

Ewé Cosmology

The Ewé world is infused with spirituality and religious devotion. Ewé religion consists of five basic components described as, "belief in God, belief in the divinities, belief in spirits, belief in the ancestors, and the practice of magic and medicine, each with its own consequent, attendant cult" (Idowu 1975, 139). The most important element in Ewé cosmology is a belief in a supreme god.

The first cause of all things is the supreme god *Mawu,* who is beyond comprehension and can only be approached through the lesser deities who serve as intermediaries (de Surgy 1988). The supreme god is duel-sexed, commonly known as "Mawu-Lissa" and represented by the sun and moon (Adabra 2012, 315). Mawu-Lissa is the creator god among several groups in Benin, Togo, and Ghana (Parrinder 1961). While the Ewé "offer no regular worship to Mawu" (Parrinder 1961, 17), in other locales Mawu is worshipped with an instituted priestly and cultic system (Idowu 1975; Parrinder 1961).[45] The Ewé commonly believe that any prayer offered to any spirit ultimately is

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[45] Parrinder notes the lack of images of the supreme deity in West Africa with the one exception that of Mawu (1961). He says, "It is in the ancient royal collection at Abomey, and is in the form of a wooden statue, coloured the red of dawn, with large breasts and a crescent in one hand (so female and the moon)" (Parrinder 1961, 18).

directed to Mawu (Riviere 1981). Spieth says that while the Ewé do not worship Mawu directly, they invoke his name daily upon rising and during routine activities (2011).

Mawu-Lissa, who once lived among the people, is now remote and only accessible through intermediaries, the created spirits and divinities (Adabra 2012; Idowu 1975; Parrinder 1961; Spieth 2011). Many of these divinities, referred to as "vudu" or "vodu" in Ewé, are associated with nature and natural phenomena (Parrinder 1961, 26). Popular gods or spirits worshipped throughout Ewé groups include a variety of spirits associated with nature and agriculture, including the god of thunder So (Parrinder 1961), the sacred river goddess Mami-Wata (Carwile 2009; Drewal 1996; Gore 1997; Krishnan 2012), and a host of voodoo spirits that enter the participant during special rituals (Rosenthal 1998). The most important aspect of Ewé religious practice is ancestor veneration, for the continued existence of the people revolves around it.

Among the Ewé, as elsewhere in West Africa, the ancestors occupy a central religious and social role. Allen Anderson calls ancestor worship "the central feature of African religion" (Anderson 1993a). Ewé believe ancestors possess power that can bless their descendants or harm them if neglected (Nuknunya 1999). The ancestors are a feature of daily life and one behaves in such a way to join their ranks at the termination of life in old age (Nukunya 1999). For this reason, the Ewé carefully investigate every death to make sure of no foul play so the deceased may eventually join the ancestral world (Krishnan 2012, 318). Neglected ancestors cause misfortune and require propitiation (Fiawoo 1976).[46]

[46] The ancestral stool occupies an important aspect of ancestral worship. Fiawoo says, ancestral stools "provide the media by which the lineage communicates with the spirits" and serve as "the ritual symbol of all the ancestors" (1976, 270-272). The lineage head performs rituals inviting ancestral spirits to

Ancestral spirits, earth spirits, deities of many varieties, and witchcraft infuse the Ewé sociocultural world. In the daily life, "the fear of evil and the threat of evil spirits, gods or ancestors often overwhelm. When troubles arise, people need outside help to strengthen themselves against the uncertainties and unpredictability of life" (Anderson 2006, 117-118). In the holistic worldview of the Ewé, the spiritual can manifest in the material, causing harm, sickness, and even death. Since the supreme god Mawu "lives far away, in the invisible sky, and seems remote from mankind" (Scheub 2000, 141), the only help available is to appease the spirits, the gods, or the ancestors in the ways prescribed by the diviner (Anderson 2006).

Conclusion

In this chapter, the sociocultural worlds of Nigeria and Togo were briefly analyzed through the lens of colonial histories and their lasting legacy on the people and structures. This analysis focused on the context in which church planters function in the sociocultural milieu of West Africa. It was further delimited to the Nigerian Igbo and Togolese Ewé. The next chapter relates the history of church planting and growth that transpired within the worldview context of the Nigerian Igbo and Togolese Ewé during a specific time known as the Decade of Harvest in Africa (1990-2000). This history demonstrates how church planting addresses pertinent issues and provides solutions that

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communicate and witness the ceremonial proceedings using the ancestral stools as a point of contact (Fiawoo 1976). There is a special hut kept for the ancestral stool that may be visited by members of the clan to make offerings to the ancestors (Fiawoo 1976). Fiawoo lists four types of stools that may function in ancestral rites, but the ancestral lineage-stool provides access to the spirit world of the ancestors (1976, 275-276). Further, Fiawoo stipulates, "the Ewe-speaking people care for their dead, and their entire philosophy of life is geared to the concept of the ancestors and the hereafter. Belief in the ancestors is necessary to find an answer to the meaning of life and the orderly interpersonal relations characterizing the lineage and the clan" (1976, 280).

are power-centered, supernatural, and provides concrete answers to questions in these contexts.

CHAPTER THREE

THE DECADE OF HARVEST AND BEYOND

This chapter considers the work of the AG in West Africa with special reference to the Decade of Harvest (DOH). This church planting emphasis resulted in considerable growth, evidenced by the addition of approximately fifty-four thousand local churches, fourteen million believers, ten new-entry fields for missionary labor, and an exponential increase in the number of Bible schools and students. Church planting and growth continues to the present day. The first section of this chapter examines the overall state of church multiplication in West Africa prior to 1990.

The Assemblies of God in West Africa Prior to 1990

The early years of AG initiatives in West Africa can be traced to the beginning of the movement in 1914. One of the expressed purposes for the Hot Springs, Arkansas gathering was to ascertain the specific needs of foreign mission fields and coordinate the support of missionaries (Bell et al. 1913).[47] In that first year of the AG's founding, "several hundred ministers joined its ranks. About 27 of them were missionaries"

[47] The announcement in *Word and Witness* concerning the Hot Springs meeting listed five main purposes for the cooperative gathering: (1) biblical doctrine in Pentecostal perspective, (2) coordination of missionary efforts and funding, (3) biblical training and development of workers, (4) literature production and distribution, and (5) organization in a cooperative fellowship. While there were certainly multiple conditions that necessitated the development of some type of order out of Pentecostal chaos, a central theme was the formation of a system of information dissemination and fiduciary accountability to missionary effort (Bell et al. 1913; see also McGee 1986c, 74-81).

(McGee 1986c, 85; Perkin and Garlock 1963).[48] Of those missionaries listed, nine were mentioned as being in Africa (Perkins and Garlock, 1963, 29). They came from various denominations and mission agencies, but their reception of the Spirit ostracized them from their parent constituencies. During this time, an early center for AG missionary activity in West Africa was in the nation of Liberia.

The Liberian Mission

J. M. Perkins, a member of the Methodist Episcopal Church working in Liberia, West Africa, became Pentecostal and joined the AG in 1914 (McGee 1986c, 86). Additional missionaries quickly defected from the Methodist mission and a whole contingent joined with the Pentecostal Assemblies of Canada and the Assemblies of God in the United States (McGee 2010, 127-128). They planted churches and preached the gospel to unreached tribes (Perkins 1924, 10; 1925, 11).

Henry Garlock worked with Perkins and received missionary appointment to Liberia in 1920. Garlock writes that within a year of his arrival most of the original members of the Pentecostal missionary contingency "had either died or been sent home with broken health" (1974, 24). In spite of extreme sacrifice and hardship, God blessed the work with new churches. Garlock's personal story describes harrowing experiences, encounters with spiritual forces, dramatic healings, Spirit empowerment, and miracles. He spent much of his missionary career going further inland, toward the tribes who had not heard the gospel.

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[48] Perkins and Garlock report only seventeen missionaries at the Hot Springs meeting (Perkin and Garlock 1963, 29). McGee believes the discrepancy may be due to furloughed missionaries not being counted as field based (McGee 1986c).

In 1943, Garlock was selected to serve as the first Africa field secretary for the Division of Foreign Missions (DFM), and he served in that capacity until 1954.[49] Other workers followed him in Liberia and they sacrificed at great cost to take the gospel where people lived without an adequate witness.

The Mossi Land Mission[50]

H. M. Wright and J. Wilbur Taylor undertook an early AG mission venture in 1920. After landing in the country of Sierra Leone, Wright and Taylor journeyed north for one thousand miles, over a period of seven months, to present day Burkina Faso (Pentecostal Evangel 1920a, 1920b). Other workers followed a few months later (Wright 1921). Taylor reported on this at Stone Church in Chicago in 1921, describing it as "virgin territory, where men and women had never heard the Name of Jesus" (Taylor 1921). The missionary team secured land for building a house in the city of Ouagadougou and started to learn French and the Mossi language Moré. Shortly thereafter, they built a church on the property. In just two short years, many were converting to Christianity and the new church was averaging over one-hundred people for Sunday services (Pentecostal Evangel 1922a, 13; Pentecostal Evangel 1922b, 13; Pentecostal Evangel 1923, 13). Garlock highlighted the work as focused on indigenous principles and translating the

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[49] Garlock says about his Liberian experience that even if his methods and results were not the best and produced meager results, "later workers reaped a harvest … And I am encouraged to know that for some of those missionaries, Ruth and I helped open up the road" (1974, 127).

[50] In 1920, Burkina Faso was under the colonial auspices of the French and the whole region was referred to as French Sudan. The specific area of Burkina Faso was called *Mossi* land after the predominant tribe, the Mossi. Mossi land was part of the larger French Sudan for many years. Later, as a self-governing colony in the French system it was renamed Upper Volta in reference to the Volta River. It became an independent nation in 1960. After a military coup in 1983, the country was renamed Burkina Faso (Mazrui 1999, 456).

Scriptures into the Moré language.[51] One of the workers, A.E. Wilson, stated certain inherent principles guided the missionary body in the execution of its mission. First, the mission looked toward those areas where people had not heard (Wilson 1943, 4). Second, they desired to establish an indigenous, Spirit-filled church, united and passionate about evangelism. To accomplish this, the missionaries learned the language, translated the Scriptures, and taught literacy (Wilson 1943).

Wilson says two principles guided them; exemplification and impartation (1943). Africans, he notes, are masters of mimicry and will emulate what they see exemplified in and imparted from the life of the missionary. The missionary needs "the living Christ within, letting the Holy Spirit take the things of Christ, the nature of Christ and reveal them in and through us to the natives" (Wilson 1943, 6).

In Mossi land, people converted to Christianity and God planted a strong church. The mission identified local leaders and then trained them at the new Bible school.[52] As the Mossi land endeavor grew and expanded, missionaries and national church leaders looked beyond their own boundaries to where the church had not yet been planted. They

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[51] See Pentecostal Evangel (1961) on the completion of the whole Bible. Missionaries John and Cuba Hall, along with Arthur and June Wilson, worked on creating a *Moré-English/English- Moré* Dictionary after which they started and finished the New Testament in *Moré,* which was published by the American Bible Society in 1945. Afterward they continued working on the Old Testament, eventually published in 1961. Both the Halls and the Wilsons were honored with lifetime membership to the American Bible Society (Springfield News & Leader, January 6, 1957; Hall, Personal Data Report: DFM, 1956). John Hall eventually worked in Togo at the Dapaong station and translated the New Testament into the main language of the area, Moba (Eglise des Assemblées de Dieu du Togo 2011, 23).

[52] The annual questionnaire report of 1959 was given to missionaries by DFM. John Hall's report as the missionary field chairperson signifies that working toward indigenous principles was easier discussed than implemented. Question 16 asked about the development of these principles in the area of missionary ministry. Hall replies, "It varies with how much the local missionary permits it to." Question 17 asked if more responsibility should be given to national leaders. Hall says "Definitely yes but you can't compel your fellow missionaries to do things they don't want to do." Question 20 asked how the missionary felt the field could most profitably assist the development of the church. Hall replies: "By recognizing their decisions without our 5-man missionary committee being the supreme court" (AGWM-Archives).

would play a catalytic role in the development of missionary work to the south, in what was then referred to as Togoland (Laurent 2004).[53]

The Togoland Mission

Togoland lay to the south of Burkina Faso. Like much of the area, the tribes within northern Togoland were unreached with the gospel message. According to the Togo AG's official history, the first AG work was in the city of Dapaong, in northern Togo. Missionary Arnold Weston, from Burkina Faso, visited the area in 1936 and found no church of any variety. He surveyed the tribes in the region and obtained permission from the local authorities to conduct evangelistic efforts. Upon his return to Burkina Faso, a Mossi evangelist by the name of Nizemba Dentoumda returned to conduct evangelism efforts and was joined later by two other Mossi evangelists (Djakouti 2011; Eglise des Assemblées de Dieu du Togo 2011a; Hill 1973; Weston 1937).

In late 1939, Paul Weidman went to northern Togoland to survey evangelistic progress. He built a temporary living structure and, later, left for Burkina Faso when unusually heavy rains destroyed the house. Undeterred, the Weidman family returned to Dapaong and took up the work again for a short period (Weidman 1941).[54]

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[53] Pierre Laurent traces the presence of Burkina Faso AG pastors and evangelists to Togo in 1936, Benin and Senegal in 1945, Ghana in 1931, and Ivory Coast in 1958 (2004, 5). For a full description of the history of the AG in Burkina Faso, see Jean-Baptiste Roamba, 2011, "The Fire is Still Burning: A Short History of the Assemblies of God of Burkina Faso," *Ph.D. Thesis,* Regent University, Virginia Beach, VA.

[54] The Burkina Faso Missionary Field meeting minutes of June 12-14, 1940 discuss the issue of the house the Weidmans built in Dapaong. Apparently, the house structure was made of less than ideal materials and crumbled under the deluge of seasonal rains. While they blame unusually heavy rains in a wet season that began a month sooner than expected, the most serious problem was the detriment to the missionary work. The minutes state, "We deeply regret this humanly unforeseen disaster with its financial loss, but even more do we regret the resulting set-back of many new-born babes in Christ as witch doctors predicted the falling of the building."

For six years, Burkina nationals evangelized the area, until Murray Brown came to Dapaong in 1947 and built a mission house made of stone that would be much more durable during wet season (Brown Sr 1981). He reported the development of many outstations, great healing crusades, and the conversion of a well-known witchdoctor (Brown Sr 1950). Brown moved further south in later years to start the AG church in the city of Kpalimé (Eglise des Assemblées de Dieu du Togo 2011a). The work spread to other areas in the south, and additional missionaries joined the efforts. John and Cuba Hall came and taught the Moba tribe to read the Bible in their native tongue. David and Claudia Wakefield came in 1951 to work among the Bassar people, helping to establish several churches and a trade school in the region. Wayne Turner came to Sokodé in 1957 and built churches and pastors' residences in the area (Eglise des Assemblées de Dieu du Togo 2011b, 24-25).

The work in Togo progressed to the point that by 1960 there were 5,000 believers worshipping in 45 churches (Eglise des Assemblées de Dieu du Togo 2011b). In that same year, the AG made its first inroads in the capital city of Lomé. Missionary David Wakefield moved from Bassar to Lomé, a city of 110,000 at that time, and opened a mission station in a rented two-story house. In 1968, the church obtained property through the efforts of William Lovick, and organized under the name *Temple de Calvaire* (Calvary Temple), becoming the first church in Lomé and southern Togo (Eglise des Assemblées de Dieu du Togo 2011a, 2011b; Wakefield 1960).

Beginning in the 1960s and into the late 1970s, two events had an important impact on the development of the AG in Togo. First, the national church adopted fully

indigenous principles in the early 1960s, and no longer paid the salaries of pastors.[55] A majority of the pastors quit because of this (Hurst 2008a, 2008b; Metz 1963, 1964; Wakefield 1955). Second, in 1978 the Togolese government decreed that the only officially recognized and legal religious groups were those registered prior to national independence in 1960. As a recognized church, the Togo AG received an influx of smaller Pentecostal groups that swelled the numbers of churches, pastors, and adherents dramatically (Hall 1978). This influx of workers helped the church position itself for future growth.

Elsewhere in West Africa, dramatic revival occurred in the years prior to the DOH. One of those places was the nation of Nigeria, where revival impacted the development of the Nigerian churches in momentous ways. From this revival, the Nigerian Assemblies of God came into existence, aided through literature distribution from the United States Assemblies of God (USAG).

The Nigerian Mission: Born in Revival

The origins of Pentecostalism in Nigeria can be traced to various renewal groups around the nation from 1915 through 1930 in the Christian Missionary Society (CMS) and the Anglican Church (Fatokun 2009; Pentecostal Evangel 1931). Earlier, the efforts of CMS missionaries along with the Sudan Interior Mission, and the Church of the Brethren Mission introduced Christianity in Nigeria (Kalu 1978, 2008). By the first

[55] Togo missionary David Wakefield's annual report to DFM in 1955 reports that he paid the salaries of thirteen pastors and evangelists at a total of $59.50 monthly. Interestingly, the report form included areas that allowed the missionary to describe the payment of national worker salaries. It seems that while indigenous church principles were discussed, described, and advocated, vestiges of the colonial mindset were still prevalent in the AG even at the United States national administrative level, if one interprets the report form accordingly.

decade of the 20th century, however, there was a general sense of dissatisfaction with mission Christianity and many Nigerians felt it did not address problems specific to Nigeria (Adewale 2009; Ayandele 1971, 1978; Fatokun 2009, 2010; Isichei 1995; Kalu 1996, 2007a).[56] This ultimately led to a Nigerian move of the Spirit.

Fatokun postulates, “Pentecostalism in Nigeria as a whole started as a purely indigenous movement … in the form of spontaneous and independent prophetic or ‘spiritual’ movement in the Niger Delta Pastorate of the Church Missionary Society” (2010). There were, however, historical and social events that precipitated this movement. One event reflects on an influenza epidemic that ravaged the populous in southern Nigeria between 1915 and 1920 (Isichei 1983). The majority of the renewal movements, reacting to this crisis, started “as prayer groups within older churches. They were a response to a society in crisis, afflicted by epidemics … famine and a world depression” (Isichei 1983, 313-314; 1995, 280).

The mission churches were powerless in the face of the contagion, unable to provide medical relief or adequately address African worldview perspectives of the context. As a result, the people came out to pray and during these times “healing, prophecy, vision[s] and dream[s] manifested” (Adewale 2009). The revival brought many Nigerian believers into this form of spiritual experience and prophetic movements sprung

[56] Ayandele describes some cases in which economic betterment was associated with Christian missions, and at other times, the church stood against the colonial government and was seen as an instrument for political empowerment and harmony (1971, 155-156). In other cases, literacy through education and Bible translation were also powerful motivators. He notes, concerning one southern tribe, “The administrator and missionary intruded into the community about the same time. There was no question of the people accepting the one and rejecting the other. In Ibo thinking both intruders were relatives who had much in common, leading the same sort of strange life, erecting the same forms of buildings, educating them on new forms of economy and expostulating to them on the virtues of learning. In their patronage of the Christian Church the Ibo manifested a characteristic that they have not lost ever since—that of zealous patronage of any institution that possessed the magic of success, in this case the magic wand of education in the hands of the Christian Church” (Ayandele 1971, 157-158).

up in many parts of the continent" (Kalu 2003, 89). Reading the Bible made the realities of the Book of Acts relevant to hurting and impoverished people looking for hope and healing in a context of disease and death.

Non-African Pentecostal and Holiness churches started sending gospel literature to Africa in the early 1900s. "Many people who read tracts from overseas invited missionaries to bolster their groups … This is how the Faith Tabernacle based in Philadelphia was invited to aid prophetic ministries in the Gold Coast and Nigeria" (Kalu 2003, 89). Because of gospel literature distribution, the USAG was invited to Nigeria to meet with a small group of Pentecostals looking for a fraternity.

The Beginnings of the Nigerian AG

During the 1930s revival that touched southern Nigeria, a young man named Augustus Wogu became a Christian. He returned to his home village and shared the news that he was a Jesus-follower. As a result of his testimony, several people became Christians (Wogu 1977). The first convert, George Alioha, began to lead others in evangelistic efforts in other villages. Compelled by a sense of urgency about the second coming of Jesus, and empowered by the Holy Spirit, Alioha's preaching led to the conversion of "a great number of people who were equally eager to try out the new faith" (Imoukhuede 2009, 3). Together, they formed a church, the Faith Tabernacle Congregation of Nigeria, affiliated with a church headquartered in Philadelphia which was sending literature to Nigeria (Fatokun 2009, 36; 2010; See also Imoukhuede 2009,

3; Isichei 1995, 280-281).[57] Soon they became dissatisfied with fellowship in the Faith Tabernacle because of its lack of substance.

The group's spiritual longing lead a group of young men to search the Scriptures and ancillary literature to strengthen their knowledge of God and His activities in people's lives (Imoukhuede 2009, 3). AG missionary Lloyd Shirer, working in the Gold Coast (modern Ghana), heard of the revival and mailed copies of the *Pentecostal Evangel* to them (Shirer 1939). One of the young men, Augustus Wogu, read the Evangel where he learned of Holy Spirit baptism, something not taught by Faith Tabernacle (Imoukhuede 2009, 3-4). The issue of Holy Spirit baptism caused division between the group and the Faith Tabernacle congregation, culminating in the dissolution of the relationship (Imoukhuede 2009; Wogu 1977).

Influenced by literature from United States Pentecostals, the group eventually experienced Holy Spirit baptism and accompanying *glossolalia*. As more churches started and the numbers of believer grew, the believers felt it prudent to attempt to affiliate with a Pentecostal group to strengthen their foundations. Missionary Everett Phillips tells that a serendipitous encounter was catalytic for the USAG becoming involved with the group (1989). He states that at the Nigerian customs office, USAG officials encountered Igbo men who had a copy of the *Pentecostal Evangel*. Through their conversation, the officials explained about the Assemblies of God (Phillips 1989, 14). Phillips says, "It all began with *Pentecostal Evangels* … It seems Faith Tabernacle in Philadelphia, Pa., had sent used *Evangels* to [Lloyd] Shirer and to various churches in

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[57] Literature distribution was widely practiced by U.S. Holiness and Pentecostal movements. See examples in the *Foursquare Crusader* (1930) 4, no. 18, and *Pentecostal Evangel,* November 28, 1931.

Nigeria. Churches receiving the literature often adopted the donor church name and Nigeria was dotted with many Faith Tabernacles" (Field Focus 1984).[58] After the fortuitous encounter, Shirer, based in the Gold Coast, was dispatched to visit the believers in Nigeria to determine how the USAG could possibly assist them in forming an AG fellowship. For several days Shirer and his wife consulted with the group, then drew up some common understandings about AG faith and doctrine (Shirer 1939). The group reached a consensus to form the Nigerian AG (Imoukhuede 2009). The church began in revival and continued to grow. It would be a strong national church in the future as growth produced growth, leading up to the 1980s and 1990s.

Preparing for Africa's Decade of Harvest: 1985-1989

Prior to DOH initiatives in 1990, many national contexts experienced church planting and growth. Morris Williams highlighted some of these in his last report as Africa director to the Foreign Missions Board in November 1985.[59] His report emphasizes several areas where AGWM personnel were engaged in ministries (Williams 1985). The report indicated growth was occurring and newly initiated ministries postured AAG churches for more expansion. Immediately after Williams' final report, Don Corbin became the director for Africa. Corbin would oversee the preparations for the Decade of Harvest.

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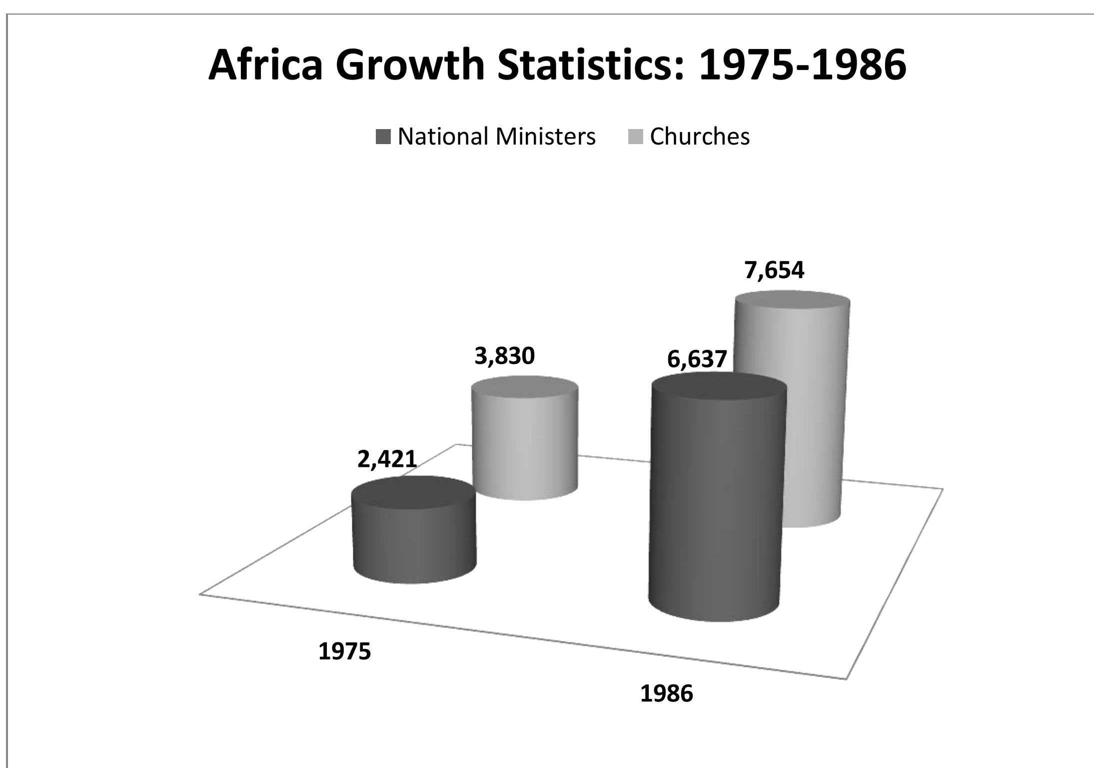
[58]A DFM *Field Focus* on Nigeria (January 1978) reports that Lloyd Shirer first heard of the revival in the 1920s and started sending *Pentecostal Evangels* at that time. However, the report is fraught with inconsistencies. Shirer actually went to Mossi Land first in the mid-1920s as reported in the *Pentecostal Evangel* (January 17, 1925). The report also states that Phillips arrived in Nigeria in 1936 when he actually arrived in February 1940, as he reports in an unpublished manuscript in the AGWM archives files.

[59] Current nomenclature has replaced the term "Field Director" with "Regional Director." The Division of Foreign Missions (DFM) is now Assemblies of God World Missions (AGWM).

Don Corbin: Positioning for Growth

Corbin became the Director for Africa in 1986. In his first Foreign Missions Board report, he cites AAG growth statistics for the previous ten-year period (Table 3.1). These statistics indicate momentum for AAG church multiplication and growth was already taking place throughout Africa prior to the DOH. Corbin makes the statement in his second board report of 1986 that present growth, "if maintained, could produce a church of … 8,800,000 by the year 2000" (Corbin 1986c, 1-b).

Table 3.1. Africa Growth Statistics: 1975-1986



Corbin stressed that the AAG church was poised for growth from that beginning. Growth occurs because of an aggressive approach to proclamation, persuasion, and cultivation, which is the evangelistic, church planting, and discipling aspects of the Great Commission (Matt. 28:19-20). He declared, "the present growth is only sufficient to

position the Assemblies of God for growth. Growth produces growth! Crowds attract! Adult, anointed churches are ready for healthy reproduction" (Corbin 1986a, 1-d).

Administrative and Structural Changes

Quantitative and qualitative growth requires empowered leaders. Corbin enabled empowerment by developing new administrative philosophies and strategies. People development was essential. One step in that direction was the intent of "a 'flattening' of the decision-making process to involve those who are closest to the realities dictating the decision and also to 'ground level' where it must be implemented" (Corbin 1986b, 1-b, c). He formed regional advisory councils, composed of key ministry leaders, who would meet regularly and include "national church colleagues or other resource persons" (Corbin 1986b, 1-c; Corbin 1987b). He wanted strategies that came "'up' from the fields rather than 'down' from Springfield" (Corbin 1986b, 1-c). Involvement in the process of strategy and decision-making empowered both AGWM personnel and AAG leaders, creating a sense of ownership in the organizational structure. Administrative change, however, would require philosophical change.

From Partnership to Fraternity

Williams' tenure focused on partnership principles (Williams 1986). He believed partnerships led to a more engaged and active role for the AAG leaders in the organization of the AG in Africa. The AAG would lead with AGWM-Africa a partner in the process. As these leadership roles began to transition, the AAG began to experience numerical growth in new churches, members, and pastors.

Corbin took partnership seriously as well, but where Williams considered partnership through missional structure, Corbin believed promoting partnership through

relationship would strengthen the structure. Upon his selection to the office of field director, Corbin stressed a change from organizational partnership to relational fraternity (D. Sherman, January 24, 2011, personal communication). His first board report demonstrates this:

> We are committed to the PARTNERSHIP PRINCIPLE, deeply committed! ... However … IT MUST HAVE A SOUL! The biblical principle which provides the soul is that of the FRIENDSHIP-BOND described in passages such as Phil 1:5 [and] John 15:15 … True partnership in the Gospel both among missionaries and between missionaries and National Church leaders and pastors is built on the linkage of the Friendship-Bond (Corbin 1986b, 1-d).

Corbin believed the missionary body must "redefine and promote *relational partnership* [emphasis mine] in the MFF's [Missionary Field Fellowship] and with national churches by means of modeling, teaching, retreats, seminars, ... so that by the end of 1990, it will be the 'norm'" (Corbin 1987b, 1-d). Relational partnership (fraternity) produces equality, community, brotherhood, and solidarity. In order to position the Africa missionary body for this new relational fraternity, Corbin proposed a planning strategy that included prayer and specific times for continental planning meetings. The last point detailed the launching of a "DECADE OF HARVEST-AFRICA" at the ALL AFRICA CONFERENCE" to be held in Zimbabwe (Corbin 1987a, 1-k). Corbin referred to these strategic plans as "'equipped readiness' for the spiritual combat just ahead" (1988b, 1-f). The combat just ahead was a strategic focus that led to the launching of the DOH in Africa.

Planning for the Decade of Harvest

Beginning in the mid-1980s, there was a sense in many Christian organizations that the year AD 2000 was important in the history of Christian missions. Many organizations believed the task of world evangelism was an eschatological imperative,

and developed their missionary efforts toward the idea of closure. They saw potential in programs like the AD 2000 Movement, DAWN (Discipling a Whole Nation), and the 10/40 Window focus that would enable church planting among the world's unreached peoples at the threshold of the new millennium (Butler 1994; Coote 2000; Koop 1995; Wang 1987, 1989, 1990). The Assemblies of God, in a similar posture, heard world-wide reports of revival and growth in various places, which created a millennial expectancy and a desire to focus the last decade of the twentieth century on evangelism and church planting (McGee 1986b, 271-277).

In Africa, there was a dramatic upswing in the growth of Pentecostal churches as well. In the years 1986-1989, crusades by evangelists Ben Tipton, David Godwin, and Jimmy Swaggart Ministries filled every report Corbin presented to the Foreign Missions Board. His reports typically include miracle stories and churches exploding with crowds and new converts, with a strong emphasis on evangelism and church planting:

> On March 12, I heard Jean Pawentaore Ouedraogo, superintendent of the Burkina Faso Assemblies exhort 143 ordination candidates with these words, "You are about to be ordained. We will proudly call you pastors. But remember that, before all else, he called you to serve him in his harvest field. The church is the barn into which the grain must be gathered. The grain, lost souls! So gather as many as possible and establish as many barns as possible! That is your ministry." (Corbin 1989b, 1-b)

These themes of widespread growth in the numbers of new churches, of signs and wonders, and of churches engaged in mission were preparation for a more organized and systematic campaign for evangelization. The indicators are that many saw the coming decade of the 1990s as noteworthy to Africa's future.

Following the Leading of the Spirit

In his reflections of those days, Corbin says that a visitation from God originated the idea of the DOH in the hearts of the Foreign Missions Committee. Reminiscing on this history, he says, "It came from a visitation from the Lord to the Foreign Missions Committee" (Corbin 2010). During an annual prayer retreat in 1987, Phil Hogan, director of the Division of Foreign Missions (DFM), "talked about the history of missions and the initiatives that had been taken and talked about some of the contacts that he was having, and things he was reading about the decade of the 90s and moving into the year 2000" (Don Corbin, Interview by the author. 2010). Corbin describes that moment as "an initiative of the Holy Spirit," when God moved among those gathered to pray and helped them to formulate plans for a worldwide decade of harvest (Corbin 2010).

The director, J. Philip Hogan, penned the official DFM version. He describes the process as follows:

> In the early part of 1987, leadership of the Division of Foreign Missions became aware of the concept and a growing burden which seemed to indicate that God was urging the launching of the greatest evangelism and church planting that the Assemblies of God, the Division of Foreign Missions, and its fraternal fellowships overseas, have ever attempted. (Hogan n.d.)

The origin of the DOH came from the prayer meeting of the executive leaders of DFM.[60] Each group would take ownership of the concept and commit themselves to its implementation.

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[60] The first official mention of the term "Decade of Harvest" is found in Corbin's November 1987 report to the Foreign Missions Board (Corbin 1987a). The main result of this was that in 1988 it would be widely disseminated among the AGWM-Africa missionary body and the AAG church leadership.

Organizing the Leadership

Corbin says two basic presuppositions drove Africa's DOH mission strategy. "True church growth comes in 1) the planting of strong local churches and 2) the training of men from those churches to lead them" (1988a, 1-a). An All-Africa Missionary Leadership meeting convened in Harare, Zimbabwe, on February 22 to 26, 1988, to disseminate this evangelistic approach and gain the necessary leadership consensus. The meeting resulted in a declaration of commitment to the DOH through Africa Harvest 2000 (Appendix C).

The declaration outlined specific goals for Africa Harvest 2000 that include church planting, increasing the number of believers, and ministry to specific target populations (Corbin 1988a).[61] In conjunction with consultations held among AAG leadership, the worldwide Decade of Harvest committee was holding meetings with word-wide national church AG leadership. The meeting convened in Springfield, Missouri with sixty-two attendees. Ten AAG leaders and four AGWM-Africa area directors represented the African church. AAG leader participation within the deliberations of the larger AG constituency provided additional perspective on the DOH.

The All-Africa Leadership meeting convened in Lilongwe, Malawi, January 9 to 13, 1989, where national delegates discussed the goals of Africa Harvest 2000. Attendees signed a declaration of commitment (Appendix D). Corbin describes the All-Africa Leadership Conference as "a powerful meeting with God" where "God planted it in our

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[61] To facilitate meeting these goals, Corbin asked the missionary team to participate in the ATOM (A Tithe or More) concept for funding missional activities of AGWM-Africa in various countries. The ATOM concept consisted of "(1) a tithe of prayer, (2) a tithe of each week's meals for fasting and prayer, and (3) a tithe of our funds" (Corbin 1988b, 1-c, d). The ATOM concept proved an important component in funding projects, land purchases for new churches, and the construction of buildings for new church plants.

soul" (Corbin 1989a, 1). At that meeting the AAG initiated a continental organizational structure to facilitate "consultative fellowship, evangelism, and missions" called the Assemblies of God Alliance—Africa (Corbin 1989a, 1-b; See Appendix E).[62]

Another All-Africa conference convened in Harare, Zimbabwe, from September 5 to 10, 1989, prior to the DOH, including four hundred church leaders and missionaries. The meeting challenged all participants to prepare spiritually for the DOH. Corbin says the conference was a time of the Spirit's moving and anointing, and "a clear reaffirmation of his [God] approval of the initiatives of the Decade of Harvest" (1989c, 1-a).

The DOH as a strategy was implemented locally and nationally, however, the formulation of AAGA brought African coordination to the initiatives on a continental basis. It developed unity within the leadership of the various national churches, and gave a sense of community to the AAG as a Pentecostal fraternity reflective of African values, yet vitally connected to the global AG family. The ten years of the DOH gave credence to Corbin's hope that Africa Harvest 2000 be seen as the offspring of the AAG Pentecostal family. AAG ownership of strategies for church planting and growth would be substantial.

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[62] Assemblies of God Alliance—Africa later changed its name to Africa Assemblies of God Alliance (AAGA). A charter was created for the new organization that detailed the purpose, membership, and officer qualifications. This charter was ratified and approved at the All-Africa Conference in Harare, Zimbabwe, September 5-10, 1989, just before the launch of Africa Harvest 2000. The first officers elected to serve AAGA were Peter Njiri, general superintendent of the AG in Kenya, chairman; J.K. Dugbe, general superintendent of the AG in Liberia, vice-chairman; and Djakouti Mitré, general superintendent of the AG in Togo, secretary-treasurer. At the same time that AAGA was organized, Don Tucker, a new area director serving in Burkina Faso, was asked to come to the United States and start the Africa Harvest Projects and Coordination office. It was tasked with organizing DOH initiatives such as prayer teams, task force evangelism crusades, children's ministries, and assisting both the AGWM Africa office and AAGA in DOH efforts.

Africa's Decade of Harvest: 1990-2000

The first report Corbin made to the Foreign Missions Board in the DOH was a testimony to DOH initiatives. The initiatives focus on several key values that reflect AG mission theology: spiritual warfare, prayer, evangelism and church planting, and Spirit-empowerment for service. Corbin's reports reflect all these values and are reminiscent of Jesus' reply to John's emissaries: "The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor" (Matt. 11:5).[63]

The DOH target country for 1990 focused on Sierra Leone, West Africa. DOH organizers called the efforts of the first year "Task Force Sierra Leone." It consisted of several church planting crusades utilizing the main stadium in the capital city Freetown. Two tents at the stadium and several others strategically placed in the city allowed converts from those areas to attend one of the tent churches. Reports tell of crowds in excess of 5,000 nightly and 300-400 converts at each meeting (Corbin 1990a, 2-A5).

In reporting this task force effort, Corbin prefaces his remarks with a declaration of spiritual warfare as inherent to these efforts.

> Make no mistakes … this is not a picnic! It is war! Satanic opposition has already exacted a heavy toll from the missionary family …
>
> Three of our six families in Sierra Leone were so violently attacked physically as the Task Force invasion approached that they were obliged to be out of the country. A coincidence? Hardly! It is rather an enemy assault calculated to drive us back to "business as usual." (Corbin 1990a, 3-A5)

He describes other missionaries and national AAG evangelists going forward with the crusades to take "the attack back to the enemy" (Corbin 1990a, 3-A5). A report also

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[63] All Scripture quotations, unless otherwise noted, are from the 1984 *New International Version*.

exists concerning Bible school students in southern Africa who went to the island nation of Mauritius for evangelistic services. The students submitted a report of the miraculous: "30 blind began to see, 32 deaf began to hear, 10 dumb began to speak, 22 lame began to walk, 200 other sick people were healed, 50 demon possessed persons were delivered, 200 people received the baptism in the Holy Spirit, and 100 new converts were added to the churches" (Corbin 1990a, 3-A5). Corbin places this in the context of an offensive strategy, because "we are determined in Africa to see Satan defeated" (1990a, 2-A2).

> Defense, détente, and desertion are predictable. They allow the enemy to control the pace of the battle. Growth, however, is our most effective tool for resistance. Resistance forces the enemy to "backpedal" into a defensive mode. James promises he will flee. When the church surges forward, breaks out and through the lines of combat in lives, villages, towns, cities, regions, and nations, it sends our adversary reeling backward in retreat. We are convinced that our Lord was serious when He declared: "I will build my church." We are also convinced that He intends His Church to be militantly offensive. (Corbin 1990b, 5-A4)

Signs and wonders as missional values were normative following the preaching of the Gospel. Further, "this was proof for the fulfillment of Joel's prophecy. Hence, in the 'last days,' the Holy Spirit was empowering believers for evangelism and authenticating the gospel message with the same 'signs and wonders' that had followed its proclamation in the book of Acts" (McGee 1986a, 166).

The value of prayer as a theological belief is vital to spiritual invasion, church planting crusades, and evangelism. In 1992, Corbin reported the statistics for exponential growth taking place in Africa. He describes it as more than a statistical spreadsheet, but "painted in New Testament hues; healing, deliverance, salvation, water baptism, discipleship, baptism in the Holy Spirit and new churches!" (Corbin 1992, 4-D2). Prayer precedes with trust in God and faith that signs and wonders follow the proclamation of the supremacy of Christ.

The task force evangelism challenge for 1992 was the Republic of Congo. The church there lived under the shadow of a repressive socialist regime but demonstrated a strong belief that even in revolution there is revival (Corbin 1992). Local churches fasted and prayed for a whole month in preparation for church planting crusades. They trained workers to participate in the potential harvest and after another month started the crusade efforts. After six weeks of services, 2,000 people had made decisions for Christ, 80 had been baptized in the Spirit, and 300 had taken the new convert's classes. Reports came of healings, exorcisms, existing churches filled, and new churches planted in difficult places (Corbin 1992, 4-D2).

In the first two years of the DOH, the new entry country of Muslim Niger from the Sahel region had planted two churches averaging 100 to 125 each in attendance and a third house church began in the eastern area of the country (Corbin 1992, 4-D4). In another West Africa country, a convert from Islam led an open-air meeting in a Muslim area and 118 people made decisions to follow the prophet Jesus (Corbin 1992, 4-D5). In another new-entry country, Cape Verde, a task force team spent three days, "fasting, interceding, witnessing, and distributing proclamation literature" (Corbin 1991, 4-C4).

New countries, new churches, signs and wonders, and expansion continued throughout the 1990s as African church planters and missionaries spread the Pentecostal message. The conclusion of the DOH emphasis would prove a time for celebration and rejoicing at what God had done. The celebration included a challenge to plant churches in those areas yet unreached with the gospel. The joint efforts of national AAG churches and AGWM-Africa missionaries produced momentum going into the new millennium, and prepared the AAG for a future with an increasing need to conserve the harvest.

Africa Harvest 2000: Celebrating a Harvest

The World Assemblies of God Fellowship, formed in 1989 as part of the worldwide DOH, met in Indianapolis, Indiana, from August 7 to 10, 2000. International delegates came to celebrate the conclusion of the DOH. Afterward, there was a two-day AAGA meeting where the delegates received a book of compiled reports listing statistics for the DOH in Africa (AGWM-Africa 2000).[64] The book highlighted reports from new-entry nations and established contexts on church planting efforts.

In the report, the number of churches planted in new-entry nations often contrasted with more established fields. Missionaries working in the country of Islamic Niger reported 19 churches planted, 2 Bible schools started, and 1,000 adherents gained (AGWM-Africa 2000, 43). Other national churches reported growth. The Burkina Faso AG planted 3,050 churches, added 275,474 new members, and increased the number of pastors by an additional 1,751 people. This national church added two additional Bible schools, and sent out eight new national missionaries beyond the borders of the country (AGWM-Africa 2000, 13). The Rwanda AG, which started in 1990, planted eleven churches by 1994. Seven of these new churches were destroyed during the genocide of the Hutu-Tutsi discord. In spite of these ravages, the AAG in Rwanda had 63 fully recognized churches with 11,000 adherents by 2000 (AGWM-Africa 2000, 55). The Tanzania AG reported, “Today there are over 1,800 churches all over our nation. In the last two years alone, well over 500 churches have been started” (AGWM-Africa 2000, 69). The Malawi AG claimed, “From 135 churches in 1989, we now have well over 2000

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[64] I was personally involved in the publishing of this book in early 2000, compiling the statistics, formatting the layout, coordinating the translation and publication of the book into English, French, Portuguese, and Spanish.

churches" (AGWM-Africa 2000, 47). The Superintendent, Lazarus Chakwera, stated, "We wanted and still want to see a church within walking distance of every Malawian" (AGWM-Africa 2000, 47). Statistics indicate that church multiplication trends started in the middle of the 1980s magnified in the 1990s (Table 3.2).

Table 3.2. Africa DOH Statistics

Africa Church Growth

	1989	1999	Increase
Churches and Preaching Points	11,688	24,755	118%
Credentialed Ministers and Workers	9,827	24,881	158%
Resident and Extension Bible Schools	53	205	287%
Bible School Enrollment	4,055	13,109	223%
Members and Adherents	2,140,202	8,077,333	277%

The historical record indicates rapid growth in church multiplication during this time. A closer examination of the national AAG church contexts of Togo and Nigeria give further insight into the growth of AAG churches in West Africa from 1990 to the present and provides further understanding into the central focus of this dissertation.

Nigeria: A Case Study in Church Planting and Growth

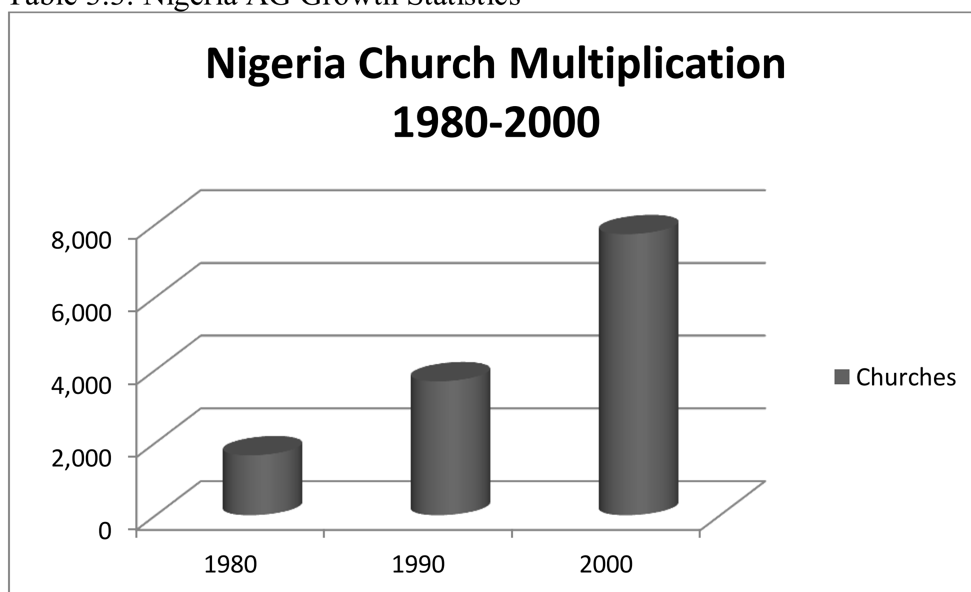
Nigeria's goals for the DOH were to add 5,000,000 members, plant 6,500 churches, and train 10,000 pioneer ministers, 2,000 cross-cultural workers, and 10,500 lay workers for the DOH. They organized for these goals by publishing materials that helped readers to understand the DOH and to structure the churches for growth. They systematized training of laity and first year students to expedite their involvement in

evangelism and church planting efforts. One district leader, after his election, "soon realized he had more pastors than churches, so he requested and got approval to change the district constitution. The change said that no minister could be granted ordination until he started at least one church" (Corbin 1991, 4-C6). John York, director of Africa Theological Training Services for AGWM-Africa, shared a report by AGWM missionary Robert Holmes who was the special speaker at the Eastern Nigeria Bible College graduation. Holmes discovered,

> One of the groups of graduates was composed of the first laymen to finish the Lay Ministries Training College (LMTC) in that area. LMTC is a Decade of Harvest training initiative of the Nigerian Assemblies of God…
>
> Before this class of LMTC students could graduate, they had to plant a church at their own expense and turn it over to the district before commencement. The preceding week, they had successfully done just that (York 1998, 8).

Nigeria's leaders assigned individual churches, districts, and sections to specific areas with a certain number of churches to plant (Assemblies of God Nigeria 2002, 2). Statistics indicate that the AG in Nigeria doubled in the period of 1990 to 2000 (Table 3.3).

Table 3.3. Nigeria AG Growth Statistics



The statistics also reveal, however, that in the 1980s, prior to the DOH, the AG doubled its previous number of churches. The results of statistical percentages demonstrate some illuminating information (Table 3.4).

Table 3.4. Nigeria DOH Growth Percentages

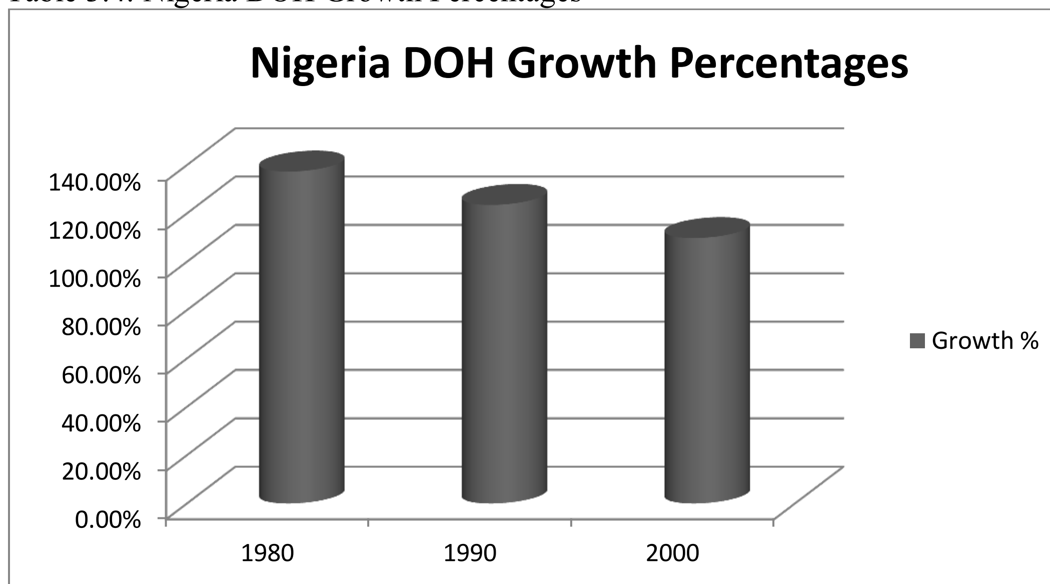


Table 3.4 indicates that in 1980, the Nigerian AG grew by 137 percent during the previous decade. From 1980 to 1990, the national church grew by 123 percent. During the decade of the DOH, the percentage was even less, showing a growth rate of 110 percent. The statistics indicate that the impetus for church multiplication had previously gained momentum in the 1970s and 1980s. Nigeria is a celebrated model for church multiplication during the DOH, but statistics indicate that DOH programs, plans, and structures did not cause the forward impetus of the church. The Nigerian AG church, which was already growing, continued to do so during the DOH.

Togo: A Case Study in Church Planting and Growth

Mitré Djkouti, Togo AG superintendent, who was involved in the continental DOH planning and strategies, specifically credits the DOH emphasis with the multiplication of churches in Togo. He says, "I can say that [the DOH] in itself has brought great revival to the country" (Testasecca n.d.). The statistics in Togo, however, must be considered for they relate the context of growth in the Togo AG.

Table 3.5. Togo AG Church Growth

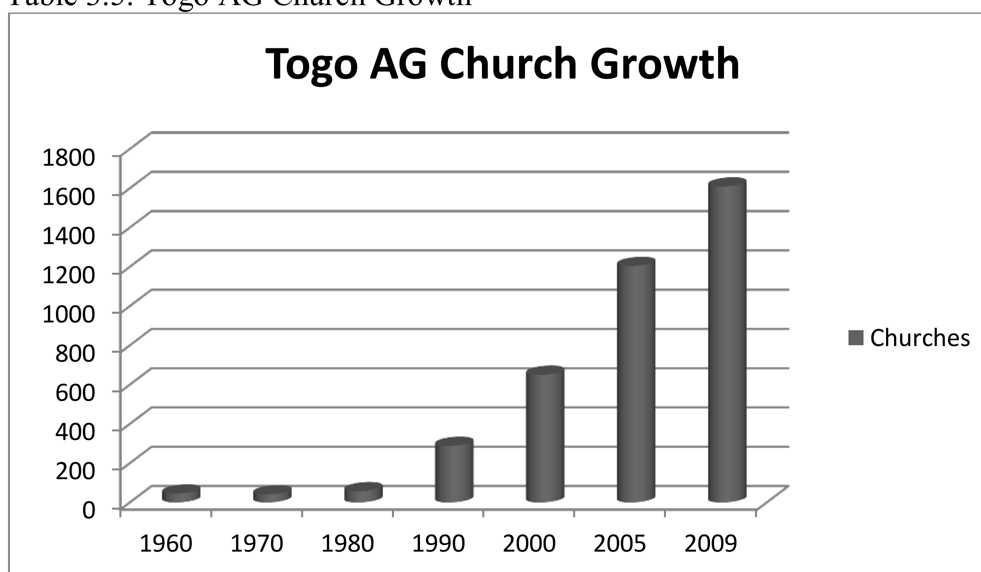


Table 3.5 suggests an increasing multiplication in the number of churches from 1980 onward.[65] Prior to 1980, the church saw little growth. Much of this lack of growth can be attributed to the decision to follow purely indigenous principles by ceasing to pay pastor's salaries.[66] This decision to become fully indigenous toward self-supporting

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[65] The statistics for Togo are problematic. As a result, the statistics from 1960 to 2000, and from 2009, are from AGWM annual field reports. The most reliable Togo AG statistics are from 2005 and taken from a document that analyzed churches and ministries by regions, giving a total in that year of 1,204 churches.

[66] Vernon Metz, a missionary serving in Togo in the 1960s, reported in 1964 that prior to that time pastors were paid from AGWM funds (1964).

churches resulted in 85 percent of Togo AG pastors and churches leaving the AG (Hurst 2008b). By 1970, the church had recovered and numbered forty-one churches, however, that still represented a 9 percent decrease from 1960 (Table 3.6). The numbers indicate that beginning in 1980, the church grew from 57 churches to 288 in 1990, representing an increase of over 400 percent. In the DOH, 1990 to 2000, it increased again to 650 churches, and in 2009 reported 1,609 churches, an increase of almost 150 percent. The greatest period of numerical growth, however, occurred from 2000 to 2005, with an increase from 650 churches to 1,200 churches.

Table 3.6. Togo AG Growth Percent

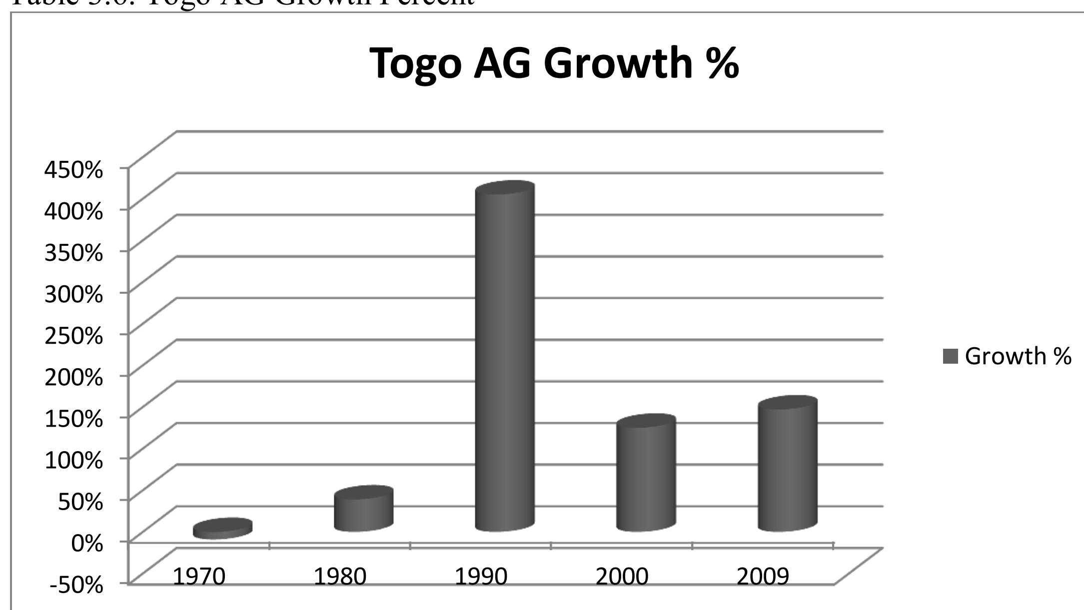


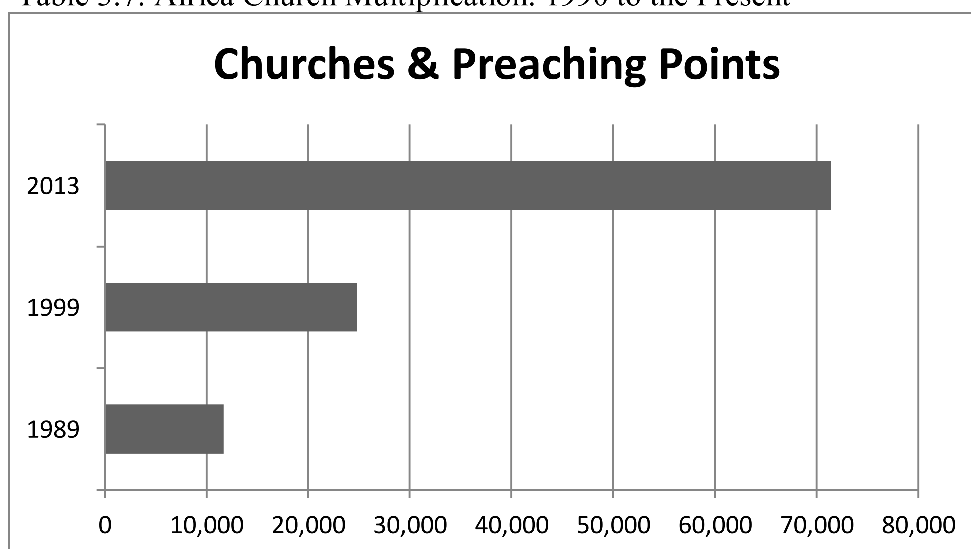
Table 3.6 demonstrates growth in the 1980s, but much less in the 1990s. DOH structures may have contributed to growth in the 2000s, especially from 2000 to 2005. The statistics and historical record indicate the AG church in Togo took several years to develop, and faced some considerable internal roadblocks to progress. Indications are that

what started small, however, gained a sizeable momentum that continues beyond the first decade of the twenty-first century.

The DOH and Beyond

The DOH in Africa was important in many places, leading to the rapid multiplication of churches in established contexts and in frontier endeavors. In some cases, the program initiatives augmented already existing church planting programs (Nigeria). In other cases, the DOH program had an ambiguous contribution to church multiplication (Togo). Around the African continent, church multiplication became a normative feature of AAG churches. A trend of exponential growth in the number of AAG churches and adherents continues in many countries.

Table 3.7. Africa Church Multiplication: 1990 to the Present



Since 2000, the number of new AAG churches has increased by 188 percent for a total number of 71,455 churches (Table 3.7). As churches grow and become mature, the need for more leadership training will become increasingly important. The DOH was a

catalyst for evangelism and church planting in Africa, and may serve as a contributing factor to the continued increase in the number of churches in many contexts.

Conclusion

This chapter considered the DOH emphasis that occurred in Africa from 1990 to 2000 as a focus on evangelism and church planting. Consideration of the development of AG mission in West Africa was followed by a closer examination of the development of the AG in an Anglophone (Nigeria) and a Francophone (Togo) context. This occurred in a context of spiritual warfare, signs and wonders, and healings as dynamic components of church planting. Statistics indicate the DOH augmented efforts already taking place in Nigeria, while in Togo, the AG demonstrated its greatest increase from 2000 to 2005. Church planters in Togo started the most new churches after the DOH.

CHAPTER FOUR

RESEARCH METHODOLOGY

This chapter describes the methodology used for data collection and evaluation of the research problem. Researching the problem necessitated the declaration of a research paradigm, or "theoretical perspective" most appropriate to missiological research in the sociocultural context (Bernard 2006, 78). Paradigms approach a subject with "a set of basic beliefs ... that deals with ultimates or first principles" (Guba and Lincoln 1994, 107).[67] A qualitative research paradigm served as the most important epistemological approach in solving the research problem (Creswell 1994).[68] This qualitative approach, termed grounded theory methodology, facilitated and emphasized an inductive process of discovery, exploration, and interpretation. The following sections will delineate the theoretical perspective of the researcher, the design of the study, and the methodology implemented to collect and analyze data for this study.

Research Paradigm of the Study

Theoretical perspectives are defined as "the basic belief system or worldview that guides the investigator, not only in choices of method but in ontologically and

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[67] Guba and Lincoln list four basic paradigms of inquiry. These are Positivism, Postpositivism, Critical theory, and Constructivism (Guba and Lincoln 1994).

[68] Creswell describes qualitative approaches as ontologically subjective, epistemologically interactive, axiologically "value-laden and biased," leading to a logically inductive process of emergence (Creswell 1994, 5).

epistemologically fundamental ways" (Guba and Lincoln 1994, 105). H. W. Smith speaks of the relationship between research discovery and research paradigm as "an accident finding a prepared mind" (1975, 23). The "prepared mind" is the researcher's theoretical paradigm, defined as "the assumptions or conceptualizations … underlying any data, theory, or method" (Smith 1975, 24). Positivist research paradigms were not suitable as an approach for exploring the factors that influenced the perspectives and activities of church planters.[69]

The nature and context of the research problem necessitated an approach embedded in the perceptions and lived experiences of the participants through a process of exploration and interpretation (Adler and Clark 2008). Qualitative research paradigms bring understanding and description to phenomena in its unique and immediate context (Szyjka 2012) and originates from "people's own written or spoken words and observable behavior" (Taylor and Bogdan 1984, 5). Qualitative research seeks "meaning and a deeper understanding of situations" (Swinton and Mowat 2006, 37). Constructivist paradigms are suitable in emphasizing the importance of the local perspectives of church planters in their sociocultural environment (Bernard 2006; Corbin and Strauss 2008; Creswell 1994).[70]

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[69] Writers such as Homi Bhabha, in *The Location of Culture* (1994), have criticized traditional epistemological approaches as imperialistic and colonial. He states that the domain of theory has been historically framed in the "elite language of the socially and culturally privileged … insulated from the historical exigencies and tragedies of the wretched of the earth" (Bhabha 1994, 28). Edward Said in *Orientalism* (1977) and "Orientalism Reconsidered" (1985) questions the legitimacy of Western theory construction based on eastern sociocultural environments, accusing it of muting the voice of the marginalized "other" (Said 1985, 93). These criticisms may be one contributing factor to recent skepticism of traditional research approaches in favor of feminist, interpretivist, and other postmodern theoretical perspectives (Atkinson, Coffey, and Delamont 2003).

[70] A problem inherent to these paradigms is ontological relativism and the epistemological assumptions that follow from these perspectives (Guba and Lincoln 1994; Swinton and Mowat 2006).

The missiological research paradigm foundational to this study, while borrowing from Constructivism and Interpretivism, recognizes truth is ultimately God's truth, and "reality is both real, and in principle, accessible" (Swinton and Mowat 2006, 37). A missiological perspective recognizes that social science paradigms assist in the discovery of knowledge and help in ascertaining the Spirit's activity in the lives of people. Ultimately, the paradigm is value-laden with a recognition that theology is shaped by context and the Spirit uniquely interacts with each individual in their environment (Elliston 2011; Van Engen 2011). The theoretical paradigm determines the type of methodology and guides the research problem and process throughout the study. The study was exploratory and sought to construct understanding from local church planter perspectives (Creswell 1994, 21).

Qualitative Research Methodology

The most appropriate methodological solution to resolve the research problem was an inductive approach emphasizing qualitative data analysis (QDA). Qualitative research focuses on the exploration and interpretation of data inductively (Creswell 1994; Denzin and Lincoln 1994; Patton 1990; Taylor and Bogdan 1984). Qualitative inquiry enables in-depth theoretical perspective by "giving voice" to marginal persons with a greater comprehension of events and phenomena in their sociocultural setting (Ragin 1994, 84). They further enable the exploration of local contexts with "well-grounded, rich descriptions and explanations of processes … more likely to lead to serendipitous findings and to new integrations" (Miles and Huberman 1994, 1).

The *Handbook of Qualitative Research* discusses multiple perspectives within qualitative research methods (Denzin and Lincoln 1994). The authors emphasize that in

qualitative research, investigators understand what they describe as "successive waves of epistemological theorizing" (1994, 2).[71] A main theme of qualitative research is "the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry" (1994, 4). Qualitative inquiry "is a way of approaching the empirical world" with flexibility, cognizant of reflexivity, but emphasizing local understanding and perspective (Taylor and Bogdan 1984, 5).

In order to explore and interpret the factors that led to rapid church planting in the context of the study, it was important to document and examine the lived experiences and narratives of church planters. Newer paradigms recognize contextual challenges and that people live "in a world of blurred edges" influenced by "larger historical currents" (Agar 1996, 6-7). In order to capture the data and develop theoretical analysis, I chose grounded theory methodology (GTM) because it was well suited for the discovery of theory grounded in the action processes and values of church planters in West Africa.

Grounded Theory Methodology

This study utilized a grounded theory investigative and interpretive approach. The awareness of GTM needed for this research came as a result of perusing the *Handbook of*

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[71] They describe these waves as "five moments" (Denzin and Lincoln 1994, 2). Impacted by particular theoretical perspectives in various fields, these moments influenced qualitative studies. The waves saw the traditional positivist perspective critiqued by Postpositivism and critical theory (1994). Then, "a variety of new interpretive, qualitative perspectives made their presence felt, including hermeneutics, structuralism, semiotics, phenomenology, cultural studies, and feminism" (1994, 2). Additionally, other perspectives gained importance, leaving researchers struggling within the paradigms in a "crisis of representation" followed by "The postmodern moment … characterized by a new sensibility that doubts all previous paradigms …" (1994, 2). The postmodern moment arising in the late 1980s and 1990s (1994) gave momentum to what has been called the "paradigm wars" in which competing theoretical interests argued for supremacy and basically pitted Positivism against postmodern paradigms, especially in education research (Denzin 2008; Gage 1989; Luitel 2009; Oakley 1999; Onwuegbuzie 2012; Pegues 2007; Wengraf 2004).

Methods in Cultural Anthropology (Bernard 1998). It proved valuable for understanding GTM and the entire spectrum of qualitative research—from theoretical perspectives and methodologies to the acquisition, analysis, and interpretation of research data.

GTM was first developed by Barney Glaser and Anselm Strauss in *The Discovery of Grounded Theory* (1967). The classic version of GTM developed by Glaser and Strauss attempted to ground theory in qualitative data, fixed in a positivist epistemological perspective (Glaser and Strauss 1967). A central canon of GTM is that the relevance and adequacy of a theory "cannot be divorced from the process by which it is generated" (Glaser and Strauss 1967, 5). Theoretical categories and themes emerge from the constant and consistent scientific analysis of data (1967). The method incorporates a heuristic procedure of analysis, memoing, and coding of texts initiated from the first data-collecting activity (Corbin and Strauss 1990; Strauss 1987; Strauss and Corbin 1994). This is the constant comparative method of analyzing incidents to incidents, which "very soon starts to generate properties of the category" (Glaser and Strauss 1967, 5). Constant comparison leads to "similarities, differences, and degrees of consistency of meaning among indicators" (Strauss 1987, 25). The constant comparison of data with data generates theory around a core category that relates to all other categories and explains the relationship among categories (Bryant and Charmaz 2007; Glaser and Strauss 1967; Morse et al. 2009; Strauss 1987; Strauss and Corbin 1994).[72]

[72] Over the years, GTM has evolved in many ways, maintaining the classic methodological posture, but changing in other ways to reflect postmodern epistemological shifts. The shifts are evident in the works of many of Glaser and Strauss' students. See *Developing Grounded Theory: The Second Generation* (Morse et al. 2009), which contains the history of GTM and how some of the students have utilized and shaped the discussion of the methodology. Another important volume is *The SAGE Handbook of Grounded Theory* (Bryant and Charmaz 2007).

In *Basics of Qualitative Research*, Strauss partnered with one of his students, Juliet Corbin, to analyze the development of GTM in the postmodern moment (Corbin and Strauss 2008). Postmodernists, feminists, and constructivists have influenced the methodology in considerable ways. Sensitivity to the meaning people give their experiences is at the heart of GTM, and the researcher is integral to the construction of those meanings (Corbin and Strauss 2008). Great value is given to "human action, interaction, and emotional responses that people have to the events and problems they encounter" (Corbin and Strauss 2008, 6). The emphasis on data analysis through constant comparison, developing theoretical memos, and relating categories and dimensions, is one of the strengths of the book and an aid to the use of GTM in the research.

Kathy Charmaz states that grounded theory methods must be seen "as a set of principles and practices, not as prescriptions or packages" (2006, 9). She outlines two theoretical paradigms within GTM: objectivist, and constructivist (Charmaz 2006). In the objectivist perspective, the researcher is an objective, value-free observer who discovers theory from data, which is the product of a real and knowable world separate from the social context from which it emerges. The constructivist approach posits that the life-world under observation is inhabited by social actors (observer and observed) who encourage participants to construct theory from involvement, interaction, perspectives, and research practices (Charmaz 2006).[73]

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[73] Several other volumes and journal articles also served to provide samples of GTM as others have utilized the methods within qualitative research. These include general methodological issues (Bowen 2005; Charmaz 2009; Clarke 2005; Corbin and Strauss 1990), theoretical emergence and analysis (Bowen 2008; Bruce 2007; Eaves 2001; Elliott and Jordan 2010), and issues of coding, the role of literature, and sampling (Clandinin and Connelly 2000; Lempert 2007; Mruck and Mey 2007; Müller and Wepener 2011; Saldaña 2009; Scott 2004). These works informed and influenced GTM as used in this research.

Missiology and Social Science

Some GTM researchers see multiple truths in which they interpret social worlds within a relativistic paradigm. The missiological investigation in this research inquiry worked with a dialectic tension between theological truth, social science, and situational context (Swinton and Mowat 2006). This tension is shaped by four research values: hermeneutics, correlation, critical inquiry, and theology (Swinton and Mowat 2006). The hermeneutical facet of research recognizes the interpretive nature of human encounters with the world, and seeks to explain the texts of those encounters. Correlation cements and connects the situational perspective, the historic theological tradition, and the other knowledge sources within the social sciences that enable researchers to see things more clearly (Swinton and Mowat 2006). Critical inquiry approaches the world and human interpretations with a "hermeneutics of suspicion" (Swinton and Mowat 2006, 73), aware of human nature and the complexity of the forces and traditions that shape encounters. The theological aspect of research locates itself in a world that relates to the unfolding revelation of God with the awareness that knowing is possible (Hesselgrave 1999; Hiebert 1996; Rommen and Corwin 1996; Van der Ven 2002).[74] The use of GTM with this tension in view facilitated the application of research principles for the interpretation of church planters' activities, experiences, and perspectives. The method helped inform

[74] Hesselgrave cautions against the complete and uncritical adoption of the social sciences for missiological research. Using Augustine's analogy of "Egypt's gold" he notes that in the Exodus event it was easier to get Israel out of Egypt, and many have failed to appreciate the subsequent struggle to "get Egypt out of Israel," "… And yet this latter undertaking proved to be far more difficult than getting Israel out of Egypt" (1999, 577). Van der Ven says Christian researchers face two significant tensions in empirical research. He describes this as "the evaluation of research results in relation to theological statements, and the evaluation of research results in relation to faith statements" (2002, 16). Therefore, research methods and models are important in steering clear of "relativism and fundamentalism" (Van der Ven 2002, 17).

and shape a substantive theory of Pentecostal church planting in West Africa since 1990 (Charmaz 2006; Corbin and Strauss 1990, 2008; Denzin and Lincoln 1994; Kaplan and Manners 1972).[75]

Research Design of the Study

In order to accomplish this study, eleven AGWM and AAG leaders and fifty-one AAG church planters were sampled to obtain understanding of church multiplication in West Africa from 1990 to the present. Archived documents were analyzed to determine the emphasis and promotion of church planting. Participant observation of church planting and church planters was another qualitative method for obtaining data.

Implementing the research methods was a process to answer the dissertation research questions by collecting and analyzing data in the areas of AG mission theology, the sociocultural setting, leadership development, and organizational structures. The research design of the study served as a framework to develop a sequence for data collection, data analysis, literature review, and the emerging factors that led to substantive theory in relation to church planting in West Africa since 1990. The design further serves to develop a consistent procedural frame for the researcher to audit the

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[75] Charmaz says many researchers discuss theory but have done little to define it (2006, 123). Theory development is a strength of GTM. In classic GTM, substantive theory is "grounded in research on one particular substantive area" (Glaser and Strauss 1967, 79) or in an empirical area of inquiry (Strauss 1987, 242). The goal is to generate theory around a core category produced from the consistent and constant iterative analysis of qualitative data and around which all data coalesce (Strauss 1987). Corbin and Strauss talk of substantive theory as developing hypotheses around a central category (1990, 11). Where GTM refers to substantive theory, Kaplan and Manners speak of factor theory (1972). They emphasize that factors are identified patterns that converge around a central phenomenon (Kaplan and Manners 1972, 15-16). Because anthropology considers a limited time and place, "theories in anthropology are likely to be more limited in scope and narrower in application" (Kaplan and Manners 1972, 29). Thus, "The theories ... will ... be valid for a particular place, time and set of social conditions" (Kaplan and Manners 1972, 29).

developing study and monitor for trustworthiness and confidence in its implementation (Creswell 1994; Marshall and Rossman 1995; Maxwell 2005).

Data Collection and Analysis

Creswell specifies three primary data collection procedures essential in qualitative studies: "(a) setting the boundaries for the study, (b) collecting information through observations, interviews, documents, and visual materials, (c) establishing the protocol for recording information" (1994, 148). After specifying context and boundaries, data collection involved semi-structured interviews with leaders and church planters, participant observation, and the analysis of historical documents.

Methods of Data Collection

Qualitative research demonstrates a variety of approaches with some standardized methods such as observation, textual analysis, interviewing, and transcription analysis (Silverman 1993). Qualitative researchers utilize all these methods to approach data collection (Denzin and Lincoln 1994).[76] The primary data collection method employed in this study was semi-structured interviewing.

Semi-Structured Interviewing

Interviewing is a main research method in several qualitative fields because it enables researchers to capture the participant's story in the lived context of the environment. Interviewing "is essentially a meaning-making process" in which people determine the events of their lives and give them order (Seidman 2006, 7). Semi-

[76] Denzin and Lincoln refer to the researcher as a *bricoleur* or jack-of-all-trades who "produces a bricolage, that is, a pieced-together, close-knit set of practices that provide solutions to a problem in a concrete situation" (Denzin and Lincoln 1994, 2).

structured interviewing is an appropriate method for capturing these stories within a single interview using an "interview guide" that lists questions on research topics (Bernard 2006, 212). The guide serves as a set of instructions but allows "discretion to follow leads" (Bernard 2006, 212). Bernard's volume, *Research Methods in Anthropology*, proved a valuable resource in understanding the interview process, the interaction between interviewer and interviewee, the capacities needed for the researcher to conduct the interview, and other situational elements influencing the collection of data in the process.

The literature contributed to understanding of the interview process. *Interviews: Learning the Craft of Qualitative Research Interviewing* (Kvale and Brinkmann 2009), is important as an aid in designing interview research as a method of inquiry. The authors discuss the need to "thematize" the study by the "formulation of research questions and a theoretical clarification of the theme" (2009, 105-107). In *Qualitative Interviewing: The Art of Hearing Data*, Herbet Rubin and Irene Rubin discuss several characteristics of an interview which provide "depth and detail, vivid and nuanced answers, rich with thematic material" (2005, 129). In structuring the interview guide, developing the main questions and sub-questions is of primary importance for they "encourage the conversational partner to talk about the research puzzles that motivate the study" (Rubin and Rubin 2005, 134-135). Another work aiding the research process was *Research Interviewing: Context and Narrative* (Mishler 1986). The author describes interviewing as "speech events" with questions and responses viewed as text (Mishler 1986, 36-38). Furthermore, the "discourse of the interview is jointly constructed by interviewer and respondent" (Mishler 1986, 52).

James Spradley's *The Ethnographic Interview* was helpful in understanding the ways to ask descriptive and structural questions as part of the process, and developing domains for interview analysis (1979). The frames of reference discussion in *The Professional Stranger* enlightened my understanding of abductive logic used in the theoretical progression of ethnography (Agar 1996). This is a central feature found in grounded theory methodology.[77] Interviewing was used alongside participant observation in data collection.

Participant Observation

Another data collection method in the study was participant observation. This method consisted of observing church planting activities followed by discussion of church planting with key informants, and observation of the birth of new churches. The literature provided considerable understanding of field methods used by anthropologists, ethnographers, and other qualitative researchers.

Michael Agar defines participant observation as a cross-cultural process where the researcher goes to a certain part of the world and "encounters it firsthand" (1996, 31). Participant observation is a method in which "the raw material of ethnographic research lies out there in the daily activities of the people you are interested in, and the only way to access those activities is to establish relationships with those people, participate with them in what they do, and observe what is going on" (Agar 1996, 31). In observation, something occurs which the researcher does not understand, what Agar calls "rich points"

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[77] Several other works also contributed to understanding techniques and the cross-cultural process of interviewing (Farley and Rubin 1980; Goldstein 1995; Hiller and DiLuzio 2004; Jansen et al. 2004). Other issues important to the study were sampling with various populations including leaders in organizations (Atkinson and Flint 2001; Biernacki and Waldorf 1981; Chenail 1995; Coyne 2008; Fine 1994; Johnson 2007).

(1996, 31). Making sense of the rich point leads to coherence, so "the rich point makes sense" (Agar 1996, 31-32). This process enables the researcher to develop "frames of reference" around the rich points that lead to theoretical understanding through abductive logic (Agar 1996, 32-36).

Observations enable understanding between "behaviors, attitudes, and social structures" (Smith 1975, 202) and give a "comprehensiveness of perspective" (Babbie 1995, 280). It "involves a flexible, open-ended, opportunistic process and logic of inquiry through which what is studied constantly is subject to redefinitions based on field experience and observation" (Jorgensen 1989, 23).[78] Spradley's volume, *Participant Observation*, provides practical information on initial field work, types of field notes, and writing up the results (1980). Additional literature provided understanding for field research methods, skills to develop observational capacities, data management, and analysis.[79]

Content Analysis of Archived Data

Another data collection method used in this study was content analysis of AAG and AGWM archived data. Content, or textual, analysis is a method to investigate several sources of data: field notes elicited from participant observation, interview transcripts, and extant texts from archival and others types of documentation (Charmaz 2006). In content analysis, researchers need to consider their own capacities to evaluate texts, the

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[78] Jorgensen's chapters on observational practices and field notes were especially helpful in understanding and employing participant observation as a data collection method (1989).

[79] For additional foundational information on field research methods see Adler and Clark 2008; Bernard 1998, 2006; Denzin and Lincoln 1994; Emerson, Fretz, and Shaw 1995; Gatewood 1999; Geertz 1973; Johnson 1975; Kaplan and Manners 1972; and Silverman 1993.

attitudes and influences producing the texts, inclusions and omissions by the writer, the audience, motivations of the original writer, and the style of the text (Brettell 1998). Historic documents provide sources of data different from oral reports and have lasting value (Hodder 1994, 393). Textual analysis as a research method strengthened the research by triangulating the findings in comparing perceptions and behaviors of church planters with archived documentation (Brettell 1998; Charmaz 2009; Farnell and Graham 1998; Manning and Cullum-Swan 1994; Nagel 2007). The use of mixed methods research necessitates a discussion of ethical issues in the study of human subjects.

Ethical Issues and Data Collection

Qualitative research focuses on people's lives and the meaning they place on their experiences in a natural setting. In working with human participants, it is incumbent upon researchers to maintain strict ethical standards, both personally and professionally. Each individual researcher is responsible to the sponsoring institution, the community studied, the academic community, the Christian community, and ultimately God (Fluehr-Lobban 1998).

Elliston notes that with all the ethics involved in research, the underlying issue of love and integrity before God should guide the study (Elliston 2011). In this dissertation research, ethical issues are first a matter of faithfulness to Christian principles and adhere to accepted social science ethical practices (Babbie 1995; Smith 1975), procedurally, and in daily practice (Guillemin and Gillam 2004). One dimension of an appropriate ethical posture in this study was the use of an informed consent document in the interviews. Essential protocols in developing an informed consent document for missiological research include stating the study's purpose, participation risks, participant

confidentiality, contact information, voluntary participation, and withdrawal (Mostert and Gilbert 2013). For this dissertation, using an informed consent document insured integrity, respect, and appreciation for human participants in the study during the implementation of the data collection methods.

Data Management

Prior to data collection for the dissertation, it was imperative to develop a system for data storage, management, and retrieval. Data management issues can have an impact on the quality of analysis (Miles and Huberman 1994). Proper data management ensures "(a) high quality, accessible data, (b) documentation of just what analyses have been carried out, and (c) retention of data and associated analyses after the study is complete" (Miles and Huberman 1994, 45).

For this research, the use of a computer with adequate data storage and appropriate software was vital to systematic data management (Richards and Richards 1994). The use of computer programs "speeds up the research process" but should never become a substitute for "the intimacy that exists between the qualitative researchers and their data" (Hess-Biber 2007, 328). Computers are used widely in qualitative research (Fielding and Lee 1991) and readily facilitate data analysis and data display (Corbin and Strauss 2008; Miles and Huberman 1994; Onwuegbuzie, Leech, and Collins 2010).

In this study, a "computer-aided qualitative data analysis software" (CAQDAS) program was used alongside other computer programs to facilitate data storage, analysis, and display (Friese 2012, 1). Microsoft Word and Excel facilitated text production and visual display of church planter interview transcripts and statistical data (Swallow, Newton, and Van Lottum 2003). The bibliographic database program Endnote served to

store some early memos along with records for primary and secondary literature used in this study (Wickham and Woods 2005). Finally, qualitative research software *Atlas.ti* was selected to facilitate data management and analysis (Friese 2012; Lewis 1998b; Smit 2002). *Atlas.ti* was specifically created to assist qualitative data management, collection and analysis, and aided the process of the investigation in the field research (Friese 2012). The use of computer and research software facilitated the avoidance of data overload (Miles and Huberman 1994), or what Friese calls the "data swamp" (2012, 123). The intent is to enable the process to avoid resembling "a disorganized stumble through a mass of data, full of 'insightful' observations of a mainly 'anecdotal' nature" (Silverman 1993, 43). These programs facilitated coding, creating analytic memos, category development, data display, and data management (Miles and Huberman 1994; Wickham and Woods 2005).

Data Analysis Procedures

Qualitative data analysis is well documented in the literature.[80] Qualitative data analysis first reviews the information selectively collected, "to dissect them meaningfully, while keeping the relations between the parts intact" (Miles and Huberman 1994, 56). In this study, the interview data was transcribed into French and English, stored in *Atlas.ti*, then printed in hardcopy to facilitate the first step of analysis (Agar 1996; Basit 2003; Seidman 2006).

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[80] See Bernard 1998, 2006; Bernard and Ryan 1998; Corbin and Strauss 2008; Creswell 1994; Denzin and Lincoln 1994; Patton 1990; Silverman 1993; Strauss 1987; and Taylor and Bogdan 1984.

Coding Data

In GTM, the initial step is coding the data. Corbin and Strauss define this process as data interaction "asking questions about the data, making comparisons between data, … deriving concepts to stand for those data, then developing those concepts in terms of their properties and dimensions" (2008, 66). Coding is a process of analyzing data and giving descriptive terms (labels) that provide some sense of the segment's meaning (Charmaz 2006; Saldaña 2009). In grounded theory the coding matrix develops from codes as they emerge, a process which helps a researcher to define "what is happening in the data and begin to grapple with what it means" (Charmaz 2006, 46). A primary purpose of the coding paradigm is to determine what questions to use in approaching the data such as, "who, what, when, where, how, and with what consequences" (Corbin and Strauss 2008, 73). Other themes included actions, processes, strategies, values, problems, challenges, and relationships (Clarke 2005; Corbin and Strauss 2008; Glaser and Strauss 1967; Saldaña 2009; Strauss 1987).

GTM coding is a first analytic step that initiates thinking about the meaning of the data in line-by-line analysis. On the basis of a developing code paradigm, data is labeled according to the types described by Anselm Strauss from his book, *Qualitative Analysis for Social Scientists* (1987; see Appendix F). In GTM, codes develop into categories and subcategories, then develop further into theoretical concepts toward the construction of the core category (Charmaz 2006). It is an iterative method of constant comparison of data with data, of categories and themes, leading to theory development (Glaser and Holton 2004; Glaser and Strauss 1967; Ryan and Bernard 2003; Strauss 1987; Strauss and Corbin 1994).

Writing Memos

An important component of GTM, memo-writing, is a "pivotal intermediate step between data collection and writing … When you write memos, you stop and analyze your ideas" (Charmaz 2006, 72). In this study, writing memos served several functions. Some memos reflected on data collection and possible meanings, commented on the research design and process, recorded daily activities, summaries, problem-areas, and directions for further investigation. As data was compared, the memos became more abstract and analytic in content, establishing relationships between themes, categories, and their dimensions (Glaser and Holton 2004; Glaser and Strauss 1967; Strauss 1987; Strauss and Corbin 1994). Memos focus the research, bring analytic clarity to developing concepts, and provide the foundation for the construction of theory (Charmaz 2006). As research methods were implemented, memo-writing ensured the validity of the design, providing a close correlation between data and the words and behaviors of the people studied (Taylor and Bogdan 1984).

Reliability and Validity: Credibility and Trustworthiness

Reliability and validity are central to research methodology issues. The literature suggests that reliability and validity are concerns of positivistic deductive research; it should also be a concern in qualitative inductive approaches (Creswell 1994; Denzin and Lincoln 1994; Marshall and Rossman 1995; Whittemore, Chase, and Mandle 2001). Reliability concerns the consistency of the instrumentation for data collection, along with procedures for implementation, while validity is concerned with the research design's success in actually investigating what it claimed (Elliston 2011; Kirk and Miller 1986). Reliable research is credible, of a high quality, and it documents rigorous interaction

between the methods employed and the procedures for analysis (Kirk and Miller 1986; Morrow 2005; Schensul, Schensul, and LeCompte 1999; Silverman 1993). The researcher documents the research process to demonstrate elements of trustworthy and credible research (Denzin and Lincoln 1994). In constructivist GTM, “trustworthiness consists of … credibility, transferability, dependability, and confirmability” (Denzin 1994, 508), including originality, resonance, and usefulness (Charmaz 2006). This includes a transparent discussion of reflexivity and its implications in the construction of theory grounded in the data (Guillemin and Gillam 2004; Mruck and Mey 2007; Rynkiewich 2011).

Conclusion

This chapter considered the research methodology implemented in the field research phase of the dissertation. Grounded theory methodology was the qualitative method chosen for the processes it employs. GTM processes enabled the discovery of data and the development of theory grounded in the lived experiences and stories of church planters.

CHAPTER FIVE

FIELD RESEARCH

This chapter describes the data collection process and analysis for the dissertation using grounded theory methods. Data collection consisted of three phases, using semi-structured interviews, participant observation, and content analysis as primary methods. The site for field research was in Togo, West Africa on the campus of the West Africa Advanced School of Theology (WAAST), from February through July 2011.

Phase One Data Collection: Leadership Interviews

As a response to the dissertation research questions, data collection consisted of three phases. Phase one of the research applied semi-structured interviews with a sampling of AGWM and AAG leaders, selected based on their leadership positions during the Decade of Harvest (DOH). These leaders strategized, promoted, and initiated church planting activities on a national and regional basis during the DOH in West Africa. Their accessibility and availability were additional factors in their selection as interview participants.[81] Demographic information for the leadership interview cohort follows.

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[81] The challenge with interviewing many leaders involved access. Some leaders promised an interview but were never available, while others not personally acquainted with the researcher, took extra time to access. This is discussed as a challenge in the literature (Seidman 2006; Kvale and Brinkmann 2009).

Table 5.1. Leadership Interview Demographics

Leader Interviews					
Leader	**Organization**	**Position**	**Age**	**Ed.**	**Gender**
LD1-AAG	AAG-Nigeria	General Secretary	60	D. Min	M
LD2-AGWM	AGWM	Former West Africa AD	63	MA	M
LD3-AAG	AAG-Burkina Faso	Former General Supt.	65	MA	M
LD4-AAG	AAG-Burkina Faso	General Secretary	55	D. Min	M
LD5-AG	AAG-Nigeria	District Missions Director	50	PhD	M
LD6-AGWM	AGWM	AD - West Africa	48	MA	M
LD7-AGWM	AGWM	President WAAST	70	D. Min	F
LD8-AAG	AAG-Nigeria	District Superintendent	55	PhD	M
LD9-AAG	AAG-Togo	General Superintendent	68	MA	M
LD10-AGWM	AGWM	Former RD-Africa	77	MA	M
LD11-AAG	AAG-Togo	Assistant General Secretary	50	MA	M

Table 5.1 lists four AGWM leaders and seven AAG leaders as participants in the study, for a total of ten males and one female in the leadership group. All participants hold graduate degrees, and five have terminal degrees. The median age of the group is sixty years. Five of the AAG leaders hold additional leadership responsibilities as educators, continental leaders in AAGA, or as leaders in the World AG fellowship.

Developing Interview Guides

Initially, constructed and thematized interview guides asked fifteen open-ended questions, with sub-questions relative to the domains of the research questions (Kvale and Brinkmann 2009; Patton 1990; Rubin and Rubin 2005).[82] I posed questions from the interview guide (Appendix G), which included a separate informed consent document and checklist for the interviewer (Appendices H and I). The informed consent document

[82] The domains used in the interview guides, what Rubin and Rubin refer to as "conversational guides" (2005, 147), were themes for inquiry which developed from the four research questions. These included areas of Pentecostal missiology, organizational structures, leadership development, and the socio-cultural contexts of church planting. The interview guides were prepared in both French and English.

detailed the purpose of the study, participant rights, and assured interviewees of confidentiality (Fine 1994; Patton 1990; Punch 1994). A pilot study took place using the prepared guides with three leaders (Adler and Clark, 2008; Knight, 2002; and Seidman, 2006). The interviews took place based on the availability of the leaders during graduation ceremonies at the WAAST in Lomé, Togo, during November of 2010. I was unable to conduct the interviews personally and utilized the services of two research assistants to conduct the initial pilot interviews. Each assistant received training for approximately four hours on the basics of conducting interviews, using digital recorders, asking follow-up questions, and clarifying answers. Assistants received a seven-page training manual previously prepared that would assist in conducting the test interviews (Appendix J). Each test interview lasted approximately ninety minutes and utilized a digital recorder to create an audio file of the interview. I transcribed and coded these to determine the appropriateness of the interview guides to the lived experiences of the interview subjects and the research questions.[83] Afterward, I made adjustments in the wording of the questions for clarity and specificity to subject areas. Following the pilot test of the interview guides, the ninety minute leadership interviews for this study took

[83] The use of assistants in the initial stages of the research process was both challenging and enlightening. The challenge was attempting to train researchers in social science investigative techniques whose previous research experience was vastly different. The enlightening aspect of the pilot study was hearing the interaction of the participant and research assistant and ascertaining the impact of question and response on the interview process. Interruptions, background activities, and others intrusions were obvious and stimulated the preparation of the researcher toward securing an appropriate environment when conducting future interviews. Additionally, the questions asked by the research assistants were sometimes confusing because of the use of particular words or phrases, lack of clarity on the question, or an assumption of common semiotic understanding within the question itself that did not elicit responses pertinent to the question. This enabled the researcher to further enhance the interview guide, change sentence structure, and make changes that provided more clarity. Finally, by listening to the audio conversations of the interview process, the researcher gained awareness of potential interviewing challenges and was better prepared to conduct the next interviews personally.

place from January through March of 2011; two in the United States and the remaining in West Africa.

The phase one leadership interviews with AGWM leaders and AAG executive leaders were designed to ascertain how leaders employed strategies and methods for church planting, how they promoted and emphasized church planting, the theological base for church planting and growth, and the crucial role of leadership and training in church planting. An additional component in phase one was to identify church planters for interviews in phase two of the process (see question 11-B, Appendix G). Each interviewee received a contact sheet, asking them to list any church planters they could identify in their contexts with pertinent contact information (Appendix K).[84]

First Cycle process of Analysis

As part of the first cycle process of analysis, the eleven leadership interview transcripts were coded with *in vivo* (in life) and initial codes using the QDA software *Atlas.ti* for coding analysis.[85] *In vivo* codes use the actual words and terms of the participants as a label for an individual's perspective on a given subject area of the

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[84] Identifying church planters using the contact form proved challenging. Some of the first interviews produced names of individuals serving in distant locales inaccessible to the researcher. Others mentioned individuals who were deceased. Many promised to "think about it" and return the form. Most never did. A research assistant hired for logistical and translation support was able to do follow-up with some of the leaders and obtain the identity of some church planters within the context of Togo. Most of the church planters were identified through their association with other church planters, which developed during Phase two.

[85] Initially, several computer assisted qualitative data analysis software programs (CAQDAS) were considered. Testing of EZText, a free program produced by the Center for Disease Control (www.cdc.gov), showed it was severely outdated and extremely limited in its ability to organize and manage large segments of data. After looking at several reviews of CAQDAS programs in use by qualitative researchers, the final decision was *Atlas.ti* for this research study. The ability of this program to systematically manage and organize large data segments, track coding schemes and changes, develop hierarchical structures, produce memos, and do analysis, were all factors in the final decision. In addition, *Atlas.ti* was developed specifically for GTM qualitative research studies and has an economical price-structure for student researchers.

interview (Charmaz 2006; Clarke 2005; Corbin and Strauss 1990; Glaser and Strauss 1967; Saldaña 2009).[86] Initial codes are close to the data but provisional, awaiting analysis, organization, and interpretation (Charmaz 2006; Corbin and Strauss 1990, 2008; Glaser and Strauss 1967; Strauss 1987; Strauss and Corbin 1994). Line-by-line coding of the transcripts produced in excess of two-hundred fifty codes in the LD interviews, with six major categories and twenty-one subcategories (Appendix L).[87]

Initial coding explores the data but is sensitive to "whatever theoretical possibilities we can discern in the data" (Charmaz 2006, 47). It enables the discovery of categories and themes, elaborating processes within the narrative (Charmaz 2006). The categories developed from initial coding in leadership interviews directly related to the themes developed in the leadership interview guides. Analysis related these themes through memo writing.

Memo Writing and Second Cycle Analysis

According to Charmaz, "Memo-writing is the pivotal intermediate step between data collection and writing drafts of papers" (2006, 72). Memoing in GTM creates

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[86] Some scholars advocate that novice researchers create a coding paradigm as a starting point for analysis. Miles and Huberman prefer to develop such a list from the "… conceptual framework, list of research questions, hypotheses, problem areas, and/or key variables the researchers brings to the study" (1994, 58). The method used in this study was to allow the codes to inductively develop through analysis without predetermined categories so the resulting codes were closer to the data source. The exercise of coding then becomes a heuristic that serves to link ideas together (Saldana, 2009). As Charmaz notes, "Grounded theory coding generates the bones of your analysis. Theoretical integration will assemble these bones into a working skeleton. Thus, coding is more than a beginning; it shapes an analytic frame from which you build the analysis" (2006, 45).

[87] The first challenge after initial coding was how to make sense of the codes developed from the five hundred pages of interview transcripts in phase one interviews. To facilitate analysis, each code was written out, along with its definition, on nine pages of paper. Each code was cut into single strips of paper and laid on a table in piles. These were sorted based on relational similarity and domains of research during a three-hour process. The final classification of these piles resulted in twenty-one subcategories within six major categories in the initial analysis of leader transcripts. This method is what is referred to as the development of "tabletop categories" (Saldaña 2009, 188).

analysis about the data and enables the researcher to conceptualize more abstract categories (Strauss 1987). Clarke says, "Memos are sites of conversation with ourselves about our data" (2005, 202). Memos "*conceptualize* the data in narrative form … by discursively organizing and interpreting the social worlds of their respondents" (Lempert 2007, 245). Writing Memos enabled me to synthesize daily activities, connect data with data in first and second cycle coding, and correlate concepts and categories. My memos were an in-process system of analysis (Emerson, Fretz, and Shaw 1995) and were analytic (Saldaña 2009). Memos provided a system to analyze and track the categories, hypotheses, and properties developed from the analytic process as a beginning to theory formulation in church planting (Corbin and Strauss 1990, 10).

In this research, memos developed from several categories. The process of recording thoughts, ideas, research processes, and regular activities was disjointed in the beginning (Lempert 2007). As a novice researcher, I found the process rewarding, taxing, challenging, and yet confusing. Simple answers to research questions proved more complicated than anticipated, but themes developed through this process and found prominence in later analysis. While far from being coherent and precise, the memos were the beginning of data analysis and category definition.

The design of the research into three phases was specifically orchestrated to develop sequentially. Leadership interviews in phase one would provide critical insight into church multiplication in the church planter narratives and help identify the church planters for phase two. The site chosen to continue phase one and begin phase two was the WAAST campus in Lomé, Togo.

Site of Field Research: Lomé, Togo West Africa[88]

Early in phase one, in consultation with WAAST administrators and dissertation mentors, I developed a plan to bring church planters to the campus. These people are otherwise unavailable due to travel limitations, financial constraints, and other restrictions. The decision made was to conduct a church planting conference at the WAAST campus from May 3 to 6, 2011. Assistants helped advertise the conference in Togo and Nigeria (Appendix M). Selected Togolese and Nigerian speakers presented on pertinent church planting subjects.[89]

Nigerian church planters (CPA) sent notification they would attend the church planting conference. In preparation for this, four additional research assistants received training to conduct interviews. Training the research assistants lasted twenty hours over a period of one week. Each assistant received a previously purchased digital recorder and a copy of the prepared interviewer-training manual (Appendix K). Training the assistants involved practicing interviews, using recorders, and determining the general aspects of qualitative interviewing.

The actual conference, May 3 through 6, began with 160 attendees, 90 representing Nigeria and the remainder from Togo and Benin. At the conference, church planters received an invitation to participate in the study. The remaining Francophone

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[88] Leader interviews continued at WAAST by gaining access to the academic leaders and national church leaders in Togo. These on-site interviews began to produce contact information for local church planters that were easily accessible. As a result, a sampling of local Francophone church planters became part of the interviews. The challenge was access to Anglophone church planters.

[89] Prior to the conference, the leader interviews were completed and twenty Francophone church planter (CPF) interviews were conducted. Two university graduates assisted in the process. One served as a personal assistant, arranging interviews, interpreting where needed with local languages, and otherwise providing insight into the local environment. The second assistant was a graduate of the law school at the University and transcribed the French interviews during the entire field research period.

church planter (CPF) and Anglophone church planter (CPA) interviews took place from this group.[90]

Phase Two: Church Planter Interviews and Participant Observation

Phase two interviews of CPFs and CPAs transpired during the field research period, which lasted from February through July of 2011. The interview guide for church planters used the same domain of questions as in the leader interview guides (Appendix N). Twenty interviews took place prior to the church planting conference on the basis of snowball sampling, and thirty-one interviews occurred during the conference on the basis of convenience sampling (Atkinson and Flint 2001; Bernard 2006; Biernacki and Waldorf 1981; Coyne 2008; Van Meter 1990). Total interviews included fifty-one church planters (28 CPF and 23 CPA). I transcribed all of the CPA interviews and a research assistant transcribed the CPF interviews.

Church Planter Demographics

The church planters represented a wide range of church planting experience. The youngest church planter was 28 years of age while the oldest was 65 years of age. As a group, the church planters reported 1,687 churches planted in the course of their church planting ministry. As part of the interview process, each church planter gave a brief description of themselves, their conversion experience, and their most current ministry. Table 5.2 contains the ministry title the church planters designated for themselves.

[90] Through a system of trial and error, 51 interviews took place. Consent forms were gathered for another 12 interviewees but the audio files were unusable due to errors on the part of the research assistants. Most of these were early in the process, and once these deficiencies were corrected, the remaining interviews were successful. All 12 of the unusable interviews were unfortunately Anglophone participants, which included three female church planters.

Table 5.2. Self-Descriptive Titles

Self-Description of Church Planters						
Layman	Pastor	Evangelist or Missionary	District Superintendent	District Leader	National Church Superintendent	National Church Leader
1	19	18	4	3	2	4

Thirty-seven percent of the church planters designate themselves as pastors, with a primary focus on the local church and its mission to the community. Many of those pastors said they viewed their primary responsibility as pastors who give birth to new churches. Thirty-five percent described themselves primarily as evangelists or missionaries with a priority focus on reaching lost people. Twenty percent listed titles as district leaders and national church leaders who considered their primary ministry as a focus on leading those under their influence in mission and church planting. The lone layperson of the church planter cohort was the president of a national AAG lay evangelistic association.[91]

Table 5.3. Education of Church Planters

Education Level					
Lay Training	Diploma	BA	University	MA	Doctoral
1	26	7	6	9	2

Education in the church planter group varied from lay training to doctoral degrees. Table 5.3 categorizes the number of church planters according to their educational level. Fifty-one percent of church planters are graduates of the Bible schools

[91] Snowball sampling identified only one layperson as a recognized church planter (See Biernacki and Waldorf 1981, 141).

that offer basic pastoral, Bible, and ministry training. These institutions produce church planters. The nine Masters of Arts (M.A.) degree holders are all graduates of the Assemblies of God Graduate School of Theology in Lomé. The M.A. degree specifically focuses on missiology and *misso Dei*. The University degree holders and doctoral degree holders were all CPA.

Table 5.4. Age of Church Planters

Age of Church planters			
Set 1	Set 2	Set 3	Set 4
25-35 Yrs	36-45 Yrs	46-55 Yrs	56-65 Yrs
4 CPers	25 CPers	15 CPers	7 Cpers

The largest group, members of age set 2, accounted for 49 percent of the church planters interviewed (Table 5.4). The second largest group was age set 3 with 29 percent of church planters. The youngest and oldest age sets represented 8 percent and 14 percent of the total church planters respectively. The mean age for all church planters was forty-six years and the median age was forty-five years. Age sets 2 and 3 (35-55 yrs) represent 78 percent of all church planters in the cohort. The majority of members of these age sets represent ten or more years of ministry as church planters in their respective Francophone and Anglophone contexts. They also represent a large number of churches planted (Table 5.5).

Table 5.5. Number of Churches Planted

Number of CPs by Age Set			
25-35 Yrs	36-45 Yrs	46-55 Yrs	56-65 Yrs
22	638	424	603

Table 5.5 reveals that the total number of churches planted by all age sets is 1,687. This is an average of 32.4 churches per church planter. For age groups, the average is 5.5 churches for set 1, 25.5 churches for set 2, 29.4 churches for set 3, and 86.1 churches for set 4. This indicates the CPA and CPF continue to plant churches throughout their lives and consider church planting an essential characteristic of their ministry. A sense of a divine calling to this ministry is also present throughout the age sets, and is an essential aspect of identity through the life span of the church planter.

Table 5.6. Number of Churches Planted by Educational Level

Number of Churches by Educational Level					
Lay Training	Diploma	BA	University	MA	Doctoral
330	700	141	156	246	114

In considering educational level by the number of churches planted, Table 5.6 shows that church planters trained in diploma-level Bible institutes planted 41 percent of all churches. This indicator suggests that Bible institutes are important in developing local church leaders who plant churches. The formation of a Pentecostal missional DNA begins at the Bible institutes and leads to the praxis of missional church planting activities.

Table 5.7. Church Planting by Ministry Position

Church Planting by Ministry Position					
Lay Leader	Pastor	Evangelist Missionary	District Leader	NC Leader	Academic
330	230	569	256	198	104

Table 5.7 shows those self-designated as evangelists and missionaries plant the majority of churches—almost 38 percent of the 1,687 churches. In addition, both the lay leader and district leader groups account for a considerable number of churches planted. This denotes the importance of laity in the process of planting churches and the engagement of leadership in active field ministry in the contexts of Togo and Nigeria.[92]

When compared by language group, the twenty-eight CPF averaged 47.8 churches per person. The CPA averaged fifteen churches per person. This is relevant only to the degree that the CPF were included in the research from referrals by other church planters in the Francophone context. The CPA were chosen based on availability and convenience.

First Cycle Coding of Church Planter Interviews

The first cycle of open and *in vivo* codes developed in the first phase of data collection and analysis continued in the CPer interviews. The coding developed from leadership interviews served as a guide for the CPer interviews, with attention given to emerging topics, yet with a continual consideration of the interview questions as the guiding themes. This produced additional open codes, while continual analysis served to eliminate irrelevant codes and developing other codes around emerging categories. Some codes merged with others as abstract levels developed. Major categories remained, but codes that coalesced within these categories received further refinement and relationships elaborated that enabled a more detailed view of code-to-code and category-to-category

[92] The lay leader kept a personal journal of each of the 330 churches he had been involved in planting. His journal noted the place, number of men, women, and children attending on the opening Sunday, and any special notations about paranormal phenomena or other extraordinary elements about the churches. He also made notations about subsequent visits, how long before they received a full-time pastor, and whether or not the church had a building.

relationships. The first cycle coding paradigm of church planter interviews developed into eighty-seven codes in eleven categories (Appendix O).

Second Cycle Coding Process

Axial coding, GTM's second cycle, is the process of analyzing themes and categories from phase one and determining the relationships between these codes and categories (Charmaz 2006; Corbin and Strauss 1990, 2008; Strauss 1987; Strauss and Corbin 1994). Analysis went back to the data continually to determine what each theme and code implied to the overall study. First in this process was to determine how church planter identity was determined and how that related to the research. Both the CPA and CPF belonged distinctly in either a modality or sodality, based on their own designation. Further, this led to identifying church planters in Togo and Nigeria as being of three fundamental types:

1. Gravitational Leader: This church planter can be a national leader, a pastor, or a missionary/evangelist. Their work in planting churches is to coordinate, strategize, provide vision, and often impact a larger regional or national emphasis. Their vision for the work is a pivot, around which others gravitate and engage with on a larger basis.
2. The Catalytic Converter:[93] This person is an evangelist and missionary in the truest sense of the word. They may also be a local pastor or a lay leader in the local church. Passion drives this individual toward the conversion of the

[93] The term "catalytic converter" I credit to a mentor, Marvin Gilbert, who in jest mentioned the term. However, the description is appropriate to the individuals whose activities were catalytic in their passion to see people converted to Christ.

unconverted leading toward focused efforts and priorities on the unreached villages and people groups within his or her domain. For this person, each individual met along the way is a potential candidate for Christian faith.

3. The Logistician: This church planter is a young person, a layperson, or a lay preacher who is part of the church planting team. They make church planting successful because they provide the prayer support, financial support, and other helping ministries that enable the process to take place. They are involved in one-on-one evangelism and praying for the sick. They are also the labor force, from setting up the tent to delivering equipment to the church planting site (Ott and Wilson 2011).[94]

The people mentioned above made possible the rapid multiplication of churches in their contexts from 1990 to the present. They planted churches based on Pentecostal mission theology of experiential transformation that makes God accessible. Their efforts demonstrated the possibility of localizing a relationship with Christ in the African worldview.

The process by which a person develops as a church planter begins with their conversion narrative telling of reconciliation and transformation. These narratives illustrate, that after conversion, there is social distance from traditional community and

[94] Ott and Wilson identify three types of apostolic church planters. First is the Pastoral church planter whose goal "is quite simply to begin a new church and pastor it" (2011, 90). Second is the catalytic church planter, described as someone with "the vision for church reproduction but also the ability and a strategy to realize that vision" (Ott and Wilson 2011, 93). They devote "their energy … to equipping, motivating, and releasing workers for church multiplication" (Ott and Wilson 2011, 93). Ott and Wilson's "catalytic" church planter would be my own gravitational leader. The third type they mention is the apostolic church planter modeled after the apostle Paul, an itinerate missionary "seeking to plant reproducing churches with local leaders so that he could move on to pioneer work among new unreached peoples." (Ott and Wilson 2011, 96).

kinship networks as the CPer endeavors to reconcile the self as transformed. The Pentecostal conversion experience legitimizes an African sense of identity as both African and Christian. It reconciles a past shaped by colonial discourses of inferiority with a future positioned for inclusion, participation, and legitimation.

The church planter development process incorporates this identity transformation into a passionate desire to reclaim the African past so the future may be redeemed. Factors that influence the church planter are spiritual transformation, the influence of a mentor, the sociocultural context of the church planter amid frequent severe persecution, and a strong sense of calling to the specific ministry of soul-winning and church planting.

Identifying the developmental phases of a church planter enabled the process of second cycle and selective coding to develop further around the coding domains. Identifying themes more abstractly proved challenging. Seeking to determine how themes related to other themes and categories required considerable time spent analyzing the data, memos, and the research design. In GTM, the researcher must be sensitive to emerging concepts and theoretical patterns (Glaser and Strauss 1967; Strauss 1987). Several themes emerged that seemed pertinent to church planter activities. Following those theoretical indicators as they emerged was prudent.

Participant Observation

The research conducted in Togo involved participant observation of church planting and church planters. Observation is described in the literature as a process of entering a field as a participant learner in order to "study life in those communities through their own participation"(Schensul, Schensul, and LeCompte 1999, 92). Participation leads to observation as a data collection procedure in fieldwork (Bernard

2006). In this case, I entered the fieldwork having lived in the region of study with personal knowledge of the cultures and languages of the church planters. As the researcher, I was cognizant of personal influence on the contexts and recognized that interpretations and analysis of the field shaped and filtered observations (Agar 1996; Denzin and Lincoln 1994; Emerson, Fretz, and Shaw 1995). The analysis of what was observed is reconstructed from researcher interpretation, similar to Clifford Geertz's observation that, "what we call our data are really our own constructions of other people's constructions of what they and their compatriots are up to" (1973, 9). Awareness of prior knowledge and biases in participant observation enabled self-reflection on understanding in order to discern the hidden narratives of what was really taking place. Observations of church planter activities enabled a clearer portrait of the process, the methods employed, and church planting praxis. Examining new churches involved various stages of development.

Figure 5.1. Two Month Old Church

The church in Figure 5.1, along the Togo-Ghana border north of Lomé, started two months prior to the photo and congregants now worshipped under a metal structure.

Figure 5.2. Church members walking to New Church

Figure 5.3. First Sunday of new Church in a Lomé Neighborhood

Figures 5.2 and 5.3 shows lay members walking to a new church plant, along with members gathered for the first service of the new church. The new church started because of a one-week crusade in an adjoining neighborhood near an already existing church. The mother church, about one kilometer (.6 miles) away, planted this new congregation under the leadership of deacons who conducted the crusade and provided direction. The neighborhood itself was a recent development and a member of the mother church resident in the area initiated the church plant. Participant observation as a research method contributed to a better understanding of the process of church planting and the stages in which churches develop. Mixed with interviewing, observation strengthened the research further by helping to correlate the findings across methods.

Phase Three: Research of AGWM and AAG Archival Data

Phase three of the dissertation research involved a search of the AGWM and AAG archived materials. This phase was a focused time searching the AGWM archives in Springfield, Missouri for information on the DOH in Africa and the activities of church planting from that time to the present. During the field research phase of this study, I spent many hours at the WAAST library in Lomé, Togo. The archives at the school proved somewhat helpful in accessing materials for Togo and Nigeria. The Nigerian AG was prolific in producing material relative to the DOH. In Togo, extant documentation pertaining to DOH activities proved difficult to obtain. The Africa office at AGWM, the Africa Harvest Office in Springfield, and Africa's Hope archives in Springfield, all proved valuable sources of archived information relative to the contexts and period of this study.

Conclusion

The research methodology employed for this study was grounded theory methodology. GTM is a qualitative research method that develops theory grounded in the data. The process of analysis begins from the first data collected, and is an iterative process of analysis and data collection with sensitivity to emerging themes.

Data collection for this research occurred in three phases. Phase one of the research sequence focused on semi-structured interviews with a sampling of AGWM and AAG leaders to ascertain their understanding of church planting and growth from 1990 to the present. Phase two focused on semi-structured interviews with a purposeful sampling of church planters to determine their perceptions on organizational influences and leadership development practices on their church planting activities. Phase three was a

perusal of historic AGWM and AAG documents to determine the ways these missional organizations promoted and emphasized church planting and growth from 1990.

CHAPTER SIX

FINDINGS IN AG MISSION THEOLOGY

This chapter analyzes the results of the dissertation research as it relates to research question one of the dissertation problem. Research question one responded to the central problem by asking, what are the historic Pentecostal missiology factors that influenced the perceptions and activities of AAG church planters in an Anglophone and Francophone context of West Africa since 1990. The question posed to church planters in Nigeria, the Anglophone country, and Togo, the Francophone country, served as case samples for investigation. Proximity and convenience determined the selection of church planters from these two countries.

Data Analysis

Data collected for this research, previously documented in chapter five, was analyzed using grounded theory methodology. Early in the research, certain elements began to stand out as important to the process of church planting. One early issue in leader interviews was the description of church planting as the essential nature of the African church toward self-reproduction. Church planting is a normative mode of being for the AAG in these contexts. In this sense, it revolves around the idea of an ecclesial ontology, that the church naturally reproduces because its organic existence is reproductive (Schwarz 1996). An AAG pastor who does not plant churches is an abnormality to the spiritual genome in the churches examined. For the AAG, church

planting is a way of living the full pneumatological existence that seeks the conversion of all with a passion for the lost, through a passion for the word, empowered by the Spirit.

Missional DNA and the Church Planter

This propensity to plant churches received the label "Pentecostal/Missiology: DNA." A relational network for this code was developed in *Atlas.ti* (Appendix P). Several quotes in first cycle coding revealed a distinct application of the code to church planter narratives. The code relates to several other codes and is a central aspect to Pentecostal Missiology as practiced by church planters. Further analysis suggested that church planting first starts with a powerful sense of personal transformation, creating a compulsion to share the love of Jesus with everyone the church planter meets (Table 6.1).

Table 6.1. Church Planter Codes and Categories

Church Planter		
Category	**Coding Labels**	**Quotes**
Identity	• Conversion • Self-description	"If you only knew my past, I was born … excuse me a moment … [got emotional] my family did not know Christ"
Influences	• Formal • Informal	"I went to Bible College for three years." "I read a lot of his books"
Values	• Call of God • Character • Confident in God • Consecrated • Incarnational • Passionate • Person of the Word • Perseverance • Sacrifice • Spirit-filled • Supernatural • Visionary	"The Lord called me and one night I had a vision" "The first thing I would say is holy living." "He must truly rely upon the one who called him" "watching to see if I was living what I preached" "I wore their clothes … ate their food" "He did great exploits and is zealous for evangelism" "the Gospel is preached, strongholds are broken." "Planting … requires patience, perseverance, and courage" "These guys abandon all to church plant." "It is the Holy Spirit who makes the difference." "The power of the church is the power of God" "She had a vision of the place … to plant a church"

Through coding analysis, a theme developed that the conversion experience changes church planter identity and leads them to erupt spontaneously in evangelistic activities. Afterward, everything in life revolves around this desire to see their neighbors, villagers, and families come to know this same Jesus. Roland Allen suggests something similar. The early church grew in the context of the Roman world through what he calls a "certain natural instinct" to witness, which the "Spirit converts … into a longing for the conversion of others which is indeed divine in its source and character" (Allen 1962, 9). In the conversion narratives, identify transformation suggests elements of a spiritual predisposition to witness and plant churches among the interviewees for the study. Analyzing and comparing codes were preliminary steps in the process. Second cycle coding processes developed categories further, suggesting hypotheses that made sense of the data. The transition between first and second cycle coding included attempting to understand the process of church planting in the Togo and Nigerian contexts.

Understanding "Church" in Nigeria and Togo

After analysis of transformed identity, characteristics, and values espoused by the CPer (Table 6.1), the recognition came that church planting processes reflected these categories. Subsequently, methods and strategies served to provide answers to the research questions by adhering to GTM methods of theoretical sampling. Theoretical sampling is a process of continued data collection and analysis controlled by the emerging hypothesis, leading to focused data selection (Glasser and Strauss 1967, 45-77).

Ecclesiology in Context

Early analysis suggested ecclesiology in the sociocultural context needed definitive understanding of this meaning to the church planter. After preliminary background questions, the interviewee was asked the following questions (Table 6.2).

Table 6.2. Question on Ecclesiology

Interview Questions on Ecclesiology

Main Question: Reflect on the meaning of the word "church."	
Sub Question 1	What words would you use to describe the nature of the "church" in your context?
Sub Question 2	What words would the average lay person use to describe the significance of the "church" in their lives?

The questions attempted to gain insight into how church planters understand the church and what the average layperson says about the church. Another question directly related to the first question helps explain how the church planters understand the process of planting a church (Table 6.3).

Table 6.3. Concept of Church Planting

Interview Questions on Ecclesiology

Main Question: Reflect for a moment on the concept "church planting."	
Sub Question 1	How do you determine that a new church has truly been planted?
Sub Question 2	What must exist, at a minimum, in order to apply the word "church" to a local group of new believers meeting in a given geographic location?

Several codes developed from their responses and helped develop a clearer picture of the concept of the church to AAG church planters.

Table 6.4. Definition of Church

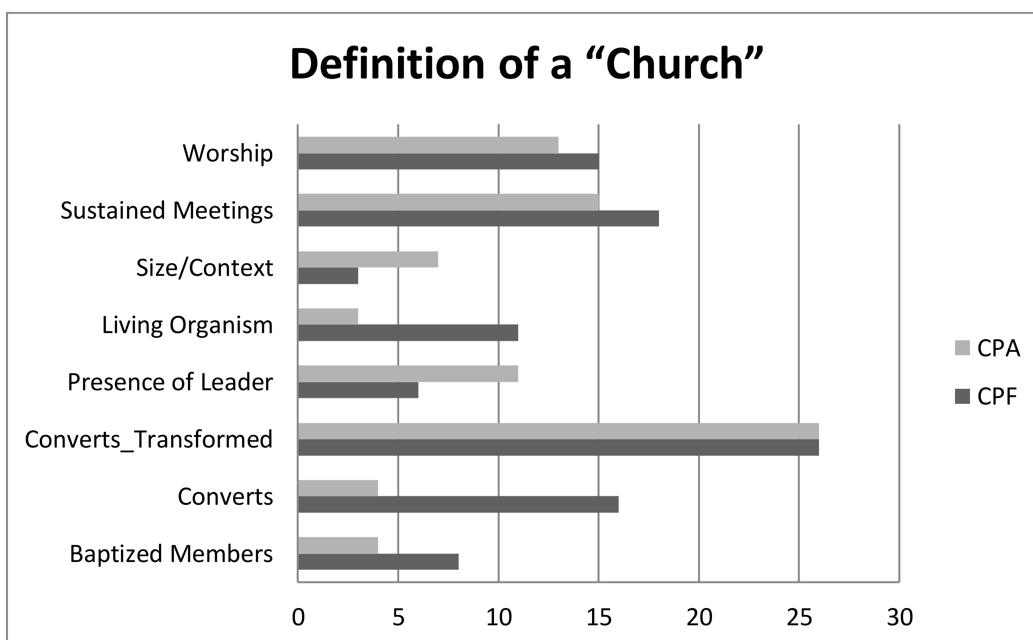


Table 6.4 reveals responses related to CPA and CPF understandings of the church. Both groups define the church by including worship, sustained meetings, and the presence of converts, often qualified as "transformed" converts. The CPF define the church more as baptized converts and a living organism than the CPA. CPA responders are more likely to mention the presence of pastoral leadership and a defined number of believers than are their CPF colleagues. The strong response by both groups in speaking of transformed lives as denoting the church led to understanding CPer self-identity as strongly influenced by personal transformation. Transformed church planters plant churches of transformed converts.

Comprehension of what the church means in CPer understanding was only an initial function of a larger process. Analysis suggested church planting was strategic, and that relationships existed between definitions of church alongside the methods and

strategies employed. These relationships might suggest an AAG mission theology that connects ecclesiology and missiology influenced by the sociocultural context.

Church Planting Coded as "Backwarding"

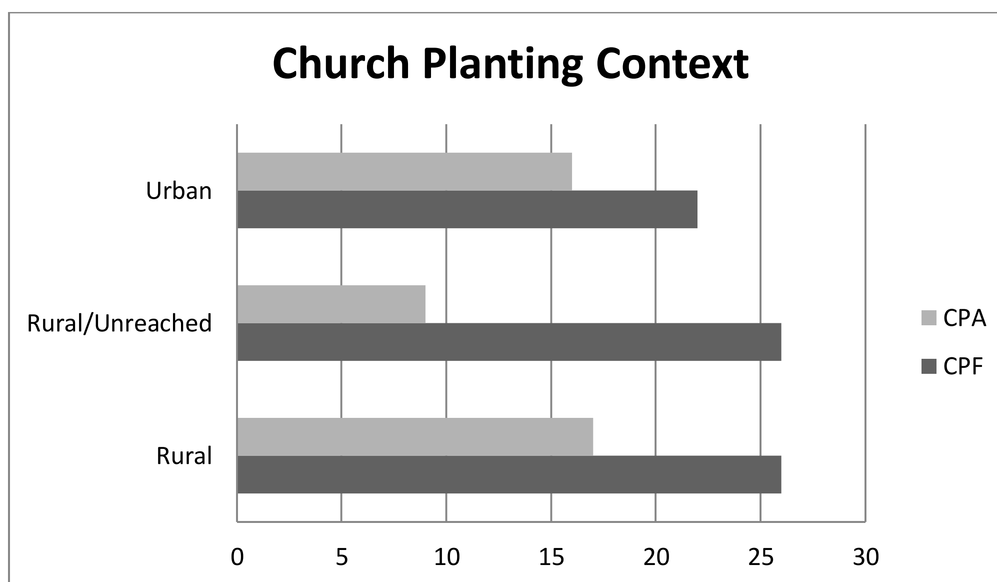
In first cycle coding, a significant *in vivo* code, termed backwarding, repeatedly emerged in the analysis. The investigation identified it in leader and church planter interviews and it related specifically to identity transformation. Analysis noted the concept in *Atlas.ti* as a phenomenon in the interviews and CPer narratives. In *Atlas.ti* the comment for the code backwarding is: "In this context migration to the cities creates the 'ripe' circumstance for conversion to Christianity. These converts become 'backwarders' by investing their money and efforts into church planting in their village of origin" (Code comment). A memo was created, titled "Backwarder," with the following narrative:

> Exemplar quotation:
>
> Many people are in Lomé, of course, but there are many ways afforded to the people of Lomé to know the Lord. There are many avenues for transmitting the message. But in the villages, there is not even a small radio to hear the Gospel and they don't have the privileges like the people in Lomé. That's why those all over Lomé here, many having received Christ, they want that their villages, the villages from which they came from, that are in darkness, it is those converts who asks the pastor: "Help us to start a church in my village". So, that is what they support. They give the money. Some contribute even to have a church built. They say, "Come evangelize my village" (CPF-17).
>
> Comment:
>
> This is a deliberate attempt by the national church to target villages where these people migrate from. It is also a system of re-colonization in the name of Christ. The re-colonization consists of the demise of the traditional religious system replaced by Pentecostal Christianity. The "re-colonization" creates a new sense of identity that reconciles the past through Christ and empowers the African sense of harmony through community. It is a powerful reminder of what Christianity does in Africa.
>
> Maybe another way to consider this aspect of "backwarder" or re-colonizing is to think in terms of redeeming or reclaiming or reconciling the past through its redemption. The only religion that can adequately reclaim that African sense of dignity, community, harmony, and spiritual ontology is a powerful pneumatic Christianity. Thus the Pentecostal moment surfaces, spreads, succeeds

> far greater and more in depth than previous attempts. It is no wonder that the first thing a new believer wants to do is go back to his village with a team of fellow believers. The result is occasional severe persecution, becoming outcasts, being ostracized from family and kin. But the reclamation of one's heritage is an inner drive that is evident in the concept of backwarding.

The memo on backwarding reflects early thinking on the issue of AG mission theology in the socio-cultural context of Togo and Nigeria. It was a preliminary attempt to propose a construction of what, when, where, why, how, and with what consequences (Corbin and Strauss 2008). The next step was to determine the extent to which the issue of backwarding was influencing the whole process of church planting, and in what ways. Relative to this, more attention was given to the context of church planting.

Table 6.5. Church Planting Contexts



In Table 6.5, the issue of backwarding, while prevalent in the contexts of both the CPA and CPF, was more prominent in the CPF. In the context of the CPF, this suggests a relationship between urban conversion and rural evangelism, which is also evident in the CPA narratives. In second cycle and selective coding, it began to relate more to the whole issue of identity transformation and the reclamation of the church planter's heritage that

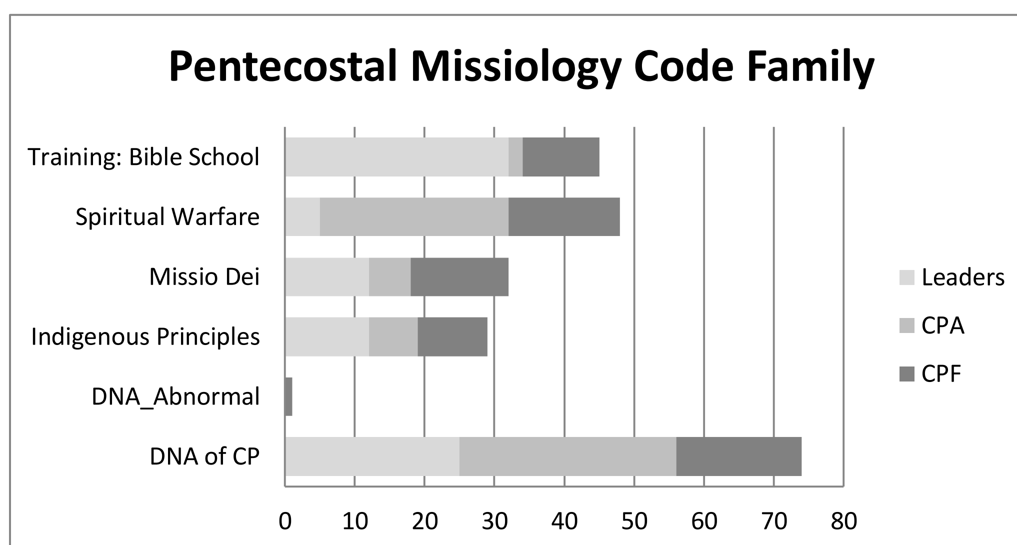
has a profound impact on the future. This develops further through analysis of key factors of AG mission theology in the narratives of the church planters.

Key Factors of Mission Theology in AAG Narratives

Implied theological value permeates CPA and CPF narratives of conversion, evangelism, and church planting. While interview narratives did not directly question issues of missional theology, missiological and theological beliefs are extrapolated from the interview material. Understanding is reconstructed from the narratives and leads to an interpretive framework in which categories are developed and dimensionalized.

First and second level analysis for understanding the Pentecostal missiology family of codes was to determine how leaders and church planters expressed various elements within the category of Pentecostal missiology. As interviewees related their experiences, codes received labels relative to that aspect of mission theology. Table 6.6 displays code frequency in the category family by leaders (LD), CPA, and the CPF. Each element demonstrates some level of attributive value to that particular code.

Table 6.6. Coding Frequency of Pentecostal Missiology



Through an analysis of the category "Pentecostal Missiology," several themes emerge that enable an interpretive understanding of Pentecostal missiology in the narratives of AAG church planters. From the responses, several factors are present indicating elements of an AG missionary theology in the CPer narratives. These factors as indicators of AG mission theology in AAG church planter narratives include spiritual warfare, indigenous principles, a DNA of church planting, training, and *missio Dei*. Factor indicators begin with an understanding of training that provides the functional foundation for the CPers to be truly validated in their belief systems in ministry practice. It legitimizes their proclamation of the gospel, and it localizes AAG value systems into an African AG worldview—a major factor in the growth of churches in Togo and Nigeria.

Factor 1: Localizing Pentecostal Value Systems[95]

An important finding of mission theology among AAG church planters is the localization of Pentecostal value systems accomplished through training. Training inculcates AG mission theology in the Bible institutes and other institutions. Training validates CPer belief systems through ministry practice. It legitimizes their proclamation of the gospel, and localizes AAG value systems into an African Pentecostal worldview. Mission theology enclosed in pneumatological frames of reference demonstrates a sense in which the global impetus of Spirit-community is localized in the lives of those trained in AAG value systems.

Institutions in both Nigeria and Togo base curricular models on Western paradigms reflecting AGWM's pioneer commitment to train leaders toward self-

[95] I chose the term "localization" and "localizing" over other terms, not only to focus on issues of contextualization, but also to relate the local to global influences prevalent in the study of West Africa.

government with a Nigerian or Togolese Pentecostal value system (Lingenfelter 1992). The AAG has indigenized and contextualized both the models and the values, so they are firmly localized as AAG Pentecostal values. Analysis of the coding paradigm reveals this localization process.

Considering the coding on Pentecostal missiology, the CPF group was more likely to talk about the missiological influence received through training at Bible school and WAAST as a theological influence and a key to their church planting belief and practice. The leadership group's responses cohere with this as well. As a group, leaders perceive training as an important component of AAG mission theology because in the educational environment *missio Dei* becomes a central focus toward evangelism and church planting.[96] The interviews emphasize this repeatedly. Leaders declare an AAG mission theology when they remember that the "missionaries taught us to teach new believers how to read the Bible" (LD-3). This is stated as, "The Assemblies of God is three things; The Word of God, water baptism, and the baptism in the Holy Spirit" (LD-3). These elements enable "believers to become the church" leading to LD-3's perspective the essential elements he describes as characteristics of the AG. LD-3's comments indicate the AAG is a church focused on the Word of Life and the power of the Spirit. As people of the Book, the AAG stands on the Living Word that unites believers as the people of God, the community of the King, and agents of Christ's kingdom in Africa. Water baptism becomes a public testimony of belonging, relationally grounded in the African

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[96] The preponderance of CPF and LD responses to the importance of training, as opposed to the CPA group, is possibly a result of the influence of context. The majority of interviews with all groups were conducted on the campus of WAAST and the majority of CPF interviewees were graduates of WAAST. The sub-code "*missio Dei*" may also reflect the influence of context.

context of collective community (Hofstede and Hofstede 2005; Idowu 1975; Lingenfelter and Mayers 1986; Mbiti 1969). New converts will be discipled extensively before taking this important step as a missional event and a sign to the community that Jesus the King is in the midst of the African world. Subsequently, the Spirit empowers the believers as missional community in its "christopraxis" (Anderson 1993b) within the Nigerian and Togolese environment. Training and discipleship are key elements that localize people as word-witness-pneumatological community.

Training that focuses on *missio Dei* as the very nature of God and his missionary church (Anderson 1993b; Bosch 1980, 1991; Guynes and Guynes 1986), is a major factor of AAG mission theology in the narrative of church planters and the growth of the AAG in Nigeria and Togo. One AGWM leader noted *missio Dei* was a training strategy during the DOH to strengthen the self-propagating function of the AAG in Africa. He notes,

> The emergence of the concept of *missio Dei* and the treatment of that subject began to gain tempo during that time … I would say the emergence of a new focus to bring Africa into full awareness of the concept of *missio Dei* and the great commission as a sending agency rather than a receiving one really had its genesis during that period of time (LD-2).

An academic leader at WAAST stated that the school's entire curriculum focuses on *missio Dei* and it is not just a mission statement, but all classes and chapel services have it as a component (LD-8). This type of training had a powerful impact on the development of the church in Nigeria and Togo. After taking a missions course at WAAST, a Francophone church planter notes the impact of this training on him personally. "That had a powerful impact on my life. From that same year I started planting churches" (CPF-1). Another planter says, "For me, my training at the Bible institute and at WAAST contributed many things. And, if you could verify this with

pastors over the years and the influence of this training in the life of pastors, they did not just simply become pastors, but pastors with a missionary vision" (CPF-9).

While WAAST stands out as an institution mentioned by both leaders and church planters as a school focused on the mission of God, a serious outcome of Bible institute training is church planting. Leaders frequently mention the local Bible school as producing church planters (LD-1; LD-2; LD-4; LD-6; LD-8; LD-10). A graduate of the Bible institute program champions his training there, noting, "When I was a student there we would organize some evangelism crusades in some villages. The principal would take us…And we would do a crusade and plant a church. And those churches and other baby churches would be given to the student to supervise" (CPF-2).

Further analysis deduces that church planter conversion narratives influence the code family "Pentecostal missiology." The church planting stories demonstrate values and behaviors that are foundational to AG mission theology in West Africa. The CPer conversion narratives elaborate on the relationship of the born-again experience and the formation of new Pentecostal identities of belonging in the context of participation in God's own mission to the world.

Factor 2: Identity Formation

Another relevant mission theology finding in the perceptions and activities of church planters relates to individual conversion and new forms of identity. West African identity is a multi-faceted social construct with several dimensions. As born-again Jesus-followers, Christians undergo an identity reconstruction that brings about "radical conversion, a transformative experience in which a person gives his or her life to Jesus Christ" (Van Klinken 2012, 216). Being born-again "is seen as a spiritual status as well

as a form of social identity … that must distinguish those claiming it from ordinary Christians because this status is believed to be a new spiritual reality that demands radically new patterns of behavior" (Akrong 2011, 31). According to Nicolette Manglos, the Pentecostal conversion identity entails a new moral identity. In her qualitative study in central Africa, among AG and Catholic youth, she says this new identity is the result of both "personal decision-making as well as divine intervention" (Manglos 2010, 412). Further,

> Young people share a common understanding of born-again conversion as a holistic personal transformation, usually coinciding with an experience of divine healing or miraculous intervention, in which the newly born-again individual commits to adhering to a new moral lifestyle. Thus, it is understood as a moment of transformation in moral practice rather than in belief primarily, which begins a relationship of reciprocal, interweaving agency between the convert and God. (Manglos 2010, 417)

The sociological understanding of the born-again experience as a transformative moral lifestyle fails, however, to consider the experiential and pneumatological that translates into spiritual and missional activism of the convert.

The leaders and church planters interviewed for this research demonstrate a profound sense of dissonance with the previous social affiliations, and a new sense of resonance with the immanent God through the presence of the Spirit. Conversion, therefore, instills a "discontinuity" with a world alienated from Christ (Smith 2010, 35). The believer's new identity recognizes "to be a Pentecostal is to incorporate all past identities in the construction of a new identity that is both local and global" (Marshall-Fratani 1998, 284-285). "The social grounds for creating bonds—blood, common pasts, neighbourhood ties, language—are forsworn for the new bond of the brother or sister in Christ" (Marshall-Fratani 1998, 286).

The severing of former consanguineous networks is a normal traumatic event of conversion in the West African context. Leaders and church planters in this study report conversion experiences that created new modes of belonging. A leader reports

> When I was converted, I can tell you that my own brothers, my father and my mother, they deserted me. They told me I was no longer their son and brother. I was literally chased from the home … When I came to Lomé, when I converted to Christ, they didn't want to hear anything from me and they chased me away. As far as our ancestral land, they've refused to let me have any or to even come around it. (LDF-11)

The dislocation from close kin affiliations, and the resulting isolation, is a common factor in conversion narratives. A Francophone church planter describes how the message of the gospel impacted his life. He describes this experience as follows:

> I was born into a pagan family. I spent my childhood with my mother and she was a fetish priestess. So naturally, I knew all about these idol worship practices from a young age … One day there was a local Assemblies of God church in our area that was having a campaign of evangelism. I went to the campaign and the message touched me. The preacher talked about the love of Jesus Christ for sinners. I decided to give my life to the Lord Jesus then and there, … So I did it there and by God's grace the Lord protected me. I had some persecutions and things, but I listened to the council of the pastors, and the prayers of my spiritual brothers surrounded me with love. So that is how I became a Christian. (CPF-19)

An Anglophone church planter describes a chance encounter with an Assemblies of God church that led to both his conversion and ostracization from family:

> I was born a typical idol worshipper. My father was, and still is a fetish priest. I was his personal secretary for over fifteen years. I served as an interpreter for him in his shrine. We went places to install idols in shrines and sometimes we destroyed idols that were less powerful, certain idols people claim or an idol that is disturbing them. I served him for all these years while I was schooling.
>
> Along the line I met the Lord … One evening I was going into town and I just decided to enter an Assemblies of God church, which I had never seen in that area before. But I was just passing by, I saw the church, and I said, let me just visit. And that was how I got converted. That evening service I gave my life to Christ and started with the Lord … when I got converted my father drove me away from the house because of my conversion. So after, I used the church premises as my house. (CPA-31)

Another Anglophone church planter relates a public decision to confess Christ and the hardship that followed:

> First of all I was raised in a pagan home …I and my elder sister accepted Christ as our personal savior…I can remember I walked up alone with my elder sister for a public confession of accepting Christ as my personal Lord and Savior…what actually happened is that apart from myself and my elder sister, all others like my father, mother, and some relations, they didn't like it. So what they did was cut us off from the family. They wanted us to not be Christians. We… labored to get, you know, what supplies we could. It was very difficult. But we had made up our minds to follow Christ. (CPA-32)

After his conversion, CPA-41 describes attempts by relatives to keep him attached to the religious traditions of his family:

> As a member of a fetish family, it was like a total u-turn. God did a wonderful work in pulling me out of a family known for its fetish life. My father was an idol worshipper and a fetish priest. My mother was worshipping the same idols. My brothers also joined in the worship of idols.
>
> Someone prepared a ju-ju to guide me. But as I was going by the river I threw it away. I then told my father … I had made up my mind and would not do these things anymore. And that was how I left the village of my family. (CPA-41)

This is a similar story shared by many church planters. There is persecution (CPF-19, CPA-30, CPA-32, CPA-41) and the severing of relationships (CPA-48, CPF-21) that leads to a new sense of community and belonging provided in the Pentecostal church. Self-descriptive narratives demonstrate that conversion involves a separation from past affiliations within a tradition providing no means of truth, and no assurance of protection for this world or the next (Meyer 1998; Tippett 1977). One scholar suggests that the process of conversion is where the convert "makes a complete break with the past" which involves a repudiation of the convert's personal sinful history and behavior, along with traditional ancestral and ritual allegiances (Meyer 1998, 323-325). CPA-41 demonstrates in his narrative an implicit dissatisfaction with belonging to a "fetish family," and "God did a wonderful work" removing him from it. He found a more efficacious solution

through his conversion experience and made an individual decision to follow God, leaving all he had known to become a new creation in Christ (2 Cor. 5:17).[97] This is aptly illustrated in the words of another church planter.

> You know, I sponsor many children. Some of them are orphans but many, when they repented, the parents fling them away. So to me that is the difference with Pentecostals. When you come to know Christ, you have a father, you have a mother, in that place where you worship. If nobody cares for you, you run to the church and they will care for you. (CPA-48)

Conversion enables a new sense of belonging and community within the Pentecostal family. New affiliations are formed through associations with fellow Pentecostal believers. "Pentecostalism provides new networks, both spiritual and material, which extend beyond local, ethnic, regional, and even class considerations. At the local or national level, these networks … provide an overarching sense of belonging and common purpose" and "extend beyond the national to the global" (Marshall-Fratani 1998, 284). The result is experiential belonging through the power of the Spirit that transcends the old order that was powerless to effect change.

Through conversion, the believer develops new modes of being. In the words of Diane Austin-Broos "To be converted is to reidentify, to learn, reorder, and reorient" (2003, 2). The reorientation of the self "expresses new forms of relatedness" (Austin-Broos 2003, 2) and involves a "new identity, a newly inscribed communal self-defined through the gaze of others" (Austin-Broos 2003, 2). This is conversion as a passage that entails a "quest for human belonging," "new forms of relatedness," and a "quest to be at home" (2003, 2; See also Hefner 1993, 17).

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[97] Tippett refers to the born-again conversion experience as "innovation" (Tippett 1977, 207).

Pentecostal conversion is more than just a moral transformation, as Manglos has postulated (2010, 416-417). Rather, the efficacy of Christ and the pneumatological-experiential supersedes former allegiances and beliefs systems. CPA-44 states this in concrete terms.

> Back in my younger days in my community, when the community had a juju festival people would come from far and near, but today nobody is interested in juju in my village because the gospel has taken root in the hearts of men. The reason they are all repenting is because they have seen darkness before. Now they have seen light and they are turning to the light. There are some that were converts of darkness and their lives were failing, but they came to light and their lives are transformed…Juju priests are turning to Christ and putting aside their fetishes. They put it down and say, "I'm ready to follow Jesus." (CPA-44)

CPA-44 describes conversion as being from darkness to light, from life as failure to life as transformation. This is the essence of conversion in Africa, what it means to belong.

A basic element of AG mission theology in African conversion narratives is that Christ is the solution for every human dilemma. In many instances, traditional Christianity has proven powerless to provide solutions to African questions because the answers were propositional and abstract. In moments of crises, the convert reverted back to the traditional belief system that directly addressed the problem, ultimately becoming mired in both old and new religious systems (Meyer 1999; Okorocha 1992; Togarasei 2007; Werbner 2011). For AAG church planters, "salvation in the African context involves not just repentance through the confession of personal sins but also the renunciation of intended and unintended participation in 'demonic' cultural practices, such as 'rites of passage', and the repudiation of the effects of generational sins and curses upon a person's life" (Asamoah-Gyadu 2004, 391). Pentecostalism in general and the AG in particular address African worldview issues concretely and experientially, as the following narrative of a CPF demonstrates:

> Today people are tired of theory … Today Pentecostal churches are growing because people are weary with animism, weary with propositions of truth … they want something concrete … People love mysticism and the mysterious. They want to know these mysteries for themselves. They want to see power. When one is always trapped by a *gri-gri*, and he believes that this *gri-gri* is more powerful, stronger than the other *gri-gri*, then there is always one sorcerer's power tested against another, it becomes tiring. When that person sees power, the work of the Holy Spirit in working miracles, miraculous healings, that changes their lives and people give themselves to that. People will come, thirsty for this power which heals, which keeps, protects, and fills their lives with those things to which they aspire. So, that is why people are attracted to Pentecostalism. (CPF-21)[98]

This coheres with Cyril Okorocha's description of Igbo culture. He notes that the Igbos of Nigeria are thoroughly communal, pragmatic in their religious choices, and dynamically power-centered in their religious convictions (Okorocha 1992, 169-170). Pentecostalism answers the African and Igbo worldview through experiences of the Spirit that bring God near and provide healing, protection, and answers to prayer.

An integral part of the conversion narratives is an emphasis on the supernatural, seen as manifestations of spiritual power, healings, and deliverances that serve to demonstrate the superiority of Pentecostal answers over all others. This is a central component of AAG mission theology in West Africa, through the activity of the Holy Spirit in the lives of converts and church planters. Pneumatological demonstrations of power serve as a vital factor in the multiplication of new churches and the growth of existing churches.

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[98] *Gri-gri* and *ju-ju* are synonymous terms that have to deal with amulets or charms. Jack Mendensohn, in *God, Allah, and Ju Ju,* says that Juju "is nothing more than the French word *joujou*, a 'toy' or 'doll,' and it came into use because of the prevalence of images and charms in native African religions. ... ju ju includes all the mysterious, incomprehensible forces of nature ... it describes the magico-religious practices in the ... realms of what we loosely call 'primitive' life: curses, spells, omens, good and bad magic, and ... witchcraft" (1962, 57). Geoffry Parrinder, in *African Traditional Religions,* says much the same thing. The use of *grigri* and *juju*, along with another associated word, "fetish" all relate to the use of charms. Fetishism is a Portuguese word. When the Portuguese "saw Africans wearing charms and amulets, and they called them *feitiço* ... From Portuguese it came into French and English, and used to be spelt fetiche or fetish." (1962, 15). *Grigri* was a French word that denoted little leather bags worn around the neck that contained a piece of paper as a prayer or charm of protection (Parrinder 1962, 16).

Factor 3: Pneumatological Power

Pneumatological power is a basic component of AAG mission theology in West Africa. This aspect of AAG mission theology relates to Sunday Aigbe's description of Pentecostal mission in Africa. He says that animism is concerned with power, and Pentecostals respond by proclaiming and demonstrating the presence and power of the Holy Spirit who satisfies this inner hunger and provides power for living (Aigbe 1991, 173). Pentecostals accomplish this by emphasizing the power of the Spirit in power encounter, miracles, healings and exorcisms (Aigbe 1991, 173).

Directly related to AAG missional hermeneutics are frequently quoted biblical texts within church planter narratives, which include Joel 2:28-30, Mark 16:15-18, and Acts 1:8. In AAG narratives, God's word is read literally and his promises are authentic as a response to African aspirations (Jenkins 2006). The AAG church planter has expectations that power, signs and wonders, and the miraculous will follow the proclamation of the gospel. CPF-20 states this conviction saying,

> It is true that the power and strength of occult forces in undeniable … demons exist, sorcery exists ... it is a reality. But now Pentecostal churches and the rise of the Assemblies of God has recognized the work of the Holy Spirit…and…became a channel in which ran the power of the Holy Spirit…because of being submitted to the Holy Spirit and his gifts. In that moment, you have supernatural manifestations like healings, miracles, signs and wonders. And when people see that, there are times of evangelization and church planting accompanied by signs, wonders, and miracles. (CPF-20)

CPF-27 says that for Pentecostals no context is too difficult and no area too hard. God goes before the worker and makes the difficult thing simple through the power of the Spirit. The promise of God's presence and empowerment in Scripture is a continual reminder for them as they go in missional witness.

African church planters share the eschatological convictions of early Pentecostals that God will pour out his Spirit upon all people in the last days, in preparation for an urgent mission. "Because it says in Joel 2:26 to 28, in the last days I will pour out my Spirit upon all flesh. And truly this is the last day and God is pouring out his Spirit upon all flesh. And because of that eyes have been opened" (CPA-30). Further, "The Word of God in Joel 2 says that God will pour out his Spirit upon all flesh. So the manifestation of the Spirit of God is everywhere today. You see the witchdoctors and what have you, throwing away what they were doing and now coming to church" (CPA-38).

It is through demonstrations of pneumatological empowerment in healings and other miracles that some narrate their decision to follow Christ. A CPA says, "What brought me into Pentecostalism was a demonstration of the power of the Holy Spirit" (CPA-43). He describes how sickness incapacitated his stepsister for months, but "Through the prayer of a missionary and a demonstration of the power of the Holy Spirit she became well. I was amazed that God did this. So I came to the Pentecostal church and gave my life to Christ. And I developed a quest and thirst for the supernatural" (CPA-43).

Pneumatological power is demonstrated in confrontation with the spiritual forces inherent in the traditional religions. "The deities of African traditional religions have survived in Pentecostal hermeneutics as 'principalities and powers', that is, agents of the devil in the world whose influence on believers must be subdued" (Asamoah-Gyadu 2004, 391). When "the Pentecostal comes, there is power encounter … we drive the demons away. Those who are enslaved are now liberated. And you see souls are being saved" (CPA-18).

A church planter gives an example of his ministry in a resistant location, and explains how the power of God, through prayer, brought victory. He notes,

> When you go, even if there is resistance, you understand that it is not people who are repelling you but the strongholds of that place which does not want to release its slaves. These fetishes and sorcerers have captured, have encircled, have taken the souls there and enslaved them … There is a village where we went. We preached and took a pastor with us. He spent three years there, and there was no one that came. And I said, "Good, we will go help the pastor." I said, "We will prepare ourselves." So, this permitted me to look and I discovered that this particular place, from ancient times, there was a war and the people of that place sacrificed humans to the idols there. Outside of that, there was a great tree in the middle of the village, and it was the place, the headquarters of the sorcerers. So, when we did this research, we prepared ourselves in prayer. And we began to attack these spiritual strongholds. Then we went to evangelize. There were great miracles and the church today counts more than one hundred people. (CPF-24)

Prayer follows passion to see lost people found and churches planted. It is the first priority for the church planter before beginning the process of giving birth to a church. "According to our experience, when we think about going somewhere to plant a church, we begin by praying. We pray for the place so that from the moment we arrive where we are going, hearts would be open, that people would be favorable to hear the word. We pray against the powers of that place" (CPF-27).

Factor 4: Passionate Compulsion to Pursue

An important finding in the study was that passion drives the typical church planter to win lost people at any cost and to plant churches in order to gather them into communities. Love and passion, both for the Savior and for the lost, follows Spirit baptism and is an essential element of AAG church planter missiology and the narrative of their conversion. They share this passion with early Christians who, persuaded of human lostness without Christ, "sought to interpenetrate society with the gospel which

had had so profound an effect upon them. Christianity for them … affected everything they did and everyone they met" (Green 2004, 17).

From conversion and Spirit baptism, the church planter seeks to reciprocate, to give to others what was received, to reproduce the seed from their own experience.

> I was from a family, as I have already said, that was animist. Animists live in darkness. They live in slavery, in sorcery. They kill. They kill regularly. So, when you see people dying without Christ, when you see villages blanketed in darkness and all that, you ask yourself if those who have not heard the gospel, if Jesus returns, what will be their fate? That is what will push and motivate you. (CPF-24)

The love for people and the passionate pursuit of those estranged from a living relationship with God compels them toward church planting. It is a spiritual phenomenon born within a believer. It is a passion that says, "I have the thirst, I have the hunger. I will pray … There is an open door for evangelism to those who have given themselves to God. Those of us who have sold ourselves to him, we are no more our own, he uses us. Sometimes I will shed tears because I see myself as unworthy before this holy God for him to be using me" (CPA-34). A CPF says, "I preach to my home church that I am going to provide a gift for the Lord. Yes! I do not want a gift from the Lord, it is me that is going to give my Lord a gift. He has so blessed me and my gift is to bless him by planting a church" (CPF-8). This tenacity to pursue those without a relationship with Jesus compels the church planter to plant churches. This pneumatological compulsion is accompanied by pneumatological empowerment to make Christ accessible and localize the church as belonging to that context.

Factor 5: Ecclesiastical Belonging

Localized ecclesiastical belonging is an important finding in the research study. The churches of Togo and Nigeria demonstrate growth because the AAG has positioned

itself as belonging in these contexts. Pneumatological empowerment enables victory in a confrontational encounter, meets the African need for concrete answers to spiritual questions, and tangibly demonstrates Christ as the immanent representation of the transcendent God who is experientially near, empathetic, and paternal. The process of planting churches vividly represents this, most especially in rural unreached contexts. Analysis of church planting narratives demonstrates a straightforward process that normally involves two steps: (1) securing land for a church as a primary step to belonging; and (2) securing a place of belonging.

Land as Localized Belonging

In the majority of interviews, church planters state that prior to any attempt at church planting, land is either purchased or the church planter negotiates for land. This is a common theme in the church planting process among respondents (LD-3, LD-7, LD-9, LD-11, CPF-13, CPF-14, CPF-15, CPF-20, CPF-22, CPF-24, CPF-25, CPA-30, CPA-32, CPA-35, CPA-36). Land acquisition is a pragmatic necessity as it prevents antagonists toward the church from expelling the occupants of the property, and insures the permanent occupation of the location. In rural areas, land is also less costly, and the ability to plant one or more churches is greater in those contexts compared to expensive urban environments.

Land acquisition in the Nigerian and Togolese contexts denotes that the church will become a part of the community and not foreign to the location. It is localized as belonging to that place and that community. When the chief or council of elders grant property rights, they give recognition to the group that it belongs. Property acquisition denotes local citizenship, a "recognition of political identity as belonging" (Lund 2011,

71-72). Land enables a localized political citizenship (Lund 2011, 73). When the church planter secures land, the church gains a social identity as belonging to that place. The church cannot be persecuted because it also has a political identity recognized by the legitimate village authority. This signifies an AAG mission theology of church as belonging, local, related, and situated.

Apatam as Proximity and Accessibility

The *apatam* is the second element after land that a church planter must secure. Queries of the narratives revealed a local Togolese word *apatam* in CPF narratives used in relation to the structure erected at the site of a new church plant. Explanations were unsatisfactory as to the origin of the word, whether a local Éwé word, or a word with a provenance in old colonial French. Consensus among respondents was that it meant a basic shelter or meeting place. Research into its origin suggests that the word *apatam* is a Togolese French-Éwé translation of an original Portuguese word meaning shelter or platform (Lafage 1985).

Securing a place to meet is a necessity and integral for gathering new converts. A CPF states that when he visited a place, “I negotiate with the village chief and say, chief, help me and give us a piece of land. And he gives it to us. Then the first thing … we make a provisional place to meet … we immediately construct an *apatam*” (CPF-5). The implication of the *apatam* was still elusive. When a respondent pointed to a particular place as a type of *apatam*, then the relevance began to make sense (Figure 6.1).

Figure 6.1. An example of an *apatam* on the campus of WAAST

Apatams are ubiquitous in the city of Lomé. Almost every modern Western-style home has one prominently in the front. Neighborhoods and markets share *apatams*. Inquiries into their meaning yielded the comments that it was a "meeting place" or a place to "welcome guests." It was a place for families to "come together" and a place where one could "relax and be with friends." The relevance of this understanding suggests that for the church planter, land means and signifies belonging, while the *apatam* structure represents proximity, accessibility, assimilation, and the experiential in community. Land and *apatam* represents three distinct elements of AAG mission theology as ecclesiastical belonging localized in the Nigerian and Togolese sociocultural context: (1) proximal church planting; (2) accessible church planting; and (3) assimilation church planting.

Proximal church planting is an AAG mission theology of bringing the message of Jesus near in the African awareness of community. Both the land and the *apatam* speak to a cultural issue of belonging to a place and being a place of belonging. There is a circle of connectivity to the village, the tribe, the local community, and in turn, giving that community a place to connect in fellowship, worship, and relationship. This is the issue to which Bosch speaks when he notes that the church in mission needs "to retrieve togetherness, interdependence, 'symbiosis' … Only together is their salvation and survival." (1991, 362). He calls for an "epistemology of participation" and "intersubjective existence" and this is the "rediscovery of the church as Body of Christ and of the Christian misson as building a community of those who share a common destiny" (Bosch 1991, 362). This is the sense of African community and collectivism.

This connectivity through land and *apatam* speaks of accessible church planting. The church is near where people are. It is not in the immensity of the urban structures, but in the neighborhoods, the villages, the apartment complexes. No matter where one is, the church is easily accessible. The image of the *apatam* relates to nearness, togetherness, and the bond of family and faith through the kinship of Pentecostal community. One church planter explains, "I would like the churches to be near people. So, when I walk a kilometer or two and there is not a local church, Then I have the conviction that I should plant a local church there" (CPF-14). "Church planting … is the saturation of new churches in order to win souls, and that is to plant churches in proximity to people" (CPF-27). This suggests "it's a matter of making the church accessible …" (CPA-31). For the church planter and the believer, this proximity of the church communicates "God is closer than the village. He's closer to people. He's closer to us" (CPA-32). The issue is,

"we help people see that the local church is more than just a place for gathering to worship but a place of great importance. So when we plant a church we try to create a sense of belonging so that the bond with the church is strengthened in a community. So we do this to plant a church that is part of the community" (CPA-39). Accessible churches bring God near and enable a "sense of belonging" so the people can assimilate as part of the community.

Accessibility facilitates assimilation into the pneumatological fellowship. Conversion brings transformation and belonging, but church planters continually focus on the discipleship aspects of assimilating new converts. Because the church is near, it does not seem foreign or alien, but African. Experientially, it is relevant to the African religious environment and worldview. It belongs because the land and *apatam* is where people encounter God through the power of the Holy Spirit, evident in signs, wonders, and deliverance over sickness and disease. It represents not a belief system, but a relationship to a living and powerful God who is above all spirits and local deities.

These factors described in the preceding paragraphs are dimensions that explain theological influences on church planter perceptions and activities. These theological factors relate specifically to dissertation research question one. Further analysis helps explain the meaning of these factors to the central theoretical perspective in this study.

Central Category One: Experiential Belonging

The analysis of the data suggests that a multiplicity of factors in AAG mission theology influence church planting. These factors include localizing Pentecostal value systems, identity transformation, pneumatological power, passionate compulsion to pursue, and ecclesiological belonging. Through an analysis of these factors, a main

category developed that best interprets and explains the meaning of the factors that enable church planting in the contexts of Togo and Nigeria. This category, experiential belonging, is descriptive of the theological factors influencing the perceptions and activities of AAG church planters.

For the church planter, a transforming experience changes one's self-identity construction and enables that individual to embrace Christ and the Spirit through the power of change. Pentecostalism enables belonging through the power of the Spirit, which meets the aspirations of the African for answers to life's supernatural dilemmas and the daily need for power to overcome. Answers are concrete rather than abstract. Healings, signs and wonders, and miraculous answers to prayer, are all aspects of experiential belonging. Church planters experience a God who is close to them, can be accessed, and demonstrates concern with people trapped in dark religious traditions. Churches planted are near, accessible, and relevant to the context because the Spirit gives the new church the power to belong locally. It empowers the local church to become a part of the community by belonging to a place and being a place of belonging.

Experiential belonging as a central category resolves research question one in providing an answer to the influences of an AG mission theology on the perceptions and activities of AAG church planters. Additionally, the central category encompasses the meaning of pneumatological empowerment in the local context as meeting the power-centered worldview of Africans. The power of the Spirit resident in the church planter, is demonstrated in the church planting process as lives are changed, bodies are healed, and the gospel is preached with signs following. The experience of the Holy Spirit localizes the gospel and church to the context as truly a Togolese or Nigerian AG community. The

local AG church becomes a place of belonging, belongs to a place, and meets African aspirations of power, hope, and accessibility to the presence of God.

Conclusion

The results of the field research relating to the question of mission theology and its influence on the perceptions and activities of church planters reveal several elements that contribute to the multiplication of churches. Localization of Pentecostal value systems, identity transformation, pneumatological empowerment, passionate compulsion to pursue, and ecclesiastical belonging are basic factors that influence church planter perceptions and activities and to the overall understanding of factors influencing church multiplication. Pentecostal Christianity resonates with the African worldview and the need for spiritual answers. AAG Church planters in Togo and Nigeria are able to plant churches that belong to those contexts.

CHAPTER SEVEN

FINDINGS IN THE SOCIOCULTURAL CONTEXT

This chapter describes the results of the research study pertaining to question four of the dissertation research: What are the sociocultural factors that influenced the perceptions and activities of AAG church planters in an Anglophone (Nigeria) and Francophone (Togo) context of West Africa since 1990. From the investigation, sociocultural values influence every aspect of the research. These values interweave mission theology, organizational structures, and leadership development as reflected in the perceptions and activities of the research participants.

Pentecostalism in its Sociocultural Environment

The site for the field research was a laboratory to explore the ways contextual values shape the narrative of the church planters. Observations yield valuable insights into the context. For example, a drive down any street in the city of Lomé, the coastal capital of Togo, produces sociocultural perspective. Squeezed into every available opening alongside city streets, one can see what the local Togolese call *ateliers* (small stalls and workshops). In *ateliers*, vendors peddle a plethora of goods and offer a variety of services: used clothing, hairdressing, electronic goods, and phone cards for recharging mobile devices. A memo, written during field research, explains the relevance of workshops in Lomé to the growth of the church in West Africa.

> Driving up yesterday to interview the Evangelist Daniel with Radio Ministry, many interesting workshop signs could be seen along the way. An English translation of some of the names over the shops include: "Holy Ghost Pressing," "Will of God Commerce," "Virgin Mary Pharmacy," "Blood of Jesus Tires," "El Shaddai Pharmacy", and a host of others. Then Sunday, driving to a new church plant in a new *quartier* (neighborhood)—that does not necessarily translate as a nice neighborhood—the car rounded a corner and there it was, the sign of signs, "God's Grace Bar" complete with a local beer logo underneath.
>
> What this might potentially signify:
> 1. It can mean that these people are displaying their faith front and center. They've been transformed and want all to know.
> 2. It could also signify a charm to ward off evil powers arrayed against the shop owner; like a talisman of sorts. In their context this would be a perfectly natural action, being that, in Christ and in Christ's name there is power over all other names that can be named (SJ_Memo, 4/7/11).

As the memo indicates, the experience of salvific transformation and pneumatological empowerment cannot be separated from the context in which it is enacted and from the localized meanings attached to its worth. Religious experience exhibits elements of what Eugene Nida describes as cultural personality (Nida 1954). Like the signs, this could be interpreted as either a tool for witness, or as a powerful talisman against perceived threats within the Togolese sociocultural personality.

The analysis of the influence of the sociocultural contexts on the theological perceptions and activities of church planters, revealed both domains interweave and intersect. Church planters place their narratives in the contexts of historical, political, and globalizing forces that give shape to their lives. AAG mission theology and the sociocultural contexts of the study intersect when AAG church planters localize missional beliefs in their cultural environment within a pneumo-centeric worldview. The issues discussed in chapter six in relation to land and *apatam* relates specifically to the contexts in which missional practices are enacted. Those factors speak to a new church as

belonging to a place and being a place of belonging articulated as proximity, accessibility, and assimilation. Pentecostal church planting enables belonging through these key factors. Analysis of the narratives will further ascertain sociocultural factors influencing AAG church planters.

First Level Coding: The Cultural/Social Code Family

The first level of analysis for understanding the cultural-social family of codes sought to determine how leaders and church planters expressed various elements within this category and what elements served as direct influences. The *in vivo* code backwarding, related to research question one, is equally relevant to research question four in ascertaining the influence of the sociocultural context on AAG church planter perceptions and activities. LD-7 describes the phenomena of backwarding as follows:

> In the cities you have mixed people and people with different cultures. It is very easy for them to accept the gospel. But when it is a closed culture, it is very difficult to penetrate. But when you succeed in getting one of them, you get a "backwarder." It has a backward effect. Many people know that if one person in the community gives his life to Christ, and, so to say, has influence, he will get his people. But because in the cities it is easier to get people multiplied, you are getting more results in the city. And the beauty of it, the more results you get in the city, in terms of soul-winning and in terms of finance too, you now have resources from the city to even go to the villages and evangelize in the villages. So that's where the thing was working on both sides, whither in the cities or the rural area we are penetrating. (LD-7)

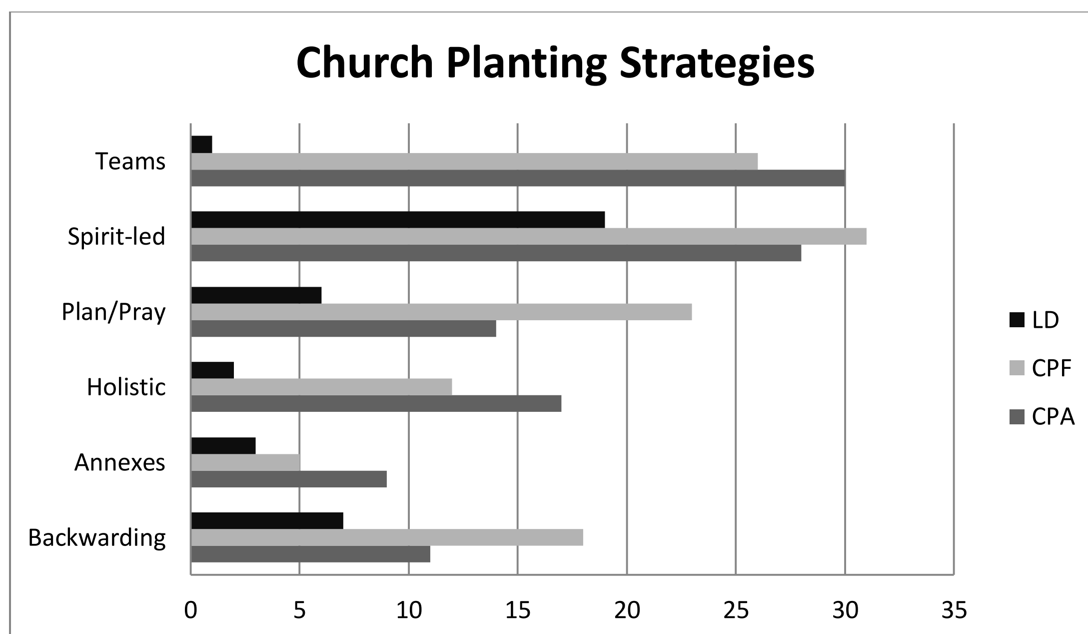
Preliminary analysis of backwarding suggested something important, but the meaning was vague and elusive. Examination of the interview narratives demonstrated this phenomenon as an active strategy of church planters in both sociocultural contexts. An Anglophone leader and church planter described the strategy in his Masters of Arts (M.A.) thesis on the spread of Christianity in his country. He says,

> In my Master's thesis I wrote about how the Assemblies of God spread … Sometimes people accuse the missionaries of opening churches in urban areas but

> left the village behind. But in my research it was the opposite … missionaries were sitting at certain vantage points. The rural dwellers would come to these places for work or retreat and receive the gospel. So when they go back they will not go back to the nearby cities but rather go to their village … it was like this phenomena … Our members would go into the towns and cities, hear the gospel, then go to their villages and start a church and they will send a pastor there. (CPA-50)

A memo was created, titled "Backwarder," in an attempt at early analysis of the code (See chapter six). The question that kept surfacing was how backwarding as a Pentecostal church planting strategy related to the sociocultural contexts in Nigeria and Togo and what was its meaning. Analysis then focused on church planting methods and strategies mentioned in the narratives. This analysis revealed consistent responses among the two CPer groups and some divergence in the LD group (Table 7.1).

Table 7.1. AAG Church Planting Strategies



The empirical investigation led to the following interpretive analysis. First, both the CPA and CPF speak of deployed "teams" as a deliberate strategy to plant churches. This correlates with the sociocultural context of communalism, or collectivism, as a

cultural value in the contexts of Nigeria and Togo (Hiebert 1985; Hofstede and Hofstede 2005; Lingenfelter and Mayers 1986; Mbiti 1969, 1975, 1977). The church planter in these contexts works with logisticians, the people who actually make church planting effective. The logisticians are those who intercede, erect structures, pray for the sick, provide the music, evangelize door-to-door, and generally assist the church planting efforts (see chapter five). It is reflective of community participation in church planting events. The LD group hardly mentions teams as a deliberate method.

Second, all respondents (CPA, CPF, and LD) speak to church planting as a "Spirit-led" venture, with methods and strategies specified as pneumatically directed. This is expected from Spirit-filled interviewees. Third, "plan/pray" speaks to a perceived need to understand the sociocultural context of the new CP endeavor and prepare oneself spiritually for an encounter. Spiritual warfare is mentioned frequently in the narratives, especially in rural environments. Since the major narrative emphasis in the Francophone areas is the rural context, CPF responses correlate with the need to confront the rural context with the claims of the gospel in prayer.

Fourth, "holistic" methods relate to the African worldview that recognizes the interrelationship between the material and spiritual. One affects the other and is interwoven into the fabric of life in Africa (Hiebert, Shaw, and Tiénou 1999). For example, CPF-11 brings clothes, shoes, medicine, and other personal items when he plants a church as a holistic approach that treats the physical, material, and the spiritual. CPF-12 uses primary schools and water-wells as part of a deliberate strategy to speak into the sociocultural setting. CPF-14 uses human drama and soccer, while CPA-16 builds a community farm as a point of contact with the people.

Fifth, "backwarding" is an important method and strategy in the group responses, most especially among the CPF. The Togo church planting context suggests more focus on rural environments than Nigeria, and may explain the meaning of the responses to the issue (Table 7.2). Additionally, the high rate of CPF responses to urban contexts reflects this. Urban evangelism results in rural church planting.

Table 7.2. Church Planting Context

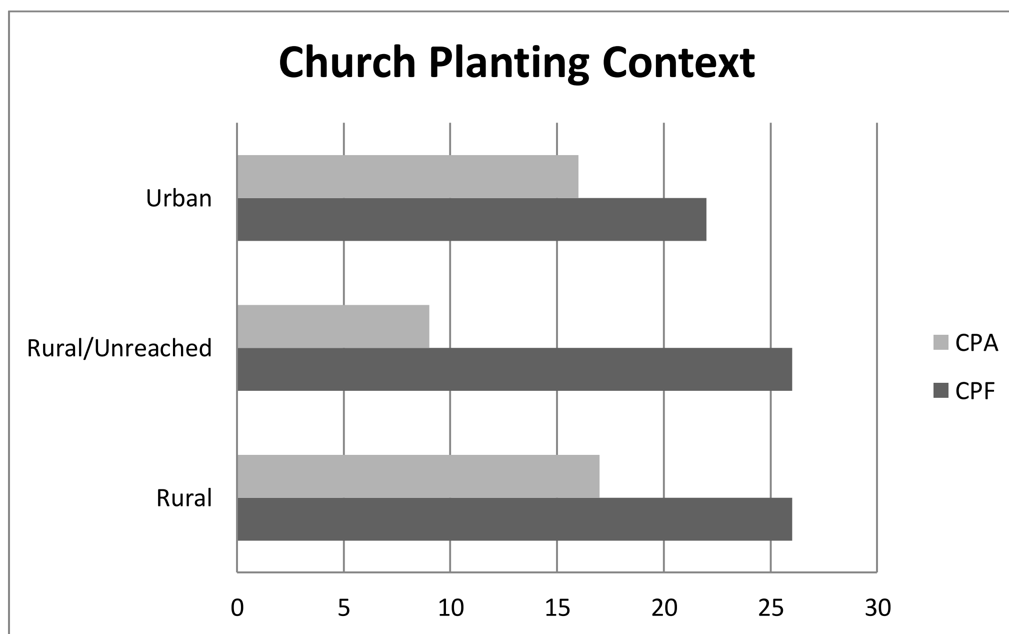


Table 7.2 suggests context is important, but understanding the motivations and impetus to plant churches in these locales enables a more comprehensive construction of the meaning attached to that activity.[99] Further elaboration follows in the second cycle of coding and category development adhering to the processes of GTM.

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[99] Attempts were made to discuss the urban context of church planting in the interview narratives, but the respondents in the majority of cases were uninterested in elaboration. Their endeavors and focus were primarily on rural environments even though many were based in pastorates in the urban contexts.

Second Cycle Coding: Developing Categories

Second cycle coding analyzes developing themes and processes in the relationship between codes and categories (Charmaz 2006; Corbin and Strauss 1990, 2008; Strauss 1987; Strauss and Corbin 1994). The challenge in relating codes, themes, and categories is developing an interpretive relationship among these elements as an abstract construction. Analysis of the code "backwarding," created much anxiety at the mid-level phase of analysis. It was important, however, to maintain sensitivity to the issue of "backwarding" without excluding other complementary concepts (Bowen 2008). This is relevant because "preconceptions … history … and assumptions influence what we attend to and how we make sense of it" (Charmaz 2006, 67). The literature helped in recognizing the need for self-reflection and that analysis is interactive, social, cultural, contextually situated, and constructed by researchers and respondents (Bryman and Burgess 1994; Charmaz 2006, 2009; Clarke 2005; Mruck and Mey 2007). A researcher brings all these prior aspects to his or her analysis with the awareness of its influence on perceptions, descriptions, and interpretations (Agar 1996; Atkinson, Coffey, and Delamont 2003).

From this iterative process of analysis, memoing, description, and interpretation, the concept "backwarding" further developed to bring more interpretive clarity to the narratives as an important component to church planting activities (Charmaz 2006; Corbin and Strauss 1990, 2008; Glaser and Strauss 1967). Backwarding emphasizes a redemption of the believer's past in order to reclaim the future. Further, this understanding assisted in integrating all other elements firmly in the sociocultural contexts. The key findings relate to how this concept weaves sociocultural aspects

throughout mission theology, leadership structures, and other influences in the CPer narratives.

Key Sociocultural Factors in the Church Planter Narratives

Coding, reflection, and further theoretical abstractions led to the development of central themes and categories in the analysis. These categories serve as interpretive explanations to answer the inquiry of the research based on data analysis and literature review. Three sociocultural factors give shape and theoretical understanding to the perceptions and activities of church planters in the study.

Sociocultural Factor 1: Aspiration Achievement

The first key factor as an influence on the perceptions and activities of AAG church planters is aspiration achievement. African aspiration involves post-independence and postcolonial expectations of the potential promised by modernity, democracy, and the West. Jean and John Comaroff postulate that modernity offered many commodities leading to multiple transformations in Africa (1993). They note, however, African aspirations of belonging, participation, and authentic humanity fell on difficult times (Comaroff and Comaroff 1993, xiv). In the aftermath of postcolonial independence, life spiraled out of control as hope waned while political promise evaporated. Neither Nigeria nor Togo lived up to the expectations that self-rule promised. The turn to tradition was all that remained. The turn proved futile, however, and aspirations remained unfulfilled.

Governments proved incapable and superpowers indifferent. The historic churches either accommodated the turn to tradition or were powerless to offer an alternative (Anderson 2004; Kalu 1978, 1996, 2008). Anthropologist Charles Piot aptly captured the moment in the title of his book, *Nostalgia for the Future* (2010). He notes,

as his title suggests, the people of Togo look toward a future that replaces their past, marked by sociocultural uncertainty and upheaval, which he describes as a "nostalgic longing … already elusive" even before it can be grasped (Piot 2010, 20). The past needs redemption in order to reclaim a future marked by Pentecostal presence.

Church planter narratives reveal how tradition and culture, along with attendant rituals of magic and power, proved debilitating and diminishing to the people. A CPA states,

> When you are a Christian and you see people who are still under the slavery of traditional religion, you want them out of that ... If you go into a village for example, there are people who are poor just because of religious practices. They will work on the farm, they will have crops, they will sell all of it to sacrifice to the gods. And they will have nothing to eat. There are people who will sell all their crops to go and drink. They will neglect women and children. And you want them to change. (CPA-2)

A CPF expresses a similar view of tradition and religious culture saying,

> I can speak of values like tradition. And when you speak of tradition, you speak of all those practices which are handed-down from generation to generation. It is in Africa that you have traditions which constitute our identity, our values. But unfortunately, the Devil exploits these things among us. So, he uses these values to make one worship a spirit, an idol, and a fetish. (CPF-20)

Tradition involves religious practices as described above. The concern is survival, avoiding misfortune, looking for power to avoid and counteract the spiritual malevolence in the world (Love 2000; Hiebert, Shaw, and Tienou, 1999). Spirituality permeates African life and this is most evident in the village.

Church planters express African village culture and worldview in various ways. A CPF describes some places "characterized as ignorant" (CPF-15), a result of their lack of information access. Another says, in the village "Someone would have to go very far … more than 17 to 20 kilometers, to find a school" (CPF-9). The lack of basic education in

rural areas causes one church planter to respond, "the people are illiterate, so they are also ignorant of much science" (CPF-23).

Church planters indicate that the village is tradition bound, uncivilized, and rooted in the past. One planter states, "Modernization has yet to arrive, so people are looking for employment and trying to leave the villages to the cities to look for work" (CPF-20). The change comes when a villager goes to town and gets "civilized in Christ" (CPA-33). Then, their heart's desire is to bring this civilizing and reconciling transformation back to their village (CPA-33). They become backwarders, taking God in the future to confront the Devil in their past (Meyer 1999).

In the contexts of the study, to become a Pentecostal Christian is to achieve what modernity's moment failed to provide—true African relational belonging in community. In the "African map of the universe," the spiritual aspirations of the people are most completely realized in an experiential salvific transformation actualized in Pentecostal church planting (Kalu 2008, 179). Planters proclaim reconciliation to God through Christ, in the power of the Spirit, as the fulfillment of African aspirations to belong. Ogbu Kalu, an African Pentecostal historian, states, "The ordinary Pentecostal in Africa is less concerned with modernity and globalization and more focused on a renewed relationship with God, intimacy with the transcendental, empowerment by the Holy Spirit, and protection in the blood of Jesus as the person struggles to eke out a viable life in a hostile environment" (2008, 191-192). AAG church planting is aspiration achievement in fulfilling the hopes and dreams of Africa to experience the divine in relational belonging through reconciliation. It enables the redemption of the past to reclaim the future. In this respect, African religious practice is authenticated and identity affirmed.

Sociocultural Factor 2: Authenticating

A second key factor as an influence on the perceptions and activities of AAG church planters is expressed in the categorical dimension authenticating. The African worldview is holistic, causality mostly spiritual, and remedies distinctly power-centered. Historical discourse often portrays this holistic worldview as superstitious and unenlightened. Missionary churches, following an Enlightenment worldview, believed education and science would provide the necessary correctives to such superstitions. When people came to the missionary for help with witchcraft, spirit possession, and black magic, the missionary had no answer because he or she did not believe in their existence (Hiebert 1982). Sociologists and anthropologists, fascinated by the persistence of these beliefs, seek to explain these elements as reactions against modernity and globalization, as debilitating social, political, and natural factors beyond their control, or as causal factors for persisting economic issues (Bastian 1993; Bourdillon 2000; Corten and Marshall-Fratani 2001; Evans-Pritchard 1972; Meek 1950). One sociologist sees a resurgence in witchcraft and demonic narrative as a creation by Christians, giving them a means of discourse to translate the message in local vernacular (Meyer 1999). Others see these beliefs as reactions to neoliberal expansion and capitalist encroachment upon traditional society (Piot 2010).

One of the key factors in the church planting narratives is not a dismissal of African belief as superstition, but an authentication of these beliefs in spiritual forces overcome by the power of the Holy Spirit.[100] Church planter narratives, filled with the

[100] Syncretism is a potential danger in the power-centered African worldview. African Independent Churches are examples of churches syncretizing the power of God with African spirit-centered worldviews.

working of miracles, signs and wonders, miraculous healings, and exorcisms, authenticate African perceptions on spirit-causality with demonstrations of power encounter that bring concrete answers to African problems. Church planters in this study acknowledge this spirit world and proclaim something greater. A CPF explains,

> In the African traditional context, to proclaim that God is powerful, one will be seeing extraordinary things … The fetishes we have in Africa, they are idols. But behind these idols, there are spirits. There are demons. And these demons manifest themselves. There are certain fetishers or occultists who are really deeply-rooted in these things. And if you don't demonstrate that there is a living God, they will not believe. And the Holy Spirit, God himself, he knows this. And that is why he will powerfully use us as channels to make the difference. (CPF-6)

In traditional Africa, "Evangelization is confrontation with powers. They are there, they confront the church planter with their powers, but when the power of the Holy Spirit starts to manifest, the powers see that they are nothing before Him. They can do nothing" (CPF-13). Church planting efforts result in confrontation between the reality of the African worldview and the power of God resident in the evangelist. A Francophone church planter illustrates this concept,

> After the crusade, we announce to them the Word of God. We ask the people, if they have problems, difficulties, like sickness and disease, along with other situations and problems, to come for prayer. And as they come, we pray for them. With this program, there are many who give their lives to the Lord. There are many who receive healing. There are many also who abandon their idols to trust in the Lord. (CPF-20)

Church planters do not deny the existence of spiritual forces arrayed against people, but admonish, "Anyone who would work in Africa must know the truth that the power of occult forces is undeniable … demons exist, sorcery exists" (CPF-20).

Church planter narratives authenticate and legitimize the African belief in a holistic world. Church planters acknowledge this world, but offer a more powerful alternative for Africans to have their problems solved and their lives transformed. AAG

mission theology both judges and affirms the sociocultural context (Dickson 1984). As lives are transformed, the Spirit brings renewal to an African sense of belonging in relationship.

Sociocultural Factor 3: Renewal toward Belonging

A third key factor discovered in this study, as a response to research question four, is renewal toward belonging. Renewal speaks to African authenticity and aspirations to know the God who heals, delivers, and sets the captive free. It also speaks to African identity as true participants in their culture yet redeemed through Christ. In Christ, there is a new creation, a new self, which is a redemptive action of God through the Spirit (2 Cor. 5:17; Col. 3:10). Belonging and the renewal of self are experienced best in the local Pentecostal church.

In post-colonial Africa, the subject of citizenship and belonging is an important and contested issue of autochthonous identity in the democratization process, often leading to ethnic division, if not outright conflict (Marshall-Fratani 2006). Most people relate, "'autochthony' with a celebration of the local and of 'closure' against global 'flows'; yet, in practice it is often directly linked to processes of globalization … What is at stake is often less a closer definition of the local than a struggle over excluding others from access to new avenues to riches and power" (Ceuppens and Geschiere 2005, 387). The issue is summarized as who belongs and who does not, and subsequently, who has access and who does not (Marshall-Fratani 2006; Ojong and Sithole 2007). AAG church planters in Nigeria and Togo have stepped into this milieu, proclaiming a new autochthony of belonging to the local church community with access to spiritual riches and pneumatological power in relationship. While Birgit Meyer argues that the growth of

Pentecostalism is attributed to a rupture with one's past and tradition (Meyer 1998), renewal in the CPer narratives speak of a movement to redeem the past. Because of this movement toward redeeming the past, reconciliation of African sociocultural identity takes places in a reclaimed future through relational belonging to the Pentecostal experience of salvific empowerment.

Redeeming the past speaks to the reconciliation of past sin, religious identities, sociocultural frames of belonging, and ritual performance. The experience of conversion brings redemption of the old through transformation, incorporating the traditional in a new theological understanding of the individual African self. In facing the past, the African believer reclaims his or her place in the world through Pentecostal participation in both the local and the global arena. The theological values of the AAG provide the vehicle from which this redeeming the African past and reclaiming the African future emerges. This, in turn, led to the impetus to plant churches and see transformations of other Africans. Pentecostalism provides the power to accomplish this in the African context.

Key Sociopolitical Factors in the Church Planter Narratives

Study of African Christianity reveals a dramatic upswing took place in the 1980s and 1990s in the growth and number of Pentecostal and Charismatic churches (Kalu 1998, 2007, 2008). These two decades are important for understanding the sociopolitical upheaval that characterized them, and as the backdrop to church multiplication in Nigeria and Togo. Participant observation, archival research, and qualitative interviewing demonstrate the importance of these elements to the activities and perceptions of church planters.

Sociopolitical Factor 1: Democratization in Africa

A key factor of church multiplication in the sociocultural contexts of this research is the rise of democracy movements in Togo and Nigeria in the late 1980s and early 1990s. The end of the Cold War and the collapse of Communism in many countries was acutely felt in Africa, leading to years of upheaval and chaos (Joseph 1997). At the height of the Cold War, change in leadership for most African nations involved local military intervention (Decalo 1976; Joseph 1997). By 1990, the people grew increasingly weary watching "the wealthy and the powerful appropriate their nation's income and send it abroad, leaving the rest of the country to stagnate" (Maier 1998, 233-234).

With the cessation of the Cold War, democratization swept over the world. In Africa, this gave rise to nationalist movements seeking multiparty elections, democratic reforms, and political participation. Numerous regime changes followed across the continent (Maier 1998). In Nigeria and Togo, reform efforts were met with military force as authoritarian regimes attempted to retain power and limit democratic participation (Cunliffe-Jones 2010; Ellis 1993; George, Amujo, and Nelarine 2012; Manley 2003b; Soyinka 1996). In these nations, the 1990s were chaotic and uncertain. In Togo, assistance from Western governments and international organizations ceased as a result of economic sanctions against the Eyadema regime (Ake 1993; Bratton 1994; Bratton and Van de Walle 1992). Eyadema retrenched by strengthening the military, making life even more challenging for the average Togolese (Ellis 1993; Piot 2010).

In Nigeria, the Islamic military regime became even harsher in the face of democratic appeals leading to several years of crisis. Cyril Obi says that in southern Nigeria, "in spite of being the country's main oil producing region it had suffered neglect

and the people remained impoverished and their region underdeveloped" (2004, 3). Kalu calls these the "oil doom" years of strife, unrest, and conflict (2008, 229). The Nigerian military moved into the region and brutally repressed all dissident voices, creating several years of crisis (Soyinka 1996).

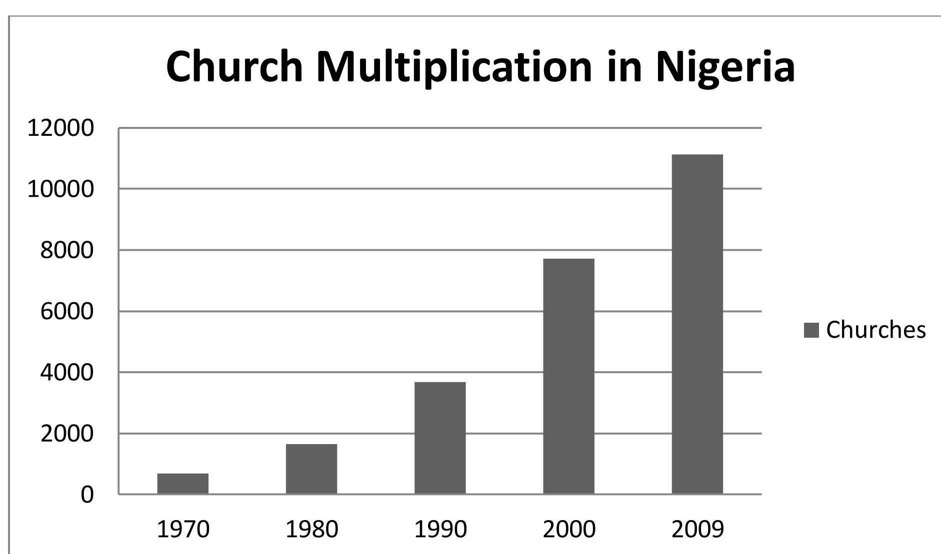
In this context, Pentecostal churches began to multiply by providing hope, comfort, and answers to people marginalized by the state. From his perspective, a CPA says simply, "There is the crises that have come up because of democracy movements. So a lot of people started attending church during these crisis areas" (CPA-45). The political and social crises apparent in these two nations resulted in dramatic growth in the number of new churches. In Togo, a church planter credits the rise of democracy and decentralization to church planting in Lomé. He says, "Before that time, in the 1990s, the church was limited to *Temple du Calvaire*, at Be, and another. But after that year, they decided to create new churches in the city of Lomé and many churches began to be born" (CPF-1). The uncertainty of the sociopolitical context created the ripe circumstance for Christian conversion. Historian Andrew Walls agrees, noting, "Frequently in Africa the adoption of Christianity has been a means of adapting to burdensome and potentially dangerous situations" (1996, 91). People looking for answers find solutions in the hope that Christ gives and can be found at the local church. CPF-1 says it was during that moment the Togolese church opted to empower the people to start and lead new churches throughout the city of Lomé, and the result was explosive growth.[101]

In Nigeria, with a government at odds with various ethnic groups, severe restrictions imposed on the average citizen, and a police state marked by brutality and

[101] From 1990 to the present, AG churches in Lomé increased from the original *Temple du Calvaire* to over two hundred congregations.

corruption, the Nigerian Assemblies of God posted continued growth in new churches, nearly doubling the number from 1990 to 2000 during the DOH emphasis in spite of a context of harsh sociopolitical controls. In 1989, Nigeria reported 3,682 churches (AGWM-Africa 2000). When they gave their DOH activities report in 2000, the total number of churches increased to 7,776, a net gain of 4,094 churches over that ten-year period (AGWM-Africa 2000; Table 7.3).

Table 7.3. Church Multiplication in Nigeria



Puis Agbeto, a Togolese Pentecostal pastor, believes the sociopolitical moment was a democratic revival creating an environment for change in the way people thought about life and their participation in society (2002). In conjunction with the democratic moment, new sociopolitical liberties benefited a spiritual quest, especially in Togo. People in Togo benefited from the upheaval in the 1990s due to the rescinding of the 1978 government restrictions on sects, allowing more religious freedom and participation (Agbeto 2002).

In 1978, the Togolese government of Eyadema, as part of a broader effort to reinforce, celebrate, and promote "tradition" throughout Togo, decreed that only those churches officially registered in the country prior to independence would be allowed to continue to gather in congregations and conduct religious services (Noret 2004; Piot 2010). Religious groups entering the country after independence were labeled sects and illegitimate (Piot 2010; Ellis 1993). This decree imposed severe restrictions on Christian missional practices such as evangelistic crusades, large prayer gatherings, and Christian Media, none of which existed prior to 1990 (Agbeto 2002). John Hall reported on this in the WAAST newsletter, indicating that the 1978 decree benefited the Togo AG (1978). One church planter reports, "The growth of the Togo Assemblies of God can be traced very simply to the closure of the Pentecostal churches of Togo in 1978. So during that time all the other churches joined the AG, like the Pentecostal church, the Apostolic church, all of these, they came and helped grow the Assemblies of God" (CPF-14).[102]

The influx of former churches and leaders joining the AG after 1978 is an important factor into the increase in churches prior to the DOH. In an annual field report from 1973, the Togo AG counted 44 churches in the country, primarily in the north (Hill 1973). Some sixteen years later, in 1989, that number had increased to 288 churches (Tchala 2004), indicating how the government decree of 1978 strengthened AG foundations in Togo.

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[102] Joel Noret reports that the Church of Pentecost actually requested the Togo AG leadership to allow the Church of Pentecost to continue to maintain a separate identity under the covering of the Togo AG (2004). He explains the AG leadership rejected this offer and demanded that all non-AG churches and leaders must attend an AG school in Togo to learn the distinct doctrine of the Assemblies of God (Noret 2004). Some rejected this and continued to hold worship services. After a few arrests and imprisonment of these leaders, they adhered to the AG demand to attend Bible school as part of their acceptance into the AG (Noret 2004).

Agbeto lists several factors that contributed to church multiplication after 1990 (2002). In August 1990, the AG Togo invited Reinhard Bonnke to conduct a crusade in Lomé which became "*une cascade spirituelle...un boum spirituel*" (a spiritual waterfall … a spiritual explosion) that impacted the entire nation (Agbeto 2002, 11). Second, Agbeto describes how immediately after, a new sociopolitical engagement brought about the dissolution of the 1978 ordinance and created a liberating spiritual atmosphere (2002). Third, this new freedom led to many new churches as prayer groups and prayer camps swelled with large numbers (Agbeto 2002). This atmosphere, he states, brought the church near to the average Togolese. "*L'église est beaucoup plus proche de l'individu qu'heir* ... (the church is much closer to the individual than before)" and he labels this as "*d'un christianisme de proximité* (a Christianity of proximity)" (Agbeto 2002, 12).

Sociopolitical Factor 2: Christian Media

Another factor in the multiplication of churches in the 1990s was the former restrictions on media being rescinded, resulting in a sudden proliferation of new media outlets to advertise the message. The use of television and radio programs in West Africa contributed to the advent of Pentecostal and Charismatic churches. Paul Gifford notes the rise of media in Ghana and describes the various television and radio programs that promote not only a particular church, but literature and videos that advertise the Spirit-filled point of view (Gifford 2004). In both Nigeria and Togo, media is a catalyst to get out the message and increase the number of churches and adherents.

Thousands of Pentecostal and Charismatic videos and television programs are produced annually in Nigeria creating a "cultural and social revolution" (Ukah 2003, 203). Participant observation in both Nigeria and Togo verifies the veracity of this

conclusion. The airwaves are filled with the gospel message on both television and radio. Videos from popular Nigerian pastors are sold on street corners of cities in both countries. Kalu attributes the advent of the prosperity gospel and the "big man" pastor complex to the influence of Western media reproduced in African forms (2008, 114-116).

Radio has been another influencing factor on the growth of the church, notably in the Togolese context. *Radio Evangile, JVA*, short for *Jesus Vous Aime* (Jesus Loves You), was an important instrument in the multiplication of churches in Togo during the late 1990s and early 2000s. Several church planters report how the radio program was instrumental in announcing a crusade or soliciting funds and prayer for a particular church planting effort in a specific village or among a certain people group (CPF-3; CPF-4; CPF-14). Started in 1995 on the campus of WAAST, it was an effort of the USAG to strengthen the ministry of the Togo AG to reach Lomé and the interior with the Pentecostal message (Djakouti 2011). The radio program proved successful and many new churches and converts resulted (LD-8; CPF-14).[103]

These factors elucidate influences on church planter perceptions and activities in the sociocultural contexts of the study. They lead to greater awareness of these contexts on AAG mission theology, leadership, and organizational structure. Further theoretical analysis defines the meaning of these factors through central categories.

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[103] As a frequent traveler to Togo and the WAAST campus, I can say that in years past all one had to do to catch a taxi to the WAAST campus was to mention *Radio Evangile, JVA* and the driver would instantly know the place. He listened constantly to the radio and heard the message in his own native language. On two previous visits in 2011 and 2013, this was not the case. Many people, when asked, were no longer familiar with the radio station and its programming. On the other hand, everyone knew the name and location of *Togotel*, the major cellular company in Togo, which is just down the street from the WAAST campus.

Central Categories in the Sociocultural Contexts

As the key sociocultural and sociopolitical factors are analyzed, it is important to ask what these factors actually mean as influencing the perceptions and activities of AAG church planters interviewed for this study. The connections among categories and dimensions speak of aspiration, renewal toward belonging, African worldview authentication, and key historical moments that facilitated church multiplication. Abstract theoretical constructions lead to the development of central categories two and three as the best explanation linking these factors.

Central Category 2: Redeeming the Past to Reclaim the Future

Church planter narratives lead to a second central category constructed from the narratives. This central category 2 receives the label "Redeeming the Past to Reclaim the Future." Redeeming the past to reclaim the future speaks to the power of the Spirit that enables the African to redeem his or her self-identity as an African and an authentic participant on a global stage through the church. The past, labeled as uncivilized, traditional, dark, and ignorant, is changed and reconstructed through Pentecostal transformation. The legacies of colonialism and slavery, of being bypassed by modernity (Kalu 2005), are redeemed as a history covered by the blood of Jesus. This leads to a hope for a future reclaimed for Christ, which meets the African aspiration to belong as equal participants in the globalization of Pentecostalism.

New churches continually multiply because they are local to the context, appropriate to the supernatural worldview and the need for power, and inculcating a sense of self-worth and human dignity through personal spiritual transformation. Africans become empowered through the Spirit as participants in a globalizing and globalized

Pentecostal movement. In Pentecostalism, there are no haves and have-nots; the Spirit is available to all and giftings are not limited to a select few. All are invited to participate. The nostalgia for an unrealized future as an escape from a dark past finds redemption and reclamation through relational belonging. It is a process of backwarding, taking the Jesus of the future to confront the Devil of their past. This is also a process of relational belonging.

Central Category 3: Relational Belonging

Further analysis and selective coding leads to the hypothesis that the key sociocultural and sociopolitical factors discussed in this chapter are also expressed as relational belonging. This central category enables a clearer description of the sociocultural context and church multiplication, and what the key factors indicate is the meaning to the activities of church planting. Each of the key factors speaks to the issue of belonging. Relational belonging is the result of African hopes and dreams realized in the local Pentecostal Church. Pentecostal churches relate and belong to the local context because they bring answers to local questions for access to supernatural power through an immanent God providing concrete solutions. An Anglophone church planter describes it this way:

> You know, we are black nations and we understand demons. You know, the white man will not understand what we are talking about. Yeah, we are talking about demons. In fact, maybe that is why they call this continent the black continent, because demons are really here. We know … like white man, when something happens they don't understand. They rely on going to hospital and all this kind of thing. But we understand what causes an affliction because we are in it. So, if we are in it, we understood what happened and how to get out of it with the Lord. So by the time we deal with it in the name of Jesus, you see, we succeed. And we now have upper hand, because people will like to go where they will be liberated. (CPA-18)

Belonging speaks to African authenticity and aspirations to know the God who heals, delivers, and sets the captive free. It speaks to African identity as true participants in their culture yet redeemed through Christ. In Christ, there is a new creation, a new self which is a redemptive action of God through the Spirit (2 Cor. 5:17; Col. 3:10). Belonging and renewal of self are experienced best in the local Pentecostal church, where old allegiances are exchanged for new forms of relatedness.

> Africans are brought up in a background of idolatry whereby they practice magic and things. If they have problems, they consult their gods. Now in Pentecostal churches if you have a problem you tell your pastor and the pastor prays that by God's grace you see that problem solved. They will go and tell their brother about that. When they see someone else with the same problem, they will tell him about the Pentecostal church. (CPA-42)

Belonging is therefore relational in the sociocultural contexts as it centers on community harmony and holistic answers to life problems. Belonging enables both a local and a global Pentecostal community and helps answer question four of the research.

Conclusion

This chapter highlighted the results of an investigation into the sociocultural contextual influences on the perceptions and activities of church planters on the multiplication of churches since 1990 in the Francophone context of Togo and the Anglophone context of Nigeria. Fifty-one church planters were interviewed from these contexts. Analysis of the interview data led to the proposal of two categories influencing the overall dissertation research. The first major category is redeeming the past to reclaim the future. A second major category is relational belonging as a sociocultural construct of church planting in these two contexts. As theology is contextualized and church planters engage in the activity of multiplying churches, they bring the church in proximity to the people and make God accessible through Christ. The power of the Spirit enables the

church planter to proclaim Christ with accompanying signs and wonders. This transpired during political turbulence and instability in both Togo and Nigeria.

CHAPTER EIGHT

FINDINGS IN LEADERSHIP AND ORGANIZATIONS

This chapter reports the findings in response to research questions two and three of the central problem. Research question two asks, what are the missional and ecclesiastical organizational factors that influenced the perceptions and activities of AAG church planters in an Anglophone and Francophone context of West Africa since 1990? Research question three asks, what are the leadership development practices that influenced the perceptions and activities of AAG church planters in an Anglophone and Francophone context of West Africa since 1990? Investigating leader narratives, church planter narratives, and primary literature serves to provide a framework for leadership and organizational function and shared values in the Anglophone context of Nigeria and the Francophone context of Togo. Querying the data helped determine church planter perceptions on leadership and structural support of church planting and factors were extrapolated that served to facilitate church planting in the contexts and time of the study. The first section considers the theoretical perspective foundational to this domain, borrowing from implied leadership theory and Max Weber's sociological theory.

Western Leadership Theory and Its Limitations

Leadership in organizations exhibits an unlimited stream of concepts and theoretical perspectives (Bass 1990; Northouse 2004; Rost 1991; Yukl 2006). In the literature, most research on leadership paradigms originate from a Western theoretical

perspective “conducted in the United States, Canada, and Western Europe” (Yukl 2006, 430). Western theories applied to other cultures are limited in that they promote an “ethnocentric … culturally determined and largely North American view of the world” (Blunt and Jones 1997, 7). Using organizational and leadership theory “is simply not an issue of transferring one model—the Western—to an African setting” (Carlsson 1998, 21). Context and environment are impacting factors in leadership, and Western theories fail to consider African culture as influenced by historical processes shaping African identity (Chabal 1996; Jackson 2002). Western leadership theory imported wholesale assumes the unimportance “of indigenous knowledge, values and behaviours, assuming instead a linear progression from the ‘developing’ to the ‘developed’ and/or the ‘traditional’ to the ‘modern’” (Bolden and Kirk 2005, 2).

Evalde Mutabazi studied organizational leadership in several West and Central African countries and regrets the wholesale importation of leadership models (2002). He emphasizes that models should instead stress essential values of African leadership focusing on varying aspects of relational interaction, the holistic view of life, the interrelatedness between humans and their environmental context, harmonious relationships and connectivity to others, and a recognition that leadership also concerns spiritual relationship (Mutabazi 2002, 207-212). Internal organizational tensions stem from attempts to compare and join often-opposing leadership constructs which leads to a crisis in leadership paradigms (Buri Mboup 2008, 98).

Sherwood Lingenfelter reminds those involved in leadership and culture that “cultural assumptions are incredibly useful in one context and incredibly misleading in another” (2008, 59). Several authors confirm this and have demonstrated that leadership

theory must consider the consequences of culture and social values in those leadership contexts (Ngambi 2011; Nwagbara 2012a; Nwagbara 2012b; Okechukwu 2012; Rotberg 2003; Udogu 2008). Leadership "is nearly always closely tied to local cultural models" and "churches frequently incorporate the local pattern of the political system into their structures" (Elliston 1992, 11). Culture plays a major role in how organizations and leaders function (Hofstede 2001; Hofstede and Hofstede 2005). These leadership differences inculcate themselves in particular contexts, and both collectivist and individual cultures exhibit these values and behaviors (Hofstede 1980, 1993, 2001). Understanding cultural values leads to a greater awareness of how they are enacted in organizations and countries.

The Global Leadership and Organizational Behavior Effectiveness (GLOBE) leadership study and Gert Hofestede's earlier study are helpful in building an understanding of cultural values in leadership practice (Hofstede 2001; Hofstede and Hofstede 2005; House et al. 2004).[104] An important component of the GLOBE study was implicit leadership theory which draws upon the work of cognitive psychologists to look at how followers perceive leaders and the ideal qualities embedded in those leadership perceptions (Lord and Maher 1993). In Africa, implicit leadership theory and perceptions of leadership traits informs the research by considering how leadership preferably functions in the African context through the lens of culture. In addition, Max Weber's classic sociological theory informs an understanding of African leadership styles in

[104] David Zoogah's critique of the GLOBE study spoke of its limited perspective on African leadership and its inconsistency in country selection (2009). Vincent Iguisi used Hofstede's dimensions to study management in Nigeria for his doctoral thesis. He criticizes Hofstede's work, noting faulty country selection leading to "lamentable" results (Iguisi 2009, 193).

relation to institutionalized and legitimized authority (1947). Weber outlines three types of authority inherent within leadership, labeled as rational-legal, traditional, and charismatic (Weber 1947). Each of these dimensions is evident in a discussion of cultural values in the African context.

Cultural Values

The values embraced by a given culture surface in organizational systems and structures through the leaders and managers within these organizations (Schein 1992; Yukl 2006). Nelson Mandela, the first president of a post-apartheid South Africa, is an example of culturally valued leadership. For a new South Africa, Mandela became the symbol of reconciliation, and to outsiders, demonstrated an unprecedented African leadership style of grace, forgiveness, and calm (Russell 2000; Meredith, 2005). Africans, however, said he just demonstrated the African traditional way, describing him as the "personification of *ubuntu*" (Russell 2000). *Ubuntu* is an African ontological philosophy that emphasizes belonging in community noted especially in the Zulu and Xhosa tribal saying "a person is a person through other persons" (Buri Mboup 2008; Creff 2004; Gathogo 2008; Malunga 2006; Murithi 2006; van Binsbergen 1999). John Mbiti succinctly expressed this philosophical concept when he notes the importance of African existential community (1969). Mbiti says the individual human is primarily the social human who exists for the community, past and present, and expressed with the maxim, "I am, because we are" (Mbiti 1969, 108). Thus, leadership perceptions revolve around the idea of collectivism as a cultural value.

Collectivism as a Cultural Value[105]

Cultures that focus on identity through community, as opposed to individual autonomy, are identified as collectivist cultures and are prevalent in Africa (Hofstede and Hofstede 2005; House et al. 2004; Lingenfelter and Mayers 1986). In chapter two, the sociocultural contexts of Nigerian Igbo and Togolese Ewé were considered briefly. Both contexts demonstrate high degrees of group identity, especially as it relates to lineage and clan. Kinship provides the cohesion that gives solidarity to the community, and is traced through either consanguineal or affinal relationships (Maquet 1971; Mbiti 1969). The network of lineage and clan links the group and molds "almost every aspect of African life—work, leisure, finance, and even transportation" (1998, 3). Loyalty and absolute commitment are characteristic aspects of the group and interrelatedness is a value of both the Igbo and the Ewé to the extent "the good of the community and that of the individual are intricately interwoven" (Eze 2008, 388). Resources are for the betterment of the group and distributed. For each member of a group, obligations to the collective supersede the needs of an individual member. People rely on each other. If one succeeds, the group benefits (Richmond and Gestrin 1998).[106]

Collectivist cultures like those of the Nigerian Igbo and Togolese Ewé demonstrate other characteristics that are generally true in African cultures. For these cultures, social unity centers on group harmony; that which is good produces harmony, and likewise, disharmony results from actions and behaviors which effect group

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[105] An extended study of collectivist and individualist cultural traits can be found in Harry C. Triandis, *Individualism and Collectivism,* (1995).

[106] Richmond and Gestrin relate how urban dwellers that become prosperous will be expected to help the extended family with the necessities of daily life and will often be asked to provide hospitality to extended family visitors from the village free of charge for months and sometimes years (1998).

solidarity (Mpofu 1994). As a result, a person "belonging to a group from which a member has infringed upon the rules of society will feel ashamed, based on a sense of collective obligation" (Hofstede and Hofstede 2005, 89). The offender has brought shame upon the entire group with concomitant social implications. The wrongdoer thus "loses face" and is humiliated because he has shamed the group and "fails to meet essential requirements placed upon him by virtue of the social position he occupies" (Hofstede and Hofstede 2005, 89). Obedience to the group, most often exemplified in the dictates of the elders and chiefs, brings harmony to all, shows honor to the collective, and results in continued solidarity among members (Ebijuwa 2005; Hofstede and Hofstede 2005; Ottenberg 1971). The group functions through interactions that are best described as unequal. Some individuals hold more power and authority than do others within the society.

Inequality and Power Distance as Cultural Values

In the Igbo world, egalitarianism was a historic facet of society; however, colonialism imposed chiefs to the detriment of the group (See chapter two). The chiefs were imposed upon the Igbo, and as in other hierarchical structures throughout Africa, led based on inequality and power distance. Social inequality relates to the power distance between a person and those in authority (Carl, Gupta, and Javidan 2004; Hofstede and Hofstede 2005). The major element embedded in power distance is dependence in relationship.

In African social structures, power is exercised by the group toward its members and great pressure is placed upon each individual and family to conform to expected norms to maintain the harmony and honor of the clan group (Maquet 1971). In most

African cultures, including the contexts of Nigeria and Togo, there are individuals who personify group decision and cohesion. These special individuals interact with the group as representatives of collective belief and value. They are traditional medicine practitioners and herbalists, village chiefs and regional chiefs, kings, queens, and priests; all occupy an important place in connecting the group to its context and environment in its holistic understanding of the world (Mbiti 1969). These people are the gerontocracy, those elders who maintain and are the custodians of sacred tradition (Weber 1947). In nearly all instances, these power-brokers reflect a lineage to the group's past and represent the voice of the ancestors as the headman and elders guide the group in governance and political affiliations (Malunga 2006; Maquet 1971). They represent even more to their respective constituency. They are connected to the mystical, the religious, and among both the Ewé and Igbo, they are the "symbol of their people's health and welfare … the link between human rule and spiritual government. They are therefore, divine or sacral rulers, the shadow or reflection of God's rule in the universe" (Mbiti 1989, 177-178).

These individuals were highly honored in their societies for maintaining equilibrium in the natural and the spiritual realms. Respect for this authority was ingrained in every member of the society, for harmony and peace depended on these figures. Among the Nigerian Igbo, "The whole system of leadership and authority is validated by the supernatural. The elders, by their closeness to the ancestors … are generalized religious guides at every organizational level" (Ottenberg 1971, 157).

Respect for authority is a central theme to the issue of power distance and social inequality. It is seen in social status, patron-client economic relationships, educational

levels, family structures, and every aspect of African society. Relationships among the Igbo involve dependents and protectors, as those who have not, depend on those who have as a form of mutual exchange and benefit (Maquet 1971, 23). As was seen in chapter two, the Igbo expect achievement and wealth-acquisition to reach the status of a patron, which comes with prestige and influence in the lineage group (Bastian 1993). Weber refers to these relationships through the terms "patriarchalism" and "patrimonialism" (Weber 1947, 346-347). The patriarchal figure is the chief authority figure for the kin group and the patrimonial figure represents power through economic advantage, using reward or even coercion to influence others (French Jr. and Raven 1959, 263; Ottenberg 1971; Weber 1947).[107] Leadership in the church demonstrates these power bases as well (Carter 2009). Organizational harmony rests, however, on perceptions that leaders ultimately empower followers (Heuser and Klaus 1998; Hoehl 2011; Kalu 2005; Kolimon 2011). In this study, leadership realities reflect the elements mentioned as cultural values and serve as foundational to the analysis.

Key Findings in AAG Leadership and Organizations

This section describes the results of the investigation leading to factors that answer research questions two and three of the study. Questions two and three seek to determine the influences of leadership development and organizational structures on the activity and process of church planting. In this qualitative study, several factors must be

[107] French and Raven speak of power as specific to leaders and organizational influences and developed a taxonomy of power types (1959). They note five types of leadership power in organizations: (1) reward power, a perception that the leader can bring favor; (2) coercive power; a perception that punishment can be handed out; (3) legitimate power, a perception that the leader has a legitimate right to prescribe behavior; (4) referent power, an individual's identification with the leader; and (5) expert power, a perception that the leader has the skills and capacities required (1959).

considered as impacting the narratives of the church planters. First, research assistants conducted many interviews and the researcher personally interviewed both the leadership group and twenty-five church planters. This must be understood as an influencing factor.[108] Second, the challenges in cross-cultural interviewing are multiple (Elliston 2011; Goldstein 1995; Kvale and Brinkmann 2009; Shah 2004; Tabane and Bouwer 2007; Wallin and Ahlström 2006). Reflexivity allowed the researcher to ask questions in data analysis and the interpretive process toward the conclusions reached and the construction of theoretical responses to the meaning behind the narratives (Morrow 2005; Mruck and Mey 2007). As a result, the following interpretation is based on those influencing elements in the interview settings and personal observations.

Leadership development in the Anglophone context of Nigeria and the Francophone context of Togo demonstrate commonalities in several areas of analysis, while showing divergence as well. Organizational structures, while unique to each context, also serve to give foundation and cohesion to church multiplication in these environments. Data shows that leadership development and organizational structure served to facilitate the activities of church planters, yet inherent tensions exist within the structures, which are limiting factors. Phase one of the data analysis show the posture of leadership toward the implementation of vision and the structures to support that vision.

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[108] First, as an Anglo from a Western nation, I recognize that some answers to interview questions may reflect a perceived distance between the researcher and the participants. Answers may indicate what the participants wanted me to hear, or what they thought I wanted to hear. Second, the use of research assistants reflects a similar challenge in that the power distance between a leader and a young research assistant may exist in the answers given to some of the questions. Awareness of this challenge detailed scrutiny in data analysis.

Analysis of Organizational Influences

Research question two of this study seeks to determine the ways missional and ecclesiastical structures influenced the perceptions and activities of church planters in an Anglophone (Nigeria) and a Francophone (Togo) context from 1990. The leadership interviews and the church planter interviews sought to compare responses between the two perspectives to determine the relationship between official values and structural practices. An initial question in the leadership and church planter interviews was to determine the influence of structure and organization on the definition of church. Each respondent was asked to define the meaning of the word “church” and describe the nature of the “church” in his or her context (See chapter six). A follow-up question asked each respondent to describe how they knew a church had been planted, and what conditions must exist in order to use the word “church” to describe a new group of believers (See Appendices G and N).

The codes that followed from this initial question gave credence to the issue of structure and how the leadership group, compared to the church planter group, viewed the church. Table 8.1 lists a priority ranking to responses coded in the narratives.

Table 8.1. Ranking Definitions of "Church"

	Baptized Members	Transformed Believers	Pastoral Leadership	Living Organism	Minimum number	Sustained gathering
AGWM			1			2
AAG	1	3	2			
CPA	5	1	3		4	2
CPF	4	1	5	3	6	2

The priority ranking in Table 8.1 suggests a much different view of the church between the leadership group and the church planters, as noted in the following discussion points.

1. AGWM: While the missionary leadership group was the smallest of any group, their view of the church is important. Their priority was first that converts became a church when pastoral leadership is present. Second, one could apply the word church when the group of new believers met regularly for worship and instruction.
2. AAG: They emphasize a strong structural component to their responses. First, baptized members lead the list because baptism is an official organizational aspect of inclusion and public witness within national AG ecclesiastical structures, and the act represents a repudiation of past affiliations. Second on the priority list is the need for pastoral leadership, followed by converts transformed in Christ.
3. CPA: Departing from the leadership group, the CPA emphasizes a priority of transformed converts as a point of first order importance. Second, sustained meetings emphasize discipleship and stability. Afterward, structure becomes more a focus as leadership, numbers, and baptism becomes important to a new church.[109] The issue of structure in the answers of the CPA may reflect the growing need in the Nigerian context for more structure, as the organization has continually increased in the last twenty years to become the largest AG national church in Africa.
4. CPF: The Francophone group places much more emphasis on the ontological nature of a new church as opposed to its structure. New believers are transformed

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[109] In some Western contexts, baptism follows conversion in close proximity. However, in the context of AAG churches, baptism is an organizational issue and considered a strong missional witness of a changed life. Through participant observation, it is noted that new converts go through months of discipleship training before water baptism is administered. They are considered probationary converts until they have been thoroughly indoctrinated in AG belief and values.

> first, and then they gather in sustained meetings to produce worshippers defined as a living organism. Only then do baptism, leadership, and other organizing issues become important as criteria for a body of believers to become a local representation of the church. A background issue to the CPF response may include the size limitations of the Togolese national church compared to the Nigerian church. It is only in the last few years that growth necessitated need for more structure.

From the priority ranking, the responses indicate leaders place more emphasis on structural necessity following church planting. The church planters see the importance of structure but emphasize transformation over organization, focusing instead on the spiritual and ontological components of a gathered group of believers. The question following the first level of analysis is to what extent the church planters' perceptions and activities were impacted by ecclesial and missional structures.

Influence of Structure on Church Planters

The analysis of the church planter responses signifies that both the Anglophone and Francophone CPer groups perceive their respective national church organizations as generally supportive of church planting and have implemented structure to advance the church's mission in these contexts. The following quote is a typical response from an Anglophone church planter:

> One strength of our work was the involvement of the leadership in the process. And also, the leaders released the funds in order to help the new church planting efforts. They not only sent workers and supervised them, but they sent financial resources to make it possible. The leaders getting involved meant that they weren't just telling people what must be done and then waiting for a report, but they were out in the field working alongside everyone else. Wherever there was a mission focus, the leaders were there working alongside others to make it

> successful. They demonstrated the servant leadership model by getting involved. (CPA-37)

In a Nigerian context, this is a cultural value placed on leadership. Leaders are persons of influence and status with the means at their disposal to accomplish the organization's mission. A Francophone church planter echoes a similar sentiment, saying,

> The national church has really encouraged church planting among unreached peoples in supporting pioneers who are in those places. So, they are remunerated by the national church. Their support comes in great part from the national church. So by this work, the national church encourages church planting in those difficult places. (CPF-12)

The narratives present a basic story of church planter responses to direct questions in the interviews. Analyzing this data from multiple angles enables a more comprehensive understanding of subtle nuances to the responses. Comparing the narrative of church planters in relation to their age grouping reveals another relevant and interesting perspective in the analysis. As an example, one aspect of analysis compares age sets and leadership sets relating to questions of how leaders influence church planting positively or negatively, and in what ways. Table 8.2 lists the results of ranking based on the frequency of responses coded to the question on leadership influences.

Table 8.2. Age Set Analysis

AG Set Analysis on Leadership Influence Priority Ranking						
AGE Set	Leaders Influence CPer	Mandates CP	Mentors CPers	Negative View	Priority of Missions	Training for CP
Set 1	1		4	3*	3*	2
Set 2	2	6	1	5	4	3
Set 3	2*	4*	2*	4*	1	3
Set 4	1*	2	4*	1*	3	4*
AAG	1	4		2	3	5
AGWM	1	2		3		

(*Equal emphasis)

An analysis of the age sets in relation to how questions on leadership influences were coded in the data yields the following interpretation from Table 8.2. Set 1 is the 25-35 year old group. They specify that leaders have influenced them toward church planting and that training for church planting is very important. This coheres with Set 4 (ages 56-65) and the leadership groups in stressing the importance of leadership. Leaders must focus on missions as a priority. Interestingly for this group, they were not prone to speak negatively of leadership nor as a group did they indicate a strong influence by leadership mentors.

Getting one's marching orders from above (mandated) is low on the list for Set 1 and Set 2 (ages 36-45). Set 2 especially emphasizes mentor influences in their church planting ministry and leadership influences in the process of church planting. They believe in the priority of missions, but speak negatively of leaders who do not prioritize missional church planting.

Leaders in Set 3 (ages 46-55) are a little different. They believe leadership is important, but the priority of missions comes first. They are also concerned that church planters receive adequate training to effectively plant churches. They are less concerned about mandating mission and less inclined to speak negatively of some leaders. For this group, of the fifteen people, two are district superintendents and one is a general superintendent. The other twelve are pastors, evangelists, and missionaries. This group received more exposure to recent training on *missio Dei*.

Leaders in Set 4 (ages 56-65) diverge even further in the analysis. They are the oldest age group. This group is just as quick to mention leadership influences as a positive as they are to consider them a negative. This could relate to their age and lack of

shaping by globalizing influences in the church. They emphasize the authoritarian leadership mandate of church planting higher than any group, which may relate to their being a more traditional group based on age status. An anomaly is that they mention training less frequently, while this group also boasts the highest average number of church plants.

Sets 3 and 4 mention training increasingly less in their responses. This seems incongruous with a basic understanding of leadership. One possible explanation is that they have reached the apex of their leadership capacities and their own educational attainment, leading to less emphasis on training.

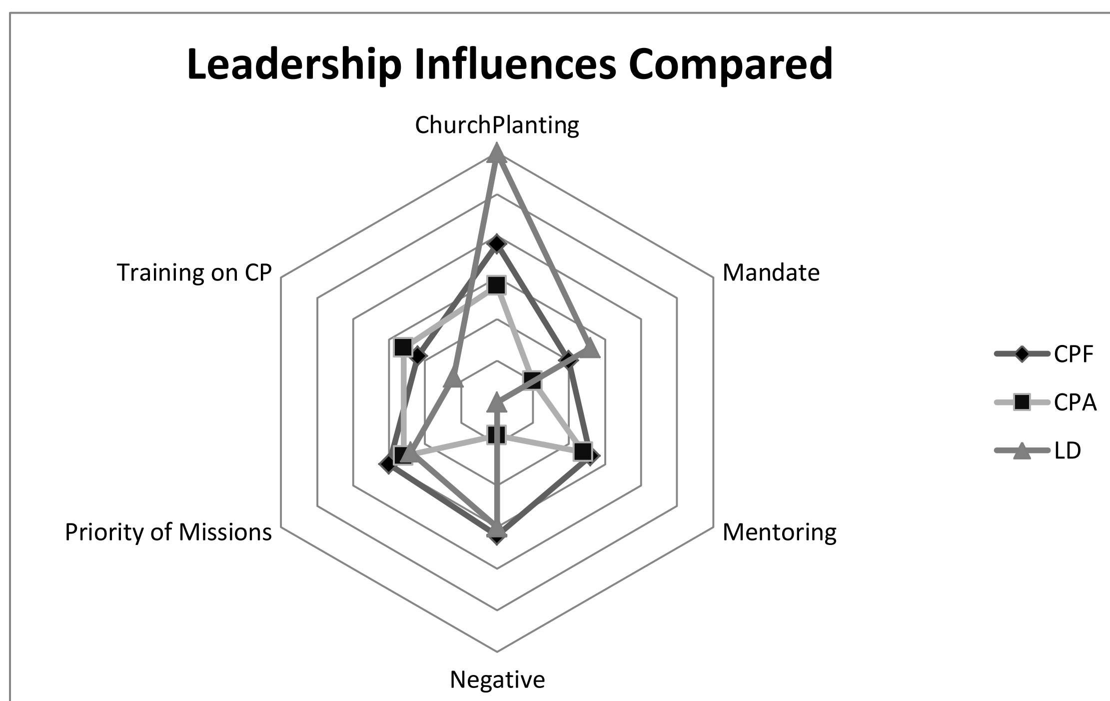

Figure 8.1. Leadership Influences Compared

Figure 8.1 gives a graphic comparison between the CPA, CPF, and the LD groups along the lines of inquiry. The graphic illustrates considerable consensus along response lines with exceptions in the area of negative aspects of leadership influences and minimal

responses to issues of leadership mentors. A primary task was to determine why the LD group and CPF group gave negative responses to some leadership influences while the CPA group hardly spoke negatively of any leadership influence.

Leadership Factor 1: Negativity and Tension

The number of respondents replying negatively to leadership influences was seven leaders, four CPA, and ten CPF. The responses of the LD group pointed primarily to pastors who lacked a missional vision. LD-1 remarked that some pastors in urban areas resisted attempts to have contemporary services aimed at retaining the youth. Another leader expressed frustration in trying to implement a missional vision across regions, noting, "it seems like in every meeting there was a nay-sayer who seemed to dominate the floor. So we never really came to any strong conclusions together" (LD-6).

Some leaders describe the "silent years" when a leader focuses less on mission and church planting and more on building organizational structure (LD-7). LD-11 also notes this, "At a given moment, zeal to plant churches stops. Why? Because the churches start to look for a place to worship and to construct … a great temple … So that puts the brakes on the missionary work. And all the money which could be used for evangelism, it is invested in construction work" (LD-11). These quotes suggest that leaders speak negatively of those pastors and fellow leaders who lack vision or allow a growing need for structure to impede missional vision.

The CPF group presents a candid tension in several domains. CPF-5 is a layman and participated in planting a number of churches. He objects to those who place a distinction between the clergy and laity. He laments,

> There are conflicts. The first conflict, is that some say, "You, you are not a pastor." But … the result of your work as a pastor is what? After everything else,

> it is the results that you will see. When someone says to me, “Look, you are the one who planted that church there.” And then say, “It is a non-diploma person who planted these churches here.” I say, “Your diploma, it was from where?” There are conflicts there. The pastors say, “No, you are not a pastor. You are not a pastor!” And I say, “The Lord chose me to meet this challenge. He did not tell me to get a diploma.” One becomes a professional that way, but I’m not a professional. It must be free people who are consecrated for the work and it is the Lord who does it. (CPF-5)

Some tensions exist in the mind of this lay church planter concerning how others view the legitimacy of his work. Equal tension exists, however, from other perspectives. Another CPF remarks,

> In reality, the deacons and deaconesses do not have a missionary vision. No, for them, it is their local church. Take care of the church, treat the member's problems, count the money, construct a building. For example, in all the churches I have seen, when I speak of evangelization, the members, the deacons are not passionate about this. They will see me come and return, but they say nothing to me about it. For them, their problem is in the local church. They do not have a vision. (CPF-14)

Tension is present in this narrative and others that the vision to plant new churches is not shared. An evangelist church planter tells how he often receives invitations by a particular church to go plant a new work in a specific area. He is accustomed to working with the group extending the invitation. He relates,

> There was not one deacon that worked at our side. The people only helped when they wanted and some only came at the end of the church planting effort. In a word, what this church was supposed to do in planting the church, it was not the case. I found out that this church, the committee of deacons, they did not espouse the vision of the pastor to plant churches. (CPF-26)

CPF-26 relates the problem to the local church’s lack of vision. These narratives suggest serious leadership challenges are present that create conflict between the pastor’s vision and local church lay leadership. Conversely, one church planter believes pastors are at fault. He states, “With the deacons I have had no problem. But, with the leaders, my pastoral colleagues, I had some problems with my leaders in the beginning before they

understood this thirst in my heart to plant churches. There were some who thought I was promoting myself" (CPF-28).

Some of the CPF blame the pastor for a lack of vision (CPF-7, CPF-12, CPF-14), the national church for not sufficiently supporting church planters (CPF-22), or any academic program that "kills the momentum for evangelism" (CPF-11). Leaders state local pastors often are afraid of losing members to a new church plant and thus stifle the efforts (LD-4). Some acknowledge these tensions but recognize "having this vision to create new annexes, to plant new churches, not everybody has it. It is a special call of God" (CPF-15). Pastors must "always give liberty to everyone to do what God has called them to do. But too often, we pastors, we see other needs and close the door to people's ministry" (CPF-14).

The same tensions exist in pastor-laity relationships and national church-pastor relationships. Thirty-six percent (10 of 28) of CPF respond negatively to some organizational and leadership influences. The number of leaders who mention tension and conflict is 64 percent (7 of 11). Among the CPA, 17 percent (4 of 23) respond negatively. The statistics show an anomaly in the low percentage of Anglophone responses to the question.

As a response to the low number of Anglophone responses, I queried the interviews in an attempt to determine how much of a factor the interviewer might be in the process. I conducted the leadership interviews, twenty of the Francophone interviews, and five of the Anglophone interviews. This led to a query on interviewer influence. Returning to the data revealed that 40 percent of the negative responses came from interviews conducted by research assistants and none of the five CPA interviews

conducted by the researcher included negative responses. Data analysis led the researcher to conclude that interviewer influences on the process were inconclusive. Answers for the anomaly would need resolution from elsewhere.

The negative responses of the CPA were limited to a few concerns. One factor mentioned was that education could limit evangelistic passion (CPA-34). Another issue described local church leaders who were more concerned about spending money for a new church plant when there were financial needs in the mother church (CPA-42, CPA-43). A final negative factor was stated by a church planter, “Sometimes there are cases when the leadership, the deacons have the vision, and the offering for new churches is taken but the pastor eats [spends] the money. Then, the deacons will not want to spend their money again and will not want to get involved” (CPA-48).

The factors mentioned as negative tensions between clergy and laity in church planting is also present among the CPA, but this did not explain the limited number of responses. When asked about national church support of church planting, with one exception (CPA-42) the Anglophone group consistently mentions positive aspects of church planting vision and actual structural support for church planting (CPA-30, CPA-33, CPA-34, CPA-36, CPA-37, CPA-39, CPA-43, CPA-44, CPA-45, CPA-46, CPA-48, CPA-49, CPA-50). Leadership in Nigeria is impacting, but further analysis revealed additional insights.

Some insights came through conversation with informants who serve in leadership positions in the Nigerian and Togolese churches. The organization of the Nigerian and Togo AAG both are structured so pastors are appointed to churches by the regional or District leaders under the direction of national leadership. In Togo, the policy

seems considered a step toward advancement. Several of the CPF interviewed in Togo were current pastors by appointment to larger churches in the city of Lomé after serving with distinction in smaller cities and rural villages. Success in planting churches and church growth could mean an appointment to an urban church with the ability to continue church planting in the villages and rural areas. This is typical of culture values among the Igbo and Ewé and a default mode for leadership in the context.

The Nigerian AAG is structured the same as Togo. Many rural pastors successfully grew through the organization to positions of importance as District officers or through appointment to larger urban churches. In follow-up conversations, some of the CPA saw a problem with this arrangement. These individuals felt if they did not agree, acquiesce, or submit to leadership decisions and policy they might face removal from their church and their position, and placed in a remote village as punishment.

One church planter gives some insight when he states, “I’m not the overall leader. I’m under somebody. I love obedience. Let me beg you, never disobey your leader. Learn to obey at all times” (CPA-33). He then relates an experience of wanting to open a church in a place but was told by the district leader that he could not. He says, “But my leader told me no … Do you know that every disobedience brings punishment? You understand what I’m saying?” (CPA-33). These comments go far toward explaining the negligible responses of the CPA to speak negatively of the national church support of church planting. There is also the cultural issue in the contexts of Nigeria and Togo, that to speak negatively of the leadership is to dishonor oneself and one’s community, resulting in

disharmony and the loss of face. Many of these individuals will submit to the wishes of the leadership for those reasons alone.[110]

Victor Cole's dissertation, summarized in *Africa Journal of Evangelical Theology* articles, speaks directly to this issue (1990, 1991). His study of the Nigerian Evangelical Church of West Africa, predominately Igbo, found that problems of hierarchical elitism developed in the church leadership (1991). Further, there was divergence among rural ethnic churches, urban ethnic churches, and urban English-speaking churches relating to leaders (1990). He states, "Whereas the ethno-rural churches may not mind being told what to do, the ethno-urban churches are already questioning. And the English-using churches clearly want to have a say in their own affairs. An authoritarian style of leadership in the churches situated in urban areas will continue to meet with resistance" (Cole 1990, 9).

There is a similar unvoiced undercurrent of resistance to authoritarian leadership styles among Nigerian AG church planters and pastors in urban contexts. The perceptions of the Nigerian CPA indicates that their hierarchical structure is designed to counter any actual or perceived resistance to church leadership through punitive measures. Authoritarian leadership, however, remains tolerated when the leaders model and exemplify missional vision and church planting.

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[110] I have maintained personal contact with some of the CPA and some have become my students in the English M.A. program at the graduate school of theology in Togo. There has developed among us a level of trust that influenced their willingness to share this information.

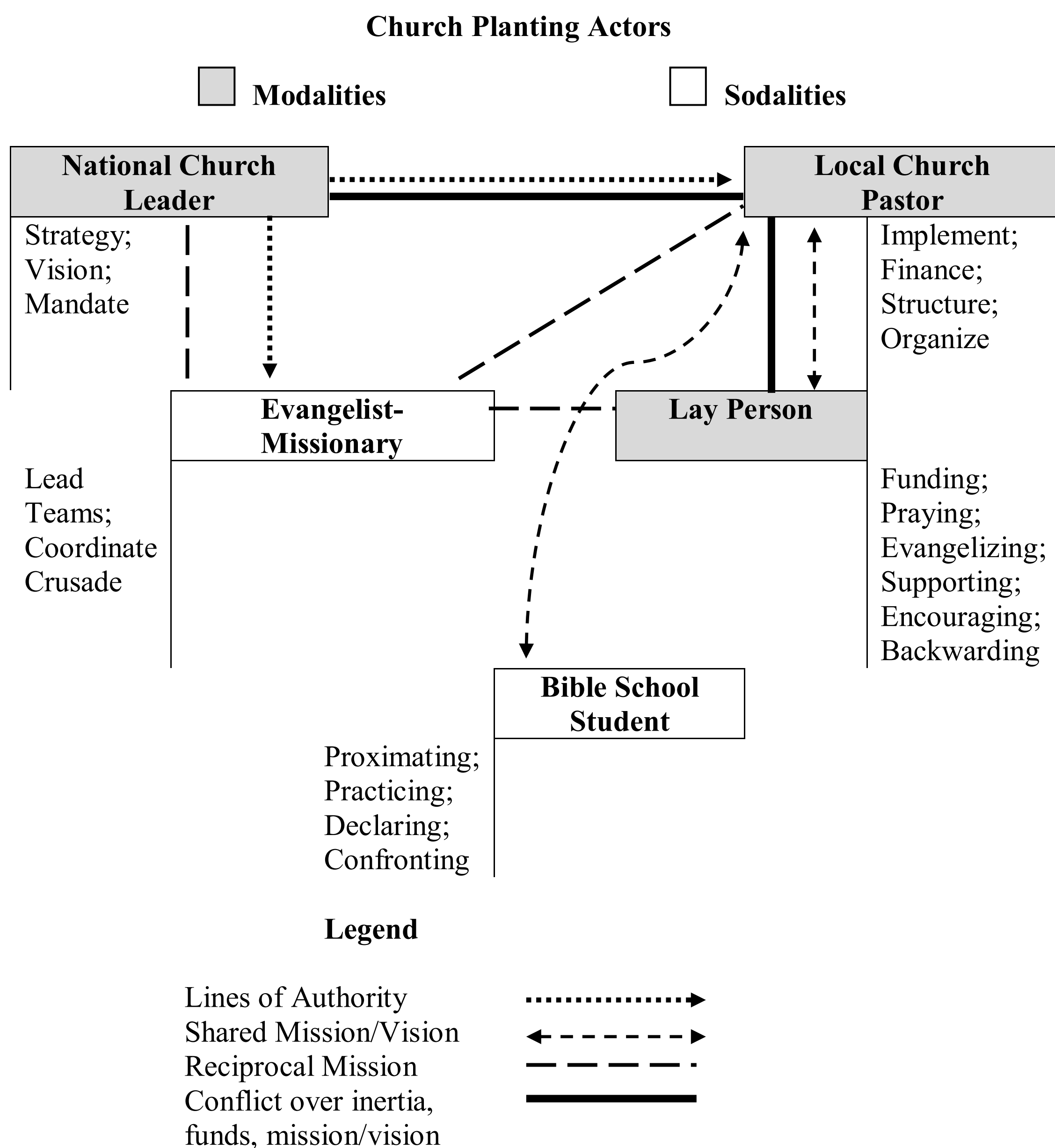

Figure 8.2. Church Planting Actors

Figure 8.2 illustrates organizational structure in AAG churches as centered on modalities and sodalities. Modalities within the structure include national church leaders, pastors, and the laity. The sodality elements list the evangelist/missionary and the Bible school student. In the data, tension existed between pastors and local church lay-leaders over funding, vision for church planting, and inertia about implementing mission.

National leaders expressed frustration with some pastors who lacked vision for mission and only attempted to plant a daughter church when mandated by leadership. Pastors expressed disappointment with national church leaders who wanted mission and church multiplication but did not provide the necessary structure to support such endeavors.

Importantly, evangelists and missionaries often worked alongside national church structures and local churches to implement the national or local church vision for church multiplication. The laity was also involved with the sodality structure as logistical support for new church planting endeavors. A catalytic process in the structure was the influence of mentors as models of church planting

Leadership Factor 2: Mentors as Models of Church Planting

A key finding in the data is the influence of leadership mentors as models for church planting. When analyzing the correlation of the CPF and CPA to ministry position, number of churches planted, and the influence of a model or mentor in their lives, meaningful results follow. When church planters were asked about any influences impacting their perceptions and activities of church planting, many answered with stories similar to CPF-21.

> The Lord called me to plant churches. When I finished Bible School I had the privilege of working with an American missionary who had just arrived. We did evangelism campaigns together for local churches during a period of one year. After a year, he bought a motorcycle and evangelism equipment and he sent me out for a tour of the region. (CPF-21)

Another church planter describes how missionaries influenced his life through relationship and how the literary contribution of others increased his missional awareness. He notes, “I read a lot on missions. The majority of my books are on missions … And then, there is the work I did with some missionary friends” (CPF-29). The CPA

and CPF frequently mentioned the influence of Melvin Hodges' work on the indigenous church (1953, 1977, 1978), the influences of Donald McGavran on church growth (1955, 1966, 1970), and the influences of Peter Wagner on spiritual warfare (1988, 1989, 1990, 1996, 1991, 1993). One church planter attributes his perceptions and activities in church planting to his District Superintendent, describing him as,

> A lover of missions who will not allow me to rest. Even today, he doesn't want to see me in Lagos. If I come to Lagos to surrender my report to the District, he says, "When are you going back to your mission field? Please, go back." He doesn't believe that a pastor should rest … He's a father, he's a mentor. He encourages missions. He can give his last money when it comes to soul winning … He's good at giving me encouragement and he really believes in my ministry so much, and he promotes the ministry so much. (CPA-30)

One church planter attributes his church planting activity to the model of his local pastor who "was a church planter and he took us [team from the local church] out a lot for church planting. From those experiences, I began to nurse the desire in my own life to plant churches. So I grew up in the ministry under a pastor who was a church planter" (CPA-39). Whether the model was an AGWM missionary, an AAG missionary evangelist, a local church pastor, or a national church leader, the model they presented to the church planters in this study was relevant to their activities. Indicators suggest that mentors not only influence others toward the perceived importance of church planting but also more aggressive church planting activities (Table 8.3).

Table 8.3. Responses to Models and Mentors

Influenced by Mentors and Models for Church Planters

Designation	Evangelist Missionary	Pastor	District Supt.	National Church Leader	Other Designation: Layman/Teacher	Percent of Total Group	Percent of Total Churches
CPF	7	3	1	3	1	54%	84%
CPA	3	5	3	1		52%	78%

Table 8.3 presents the categories of those within a specific church planter designation who stated that someone was a mentor and model to his or her perceptions about church planting and subsequent activities of planting churches. While others may have had mentors in their ministry, these were the people who, when asked about influences, specifically mention a person as impacting their ministry. As noted among the CPF group, seven were designated as evangelists and missionaries, three as pastors, one as a district superintendent, three were national church leaders, and one is categorized as other—a layman. As a group, fifteen of the twenty-eight CPF (54 percent) mentioned a mentor or model as a key influence in their lives. This group also planted 84 percent of the total churches in the CPF group.

The CPA responses to mentor/model influences were three evangelists or missionaries, five pastors, three District Superintendents, and one national church officer. These individuals represent twelve of the twenty-three CPA (52 percent of group total). They also planted 78 percent of the total number of churches in the CPA group.

The aggregate of both groups represents twenty-seven of the fifty-one total church planters, or 53 percent. As a whole, the twenty-seven church planters started 78 percent of all churches among the total number of interviewees for this research study. This suggests the importance of mentoring in church planting should not be underestimated (Figure 8.3).

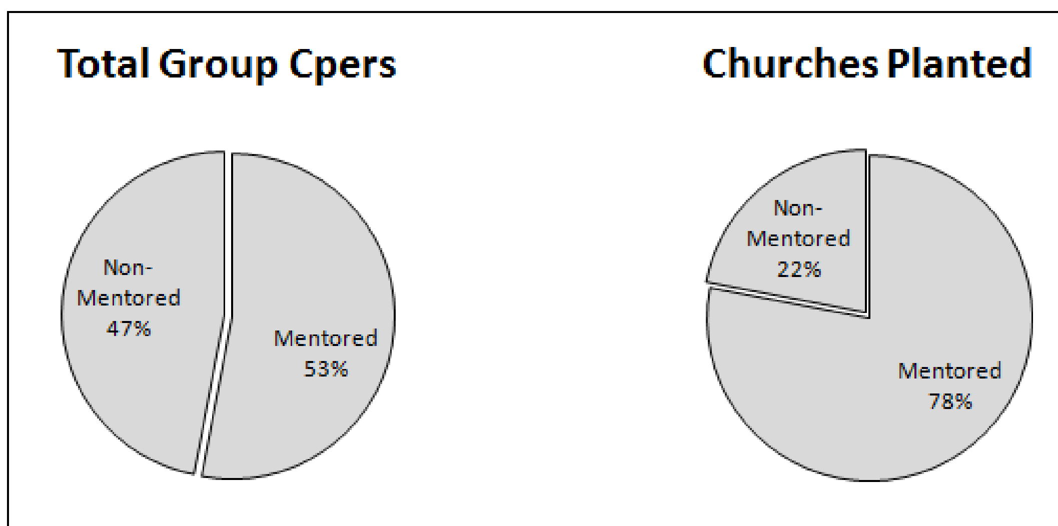

Figure 8.3. Total Group and Churches Planted

The data indicates a connection between prolific church planting and mentor influences in the life of church planters in both the Francophone and Anglophone contexts (Table 8.4).

Table 8.4. Category Totals

Category Totals

	Evangelist Missionary	Pastor	District Supt.	NC Leader	Layman/Teacher
No. of respondents out of Total	10/18	8/21	4/4	4/5	1/3
Churches Planted	423	111	256	196	330
CPer Avg.	42.3	13.8	64	49	330
Total of all Churches in Category	569	230	256	198	434
Percent of Total	74.3%	38%	100%	99%	76%

Comparing the categories and percentages in Table 8.4, reveals an acute contrast between CPers with mentor influences and CPers without mentor influences. Those in the CPF/CPA designating themselves as evangelists/missionaries with mentor influences number ten out of a total of eighteen. They planted 423 of the 569 churches in their group. Those ten church planters averaged 42.3 church plants per person. The remaining eight evangelists/missionaries who did not mention having mentor influences, reported planting 146 churches for an average of 18.2 church plants per person. Those in the group mentioning mentor influences averaged planting twenty-four more churches per person than those in the group who did not mention mentorship influences.

Four church planters designated themselves as District Superintendents and all of them mention the importance of mentor influences in their lives. As a group, these leaders averaged 64 church plants per person. Four of the five national church leaders also report the importance of mentors in their lives. These two groups are actively engaged in the activity of church planting and model church planting for those under their influence.

In the group that designated their primary ministry as a pastor, eight of the twenty-one (38 percent), said a mentor influenced their lives toward church planting. This group represented the lowest percentages of those who specifically stated the influence of another person on their lives and ministries. They also planted the fewest number of churches of any group, both in actual churches planted and in the percentages of the entire pastoral group. In this group, three are CPF who planted sixty-six churches with an

average of thirty-two churches planted each. Five CPA planted forty-five churches with an average of nine churches per person (Figure 8.4).[111]

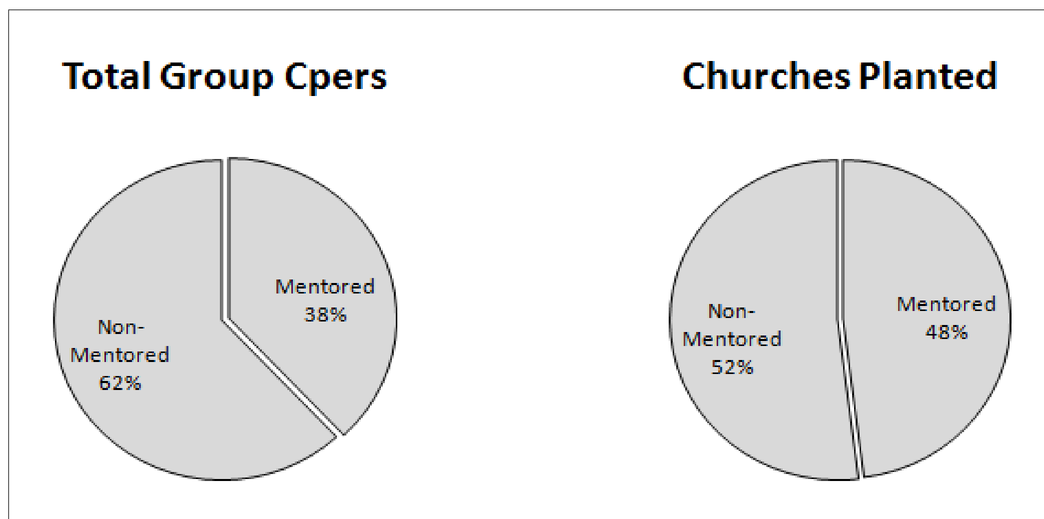

Figure 8.4. Pastoral Group and Churches Planted

The data show that the influence of leaders as mentors and models does not generalize into more church multiplication. In the case of Togo and Nigeria, however, there is a strong correlation between the influence of a mentor to a church planter and an increase in church planting activity. Leaders modeled church planting and often mandated the same from those under their influence. In the process, they produced individuals with a missional vision to plant churches.

Leadership Factor 3: Mandating through Modeling

In the GLOBE study on the culturally endorsed implicit leadership theory construct, participating sub-Saharan African countries scored in the medium range of the cultural dimensions "with the exception of the high score for the Humane-Oriented CLT

[111] The differences between the CPF and CPA in the pastoral CPer group may have been influenced by the CPF being a snowball sampling whereas the CPA were a convenience sampling.

leadership dimension and relatively low score for the Autonomous CLT dimension" (Dorfman, Hanges, and Brodbeck 2004, 692). Leaders in the Humane-Oriented dimension "reflect supportive and considerate leadership" congruent with African collectivist cultures demonstrating the low preference for autonomous or individualistic leaders (Dorfman, Hanges, and Brodbeck 2004, 675). In agreement with the GLOBE findings, Nigerian and Togolese leaders represent the collectivist position and make decisions for the betterment of the whole community.

The findings demonstrate undercurrent tensions among Nigerians. Equally, there exists meaning in the data that mandated leadership, supportive of and models of church planting, figures prominently in the success of church planters in Nigeria and in Togo. In their ministry of mandating, they model church planting through the themes releasing, missionizing, and modeling.

Releasing for Church Planting

As essential dimension and property of the code for mandated leadership is the aspect of releasing as a process of mandating. In coding, "actions that have antecedents, causes, consequences, and a sense of temporality" are conceptualizing factors of a category (Saldaña 2009, 84). Releasing, a dimensional process of leadership in Togo and Nigeria, utilizes people and resources to the implementation of church planting. The leadership interviews highlight this aspect. LD-7 states,

> The church has been blessed to have a mission-minded leader who started by placing serious emphasis on missions, who gave himself to mission, and decided to not personally lead mission but to release the fund into missions. Before then missions was not given the priority attention that it deserved. But ever since 1990 to now, missions is a serious business of the church and up to now church planting is still going on seriously. (LD-7).

Releasing speaks to the issue of freedom and liberation allowing for the implementation of vision, hearing the voice of the Spirit, and the elimination of restraints. In this sense, it places the emphasis on the priority of God's mission and God's people in Togo and Nigeria as agents of that mission. The mandating leader is "not the one actually doing the church planting but he's the push … He's the vision. Young men working with him are the ones he's sending out, and he just gives supervision … They are delegators. They empower people to do the task" (LD-6). Empowerment releases people to plant the church with the spiritual and material resources for success. LD-9 gives an example from his own mandates as a leader. He notes,

> If the leader does not have vision, it will be difficult … for me, when we started, if you wanted to win souls, if you wanted to plant churches, if you wanted to give the people some tools to be strong, you must plan ahead. First of all, I told my assistants that, I know that we need this and this, but we must put our efforts, our material, into evangelism to win souls. That's our vision, that's our aim. (LD-9)

The leader who mandates church planting does more than represent an authoritarian position to those who follow. Culturally, in Nigeria and Igbo society, the elders weld authority related to their positions as elders and successful negotiators in tribal life, but also as those linked to the ancestors through supernatural power (Ottenberg 1971). In the AAG, leaders at the District and National levels represent all those elements to people under them. The leader does more than issue orders. He or she disseminates the vision through the rank and file so the group understands the mandate, becoming empowered and released toward its accomplishment. These missionizing leaders plant churches.

Missionizing toward Church Planting

For the AAG leader in Nigeria and Togo, to missionize makes evangelism and church planting the organization's priority reason-for-being. Efforts, resources, and personnel all focus on that mission, and mandates from the top are strategic to missional activities. In Togo, the process of missionizing demonstrated a hierarchical focus that flowed through every department to every pastor and every local leader. LD-9 states, "We said that every church within a year must plant a church. Every local church must look at their area and plant a church. And churches obeyed and the pastors obeyed and did it" (LD-9). He continues,

> We called our pastors to meetings and I said, "Look, I know that you're a pastor. I know that you need comfort and things, but you must focus your ministry and your vision so that the people have a vision to plant the church. If you have a local church you must look around you and see what you need to do. Between one year and two years you must plant a church. If not, your call is how you think about it." And all the pastors responded because they saw all our efforts, all our money, it is for planting churches. The funds are to train the servants, to train the pastors, the Bible schools, all our money is to focus on that. If you have good pastors the work will be good. That's our vision and we praise God that all the pastors fulfilled that vision. (LD-9)

While the people follow the mandate of the leader because of cultural expectations, the missionizing process facilitates the full participation of the leadership structure at the lower levels to enable the mission of church planting to take place. The leader's vision is good for the collective whole and the people accept their responsibility in fulfilling that vision.

In Nigeria, LD-7 relates that each department received a specific assignment and the instructions to, "go and plant a church in this location. Mobilize yourself, go and plant a church … and they do" (LD-7). He explains this mandate further:

> You know, in Africa, particularly in Nigeria, the value of authority flows from the leader. And when the leader says this is the vision that God says is the direction

> we are going, everybody will line up behind him. The general superintendent said this is the mission we are going to. Every district is assigned a particular place to plant a church. To plant a church you have to buy a land. You have to put a structure there and evangelize the people and raise up the congregation. (LD-7)

LD-7 describes this mandate "not [as] the gun barrel of authority" but a vision shared throughout various departments. While the vision was mandated, the people felt empowered to participate.

The missionizing process compares to Edgar Schein's description of a leader's embedding mechanisms on an organization (Schein 1992). Some of these embedding mechanisms reflect the leader's focus, what they "pay attention to," what they model, and where the leader allocates organizational resources (Schein 1992, 230-231). Missionizing leaders in this study inculcate the values, assumptions, and convictions of the AAG in the contexts of Togo and Nigeria through a mandated focus on the vision of church planting that permeates the organization.

This missionizing dimension becomes a central feature of church planter narratives and organizational ethos. A church planter states, "The leader, he must encourage his people like pastor Mitré does habitually. He said this year that each pastor must open an annex. We opened three ourselves. Maybe just until the end of the year I will personally open six or seven churches" (CPF-15). This local pastor became a productive church planter in just one year because he believed in the organizational values espoused by his leadership.

Leaders mandating new church planting efforts weld power inherent to their positions in the organization (Chinchen 2001).[112] In the contexts of this study, a mandate

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[112] Chinchen describes African organizational structure with the metaphor of typical hut and the inner rings that make up the structure. He says, "The older chief and related elders are in the center, at the

from the leader is not a suggestion. A church planter explains his understanding of the leader mandate,

> If I am a teacher and only interested in growing the church and the leadership over me mandates that I go and plant a church, so whether I am a teacher or an evangelist I must go about accomplishing the vision of the leaders. When a mandate is given from the leaders, there is no resistance among pastors or deacons. They must do it. (CPA-43)

Gary Yukl calls mandated leadership an exercise of legitimate power as the appointed leader in the organization (2006). Church planters recognize the aspect of "reward power" in their relationship to the leadership mandate: obedience to plant a church will result in resources for land and a building (Yukl 2006, 151). Two other power based issues are prevalent as well. Leaders exert "coercive power," suggesting that to not planting a church might result in relocation to a village (Yukl 2006, 152). In "referent power" church planters desire to please the leader out of a sense of organizational and personal loyalty, both strong features of African leadership types in the research contexts (Yukl 2006, 152-153). A final aspect of power mentioned is "expert power" in which "unique knowledge about the best way to perform a task or solve an important problem provides potential influence" (Yukl 2006, 155). The leaders in Togo and Nigeria demonstrate expert power and can mandate church planting because they model church planting in their own ministries.

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very peak of the hut. The more distantly related one is, the farther away from the center of the roof of the hut one is positioned. Each ring (age-group cluster) is made up of age-mates, equal in status, but the structure is hierarchical from group to group (Chinchen 2001, 166).

Models of Church Planting

People see leaders in Togo and Nigeria as more than just the people at the top. They model and demonstrate the values and beliefs of the organization. LD-3 states leadership "depends on who is the general superintendent of that church. If the general superintendent is an evangelist, he is not going to do it the same way as someone who has been a school teacher or Bible school teacher" (LD-3). The leaders in this study are models of church planting vision and mission, expecting the same from their followers. LD-1 states,

> The effective leader motivates by teaching and by showing example. There is a lot of teaching you know, he has the vision, he sells the vision. He preaches about that vision. He teaches about that vision. He goes ahead with that vision and people see him do it. People see him put legs, feet, into that vision. And when they see him, they say, "Wow, this is an effective leader. This is a spiritual leader indeed. Let's go with him." That is the way a leader motivates people to plant churches. (LD-1)

The leader does all these things, but the leader equally models the vision. As one AAG leader colloquially expresses it, "you told us what we have seen with our eyes" (LD-1). A Togolese national church leader describes the way he modeled the vision in his personal church planting ministry:

> I planted a church in the north of Togo. I pastored a small church there and then I planted another church. Before that in 1978 I was transferred to the south. It's called Tagbebo. And in that area I was alone but it's a big area. And during that time I planted 6 churches…Yes, 6 churches … And I tried, in all the churches and places I pastored, I tried to have my members go and we planted churches. Our income, our money, maybe we could say that 15% is for planting churches, for a new church. That's why all the pastors and all the members saw it. They said, "This, our leader, is not focused on himself but focuses on winning souls." It's not every good man for himself, but only how are we going to plant a church, how are we going to respond to the great commission Jesus gave us. This helped us. (LD-9)

A leader who models church planting becomes a practitioner of church planting values and mission. The mandate is legitimized and authoritative through the model

embodied in the leader. Table 8.5 extrapolates the data from Table 8.4 for the leaders who were part of the church planter cohorts.

Table 8.5. Leaders as Models of Church Planting

Leadership Position for Church Planter Group

	District Superintendents and National Church Leaders
No. of Leaders as CPers	9
Churches Planted	454
CPer Avg.	50.4
Percent of Total	26.9

Table 8.5 shows that nine individuals in the CPA/CPF were District Superintendents and National Church leaders. These individuals planted 454 churches, 27 percent of all churches planted. They averaged over 50 churches per individual. These findings show that leaders model church planting through their own activities, which lends legitimacy to their mandates to plant churches through AAG organizations.

The leaders in this study mandate church planting through releasing, missionizing, and modeling. Through their efforts and the success of their leadership, they enabled the AAG in Togo and Nigeria to participate in a globalizing and localizing process that created relational participation with the larger Pentecostal and AG constituency. Their efforts in leadership provided the AAG with a sense of actually belonging to its context while also belonging to the global Pentecostal and AG movement. The implications of leadership activities, revealed through analysis, lead to additional theoretical insight into the factors influencing church planters in Togo and Nigeria.

Central Category 4: AAG Leadership as Participatory Belonging

The constructivist approach in GTM seeks to determine "how, when, and to what extent the studied experience is embedded in larger and often, hidden positions, networks, situations, and relationships" (Charmaz 2006, 130). Data analysis of the interview narratives considers these issues toward the construction of the central category. As a result, tensions, mentors, and mandated leadership through modeling, releasing, and missionizing, reveals a larger process unarticulated in the narratives and just below the surface in data analysis. This hidden narrative is reconstructed as participatory belonging, one of the main dimensional categories of this study, which directly relates to the leadership role of the Togolese and Nigerian AAG in their influence on the perceptions and activities of church planters.

Participatory belonging as one of the main categories in leadership and organizational structures explains the full implementation of indigenous church principles. This is that moment when the leadership structure of the AAG becomes African and the missionary goes from being Melvin Hodges' scaffold worker on the structure (Hodges 1953), to Morris Williams' partners in the work (Williams 1986), and then to Don Corbin's fraternity of missional workers serving at the bidding of the national church (Corbin 1986b). With the localization of organizational leadership, AAG leaders are empowered and enabled to align themselves in the globalizing activity of the larger AG body as full participants. No longer subaltern and marginal others, the leaders enter the postcolonial moment in which they can shape the structure of the church in the Togolese and Nigerian contexts as the Spirit leads them (Gathogo 2012; Keller, Nausner, and Rivera 2004; Nel 2011; Nkomo 2011). As leaders, they can determine how the AG

relates to the sociocultural contexts of localized environments while fully participating in the globalizing influences of Pentecostalism through shared values within the larger fraternity. Participatory belonging expresses,

> The emergence of national churches at one pace or another, to one degree or another, and the leadership roles began to transition. And I believe that church planting has seen the height that it has seen because of that issue. Africans are better church planters in Africa than we are. Let's just lay that down, that's just out there. When they rose to the point of influencing their own destiny more, then they began to make choices that we would not have made, from better insight, from better inside perspective. (LD-2)

Leaders in Togo and Nigeria influenced their own destinies, and determined the vision and direction of the AAG in their contexts. These efforts were contextualized within the sociocultural environment while reflecting Pentecostal values and convictions. The leadership of the Togolese and Nigerian AAG demonstrate that they possess the vision and passion to embed the local AG in its context as it proclaims the global message of the cross through the power of the Spirit. The national president of the Togo AG, Mitré Djakouti, speaks of participatory belonging of the Togo AG to the global AG church at the 75th anniversary of the movement. He quotes Acts 1:8, reiterates the connection of the Togo AG to Azusa Street and the USAG, then concludes by exhorting,

> As we celebrate the 75 years of the life of our church, we exhort each member to become more attached to God and zeal for his work. We are called to be lights in a world of darkness … for Jesus is the door. We invite each believer to return to our source, the baptism of the Holy Spirit. It is this experience which makes us strong and is the foundation of our victory and success. (Djakouti 2011, 5)

Djakouti expressed the continuity of the Togo AG with the global AG constituency in the values and beliefs of Pentecostalism in Spirit-empowerment and missional passion. A contributing factor to this leader's vision is the confidence his fraternal AGWM partners placed in his visional leadership. AGWM leaders contributed to AAG participatory belonging by "Saying to them that 'you can set goals, you can do this. The African

church is able. You brethren can run with this thing farther than we missionaries could' … all of those things I think were strong contributing factors" (Don Corbin, Interview by the author, 2010).

The freedom to become accountable to the constituency, to AGWM partners, and to the local AAG organization, receives impetus through their elevation to the leadership of the organization. In those positions, they are given respect, appreciation, a purpose, value, and a sense of autonomy (Worrall 2013). As leaders who belong to the local and the global Pentecostal fellowship through their leadership participation, they strengthen and facilitate AAG churches as belonging in these contexts. Further, the category participatory belonging relates to the influence and foundations laid by AGWM missionaries in these contexts and the relationship between AGWM and the AAG as fraternal organizational structures.

Findings in AGWM and AAG Organizational Structures

The relationship of AGWM and AAG organizational structures enabled partnership and fraternity, entrusting and empowering AAG leaders to become self-governing in the local context, enabling the local AAG organization to belong to the local and the global Pentecostal fraternity. The findings in the research relating to organizational structure is given the label partnership and fraternity. This categorical factor influenced AAG leaders, facilitating and empowering them to influence the perceptions and activities of church planters in the contexts of Nigeria and Togo.

Organizational Factor 1: Partnership and Fraternity

A main category in the findings was the code partnership and fraternity, described here as organizational factor 1. This was a central finding as an influence upon the church

planting activities of CPA and CPF. To develop as a contextualized AG organization in Togo and Nigeria, partnership through brotherly relationship enabled the church to control its future and its destiny. Reflective of the relationship of AGWM to the AAG in Togo and Nigeria, this code becomes clarified and illuminated through the three dimensions of the category, labeled in this study as modeling through mentoring, legitimizing, and validating.

Modeling through Mentoring

A main factor affecting the perceptions and activities of church planters in this study reflects the influence of a mentor on the life of the church planter. Early USAG missionaries often served as mentors to early Togolese and Nigerian evangelists and pastors, modeling evangelism and church planting through their activities. A Nigerian leader recalls affectionately the USAG personnel who influenced his life and states, “it was the American missionaries that taught me … And they impacted my life so much” (LD-1). These pioneer missionaries “came for church planting. They established the Bible schools … where pastors were taught about church planting, the value of souls, and the urgency of the task … because of the lessons … learned over the years … that lesson is still with us” (LD-1). The model given by the missionaries was that church planting was the work of the ministry. They demonstrated church planting through their activities and left the testimony “you told us what we have seen with our eyes” (LD-1).

AGWM, in its partnership and fraternity with the AAG in Togo and Nigeria, “laid the foundations. Those men they trained are the ones that are heading these efforts today” (LD-7). The missionaries left a lasting impression on those with whom they related. One leader notes,

> The missionaries who came evangelized, and they inculcated in us missionary work, that a local church must open another church. Most of that has stayed in our minds. The national church has given us instructions to open churches. But, I believe that the missionary impetus came from the missionaries who first came to evangelize, and that remains in us, and the national church itself said the same thing. We always speak of the mission in our meetings. But that is because of what we received from the American and Burkina missionaries who first came to evangelize. (LD-11)

Many church planters tell of missionaries as personally influencing their perceptions and activities of church planting. A church planter describes his personal relationship with an AGWM missionary and the many church planting endeavors in which they participated (CPF-5). Another church planter admired the passion of a missionary who planted churches among unreached peoples living in remote areas (CPF-6). A leader comments, “we were challenged by their lives because they [the missionaries] were persons sacrificing their lives for the gospel” (LD-7). An Anglophone church planter appreciated the missionary’s character: “His attitude and approach was not selfish but he was interested in souls. He gave all his heart and life to winning the lost” (CPA-49). A church planter’s personal relationship with an American missionary led him to say the missionary was “a very spiritual man and very passionate about the work of God” (CPA-50). Church planters describe daily life traveling with an AGWM missionary in church planting and considered those experiences key factors on their perceptions and activities of church planting (CPF-16, CPF-25, CPF-27). The AGWM missionaries who modeled through mentoring as a sub-set of their partnership and fraternity, were validating the ministry of the church planter in the process.

Validating

Partnership and fraternity as a category refers to a posture of relationship between AGWM and AAG personnel. Validating, as a dimensional category of partnership and

fraternity, demonstrates multiple factors of relationship that serve to confirm and endorse the persons involved. When the missionary validates a church planter or leader, it demonstrates the trust placed on the leader and church planter to make good decisions in the context of their ministry. One leader states simply, "it is a matter of trust" (LD-1), or a confidence placed in an individual based on a developing relationship as equal partners. An AGWM leader states, "I think the challenge of being transformational partners is an immense challenge; that we relate to these churches in ministry that inspires them to go farther and reach higher, to go where they haven't gone before. I think it calls for the best on our part" (LD-10). An American missionary leader states that his approach to validating AAG leaders and church planters is "Holding seminars, just getting together and having an event, hanging together, drinking coffee with general superintendents" (LD-6).

Validating leadership is "the work of empowering, releasing, and enabling" (LD-2). Validating leadership demonstrates belief in the other's capacities to become what God intends for the individual leading the Christian organization. USAG Africa Director Morris Williams' posture reflects this when he spoke to USAG missionaries gathered at the annual school of missions in 1980. He notes, "

> We will continue to play an associate role in our relationship with the national church organization within each country. This means we will work within the guidelines of the national church constitutions. We will accept leadership roles if given to us by the national church but will work under and encourage nationals who lead." (Williams 1980, 1)

Don Corbin recognizes that validating leaders is something accomplished in relationship. He states,

> To me it was an immense motivator. When I looked at myself and the American church, and everything that we have … and saw how these brethren will to go at the enemy and walk into Satan's territory where there were no churches and

> preach where the gospel was little known and sometimes opposed, and do it without hesitation. It said to me, we need to do everything in our power to enhance what these brethren are doing. They're doing so much and we're doing so little … go with them. Let's back them up and try to enhance in any way we possibly can. It was a powerful influence on my life. (Corbin, Interview with the Author, 2010)

AGWM missionaries and leaders recognized to validate AAG efforts in leadership was to legitimize their efforts.

Legitimizing

One of the dimensions of the category partnership and fraternity is the legitimation of relationship. Relationship was a main emphasis of Corbin's leadership in AGWM-Africa as the director. Partnership meetings with missionaries and AAG leadership enabled networks of relationships to be developed. Corbin's emphasis on fraternity created equality and empowered others (Corbin 1986b). This was the intention of AGWM's missional efforts. AGWM stated in its organizational manual that its sole purpose "is to enable and inspire the Assemblies of God movement to fulfill the Great Commission" (Division of Foreign Missions 1992, 3). This purpose was accomplished by reaching the lost, planting indigenous churches, training national church leaders and believers, and demonstrating Christ's compassion to the suffering and hurting of the world (Division of Foreign Missions 1992).

One dimension of legitimizing is to enhance and empower the genuine status of another. The organizational focus that legitimized church planting leadership is training. Leadership development is one of the factors that influenced the perceptions and activities of AAG church planters in Togo and Nigeria AAG toward organizational leadership. The formation of leaders provided foundational strength, stability, doctrinal

continuity, and built capacity at all levels. It legitimized the vision of leadership and enhanced the status of the organization.

Church planters and leaders said leadership training was one of the most impacting contributions of AGWM to the growth and multiplication of churches in Togo and Nigeria. A Nigerian leader stated that missionaries came and focused on church planting and training (LD-1). Another leader proclaims,

> I want to say that to a great extent the Assemblies of God in the U.S. has really been a tremendous blessing to church planting activities in Africa … all of our Bible colleges we have in Nigeria, almost all were started by American missionaries. They laid the foundations. Those men they trained are the ones that are leading these efforts today, so the mission is still having an effect there. (LD-7)

AGWM's emphasis on training served to provide the leadership of the nascent churches with the requisite knowledge to lead their constituents into the future with the vision and passion to make church planting its central focus.

In Nigeria, AGWM worked early to establish training (Phillips 1989). In 2013, twelve schools offer training at all levels. During the DOH, the schools were the primary instructional vehicle that trained workers for church planting. According to a report issued by the Nigerian national AG office, in the first year of the DOH over two-hundred workers received special training as the vanguard of these efforts to plant churches among unreached peoples (General Council Assemblies of God Nigeria 1994).

In Togo, three schools serve to train the pastors, evangelists, and missionaries. The West Africa Advanced School of Theology (WAAST) was started in 1970 and the *L'Institut Biblique et Théologique de Sada* (Bible and Theology Institute at Sada, IBT SADA) was started in 1976 (Adanlesonou 1987). A newly initiated school in the north, *L'Institut Biblique et Théologique de Sagbiébou* (Bible and Theology Institute at

Sagbiébou), serves the training needs in that region (Anani 2011).[113] WAAST started as a regional school to provide leaders with advanced training and theology. SADA is a Bible institute that trains pastors in basic Bible and leadership. Both WAAST and SADA have developed reputations as church planting institutions over many years of existence. One church planter reports, "One of the factors that favored our growth and also the quality of growth, was training … pastoral training has been a powerful way for us to plant the church" (CPF-51). Another says, "The pastors trained at WAAST have the vision for missions. It can be said that the contribution of the U.S. in training plays a significant role" (CPF-1).

Because WAAST trains leaders from West and Central Africa, it influences the perceptions and activities of church planters in the region. After several years of existence, WAAST changed its mission to reflect a curricular focus on *missio Dei* (LD-8). A church planter credits his training on missions at WAAST to a focus on church planting: "In my years of training … WAAST contributed a lot … I will say that SADA, along with the focus of WAAST on missions, contributed a lot. You can verify this over the years in the life of the pastors. They did not just become simply pastors but pastors with a missionary vision" (CPF-9). A Togolese leader agrees, "I cannot speak for others, but only for myself, on why I love church planting. First, I never understood it before coming to WAAST. During my program there, the course that revolutionized my life was 'missionary orientation'" (LD-11). Training at WAAST and elsewhere, leads to church planting leaders and ministers. An AGWM leader agrees and attributes the success of

[113] WAAST and SADA were both efforts of AGWM to train local and regional church leaders. The northern school at Sagiébou is an effort of the Togo AG to provide training to their northern churches.

church multiplication to the influence of training. He proclaims, "I mean, the reason we've had great church growth has been because we trained leaders. So, any country where we've had substantial growth, it's been tied directly to the success or the lack of success of the Bible school. So, the more pastors we produce, of quality, the more the church is growing, typically" (LD-6).

The impact of WAAST curriculum is its focus on *missio Dei* started in the mid-1990s because of the efforts of Dr. John York. His widow, Joy, explains,

> We helped in the development of the WAAST MA program right after arriving. John developed two or three missions/leadership courses and taught one or two others when needed … The emphasis on the mission of God, a huge burden of John's, quickly became WAAST's rallying call … and that continues until today.… certainly during and after the DOH the whole concept of the *Missio Dei* contributed to tremendous church growth across Africa (Joy York, email message to the author, January 26, 2013).

Other leaders recognized this important aspect of WAAST's identity and the church planters it produced. An AGWM leader attributes church multiplication to teaching *missio Dei* as a strategic effort. He says, "I would say the emergence of a new focus to bring Africa into full awareness of the concept of *missio Dei* and the great commission, with Africa as a sending agency rather than a receiving one, really had its genesis during that period of time" (LD-2).

Because of its regional status, many leaders from Togo and Nigeria receive training at WAAST. Training in both these countries reflects the same focus on mission as evangelism and church planting. This influences the perceptions and activities of church planters and legitimizes the leadership in these respective AAG churches.[114]

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[114] This does not imply that relationships between partnering agencies is free from disharmony, racism, paternalism, and other issues. However, African leaders in face-saving and honored based cultures,

Factor 1 in organizational structure is dimensionalized by modeling through mentoring, validating, and legitimizing. It speaks cogently of the relational partnership between AGWM and AAG organizations to influence church planting and church planters. Additional analysis ultimately speaks to further meaning in this organizational relationship as lived in the Nigerian and Togolese sociocultural contexts. Hidden cultural values find further illumination through central category 5.

Central Category 5: Organizational Influence as Independent Dependents

The second main category developed in this study as a response to question two of the research received the label independent dependents. It has implications for leadership development and organizational structure in the perceptions and activities of AAG church planters. It is related to the sociocultural context where leadership decisions are transacted and fraternal relationships developed between AGWM, AAG leaders, and church planters. As AGWM continues to relate to the AAG through various means and services, the implications deserve serious consideration in the continued relationship of these fraternal AG organizations.

Independent Dependents as a main category in the research comes from leaders who talk of the relationship between AAG and AGWM. AAG leaders refer to AGWM as “grandfathers, fathers, and brothers” (LD-3), familial terms with critical implications in the collectivist contexts of the Igbo of Nigeria and the Ewé of Togo. The American missionary contributed to the birth of the AG in places like Togo, and there is a strong sense of belonging that results. In the collective consciousness, belonging implies mutual

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focused on those personnel they felt were true brothers. They developed relationships reflective of their cultures that to dishonor another is to dishonor one’s self and one’s community.

responsibility, including family obligations to take care of one's offspring, physically and psychologically, and thus financially (Richmond and Gestrin 1998). A field note at the beginning of research in West Africa illuminates the implications of this category to the research:

> On the way to do field research in Togo I encountered a Ghanaian man who was returning to Accra on his annual pilgrimage. Every year he visits his family and brings gifts with him. I asked him about his job and he stated that he works for the U.S. government in some kind of Homeland security capacity on the Northern border of the U.S. He has been in the states for more than twenty years. I asked if he were married and he said "no, I cannot afford a wife." I laughed, but he was serious. He said that he sent half of his pay home to Ghana every month to the village to take care of his family. It is obligatory and customary. And this is standard practice in much of Africa. (Memo, Independent Dependents, April 17, 2011)

Describing the relationship between AGWM and the AAG in his country, a Nigerian leader says, "All of us are independent dependents. We cannot do without depending upon each other. I depend upon you, you are completely with me and I am completely with you" (LD-1). The implications for American missionaries and AGWM are inherent to this type of familial connection, which in Nigerian Igbo custom is obligatory, the one who has, gives to those who do not through a system of patronage (Weber 1947).

Leaders in the contexts of Togo and Nigeria speak of the necessity of this independent dependent relationship. A Nigerian leader explains,

> I have made this statement somewhere before that it would be suicidal, no matter the growth and the level of the African church, to think that we can be completely independent of the American church. No. No. We still have a lot to learn. We still have a lot to request from the American church, not because we want to depend on them so to say, but we believe that the work of reaching out to mankind itself must be done in partnership. So whenever somebody is ready to lend assistance in building the kingdom of God we must wholeheartedly accept it. And that's one of the reasons why I am a strong advocate that the African missions of the Assemblies of God America … should consider giving us more missionaries from

> the U.S. into the Nigerian church. They have a role to play, they still have a part to play in the growth of the work. (LD-7)

Similarly, a Togo leader declares,

> They think that now Africans can take of themselves and they don't need missionaries to plant churches. That's not true. We still need it. Like I said, to keep the Bible schools with the materials, we need it. Matters like social work, we need it. We didn't put our funds in social work but in some areas now it's needed. It's needed, it's needed. We still need AG US churches to help us. And we still need tabernacles, and AG US churches can help us. Church planting, it's needed. (LD-9)

Terms like "interlinked" and "limited independence" help describe the relationship between the organizations as perceived by the AAG (CPA-50). A church planter pleads,

> I will still say it and I will continue to say it anywhere, sir there is still need, there is still need of missionary help in Africa. Africa is not totally evangelized. Africa is not totally strong. Even the Assemblies of God church Nigeria is not totally strong to be able to take care. We still need missionary support in prayers, in [financial] support, even in educating some of our ministers, because, just as the Bible says, "plenteous is the harvest but workers are few." So, I would like to end by saying plenteous are the needs but our resources are still inadequate (CPA-32).

The AAG believes it has the human capital for growth and church planting but lacks material resources to purchase property and buildings. Weber's theoretical perspective on patrimonial influence reflects this issue inherent in the code *independent dependents*. He describes a relationship of support in which the patron, on the basis of economic advantage, supports retainers through allowance or services rendered (Weber 1947, 351). Such a relationship characterizes the patron-client relationship, described as a system where "key figures—patrons—dispense favors and benefits to expectant clients" (Ochonu 2004, 4). In this relationship between AGWM and AAG, Bertram Raven would characterize the position of the AAG as independent dependents by legitimate power. He says, "Even apparent powerlessness can become the basis of legitimate power … where

society prescribes that it is the duty of those who can to accede to requests for help from those who can't" (Raven 1974, 175). In chapter two of this dissertation research, the study of the Nigerian and Togolese sociocultural contexts show the people "have a strong sense of belonging to a larger community where sharing, caring, and doing good for each other contribute to the greater good of the group" (Richmond and Gestrin 1998, 7-8). Common practice throughout the contexts of the study demonstrates that those with resources develop relationships with those without resources to the mutual benefit of people in the group (Ottenberg 1971). This is a means of social exchange and negotiation (Lingenfelter 1992).

Independent dependents as a category reflects the recognition that the relationship between AGWM and AAG, characterized by partnership and fraternity with its dimensions, entails sociocultural expectations. Relational expectations are demonstrated when a leader describes the AG fraternity as "interdependent" and,

> They shouldn't abandon us. They should still find a way of sending their BGMC money and whatever they can do to assist us. Look at Cameroon, if we had money, we can do more, but see, we have done a lot in Cameroon. Assemblies of God Nigeria has given birth to a new national church in Cameroon. We just handed over the church to the nationals and they had their first election, you know. On October 31st they had their first election. They elected their own leaders. I went there and helped them to draft their constitutional government before the election. So if we had money, what I am saying is, places where a missionary cannot go, but the Africans can go. So if they complement us, if they assist us with money to help send these people to where they want to go but they cannot go, then all of us are reaching the place together. (LD-1)

The implications within LD-1's plea are apparent. They have fulfilled the missionary mandate to go and plant churches. This missionary mandate, while biblical, is also the agenda set by the AGWM missionary founders. They have done what their missionary founders asked of them. The American church should support those efforts with its resources and not abandon the African church to its poverty. For them, partnership

implies that with AAG human capital and AGWM material capital, the task can be accomplished. Whether this is what the respondents wanted the researcher to hear, or whether this is what the respondents thought the researcher wanted to hear, the sociocultural context suggests the respondents were being true to the values of their culture and the relationship they felt existed between the personnel in the two missional organizations.

The challenge is eliminating funding dependence and developing local support, while maintaining interdependence. Funding as an aspect of independent dependents is an important element in the LD and CPer narratives. The issue presents itself in the responses to some questions posed to the church planters. Question thirteen on the interview guide gave the CPF and CPA the opportunity to respond to difficulties in planting churches (Table 8.6). Their responses to this and other questions indicate the importance of funding in the development of the category independent dependents.

Table 8.6. Question on Church Planting Difficulties

Main Question	Have you had some experience where church planting has met with resistance or was difficult?
Sub-Question	What was been the main problem or challenge there?
Sub-Question	Can you describe a specific case that illustrates your answer above?

The code that related to the responses on this question, labeled Church Planting challenges, specifically applied to responses in questions thirteen and fifteen on the interview guide and in other locations where LD, CPF, and CPA highlight circumstances that hindered or limited their efforts in their church planting leadership or in their activities of church planting. Many answered with narrations of their experiences that

tested spirituality, faith, determination, and commitments to their vision, their calling, and their activities.

Table 8.7. Church Planting Challenges

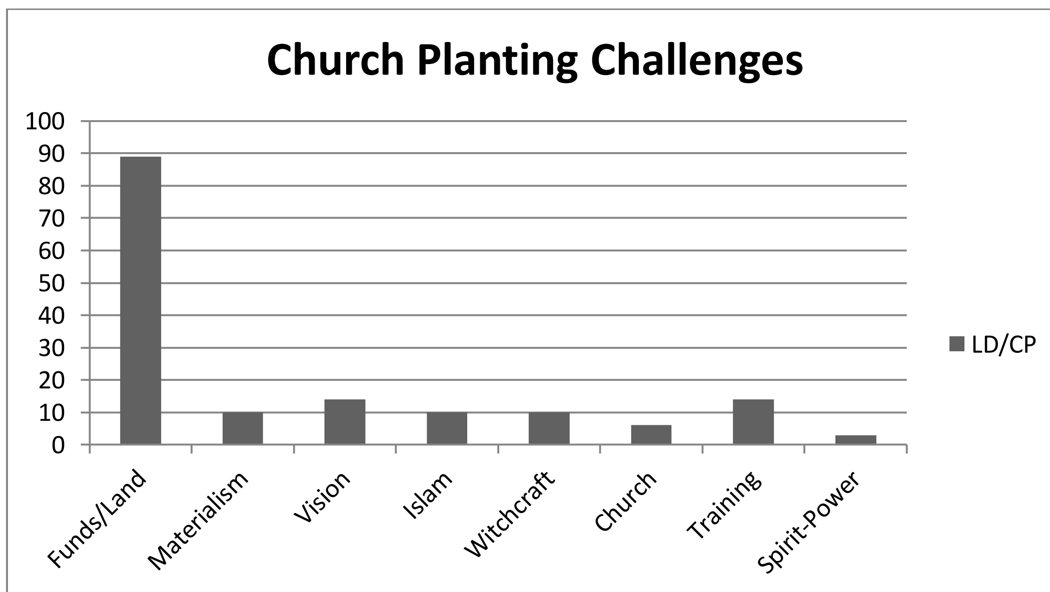

Table 8.7 lists several responses church planters considered as challenges to their efforts. Opposition from Islam, witchcraft, or inner church struggles were often difficult. Materialism, influences of both globalization and the prosperity gospel, tested the CPer's church planting abilities. One obstacle mentioned was continued vision for church planting which affects the future multiplication of churches. The overwhelming challenge mentioned by the majority of CPer's and leaders involved funding for land and buildings, most often in relation to urban contexts.

When the coding responses shown in Table 8.7 are analyzed by group, the results demonstrate consistent responses among the CPF, CPA, and the AAG LD group. The code Church Planting Challenges occurs almost ninety times to label sections in the interview data that specifically mention funding as a challenge to church planting efforts.

The CPA, CPF, and the AAG LD groups cite funding as the main obstacle. The AGWM LD group did not mention funding as a specific challenge, preferring instead to mention challenges of organizational and structural issues.

The category independent dependents aptly captures the perspective of the AAG in their relationship with AGWM. Future tensions are possible based on the expectations of the AAG in their collectivist context to the perceived obligations of AGWM. AGWM's focus on organization, structure, unreached peoples, and personnel issues are concerns of the AAG leadership, however, these issues are peripheral to the main component of funding for land and church buildings. One AGWM leader recognizes the elements of expectation within the AAG and AGWM relationship. He surmises,

> I think we probably have to look at a realistic model of how we as the American church can empower some church planting to go on without creating dependency. I think we're going to have to talk to that issue whether we like it or not. You know, we are people of indigenous church planting, but especially if we're talking about countries sending missionaries to another country, working in multi-national teams, I think we're going to have to address ourselves to some of those financial issues (LD-6).

The analysis of the category independent dependents suggests relational and organizational expectations between the AAG and AGWM diverge based on the sociocultural context. This has implications in the contexts of this study and in the wider sociocultural milieu of West Africa. The continued growth of the church in Nigeria and Togo, along with other similar contexts, may well depend on the ability of the two fraternal partners to find common ground in their relationship, shared vision, and shared commitment.

CHAPTER NINE

TOWARD A SUBSTANTIVE THEORY OF AAG CHURCH PLANTING

The preceding chapters explained important findings in the research and the relationship of those findings to the perceptions and activities of church planters. Analysis focused on the perceptions of leaders and church planters in the sociocultural milieu of an Anglophone (Nigeria) and a Francophone (Togo) context. The results demonstrate several factors as historic missiological influences reflecting theological values of the worldwide Pentecostal and AG constituency. The next sections summarize the findings in relation to the central theoretical construct developed in this study, presented as the best perspective on AAG church planting in West Africa.

Summary of the Investigation

The chapters in this study empirically examined the factors influencing the perceptions and activities of church planters. In chapter one, the problem to be resolved focused on four research questions. These research questions sought to investigate church planter narratives by examining AG mission theology influences, organizational influences, leadership influences, and sociocultural contextual influences. The study delimited the context to a manageable environment through the sociocultural world of Nigeria and Togo as comparable countries for the research. Chapter two examined the sociocultural and sociopolitical contexts of these nations through their historical development within colonialism. The chapter further investigated the cultures of the Igbo

in Nigeria and the Ewé in Togo as representative peoples. Chapter three placed the time of the study from 1990 to the present, with special consideration given to a focused church planting emphasis known as the Decade of Harvest.

Chapter four described the qualitative research methodology used in this study. The researcher chose grounded theory methodology for its emphasis on processes of analysis that developed theory grounded in qualitative data. Chapter five explained the three phases of field research and the implementation of methods to collect and analyze data. Research methods included interviews with AGWM and AAG leaders, interviews with CPA and CPF, participant observation, and textual analysis of historic AGWM and AAG documents.

Chapters six, seven, and eight reveal the results of the investigation and the major findings as factors influencing the perceptions and activities of church planters. Grounded theory methodological processes helped to examine and disclose the results of data analysis and factor analysis leading to the construction of central categories and the core category that best describes the meaning of AAG church planter narratives. The next section discloses these factors more clearly.

The Findings: Factors that Influence Church Planting

The investigation answered the four research questions of the central problem through analysis of leadership interviews, church planter interviews, participant observation, and archival analysis. In chapter six, the researcher reports that several factors influenced AAG church planting in the area of AG mission theology. Church planting is influenced in the contexts of Nigeria and Togo through the localization of AG value systems in the AAG. This occurs through training processes that establish and

embed AG doctrine in the local worldview. Church planters and church planting become truly African and Christian in this localization process through Spirit empowerment.

In Togo and Nigeria, church planters qualify their description of the church as first and primarily transformed converts. This led to the finding that conversion narratives describe identity transformation as a factor. Church planters experience transformation in Christ and seek the transformation of their past and the village by planting new churches of transformed converts. Pneumatological empowerment accompanies their efforts as they passionately pursue the lost. They plant churches that belong in the local setting by acquiring land and building a structure appropriate to the sociocultural environment. The description of this localization process centers on ecclesiastical belonging, dimensionalized as proximal church planting, accessible church planting, and assimilation church planting. I reconstruct church planting in these contexts through a central theological category labeled as experiential belonging.

Chapter seven investigates the sociocultural factors that influenced the CPA and CPF. In the context of the two countries investigated, church planting fulfills African aspirations to belong, a desire for access to God, and obtaining power for living in a hostile environment. Church planters do not deny the existence of spiritual forces in opposition to Africans; instead they authenticate this worldview while proclaiming the Holy Spirit as a more powerful alternative. Church planting efforts lead to a renewal of the African self in a search for true belonging, enabling a redemption of the African past and a reclamation of an African future through Christ. Church planting results in the local faith community becoming a place for belonging and belonging to a place.

These efforts to plant churches took place in a time that facilitated participation. Democracy movements in the 1990s were one influencing factor leading to the rise of new sociopolitical freedoms and new Christian media outlets to disseminate the message. Understanding the meaning of these factors led to central categories two and three, labeled as relational belonging and redeeming the past to reclaim the future.

In chapter eight, the researcher describes organizational and leadership influences on AAG church planting. Tensions exist within church organizations over the vision and support of church planting. Leaders who model church planting in their own ministries, however, can expect followers who obey the mandate to plant churches. A crucial factor influencing church planters was a mentor in their lives and ministries. Mentored church planters start the majority of churches in the groups investigated.

The study also revealed that leaders within AAG organizations experienced empowerment to participate in larger processes so they could lead local efforts and participate in global ventures. This evolved into the category of participatory belonging as best descriptive of these findings. Organizationally, AGWM and the AAG have a fraternal relationship as partners. In the context of the study, interdependence is communal and for the good of the whole. A theoretical reconstruction of this relationship suggests the category of independent dependents as the most appropriate account of a mutual organizational influence on church planting.

Development of the Central Theoretical Construct

An overall analysis of research findings led toward a substantive theory of AAG church planting in the contexts examined. In the investigative process, the key issue gaining theoretical prominence related to the concept of belonging. Belonging among

Togolese and Nigerian church planters speaks to issues of personal and corporate identity, to environmental connectedness, to relationship in community, to inclusion, and to a sense of wholeness. At its center, this theoretical construction states that AAG church planting empowers belonging through identity transformation. This theoretical construction is multi-faceted and describes the process as an action of Spirit-empowered transformation in the life of the believer and the church planter. The Spirit empowers church planters to contextualize belief in local understanding, to plant churches that belong to a place and are a place of belonging, to meet African aspirations to know and experience divine power as near and accessible, and to enable participation and relationship in community. This is the best interpretive construction of the material in the investigation and the underlying theme of the narratives. AAG church planting that empowers belonging centers on transformed identities as church planters encounter God and seek the transformation of others. They empower belonging by facing the past, with all its history and the legacies accompanying it. Through Christ, the past is redeemed and new identities formed, giving a hope for a future now reclaimed. Church planting is an experience of the nearness of the transcendent God, approachable through the presence and power of the Spirit.

AAG Church Planting Empowers Belonging through Transformed Identities

As a result of using GTM processes, a grounded theory emerged from the data and represents the constructed and interpreted theoretical understanding of the factors influencing the perceptions and activities of church planters in the contexts of the study. Church planters in Nigeria and Togo embrace a theological perspective suited to their sociocultural milieu through the power of the Spirit. Their activities in church planting

through Spirit-empowered methods and strategies further enable churches appropriate to their sociocultural world. Leadership and organizational influences provide a Spirit-empowered structure with a missional focus to plant churches in these locales. This theoretical construct described below is AAG church planting empowers belonging through identity transformation (Figure 9.1).[115]

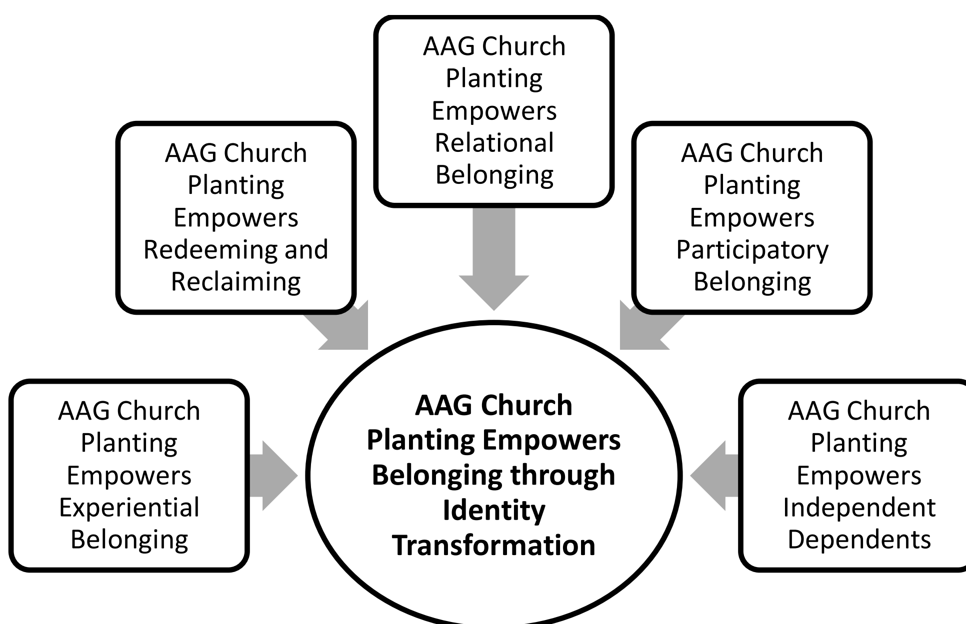

Figure 9.1. Theory of Pentecostal Church Planting

In the investigative process, the key issue gaining theoretical prominence related to the concept of belonging. Belonging speaks to issues of personal and corporate identity, to historical connectedness, to localized sociocultural relatedness, to globalized inclusion, and to a sense of holistic interdependence. The result of the overall analysis interprets the meaning undergirding church planter narratives in this study as, AAG

[115] I chose to use gerunds as descriptors because they state actions and processes central to the analysis, and enabled me to see “sequences and making connections” (Charmaz 2006, 136).

church planting empowers belonging through identity transformation. AAG church planting empowers belonging through identity transformation because it accurately captures the process of AAG church planting as belonging in the Nigerian and Togolese sociocultural context. Empowered belonging through identity transformation addresses African worldview aspirations for a future of inclusion. This begins with the process of transformation in the life of the church planter (Figure 9.2).

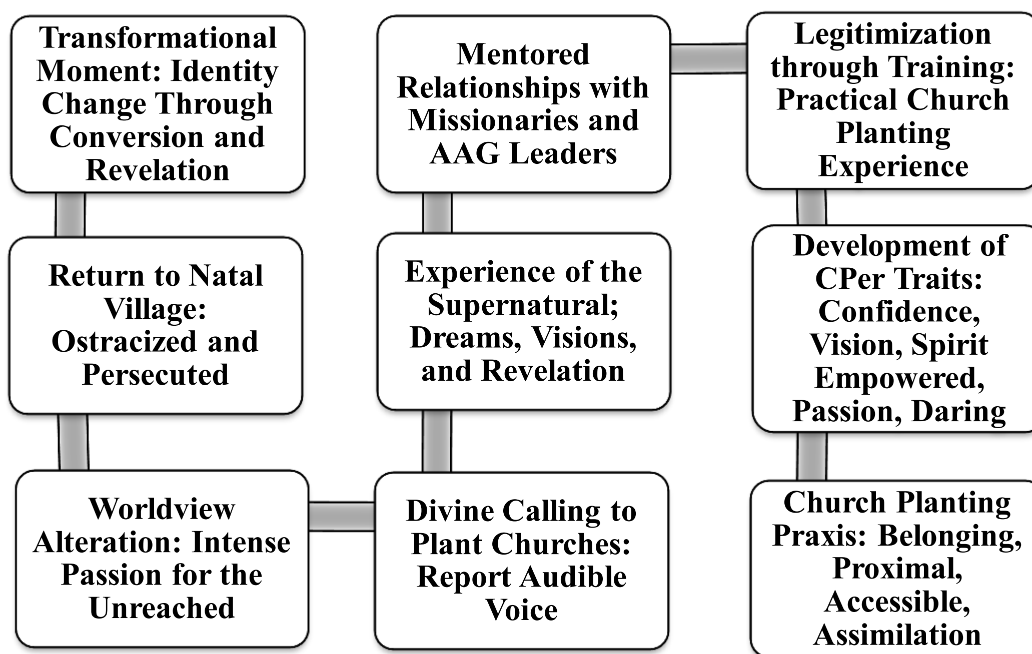

Figure 9.2. Process of CPer Identity Transformation

The process by which a person develops as a church planter begins with their conversion narrative, telling of reconciliation and transformation. The narratives illustrate that after conversion there is social distance from traditional community and kinship networks as new believers endeavor to reconcile the African self as transformed. The Pentecostal conversion experience legitimizes an African sense of identity as both

African and Christian. It reconciles a past shaped by colonial discourses of inferiority and marginalization with a future positioned for inclusion, participation, and legitimation.

Narratives relate the dissatisfaction with previous religious belonging as insufficient to provide real answers to life problems. One Muslim background CPF describes his life of longing to know and experience God, "with all this searching within Islam, I was dissatisfied" (CPF-27). He found a Christian colleague who challenged him with the claims of Christ, and in Jesus, he found truth that filled his aspiration to belong (CPF-27). Another church planter expresses similar pre-conversion dissatisfaction, "when I heard the message of the preacher, I told him 'I am tired of the fetishes. I want to give my life to Jesus.' He prayed for me and since that day it's like I won the lottery. I have been so happy that my life has known an incredible change. It is an immense joy that has flooded my heart" (CPF-24).

The conversion process is a spiritual encounter leading to identity transformation through a redemptive experience. In Acts 2:38, Peter describes conversion as repentance of sins, forgiveness, baptism into Christ, and inclusion into the charismatic community. Gordon Smith describes this conversion process as involving the following components:

> The intellectual component points to belief and the change of mind; The penitential involves repentance and deliberately turning from sin to righteousness; The affective includes the intentional appropriation of God's forgiveness and also the experience of joy; The volitional leads to the reorientation of one's life to live in the truth and in intentional response to the call of God. (2010, 118-119)

The conversion process begins with a reorientation leading to identity transformation. Theologically, the convert is being transformed into Christ's likeness "with ever-increasing glory" (2 Cor. 3:8). A newfound joy follows, as the believer is made alive in Christ through the presence and power of the Spirit (Eph. 2:1-10). The believer's past, portrayed as "a condition of death, sinfulness, and bondage to evil forces and the flesh,"

is reconditioned in the present "as an experience of God's mercy, of new life, and of the heavenly realms through their relationship with Christ" (Lincoln 1990, 85).

Conversion creates a new social identity of inclusion into the community of faith, a sense of belonging to the people of God (Russell 1999). Those formerly excluded are now included and identified as "a people belonging to God" (1 Pet. 2:9-10). Moreover, identity transformation leads to a passionate compulsion to pursue the transformation of the convert's family, village of birth, and the unreached still enslaved by traditional religion. The church planter longs for the inclusion of others into the people of God that they too might be empowered to redeem their past and reclaim their future.

Belonging implies a distinct African sociocultural ideal that begins with personal and social identity (Mbiti 1969, 1975), and relates to a fundamental element of "communion and community" in African sociocultural contexts (Magesa 1997, 52). Belonging is therefore relational, which extends from God to the self, and from the self as participant in an authentic African Christian community (Kato 1985). Through gospel transformation the sociocultural world is redeemed, which speaks to the reconciliation of past sin, religious identities, sociocultural frames of belonging, and ritual performance.

As the central theory developed further from the narratives, multiple components emerged as theoretical dimensions. The central theory, AAG church planting empowers belonging through identity transformation, receives added clarification through theoretical dimensions of experiential belonging, redeeming and reclaiming, relational belonging, participatory belonging, and independent dependents. Each component of this construction contributes to the substantive theory in multiple ways, through added features giving credibility to the interpretive framework.

Table 9.1. Central Theory of AAG Church Planting

Research Questions	First-Level Dimensions	Axial Categories	Major Categories	Core Theory
RQ 1	Authenticating Identity Reconciliation Empowering Ascribing Worth	Pneumatological Transformation	**Experiential Belonging**	
	Bridge Category: Theology/Sociocultural		**Redeeming and Reclaiming**	**Localized**
RQ 4	Accessibility Aspiration Achievement Authenticating Renewing Proximating	Reconciliation Toward Pneumatological Assimilation	**Relational Belonging**	**AAG Church Planting Empowers Belonging Through Identity Transformation**
RQ 2 and 3	Releasing Modeling Missionizing	Mandating through Modeling	**Participatory Belonging**	**Globalized**
	Validating Legitimizing Modeling through Mentoring	Partnership and Fraternity	**Independent Dependents**	

Table 9.1 illustrates the development of the theory and its constituent dimensions emerging from the research study. A summary of each main theoretical dimension of church planting as empowered belonging through identity transformation in the contexts of Nigeria and Togo follows.

AAG Church Planting Empowers Experiential Belonging

Experiential belonging is the component of mission theology that flows toward the central theory that AAG church planting empowers belonging through identity transformation. It is the result of the theoretical construction of research question one in

the dissertation that seeks to determine the ways Pentecostal missiology has influenced the perceptions and activities of church planters in West Africa since 1990.

Table 9.2. Experiential Belonging

RQs	**First-Level Dimensions**	**Axial Categories**	**Major Categories**
RQ 1	Authenticating Identity-Reconciliation Empowering Ascribing Worth	Pneumatological Transformation	**Experiential Belonging**

Table 9.2 represents the development of the main component called experiential belonging, coming from the analysis of coding themes related to church planter identity, influences, and values leading to the interpretation that AG mission theology enables church planting as belonging in several dimensions. For the church planter, a transforming experience changes self-identity construction and enables that individual to embrace Christ through the Spirit resulting in pneumatological transformation. In this process, "when a person is saved, it happens on the inside and the outside will reflect what has happened on the inside. Those who are led by the Spirit will reflect the Spirit in their lives. So African societies and cultures are transformed by the power of Jesus in the work of the Spirit" (CPA-49).

In Africa, the people tire of animism and traditional religion (CPF-21; CPF-27). In vain, they look for hope and find despair. They live in fear that something bad awaits just around the corner. In their worldview, objects and places are filled with spiritual presence and power. Every step one takes requires care. Signs and portents of catastrophe await the unwary. Africans are looking for God, but in Igbo and Ewé cosmology, He is

removed, choosing instead to allow other spirits and deities to act in His stead. The non-Pentecostal mission churches came with propositional truth aiming to convince Africans of a better belief system, but they had no answer for the supernatural worldview.

AAG church planters understand the need of Nigerians and Togolese for concrete answers to the problems of daily life. They proclaim a Savior and Lord who understands, who has walked where they walked, has faced death and destruction, and has overcome. AAG church planters bring an experience with the divine through the presence and power of the Holy Spirit, who is always near, accessible, and approachable. The supernatural worldview of Pentecostals is similar to that of Africans. Both believe in the presence of spirits and capricious otherworldly forces that enslave people in sin. In response, the AAG church planters demonstrate a greater power in Jesus Christ through power encounters, signs and wonders, healing of diseases, and other powerful manifestations of the Holy Spirit that bring glory to God and to the name of Jesus. It is a powerful demonstration of the superiority of God over all other spirits and deities.

In the local AAG church, Africans can experience God and His power. They are set free, liberated from the past, and given a new identity in Christ. Their lives reflect transformation. This experience of the divine through the Holy Spirit brings God near to them. Where other spirits might bring harm and destruction, the Holy Spirit fills them with joy, hope, faith, and love for their fellow Africans. The first thing they long for is the conversion of others so they go immediately to seek the lost in their village, their ancestral homeland.

A basic and fundamental element of this experiential belonging, subsequent to identity transformation, is the compulsion to seek the transformation of others. The love

for people and the passionate pursuit of those estranged from a living relationship with the transcendent God compels them to plant churches of transformed converts. It originates from a passion the CPA and the CPF describe as a “thirst” and a “hunger” to share the good news with family, friends, and others estranged from God (CPA-34). This passion is reciprocity, giving back to God a small token for His gracious gift of mercy: “He has so blessed me and my gift is to bless Him by planting a church” (CPF-8). Many new converts and church planters become backwarders, taking the gospel back to Africa’s past, represented in the village, in order to reclaim a future in Christ. This compulsion to pursue the lost is accompanied by pneumatological empowerment to make Christ accessible and form a faith community that belongs in the sociocultural environment.

Experiential belonging is personal, subjective, and a contemporary infilling of God’s powerful presence through the indwelling Spirit promised by Jesus as a precondition for missional church planting (Luke 24:49; Acts 1:8; 2:38-39). Accordingly,

> One must truly have the gifts of the Spirit in knowledge, wisdom, healings and miracles. One must have the Spirit. Otherwise, you cannot convince the villagers. Because there is voodoo and sorcerers who can even raise the dead. In certain villages, there are certain fetishes that do that. So, if a person goes there and says he is a preacher of God, and comes without the manifestation of God's power, they will not follow (CPF-14).
>
> First, in the world of darkness … there is a demonstration of power. So when they send their powers, there is a confrontation of power. It is the power of the world of darkness against the power of the gospel and the Holy Spirit. There is a collision. So those powers are overcome and the power of the Gospel dominates the powers of darkness. And from that moment the people say, “… let us turn our eyes toward this Jesus” (CPF-23).

As people experience the power of the Spirit, the encounter incorporates the church planter and the new church into the charismatic community. Belonging experientially empowers the proclamation of the Word, the transformation of others, and the formation

of new identities of those belonging to Christ as participants in the divine nature through the Spirit (2 Pet. 1:4; Rom. 8:14-17).

Experiential belonging also addresses the supernatural inquiry of Africans to experience divine power that provides solutions to daily problems. For church planters, African questions find concrete answers in the Bible school, a foundational element to church planting activities. Healings, signs and wonders, and miraculous answers to prayer are all aspects of experiential belonging. These supernatural manifestations with attendant charismatic giftings portray the work of the Holy Spirit as relevant to the African world, so that the local AG church is much more at home in these contexts. AAG church planters succeed because of "the anointing of the Spirit who acts to silence the forces of darkness and set people free" (CPF-28). People come to AAG churches "to identify with them because of the … manifestation of the Holy Spirit, the healings and the deliverances. They want to go to the Pentecostal church to have their problems solved" (CPA-35). The local church becomes "the broker of these supernatural resources" (Russell 1999, 55), providing access and proximity to an experience of the All-Powerful God as near and present.

Churches planted by Nigerians and Togolese are proximal, accessible, and relevant to the context because the Spirit gives the new church the power to belong locally. Church planting seeks to bring the church near to the people, make God and an experience of the Spirit accessible to every African. Church planting empowers the local church to become a part of the community by belonging to a place and being a place of belonging. Through personal transformation, the typical church planter is compelled to pursue the lost and must see others transformed: "When I saw the greatness of God's love

for us, that the people, they were swimming in their sins, God said to me, 'What are you going to do?' That is what pushed me to go plant churches … I must go" (CPF-8); "I really cannot say I had a distinct call, but I just had this passion in my heart that the Lord gave me and when I saw others without this joy, that was frustrating to me. I told myself, they also must be given this love" (CPF-7). Belonging is inclusion as experiential joy through personal transformation that seeks the transformation of others.

AAG Church Planting Empowers Redeeming and Reclaiming

The second major theoretical component to come from the study, providing an answer to research questions one and four, is redeeming and reclaiming. This dimension of the central category is constructed from church planter narratives relating to mission theology enacted in the sociocultural worlds of Togo and Nigeria. It firmly places theological understanding of the church planter as transformed into their holistic worldview as shaped by dehumanizing forces and attends to personal and communal reconciliation. This dimension of the core theory serves as a theoretical bridge that shapes Pentecostal and African identity in the sociocultural contexts of the study (Table 9.3).

Table 9.3. Redeeming and Reclaiming

RQ	First-Level Dimensions	Axial Categories	Theoretical Category
RQ 1	Authenticating Identity-reconciliation Empowering Ascribing Worth	Pneumatological Transformation	**Redeeming and Reclaiming**
Intersection of Theology and the Sociocultural RQ 4	Accessibility Aspiration-Achievement Authenticating Renewing Proximating	Reconciliation Toward Pneumatological Assimilation	

Redeeming the past to reclaim the future theorizes church planting through Spirit-empowerment as an exercise of CPA and CPF to redeem self-identity as Africans and authentic participants on a global stage through the church. Africa's past is a legacy of colonial forces that negated Africa's participation in globalizing events. Africa was the other, the marginalized, the object rather than the subject. For individual Africans, the past is uncivilized, traditional, dark, and full of ignorance. The past is old and tired, backward oriented, and it precludes participation in global communities (Piot 2010). In the past, the people experienced exploitation, abuse, torture and slavery for the industrial expansion of Western nations. Modernity held out promise for Africa's participation and independence movements brought hope of African sovereignty. Both promises did not live up to expectations. Nothing symbolizes this failed hope more than the village. Church planters describe the village as a place where old traditions live on, where common global commodities are non-existent: no schools, no roads, no electricity, no water. Pentecostalism is part of "a new moment" that acknowledges African longing for "inclusion/membership in a new global order" but as more than "a protest against expulsion from humanity … against those who would see them as merely disposable" (Piot 2010, 162).[116] In the lives of transformed converts in a new church plant, African identity is changed and the past is reconstructed through pneumatological transformation (Rom. 6:16; 1 Cor. 6:9-11).

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[116] Piot believes Pentecostalism is part of a larger social protest movement for participation. I believe he is partially correct, but Pentecostalism provides so much more in holistic liberation than he allows.

When a convert from one of these villages becomes what one church planter says is “civilized in Christ” (CPA-33), the first response is a return to the natal village to bring Christ with them. Church planters describe these people as backwarders. These are new converts who ask that a church be planted in their home village. In the concept of backwarding, redeeming the past to reclaim the future is vividly represented. Converts transform and passionately seek the transformation of others, especially in the ancestral village and family home. It is a process where people go “into the towns and cities, hear the gospel, return to their villages and start a church” (CPA-50). A specific strategy of church planters enables the transformation of the village and all it represents. “I am very happy to find myself among people in the village, people diminished by circumstances, who are poor physically and spiritually, where there are dark forces. I bring them the power of God and the light of the gospel, so they too can be in the Kingdom of God” (CPF-5). It is similar to the New Testament church described in the book of Acts where believers went everywhere under a compulsion of the Spirit to witness to the power of the resurrected Christ. In the context of persecution, they “preached the Word wherever they went” (Acts 8:4) resulting in many new faith communities. Similarly, CPA and CPF often returned to rural environments amidst persecution and ostracization to plant AAG churches with signs and wonders. The Spirit implants a missional DNA in the life of the planter that seeks to make Christ known in these unreached rural areas and bring the light of the gospel to the spiritual and physical darkness in the tradition-bound village.

Through identity transformation AAG church planters confront the Devil that enslaved their past through a Spirit-inspired hope for a future reclaimed for Christ. This meets the African aspiration to belong and to participate on an equal basis with others in

a globalized world. They are reconciled to Christ and included as full participants in a global redemptive endeavor of the Spirit (Col. 1:21-22).

Historically, in many places economic betterment and democratic ideals followed the introduction of Christianity. Robert Woodberry demonstrates this thought in his global study of missionary influences on liberal democracy (2012). He notes that Protestants were influential in "initiating the development and spread of religious liberty, mass education, mass printing, newspapers, voluntary organizations, most major colonial reforms, and the codification of legal protections for nonwhites" (Woodberry 2012, 244-245). These missionary influences on democratic reforms and modernization endeavors appeal to African aspirations for inclusion, economic prosperity, and sociopolitical participation. For the Africans, however, there are persistent cultural traditions that impede progress and the village represents everything that prevents economic betterment, democratic participation, and a future filled with potential. The village continues to reflect the past and shape African identity and psyche. Planting churches in the village enables the redemption of that past with new forms of belonging in the local Pentecostal church. The past, tormented by the slave trade and colonial legacies, is redeemed in Christ. The Jesus of the African future challenges the Devil in their past. While sociologist Birgit Meyer speaks of this as a cleavage, or a "complete break with the past" (1998), this study shows that AAG church planters do not seek a break with their history, but rather its redemption and transformation. Through the Pentecostal church, Jesus rectifies everything the Devil stole in the past. The future is reclaimed as belonging to God in the person of Jesus Christ, through the presence and power of the Holy Spirit. The

redemption of the past and the reclamation of the future empower the AAG to be participants in Pentecostal forces shaping the future of global Christianity.

In the villages, new churches continually multiply because they are local to the context, appropriate to the supernatural worldview and a need for power, and inculcate a sense of self-worth and human dignity through personal spiritual transformation. The Spirit is poured out upon anyone without discrimination in gender or ethnicity, and giftings are not limited to a select few. All may participate in the Pentecostal experience. The result is that transformed lives experience a past redeemed and a future reclaimed, enabling the theory that AAG church planting empowers belonging through identity transformation.

AAG Church Planting Empowers Relational Belonging

Analysis of the data, comparing the data and themes, resulted in a major theoretical construction developed relative to the "Cultural-Social" code family in response to research question four. Research question four sought to discover the ways the sociocultural context influenced the perceptions and activities of church planters since 1990 in the contexts of the study. The sociocultural environments of Nigeria and the Igbo people along with Togo and the Ewé people provided a laboratory for analysis.

Table 9.4. Relational Belonging

Study RQs	**First-Level Dimensions**	**Axial Categories**	**Major Categories**
RQ 4	Accessibility Aspiration-Achievement Authenticating Renewing Proximating	Reconciliation through Pneumatological Assimilation	**Relational Belonging**

The theoretical construction illustrated in Table 9.4 provides a clearer description of the sociocultural context and church multiplication, and demonstrates the development of meaning ascribed to the findings in this domain. This element received the theoretical description relational belonging. Relational belonging relates closely to experiential belonging, along with redeeming and reclaiming. The key theoretical theme of empowered belonging through identity transformation is enabled by the sociocultural dimension seen as reconciliation through pneumatological assimilation, which leads to an interpretation of these findings as relational belonging.

Belonging is the central feature of church planting in the contexts of Togo and Nigeria. In these collectivist cultures, belonging implies many things. Belonging signifies that one is in relationship to the group. Group relatedness is important to a sense of well-being and harmony. In most African contexts, disharmony results from any action or behavior that brings reproach among the whole. Ideally, a good person acts continually for the betterment of the group, seeks to bring harmony through appropriate actions, and works toward mutual benefit of clan and tribe.

The ideals of African community are commendable, yet unachievable. Numerous unseen forces and human actions disrupt harmony and relatedness. Poverty, disease, inept political structures, and human sinfulness prevent community well-being. Issues continually surface to create fear, isolation, and pain. In the African holistic world, all things are interrelated. The spiritual and material worlds are interwoven and permeated with spirits, deceased ancestors, deities that demand attention, and witches who seek the destruction of all that is good. In the midst of this, the typical African tries to make good

decisions but never knows for certain if those decisions were correct. A mistake is possible and all events and actions interpreted as caused by un-seen forces. Appeasement must be made continually to restore community well-being and relatedness.

AAG church planting is a restoration of community well-being and relatedness in the formation of a new Spirit-formed and Spirit-empowered community of belonging. The village, isolated from the modern world, and the villager struggling with the daily despair for existence, find a new form of relational belonging in the local Pentecostal church. The Supreme God in Igbo and Ewé cosmology is remote from the lives of people, yet in the AAG church, God comes near in the person of Christ through the power of the Spirit. New forms of relatedness in the Pentecostal community enable access to Him and provide new bonds of relatedness to brothers and sisters in Christ.

Church planting in these contexts seeks to bring the church near to where people are situated, enabling the church to belong to its context. Ecclesiastical belonging implies the church in the village belongs to that place and is a place of belonging. Localized and contextualized through land and structure, it develops a social and political identity within that community. Because church planters emphasize the presence and power of the Holy Spirit, relational belonging in the local church enables the believer to experience God in the power of the Spirit.

Reconciliation through pneumatological assimilation contributes to belonging in relationship through the Spirit to the local faith community and the global Pentecostal family. Transformed converts in a new church have now become the people of God and belong to the family of God (1 Pet. 1:10). The main theoretical dimension of the sociocultural context, labeled as relational belonging, is constructed from the

understanding that church planting facilitates inclusion into the community of Jesus Christ through the power of the Spirit (Rom. 8:15-17; Rom. 9:26; Gal. 4:6; 1 John 3:1). In the sociocultural context, the church planter brings God near to the African's aspiration to experience the transcendent God as near and accessible (Eph. 2:18). Previous exclusion is replaced by relational community as Jesus Christ comes near to the believer and develops a personal relationship, individually and communally, with the new believer in the new faith community (Rom. 5:2).

A key element of relational belonging is that AAG church planting fulfills the aspirations and hopes of Africans for inclusiveness, participation, and authentic African humanity that tradition, history, and colonial legacies failed to provide. Independence and modernity revived hope but failed to bring Africa along as full participants in the political and global processes. In the contexts of this study, to become a Pentecostal Christian is to achieve what Modernity failed to provide—true African relational belonging. The spiritual aspirations of the people are realized most completely in an experiential salvific transformation actualized in AAG church planting (Kalu 2008). AAG church planting fulfills African aspirations to experience the divine through reconciliation, affirming an African Christian identity and authenticating an African holistic worldview.

An added element of relational belonging is the authentication of the African worldview. In the Nigerian and Togolese contexts, the physical and spiritual intersect. Problems in daily life are determined by spirit causality. "Nothing happens in the visible world that has not been predetermined in the invisible realm" (Kalu 2008, 178). Remedies seek to restore balance and maintain harmony in this metaphysical world.

AAG church planters do not dismiss this worldview as superstition, but authenticate these beliefs in spiritual forces by proclaiming a greater power. CPA-41 explains,

> Africans are religious and there is no African that is not religious. Africans worship but the problem is what they worship. But now they are discovering this God who saves to the uttermost and his power is ultimate. Because they are religious they love worshipping and they have found somebody that should be worshipped. And the power is there.

The solution to African power-centered aspirations is found in the God who is greater and the Spirit who is more powerful. This authenticates and legitimizes African belief in a spirit world but provides greater solutions to African problems. As AAG church planters authenticate and legitimize the African worldview, the process also empowers renewal toward belonging, which emphasizes authentic relationship in community. It celebrates the local context of the new church as it connects to global Christian community in the new AAG church plant. It also empowers the AAG to be participants in Pentecostal forces shaping the future of global Christianity.

AAG Church Planting Empowers Participatory Belonging

Research questions two and three of the study sought to determine leadership and organizational influences on the perceptions and activities of church planters. Data analysis determined that leaders mandate church planting through releasing, missionizing, and modeling. These leaders and organizations enabled the AAG in Togo and Nigeria to participate in a localizing and globalizing process that created relational participation with the larger Pentecostal and AG constituency. The question that surfaced in the analysis is what this meant in relation to the research. The result of the analysis of these elements led to the construction of a theoretical dimension that best interpreted the data obtained in the research. The researcher believes the best terms to describe this

overall understanding finds appropriate expression in the label participatory belonging (Table 9.5).

Table 9.5. Participatory Belonging

Study RQs	**First-Level Dimensions**	**Axial Categories**	**Major Categories**
RQ 2 and 3	Releasing Modeling Missionizing	Mandating through Modeling	**Participatory Belonging**

Few know despair experienced in Africa’s past better than the people themselves. None can change the direction of Africa’s future better than Africa’s leaders. While some African political leadership could be labeled as inept, Africa’s future must be placed in the hands of Africans. In the Pentecostal churches, leadership is an primary necessity for the future of AAG churches. In the early days of the AG in Africa, missionaries functioned as chiefs and patrons in the contexts of planting churches. While the colonialist mindset was the philosophical approach *du jour*, missionaries steadily trained and mentored leaders toward indigenous principles. Stories abound of “colonialist” missionaries who loved the people and sacrificed at great cost to bring them the gospel (Garlock 1974; McGee 2004; Roamba 2011).

Missionaries and national evangelists planted churches, but the history of the AG in West Africa demonstrates that real growth did not occur until self-governed churches were established. AAG leaders, once they became “masters of their own destiny” (LD-2), took the AAG in Togo and Nigeria to places it had not previously been. Legitimized in their leadership roles and valued for their cultural insight and apostolic calling, they were empowered to become participants on a global stage in the AG. Leaders in Nigeria and

Togo participated in continental and global Decade of Harvest strategies and initiatives, which enabled them to belong to something bigger beyond local and national boundaries. They were not marginalized in their leadership approaches, but celebrated for their leadership of growing national churches. They belonged as equal participants with other global AG leaders.

Participatory belonging is one of main theoretical dimensions of the central theory that church planting empowers belonging through identity transformation. It relates directly to the leadership role of the Togolese and Nigerian AAG and their influence on the perceptions and activities of church planters. Participatory belonging speaks to that process when indigenous principles become fully implemented, when the leadership structure of the AAG becomes African and the missionary serves at the bidding of the national church. With the localization of the organization, leaders are empowered and enabled to truly align themselves in the globalizing activity of the larger AG body as full participants. These leaders, no longer peripheral to AAG organizational governance, can shape the structure of the church in the Togolese and Nigerian contexts as they perceive the Spirit to lead (Gathogo 2012; Keller, Nausner, and Rivera 2004; Nel 2011; Nkomo 2011). As leaders, they can determine how the AG relates to the sociocultural contexts of their local environments while fully participating in the global influences of Pentecostalism through shared values within the larger fraternity. Participatory belonging describes processes of empowerment, self-worth, African dignity, and other cultural values that colonialism negated. While the modern and postmodern left many in Africa on the outside, unimportant to global flows of economic and democratic inclusion,

Pentecostal church planting brings full inclusion and belonging to African leaders, church planters, and organizations.

Leaders in Togo and Nigeria determined the vision and direction of the AAG in their countries, and contextualized Pentecostal values and convictions within the sociocultural environment. The leadership of the Togolese and Nigerian AAG demonstrate that they possess the vision and passion to embed the local AG to the cultural setting as it proclaims the global message of the cross through the power of the Spirit. As leaders who belong to the local and the global through their leadership participation, they strengthen and facilitate the core theoretical construction; AAG church planting empowers belonging through identity transformation. The theoretical dimension described as participatory belonging relates to the influence and foundations laid by AGWM missionaries in these environments. Through partnership and fraternity, leaders were trusted and empowered to become self-governing thus enabling the local AAG organization to belong. They embedded a missional DNA upon the organization that to be AG is to plant churches that belong to a place and are a place of belonging. As mentors, these leaders influenced the CPA and CPF toward more aggressive church planting activities, which resulted in new churches. While they mandate church planting, followers obey the mandate because the leader models missional church planting.

AAG Church Planting Empowers Independent Dependents

In response to research question two on organizational influences in the perceptions and activities of AAG church planters, the main theoretical component of independent dependents developed from the analysis of findings and serves as an explanatory and theoretical construction of the data as described in chapter eight. In the

sociocultural contexts of the study, a strong emphasis of the people groups is relational dependency in a communal environment. Chapter two highlights this aspect of interdependency among the Nigerian and Togolese in their sociocultural contexts.

Table 9.6. Development of Independent Dependents

RQs	First-Level Dimensions	Axial Categories	Major Categories
RQ 2 and 3	Validating Legitimizing Modeling through Mentoring	Partnership and Fraternity	**Independent Dependents**

Table 9.6 shows the process of development for the theoretical dimension independent dependents as a relational component of interdependency in the leadership and organizational structure of the AAG. Interdependency is a biblical principle emphasizing that believers are unified as the body of Christ in its heterogeneity (1 Cor. 12:12). Unity is a work of the Holy Spirit in the local and universal church (Eph. 4:3-6) and leads believers toward a common purpose and unified vision, related fraternally in love (Acts 2:42-47; 4:32-35). In Africa, this unity and interdependency is especially relevant.

In the African worldview, to speak of self implies isolation, separation, and a lack of belonging. Conversely, belonging implies connectedness. Africans grasp the indigenous church as belonging to the local, situated in the local, but not isolated from the whole. Therefore, they describe themselves as connected to the larger AG and to missionaries from AG bodies through interdependence. As independents, they govern themselves, support themselves, and continue to spread by birthing new churches. Yet, they are a family of believers intimately connected to the larger AG body. They

comprehend this family of believers as a group working toward the betterment of the whole for mutual benevolence. In their understanding, when Don Corbin or any other missionary leader spoke of partnership and fraternity, he was speaking African collectivist language, a familial concept: "We belong." One leader even states, "We speak of the missionary as our grandfathers, fathers, and brothers" (LD-3). These labels have critical implications in the collectivist contexts of Africa.

The relationship between the American AG and the AAG is viewed by the latter (AAG) as a relationship of interconnectedness. "I am with you, you are with me" (LD-1). In Igbo culture, individual achievement and status benefit the whole. The one who achieves, reaches a position of influence through status so that he or she may help others, and in turn, others under that influence provide services to the influential person—a patron-client relationship (Weber 1947). In Nigeria, this concept means AGWM and the AAG are interrelated and belong together for mutual benefit. The Assemblies of God missionary came with the gospel and gave birth to the church. Therefore, the African Assemblies of God church considers itself a child of the mission. In the collective conscious, belonging implies responsibility and family obligations to care for one another as interdependents (Richmond and Gestrin 1998). Further, as chapter two demonstrates, to be a good Igbo and obtain status, wealth is necessary to become an influential patron, to "get up" and provide "getting up" functions to the lineage and clan (Bastian 1999; Uchendu 1965).

Describing the relationship between AGWM and the AAG in his country, a Nigerian leader says, "all of us are independent dependents. We cannot do without depending upon each other. I depend upon you, you are completely with me and I am

completely with you" (LD-1). The implications for AGWM-Africa are inherent to this type of familial connection which in African custom is obligatory, that the one cares for the others in the clan and group.

Leaders in the contexts of Togo and Nigeria speak of the necessity of this independent dependent relationship, describing a continued need for partnership and fraternity (LD-7; LD-9). Common practice throughout the contexts of the study demonstrates those with resources develop relationships with those without resources to the mutual benefit of the group (Ottenberg 1971). This interdependence is a means of social exchange and negotiation (Lingenfelter 1992). Belonging to each other in partnership and fraternity may imply one thing to the AAG, and another to the missionary. Expectations may or may not be mutually exclusive. This issue, however, lies at the heart of planting indigenous churches in cross-cultural ministry. Even as AAG church planters cross local and ethnic boundaries to plant churches, the ongoing power of connectedness to something larger should not create dependency but deepen interdependence as the Church of Jesus Christ empowered by the Spirit. Bosch says that interdependence should highlight a growing ecclesial missional paradigm of ecumenical fraternity (1991).

The theoretical dimension independent dependents suggests that the other central theoretical components of relational belonging, experiential belonging, participatory belonging, and redeeming and reclaiming, all exist interdependently in planting Spirit-empowered churches that belong to the local context. For the AAG, they believe relational and organizational expectations can be characterized as interdependent. This has implications in the contexts of this study and in the wider sociocultural milieu of

West Africa. The continued growth of the church in Nigeria and Togo, along with other similar contexts, may well depend on the ability of the two fraternal partners to find common ground in their relationship, shared vision, and shared commitment. Common ground empowers the ability of the church to be a Togolese and Nigerian AAG body. As a theoretical component of the central theoretical construct, that AAG church planting empowers belonging through identity transformation, it describes AGWM as an organization that enables participatory belonging in the African environment as viewed from the AAG perspective. It further enables AAG church planting as belonging through identity transformation among the CPA and CPF.

Recommendations and Conclusions

The analysis of church planter narratives, the findings described in chapters six, seven, and eight, and the theoretical construction of AAG church planting empowers belonging through identity transformation, all necessitate some observations and recommendations related to church planting. First, church planting, regardless of location and contexts, is a work of the Holy Spirit through human agency, as He empowers people as missional agents (Acts 1:8). It is a divine initiative and is completely dependent on the power and presence of the Holy Spirit in gospel proclamation as strongholds of all types are challenged. Church planters should be people called of God for this specific ministry and be Spirit-dependent people for methods, strategies, locations, and other contextual issues. The Holy Spirit gives the church power to belong in its context, transforms lives, and provides a passionate motivation to be witnesses of Jesus Christ through Spirit empowerment.

Second, church planting as it transpired in Nigeria and Togo provides contextual insights into substantive environments. The findings and resulting theory are, therefore, unique to those contexts. However, general missiological and theological church planting principles discovered in the finding are applicable to other contexts. The findings demonstrate that the church should be accessible and proximal to people as the object of God's love. Belonging is a universal human desire and implies knowing in relationship, connectedness to others, mutual benefit of being loved and loving others. While there are sharp contrasts between individualist and collectivist cultures, all people have an innate desire to belong to something.

Church planting is a task and challenge to create a community where all belong, where all may participate, where all receive from the Spirit the special grace-giftings for the edification of all. Some church planting approaches emphasize belonging before believing; however, belonging implies a connectedness to something beyond self. AAG church planting provides the potential for creating new faith communities as belonging to a place because it is a powerful demonstration that God is near and longs to enter community with people and transform their lives from within. African church planting provides a workshop for the discovery of human belonging and further study is needed in this area as a theological component in AG church planting missiology. Belonging signifies the universal faith community, but also the local, and occurs in the contexts of borders, boundaries, and hybridity influenced by seen and unseen forces shaping individuals and cultures. The church encounters these boundaries through church planting, growing, adapting, moving, changing, and reconstructing itself in new contexts

as it crosses these borders and markers (Walls 2001).[117] In order to belong, churches planted must reflect all these things in its development. The danger of theological syncretism is present, but ecclesiastical belonging seeks to plant proximal and accessible churches at these junctures. Blueprints to develop such communities are not always available, but while the church may change, adapt, and reconstruct itself for every new encounter, its message of Jesus Christ remains the same. He is Lord over all, Savior, and King over all kingdoms. Any other message and the Church will cease to be the Church of Jesus Christ.

Third, Africans existed on the margins of human advancement and of modern and postmodern global processes for too long, and their opinions secondary in the academic study of Pentecostalism. The academy is changing, yet the majority of scholarship still proceeds from non-African and non-Pentecostal streams. African AG church planters are at the center of the growth of the AG during the last two decades and their voice needs an audience. Hopefully, this investigation will allow their narratives to be heard. More resources are needed for their perspective and theological understanding of the church to influence the wider AG and Pentecostal community, inside and outside the academy.

Fourth, leadership and organizational structures are fields of limitless scholarship and perspectives. More attention is needed via empirical investigations into leadership values and styles in the sociocultural contexts of this study. While Nigeria leadership literature is expanding, it is non-existent on Togolese AG and Pentecostal leadership.

[117] Jesus, the Head of the Church, represents these elements of hybridity as the Son of God/Son of Man (Mark 15:39; Luke 12:8, 22:69).

Fifth, this study demonstrates that contextualized church planting localizes a church appropriate to the sociocultural environment. In Africa, perceptions that Christianity is the "white man's" religion hinder Christian conversion and church planting efforts. A new church must be appropriate to its immediate context or appear foreign and alien. A long list of scholars, from Allen and Hodges, are still strong voices for the efficacy of contextualized indigenous churches appropriate to the place of their planting. This study provides data revealing that indigenous church principles produce churches suitable to a place and providing a space for inclusion and transformation.

Sixth, church planting in the contexts of this study show a strong tendency of missional DNA passed from a mentor as an influence on the perceptions and activities of AAG church planters. This suggests the fundamental importance of establishing self-propagation and church planting vision early in pioneer and new entry contexts. Paul's apostolic ministry reflects these very principles as he mentored individuals such as Timothy and Titus. Like Paul, leaders who model church planting in their own ministries will have considerable impact and influence on further church planting endeavors by those mentored. This is an important consideration for all contexts.

In conclusion, while this was an empirical exercise demanding rigorous analysis and robust methodological processes, it has also been a transforming and transformative experience. I met church planters along the way who embodied the best in African values and Christian character. I listened attentively to some narratives and sometimes skeptically to others. I wept with some, laughed with others, secretly doubted the embellishments of one or two, but experienced transformation by the same Spirit working

through them in order to make the name of Jesus known to people desperate for power to belong and experience empowered belonging through identity transformation.

APPENDIX A

Elements of Alteration in Igbo Culture and Worldview

Three crucial elements must be mentioned as having served a purpose of altering traditional Igbo culture. While the description of these elements will be limited, the import to overall understanding is impactful. These three elements are (1) the imposition of warrant chiefs upon Igbo governance, (2) the coming of Christianity to southern Nigeria, and (3) the Biafran War of 1967-1970.

The Imposition of Warrant Chiefs and the effect on Igbo Governance

Traditional Igbo culture is based on a democratic system of participation (Basden 2006; Ilogu 1965; Uchendu 1965). The people of influence were the family and lineage heads, along with the title-holders who had wealth and power (Meek 1950). Colonialism brought new forms of wealth and the younger and more educated Igbo men were ambitious to obtain it (Isichei 1976). This was a major change to society because of the rise of powerful and wealthy Igbo, known as new men, who more and more took over from the elders through their wealth and influence (Isichei 1976). These new men became a significant contributor to the British use of indirect rule in southern Nigeria.

The British imposed warrant chiefs on the southern Igbo (Burns 1972; Crowder 1968; Gifford 1967; Nelson et al. 1979; Ochonu 2008). They established a series of courts to help administer the southern area. Most courts appointed local and influential

southerners as the "warrants" of these courts (Gifford 1967; Isichei 1976, 1983; Meek 1950). Elizabeth Isichei says, "The holders of these warrants came to be called Warrant chiefs" (1976, 143). Some chosen already had great power and influence from wealth, but gained more through the warrants. The traditional elder group was often excluded (Isichei 1976). "The Warrant Chiefs became notorious for their corruption and exploitation" (1976, 145). While leaders in traditional Igbo culture served the people at their discretion, under colonialism the warrant chiefs lost their sense of democratic representation and were more concerned with staying in the good graces of the colonial government (Njoku 2005, 80-81). This imposition lasted for a considerable time, but Igbo villages eventually brought their own selected headmen as voices in the process (1950). Most significantly, the Igbo saw that reform and change would come through Western education and ideals of individualism. This was inculcated through Christian missionary education.

Christian Education and its Effect on Igbo Values

Much has been written about the Christian presence in southern Nigeria and its effect on the values of the status and achievement-driven Igbo (Achebe 1994; Ajayi 1969; Ayandele 1971; Isichei 1976). Christian missionary presence brought education and the development of an educated elite whose values reflected capitalist, democratic, and achievement orientation. The traditional Igbo values often contrasted sharply with those obtaining missionary education. Education began to influence values leading to "negotiated social change" (Njoku 2005, 91). Wealth and status achievement for the betterment of the community enabled the educated to advance above the traditional elders and made self-interests of the elders a contrasting feature of the effects of education (Njoku 2005). Families split between traditional religious members and those who

converted to Christianity. This was profoundly demonstrated when the authority of the Bible began to replace the authority of *ofo* in many Igbo families (Njoku 2005). The Igbo developed a "zealous patronage of any institution that possessed the magic of success, in this case the magic wand of education in the hands of the Christian Church" (Ayandele's 1971, 157-158).[118] This patronage of Christianity further accelerated during the Biafran Civil War revival.

The Biafran Civil War and Igbo Christian Revival

The three year Biafran War was a devastating period for the new Nigerian nation, as well as the Igbo people (Achebe 2012; Anber 1967; Ferguson 1968; George, Amujo, and Nelarine 2012; Sheehan 1968). The war and its aftermath created a sense of marginalization and loss of self-identity related to the idea of home and community (Oloyede 2009; Smith 2005). The dislocation and trauma created an environment for spiritual renewal and revival (Burgess 2002). Igbo refugees also played a key role in spreading Christianity during this time, leading to new churches wherever the wanderers landed (Kalu 1996).[119] It also led to the growth of Pentecostal churches like the Assemblies of God (Falley 2003; Kalu 2007b).[120]

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[118] Okorocha that religious power was at the root of much Igbo conversion, which led the Igbo to see the Bible and Christianity as a more powerful alternative to Igbo traditional religion (Okorocha 1987). Thus Christianity was a reordering of the Igbo relationship to its supreme deity (Walls 2009, 89-90).

[119]An element in Togo's largest AG church, *Temple du Calvaire*, is a large contingent of Igbo people who fled to Togo to escape the civil war conflict in 1968 and helped that church to double in size and plant other churches. This is reported in *Histoire: Temple Du Calvaire 1961-2011,* where the writer states that the church was commonly known on Lomé streets as "the church of the Igbo" (Ferdinand 2012, 13).

[120] Kalu also covers the civil war revival in *African Pentecostalism: An Introduction* (2008). See also Ogbu Kalu, "The Third Response: Pentecostalism and the Reconstruction of Christian Experience in Africa, 1970–1995" (1998).

Nigeria is an important context for the study of church growth and church planting from 1990. Igbo culture helps explain the narrative of church planters in this context. Historical and political factors also influenced this understanding reflected in the lasting impact of these factors to the rapid multiplication of churches.

APPENDIX B

The National Conference in Togo

The late 1980s were momentous in world history, birthing democracy movements in many places, including the small West African nation of Togo (Bratton and Van de Walle 1992). Poor leadership, feelings of alienation, poverty, and chronic crises were contributing factors to the hope that democratic reforms promised (Ake 1993).[121] In Togo, the political climate gave rise to the National Conference in 1991, which called for multi-party political reforms, power-sharing, and other democratic reforms (Bratton 1994; Bratton and Van de Walle 1992; Iwata 2003; Nwajiaku 1994).[122] Stephen Ellis reports more fully on the details of this time in "Rumour and Power in Togo" (1993). He describes the efforts to overthrow Eyadema's powerbase, which in the end proved futile (Ellis 1993). Eyadema's use of the symbols of political, religious, and spiritual power proved greater than the candidate of the National conference, and was able to retain power (Ellis 1993).[123] He continued as president until his death in 2005, at

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[121] Clifford Geertz has two significant chapters dealing with nationalism after independence in *The Interpretation of Cultures* (1973, 234-310). He describes the whole post-independence period for many nations as "anticlimactic" and an overall "deflating experience" (Geertz 1973, 235) He describes this situation as "two rather towering abstractions: 'The Indigenous Way of Life' and 'The Spirit of the Age'" (Geertz 1973, 240).

[122] Curkeet says there were demonstrations, killings of opposition leaders, and the dissolution of Eyadéma's party, the *Rassemblement du Peuple Togolaise* (Togolese People's Party). The National Conference selected an Ewé Prime Minister as a direct challenge to Eyadéma's government, made up of 70 percent northern tribesmen (Curkeet 1993, 13).

[123] The United States and European Union implemented economic sanctions in 1993-1994 and again in 1998-2006 (Jentleson 2000; Kohnert 2007; Portela 2007; Dickovick 2008).

which point his son Faure Eyadema became president at the protest of democracy movements and civil rights advocates (Banjo 2008; Ebeku 2005; Kohnert 2007; Manley 2003a; New African 2011).

While the pro-democracy movements in Togo did not overthrow Eyadema, they enabled a platform for participation, discussion, and dialogue (Ellis 1993). New Radio stations and print journals, formerly stifled and banned, suddenly proliferated (Ellis 1993). Of equal significance, the previously marginalized southern Ewé were more hopeful of participation in the northern dominated government (Ellis 1993).

APPENDIX C

Decade of Harvest Commitment

DECLARATION OF COMMITMENT TO THE WORLD-WIDE
"DECADE OF HARVEST"
THROUGH
"HARVEST AFRICA-2000"

ALL AFRICA MISSIONARY LEADERSHIP MEETING
FEBRUARY 22-26, 1988
Harare, Zimbabwe

BELIEVING in the Great Commission which sends us into all the world and to every creature.

BELIEVING that today is the season of harvest across Africa, and

BELIEVING that the declaration by the Executive Presbytery that the 1990's be a **DECADE OF HARVEST** is, indeed, an initiative of the Holy Spirit designed for this hour.

The missionary leadership of the Assemblies of God in Africa makes the following **DECLARATION OF COMMITMENT** to the **DECADE OF HARVEST**...

WE CONSECRATE OURSELVES to fervent prayer, fasting and pentecostal preaching in 1988-89 in pursuit of a Holy Spirit outpouring across Africa as a prelude to the **DECADE OF HARVEST**. Such a re-emphasis upon the work of the Holy Spirit in our own lives as missionaries, coupled with the fullness of the Spirit's ministry in the Body of Christ, will inevitably produce the power we need to evangelize, (Acts 1:8).

WE CONSECRATE OURSELVES to the bold intent of reaching every person in Africa with an adequate gospel witness by the year 2000. Implicit in our commitment to this task is the necessity of mobilizing every available resource; radio, television, literature, computer technology, specialized ministries, and all other sources with a valid contribution to offer. We shall join hands across Africa with our national churches, our sister missions of shared doctrine, and all, who in faith, share this vision.

WE CONSECRATE OURSELVES to strengthening the hands of the burgeoning indigenous missionary endeavors coming to life in the church across Africa.

WE REAFFIRM OUR COMMITMENT to the establishing of strong local churches and to the training and equipping of those whom God will call into the harvest. We will therefore enlarge and enhance our Bible training program and facilities to provide for adequate ministerial and lay leadership for the **DECADE OF HARVEST** and beyond.

WE CONSECRATE OURSELVES to pray for and work towards the following goals in the last twelve years of this century:

A. The implantation of indigenous Assemblies of God churches in as many countries, cities, towns, villages, tribes, people groups and sub-groups as possible by the year 2000.

B. Maintaining, at least, the current doubling every five years of the number of believers which will see the current total of 1,400,000 become approximately 9,000,000 by the year 2000.

C. Seeing, at least, 50 percent of all Assemblies of God believers and adherents baptized in the Holy Spirit and maintaining a Spirit-filled life.

D. The raising up of a special army of missionaries from many nations, equipped by the Holy Spirit for ministry to:

1. Youth and children (1988: 46% of Africa's population under 15 years).
2. Urban areas (both among the common people and people of rank).
3. Women and girls.
4. The vast Muslim population (150,000,000 strong).

E. Seeing, at least, a 33 percent increase every five years in the number of students in Assemblies of God Bible schools preparing as evangelists, leaders, children's workers and ministers of every type (approximately 7000 by the year 2000).

F. Increasing the number of pastors to at least 23,000 by the year 2000.

G. Increasing the number of local churches to, at least, 22,000 by the year 2000.

WE CONSECRATE OURSELVES to intercessory prayer to the Harvest Master that he will call forward needed laborers sufficient for the task both in Africa and around the world.

APPENDIX D

Malawi Declaration

Declaration of Commitment to

The Worldwide "Decade of Harvest" Through
Africa Harvest 2000

In response to the command of Jesus in John 4:35 to life up our eyes and look at the fields which are ripe for harvest, and recognizing that the Holy Spirit is leading us into a season of harvest across Africa and around the world, and having heard the clear voice of the Holy Spirit this week speaking to us as leaders, to be men and women of fervent prayer, total commitment and enlarged vision, we, the delegates to the All Africa Leadership Conference of the Assemblies of God, unanimously adopt this **Declaration of Commitment** to the worldwide **Decade of Harvest** through **Africa Harvest 2000**.

We hereby dedicate and consecrate ourselves:

To join our hearts and hands in spiritual unity in pursuit of the aggressive initiative, of Africa Harvest 2000
To pray with the humility of 2 Chronicles 7:14 for a continent-wide revival accompanied by a resurgence of Pentecostal power, preaching, and the full spectrum of the Spirit's work in the Church,
To work and pray until we witness the total evangelization of Africa, and
To persevere in leading new converts to full spiritual maturity in accordance with Jesus' command in Matthew 28:19 to disciple all nations.

We call for every national church to initiate concerted prayer and intercession specifically for the objectives of Africa Harvest 2000.

We call for every national church to manifest renewed and enlarged missionary vision to send forth laborers claiming the nations for Jesus Christ.

We declare a continent-wide spiritual offensive against the rulers and forces of darkness as mentioned in Ephesians 6:12, knowing we are more than conquerors through Him who loved us (Romans 8:37).

We believe God for 15,000,000 believers in Africa by the year 2000.

We believe God for 30,000 churches by the year 2000.

We believe God for 30,000 pastors by the year 2000.

We believe God to do far above what we can presently imagine as we faithfully gather the harvest.

In pursuit of the above initiatives:
The Word of God shall be our guide and plan of action.
Uncompromised, unaltered biblical truth shall be our only message.
The Spirit of God shall be our enablement and our power.
The blood of Jesus Christ assures our ultimate triumph.

Adopted this 13th day of January 1989
All Africa Leadership Conference of the Assemblies of God
Lilongwe, Malawi
January 9-13, 1989

APPENDIX E

AAGA Charter

Africa Assemblies of God Alliance Charter

(After Final Editing at Harare, Zimbabwe – March 1990)

Name: The Africa Assemblies of God Alliance
Purpose: This alliance shall serve as and provide:
Fellowship among Assemblies of God and related churches of Africa and the island nations in close proximity to Africa.
A Forum for consultation among church leaders.
A mechanism whereby information can be exchanged.
Coordination of ministries across Africa and the island nations.
A means of offering counsel in matters of division or discipline in fraternal churches.
Coordination of visits and conferences.
An agency to safeguard doctrines and ministerial ethics.

Evangelism and Missions
To coordinate missionary information as follows:
Needs of missionary personnel.
Kinds of missionary personnel.
Government regulations (visas, etc.)
Cost-of-living index.
Sources of financial resources available from both sending and receiving countries.
To promote a missionary vision in all Assemblies of God circles through a quarterly periodical.
To promote and encourage missionary-oriented programs in churches, Bible schools, and at all levels represented by member entities of AAGA.
To serve as an agency for the channeling of contributions according to the donors' designations.
AAGA sponsorship of evangelism and missionary initiatives shall require a majority approval of those members present when the Alliance is in session. Such approval may be granted by the executive officers between sessions.

Relationships
The Alliance shall act as a liaison with other mission organizations.
The Alliance shall serve as a liaison to all other Assemblies of God national organizations and associations around the world.

Membership
Membership shall be composed of all approved Assemblies of God and related national churches in Africa and the island nations in proximity to Africa that have applied for membership.
Each entity shall be represented by two delegates with one vote.
The U.S. field director for Africa shall have voting privileges.
The U.S. area representatives for Africa are granted representation without voting privileges. They shall be responsible for receiving information from and providing the same to AAGA through its officers.

Officers' Qualifications
The Chairman shall have been a general superintendent for five years and remain currently in office as the general superintendent while serving as chairman. If he has not been reelected as general superintendent while holding the chairmanship of AAGA, his term as chairman of AAGA shall also end.
The Vice Chairman may be chosen from any of the executive officers of the various general councils of Africa and the island nations who are members of AAGA.
The qualifications for Secretary-Treasurer shall be the same as those of the vice chairman.

Elections
All officers shall be elected by a two-thirds majority. Voting is to be done by secret ballot.

Terms of Office
The term of office for all officers shall be five years.
Vacancies may be filled by a special called session or by balloting conducted by mail. The remaining officers will act as the nominating committee and send at least two nominees.

Duties of Officers
The chairman shall be directly responsible to the representatives of the member entities. He shall:
1. Chair official meetings.
Disseminate mission information to the entities.
Promote mission-oriented programs for churches, Bible schools, and at all levels among the member entities.
Oversee and manage the Alliance office.
Provide for the editing of a quarterly news periodical.

The Vice Chairman shall assist the chairman in his work. In the absence or resignation of the chairman, he shall act as chairman. He shall perform other duties as delegated to him.
The Secretary-Treasurer shall:
Keep all records of the AAGA.
Prepare and distribute all of the Alliance's necessary minutes and documents.

Receive and disburse all fo the Alliance's funds in accordance with official policy and decisions of the Executive Committee.
Keep current and accurate financial records.
Prepare and present an annual financial report and a new budget to the member entities.
Perform other duties as delegated to him.

Meetings
The Alliance shall meet every two and one half years.
When deemed necessary, the Chairman, in consultation with other officers, may call a special meeting of the Association.
The Officers shall meet once a year in the years the Association does not convene.

Finances
Each member general council shall give a contribution according to the budget.
Each member general council shall be responsible for its own representatives' travel fare to the meetings of the Alliance.
The Fiscal year shall be from the establishment of AAGA to the exact date the next year.
An annual budget shall be presented to be sanctioned by the entities two months prior to the beginning of the new fiscal year.
The annual audited financial report shall be presented to the member entities within two months of the close of the fiscal year. The triennial audited financial report will be presented to the body in session.

Amendments
Amendments to this charter may be made in any regular or special meeting of the Association by a two-thirds majority.

APPENDIX F

Anselm Strauss' GTM Code Types

Anselm Strauss' Types of Codes in Grounded Theory Methodology			
Code Type	**Definition**	**Phase**	**Type**
Initial or Open	"…unrestricted coding of the data. This open coding is done by scrutinizing the fieldnote, interview, or other document very closely line by line, or even word by word" (Strauss 1987, 28).	Initial phase of the data analysis once the first interview data has been reduced to text.	Conceptual: "The aim is to produce concepts that seem to fit the data" (Strauss 1987, 28).
In Vivo	"… are taken from or derived directly from the language of the substantive field: essentially the terms used by actors in that field themselves" (Strauss 1987, 33)	Initial phase and an aspect of initial or open coding	Conceptual: "… behaviors or processes which will explain to the analyst how the basic problem of the actors is resolved or processed" including analytic usefulness and imagery (Strauss 1987, 33).
Axial	"It consists of intense analysis done around one category at a time in terms of the paradigm items" (Strauss 1987, 32).	Second-level and open coding	Dimensional-conceptual: "… results in cumulative knowledge about relationships between that category and other categories and subcategories" (Strauss 1987, 32).
Selective	"… pertains to coding systematically and concertedly for the core category" (Strauss 1987, 33).	Second and third-level coding	Theoretical: "… delimits coding to only those codes that relate to the core codes in sufficiently significant ways …" (Strauss 1987, 33).

APPENDIX G

African AG Leaders Interview Guide

Date___________2010/2011 Time____________ a.m. p.m. Place ___________________
(circle one) (circle one)

Name of Interviewer____

Name of Person Interviewed____

Language of Interview____

[Read the following to the interviewee] Thank you for your willingness to participate in a study entitled, "Assemblies of God Church Planting Narratives in West Africa Since 1990." This research will be published in a doctoral dissertation by Stephen Jester at the Assemblies of God Theological Seminary in Springfield, Missouri USA.

Preliminary Background Question

Please summarize:

(1) Your present leadership position;
(2) Your ministry experience prior to accepting your present leadership position;
(3) Any special training or experiences that have enabled you to lead more effectively.

Interview Questions

1. Reflect on the meaning of the word "church."
   A. What words would you use to describe what the church means in Togo?
   B. What words would the average lay person in your church use to describe what the church means to them?

2. Reflect for a moment on the concept "church planting".

   A. How does your national church determine that a new church has truly been planted?
   B. What must exist, at a minimum, in order to apply the word "church" to a local group of new believers meeting in a given geographic area?

3. Can you summarize the pattern of growth in new churches planted in your country since 1990?
   A. Approximately how many new churches have been planted?
   B. Where has the church grown most rapidly? (Urban/rural context? New people groups? Expanded geographic areas?)
   C. Why do you think the church is growing in that location or among this people group?

4. A leader engages in many activities. How does an effective leader influence others to plant new churches?

5. As a leader, have you developed a strategy for church planting in your context? If "Yes":
   A. Can you briefly summarize that strategy?
   B. How have you implemented and promoted that strategy?

6. To what extent has the Assemblies of God in the USA (AG-USA) been a significant or meaningful partner for church planting and growth in your nation?
   A. What has been the most fruitful contribution made by the AG-USA to this growth?
   B. What are some of the challenges in the partnership with the AG-USA for church planting and growth?

7. What could your national church organization do differently to promote church planting and growth in your organization?

8. Why do you think Pentecostal has produced some many new churches in Togo and West Africa?

9. Does the African church provide resources for those who want to plant churches in your area? If "Yes":
   A. Does the African church provide follow-up support of any type for these church planters? Explain.
   B. Does the African church require an accountability structure for support given? Explain.

10. Reflect for a moment on the role of the Bible schools or training institutions in your ministry context, in reference to church planting.
    A. What role do these institutions play at present?
    B. What role *should* these institutions play in the future?
    C. Can church planting be taught in the classroom? Explain.
    D. Is one or more of these institutions more effective than others at producing church planters? If so, what do you think they do to enhance their effectiveness?

11. Reflect on some of the church planters you know.
    A. What is it about these church planters that causes to you think of them?
    B. Could you provide their contact information so we may interview them about their church planting activities? [write out names and contact information if possible]

12. Can you describe the ideal qualities of a church planter?

13. Have some locations been particularly difficult or resistant to church planting efforts?
    A. What has been the main problem or challenge there?
    B. Can you describe a specific case that illustrates your answer above?

14. Reflect on the challenges your national church currently faces in continuing to plant and grow new churches in your country. List what you think are the top five challenges your church faces in planting new churches.

15. What other issues about church planting need to be addressed?

APPENDIX H

Informed Consent Document

Researcher: Stephen Jester
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Supervisor: DeLonn Rance, PhD
PhD, Intercultural Studies Program Director
Assemblies of God Theological Seminary
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Phone: 417-268-1000

Thank you for your willingness to participate in a research study titled "Assemblies of God Church Planting Narratives in West Africa Since 1990." This research will be published in a doctoral dissertation by Stephen Jester at the Assemblies of God Theological Seminary in Springfield, Missouri USA. In order to maintain the integrity of this research, it is necessary that you be fully informed about your participation and what is asked of you. Questions about this dissertation research or this interview may be directed to the dissertation supervisor.

1. This interview will be recorded and last approximately 1.5 hours, and may require an additional interview later in the research. Your answers will be kept in the strictest confidence.
2. You are not required to answer any question that makes you feel uncomfortable. If you need to stop during the interview for a recess, you are free to do so. You may stop the interview process at any time if you feel you cannot continue. If you later decide that you would prefer to have a particular comment deleted from the interview transcript, you may do so. You may also have your entire interview transcript deleted from the research, should you choose.
3. You should know that your comments may be published in a final research report. Your participation is this interview will contribute significant information in understanding the growth of the Assemblies of God and the role of church planters in West Africa.
4. You may ask questions about the interview or the procedures of the interview.

I understand the interview procedures and agree to participate in this research study.

Name____
Signature____
Date___________________

APPENDIX I

Interview Checklist

Prior to the Interview affirm you have the following items with you:

1. Consent form ☐
2. Interview Schedule ☐
3. Pen or Pencil and paper ☐
4. Digital Recorder/Tape Recorder with Cassettes and fresh batteries ☐

APPENDIX J

Interviewer Training Manual for the Interview Guide

Introduction

Thank you for your willingness to participate as an interviewer and research assistant in a study entitled, “Assemblies of God Church Planting Narratives in West Africa Since 1990.” This research will be published in a doctoral dissertation by Stephen Jester at the Assemblies of God Theological Seminary in Springfield, Missouri USA.

The research focus is on the narratives of a select group of church planters (CPer) and national church leaders (NCLs) in West Africa. Phase one of this study consists of interviews with church leaders in order to identify the individuals that NCLs consider to be CPers. Phase two consists of interviews with CPers. Your participation as an interviewer will yield important research information about church planting in West Africa.

This manual will empower you as a research assistant to conduct an interview with an African leader or church planter. In order to assist you in this process, this manual will provide you with the procedures of interviewing, the types of questions that will be asked, and how you can obtain the information that is vital to this study.

Preliminary Interview Checklist

Prior to the Interview you will need the following items:

A. **You will need an audio recorder to capture an audio record of the interview**: this can be either a digital recorder or a cassette recorder. As an alternative, a video recorder may also be used.

B. You will be provided with the **interview schedule** of the questions you will ask; you must bring this with you to the interview.

C. You will be given **two copies of the consent form**. One copy will be for the interviewee to sign after he has read the contents, which you will keep. The other is for the interviewee.

D. You will need a **contact sheet** on which you will record the names of church planters the interviewee identifies.

E. You will need a **pen, a spare pen,** and a **notepad or paper** for recording your own observations.

It is extremely important to have all these items with you as you begin your interview session.

Prior to the Interview

The person to be interviewed needs to know the purpose of the interview. In this case, the interview is a data-collection research method. The research focus is on the stories of successful CPers in West Africa. The perspective of the leader toward church planting is crucial for understanding the stories of CPers.

Do not give the questions to the interviewee prior to the interview. Otherwise, in the words of some wise instructors, those you interview may "become selective in what they tell" you (Varkevisser, Pathmanathan, and Brownlee 2003, 125).

Leaders in Africa are busy individuals. Many people want to meet with these important individuals. **The leader you will interview has agreed to be interviewed for no more than 1.5 hours (ninety minutes)**. Please arrive prior to the time agreed upon by the leader. Please limit the time to the parameters of the time allocated for the interview.

Challenges in Interviewing Leaders

Leaders are important individuals in their organization and their opinions are sought by many. Interviewing a leader can be a challenging task. Because their opinions and thoughts are considered important on a variety of subjects, it is important for you to approach the interview aware of certain challenges.

A. Seidman (2006) mentions that a problem with interviewing powerful people is that they may agree to a 90 minute interview, but the actual interview itself can be interrupted. The leader may suddenly decide that less time is better, or other interrupting issues may arise. Be aware of this before starting the interview.

B. Know the interview guide and questions beforehand. Awareness of the interview's content gives a sense that the interviewer is competent and knowledgeable about the subject matter and will create a reciprocal relationship with the interviewee.

C. Another challenge is described by Kvale and Brinkmann (2009) as "talk tracks" (147), which is what an important person develops who is frequently asked their opinion on a subject. This is the leader's way of communicating his viewpoint and the agenda he has for the topic. **Probe for information**. Do not just settle for a response that appears to be a well-rehearsed one; ask questions that will get beyond easy or often-repeated responses to deeper level processes. Your questions need to bring the leader to a place where he really thinks about his responses.

D. Seidman (2006) notes that leaders "are often accustomed to being in charge of situations in which they find themselves" (106) and may attempt to control the

interview. The interviewer needs to be aware of this before the interview begins. You must be discerning and use the guide to stay on track. You must not allow the interviewee to establish the interview agenda**.** Knowing about authority issues **will better prepare you should the interview get off topic**. Then you can bring it back on topic and re-establish the question sequence.

Being aware of the issues surrounding those in authority means that you the interviewer are better prepared for the contingencies that might arise. Such preparedness also means that the interview has a higher probability of success.

Interview Procedure

As you begin the interview, **remember to read the informed consent document** to the interviewee. Make sure **the copy you will keep is signed** before you proceed. Give the other copy to the interviewee.

Before you pose any questions to the interviewee, you must clarify the object of the research. You are instructed on the interview guide to read aloud the following sentence:

Thank you for your willingness to participate in a study entitled, "Assemblies of God Church Planting Narratives in West Africa Since 1990." This research will be published in a doctoral dissertation by Stephen Jester at the Assemblies of God Theological Seminary in Springfield, Missouri, USA.

Explain that the research objective of this doctoral research is to understand the factors that have influenced West African CPers since 1990. The church in Africa has demonstrated exponential growth in the number of new churches established in the last two decades. The research seeks to determine organizational influences, leadership developmental influences, and other factors that have made CPers so successful in Africa in general and West Africa in particular.

If the interviewee has additional questions about the research, or would like more information, direct him to the **informed consent document** and the name of the dissertation supervisor that is listed.

The most important thing to remember about the interview is that **the information must belong to the person you are interviewing**. In order for this information to be valid and reliable, the story must come from the interviewee and not be your opinions on the subject.

Here are some basic things to consider:

A. **Listen more and talk less**. Seidman says that "listening is the most important skill in interviewing. The hardest work for many interviewers is to keep quiet and listen actively" (Seidman 2006, 78). He advocates three levels of listening:

1. **Listen actively and attentively** to what the person is saying. It is important to know if your speaker is fully answering the question and if something the speaker says needs explanation.
2. **Attend to the speaker's tone of voice**. The goal of effective interviewing is to go beyond the formal answer to get to the leader's inner thoughts and feelings.
3. **"Listen" to the non-verbal cues, and other aspects of the interview**. Know when the person is getting tired. Be aware of the time and where the current question is located on the schedule. How much time is left? Do you need to move forward more quickly?

B. The questions on the interview schedule are semi-structured and open-ended. The questions have been formulated for you. The answers must come directly from the interviewee. Some questions include **follow-up questions,** depending on the answer to the main question. Obtaining the information that is asked in the question is extremely important. However, the interview structure is designed so that important information may be gained from answers not anticipated by a question (See Bernard 2006). **Habitually, but gently, probe for more information.**

C. Please ask each main question first and wait for an answer to that question before you ask a follow-up question or go to the next number in the list.

D. If an answer is unclear, **ask for further explanation**. Use caution in your follow-up questions. For example, do not add information that is not part of the answer. Ask, *How do you define church?* In contrast, a leading question might be, *Do you define church as a family?* **Do not be afraid to ask for further explanation, examples of incidents that describe what the interviewee is saying, or cases that may help explain further meaning.**

E. Ask follow-up questions, but **do not interrupt** an answer.

F. Kvale and Brinkmann (2009) list several types of questions that can be asked:

1. Introductory questions: *Can you tell me about…?*
2. Follow-up questions: repeating part of the answer to get further explanations. For example: *What did you mean when you said "….."?*
3. Probing or exploratory questions: *Can you explain what you mean by that?* Or *Do you have further examples of this event?*

Since the questions are provided for you, **it is important to ask the questions on the interview guide** and the follow-up questions listed. But do continually ask for explanation and clarification.

G. As should be obvious in the preceding discussion, **please familiarize yourself with the interview questions beforehand**. The questions have been worded carefully. As an interviewer, you "need to be persuaded to use them in the way they are presented

to ensure standardization of meaning and delivery and elimination of bias" (U.S. Government Accountability Office Program Evaluation and Methodology Division 1991, 58). If you need to **translate** the questions into a local language, do all you can to **ensure that how you understand the question is the same** in order to convey the same question in the local language. **The intent of the question is important**. However, the answer must be recorded in either English or French.

H. If the answer seems inadequate as a response to the question, it may be that the question was misunderstood. **Verify that the interviewee understands the question by rephrasing it** and asking it again.

I. **Do not omit any question**. Each one is important and should be asked in the sequence given. Only omit a question if the person declines to answer it.

J. **Be observant**. If certain things are said by the interviewee with passion in his or her voice, it is a strong indicator that it is very important. **Annotate such observations and probe for further explanation**.

K. **Make sure your recorder is working** throughout the interview. Check it periodically.

L. If the interviewee wishes to stop briefly for a recess, make sure you note the place you stopped on the interview schedule so you can return to the next question.

M. Most importantly for this research study, ensure you clearly understand and record **the names of CPers that are given to you by the leader you interview.** Also ensure that you have accurately captured any contact information about the CPers offered by the interviewee. Write legibly and clearly on the **contact sheet**.

In order to better prepare yourself, **practice an interview** with a colleague or friend prior to the actual interview. You can test your use of the recorder and work through the steps outlined above. Completing this practice session will help you to correct mistakes and be more confident when you conduct the real interview (Bernard 1998; Farley and Rubin 1980).

After the Interview

End the interview after ninety minutes. Thank the interviewee for his time. Remind the interviewee that information you have received has been very valuable to help us understand church planting.

The information you will capture is very important and needs to be kept safely in one place. At the end of the interview you should have the taped and manually recorded interview. You will have the signed consent form. And you will have your personal observation notes taken during the interview. Most importantly, you will have the church planter contact list.

Ideally, all of this information needs to be converted into a digital file and emailed to Stephen Jester. If this is possible, it is the preferred way of sending the information. However, it is recognized that some interviewers may not have the equipment to do this. If you are unable to email the information, send the hard copies and taped interview to Mary Ballenger, President, West Africa Advanced School of Theology in Lomé, Togo.

Your participation as a research assistant is greatly appreciated and will provide insightful and important information in understanding the narratives of West African CPers. Thank you!

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APPENDIX K

Church Planter Contact Form

Instructions (To the Interviewer or Research Assistant)

This contact list form is part of a research focus on church planters in West Africa. It accompanies the interview guide you have been given along with the consent form. Please make sure you have this form with you and that you write down the names and information of church planters carefully and legibly. Contact Stephen Jester with further questions at steve.jester@agmd.org

Surname, First name	Address	Email	Cell #	Other phone #

APPENDIX L

Leader Interview Codes and Categories

Categories and Codes: Leader Interviews (April 15, 2011)

Church Planters	Processes	Strategies	DOH	Influences	Mode of Being
CPer Identity "volunteers" layman, men and women, BS student, Deacons Leaders Pastors	**Vision** BS key to CP (Produce CP spirit and vision) Religious Colonization United vision Every Member	**Strategic/ persons** "backwarders" Expatriates Empowered Teams Mother Church Pastors	**DOH/ Strategies** God-ordained Spirit Dependent Spirit-Led "Faith and daring"	**LD: "Influencing their own destiny"** "transition" gun barrel of authority" CP CP-mandated LD: planning Priority of CPer	**AG DNA;** AG DNA: "AG is three things"; AG DNA: It's natural for us; AG DNA: People of the Book
CPer: Passions "Confident in God" Motivations Love for Souls Sacrifice all "Call of God" "Abandon all" "An apostolic type" Driven "evangelize or I die" " sacrifice"	**Bridging** Missional Strong Charismatic Church planting Aggressive Lay funding	**Strategic Processes** Planning buy land first Holistic mapping Crusade School/TESL/ Technologies	**Church Growth Causes** WAAST: Missio Dei BS Students Training Sound Doctrine Radio JVA Urban Migration Multiply New CP produces more leaders as CPers	"He's the Push" LD: "They're delegators" LD: Mentoring LD: Modeling LD: Empowering	CPer Spirit Filled Faith "same smoke burns his eyes" CPer: " trusted" CPer: Character CPer: Love for souls CPer: sacrifice all CPer: Driven CPer: "evangelize or I die"
CPer: Capacities Adaptable Communicate Live simply	**Context** Rural Urban "Church in my living	**Strategic Contexts** Muslims specific tribe Unreached		LD: leader as CP/I am what I am because of my father LD:	**grandfathers "Challenged by their lives"; You told us**

Leader Interview Codes and Categories (Continued)

Categories and Codes: Leader Interviews (April 15, 2011)

Church Planters	Processes	Strategies	DOH	Influences	Mode of Being
Relational Vision Focused Persistent Contextualize Passion "same smoke burns his eyes…"	room" Daughter churches Mega churches	peoples Urban		Influences on CP LD: Showing example LD: BS: Vision for CP LD: Lay school LD: teaching CP	**what we have seen** Independent-Dependents trusting (AGWM needs to trust AAG) MLD: "taste of something good" (AGWM to AAG) They say what you're preaching you're doing (Missionary lives)
CPer: Spirituality Signs and wonders Vision of where to plant Filled with the Holy Spirit Prayer "hear the voice of the Spirit"	**Method** Crusade (door to door Jesus Film Holistic, humanitarian evangelistic priority "if you can feed them that's good" People wanted him to start a church so he started a garden	**Strategic Spirituality** go to a locality and pray.. Spirit-led		**Anomalies** LD: resist (-) LD: responsibility LD: Inward focus LD: "Silent years" of CP LD: "just come and roost"	
CPer: Integrity Character "somebody who can be trusted"	**Process** Socio-cultural factors in conversion Link to				

Leader Interview Codes and Categories (Continued)

Categories and Codes: Leader Interviews (April 15, 2011)

Church Planters	**Processes**	**Strategies**	**DOH**	**Influences**	**Mode of Being**
Obedient to LD Mandate	socio-cultural Spiritual warfare Spiritual Missiles; rockets Witchcraft Manifestation Demon possession “someone who can project” Land Muslims often give land Rented Property Persecution Contextualize Accountable **<u>Birthing</u>** Sustained meetings; With/ without a building; Presence of a pastor; Full members (Communion and Water Baptism); Self support ; Autonomous: Indigenous Principles ; Gospel changes culture				

APPENDIX M

Text of Church Planting Conference Flyer

"CHURCH PLANTING: WEST AFRICAN STORIES"

3-5 MAY 2011

WEST AFRICA ADVANCED SCHOOL OF THEOLOGY

LOMÉ, TOGO

REGISTRATION: The conference begins on Tuesday 3 May with the registration process from 1600 to 2000 hours.

COST: CFA 18,000 for the entire conference. This includes room and 3 meals a day, with a banquet on the evening of the 5th. (Must provide your own bed covers) ***Transportation is not provided.***

DETAILS:

- **Plenary Sessions featuring West African Church Leaders**
- **Break-Out Sessions with Key West African Church Planters**
- **Topics:**
  Urban Church Planting
  Village Church Planting
  Unreached People Groups
  Muslim Context
  Traditional Religion Context
  The Role of the Bible School in Church Planting
  Leadership and Church Planting

- **Focus Group Discussion**

What is God doing through his people? How have church planters been so successful in various contexts? What happens when a leader receives a church planting vision? These questions and many more will find African answers through African dialogue!

APPENDIX N

African Church Planter Interview Guide (Anglophone)

Date___________2011 Time____________ a.m. p.m. Place _______________________
(circle one)
Name of Interviewer____

Name of Person Interviewed____

[Read the following to the interviewee] Thank you for your willingness to participate in a study titled "Assemblies of God Church Planting Narratives in West Africa Since 1990." This research will be published in a doctoral dissertation by Stephen Jester at the Assemblies of God Theological Seminary in Springfield, Missouri USA.

Preliminary Background Question
Please state your full name:____

Age:____________ Nationality/Country of Origin:____________________________

Marital Status:_______Present Ministry Position________________________________

____

Interview Questions

1. Reflect upon your conversion and call to ministry that led you to Church planting.
   A. Describe your conversion experience.
   B. How did the Lord call you to plant churches?
   C. What training and experiences have helped you in this ministry?

2. Reflect on the meaning of the word "church."
   C. What words would you use to describe the nature of the "church" in your context?
   D. What words would the average lay person use to describe the significance of the church in their lives?

3. Reflect for a moment on the concept "church planting".
   C. How do you determine that a new church has truly been planted?

4. What must exist, at a minimum, in order to apply the word "church" to a local group of new believers meeting in a given geographic area?
5. Reflect on your first experience at planting a church.
   A. What happened as a result of this church planting effort?
   B. What method did you use?
   C. What important lesson did you learn from that experience compared to the last church you planted? Did you use the same method or process for planting the church?
   D. What would you say is an important thing you learned from the experience? How have you changed following that time period?

6. Approximately how many new churches have you planted?
   A. Has this been most in urban or rural contexts?
   B. To what do you attribute your successes at planting churches in these areas? (Methods appropriate to the context? The process? The message?)

7. Tell me about some significant and meaningful influences in your life that caused you to get involved in planting and growing churches.

8. How do you determine where to plant a church? Can you describe the process of determining a location for the new church plant?

9. Why do some people choose to plant churches in the villages when so many people are moving to the cities?

10. Reflect for a moment on the role of local church leadership in planting churches?
    A. What is the level of involvement of deacons and elders in the ***vision and process*** of planting new churches?
    B. How you experienced conflicts between clergy and local church leadership in the ***vision*** and ***process*** of planting new churches? If so, explain.

11. How has your national Assemblies of God church promoted church planting and growth in urban contexts?
    A. What have been the strengths of this approach?
    B. What do you think your national Assemblies of God church could do differently to promote church planting and growth more effectively in the cities?

12. Reflect for a moment on the role of the Bible schools and lay-training institutions in reference to church planting.
    A. What role did these educational institutions play in your life?
    B. What role *should* they play in training for the future?

13. Describe the qualities a person must have in order to plant churches effectively in Africa.

14. Have you had some experience where church planting has met with resistance or was difficult?
    A. What was been the main problem or challenge there?
    B. Can you describe a specific case that illustrates your answer above?

15. Reflect for a moment on the successes of Pentecostals in planting new churches in West Africa as compared to other Christian groups.
    A. What is your perception about the major differences?
    B. Why do you think African society and cultures are so attracted to Pentecostal churches?

16. What other issues about church planting need to be addressed?

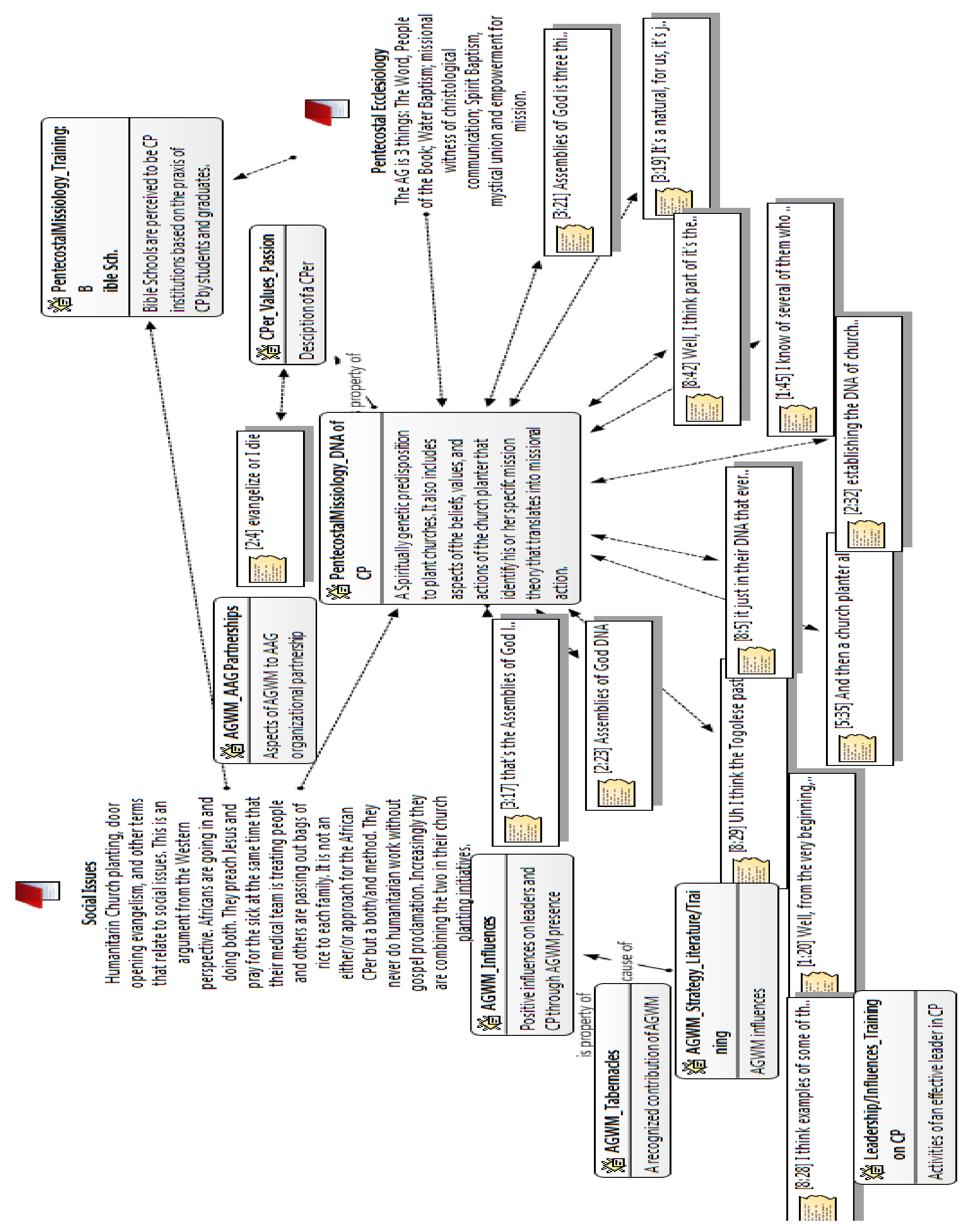
APPENDIX O

Developing Code Families

Code Families		
AGWM -Partnership -Independent/Dependents -Influences on CPer -Strategy: Training, literature, buildings	**Church Growth** -Lingering Impact of Colonialism -Decentralization -Healings -New Churches -Radio JVA -Spirit Empowered -Training -Urbanization/Migration	**Defining the Church** -Baptized Members -Converts -Transformed Converts -Presence of the Leader -Living Organism -Size and Place -Sustained Meetings -Worship
Church Planting **A. Challenges** **B. Context** -Rural -Unreached -Urban **C. Processes** -Crusade -Discipleship -Humanitarian -Jesus Film -Land/Apatam -Lay Funding -Leadership First -Mother/Daughter -Proximity -Signs and Wonders **D. Strategies** -Backwarding -Cell/House Church -Holistic -Spiritual Planning -Spirit-Led -Teams	**Church Planter** **A. Identity/Conversion** **B. Influences** -Formal -Informal **C. Values** -Call of God -Character -Confidence in God -Consecrated -Incarnational -Passion -Person of the Word -Perseverance -Sacrifice -Spirit-filled -Supernatural -Visionary **Decade of Harvest** -God Ordained -Spirit Led	**African Socio-Cultural Context** -Need for Power -Globalization Effects -Migration -Village as Traditional -economic **Leadership Development** -Bible School as CP Institution -Lay Training -Practicum in CP **Leadership Influences** -Modeling -Mandating -Mentoring -Negative -Priority of Missions -Training
Organizational Structure -AAG Structural Emphasis -Accountability Structure -AAG Structural Support	**Pentecostal Missiology** -DNA of CP -Abnormality -Indigenous Principles -Missio Dei -Spiritual Warfare	

APPENDIX Q

Relational Node for the Code "Pentecostal Missiology_DNA"



GLOSSARY

affinal. Related by Marriage

animism. A naturalistic religious worldview that sees the natural world and inanimate objects as inhabited by spirits and deities.

annex. French word for a new church plant affiliated with a mother church.

apatam. An old French-Ewé word for shelter.

apostolic. Following in the mission model of the New Testament apostles in their ministry of spreading Christianity through Holy Spirit empowerment with signs and wonders accompanying Gospel proclamation.

atelier. French word for small stalls, or workshops, where vendors sell their wares on African city streets.

autochthony. Condition of belonging as an original ethnic subject in the sociocultural context; not descended from migrants.

axial. In grounded theory qualitative research methods, axial is term applied to codes as second-level abstract concepts.

backwarder. A term used in this study to describe an urban convert who becomes a catalyst to take Christianity back to his or her place of birth in order to replace the old religious system with Pentecostal Christianity; used as a specific strategy by church planters.

Biafra. The name given to eastern Nigerian in 1967 as an independent state resulting in three years of conflict (1967-1970) known as the Biafran Civil War.

centralization. In the French colonial system, the upper echelons in authority consolidated power with decisions from the top down.

chef. French word for the boss, the leader of the group.

chi. In Igbo religious belief, *chi* is a reincarnated personal guardian spirit given to a newborn at birth to protect, guide, and instruct the person throughout life and cycles of rebirth.

Chineke/Chukwu. The supreme god in Igbo religion.

consanguineous. Biological kinship relations; blood relatives.

Dahomey. In pre-colonial and colonial days, the name of the region that comprises the modern nation states of Togo and Benin; from a tribal kingdom of the same name.

decentralization. The transfer of authority from a central source to local forms of government, granting more local control and autonomy; associated with democratic reforms in many African nations beginning in the early 1990s.

fetish. From the French *fétiche* and Portuguese *feitiço*, meaning charm or amulet; considered to contain magical powers and associated with spirit beings

gerontocracy. Government by the elderly; in West African tribal groups, usually the oldest men of the society.

globalizing. In this study, this word denotes participation in larger processes than just local or national contexts as a legitimizing factor in African leadership; related to transnational Pentecostalism.

glossolalia. Tongues speech; In Pentecostal Christianity, speaking in unknown tongues as the sign the believer received Holy Spirit baptism according to the pattern set in Acts 2:4 in the New Testament portion of the Bible.

gri-gri. In animism, a French word, gri-gri is the actual amulet worn to protect the wearer from evil actions or evil

spirits; see also fetish and juju.

herbalist. A practitioner of traditional medicine in tribal societies.

Holy Spirit baptism. In Pentecostal Christianity, Holy Spirit baptism is the inner reception of the presence of God through His Spirit as a separate experience from conversion and distinctly an empowerment for Christian witness (Acts 1:8; 2:4).

hybridity. The condition of living at the borders and boundaries of regions, tribes, and nations, and influenced by these multiple contextual factors.

juju. In French refers to a play doll; in common usage throughout West Africa, speaks of the amulet and charm used to ward off evil; see also gri-gri and fetish.

localizing. Used in this study as the process of embedding beliefs and values in the local sociocultural and religious context; similar to indigenous and contextualize.

matrilineal. Descent and heritage rights traced through the mother's family.

Mawu-Lissa In Ewé religious belief, the dual-sexed supreme god represented by the sun and moon.

missio Dei. Latin for the mission of God. Speaks of God's redemptive plan of salvation, the agents of that redemptive plan, and the activities in which those agents engage.

mma. Igbo word for "good." Represents communal well-being.

ofo. A stick from a sacred tree believed to represent the supreme god's truth and justice; symbolically, held by the lineage head to represent ritual authority between the living and the ancestors.

oracles. An important spirit shrine in Igbo religion speaking from the ancestors to the living community; spokespersons for the oracles were the final word in finding truth, seeking justice, and determining

choices.

patrilineal. Descent and heritage rights traced through the father's family.

postcolonialism. A discipline that analyzes and critiques colonial contexts from the point of view of the colonized.

proximating. Used in this study to denote the act of bringing the gospel and the church in proximity to people.

sorcery. A synonym of witchcraft. The practice of a sorcerer to cast spells against another person to cause them harm. See also witchcraft.

subaltern. In postcolonial theory, means those outside the social and political power structure.

syncretism. Mixing religious belief systems.

voodoo (voudou). Ewé word for the spirits in their religious cosmology.

Westernization. Related to the effect of the globalization of Western materialism and values.

witchcraft. Art of black magic practiced by witches to cause harm. In West Africa, people attribute most misfortune of any type to witchcraft. See also sorcery.

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