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PERCEPTIONS OF PASTORAL COMPETENCIES FOR FOSTERING
TRANSFORMATIVE LEARNING IN PENTECOSTAL CHURCHES OF
GABORONE

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Abstract

This study proposed to investigate and determine perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches of Gaborone. The study explored transformational learning theory as a framework to determine the results of the study. Starting with a rationale for fostering transformation or long-life change among Pentecostal churches, the study explored one framework for doing such education known as transformational learning. The researcher used interpretivism as a guide for the envisage research study, utilized the methodological triangulation methods. Interview and questionnaire data were triangulated to cross-check for internal consistency or reliability and test the degree of external validity for the findings of this study to determine conclusions. A population of seventeen Pentecostal churches' pastors, who are at least ten years of service were used for the interview part of this study. Subsequently, a questionnaire data was collected from nine pastors randomly chosen from the initial seventeen participants to validate the transformative competency. The sampling technique used for this study was purposive, and random samplings. This study utilized both qualitative and quantitative research instruments (interviews and questionnaire) to obtain data, the results of which were coded, analysed, discussed, and reported. The study showed that although Pentecostal pastors are aware of their work and roles, they still need to be equipped with required skills or competencies for fostering transformative growth on congregants. The results showed a minimal mastery of skills required for fostering transformative learning in the church.

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DEDICATION

Even though many people have contributed to my personal and professional development, this dissertation is dedicated to my mentor Dr. Charles Wilson, who encouraged and influenced me to develop great love for education. As a mentor he motivated and convinced me that education is a treasure to enjoy having, and encouraged me to keep on learning further.

List of Abbreviations and Acronyms

PP	Pentecostal Pastors
PPWR	Pentecostal Pastors' Work Roles
PPS	Pentecostal Pastors' Skills
PPSM	Pentecostal Pastors' Skills Mastery
RQ	Research Question
SPSS	Statistical Package for the Social Sciences

CHAPTER ONE

INTRODUCTION

Transformative learning is an educational model which brings into place ways to support students as they change their thinking leading to changed action, and promotes formation through the revision of students' unarticulated assumptions (Mezirow, 1991; Mezirow, 2000; Nelson, 2006). The model is common to adult education as well as Christian education field. Even though transformative learning as a model did not originally develop in conjunction with religious education, educators with an interest in developing spirituality within the education field have written on the use of transformative learning in the Christian field (Regan, 2002; Mercer, 2002; English and Gillen, 2000). This study discusses transformative learning theory in the context of Christian education. The study validates and provides a foundation for determining Pentecostal pastors' perceptions, of their competence in the transformation of congregants. This chapter is organised therefore according to the following sections: background to the problem, statement of the problem, purpose of the study, research objectives, research questions, rationale or theoretical framework, justification or significance of the proposed study, and definition of terms.

1.1 Background

The constitution of Botswana recognizes the right to religious association in all spheres of life. This is supported by Botswana's vision 2016 pillars of a moral and tolerant nation, and a compassion, just and caring nation (Vision 2016, 1997). This shows that the vision recognizes religion as a significant sector for the support and development of the people of Botswana for transformation of social and moral values. In their article, *Transformational Learning In Botswana: How Culture Shapes The Process*, Merriam and

Ntseane's (2008) findings reveals that spirituality plays a significant roles in transforming Batswana. They cited that,

What we are identifying as spirituality and the metaphysical world permeated our participants' interpretation of the process and outcome of transformational learning. Some of the events that triggered the transformational learning process were seen as being caused by forces beyond the natural world, and how most of our participants responded to the event was in reference to ancestor spirits or the ultimate authority (God). This spiritual system runs parallel to and is independent of a person's particular religious affiliation (p. 189).

This Botswana's context, helps us see the connection between the spiritual world and human relations. Then transformative learning will sit easily with Botswana since it embraces spirituality. It follows therefore, that Batswana are a religious society with religion spanning from spiritual to traditional inclinations.

Botswana has three (3) main categories or families of churches, namely the (i) Mainline churches, e.g. United Congregational Church of Southern Africa, Roman Catholic, Methodist, etc. (ii) African independent churches, e.g. St. Paul, St. Matthew, St. John, etc. and (iii) Evangelical/Pentecostal/Charismatic, e.g. Assemblies of God, Faith Mission, Independence Assemblies, etc. churches which are the main interest of this study (Botswana Census, 2011).

The capital city, Gaborone, has a population of 231,592 which makes 11.4% of the country's overall population presently at 2 million (Statistics Botswana, 2011). The city had the largest population increase over a ten year period. Gaborone being a city is one of the areas in Botswana where we witness people of different cultural backgrounds – cosmopolitan city. This situation presents many factors which may to some extent present a challenge to the

mandate of the many churches found in the city, especially the Pentecostal churches. Presently there are sixty (60) (YellowPage, 2015) churches in Gaborone, of which eleven (11) are Evangelical/Pentecostal/Charismatic.

The Pentecostal church focuses on being born again, being filled with the Holy Spirit, living a holy life and prosperity. Like other religious institutions, Pentecostal churches are viewed as agents of change, maintaining and transmitting moral and ethical standards. They are the agents of social, moral, and spiritual transformation. Since Pentecostal churches share the 79.3% of the Christian (a dominating category of religions) population in Botswana, it is not strange to say the number of Pentecostal churches in Gaborone is above all other religious categories in Botswana. This is one of the reasons justifying the focus on the Pentecostal group of churches in this study. The study determines the perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning in the church.

1.2 Statement of the Problem

Scholars (McEwen, 2008; Gunn, 2008; Severe, 2008; Lederleitner, 2008; Sheffield, 2008; Walker, 2008), collectively agree that transformative learning is a significant educational principle for maturing congregants, but they do not discuss the competencies that pastors ought to have to foster transformative learning effectively in congregants. Therefore, through this study, the researcher renders a solution to the question ‘what are the perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches of Gaborone?’

Knowing the pastoral competencies requirement for fostering transformative learning in their churches, Pentecostal pastors will be able to foster awareness of situations and events. They will be able to offer tools for analysis and exploration of those situation, and events that can lead to transformation. The pastors will build and enrich the Christian community with

the capacity to address the concerns of the broader community. Knowledge about the competency requirements will also enhance and enrich Pentecostal training institutes to develop relevant needs based curriculum.

1.3 Purpose of the Study

The purpose of this study was to determine perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches of Gaborone. It is noteworthy to point that the researcher's endeavours to pursue this study is based on the fact that no study has been conducted about pastoral competencies for fostering transformative learning in the church. Personal communication during preliminary survey in June and July 2013 asserts that the pastors' facilitation of transformative learning in the church is not significantly considered (personal communication, Habibo et. al, 2013). Observation facts, based on what is expected of a Christian life, communicate that this study will be necessary in the Christian education field.

1.4 Research Objectives

The specific research objectives were to:

Identify the work roles of a transformative Pentecostal pastor.

Determine the skills required for the work roles of a transformative Pentecostal pastor.

Determine the level of mastery of transformative skills by Pentecostal pastors.

1.5 Research Questions

The grand question for this study is, 'what are the perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning in the church?' The following questions will be investigated in this study:

What are the work roles of a transformative Pentecostal pastor?

What are the skills required for the work roles of a transformative Pentecostal pastor?

What is the level of mastery of skills by the transformative Pentecostal pastors?

1.6 Justification and Significance of the Study

The study describes the significance of applying transformative learning towards congregants' learning and developmental outcomes (along pastoral ministry). The study contributes to the understanding of practical techniques for fostering transformative learning in the church. This study also helps to integrate multiple fields of knowledge, which will provide cross-referencing for future scholarly researches in the subjects of transformative learning and the assessment of congregants' learning.

Since it is a general assertion that pastors effect transformative growth to the communities through their preaching, teaching, and counselling in their churches, it should be noted that the impact is also felt during celebrations, funerals, and in many different crisis. The study therefore discusses transformative learning as the best way to foster this phenomenon. The study is also significant because for the first time, it provides a documentation on the place of transformative learning in pastoral ministry of Botswana Pentecostal churches, particularly in Gaborone. This adds to the curriculum and will enhance pastors' use of the knowledge and understanding of transformative learning practices to effect transformative growth on their members consequently on the community to which they are based.

It is also evident from the research that there is limited literature available about transformative learning in Botswana's churches. Only one study about transformational learning in Botswana was conducted by Marriam and Ntseane (2008). Marriam and Ntseane's (2008) study is limited to how culture shapes the process of transformational learning. However, the findings of their study present significant titles (spirituality, metaphysical world, community responsibility and relationships, constructed meaning of experience) which are significant to this study.

Therefore, the voice of the church, as one of the major sectors in contributing to the social, economic and national development efforts is not heard. This study examines the place of transformative learning in the church. The study will play a pivotal role in helping the pastors in their effort to facilitate transformative growth in the church.

1.7 Definition of Terms

Transformative Learning: Transformative learning refers to the process by which we transform our taken for granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow 1991).

Perspective Transformation: Is described as the central process of adult development and the change toward thinking like an adult through a shift toward a more inclusive, differentiated, permeable, and integrated perspective (Mezirow 1991).

Competency or Skill: in this study, competency and skill are used interchangeably to refer to a person's being qualified in a broader sense... masters a professional area... can apply this professional knowledge... in relation to the requirements inherent in a situation which... may be uncertain and unpredictable... includes the person's assessments and attitudes, and ability to draw on a considerable part of his/her personal qualifications (Illeris, 2009).

Christian Educators: Refers to all Christians, clergy and laity, who educate both explicitly and implicitly through their lives and actions (Pazmino R. W., 1992).

Christian Education: the process of sharing or gaining distinctive of the Christian story and truth (information) and Christian values, attitudes, and lifestyle (formation), and fostering the change of persons, communities, societies, and structures (transformation) by the power of the Holy Spirit to a fuller expression of God's reign in Jesus Christ (Pazmino R. W., 1992).

Pentecost: The English word "Pentecost" is a transliteration of the Greek word pentekostos, which means "fifty." It comes from the ancient Christian expression pentekoste hemera, which means "fiftieth day" (Roberts, 2011).

Pentecostalism: Christianity that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit (Encyclopedia, n.d.).

Pentecostal Churches: Are churches that adhere to Christian doctrinal belief where they render special emphasis on a direct personal experience of God through the baptism with the Holy Spirit (Encyclopedia, n.d.).

CHAPTER TWO

LITERATURE REVIEW & CONCEPTUAL FRAMEWORK

2.1 Introduction

This chapter highlights the theoretical framework with which this study is carried out. It also examined precedent literature on the facilitation of transformative learning for maturing individuals. The review presents definition of transformative learning. The next section provides an idea about what the social literature reveal about the facilitations of transformative learning. The literature review discusses adult education and transformative learning, to find out how adult education embrace transformative learning.

The fourth section discusses what the biblical-theological literature reveals about the facilitations of transformative learning in the churches. The literature here provides an overview of adult Education in the Church, Christian education and transformative learning, with the attempt to find how transformative learning fits into the rubrics of Christian education, and how into the doctrine of Pentecostal churches.

Fifthly, the literature discusses what the precedent literature reveal about the Pentecostal pastors' facilitation of transformative learning in the churches. This section covers the role of pastors in fostering transformational learning in the Church, and pastoral competencies and transformative learning in the church.

Finally, the summary of literature reviewed and justification is presented. The gaps, inadequacies, and deficiencies of literature are also covered.

2.2 Theoretical Framework

Transformational learning theory provides the framework for studying the perceptions of Pentecostal pastors' competencies leading to ability to foster transformative learning in Pentecostal churches of Gaborone. Transformative theory clearly explains the process

involved in worldview shifts and conversion. According to the theory, development in adulthood may be fostered when adult learners overcome "...limited, distorted, and arbitrarily selective modes of perception and cognition through reflection on assumptions that formerly have been accepted uncritically" (Mezirow, 1991, p.5). This means that transformation in people may be emphasised when they overcome barriers of life, growth and learning from life experiences through reflection on their experiences. The same idea is reflected in the findings of Sharan B. Merriam and Gabo Ntseane (2008) when they carried an in-depth interviews with 12 adults who acknowledged having an experience that had profoundly changed their view of themselves and/or their perspectives on the world. The theory was used to explore Pentecostal pastors' competencies for fostering this possibility for the congregants' transformation.

Lederleitner (2008) asserts that Jack Mezirow's Transformation Theory provides incredible insights for mission pastors, and tools that can be used to design transformational mission curriculum for lay people seeking to be more effective in cross-cultural ministry. Pastors are ordained people, set apart for service by virtue of being called by God to use certain skills and gifts to the common good and the building up of the church. They are called to effect transformative growth on the congregants. Transformational learning theory, in relation to teaching and learning, constitutes a framework for situating a good environmental development, reflective, and behavioural growth in the church. According to Lederleitner (2008), the theory is applicable to the church because numerous biblical scriptures coincide with the broad categories of perspective transformation. The categories as articulated by King (2005) are (i) cognitive, meaning-making, and outward change....leading from a disorienting dilemma; (ii) critical self-evaluation; (iii) exploring of new possibilities for roles, responsibilities, and actions; (iv) the provisional testing of new roles; (v) the building of self-

confidence in the new perspectives; and (vi) reintegrating these fundamental changes into the learner's lives.

The six categories are relevant to the study on the facilitation of transformative learning in the church. However, (i) cognitive, meaning-making, and outward change....leading from a disorienting dilemma; (ii) critical self-evaluation; v) the building of self-confidence in the new perspectives were the most instrumental in guiding this study.

Perception means the process of perceiving something with the senses; this is the process or state of being aware of something; it is insight or knowledge gained by thinking. Perception is an interpretation or impression, an opinion or belief; it is the awareness, consciousness or view of an idea and therefore the act or faculty of apprehending by means of the senses or the mind: cognition and awareness (Farlex, 2015). This study assessed the perception of pastors regarding their competence to foster transformative learning in the church. Research/interviews required the respondents (pastors) to critically introspect themselves in order to assess their competence. After self-evaluation the pastor then had to reflect on the findings to map way forward. The expectation is to help them improve their competencies and build self-confidence for fostering transformative learning on the congregants.

2.3 Transformative Learning Defined

The practice of transformative learning is within the rubric of self-directed emancipatory adult education. It has roots in the critical theory of Habermas (1971), emancipatory educational methods of Freire (1985), and its praxis is based on humanistic and constructivist anthropological and epistemological philosophies (Muis, 2006). Educators with an interest in developing spirituality within mainstream education have written on the use of transformative learning, which serves as a starting point for discussion in adapting the theory for use in Christian education field (McEwen, 2008; Gunn, 2008; Mezirow, 1991; Merriam et

al., 2007; Tisdell, 2003; Gunnlaugson, 2009; Sable, 2007; Dirkx, 1998; King, 2005; Taylor, 2006; Tribble, 2005). These scholars have established a legacy of facilitating and fostering transformative learning as a substantial model of learning for aiding individual holistic growth. Their argument impressed a significant approach in the history of how a result-full learning should be facilitated.

Mezirow's research in the early 1990s, raised transformative learning in conscious-raising, critical reflection, development (Dirkx, 1998). Much research on strategies and approaches for fostering and promoting transformative learning (Nelson, 2006) has being conducted. This has challenged many teachers to adapt to the new and better strategies for fostering learning. For example, some teachers began to integrate meditation techniques with their curricula. Most of the strategies and instructions methods is about awaking learners and getting them engaged. Mezirow (2000) defined transformative learning as changing a frame of reference, which is made up of two dimensions: a habit of mind and resulting points of view. It may occur when learners reflect on the assumptions of others or on one's own assumptions. That is to say, learning occurs best as the learner interacts with his or her surrounding world.

Transformative learning relates to education of the whole person and includes the development of insight as much as knowledge (Gunnlaugson, 2009). It is based on personal experience, but it can draw inspiration and guidance from many fragments, including ancient wisdom traditions, philosophy, social sciences, and the arts. It gives students inspiration and confidence to explore their individuality with their connectedness to others and the world (Sable, 2007).

Mezirow (1991) described cognitive and behavioural changes that characterize transformative learning as following;

when one experiences an enhanced level of awareness of the context of one's beliefs and feelings, when one can critique one's own assumptions and particular premises; when one performs an assessment of alternative perspectives; when one makes a decision to negate an old perspective in favour of a new one or when one makes synthesis of old and new; when one takes action based on new perspective; and when one cultivates a desire to fit the new perspective into the broader context of one's life.

Transformative learning theory is a learning theory that can explain how adult learners make sense of their experiences (Mezirow 1991). Part of being human is the search for meaning, and people try to find the reason for almost everything that happens to them and other people, be it a simple assigning of it all to 'the way things are' or more finite causes. Mezirow (2000) asserts that, if people are unable to understand their experience they often turn to tradition to create imaginary meanings. Mezirow (1991) further asserts that transformative learning is projected toward perspective transformation or change at the meaning perspective level of structuring understanding; although, transformations can occur in habits of mind, points of view, and meaning schemes as well. Transformation does not refer to a change in knowledge (an informational increment) or a simple change in behaviour, but a far more thorough going change of perspective.

Tisdell (2003) highlights the place of the affective in transformative learning:

“Attending to spirituality in higher and adult education, particularly as it relates to emancipatory and transformative approaches to education, is about the engagement of passion, which involves the knowledge construction processes of the whole person. The engagement of people's passion is generally not only about critical reflection or

“rational discourse,” it is also about engaging people’s hearts and souls, as well as their minds” (pp.187-88).

Merriam and Ntseane (2008) share the same sentiment with Mezirow (1991) and Tisdell (2003). They asserted that “spirituality and the metaphysical world, community responsibilities and relationships, and gender roles are some factors embedded in how people construct the meaning of their experience; these factors are also evident in their changed perspective.

Mezirow (2004) originally presented transformative learning as a developmental theory most particularly mental or moral development. This is based on the fact that adult development is seen as an adult’s progressively enhanced capacity to validate prior learning through reflective discourse and to act upon the resulting insights. Anything that moves the individual toward a more inclusive, differentiated, permeable (open to other points of view), and integrated meaning perspective, the validity of which has been established through rational discourse, aids an adult’s development.

2.4 Adult Education and Transformative Learning

In adult education, transformative learning is an educational model which fetches from life experiences ways to support adult learners to alter their thinking so they may live a different life from the past. This idea tallies very well with Mezirow (1991) as he asserts that transformative learning refers to an educational model which brings into place ways to support students as they change their thinking leading to changed action. Here learners experience a complete shift of perceptions, behaviours, and actions that help them to understand themselves and their relationship with the surrounding world, be it social or natural. The same sentiment is captured in the words of Gunn (2008) as he cites,

In today’s schools of education transformative learning is defined for us as experiencing a deep, structural shift in thought, feelings, and actions, one that alters our

understanding of ourselves as well as our relationships with other humans and with our social and natural world (p.11).

Transformative learning promotes formation through the revision of students' unarticulated assumptions. Since the practice of transformative learning is found within self-directed emancipatory adult education, critical theory of Habermas (1971) and emancipatory educational methods of Freire (1985), then its praxis is based on humanistic and constructivist anthropological and epistemological philosophies (Muis, 2006)..

Part of being human is the search for meaning, and people try to find the reason for almost everything that happens to them and other people, be it a simple assigning of it all to 'the way things are' or more finite causes. Mezirow (1991) further asserts that transformative learning is projected toward perspective transformation, or change at the meaning perspective level of structuring understanding, although transformations can occur in habits of mind, points of view, and meaning schemes as well. Transformation does not refer to a change in knowledge (an informational increment) or a simple change in behaviour, but a far more thorough going change into perspective. King (2005) articulates the same idea and in more detail. She says,

Perspective transformation is a process of learning through cognitive, meaning-making, and outward change....leading from a disorienting dilemma; through critical self-evaluation; exploring of new possibilities for roles, responsibilities, and actions; the provisional testing of new roles; the building of self-confidence in the new perspectives; and finally reintegrating these fundamental changes into the learner's lives (pp.11-12).

Mezirow (1990) significantly contribute to the power of transformative learning in bringing about change on the learner. He introduces the concept of make meaning and learning. To make meaning carries the idea of making sense of an experience by making an

interpretation of it. Mezirow (1990) asserts that our ability to use interpretation to guide decision making and action result from learning. People learn differently when they are learning to perform than when they are learning to understand what is being communicated. Learning carries the idea of the process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action (Mezirow 1990). King (2005) adds another element about making meaning in transformative learning. She alludes that

Transformative learning is an exploration and discovery of meaning-making for the individual. It has the potential to offer new coping skills for taking information from the outside world, critically questioning its value and meaning, and using it to fuel the construction of new constructions or manifestations of knowing and understanding (p.12).

That is to say, where transformative learning is fostered, learners explore and discover new ideas, skills, attitudes, values, and potentials for taking information to the outside world. This idea is also echoed in the words of Taylor (2006). He asserts that it involves the self in an intense process of meaning making that reflects the person's relationship with both the self and his or her sociocultural context. Such work may lead to reflective changes in one's awareness of being in the world. Mezirow (1990) further expands on the concept of making meaning. He discusses dimensions of making meaning. First he discusses meaning schemes which are sets of related and habitual expectations governing if-then, cause-effect, and category relationships as well as event sequences. Lastly, he brings in the concept of meaning perspectives which are made up of higher-order schemata, theories, propositions, beliefs, prototypes, goal orientations and evaluations ... networks of arguments. Mezirow (1990) concludes that what we do and do not perceive, comprehend, and remember is profoundly influenced by our meaning schemes and perspectives.

Adding on Mezirow's idea of making meaning, Boud, Keogh, and Walker (1985) introduce the reflection which refers to "those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciation. Capturing Dewey (1933), Mezirow (1990) views reflection as assessing the grounds (justification) of one's beliefs. Much of what people learn involves making new interpretations that enable them to elaborate, further differentiate, and reinforce long-established frames of reference or to create new meaning schemes.

Reflection is significant in bringing about transformative change on the learner. Reflecting back on prior learning adds value to transformative growth, whether what is learned is justified under present circumstances. The same idea is captured in the words of Mezirow (1990) when he asserts that people must accommodate to a life of continual and rapid change, as most of what we learn is the result of our efforts to solve problems. This is from the infant's problem of how to get fed to the adult's problem of how to understand the meaning of life.

King (2005) contributes to how transformative learning occurs in adult learner and points out that as adult learners engage in learning new content, skills, and concepts, they also have the opportunity to understand themselves and their worlds in new ways. Therefore, transformative learning, which includes this learning, analysis, and discovery, is one possible pathway along which such experiences proceed (King 2005). Offering a summary of the significance of transformative learning, King (2005) asserts that in the course of our daily lives, adults are constantly engaged in lifelong learning as they grasp new information instantly, process its meaning, and make decisions. As a result, the very substance of adults' being and understanding is transformed into objects of change. Transformative learning deepens the adult learning experience. By examining others' views (i) learning about themselves, the way they understand, and their habits of mind, adult learners build skills (ii)

perspectives that enable them to process (iii) grow from new information, perceptions, (iv) viewpoints (v) develop new ways of understanding their world (King 2005). King (2005) further adds that laying the groundwork for greater independence in learning, skills to continue learning, (i) confidence to expand one's scope of learning, (ii) shifting understandings, having new visions, (ii) discovering new ways to spend life, are examples of powerful changes experienced through transformative learning. These enable learners to be the designers of their future. It brings a new orientation and a new focus to learners' lives, and changes their habits and minds.

King (2005) introduced yet another concept that aids in bringing about transformative learning, constructivism. This is referred to as "the educational philosophy in which learners build from experience and construct knowledge and meaning, is a consistent basis for transformative learning as well" (p.13). Newby et al. (2011) offer a significant definition of constructivism as he asserts that it represents a collection of theories, including (among others) generative learning, discovery learning, and situated learning. In other words the individuals actively construct knowledge by working to solve realistic problems, usually in collaboration with others and their surroundings.

Taylor (2006) asserts that the expression of affective and emotionally laden issues often reveals the ways and forms through which adult learners give voice to unconscious personal meaning of their learning experiences. Therefore, when we take seriously the responsibility of developing a more conscious relationship with the unconscious dimensions of our being, we enter into a transformative life-changing process. Emotions are deeply involved in the process of transformative learning which include critical reflection and a person's unconscious emotional responses to various aspects of the learning experiences. According to Taylor (2006), learning is more likely to be transformative if it permeates one's whole self, which has a spiritual component, rather than being confined to the rational realm of critically

reflecting on assumptions. Transformative learning is facilitated through engaging various dimensions of being, including the rational, affective, spiritual, imaginative, somatic, and sociocultural domains through relevant content and experiences. He further emphasises the role of spirituality in transformative learning when he says that it's about meaning making and a sense of wholeness, healing, and the interconnection of all things: an individual's journey towards wholeness and developing a more realistic identity. That is to say, it is partly related to how people construct knowledge through symbolic processes and unconscious structuring processes.

Taylor (2006), Harris (1989), and Tisdell (2003) agree on the role of spirituality in fostering transformative learning. They assert that the presence and value spirituality are independent of specific course content, and its connection to the development and growth of the learner is present in the learning process itself. In that note learners can embrace and embody spirituality in their actions and approach to work without ever explicitly using the word spirituality. Since spirituality is always present in the learning environment, it is unnecessary to pursue it directly (Taylor 2006). Therefore, educators should be critically reflective of their efforts to ensure that their motivation and use of spiritual pedagogies enhance, facilitate, and support the growth and wholeness of learners.

It is possible for learners to come to a greater understanding of their core essence through transformative learning experiences that help them reclaim their authenticity. This makes many adults identify spirituality as a major organizing principle that gives their lives meaning and informs their life choices. But if transformative learning is partly about the transformation of meaning schemes and spirituality is partly about meaning making, often the transformation of meaning schemes naturally connects to the spiritual and can lead to transformation on either the individual or sociocultural level (Taylor 2006).

2.5 Adult Educator's Role in Fostering Transformative Learning

Adult educators take on the role of facilitator along the journey of fostering transformative learning. They do this by challenging learners to take their thoughts further, supporting them in their decisions, encouraging them as to the new learning they are gaining, or urging them to reflect on their pathway of learning. King (2005) asserts that transformative learning opportunities build on foundation of safety and trust where learners can ask difficult questions of themselves. This will give them the opportunity to discover solution to their problems for transformative change. Educators need to develop ways to build in these techniques and experiences when they craft transformative learning opportunities. They are to set the tone for acceptance, build learning opportunities that invite envisioning goals, pursuing learning, and support critical evaluation of each individual's own decisions.

King (2005) gives clear highlights about adult educators as facilitators in bringing about transformative learning on adult learners. She introduced the concept of the transformative Learning Opportunities Model. This model recognises educators as essential facilitators in building preliminary learning experiences, guiding planning and inquiry, stirring deeper thoughts, extending learning opportunities, and cultivating lifelong learning perspectives and experiences. Therefore, this carries the idea that adult educators need to understand themselves, consider their goals and objectives, examine their values and assumptions, and allow themselves to embrace a vision of new understandings. In an attempt to challenge adult educators to foster and foster transformative teaching, Taylor (2006) introduces the concept of authenticity. He provides a five-faceted model of authenticity to help with understanding the meaning of authenticity in teaching:

Having a strong self-awareness of who we are as teachers and as people,

Being aware of the characteristics and preferences of learners and others including

how they are the same and different from our own,

Developing a relationship with learners that fosters our own and their ability to be genuine and open,

Being aware of the context and constraints of teaching and how these factors influence what we do and who we are, and

Engaging in critical reflection and critical self-reflection on practice so as to be aware of the assumptions and values we hold and where they originate.

Again, adult educators are being authentic when they choose to act so as to foster the growth and development of each other's being. Therefore, the result of authentic teaching is that teachers learn and grow together with their students. Taylor (2006) further asserts that fostering authentic and transformative relationship depend upon the following ingredients:

Self-awareness: teachers need to have a good understanding of themselves, to foster authentic relationship with students

Awareness of others: educators need to come to know their students as individuals

Relationships: educators may form relationships based on a respectful distance (occurs through the subject area and focusses on the learning), collegiality (the educator views the learner as a future or a current colleague, works collaboratively, and engages in mutual sharing of experience and expertise), or closeness (teachers and students come to know each other as people both inside and outside the classroom)

Context: educators delineate several kinds of constraints to their ability to be authentic in their teaching – mandatory curriculum, grading policies, class sizes, availability of resources, departmental or institutional expectations, and social norms about the role of teachers

Critical Reflection: educators need to distinguish their sense of self as teacher from the collective persona of teacher.

Adult educators can use the group process to help facilitate transformative learning. This is possible by developing awareness of emotion-laden images that are evoked and animated by and associated with our interactions and relationships with others in the setting, as well as the content being studied (Taylor 2006). To effect profound transformative growth on learners, educators should express ways of knowing work in practice to facilitate pedagogical learning. The pedagogical purposes for expressive practices that elicit imaginal and intuitive knowing include:

Creating a learning environment conducive to whole-person learning; thus, helping learners be attentive to learning, by helping people make the transition from their outside worlds into a mental and emotional place that allows them to be open to learning, and creating an empathic field, by providing a supportive context within which difficult issues can be pursued without rupturing the relationship.

Working with learners within the whole-person learning environment, hence creating a pathway to felt experience and unconscious knowing through actively participating in expressive ways of knowing. Codifying new insight so that it is more accessible for future meaning making, and creating a lived experience of what the learner seeks to understand

Transformative learning includes a holistic change in how a person both affectively relates to and conceptually frames his or her experience; thus, it requires a healthy interdependence between affective and rational ways of knowing. If educators are going to be effective in helping learners develop and transform through holistic learning, they have to be willing to engage themselves holistically as well. That is they have to facilitate their duties as co-learners with the learners.

2.6 Adult Education in the Church

Adult education in the church happens when adults engage in Christian practices of mutual care and support; for example, as they provide care, support, and ritual space (through the funeral service) to bereaved persons. When these adults have opportunities to reflect on their ministries of care, perhaps in a study of Christian beliefs about death, they have an opportunity to reflect critically on their experience. They can construct new meaning perspectives in light of their experiences and critical reflection on experiences, particularly if they encounter new resources for doing so that expand existing horizons of meaning-making (Mercer, 2006).

Adult education in the church ought to foster the ability of adult Christians to engage in ever-deepening, increasingly sophisticated knowledge and practices of faith. It equips learners to matter in the world - to act in ways that engender healing, reconciliation, and hope. This is echoed by Mercer (2006) when he asserts that adult education in the church should equip the church for their ministries and invite them to engage in a “critically reflective practice” of Christian faith for the sake of the world. To do so, it requires that adult Christians bring critical theological reflection to their various practices of ministry.

2.7 Christian Education and Transformative Learning

In education, we are all “educating for transformation...” (Mezirow 1990, p.44). This concept applies to all kinds of education, and to any sector where education learning is being fostered. This is the same with Christian education. In the church, Christian education is the process of sharing or gaining distinctive of the Christian story and truth and Christian values, attitudes, and lifestyle. Christian education also aims at fostering the change of persons, communities, societies, and structures through Biblical teaching. It fosters a change in disposition, heart or character as Christians are studying, hearing, and practicing the Bible teachings. As this process is continuously repeated, then Christians are transformed.

Transformation is not simply change. In the church, it is a process of growth and development in a particular direction, carrying a pivotal role in Christian education. Therefore, transformation learning in Christian education needs to be recovered as displayed by ancient teachers like Socrates, Confucius, Quintilian, and Jesus. In all four of these teachers the goal was to change the individual so he or she would, in turn, be a model for the improvement of society. Gunn (2008) cites that,

In Socrates it was psychological transformation of the person being interrogated as preparation for a future as a philosopher-ruler; in Confucius the development of moral excellence in order to correct the evils in society; and in Quintilian the creation of a highly ethical environment from birth to maturity in order that the future orator would be “a good man speaking well.” With Jesus it was the total transformation of the lives of his disciples (p.11).

Transformative learning thus becomes, for the church, a crucial way for pastors to think and act since it helps to reorient pastors’ thinking and action in fostering transformative growth on their members. Transformative learning is the kind of learning that changes the person holistically. It is valuable since it is a model that assists understanding of what leads to compartmentalization, authority dependence, and change in perspective - aspects of which are found in Christian conversion (Severe 2008).

Severe (2008) further asserts that the transformative process in Christian education can be helpful in preparing the way for conversion and addressing worldview issues within and without the church. This is based on the assumptions that transformative learning does not assume that a single decision or piece of information will lead to conversion because the person has multiple competing frameworks or frames of references that need to be addressed (Severe 2008; and Mezirow 1990). In that way, transformative learning will address contrary worldview assumptions as the individual is coming to make (or not) a decision for holistic

change. He agrees with Mezirow (1991) and King (2005) on meaning perspective. He asserts that in transforming meaning schemes God paved the way for a perspective transformation, a total transformation of belief which explains the possibility of a gradual conversion without denying the theological necessity of the moment of conversion in the Christian doctrine of salvation. According to Severe (2008), the church desires to enable the formation of whole, healthy adults who are not only functioning as Christians in certain explicit circumstances (such as church). To accomplish this change, the many compartments (meaning schemes) and false assumptions inside meaning perspectives must be transformed (Severe 2008).

Gaventa (1986) adds that “transformation applies to conversions in which a new way of perception forces the radical reinterpretation of the past. Here the past is not rejected but reconstructed as part of a new understanding...” (p.148). Sheffield (2008) adds that,

Christian Scripture tells us that we all are “being transformed into his (Jesus’) image with ever-increasing glory” (2 Corinthians 3:18). The Scripture also tells us that this transformation is enabled by the removal of the veil that covers our hearts and dulls our minds (2 Corinthians 3:14-16) and is accomplished “by the renewing of your mind” (Rom 12:2). The Christian tradition employs this language of transformation...” (p.45).

As a contribution to the definition of transformation from the Christian perspective, Sheffield (2008), and Vinay Samuel & Chris Sugden (2004) concur that transformation is the change from a condition of human existence contrary to God’s purpose to one in which people are able to enjoy fullness in harmony with God, which can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ, whose power changes the lives of men and women by releasing them from the guilt, power and consequences of sin. This is enabling them to respond with love toward God and towards others (Romans 5:5), and making them ‘new creatures in Christ’ (2 Corinthians 5:17). On the same notation, Sheffield (2008), and Bush (2004) contribute to the definition of

transformation learning. They point out that, transformation learning is the progressive, ongoing, measurable, supernatural impact of the presence and power of God working in, through, and apart from the Church on human society and structures. It involves seeking positive change in the whole of human life materially, socially, and spiritually, as we recover our true identity as human beings created in the image of God and discover our true vocation as productive stewards, faithfully caring for our world and its people (Sheffield 2008).

Transformation in this light means action to establish conditions where wholeness of life may be achieved and enjoyed through long-life transformative forces as one is obedient to the precepts of the Bible, from which Christians believe they encounter a relationship with God. Sheffield (2008) embraces this idea when he asserts that transformation is sparked by encounter and relationship with the living God which enables or sustains a process of adjusting moral and spiritual assumptions and cognitive constructions so that we progressively think, feel, create, act and serve more like Jesus.

2.8 Common Grounds: Christian Education and Transformative Learning

Transformation is a concept which is common both in Christian education and adult education fields. When it did not originally develop in conjunction with religious education, but as a perspective on learning concerned with how people change their patterns of thinking and acting, it evidences many parallels with the kinds of learning which religious and theological educators foster (Regan, 2002; Mercer, 2002; English and Gillen, 2000).

Educators with an interest in developing spirituality within mainstream education have written on the use of transformative learning. This serves as a starting point for discussion in adapting the theory for use in Christian education field. As we study the use of the concept from both field of study, we see parallel usage. For example, the process of perspective transformation, with three dimensions: psychological (changes in understanding of the self),

convictional (revision of belief systems), and behavioural (changes in lifestyle) is central to transformative learning.

Christian education holds that, the concept “transform” means to change radically in inner character, condition, or nature. This is echoed by the apostle Paul in the Bible, from Romans chapter 12 verse 2 (Romans 12:2) as exhorted Christians to “... be transformed by the renewing of ... mind...” Therefore, in Christian education field, transformative learning occurs when there is a transformation in one of our beliefs or attitudes (a meaning scheme), or a transformation of our entire perspective (habit of mind). The word conformed as used in this scripture means to put on the form, fashion, or appearance of another. It may refer to anything pertaining to the habit, manner, dress, and style of living, etc., of others (Barne, 1997). According to the Greek Strong Concordance (1994) the word transformed from which the expression here is derived means form, or habit. It is carrying the idea of adjustment of parts, shape, or nature. The Apostle Paul’s immediate reference to the renewing of the mind in the same biblical scripture shows that he was referring to the “change of the whole man” (Barnes' Notes, 1997). Therefore, his expression by the renewing refers to “by the making new; the changing into new views and feelings. “The word translated mind properly denotes intellect ...including the understanding, will, and affections” (Barnes, 1997).

Again, the idea behind Christian’s transformative learning is conformity to the will of God. Apostle Paul expresses it well in the New International Version (NIV) of the Bible in Romans 12:2 as he talks about the end results of transformation: “...Then you will be able to test and approve what God's will is-his good, pleasing and perfect will.” This agrees with what is cited by Merriam et al. (2007), when they say that through transformative learning we are freed from uncritical acceptance of others’ purposes, values, and beliefs. Mezirow (2000) in Merriam et al. (2007) asserts that transformations in our habits of mind may be sudden and dramatic or they may be slower, incremental changes in our points of view (meaning

schemes), which eventually lead to a change in our habits of mind (meaning perspective. This agrees with Christians' doctrine teachings of instant transformation and progressive transformation known as conversion, justification and sanctification. Conversion and sanctification are the renewing of the mind, a change not of the substance, but of the qualities of the soul. It is the same with making a new heart and a new spirit-new dispositions and inclinations, new sympathies and antipathies. The understanding enlightened, the conscience softened, the thoughts rectified; the will bowed to the will of God, and the affections made spiritual and heavenly: so that the man is not what he was old things are passed away, all things are become new; he acts from new principles, by new rules, with new designs. This is called the transforming of us; it is like putting on a new shape and figure (Henry 1991). This kind of transformative learning process occur as believers continually renew their minds through prayer and the study of God's Word by the power of the Holy Spirit. This way believers are transformed and made like Christ: the ultimate goal of Christians' transformative learning; being transformed into the likeness of Christ with ever-increasing glory, which comes from the Lord, who is the Spirit.

Learning as transformation reflects the Great Commission of our Lord Jesus Christ who taught his disciples in a transformative way and then commanded them to go and "make disciples" of all the nations as echoed by chapter 28, verses 19 to 20 of the book of Matthew (Matthew 28:19-20) in the Bible. The making of disciples is a process that begins with hearing the Word of God which transforms the intellect, the emotions, and the will, so that the hearer makes an informed decision to accept Christ as Saviour and Lord. Once the decision is made, the journey of transformation has begun and the transformation should influence not only the person, but also his or her community and environment. The church has the potential to offer stability, mirroring, and modelling. In carrying out its teaching

functions, the church has focused on doctrine, words, and proposition (Mezirow 1990, 2000, Weinski 2006).

2.9 Pentecostal Churches and Transformative Learning

It should be first noted that Pentecostal churches are Christian churches. However, they differ from other Christian churches in regard to doctrinal beliefs. They adhere to a doctrinal belief where they render special emphasis on a direct personal experience of God through the baptism with the Holy Spirit. The English word “Pentecost” is a transliteration of the Greek word *pentekostos*, which means “fifty.” It comes from the ancient Christian expression *pentekoste hemera*, which means “fiftieth day” (Roberts, 2011). According to the book of Acts chapter one and two, verses eight and one to eighteen respectively (Acts 1:8; 2:1-18), Pentecost refers to the Seventh Sunday after Easter, which commemorates the outpouring of the Holy Spirit upon the apostles. Pentecost refers to 20th century spiritual awakening emphasizing Holy living, fundamental doctrines of evangelical Christianity, the Holy Spirit baptism with speaking in tongues, gifts of the Spirit (divine healing) and premillennialistic view. It is therefore proper to say that Pentecostal churches adhere to the concept of transformative learning as explained under Christian Education and Transformative learning.

2.10 The Role of Pastors and Transformative Learning in the Church

“The term “pastor,” literally means, “a shepherd” (International Standard Bible Encyclopaedia, 1996) refers to the one who “provides loving protection for his flock” (Nelson's Illustrated Bible Dictionary, 1986), and “also offers comfort to the flock” (Nelson's Illustrated Bible Dictionary, 1986). This carries the idea that the pastor’s role is to provide loving protection for his or her flock which is the congregation and also offer comfort to the flock/congregation. In that way the pastor leads the congregation into a transformative path for a lifelong learning. This is also echoed by Tribble (2005) when he says that transformation is not simply change; it is a process of growth and development in a particular

direction which should be the role of every pastor. He also adds a significant point to the role of pastors in fostering transformative learning in the church. That is, transformative pastoral leaders tend to the soul of a congregation while building the congregation's capacity to address the concerns of the broader community.

The role of pastors in transformational adult learning in churches concerns leadership in designing experiences for persons to engage in faith practices, and to encounter resources that assist them in reflecting knowledgably on these faith practices. They lead in the creation of experiences that deepen participation in faith practices alongside deepening critical theological reflection (Mercer, 2006). Pastors foster awareness of situations and events, and offer tools for analysis and exploration of those situation and events that can lead to transformation of their adherents in meaning-making and action.

2.11 Pastoral Competencies and Transformative Learning

Transformative learning is a significant idea behind Christian education field. As Christians hear the Christian teachings the hope is that they will continue to experience a transformative growth to the likeness of Christ, which is a lifelong learning process. The duty of pastors is therefore to facilitate or foster transformative learning in the church. Harris (1989) says that the pastoral vocation is a call to and a demand for a particular way of living. The particularity can be summed up in the word, pastoral which implies a "caring for, and relationship to, persons, and an active practical engagement to the work of Christian ministry" (p.24). Pastors are spiritual leaders who are engaged in the work of transforming persons. Transformative learning therefore is significant in the pastoral ministry. It is a necessity for spiritual and moral growth in the ministry. As the pastors are actively involved in the transformation of the congregants, they engage people's hearts and souls, as well as their minds and critical reflection or rational discourse. Attending to spirituality in pastoral ministry and education in higher and adult education, particularly as it relates to

emancipatory and transformative approaches to education, is about the engagement of passion, which involves the knowledge construction processes of the whole person (Tisdell, 2003).

It should be noted that pastors are expected to be prepared and equipped with the competencies to foster and effect transformation on their adherents due to their trainings prior their service. This is based on the grand objective of Bible institutes, which is to equip pastors with knowledge, understanding, skills, attitudes, abilities, and values to foster the assumed transformative growth on their adherents. Competent pastors are those who are concerned with the qualities, the practices, and the training acquired that will enable them to be catalysts for present and future success. They set a goal for ethical, spiritual, moral, and intellectual transformative growth. However, literature shows that pastoral competencies for fostering transformative learning in the Christian churches is challenged by deficiencies. This makes it far more challenging to be an effective pastor today than it was in the past. This point is captured in the words of Tribble (2005). He asserts that there are many discontinuities within the pastors' experience in their effort to foster transformative growth on their congregants. He added that it was far easier to be an effective parish pastor in the 1950s than in the 1990s. Even while seeking to work towards the espoused goals of the transformation of souls as well as of society, there is no consistency.

Pazmino (1992) discusses the work of the Holy Spirit or the Spirit of the sovereign God in helping the Christian educators or pastors to teach for transformative purposes.

The work of the Holy Spirit is designated inspiration....has a crucial part in the understanding and teaching of God's Word, and this work is termed illumination. Thus the Holy Spirit functions as the interpreter of the sacred scriptures, and those who teach the scriptures must consciously and intentionally depend upon the Holy Spirit to teach

effectively and to influence the lives of students.... Guidance and power are crucial if the lives of students are to be transformed... (p.32).

Therefore, Christian educators must conceive of Christian education in a way that links theory and practice to the primary task of the church. According to Pazmino (1992) the pastors' competencies in the facilitation of transformative learning effect change not only in the church but even to the community. That is because the communities also embrace elements of discontinuity and change where inherited patterns are renewed and transformed. This renewal and transformation result in a living tradition and a culture that is open to appropriate change as a community interacts with its ever-changing context.

Gangel & Wilhoit (1997) in their article entitled Christian Formation and Discipleship and the Church's Ministry present two concepts that appear in the teaching of transformative learning – formation and discipleship. These concepts speak of nurturing and present the following components: discipling; lay enablement: empowering and equipping; works of ministry, service to world and church; worship: private, small group, corporate; renewal; building Christian community; leadership and teacher development; crisis intervention and personal counselling; and evangelism. These components show that the nurturing progress of transformation lies at the very heart of the church's ministry. This alerts Pentecostal pastors that transformative learning is the heart of pastoral practices.

2.12 Summary of Literature Reviewed

According to the reviewed literature, the attempt to foster transformative learning in the church ministry has been done. However, there are gaps in the existing literature which this research study attempt to fill or correct.

Most literature which discuss about the place of transformative learning in the church were too general. Therefore, the researcher narrowed the study to the perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches. This was based

on the fact that though churches are one goal oriented, a quest for God they differ in structure. Discussing issue of education from a general perspective would have overlooked these differences.

Literature shows that the pastoral vocation implies a caring for, and relationship to, persons, and an active practical engagement to the work of Christian ministry. Here the pastor's role is to lead the congregation into conversion in which a new way of perception forces the radical reinterpretation of the past. Here the past is not rejected but reconstructed as part of a new understanding. However, much of the literature shows that no studies have been done about the pastoral vocation in fostering transformative learning in Botswana churches.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Research is “a method of study that, through careful investigation of all evidence bearing on a definable problem, arrives at a solution. To research a topic is to collect, organize, evaluate, and present data” (Vyhmeister, 2008). Therefore, this chapter outlines the research methods and design of the study, and the procedures used in the selection of the study sample. It describes how data was collected and analysed. The chapter details provision for instrumentation, data processing and plan for analysis, and how issues of ethics were considered.

3.2 Research Design

Interpretivism, an approach that aims to understand people, guided the study. It “maintains that all human beings are engaged in the process of making sense of their worlds and continuously interpret, create, give meaning, define, justify and rationalise daily actions” (Babbie & Mouton, 2001, p. 28). Interpretivism was suitable for the study as the aim was to understand and interpret the meaning of participant’s lives and their lives’ perspectives as related to the facilitation of transformative learning in nurturing congregants.

The ontological assumptions of interpretivism are that social reality is seen by multiple people and these multiple people interpret events differently leaving multiple perspectives of an incident (Mack, 2010). Therefore, the research aim among Pentecostal pastors was to produce descriptive analyses that emphasise deep, interpretive understanding of the current perception of Pentecostal pastor’s facilitations of transformative learning on congregants. Knowledge was constructed by observable phenomena, descriptions of participant’s intentions, beliefs, values, reasons, attribution of meaning and self-understanding.

Looking at the facts that interpretivism research is informed by participating practitioners who are sensitive to the role of context, this paradigm of approach was suitable for the study because the participants whom the researcher engaged into the study had pastoral experience ranging from ten years and more. Since “the role of the scientist in the interpretivist paradigm is to understand, explain, and demystify social reality through the eyes of different participants” (Cohen et al, 2007, p. 19), the paradigm was found suitable for the study.

Therefore, the study determined perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches of Gaborone using the survey method that employs triangulation. Kulkami (2013) defines triangulation as “using more than one method to collect data on the same topic.” According to Cohen (2000) it is an “attempt to map out, or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint” (p. 254). “Triangulation is often used to indicate that two (or more) methods are used in a study in order to check the results” (Jick, 1979). Data triangulation entails obtaining data from different sources, or at different times or under different conditions, but would not include studies where these comprise the independent variables (Turner et. al, n.d). The same sentiment is captured in the work of Altrichter et al. (2008) who contend that triangulation “gives a more detailed and balanced picture of the situation” (p. 147).

In this study, the researcher used triangulation to check and establish validity in this studies by answering research question from interviews and questionnaire subsequently. As a result, the researcher collected more insight of pastoral perceptions in fostering transformative learning in the church. The method provided verification and validity while complementing and giving a comprehensive data. It was easier for the researcher to analyze data and draw conclusions and outcomes.

There are different types of triangulation namely, data triangulation, investigator triangulation, theory triangulation, methodological triangulation, and environmental triangulation. The researcher used methodological triangulation. According to Guion (n.d) the design involves the use of multiple qualitative and quantitative methods in different combinations. He asserts that it is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. "It is largely a vehicle for cross validation when two or more distinct methods are found to be congruent and yield comparable data" (Jick, 1979). The present study utilized two forms of methodological triangulation, within-method (cross-checking for internal consistency or reliability) and between method (testing the degree of external validity; the use of different methods in combination (Denzin's, 1970). In the between methodological triangulation, no assumption is made of the inherent superiority of any methods (Downward and Mearman, 2004 - 2005).

The researcher chose the methodological triangulation based on the following values which add to the study:

Combining at least two different methods in one study, reaps the benefits of each approach while also compensating for their weaknesses (Denzin, 1970).

The benefits of triangulation include "increasing confidence in research data, creating innovative ways of understanding a phenomenon, revealing unique findings... and providing a clearer understanding of the problem" (Thurmond, 2001, p. 254).

It helps to identify the diversity and quantity of data that can be used for analysis.

Thus, using interviews as well as questionnaires added a depth to the results that would not have been possible using a single-strategy study, thereby increasing the validity and utility of the findings. (Thurmond, 2001).

Improves the accuracy of judgments by collecting different kinds of data bearing on the same phenomenon (Jick, 1979).

It can capture a more complete, holistic, and contextual portrayal of the unit(s) under study (Jick, 1979).

The researcher used interviews, questionnaires and video to collect the data for this study. The results were analysed to cross-check for internal consistency or reliability and testing the degree of external validity.

3.3 Population of the Study

Presently there are 60 churches in Gaborone (YellowPages, 2015), of which 11 are Evangelical or Pentecostal or Charismatic. The population of the study comprised of 17 Pentecostal pastors of 11 Pentecostal churches in Gaborone. This is the most suitable population because pastors are believed to be facilitating most of the churches' teaching ministry, programs, and planning. Beside they are the figures who are believed to be having the vision of their churches. If at all transformative learning is to be considered as one of the ultimate tools to facilitate people's change in Pentecostal churches, they are the best persons to tell the story.

It was assumed that ten years or more was a cut point for pastors to have necessary experiences to be prepared to execute their duty professionally. This agrees with the words of Lee (2011) as he asserts that entering the profession better equipped as a result of already having experience prepares for dealing with learners. Education level for all the participants was tertiary: they have all gone through formal training for pastoral ministry. The education level was significant for this study because it would determine the authenticity of the competencies acquired by these pastor.

3.4 Research Sample

Royse (2004) asserts that the motives behind sampling theory is that a small set of observations can give an idea of what can be expected in the total population of the intended study. It should be noted that the size of the population of the study was fully depended on the holistic intent of the study as is echoed by Patton (2002) commenting on qualitative sampling. He says “sampling size depends on what we want to know, the purposes of the inquiry, what is at stake, what will be useful, what will have credibility, and what can be done with the available time and resources” (p.244).

Two sample techniques which were used are Purposive and Random sampling. Purposive sampling, also known as Judgemental sampling is based entirely on the judgment of the researcher, in that a sample is composed of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study best (AS de Vos, 2011). This study used a purposive sampling of 17 pastors found in the eleven Pentecostal churches in Gaborone were interviewed.

Subsequently, to validate qualitative findings, random sampling, which has to do with “drawing a sample of a population so that all possible samples of fixed size n have the same probability of being selected” (AS de Vos, 2011, p.226), was used to collect quantitative data. Ballots of the 17 participants was placed in a cup, and nine participants as the size of the sample were randomly drawn.

3.5 Instrumentation

Interviews, questionnaire, and video camera were used. The resulting findings were recorded, and later, transcribed, coded and analysed.

3.5.1 Interviews

Interviews were conducted to collect qualitative data about perceptions of pastoral competencies for fostering transformative learning in the church. An interview is a method of

data collection involving verbal questioning. Vyhmeister (2008) argues that for in-depth information on opinions and attitudes, interviews are superior because of the depth and volume of information obtained, as the number of persons interviewed is much smaller.

The semi-structured one-to-one interview guide was used for this study. This enabled the researcher to probe into the perceptions, values and behavioural practices of the pastors. The reasons for choosing this method of interview is based on the following: (a) the researcher was able to gain a detailed picture of the Pentecostal pastors' beliefs or perceptions regarding their competencies for fostering transformative learning in the church; (b) It gave the participants much flexibility, and it was easier to follow-up interesting avenues emerging in the interview; (c) the researcher was able to guide the interviews based on the set of predetermined questions on an interview schedule.

The interview used was semi-structured interview with open ended questions. The use of open-ended questions and probing gave participants the opportunity to respond in their own words, rather than forcing them to choose from fixed responses (Dapaah, 2009). It should be noted also that the advantage of semi-structured interviews within the context of this study is that it does not limit respondents to a set of pre-determined answers thus allowing some flexibility in follow up questions that the researcher may deem necessary. Therefore, being aware of the threat which this could pose to the reliability of the results, the researcher constructed some pre-planned follow-up questions. However, the researcher was not restricted to the pre-planned follow-up questions. The researcher restrained himself from unnecessarily following up with questions unless in his discretion it was felt that the information needed was possibly omitted by the respondent in the interview, or further relevant information was still necessary.

3.5.2 Video Camera

The interviews were video recorded with each lasting approximately 30 minutes. In that way, the researcher could concentrate on how the interview was proceeding and where to go next. It allows a much fuller recording than notes taken during the interview. These recordings were then transcribed verbatim over three weeks. The researcher made the decision to leave the interviews essentially unedited in order for the reader to clearly understand the entirety of the response, along with the accompanying emotion, enthusiasm, and misgivings concerning each question. There was some redundancy in the interview responses, along with the occasional digression or diatribe. However, it was important to allow the participants to address the question without editing from the speakers. Initial interviews were coded in order to identify emergent themes.

3.5.3 Questionnaire

A self-administered questionnaire was used during the second face of the study. A reference group of nine (9) out of seventeen (17) respondents completed the post-self-assessment by rating themselves according to statements on a Likert Scale of 1 – 5 where 1 represented the lowest and 5 the highest. Babbie (2007) defines a questionnaire as “a document containing questions and or other types of items designed to solicit information appropriate for analysis” (p.246). The questionnaires were hand-delivered by the researcher and collected two days later.

3.6 Data Analysis

Data collected through interviews, questionnaire, and video camera were organized by coding, categorization, and thematization.

3.6.1 Analysis of Interview Data

The Analysis procedures that this researcher employed for the interview participants are as follows:

The researcher transcribed verbatim the responses of each participant to the given question. Each participant had a unique identifier. The researcher organized the data using the interview guide questions during the interpretation of the data.

Then the researcher looked through the transcripts, observed notes and listened and watched the captured video (an exercise done several times). This enabled the researcher to look for emerging themes or patterns that related to the study.

The researcher coded the data (observed themes and patterns). The researcher looked for broad categories or domains. Then observed for specific properties that are related to the broader themes so to tabulate these accordingly.

Coding: before the discussion of the data analysis procedures, I came up with unique identifiers to use throughout the study. The Pentecostal pastors were assigned a code as a unique identifier and this was used throughout the analysis process. The coding of the Pentecostal pastors are as follows:

Pentecostal Pastors= PP

Pentecostal Pastors Response 1, 2, 3 etc. = PP1, PP2, PP3, etc. (used both for the interviews and questionnaires)

Pentecostal Pastors' Roles 1, 2, 3 etc. = PPR1, PPR2, PPR3, etc. (used both for the interviews and questionnaires)

Pentecostal Pastors' Skills 1, 2, 3 etc. = PPS1, PPS2, PPS3, etc. (used both for the interviews and questionnaires)

Pentecostal Pastors' Skills Mastery 1, 2, 3 etc. = PPSM1, PPSM2, PPSM3, etc. (used both for the interviews and questionnaires)

Categorization: after coding, the researcher established categories and their properties.

Hutchinson (1990) noted that in coding and analysing data, the researcher should be looking for categories, comparing incidents with categories, in the process keeping a watchful eye for

similarities and differences among incidents. The process of data analysis started during the earliest phase of data collection. Each of the transcripts was given a preliminary analysis as soon as it was completed.

The process of staying closer to the data enabled the researcher to see emerging categories. The researcher steeped deep into the data to generate most of these categories. As Thomas (1993) observed, effective analysis illustrates rather than assert, because, as he puts it, “the cogency of an arguments lies in the data” (p. 65). In the process, the researcher reduced the long statements of text into few chunks of data based on the purpose and research questions.

Thematization: the researcher reviewed the purpose and research questions and delineated themes based on the findings emerging from the interviews. Thematization depended primarily on working simultaneously on coding and categorization to establish and display the views of participants. Lecompte and Preissle (1993) maintained that thematization entails figuring out what the content means according to recurrent patterns of relationships. The process was enhanced by organizing and rewording the categories in order to generate themes that are as close to the participants’ own words as possible.

Under each theme there were evidences of sub-themes and activities which were useful in the study. The researcher identified themes, and sub-themes or activities, and they were discussed in the discussion part of the study.

3.6.2 Analysis of Questionnaire Data

Subsequently, quantitative data was collected from a reference group of nine Pentecostal pastors, randomly chosen from the initial seventeen participants, who had been adherents to a Pentecostal local church for more than ten years. The analysis procedures employed were:

Based on the commonalities of issues raised in response to each question (emergent issues, themes or patterns), the researcher then drew preliminary conclusions. These conclusions were supported by quantifying recurring themes. “Quantitative analysis approaches are meaningful only when there is a need for data summary across many repetitions of a participatory process” (Abeyasekera, nd).

From the emergent themes, the researcher constructed a questionnaire. Data from interviews were entered in a self-administered questionnaire with a Likert Scale that was created by the researcher (see Appendix 2) in order to cross-check for internal consistency or reliability and test the degree of external validity for the findings regarding perceptions of pastoral competencies for fostering transformative learning in Pentecostal churches.

This questionnaire was then self-administered to nine Pentecostal pastors randomly chosen from the initial 17 interviewed group. After the questionnaire was completed, the researcher used the Statistical Package for Social Sciences (SPSS) to analyse the data.

As the data was conducted it was concurrently organised and then analysed in order that necessary adjustments to the data collection process could be simultaneously made. The analysis was done throughout the study rather than being relegated to a later period after data collection has been completed (Maruatona, 2001). As a result it enabled the researcher to constantly reduce the data to manageable proportions without losing its essence (Coffey & Atkinson, 1996).

3.7 Validity and Reliability of Research Instruments

Validity and reliability are the most fundamental characteristics of any measurement procedure. The data-collection procedures are perceived authentic after it has been proven

valid and reliable. In developing the data-collection instruments for this study, the following was taken into consideration:

The content of the instruments was drafted based upon the predetermined information needs in the research questions. This was achieved through the process of face and content validity. Detail is discussed in the sub-section “Validity and Reliability of Research Instruments.”

The instruments was developed in English. The phrasing of the sentences (in the questions or statements) was kept short and simple; technical words/academic jargon was avoided. It is only the primary research question’s that had technicality of language attached to it.

In the development of the list of questions for the participants and semi-structured questions, open-ended questions were formulated. Each question was designed to address a single idea. The researcher and the supervisor ensured that biased terms were avoided in the instruments developed.

The sequence of questions for the participants, semi-structured interview questions, and questionnaire ensured that non-threatening questions or statements will be asked first before any sensitive or threatening questions or statements. By carefully sequencing the questions or statements, rapport was built between the interviewer and respondent at an early stage of interaction.

3.7.1 Validity

Miller (n.d) defined validity as the extent to which the instrument measures what it purports to measure. There are many different types of validity. This researcher employed two, namely: Content Validity and Face Validity. Content validity pertains to the degree to which the instrument fully assesses or measures the construct of interest. This study examined the perceptions of Pentecostal pastors, regarding their competencies for fostering

transformative learning practices into maturation of congregants. The questions were fully representing that specific domain.

“Face Validity is a component of content validity and is established when an individual [or individuals] reviewing the instrument concludes that it measures the characteristic or trait of interest” (Miller (n.d)). In this regard, the supervisor assisted in providing guidance in the selection (and formulation) of the appropriate instruments.

3.7.2 Reliability

Miller (n.d) says, “reliability is defined as the extent to which a questionnaire, test, observation or any measurement procedure produces the same results on repeated trials. In short, it is the stability or consistency of scores over time or across ratters.” After transcribing and coding the results from the qualitative interviews, the researcher with the help of the supervisor designed post-self-assessment on a self-administered questionnaire of a Likert Scale from a random sampling procedures. Nominal analysis was conducted on the responses to the quantitative SPSS instrument.

3.8 Ethical Considerations

“The term ethics implies preferences that influence behaviour in human relations, conforming to a code of principles, the rules of conduct, the responsibility of the researcher and the standards of conduct of a given profession” (Babbie 2007, p. 62). When doing research we also have responsibilities and we are called upon to follow certain standards of behaviour. Therefore, the researcher based his research on mutual trust, acceptance, cooperation, promises and well-accepted conventions and expectations between him and the respondents.

When there are many ethical issues or principles that could be considered along the study, the researcher considered avoidance of harm to experiential respondents; voluntary participation; and informed consent.

3.8.1 Avoidance of harm to experiential subjects or respondents

The fundamental ethical rule of research is that it must bring no harm to the respondents, be it physical or emotional. The researcher kept private details of the participant secret and anonymous. For this study, the assessments of all possible risks were negotiated during the planning phase of the study.

3.8.2 Voluntary Participation

In search for the participants of the study, no force was used. This exposed the researcher to respondents who positively gave what the researcher wanted.

3.8.3 Informed Consent

Obtaining informed consent implies that all possible or adequate information on the goal of the investigation; the expected duration of the participant's involvement; the procedures followed during the investigation; the possible advantages, disadvantages and dangers to which respondents exposed; as well as the credibility of the researcher, were rendered to potential subjects or their legal representatives.

3.9 Summary

The research approach used in this study is deemed as the most appropriate to glean information that will address the problem in view. The population and sample group, and instruments chosen enabled the researcher to get relevant information to facilitate in drawing helpful conclusions that would further determine the perceptions of Pentecostal Pastors regarding their competencies for fostering transformative learning practices into maturation of congregants.

CHAPTER 4

RESULTS

The purpose of this study was to determine perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning practices into maturing congregants in the Gaborone area. Therefore, the problem under investigation was: what are the perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning practices into maturation of congregants?

This chapter presents the results of the findings from three research questions as follows:

What are the work roles of a transformative Pentecostal pastor?

What are the skills required for the work roles of a transformative Pentecostal pastor?

What is the level of mastery of skills by the transformative Pentecostal pastors?

4.1 Demographic Description of Pentecostal Pastors

Table 1: Description of Participants' Demographics

Gender	Male	16	94%
	Female	1	6%
Age	20-30 years	—	0%
	31-40 years	2	12%
	Over 40 years	15	88%
Nationality	Motswana	14	82%
	South African	1	6%
	Tanzanian	1	6%
	Zimbabwean	1	6%
Education Level	Primary	—	0%
	Junior Secondary	—	0%
	Senior Secondary	—	0%
	Tertiary	17	100%
Years of Pastoring Experience	10 – 20 years	12	71%
	21 – 30 years	1	6%
	31 – 40 years	4	24%

Table 1 presents the demographic characteristics of the pastors who participated in the study. The respondents in the two phases of the study were seventeen Pentecostal pastors from eleven different Pentecostal denominational churches. Most of the respondents were males, as the table shows that sixteen male Pentecostal pastors at 94% rate, while only one female at 6% participated. In the study, out of the 17 respondents fourteen (82%) participants were citizens of Botswana, and three (18%) were foreigners. Respondents with 10 – 20 years of pastoring experience were twelve (71%), one (6%) had 21 – 30 years, while four (24%) ranged in between 31 – 40 years. The respondent with 31 - 40 years of age were two (12%), fifteen (88%), over 40 years, and none was between 20 - 30 years.

4.2 The Work Roles of a Transformative Pentecostal Pastor

According to the content analysis of the interview's data on Pentecostal pastors' work roles, four main themes emerged from the respondents. These were mentoring, modelling, preaching, and teaching. Table two and three illustrates the work roles and activities per work that Pentecostal pastors perform in their roles.

Table 2: The Work Roles & Description Statements

	Mentoring	Modelling
Work Role Description Statements	1. Discipleship - developing and training members for ministry.	1. Helping people to apply what is heard/learned on Sunday to real life experience.
	2. Fathering the congregants.	2. Availability - serving people by being reachable.
	3. Having the heart for the people, taking care of the people.	3. Leadership by example.
	4. Shepherding or pastoring – caring and loving the people.	4. Model transformative live; pastors should be agents of transformation themselves.
	5. Maturing the people.	5. Modelling Christian life style, practice, being exemplary.
	6. Nurturing the congregants - complementing the good things they are doing.	6. Modelling the faith – grounding people in the word of God based on the people he is leading.
	7. Protecting them from losing their doctrine.	7. Present the word of God practically.
	8. Raising up people who can raise others, 2 Timothy 2:2.	8. Show the way live the word, action speaking louder than words.
	9. Taking care of the congregants according to how their spiritual need arise.	

Table 3: The Work Roles & Description Statements

	Preaching	Teaching
Work Role Description Statements	1. Bringing the gospel or salvation to the individuals or to the unsaved.	1. Building significant relationship with the unchurched by means of proper teaching the word of God.
	2. Get people born again.	2. Developing leadership - training people into being leaders for transformation.
	3. Get people changed towards the unknown for better understanding of life.	3. Edification – empowerment - equipping, make someone realize his or her identity based on the Bible.
	4. Get people to have a new perception or outlook to life.	4. Enriching the congregants - dialectically teach or impart transformative life.
	5. Getting people to hear the gospel of the Lord.	5. Equip others to equip others: insuring people interact with others.
	6. Preaching or proclaiming the word clearly so people can act on it.	6. Guide the children of God by helping them to use their gifts.
		7. Guide the people to change from an old life to a new life.
		8. Teach the congregants principles of applying the word of God in their lives.
		9. Lead the process of maturation by teaching the congregants the gospel.
		10. Perfecting the saints for the work of the ministry by teaching them principles of living the word of God.
		11. Teaching for a clearer understanding of messages.
		12. Teaching the word and rightly dividing it to make people understand it.

The tables also show that among the Pentecostal pastoral work roles, teaching, which has twelve activities, was the most critical for fostering transformative learning for maturing congregants.

Using the scale of 1-5 where 1 represents the least important and 5 very important participants were asked to Rate the work Roles of a transformative Pentecostal pastors according to their importance in fostering transformative learning in the church for maturing congregants. Table four illustrates the findings of the results.

Table 4: The Work Roles According to the Level of Importance

Pentecostal Pastors' Work Roles	Mean	Std. Deviation
Mentoring	4.89	.333
Modelling	5.00	.000
Preaching	4.89	.333
Teaching	5.00	.000

These results show that teaching and modelling are critical roles for Pentecostal pastors to foster transformative learning for maturation strategy of congregants. They are both rated at frequency of M=5.00. Both mentoring and preaching are rated at frequency of M=4.89.

4.3 The Skills Required for the Work Roles of a Transformative Pentecostal Pastor

From the interviews, six skills emerged from the respondents. These are experience, Compassion, knowledge of the bible, leadership, mentorship-role-model, and trained and studious. Table five and six present the skills and description statements for the work roles of a transformative Pentecostal pastor.

Table 5: The Skills Required for the Work Roles of a Transformative Pentecostal Pastor

	Experience	Compassion	Knowledge of the Bible
Skills/Competencies Description Statements	1. At least a small result should be evident, should have a step taken.	1. Loving what he does.	1. Can explain the word properly, understand the word of God clearly, and can draw the principles of life out of it.
	2. Have a small proven record, or achievements.	2. Loving and caring; his or her mind should be concerned about people.	2. Must be able to interpret the scriptures very well.
	3. Must have the necessary experiences that has tested the material that it is not just a head knowledge but a life that is livable.	3. Should be interested in people's needs, with the intention to help them change their lives.	3. Understand the word of God.
	4. Systematic in his or her teaching; teaching all relevant to the congregants' needs.	4. The pastor should be sympathetic to people.	4. Well-grounded and rooted in the word
	5. Testimony of congregants: The congregants' life style will tell a story.	5. Caring and passionate.	

6. Must have the calling of
God in his life.

7. The pastor should be a
praying person.

Table 6: The Skills Required for the Work Roles of a Transformative Pastor

	Leadership	Mentorship-Role-Model-ship	Trained & Studious
Skills/Competencies Description Statements	1. Adaptability - adapts to the culture of people.	1. Obedient to the word: He or she abide by the teachings of Christ and ties to model the life.	1. Is a student of the word: Should be a growing pastor, as he or she studies the word of God.
	2. Embrace change, embrace development.	2. It's a growing person: is transformed on daily basis.	2. Attend short empowerment courses: Learn to increase in knowledge and understanding.
	3. Innovative –someone who foster things.	3. Modelling: Living the word of God.	3. Enlarge your knowledge: sharpens skills, ever learning, long-life learning person.
	4. Proper understanding of leadership and transfer leadership.	4. Personal life: the type expected of a leader in the community and the principles of the Bible.	4. Must have gone through proper training that empowers him or her and gives in-depth in the word of God.
	5. Taking complex theological truth and make it practical and transferable.	5. Positive Pastoral life style help individual grow or develop or change.	5. Must have basic training: Trained for pastoring and be prepared to foster their skills.
	6. Vision casting - one who will make sure that his goal are driven to where he is going.	6. Practicing or fostering the pastoral skills.	6. Must have knowledge that transforms the congregants
	7. Be able to discover the needs of people, in that way they will be able to put more emphases on what is appropriate to bring about transformative growth on congregants.	7. Should be modelling Christ like character; be a role model to the congregants.	
		8. Testimony of humility.	
		9. Mentoring, fashioning, and shaping character, build wholly.	

The tables demonstrate that mentorship-role-model-ship, which has nine description statements, was the most critical skill for fostering transformative learning for maturing congregants.

The second phase of the study, validated the skill requirements for the work roles of the transformative Pentecostal pastors. A questionnaire with a Likert scale of 1 to 5, where 1 represent the least relevance and 5 very relevant was administered to a reference group of nine randomly selected from the initial 17 participants. Table 7 illustrates the results.

Table 7: Required Skills/Competencies per Level of Relevance

Required Skills/Competencies	# of Description Statements per Skills/Competencies	Mean Relevance of skill	Std. Deviation
Experience	5	4.44	.527
Compassion	7	5.00	.000
Knowledge of the Bible	4	5.00	.000
Leadership	7	5.00	.000
Mentorship-Role-Model-ship	9	5.00	.000
Trained & Studious	6	5.00	.000

Based on the cut-off $M=3.00$, the table shows that experience, Compassion, Knowledge of the Bible, leadership, mentorship-role-model-ship, and trained and studious are all relevant skills for Pentecostal pastors to foster transformative learning for maturation strategy of congregants. Experience is rated at $M=4.44$ while others are rated at frequency of $M=5.00$ each.

4.4 The Level of Mastery of Skills by Transformative Pentecostal Pastors

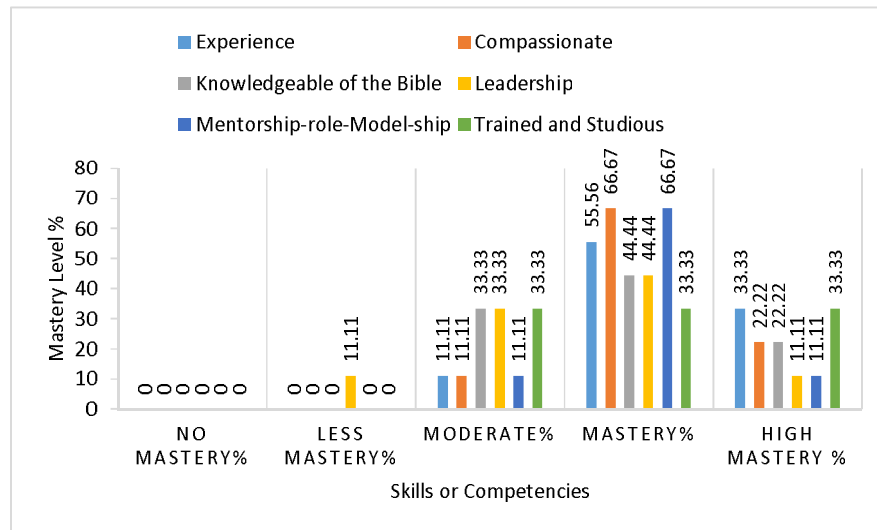
While from the recurring response among the interviewed participants was “some are not but others are,” assuming moderate mastery, the results indicated that Pentecostal pastors believe they are mastering skills or competencies for fostering transformative learning in the church.

Based on the scale of 1 to 5, where 1 represented least mastery and 5 represented high level of mastering, respondents rated their level of mastery of skills required for a transformative Pentecostal pastor. Table 8 and figure 1 validate the results.

Table 8: Pentecostal Pastors' Skills Mastery (PPSM)

Skills or Competencies	no mastery %	less mastery %	Moderate %	Mastery %	high mastery %	Mean	Std. Deviation
Experience	0	0	11.11	55.56	33.33	4.22	.667
Compassion	0	0	11.11	66.67	22.22	4.11	.601
Knowledge of the Bible	0	0	33.33	44.44	22.22	3.89	.782
Leadership	0	11.11	33.33	44.44	11.11	3.56	.882
Mentorship-role-Model-ship	0	0	11.11	66.67	11.11	4.11	.601
Trained and Studious	0	0	33.33	33.33	33.33	4.00	.866
Total Average:	0	1.85	22.22	51.85	22.22	3.98	0.73

Figure 1: Statistical Presentation of PPSM



The results confirm that Pentecostal pastors have mastery of the skills or competencies for transforming congregants.

4.5 Summary of Results

Data from the interviews were the main determinants for thematisation and categorisation of the findings. The means and std. deviation were used to validate perceptions of Pentecostal pastors in fostering transformative learning practices for maturation strategy of congregants. The results show that teaching was the most critical work role for Pentecostal pastors in fostering transformative learning for maturing congregants.

Also, the results assumed that Pentecostal pastors are aware of their work roles for fostering transformative growth on congregants. Also it showed they know which of the work roles is critical for fostering this growth. Again, the results showed that Pentecostal pastors are aware and knowledgeable of the skills required for the work roles of a transformative Pentecostal pastor. The assumption according to the results was that Pentecostal pastor know the critical required skill for fostering transformative growth on congregants.

However, it should be noted that though Pentecostal pastors are aware of their work roles and required skills or competencies for fostering transformative growth on congregants, both qualitative and quantitative answers fairly assumed that there is mastery of skills required for fostering transformative learning in the church.

CHAPTER 5

Discussion

Perceptions regarding Pentecostal competencies for fostering transformative learning practices into maturation of congregants was determined by Pentecostal Pastors' responses. The purpose of this study is to determine perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning practices into maturation of congregants in the Gaborone area. The problem under investigation is: what are the perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning into maturation of congregants? In discussions, I tried to capture each person's essential personal data as I attempt to recast each individual's portrait. I provided a discussion of perceptions as seen from the participants' points of view.

This chapter presents the results of the discussions of results from three research questions as follows:

What are the work roles of a transformative Pentecostal pastor?

What are the skills required for the work roles of a transformative Pentecostal pastor?

What is the level of mastery of skills or competencies by transformative Pentecostal pastors?

5.1 The work roles of a transformative Pentecostal Pastor

Research Question 1 states: What are the work roles of a transformative Pentecostal pastor? In establishing the Pentecostal pastors' perception regarding their work roles in fostering transformative learning for maturing congregants four main themes emerged from the responses from the 17 participants which are mentoring, modelling, preaching, and teaching. This significantly carries the idea that Pentecostal pastors are aware that there is a

considerable duty to perform as a Pentecostal pastor to foster transformative growth on congregants.

5.1.1 Mentoring

M=4.89 statistical value of the interviewed Pentecostal pastors, perceived mentoring as a very important Pastoral role in fostering transformative learning for maturing congregants. This probably accounts for their positive perception towards mentoring. It affirms that mentoring is beneficial to their pastoral duty and so they perceive that it is a needed component in the personal development of the congregants.

This sentiment is read in the words of PP14 as he state that mentoring is very important because it is “helping the congregants apply the word of God in their lives, that’s drawing principles out of the word of God and make it become realistic.” The same idea is shared by PP16 as she states that the goodness of mentoring is that it is where pastors are taking care of the people in many ways according to how the need arise. They guide the people to change from an old life to a new life as a transformed individuals. People are helped to discover or rediscover their identity as human beings, understanding their duty as people created by God in this world during the mentoring process.

The potential of mentoring in fostering transformative growth is also echoed by the theological literature. Commenting on mentoring as a significant principle for maturation strategy, Bogere (2013) perceives a correlation of mentoring to the character and competency enhancement of students. When you mentor the student, you are basically telling them that this is what they should behave like. “And when you tell them what they should behave like, it should be able to develop their character” (Bogere, 2013).

Nurturing the congregants is one of the descriptive component or activity of mentoring. PP7 describes it as complementing the good things the congregants are doing, promoting the

gifts they have, helping them improve the way they are relating with the Christian and global communities, and cultivating the talents and the gifts of the congregants.

Gangel (1997) discusses the following activities as significant for mentoring, “discipling; lay enablement: empowering & equipping; works of ministry, service to world & church; worship: private, small group, corporate; renewal; building Christian community; leadership & teacher development; crisis intervention & personal counselling; and evangelism” (p.14). These activities show that the nurturing progress of transformation lies at the very heart of the church’s ministry. This alerts the Pentecostal pastors that transformative learning is the heart of their pastoral practices.

Mentoring carries the idea that the pastor’s role is to provide loving protection for his or her flock/congregation and also offer comfort to the flock/congregation. In that way the pastor leads the congregation into a transformative path for a lifelong growth.

5.1.2 Modelling

The interviews conducted show that modelling is one of the work roles of Pentecostal pastors which is very significant for fostering transformative growth for maturing the congregant. A statistical value of $M=5.00$ of the interviewed Pentecostal pastors perceived modelling as a very important pastoral work role in fostering transformative learning for maturing congregants. PP2, PP3, PP8, and PP9 share the same note that modelling Christian life-style and the faith is very important in the process of transforming congregants. Severe (2008) adds a significant contribution to the discourse on Christian education and transformative learning. He points out that “the church has the potential to offer stability, mirroring, and modelling” (pp.26-27).

This carries the ideology that pastors should be exemplary, do what they are teaching, which is more powerful to effect transformative growth on congregants. They should “show the way and go the way, living the word as is generally known that actions shout louder than

the word” as echoed in the word of PP1. Therefore, Pentecostal pastors should be agents of transformation themselves, grounding people in the word of God based on the people he is leading. Modelling says, do what I do.

5.1.3 Preaching

The interviewed Pentecostal pastors rated preaching as a very important work role in fostering transformative growth for maturation of congregants. The respondents rated it as a very important work role with $M=4.89$. PP1 articulate it well as he points out that

The preaching of the gospel is like a torn (like the staff that was used to change Isiah’s tongue to sanctify his him) that get someone outside and bring him close to you, then you will go deeper to make sure that you develop this person’s soul, spirit, and body.

Even Jesus’ emphases was the transforming word of God as is evident in his great commission, “go ye and preach the gospel, (Mark 16:15).

This is also echoed by Tribble (2005) when he says that “transformation is not simply change; it is a process of growth and development in a particular direction” (p.11) which should be the role of every pastor. This is very true of the Christian principles towards a transformative path, because preaching is regarded as the first step towards transformative path. All respondents agree that it gets people changed towards the unknown for better understanding of life, and gets people to have a new perception or outlook to life.

5.1.3 Teaching

The participants squarely agree that teaching is a very important work role for bringing about transformative growth on congregants. They all rated teaching at hundred percent $M=5.00$ statistical value. This is captured in the words of PP8 when he says that in “teaching, you dialectically teach or impart transformative life. The Bible precepts are here being used to inform an individual that he or she is the potential for a better life from the one he or she has been living.” The same sentiment is echoed in the words of PP3 as he points out teaching

to be an outstanding pastoral work role. He asserts that teaching the word of God and rightly dividing it works best for transformative change. He substantiates with a Biblical scripture, “The Bible is saying study to show yourself approved unto God, a workman that should not be ashamed, rightly dividing the word of God. Once you have done your assignment, then you can teach the word and rightly divide it then you can help people understand it.”

In an attempt to challenge adult educators to foster and foster transformative teaching, Taylor (2006) introduces the concept of authenticity. He provides a five-faceted model of authenticity to help with understanding the meaning of authenticity in teaching. Therefore “the result of authentic teaching is that teachers learn and grow together with their students” (Taylor 2006, p.7).

This agrees with Christians’ doctrine teachings of instant transformation and progressive transformation known as conversion, justification and sanctification. Conversion and sanctification are the renewing of the mind, a change not of the substance, but of the qualities of the soul. It is the same with making a new heart and a new spirit-new dispositions and inclinations, new sympathies and antipathies. The understanding enlightened, the conscience softened, the thoughts rectified; the will bowed to the will of God, and the affections made spiritual and heavenly: so that the man is not what he was old things are passed away, all things are become new; he acts from new principles, by new rules, with new designs. This is called the transforming of us; it is like putting on a new shape and figure (Henry 1991).

Among the seventeen participants, only PP13 introduced another significant element, “calling” (a religious or humanistic sense), which he consider to be significant in the teaching work role of a transformative Pentecostal pastor. He said that one “must have the calling of God in his life” then he or she will be an object of transformation. Bigham and Smith (2008) asserted that in today’s high-pressure climate of accountability, a “spiritual milieu” seems to

be a necessary component in order to enter and succeed in the teaching profession. Therefore, the sense of calling should provide a strong grounding for Pentecostal pastors, especially when the inevitable difficulties began to present themselves in the church. The feeling that one has been called by God coupled with maturity is a sustaining force through difficult situations.

5.2 The skills required for the work roles of a transformative Pentecostal pastor

Research Question 2 states: What are the skills required for the work roles of a transformative Pentecostal pastor? In establishing the Pentecostal pastors' perception regarding their skills or competencies required in fostering transformative learning for maturing congregants, six main themes emerged from the responses from the seventeen participants which are experience, compassion, knowledge of the bible, leadership, mentor & role model, and trained and studious. These they considered as skills or competencies for a transformative Pentecostal pastor. This significantly carries the idea that Pentecostal pastors are aware that there are considerable skills or competencies for a Pentecostal pastor to foster transformative growth on congregants.

5.2.1 Experience

The participants to the questionnaire perceived experience as relevant skill for effecting transformative growth on congregants. It was rated at $M=44.4$ statistical value. Taylor (2006) further asserts that fostering authentic and transformative relationship depend upon engages in mutual sharing of experience and expertise.

Virtually all of the questionnaire participants agreed that experience is valuable to Pentecostal pastors' ministry. This obviously makes it influential to the transformative process. Commenting on the significance and the power of experience in fostering change on the learners, Lee (2011) assert that some teachers reflected on how their previous career helped them to develop the people skills that they now use in teaching and coaching. He

further asserts that many of the teachers return to the skills that they obtained in their previous career and how those skills are transposed upon their teaching practice. On the other hand, some teachers emphasized the value of their real world experiences in preparing their students for life. This was echoed by one of his study's participants: "I believe that my experiences in all the different jobs that I have had outside of being a schoolteacher may help some of these kids. Some of them open their eyes because I have done some things. Most teachers do not have those experiences" (Lee, 2011).

Lee (2011) asserts that entering the profession at an older age provide an opportunity to mature as working professionals. Being older, you know more how to act in the working world. Entering the profession better equipped as a result of already having experiences prepares for dealing with difficult learners. Better organizational and time management skills are acquired from the most important skills that one acquired in his or her experience. On the same note, PP13 alluded that a transformative Pentecostal pastor "must have the necessary experiences that has tested the material that it is not just a head knowledge but a life that is liveable. He has demonstrated, they must have lived that life."

5.2.2 Compassion

The results of the study showed that compassion is one of the critical skills or competencies for Pentecostal pastors to foster transformative learning for transforming congregants. Nine (N=9) participants rated compassion as very relevant to their work for transformative effect on congregants, at M=5.00 statistical value.

Caring has been recurring sub-theme across the participants' response as descriptive concept to compassion. The study showed that a caring mind, one that is concerned about people is compassion. This convey the message that a transformative Pentecostal pastor should be concerned about those he or she is leading, in that transformation shall be eased. For example, PP10 alluded that a transformative Pentecostal pastor must be sympathetic to

people and should be interested in people's needs, with the intention to help them change their lives. PP15 added that they should "be able to discover the needs of people, in that way they will be able to put more emphases on what is appropriate to bring about transformative growth on congregants." Commenting on a caring Pentecostal pastor, PP16 said that "a pastor's heart marries the church. That is to say, take a pastor away from people, then you will remain with no pastoral position."

Literature agrees with this findings that compassion is a very relevant Pentecostal pastors' competency which involves seeking positive change in the whole of human life materially, socially, and spiritually, they recover their true identity as human beings created in the image of God and discover their true vocation as productive stewards, faithfully caring for their world and its people (Sheffield 2008). Harris (1989) captured the same idea when he asserted the particularity can be summed up in the word, pastoral which implies a caring for, and relationship to, persons, and an active practical engagement to the work of Christian ministry.

Another sub-theme that emerged as a descriptive activity of a compassion Pentecostal pastor is prayer. Prayer is referred to as very relevant descriptive of a transformative Pentecostal pastor who possess compassion skill. This is captured in the responses of PP2 and PP16. They both concurred that prayer as a skill is relevant for "spiritual development," and "for people to be prepared for understanding the word of God."

5.2.3 Knowledge of the Bible

The results of the study shows that Knowledge of the Bible is another significant skill or competency for Pentecostal pastors to foster transformative learning for transforming congregants. Nine participants rated Knowledge of the Bible as very relevant to their work for transformative effect on congregants, at $M=5.00$ statistical value.

PP1, PP3, PP14, and PP17 all concurred with these results as they all agreed that Knowledge of the Bible is a very relevant skill for a transformative Pentecostal pastor. They believe that one should be able to understand the word of God, and be well-grounded and rooted in the word. Knowledge of the Bible is also a critical skill because it is through this competency that one can explain the word properly, understand the word of God clearly, and can draw the principles of life out of it, therefore equipped to establish transformative growth for the maturation of congregants. It is this skill that sets a Pentecostal pastor apart to be able to interpret Biblical scriptures very well, and be well-grounded and rooted in the word of God. Through this skill, the Pentecostal pastor is equipped with the potential to offer new coping skills for taking information from the outside world, critically questioning its value and meaning, and using it to fuel the construction of new constructions or manifestations of knowing and understanding (King, 2005). Newby et al. (2011) added that “individuals actively construct knowledge by working to solve realistic problems, usually in collaboration with others” (p.32) as a result of possessing this skill.

5.2.4 Leadership

The results of the study establish leadership as a critical skill or competency for Pentecostal pastors to foster transformative learning for transforming congregants. Nine participants rated leadership as very relevant to their work of transforming congregants, at $M=5.00$ statistical value.

In establishing these results, PP4, PP7, PP9, and PP10 concurred that leadership is a very relevant Pentecostal pastors' skill. PP4 asserted that proper understanding of leadership and transfer leadership is a critical skill for fostering transformative learning for maturing congregants. Both PP4 and PP9 introduced a subtheme, visionary, to leadership to further discuss the relevancy of leadership along fostering transformative learning for maturing congregants.

PP4 assumed that “vision casting, communicating the vision to change life” is a required skill or competency for a transformative leader. PP9 added that the Pentecostal pastors should be “visionary – one who will make sure that his goal are driven to where he is going.” He alluded that “a dream has to come first then things could be fostered.” He further commented that the facilitation of transformative learning for maturing congregants is established “to some extent.” Adding that, “in most cases we do not foster what we started. We leave the work incomplete. Lack of support, lack of resources, we fail to share our vision, and we are not developing leaders who could help us.”

King (2005) further added that “having new visions, and discovering new ways to live and work are examples of powerful changes experienced through transformative learning.”

Therefore, adult educators need to understand themselves, consider their goals and objectives, examine their values and assumptions, and allow themselves to embrace a vision of new understandings.

PP7 introduced another descriptive subtheme to leadership, called adaptability. He assumed that if we are to treat leadership as a relevant skill for fostering transformative learning for maturing congregants, one should be able to fit into any cultural setup. “He has to adopt to the culture of people or to anything that could be user friendly to bring about desirable change on the congregants. One should embrace change, adapt tools that are suitable for their generation.”

That is because in pastoral ministry one encounters people with different cultural backgrounds to lead. Each person one is intrusted to lead, has a certain unique cultural aspects. This was discovered by (Lee, 2011) on his study on the process of adapting to the role of teacher after entering from another field and the challenges that the school climate presented to these individuals. He gave an example of culture effects in the teachers, stating that “a rural high school is likely quite different from an urban elementary setting.”

5.2.5 Mentorship-role-model-ship

Mentorship-role-model-ship emerged from the study as very relevant skill or competency for pastoral facilitation of transformative learning for maturing congregants in a Pentecostal denomination. Nine participants rated mentorship-role-model-ship as very relevant to their work of transforming congregants, at $M=5.00$ statistical value. Virtually, all interviewed Pentecostal pastors assumed that pastors' should play a mentorship-role-model-ship role for better results of transforming congregants. PP2 introduces a descriptive subtheme to mentorship-role-model-ship, "life-style." He said that "pastor's life style will be very positive to what can help individual grow or develop or change."

On the other hand PP3 brings in another subtheme, "obedience." He added that "being obedient to the word of God is primary for pastor, which is living what you preach, being an example to the congregants." PP8 added that this skill display itself as a pastor models Christ like character; be a role model to the congregants.

5.2.6 Trained and Studious

Trained-studious skill or competency also emerged from the study, and is as well perceived very relevant. Nine participants rated mentorship-role-modelling as very relevant to their work of transforming congregants, at $M=5.00$ statistical value. In establishing these results, PP3, PP6, PP7, PP11, PP13, PP14, PP15, PP17 assumed trained and studious skills very relevant.

PP3 described a studious Pentecostal pastor as "a student of the word." He further added that a "studious person, enlarge his or her knowledge, sharpens his or her skills, is ever learning, and is a lifelong learning person." If Pentecostal pastors are to become transformative, PP6 noted that they should continuously "attend short empowerment courses," adding that their churches should educate them, since they should lead having gone through "some basic training."

Continuous or lifelong learning is a term that is common in adult education field. King (2005) offers a summary of the significance of this process under the heading Learning for the Inside: “In the course of our daily lives, we as adults are constantly engaged in lifelong learning” (p. 8). The same ideology is read in the thoughts of PP7 as he said that Pentecostal pastors should “learn to increase in knowledge and understanding.” The same sentiments is captured in the words of PP11 as he noted that Pentecostal pastors should be “trained for pastoring, prepared to foster their skills, and should be growing pastors.”

Like adult educators, Pentecostal pastors should cultivate lifelong learning perspectives and experiences (King, 2005) on the congregants and primarily in them. Therefore, like adult educators, Pentecostal pastors need to understand themselves, consider their goals and objectives, examine their values and assumptions, and allow themselves to embrace a vision of new understandings. PP13 brings in a significant note that however,

Very few Pentecostal pastors are trained. We still need pastors that are trained. And it's a very serious need of our country. People are called but they undermined or disregard training when in actual sense training is a must for leaders and of course for the Pentecostals. People who have gone through training have got more input in the body of Christ. For example, Paul was thoroughly trained, and his impact in the body of Christ is far surpassing a lot of our Christian leaders. The Lord deliberately called the twelve, and walked with them, trained and taught them, so we cannot ever underestimate the issue of teaching for transformative growth.

PP14 and PP15 also concurred with PP13, they added that most pastors are not studious, not open to any new information, and are not even ready to accommodate it. Most Pentecostal pastors have got the skills but the only challenge is that they are not practicing these skills.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSION

It was the researcher's purpose to investigate and determine the perceptions of Pentecostal pastors regarding their competencies for fostering transformative learning practices into maturation of congregants.

As many people are busy deciding to join Pentecostal churches, it speaks of an urgency to meet their needs for the transformation of their souls, minds, spirits, actions, characters, perceptions, beliefs, values, norms or culture that is appropriate for their maturity as Pentecostal Christians. Therefore, Pentecostal pastors' practices of their competencies for transformative growth on congregants has a significant role to play in providing effective transformation.

Both Social-Science and theological literatures depict transformative learning significant for transforming a person. Transformative is a concept which is common both in Christian education and adult education fields. When it did not originally develop in conjunction with religious education, but as a perspective on learning concerned with how people change their patterns of thinking and acting, it evidences many parallels with the kinds of learning which religious and theological educators foster. They both share the same sentiment of experiencing a deep, structural shift in thought, feelings, and actions, one that alters our understanding of ourselves as well as our relationships with other humans and with our social and natural world.

The results showed that Pentecostal pastors perceived mentoring, modelling, preaching, and teaching as the ideal work roles for transforming congregants. This significantly carries the idea that Pentecostal pastors are aware that there is a considerable duty to perform as a Pentecostal pastor to foster transformative growth on congregants.

The results also showed that experience, compassion, knowledge of the Bible, leadership, mentor and role model, and trained and studious are the perceived Pentecostal pastors' competencies required for fostering transformative growth on congregants.

Significantly, it should be noted that though Pentecostal pastors are aware of their work roles and required skills or competencies for fostering transformative growth on congregants, both qualitative and quantitative responses fairly assumed that there is minimal mastery of skills required for fostering transformative learning in the church.

It is only transformed pastors who will raise transformed congregants. This researcher recommend that pastors in Pentecostal churches should get involved in practicing their competencies for fostering transformative learning for maturing their congregants. This recommendation was done with the assumption that the results and findings showed that Pentecostal pastors are already, aware, knowledgeable, and conscious of their work roles and required competencies for fostering transformative growth on their congregants. That is they must be conscious of their responsibilities as facilitators of transformed lives, and be competent in the enterprise of transforming congregants.

Since transformative principles for a competent transformative Pentecostal pastors are recognised of significant for bringing transformative growth on congregants, these principles can still be taught in a formal way to the pastors. Therefore, this researcher recommends that a strategy be developed to offer pastors an ongoing adult enrichment program to enhance their own abilities, and also equipping them to mature their congregants.

The researcher also recommend that a study is needed to develop a training manual or template to help coach the Pentecostal pastors on how to foster transformative learning principles (as per the result and findings of this study is concerned) for maturation strategy of congregants. This would have to take the form of an applied (or practice/policy-oriented)

research project to find out ways to help these pastors accomplish their task of transforming congregants wholly.

It is also the researcher's recommendation that a study is needed on the formulation of a theory of intentional internship program applied to the in-service theological training institutes. The social dynamics of in-service learners who are training for pastoral ministry for a year will need a mentoring program tailor-made for them.

In addition, the researcher recommend a periodical performance needs assessments for pastors to be conducted either designed by theological institutes (where pastors are trained) or denominational leaders in a form of short term enrichment courses. Hence, this will pinpoint specific pastors' needs and how to address such needs.

Also theological institutions must often conduct formative and summative evaluation of their programs to determine if they are efficient and effective in achieving the set goals. That is to say, the programs and institutions for adult learners must continuously examine and re-examine what they do and how best they can meet the needs of pastors to effectively foster transformative learning principles for maturing congregants.

The researcher further recommend that more study be carried out on the following areas:

An in-depth study could be done on the same topic to extend the scope of the study.

A study should be carried out to find out if theological institutes are offering needs relevant programs or curriculums suitable to equip Pentecostal pastors for transformative facilitation for maturing congregants.

Perceptions of pastors regarding their competencies for promoting a positive or desirable societal behaviour.

Perceptions of congregants regarding the facilitation of transformative pastoral practices for their maturation.

The pastoral facilitation of transformative learning practices for community development.

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APPENDICES

Appendix 1: Interview Guide

This interview, aimed to investigate and assess the perception of praxis of Pentecostal pastor's facilitations of transformative learning into maturation of local churches. You are requested to answer and reflect your true reaction when doing so. This interview is completed anonymously, and the session will take approximately 25 minutes of your time. Thank you kindly for your cooperation.

1. Gender

Male

Female

2. Age

20-30 years

31-40 years

Over 40 years

3. Nationality _____

4. Education

Primary

Junior Secondary

Senior Secondary

Tertiary

5. Years of pastoring Experience: _____

6. According to your understanding, what are the roles of pastors in transforming congregants?

6.1. Which one of these roles do you consider of priority for transforming Pentecostal congregant? Justify your opinion

- 6.2 Based on your pastoral experiences and observations, would you say Pentecostal pastors are honestly practicing their roles for transforming the congregants? Justify your opinion.
7. What are the pastoral strategies for fostering transformative growth on congregants?
- 7.1. Which one of these strategies do you consider of priority for transforming congregant? Justify your opinion.
- 7.2 Based on your pastoral experiences and observations, would you say your said strategies are being fostered in Pentecostal churches? Justify your opinion.
8. How would you describe a pastor who has the skills to perform his or her pastoral duties well (transformative pastor)?
- 8.1. Which one of these skills would you consider of priority for transforming congregant? Justify your opinion.
- 8.2 Based on your pastoral experiences and observations, would you say Pentecostal pastors possess skills for a transformative pastor? Justify your opinion.
9. According to your understanding, how will a transformed congregant behave? How would you describe a transformed congregant?
- 9.1. Which one of these behaviours would you say it speaks out (of priority) for a transformed Pentecostal congregant? Justify your opinion.
- 9.2 Based on your pastoral experiences and observations, would you say Pentecostal congregants are transformed as per your said behaviours of a transformed congregant? Justify your opinion.
10. Based on your pastoral experience, would you boldly say there is transformation in Pentecostal churches? Justify your opinion.

Appendix 2: Questionnaire

This questionnaire, aimed to investigate and assess the perception of praxis of Pentecostal pastor's facilitations of transformative learning into maturation of local churches. You are requested to answer and reflect your true reaction when doing so. This questionnaire is completed anonymously, and the session will take approximately 10 minutes of your time.

Thank you kindly for your cooperation.

1. Gender

Male

Female

2. Age

20-30 years

31-40 years

Over 40 years

3. Nationality _____

4. Education

Primary

Junior Secondary

Senior Secondary

Tertiary

5. Years of pastoring Experience: _____

Pastoral Roles in Transformative Learning

Rate the following Pastoral Roles according to their importance in fostering transformative learning in the church. Indicate your choice by marking the appropriate block with a “tick.”

Scale: 1=Not important; 2=less important; 3=Somewhat important 4=Important; 5=very important

Statement	1	2	3	4	5
1. Mentoring	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Modelling	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Preaching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Teaching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Required skills or competencies for a transformative pastor

Rate the following skills according to their relevance to your job as a transformative pastor.

Scale: 1=Not relevant; 2=less relevant; 3=Somewhat relevant 4=relevant; 5=very relevant

Statement	1	2	3	4	5
1. Experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Compassion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Knowledge of the Bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Leadership	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Mentorship-Role-Model ship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Trained and Studious	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Required skills for a transformative pastor

Rate your mastery of the following skills required for fostering transformative learning for maturing congregants.

Scale: 1=no mastery; 2=less mastery; 3=moderate; 4= mastery; 5=high mastery

Statement	1	2	3	4	5
1. Experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Compassion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Knowledge of the Bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Leadership	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Mentorship-Role-Model ship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Trained and Studious	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>