

Transformational Leadership Style as Determinants of Mission Policy Formulation and Implementation in Selected Indigenous Missionary Organisations in Nigeria

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Being a Ph.D. Viva Presentation Submitted to Department of Politics & International Relations, Faculty of Management & Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria

In Partial Fulfilment of the Requirements for the Award of Doctor of Philosophy Degree (PhD) in Intercultural Leadership and Administration

2023

Certification

This thesis entitled "**Transformational Leadership Style as Determinants of Mission Policy Formulation and Implementation in Selected Indigenous Missionary Organisations in Nigeria**" was carried out by **Abayomi Timothy Odunayo** with Matric. Number **LCU/PG/001624**, in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University Ibadan, Nigeria under my supervision.

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Dedication

This research is dedicated to Jesus Christ, the Prince of Peace and the Supreme Mediator who has given us the ministry of reconciliation and the entire Odunayo family.

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Acknowledgements

God be praised! He is my strength, and the source of wisdom and knowledge. By His divine providence, He sent a number of people across my way who, consciously or unconsciously played significant roles in the course of this study. His name is magnified and praised for successfully taking me through my doctoral programme.

My profound gratitude goes to my supervisors: Dr Adekunle Olusola Otunla and Dr S.A Adepoju for being meticulous in supervising this thesis. Their constructive censure, suggestions, assistance, and support towards the completion of this work are unquantifiable. Also, my spiritual fathers: Rev. Dr Julius Ayotunde, Rev. Dr Supo Ayokunle and Rev. Dr S. Oyerinde for their spiritual counsel and prayers during the programme. It is also appropriate to appreciate Dr A Atwoju, Rev. Dr A. Afolaranmi, Dr O.O. Afolabi and Dr Emmanuel Adetunji for their immense contributions to this accomplishment. A million thanks to my faculty lecturers, especially Prof. Tunde Useni, Dr M. Albert, Dr B. Akande and Dr Peter Oderinde, for the immeasurable insights, skills and knowledge gained under their tutelage in various seminars. May the Lord reward their labour of love and bless them richly.

I would like to appreciate my classmates: Dr O. Olabode, Rev. Abifarin and Rev. O. Yinka for their assistance and contribution in several ways in the course of this research. Our interactions both in the class intercultural and outside the class have added unprecedented values to my life and ministry. I am indebted to all members of Glory Baptist Church, Wakajaye, Ibadan for their moral and spiritual support in the course of this academic pursuit. I specially thank Dn Z. Ojo, Dn Dr S. Okunlola, Dn H. Babalola Dns G. Abimbola, and Dns B. Olanisebee for standing in the gap. Also, I appreciate Mr O. Okedele, Mr Tunde Ojo, Pastor Kola Olawoye, Pastor Omobonike Adekanbi, Rev. S. Olawale for their immeasurable support whenever I

travelled out of station. May the Lord reward their labour of love. I must extend my appreciation to my research assistants in all the five selected missionary organisations used for this study. Your labour of love will not go unrewarded.

Finally, I would like to appreciate my brothers and friends, for their financial support and consistent prayers and counsel. Most importantly, I wish to express my sincere appreciation to my amiable wife, Esther Faramade Odunayo and children, Oluwamayode, Oluwamayokun, Oluwamayowa and Tiwalade. Their understanding and endurance in the course of this academic pursuit is worthy of commendation. They solidly stood behind me from the beginning to the successful completion of the course. Together, we shall achieve the purpose of our callings and existence in Jesus' name.

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Abstract

Responses to Christian mission work in Nigeria have produced some expressions of faith which actively involve mission work. This has led to formation of Indigenous Missionary Organisations (IMOs) to further carry out the task of the Great Commission through transformational leadership style, mission policy formulation and implementation. It was confirmed that the administration of the organisations differ one from the other and while some provides for smooth running and progress, abnormalities were spotted in others, and such challenges often pose threats to the growth of mission work. Therefore, the study, which examined transformational leadership styles as determinants of mission policy formulation and implementation in selected indigenous missionary organisations in Nigeria, was anchored on transformational leadership theory. The study adopted exploratory sequential research design. Sample for the study involved a total of 154 respondents selected from the five IMOs. Three duly-validated research-designed instruments were used for data collection, namely Checklist, Questionnaire with $r = 0.745$ and Interview Schedule. Data were analysed using frequency counts, percentages, mean and regression analysis. Findings revealed that patterns of mission policy statement of IMOs were highly relevant to biblical doctrines, reflected positive disposition to staffing, funding, salaries, welfare and staff conduct. Procedures for mission policy formulation had high affirmation. Further findings revealed that features of transformational leadership are highly prominent among the leaders of IMOs with empathy, integrity, self-awareness, motivation and visionary while strategies deployed recorded high and positive responses. Again, findings revealed that policy implementation of the IMOs was rated high and there was a relationship between policy formulation of IMOs and prominent strategies deployed; patterns of mission policy recorded (0.57), strategies deployed (0.44) and implementation (0.46), and non-significance was tested at $p=0.05$. The study concludes that there is high relationship between transformational leadership styles, mission policy formulation and implementation among IMOs in Nigeria. Therefore, it is recommended that mission organisations should employ leaders with qualities that can impact mission efforts.

Keywords: Transformational leadership, policy formulation, policy implementation, indigenous missionary organisations.

Word Count: 296

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List of Acronyms

Abbreviation	Meaning
AMT	Administrative Management Theory
CAPRO	Calvary Production Ministries
CMB	Central Mission Board
CMS	Church Missionary Society
CMF	Christian Missionary Foundation
CAN	Christian Association of Nigeria
CNAMB	Church of Nigeria Anglican Mission Board
CNAC	Church of Nigeria Anglican Communion
ECWA	Evangelical Church of West African
EMS	Evangelical Missionary Society
GMB	Global Missions Board
GCC	General Church Council
GFM	Global Family Missions
HFMB	Home and Foreign Missions Board
IMO	Indigenous Missionary Organisations
NBC	The Nigerian Baptist Convention
ORA	Operation Reach All
RCCG	Redeemed Christian Church of God
SIM	Sudan Interior Mission
SBC	Southern Baptist Convention
SLT	Situational Leadership Theory

SMT	Scientific Management Theory
TLT	Transformational Leadership Theory
TsLT	Transactional Leadership Theory
WMMS	Wesleyan Methodist Missionary Society

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Chapter One

Introduction

1.1 Background to the Study

The 19th century is known as the great century of missions. This is because many missionary organisations were not only formed at that time, they also initiated and intensified missionary work across the world, especially in Asia and Africa. A scholar observed that at the beginning of this period, Christianity was a European religion, but at the close of it, the gospel had been preached in almost every nation as numerous missionaries were working across the world¹.

This was sequel to the Great Evangelical Awakening, a revival of faith which started in Germany, but spread across Europe and America. This revival produced credible Christian leaders who aspired to see the gospel preached in every nook and cranny of the world. Consequently, many missionary societies were founded and, in later years, they made incursion into Africa as a continent, and Nigeria as a nation. First, were the Wesleyan Methodist Missionary Society (WMMS) and the Church Missionary Society (CMS) which came in 1842. Others followed in succession and, by the close of that century, many missionary outfits were already operating in Nigeria. One of these is the Baptist Mission which was led by Thomas Jefferson Bowen. He was sent into Nigeria by the Foreign Missions Board of the Southern Baptist Convention of America. Today, what Bowen started has metamorphosed into the Nigerian Baptist Convention with a mission organisation of its own, known as the Global Missions Board. Another prominent missionary society that followed suite was Evangelical Church West Africa (ECWA).

In any indigenous missionary organisation, leadership or transformational leadership and effective administration that meet the needs of the organisation are essential, since progress in any organisation is a function of how it is administered². This implies that, to achieve the goals and purpose of an organisation, good leadership, excellent and effective administration must be put in place. This study, therefore, examines the category as well as administration of selected indigenous missionary organisations, namely Global Missions Board of the Nigerian Baptist Convention; the Central Mission Board of the Redeemed Christian Church of God (CMB of RCCG); the Calvary Production Ministry (CAPRO); Church of Nigerian Missionary Board of Church of Nigeria Anglican Communion and the Evangelical Missionary Society of the Evangelical Church Winning All (EMS of ECWA). Furthermore, the research focuses on transformational leadership, effective administration, policy formulation and implementations in these mission organisations

However, reaction to missionary Christianity produced other expressions of the faith which culminated in the founding of other denominations. Some of these denominations have initiated missionary organisations of their own operating side-by-side with those of the missionary churches. With the involvement of natives, this researcher noticed that foreign support for missions was eventually withdrawn. It then became imperative that leaders or policy makers in all these missionary organisations need to be transformational in nature, sound administratively, and formulate mission-minded policies that will guarantee good delivery, and such policies must be implemented, if the task of adequately fulfilling the mandate of the Great Commission must advance in Nigeria³. This is the first thing that motivated the researcher. The second motivation is the burden the researcher developed regarding capacity building for effective administration of mission works at home and abroad. Capacity building is an

investment most organisations such as mission organisations must undertake if they must produce good result.

A scholar affirmed that human resources remain the greatest assets of any organisation and, as such, a considerable amount of resources must be voted for development⁴. In the same vein, an expert corroborates the above opinion that every individual in an organisation is in need of development just as society does. And so, training such intellectual capacities is essential for the organisation and platform for the employees to groom their talents and knowledge must be created so that the goals of the organisation can be achieved⁵. Also, the researcher's interactions with missionaries in the intercultural class and exposure to mission conferences organised within and outside the walls of the researcher's denominations by sister mission organisations, such as Christian Missionary Foundation (CMF) and Calvary Production Ministry (CAPRO) propelled the researcher more to explore issues related to leadership, policy formulation, implementation and administration of indigenous mission organisations, its challenges and how it can be improved for kingdom growth.

However, it is observed that the administration of these organisations differ from one another. While some provide for smooth running and the progress of these outfits, certain abnormalities which tend to hinder progress are spotted in others. This is another reason that motivated the researcher to examine how best organisations such as these could be administered to provide for smooth running, which will guarantee growth and development of the organisations.

1.2 Statement of the Problem

Indigenous missionary organisations have been actively involved in mission activities for over 10 decades with some level of achievements recorded. Invariably, leadership and

administration are crucial needs in any organisation if it is to achieve desired goals and objectives that are commonly translated into vision and mission statements. This is equally relevant to indigenous missionary organisations which enables them to effectively carry out the mission activities geared towards evangelisation. However, it has been observed that some missionary organisations are often confronted with challenges in the formulation and implementation of concise mission policies set out by the mission organisations.

Notably, some of the areas are leadership styles that formulate, promote, implement and administer the mission policy statements directed at qualification for missionary engagements, staff recruitment, staff welfare, and staff conduct among others. Though there are studies on mission activities among the indigenous culture in Nigeria, little attention has been paid to indigenous missionary activities in the country. Therefore, this study examines transformational leadership styles as determinants of mission policy formulation and implementation in selected indigenous missionary organisations in Nigeria.

1.3 Aim and Objectives of the Study

The aim of this study is to examine the transformational leadership styles as determinants of mission policy formulation and implementation in selected indigenous missionary organisations in Nigeria. The specific objectives of the study are to:

- i. identify patterns of mission policy statement of indigenous missionary organisations;
- ii. ascertain the procedures for mission policy formulation of indigenous missionary organisations;
- iii. establish features of transformational leadership competencies among denominational and mission organisational leaders;

- iv. identify strategies deployed in mission administration of indigenous missionary organisations;
- v. ascertain the process of mission policy implementation of indigenous missionary organisations; and,
- vi. determine the relationship between mission policies, strategies and mission administration and implementation of indigenous missionary organisations.

1.4. Research Questions

The following research questions will be addressed in this study

- i. What are the patterns of mission policy statements of indigenous missionary organisations?
- ii. What are the procedures for mission policy formulation of indigenous missionary organisations?
- iii. What are the features of transformational leadership competencies among denominational and mission organisational leaders?
- iv. What are the strategies deployed in mission administration of indigenous missionary organisations?
- v. What is the process for mission policy implementation of the indigenous missionary organisations?
- vi. What is the relationship between mission policies, strategies and mission administration and implementation among the indigenous missionary organisations?

1.5 Significance of the Study

The researcher believes that this study would be of immense benefits to leaders, most especially leaders saddled with responsibilities of mission work, missionaries and members of missionary

organisations such as Calvary Production Ministry (CAPRO); Central Missions Board of the Redeemed Christian Church of God, Church of Nigeria Mission Board of Church of Nigeria Anglican Communion, the Evangelical Missionary Society of the Evangelical Church West Africa, and the Global Missions Board of the Nigerian Baptist Convention regarding the best ways to run their mission enterprise in order to maximise the potentials and viable ways leaders, administration processes, policies and implementations will be synchronised to achieve the goals of the organisation.

The research will help denominations and missionary organisations, as findings could be used to correct the poor behaviour and attitudes of mission administrators or leaders, missionaries, local church pastors and church members in order to effectively carry out mission enterprise for their missionary organisations. Also, it will help the mission organisations to identify problems affecting their mission efforts and the strategies to employ in the handling of such problems for kingdom growth.

Furthermore, the historiography on the contributions of the nationals in the mission enterprise of the selected missionary organisations would prove useful to help the local church pastors, the laity and missionaries gain more knowledge about missionary activities and interpersonal relationship, in fulfilling the task of the Great Commission.

1.6 Scope of the Study

The research focused on mission administrator, missionaries as well as mission-minded pastors at the Global Missions Board of the Nigerian Baptist Convention (GMB); Central Missions Board of Redeemed Christian Church of God (RCCG); Church of Nigeria Mission Board of Church of Nigeria Anglican Communion (CNAC); Calvary Production Ministry (CAPRO) and the Evangelical Missionary Society of Evangelical Church West Africa (ECWA). This work

examined their various mission thrusts through the history of the missionary organisation, transformational leadership styles, mission policy formulation and implementation. The scope was limited to five indigenous missionary organisations and each mission organisation from two different blocks, two mission organisations from one block of Christian Association of Nigeria (CAN) and an additional organisation from an independent mission agency called CAPRO. These are indigenous missionary organisations that have mission fields spread across all the geopolitical regions in Nigeria.

1.7 Limitation of the Study

The major limitations encountered by the researcher during this study was the administrative bottleneck of some of the indigenous missionary organisations, most especially Church of Nigeria Mission Board of CNAC, as more energy was dissipated by the researcher before instrument was administered because different procedures had to be followed before one could have access to the respondents.

1.6 Operational Definition of Terms

The following terms are defined according to the use and understanding of the researcher.

Central Missions Board: The missions' agency of the Redeemed Christian Church of God which coordinates the mission thrusts of the RCCG both in Nigeria and on foreign lands. It mobilises members of the church to do missions. It organises, trains and deploys missionaries to fields founded by the church. The CMB has a board that directs her affairs and the operational office is at the Redemption Camp, Km 46, Lagos/Ibadan Expressway, Ogun State.

Calvary Production Ministry (CAPRO): Calvary Production Ministries (CAPRO) is a non-denominational organisation which performs missionary work as well as humanitarian aid projects. CAPRO targets unreached ethnic groups within countries for effective evangelism,

discipleship and church planting. Calvary Production Ministries (CAPRO) is not a church but a voluntary faith-based ministry with several missionaries, working primarily among the unreached peoples of the world. The Head Office of Calvary Production Ministries (CAPRO) is located at No.10, Turton Street, off Commercial Avenue, Sabo-Yaba, Lagos, Nigeria⁷.

Evangelical Missionary Society: This is the mission organisation of the Evangelical Church Winning All, which coordinates the mission enterprise of ECWA at home and abroad. It recruits, trains and deploys missionaries to the various mission fields of the ECWA denomination. Her headquarters is located at No. 1, Noad Road, Jos, Plateau State.

Global Missions Board: The missions' agency of the Nigerian Baptist Convention which coordinates the mission activities of the convention at home and abroad. GMB recruits, trains and deploys missionaries to the various fields of the convention. She has a board that oversees her affairs. GMB headquarters office is located in Total Garden, Opposite Block Bank Ibadan, Oyo State.

Indigenous Organisations: Organisations suited to local culture and led by local or national Christian leaders within the context of the background and needs of the people for kingdom growth.

Indigenous: Local culture of the local people originating in their natural living and growth. Every activity is thereby carried out by the local people or nationals in their context to meet their immediate needs for kingdom expansion.

Mission: This is all about the salvation programme and work of God for the world and through Jesus Christ. This salvation programme is free and must be freely given for kingdom growth among the nations, ethnic groups and languages of the world.

Mission Administration: The method, way and means by which mission is executed or carried out by the church of God at large in different cultures of the world for the expansion of the work of salvation through the death and resurrection of Jesus Christ to populate heaven. This administration is carried out fruitfully in an atmosphere of love and unity of purpose.

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Chapter Two

Literature Review

Literature review was conducted under the following sub-headings:

- 2.1 Conceptual Review
- 2.2 Theoretical Review
- 2.3 Review of Empirical Literature
- 2.4 Conceptual Model
- 2.5 Summary of Review Related Literature

2.1 Conceptual Review

This chapter presents the review of literature under the following sub-headings: Leadership, transformational leadership, features of transformational leadership, policy formulation and mission administration, policy implementation, procedures for formulation and implementation of policies, understanding administrative strategy, the concept of vision, mission, and objectives of the organizations, biblical perspective of mission, mission administration, history of indigenous mission in Nigeria, history of Global Missions Board of the Nigerian Baptist Convention, Central Mission Board of the Redeemed Christian Church of God, Calvary Production Ministries, Church of Nigerian Anglican Mission Board, Evangelical Missionary Society of Evangelical Church Winning All, theoretical review, review of previous empirical works and analysis of gaps identified in literature.

2.1.1 Concept of Leadership and Transformational Leadership

2.1.1.1 Leadership

Leadership is pivotal to the growth of any organisation either spiritual or secular organisation. And for the church or missionary organisation to carry out their mission enterprise

fruitfully, there must be strong, viable, dynamic, visionary leadership and management in place. As a matter of fact, leadership is one of the important promoters of organizational effectiveness¹. Leadership and followership bond must also freely exist within the organisation. The effectiveness of such depends much on how well they can relate together without jeopardising the development of such organisation². The concept of leadership, however, has been described and defined by several philosophers, scholars, researchers, and even by laymen. Its antecedent is traceable to when man was created and his interactions with other creatures.

Leadership can be defined as a process that directs and organises individuals. It is the art of weaving relationships in both official and unofficial capacity, motivating others to evolve and grow, complete their work and learn from the process³. Leadership is the ability to translate vision into reality. Leadership has a range of definitions, but it is concerned with the ability to influence others to achieve organisational goals and objectives⁴. The process and attributes required to effectively influence others are central to an understanding of leadership. Therefore, there is established literature that describes the personal attributes of leaders which include having a big picture of vision; in other words, it is effectively shared and decision-making that is clear and decisive, based on assessment of available information. In the same vein, leaders have a commitment to capacity building and empowering others, giving them sense of belonging occasionally but willing to make tough decisions when situations require⁴. Correspondingly, at the core of leadership is the attribute of credibility, usually earned by demonstrating ethical and transparent approaches to practice. Leadership is the process of social influence in which one person can enlist the support of others in the accomplishment of a common task. It also refers to as someone who sets direction in an effort and influences people to follow such directions⁵.

Furthermore, a scholar said: “Leadership is both a process and a property. The process of leadership is the set of qualities of characteristics attributed to those who are perceived to successfully employ such influence⁶. He defines that leadership as, not only some quality or characteristic that one possesses or is perceived to possess, but also be something that one does. It, therefore, can be described as an act as well as a person. Leadership does not involve the use of force, coercion or dominations and this does not necessarily imply the use of such titles as manager, supervisor or superior. The concept of leadership should not be misunderstood; leadership is not about the first or the most powerful; it is all about influencing others to pursue the goals of organisation.

In this respect, the definition provides a conceptual distinction between leadership processes and motivational processes, the latter being the appropriate domain for any discussion of the administration of discretionary rewards and punishments made possible by some formal authority structure⁶. Leadership is, therefore, distinct from “supervision” or what it might be termed “headship”. It is expressed through interaction between people and necessarily implies its complement, “followership.” For one to influence, another must permit himself to be influenced⁷. Therefore, the leader and follower must be free with each other around some common or agreed upon purpose or mission to achieve the goal of the organisation of which is perceived to depend in part on the leader-follower relationship.

A leader cannot work alone; he must have people, who are followers, to influence, direct, carry along, sensitise and mobilise towards the achievement of the corporate goals. An expert in his own contribution opined that leadership is an evolving and dynamic process; where a times, the leaders become followers and followers become leaders⁸. Throughout human history, social and political observers have recognised the importance of leadership and have contemplated the

most appropriate form to take through leadership theories and styles that have been propounded and viewed from divergent opinions.

2.1.1.2 Leadership Style

Leadership style is a key determinant in the success or failure of any organisation. A study of it includes what a leader does, says and how he acts. It is the study of a leader's approach to the use of authority and participation in decision-making⁹. A leader is a person who influences, directs and motivates others to perform specific tasks and also inspires his subordinates for efficient performance towards the accomplishment of the stated corporate objectives. It is the manner and approach of providing direction, implementing plans and motivating people¹⁰. Leadership styles, therefore, enhance or retard the interest and commitment of the individuals in the organisation.

The administrator's leadership style influences the efficiency and also the effectiveness of the organisation. Leadership styles, therefore, include democratic, laissez-faire, autocratic, bureaucratic and transformational. Democratic leadership style encourages the workers or followers to participate in the decision-making. This style emphasises group and leader participation in the making of policies while decision about organisation matters are taken with consultation, communication, and suggestion from the various members of the organisation. The leader promotes a sense of belonging, thereby making every individual feel important as a member of the organisation¹⁰.

The laissez-faire leadership style, also known as the "hands-off" style, is one in which the leader provides little or no direction and gives the members of the organisation as much freedom as possible. This leader relinquishes responsibility, delays decision, offers no feedback, and makes little or no effort to help followers satisfy need, achieve goal, or grow personally. Most

leadership scholars do not regard it as a leadership style, because no influence is involved and it leads to low productivity among group members¹⁰. The autocratic leadership style on the other hand, is also known as the authoritarian style of leadership. Power and decision reside in the leader. He directs and controls group members without delegating authority or permission to subordinates to participate in policy or decision-making. The followers are expected to obey orders without receiving any explanation. The authoritarian leader, therefore, supervises them closely to ensure that they follow his instructions¹⁰.

In bureaucratic leadership style, everything must be done by procedure or policy. The leader enforces the rules, and the daily activities of the organisation are meticulously guided by the established system. A school of thought explains that “this tends to de-personalize the organisation⁹. Moreover, transformational leadership style inspires and motivates followers to demonstrate commitment to a shared vision. These leaders spend most of their time trying to meet the needs of their followers. They also accept feedback from their followers, creating comfortable and friendly environments.

Transformational leaders have integrity; they inspire people with a shared vision of the future, sharing clear goals and motivate people towards them. By virtue of their skill, their followers are converted to and become champions of their cause⁹. In the same vein, transformational leadership is closer to the prototype of leadership that people have in mind when they describe their ideal leader, and it is more likely to provide a role model with which subordinates want to identify¹¹. The empirical literature on this style of leadership demonstrates that such leadership has profound effects on followers. However, some scholars argue that, while several versions of transformational leadership theory predict such effects, none of them explains the process by which these effects are achieved¹². Therefore, they suggest a self-concept based

motivational theory to explain the process by which the behaviours of this kind of leader cause proper and transformational effects on the followers. These studies are relevant to this present study; they form the foundation for analysing the type of leadership style being practised by the indigenous missionary organisations the researcher is considering.

2.1.1.3 Biblical Requirements of Leadership

Biblical leadership is a calling with a sense of responsibility, first to God and, then, to humanities. The act of leadership must be such that pleases God and be profitable for kingdom growth. A scholar submitted that there are four challenging requirements for Christian leadership, namely: commitment, conviction, competency and character¹³. He further stressed that the leaders must be committed to Jesus Christ and His course; have biblically-informed convictions about who God is, who humans are, the meaning of history, the nature of the church, and especially the meaning of Jesus' death and resurrection. They should be competent to help others find their way around the sacred pages and take the character of Jesus, not in a matter of perfection but of character¹³. A scholar in his own contribution, maintained that a leader must be able to handle problem, circumstances of ambition and contentment, by checking and training his ambition in the light of God's word¹⁴. An expert explained that people involved in leading and managing God's work need to develop a biblical philosophy of management. The mission organisation should recognise the importance and necessity of spiritual leadership as well as focus on the need for organisational and managerial leadership. Moreover, the Bible teaches that authority is to be used to serve the needs of others, a teaching every Christian organisation leader should adopt on meeting the needs of people under them as they work to accomplish their mission tasks¹⁵.

In accomplishing the mission tasks of any Christian organisation, a psychologist highlighted two types of leadership, namely: “The Gentile” leadership and the “Servant” leadership (cf. Mark 10:42-45), arguing that the gentile leadership which is the secular pattern of leadership that uses force and promotes distance between the leader and the follower cannot yield the desired fruits, but harmful effects in the organisation¹⁶. He emphasised the servant leadership as the leadership pattern that can bring about much result. This pattern, according to him, is committed to serving others, building relationship with the followers and submitting to the required training for kingdom growth¹⁶. Such a leader who serves those under him hardly fails.

However, when a leader fails, the consequence on the people he leads is usually evident and colossal. It is one thing for the led to be blind; it is another thing for blindness to be found in a leader. He will not only fall into the ditch, he will also take into serious damage all who follow him.¹⁷ When a leader begins to murmur and complain, it is the beginning of his blindness¹⁸. A leadership expert remarked that leadership is dangerous and that those in leadership can, on the one hand, move men, women, and mountains for tremendous good. At the same time, they tend to cause irreparable damage to their followers by the mistakes they make. He stressed further that the more a leader leads, the greater the potential damage caused through his poor decisions and actions¹⁹. These should not scare one from leadership, but be a sobering reality that one must face when called upon to take up the mantle of leadership. However, leadership should not be a case “I am seeking”, but “I am willing” to be a leader¹⁹.

2.1.2 Transformational Leadership

Mission enterprise requires leaders who are resolute, vibrant, determined and visionary to champion the cause and such leaders must possess the traits of transformational leadership.

Transformational leadership is that which facilitates a redefinition of a person's mission and idea as well as a renewal of their commitment and the restructuring of their systems for goal accomplishment²⁰. Transformational leadership is a relationship of mutual or joint stimulation and promotion that converts followers to leaders and may convert leaders to moral agents and this leadership expert submits that transformational leadership must be grounded in moral foundations. Furthermore, transformational leadership promotes capacity building as well as development and brings higher levels of individual or followers' commitments to organisational objectives. A renowned scholar opined that transformational leadership occurs when leaders widen and upraise the interests of their employees or followers, when they generate awareness and acceptance of the purposes and mission of the group, and when they stimulate employees to look beyond their own personal interest for the common good of the organisation²¹. This is similar to the submission of another scholar that, together, heightened capacity and commitment are lead to additional effort and greater productivity²². Therefore, transformational leadership acts as a strong bridge between the followers and leaders to develop clearer understanding associated with the motivational level, values and interest.

Additionally, notable transformational leadership scholars alluded that transformational leaders empower followers whose combined sense of effectiveness increase and have a positive impact on performance²³. These leaders empower followers to perform their duties independently and creatively and this empowerment leads followers to feel more effective and efficient; then, this in turn, leads to both greater commitments of follower as well as better group performance. Therefore, transformational leaders are denoted as leaders who can transform the ideas of employees through inspiration, charisma, and a shared vision; such leaders have

considerable energy and that transformational leader are able to inspire workforces to achieve organisational visions and goals²⁴.

Moreover, transformational leaders elevate people from low levels of need to higher levels of need²⁵, and these leaders can equally motivate followers in the organisation to go beyond their own interests for some other collective purposes,²⁶ and this is in consonance with submission of another scholar that transformational leaders stimulate trust, admiration, loyalty as well as respect among the followers²⁷. It simply means that this type of leadership requires leaders to engage with followers as people, rather than employees. Transformational leadership is also based on self-reflective changing of values and beliefs by the leader and their followers. From this emerges a key characteristic of transformational leadership. It is said to involve leaders and followers raising one another's achievements, principles as well as motivations to points that might otherwise have been impossible²⁸. When this is done in any organisation, be it secular or spiritual, unity, peace and progress in the organisation are inevitable. As leaders interact with followers, the synergy among them will result in tremendous creativity and better service delivery.

A scholar suggested that transformational leadership creativity affects followers and this increases followers' intrinsic motivation which stimulates creativity in them²⁹ and, in the same way, group of scholars alluded that the intellectually-stimulating transformational leader encourages followers to think outside of the box which primarily encourages followers' creativity and innovation by providing enabling environments that support followers' innovative and creative efforts³⁰. So, transformational leaders promote higher levels of creativity, as a result of various thoughts of group members, the extent, to which a leader is transformational, is measured in terms of his influence on the followers and the followers of such a leader should

have trust, loyalty as well as respect in the leader and, because of the qualities of the leader, the followers are willing to work harder than originally expected³¹. These concerns occur because the transformational leaders offer followers something more than just working for self-gain; the leaders provide followers with an inspiring mission and vision as well as giving them an identity that will make them deliver more. The leaders transform and motivate followers through his or her idealised influence, intellectual stimulation, inspirational motivation and individual consideration. Additionally, transformational leaders encourage followers to develop new and unique ways to challenge the status quo and alter the environment to support being successful. Moreover, an expert summited that four factors or components make up transformational leadership³² and these components are as follows:

1. Idealised Influence: This component is about building confidence and trust and providing a role model that followers seek to emulate³³. This is in agreement with the opinion of a notable transformational leadership scholars that leaders are admired, respected, and trusted³⁴. This simply means that, as trust, respect and admiration increase, the performance of the followers will be affected positively which will lead to upsurge in overall output of the organisation. In the same vein, confidence in the leader provides a foundation for accepting any organisational change; in other words, followers who are sure of the virtues of their leaders will be glad to accept any proposals for change introduce in the organisation. Undoubtedly, the component of idealised influence is interrelated with charisma³⁵. Therefore, proficiency in leadership further states that charismatic leadership is a characteristic of transformational leadership and depends on leaders as well as followers for its expression³⁶. He reaffirms that the link between charismatic and transformational leadership is clearest during the time of crisis when an

organisation is dying and such organisation is resurrected through the idea and innovations introduced by the leader.

2. Inspirational Motivation: This component is related to idealised influence but whereas charisma is held to motivate individuals, inspirational leadership is about motivating the whole organisation to possibly follow a new idea. Transformational leaders make clear an appealing view of the future, offer followers the privilege to see meaning in their work, and challenge them with high standards and also to encourage followers to become part of the overall organisational culture and environment³⁷. This is made possible through motivational speeches and conversations as well as other public displays of optimism and enthusiasm, highlighting positive outcomes, and stimulating teamwork³⁸. There is corroboration in the opinions using the speech of Martin Luther King's "I have a dream" and US President John F. Kennedy's vision of putting a man on the moon by 1970, with the two serving as excellent examples of inspirational motivation³⁹. Thus, transformational leaders encourage their followers to imagine and contribute to the development of attractive and alternative futures.

3. Intellectual Stimulation: This involves arousing and changing followers' awareness of problems and their capacity to solve those problems⁴⁰. Also, in agreement with this, a scholar submitted that transformational leaders believe the reality and hereby question assumptions and beliefs and encourage followers to be inventive and creative, approaching old problems in new ways⁴¹. In other words, these leaders agree that problems must be approached in new ways by followers through formidable innovation and result-oriented creativity and they empower followers also by persuading them to suggest new and debatable ideas without fear of punishment or ridicule⁴².

4. Individualized Consideration: This involves responding to the specific and unique needs of followers to make sure they are included in the transformation process of the group or organisation⁴³. Some scholars stated that people are treated individually and differently based on their talents, knowledge and performance and with the intention of allowing them to reach higher levels of achievement in the areas of their endeavour⁴⁴. This might take expression, for example, through words of thanks or praise, fair workload distributions, and individualised career counselling, mentoring and professional development activities. Additionally, leaders must also understand and realise those things that motivate followers individually that have tendency to ignite strength to perform optimally for an organisation to experience increase in productivity⁴⁵. Therefore, an expert further alludes that, together, the four main components of transformational leadership are mutually dependent; they must co-exist; and they are held to have a resultant effect that yields performance beyond expectations⁴⁶. Their additive effect of components of transformational leadership is summarised in this figure below.

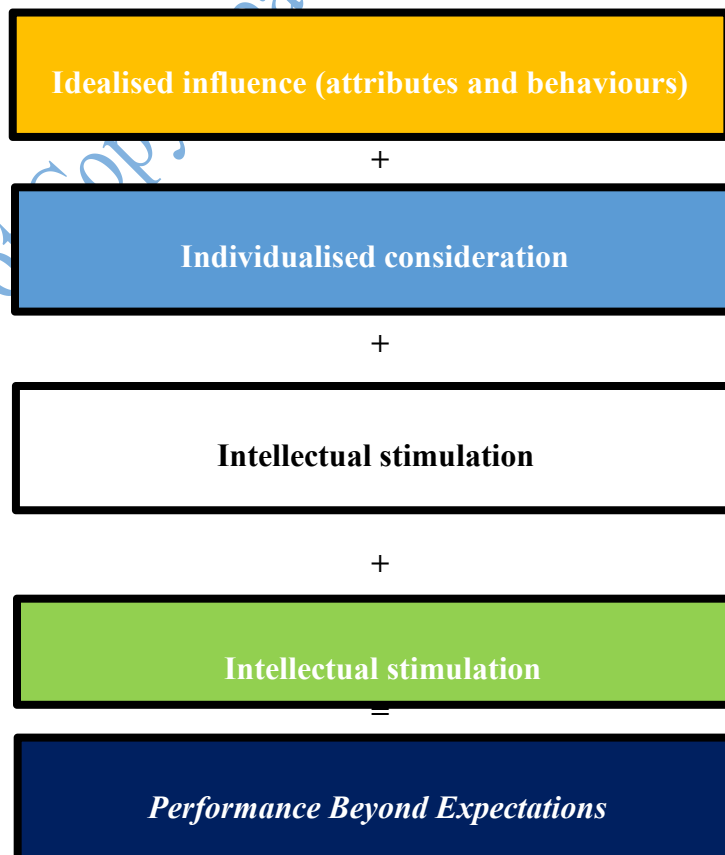


Fig 2.1 This is the additive effect of transformational leadership⁴⁷

2.1.2.1 Features of Transformational Leadership

It is not an overstatement to say that an organisation will make a meaningful impact only when leaders at the helms of affairs are transformational and visionary; therefore, transformational leadership must possess certain characteristics or features. A notable leadership scholar noted that a transformational leader exhibits qualities including the following: empathy, motivation, self-awareness and self-confidence⁴⁸. And in the essential qualities of leadership, he mentioned discipline, vision, wisdom, decision-making, courage, humility, integrity and sincerity, inspirational power, executive ability and therapy listening as what makes a transformational leader⁴⁹.

Also, another group of scholars also alluded that transformational leaders display features comprising clear sense of purpose, value-driven, high anticipation, perseverance, self-knowing, perpetual desire for learning, diligent, life-long learners, identify themselves as change agents, able to attract and motivate others, strategic, effective communicator. Others include strong role model, emotionally mature, courageous, risk-taking, unwilling to believe in failure, considerate of the personal needs of employees, able to deal with complexity, uncertainty and ambiguity⁴⁹. Therefore, leaders with transformational mindset are people who can create significant change in both followers and the organisation with which they are associated and cause remarkable and tremendous change⁵⁰. These leaders champion changes in mission, strategy, structure and culture, in part through focus on intangible qualities like vision, shared values, ideas, and relationship building. They are able to give importance to various activities, for instance, the ways in which different people and groups might be working towards larger organisational goals.

Transformational leaders also find common ground that allows them to enlist followers in the processes of change.

In addition, great leaders with certain features, characteristics or skills do what it takes to accomplish any goal that they set in their minds in order to improve and increase the quality of the services for the benefit of the staffs, the customers and the organisation itself. This aspect of the studies is set to examine the essential features of transformational leadership according to various scholars and these features are as follows:

1. Empathy: A renowned psychologist emphasised that empathy is essential for leaders because it is positively related to the innate motivation of followers. It is helpful when solving problems in the workplace because empathy enables leaders to make immediate connections with employees and facilitates a more accurate assessment of employee performance, so as to yield better outcomes⁵¹. The necessity for empathy is increasingly vital in the workplace where shared vision and openness are critical factors for success and achievement. Consequently, possessing empathy helps leaders to understand their employees, such as understanding their pain and what it is like to be in their locations. Furthermore, empathy is an important feature or characteristic for successful leadership since leaders who have a high degree of empathy towards their employees are in a position to become more effective leaders. Empathy is essential because, without this feature, leaders are not able to connect with their people and inspire or motivate them towards achieving a shared vision, especially during difficult periods⁵². In other words, shared vision becomes achievable when all players or stakeholders are interconnected with motivated and inspired spirit.

A psychologist stated that empathy is an essential tool and a must-have virtue for leaders because empathy can inspire, motivate, envision, and lead others to greater effectiveness⁵¹. He

stressed further that empathy has a vital role in leadership because empathy enables leaders to connect with their people. In consonance with the position of this scholar, another expert submits that empathy also ensures that connections occur between people so that everybody is included and no one is left out, therefore, an empathic leader is perceived as an effective leader⁵³.

Additionally, as a result of empathy, leaders possess the ability to connect with employees beyond expectations, resulting to effective leadership. Empathy gives leaders the ability to read and be aware of people's emotions; so, leaders are able to perform critical leadership activities⁵⁴.

This is confirmed by a scholar that high level of empathy contributed significantly to effective leadership⁵⁵. Moreover, in contemporary times when there are always changes in environmental condition, research states that empathy has become increasingly vital to leaders to be able to transform and adapt to the situations. During organisation extension or relocation, in order to be effective, transformational leaders with empathy skills need to have an open mindset and the ability to adapt quickly to the surrounding work environment⁵⁶.

2. Integrity: Integrity is known to be a virtue that must be distinguished from moral actions. In other words, one can have integrity but can act immorally⁵⁷. As regard the concept of integrity, it has been proven that it is perceived as the pattern that aligns words with facts and, therefore, integrity has been understood as the commitment to the values one assumes and the compliance with the promises made⁵⁸. However, different authors argue that integrity must be based on morally-justified principles. In other words, one has no integrity as a virtue by taking any value as a reference. Values must share an important characteristic; they must be ethical and decent⁵⁹.

In addition, integrity can be defined in the following sense: Integrity accounts for the sacredness of the human being. Integrity refers to the coherence of life that should not be touched and destroyed. It is coherence of life being remembered from experiences and so can be told in a

narrative. Integrity is the most important principle for the creation of trust between leaders and followers in any organisation, include mission organisation, because it demands that the leaders saddled with mission responsibilities must listen to the missionaries on the field telling about their experience on the field⁶⁰.

In addition, integrity can be present when the particular goals of human beings are connected and oriented towards a personal project of realisation. An expert underscored that a flourished man is the one who lives well and acts well. Thus, integrity is likewise present in those acts human beings perform and there must be an agreement with those virtuous acts, not just for the acts themselves, but these must be done with full realisation and far-reaching resolution ⁶¹. In the same vein, if one of these two elements is absent, then the act is not considered with integrity. And so, absence of integrity in humans has also been ascribed to a breaking up of conscience due to an ignorance of the difference between role integrity that is living according to specific responsibilities. A scholar's submission about essential integrity is that integrity is where the elements of life are concentrated and articulated as a single element. Role integrity prevents and prohibits man and woman to having double morals, one at home and one in the workplace, for instance, and thus generating an inadmissible duplicity⁶².

3. Self-awareness: Self-awareness is the ability to perceive the inner workings of the self as one interacts and networks with the world. This comprises awareness of and reflection on physiological responses, emotions, thoughts, drives, needs as well as intuitive reactions. Self-awareness plays an important role in motivation⁶³. Also self-awareness refers to the ability to know one's strengths, emotions, weaknesses, drives, values as well as goals and recognize their impact on others while using instant feelings to guide decisions. It has tendency to influence leader-follower relationships by way of positive impacts on followers' dispositions, attitudes,

behaviours, and performances. With regard to emotional intelligence competencies, self-awareness is the most crucial and it is the first component of emotional intelligence. In agreement with the submission of this scholar, an expert posited that self-awareness connotes having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives. In other words, self-aware persons are honest with themselves and with others⁶⁴. They acknowledge how their feelings affect them and others around them so also the values and goals, they know where they are going and also the way.

Additionally, people with high self-awareness are able to speak precisely and openly about their emotions and they are comfortable talking about their limitations and strengths. Likewise, self-aware individuals have desire for constructive criticism and feedback and always conscious when to ask for help. Therefore, self-aware individuals take risks that are reasonable and they have firm understanding of their capabilities⁶⁴. A scholar suggested that leaders need to be self-aware so as to understand the extent to which their own behaviour and attitude contribute to change making in an organisation⁶⁵. Besides, self-awareness played an important role in motivation⁶³ and the authors further asserted that problems with motivation could occur when an individual realised that they were not adequately living up to their personal standards or ideals. This evaluation in itself required self-awareness to occur and was an example of how negative aspects of self can put accurate self-awareness at risk⁶⁶.

Self-awareness was the psychological mechanism that enabled this level of reflection. Experts in academia and in an industry have acknowledged that self-awareness was key to learning as well as organisation effectiveness⁶⁷. Self-aware leaders are known for listening better than those leaders with less-developed self-awareness skills that often lead to deception and failed communication⁶⁸. The skill of sending and receiving feedback was an essential leadership

capability that will be directly attributed to leadership effectiveness⁶⁹. In the same vein, leaders with high self-awareness had a positive impact on change, citing the importance of self-reflection and awareness of personal struggles. Self-aware leaders are observed to be more inspirational, calm, and centred; they usually address challenges associated with change and effective and clear communication⁷⁰.

4. Motivation: Motivation is very critical for employees so that the work that has been charged can be executed, as it should be per the company's operational standards. Motivation refers to the power that allows someone to act in the direction of a particular goal⁷¹. The motivation usually determines the outcomes such as productivity, performance, as well as perseverance and, therefore, a leader with transformational mindset would maximise every opportunity to motivate followers for better performance which will result to increase in productivity. In the same vein, an expert confirmed a positive influence between motivation and performance. Motivation is the existence of independent support that will make leaders especially transformational leaders pay careful attention to every decision meant to lead to the wellbeing of employees⁷².

Similarly, transformational leaders are aware that motivated employees are more oriented towards independence and freedom and are more self-motivated compared to less-motivated employees, which causes development opportunities to benefit them⁷³. Employee motivation can be categorised as intrinsic and extrinsic⁷⁴. Intrinsic motivation is related to satisfaction with oneself, which can be reflected by achievement, recognition, acceleration, work itself, responsibilities, and personal growth while extrinsic motivation arises when there are triggering factors from outside the employee's self, such as security, work conditions, company policy, status, compensation, and interpersonal relationships⁷⁵.

Additionally, a scholar posits that motivation is a psychological process that provides goals and direction for employee behaviour or as an internal drive to meet employee satisfaction as well as internal processes and external forces related to organizational behaviour⁷⁶. Another scholar submitted that motivation is a force in a person that induces him to attain the desired goals,⁷⁷ and no doubt, this is what transformational leaders bring out of followers. An expert stated that motivation is actually focused on how much the person is persisting about getting their goals. It may be elaborated as factors that affect individuals internally and externally that create enthusiasm to do specific acts for getting the desired tasks⁷⁸. Transformational leaders believe that motivation factor is very essential in organisation regarding the performance of employees and their performances depend upon possession of skills regarding the training related to job. There will be high level of productivity when there is corresponding high level of motivation. If there is little or no motivation among the workers, then the performance rate will be low and that will be harmful for workers as well as organisation. Thus, transformational leaders are more concerned about how intensity of efforts of followers will be increased to get the goals of the organisation done rapidly and this is in correlation to the submission of an expert that motivation denotes as intensity of effort of an individual or group of individuals to get the desired goals⁷⁸.

5. Visionary: Visionary refers to an individual with a strong image of the future and such visions are not always accurate; sometimes, a visionary's ideas may either work brilliantly or fail miserably⁷⁹. Visionary is usually a positive word. Visionary comes from the word "vision" and it is defined as an entrepreneurial perception which reveals and points to something new and which sees beyond what is already being utilised to what is emerging and becoming invented⁸⁰. In other words, he stresses further that a vision is also an empowering tool, which makes people proactive.

Also, another scholar opined that vision speaks the language of the people and the organisation's employees; it is a communication means for the company to tell its own people, its clients and other parties about its prospects, interests, trust in the future, and its way of doing business and an effective leader of any organisation must possess this valuable characteristic⁸⁰.

Additionally, visionary leadership is when a leader inspires others to pursue a long-term vision. Similarly, a leadership expert submits that the visionary process enriches the strategic management of the organisation by motivating key individuals to work cooperatively as a creative team for longer-term success. It starts from finding a common understanding of the future business situation, and discovers the resources and options available to the organisation⁸¹. Visionary Leadership builds on participation, communication, and goal setting, it is increasingly being defined as a process with specific steps, as follows from vision to communication and also to empowerment which is synonymous to idea, word and action respectively⁸¹.

Furthermore, visionary leadership is not equated with an idea per se, but with the communicated idea. It is the words and actions that distinguish visionary leadership; in other words, the leader gets the followers to 'see' his or her vision and also to see a new way to think and act so as to join the leader in realising it. Thus, the visionary leader not only empowers his audience, he also empowers himself and give the audience the necessary support in the process of achieving the dream. So, vision comes alive only when it is shared or communicated and action follows. So, a vision-minded leader in any organisation even mission or faith-based organisation will see the future and provide necessary or needed logistics to accomplish the aims and objectives of the organisation. In other words, an organisation that lacks vision-minded leader will go but not go far before going into extinction. Therefore, continuous existence and relevance of any organisation is a function of availability of visionary leaders.

2.1.2.2 Application of Principles of Transformational Leadership

There are four stages of organisational change under transformational leadership.

1. To make a compelling case for change: It is necessary to make a compelling case for change because the transformational leader helps to bring about change by making a convincing case for it and this normally involves improving followers' sensitivity to environmental changes and challenges and questioning the status quo. For instance, in the case for change within a mission organisation, a respected mission expert can be invited to present an overview of policy and related frameworks or by stressing levels of performance relative to similar organisations⁸².

2. Inspiring shared vision: It is important to inspire a shared vision, seeking broad input, and encouraging followers to think of a new and better future and this might be achieved by involving all different people in the process of shaping and reshaping of the organisation's strategic plan on a regular basis. Similarly, inspiring a shared vision will also be achieved through coaching and conscious role-modelling strategies.

3. Change needs to be led: It is necessary to lead the change. In other words, a sense of urgency must be imparted in the life of the people. In the same vein, collaboration has to be encouraged and the self-confidence of followers must be redoubled. In effect, it is important to create an enabling environment as well as conducive atmosphere to the creation and sharing of knowledge⁸³. Public recognition of achievements and successful initiatives might help serve these ends and private notes of congratulation to successful followers can also help foster self-confidence in the followers⁸⁴. It is also necessary, at this point, to deal with the emotional resistance that normally accompanies change and this may be achieved through careful recognition of the individuals' needs of followers.

4. Change needs to be entrenched: Change needs to be entrenched because what leaders pay attention to and what they measure and how they measure it, and what they control are critical factors or features in transforming an organisation's ethos and establishing new ways of thinking and acting⁸⁵. Thus, establishing or entrenching change is achievable in any organisation be it spiritual or secular; for example, monitoring progress, changing appraisal and reward or incentive systems in an organisation, altogether, would also empower followers to help in achieving the organisation's objectives and goals.

Summarily, the transformational leader speaks clearly the vision in a systematic, clear and appealing style or manner; giving proper ways of how to achieve the visions, acts confidently and expectantly, expresses confidence in the followers, emphasises values with symbolic actions, leads by example, and empowers followers to achieve the vision⁴².

2.1.3 Policy Formulation and Mission Administration

2.1.3.1 Policy Formulation

In order to fully comprehend the concept of policy formulation, it is necessary to make illuminating comment on the word "policy". According to a scholar, a policy simply means an action taken or to be taken and actions not taken or not to be taken by public or private organisations. It is a statement of what an organisation wants to do, what it is doing, what it is not doing and what would not be done. According to the opinion of this scholar, a policy includes actions taken or actions proposed for the future⁸⁵.

Interestingly, a policy formulation expert disagreed with the view that an intended course of action constitutes a policy. According to him, a policy is "what is actually done instead of what is only postponed or intended"; hence, he defined a policy "as a relatively stable, purposive course of action followed by an actor or set of actions in dealing with a problem or

matter of concern”. The two definitions, however, have a point of convergence, that a policy differs from a decision in that while a policy has larger complexities and longer time perspective for its attainment, a decision is simply a choice made among competing alternatives. Thus, a policy establishes a broad framework within which discrete decisions are taken⁸⁵.

Likewise, policies emanate from organisations’ efforts to affect changes in their own institutional behaviour in order to achieve some end goal key policy actors consider to be important and such policies are determined by organisation but involve other actors⁸⁶. This is also in line with this submission that a policy is a conscious plan of action and the action itself initiated to solve a specific problem. In other words, it is a plan or course of action by an organisation to influence or determine decisions, actions and other matters⁸⁷. It is a purposive course of action to be taken by those saddled with the responsibilities in pursuit of goals and objectives of the organisation.

Consequently, policy formulation is all the activities that occur (or is undertaken) before a policy is enunciated by organisation. An administrator stated that policy formulation involves the “identification of the policy problem, the development and analysis of policy alternatives and the choice or selection of an alternative”⁸⁵. Similarly, an expert asserted that policy formulation entails the following: i. Goal formulation involving multiple groups with sometimes conflicting interests; ii. Problem identification and delineation; iii. Agenda setting in which individuals and groups attempt to influence policy decisions; iv. Seeking out policy alternatives and weighing the consequences of each of them; and v. Making the policy choice in form of decrees, directives, laws, acts, and guidelines. Obviously, from the above processes, the ideal policy formulation process is a very rigorous one, the process of which involves converting an endemic problem or issue to a pandemic problem, pushing it into the policy

agenda of organisation and getting concern stakeholders to legislate on it. Hence, a policy, once formulated, is expected to be the result of a well-thought-out process, pristine, with clear-cut objective and intended to serve universal interest⁸⁵.

In the same vein, policy formulation is part of the process of developing organisational policies and involves organisation and other policy actors, asking and answering questions about how organisation can deal with various kinds of problems and conditions affecting leaders, followers and organisations in the pursuit of their goals. These questions vary in range and scope, but addressing them typically or normally involves deliberations among a wide range of actors about what kinds of activities organisation can undertake, and what kinds of policy instruments or levers they can employ, in creating solutions to the public and private dilemmas they identify, or consider to be policy problems⁸⁶.

In addition, policy formulation is defined as “the total process of creating, adopting, implementing a policy. In contrast, policy formulation refers to the crafting of alternatives or options for dealing with a problem”⁸⁸. In other words, the concept of policy formulation refers to the process of identifying courses of action, often called alternatives or options, to resolve problems faced by a particular organization⁸⁸. Formulation is one of the five interdependent steps in the policy-making process. These steps include policy agenda setting, policy formulation, policy adoption, policy implementation and policy evaluation⁸⁹. Hence, in the policy process, the initiation stage is followed by the selection of goals and the determination of the course of action that would be taken to achieve them⁹⁰. In the same vein, an expert defines policy formulation as a process of arriving at statements by organising policy resources and supporting information to convert ideas into solutions that are practically implementable to deal with certain

activity or address challenges evolved therewith and which are in the direction of the policy objectives⁹¹.

Additionally, policy formulation is the development of effective and acceptable courses of action for addressing what has been placed on the policy agenda⁹². It is also referred to as process of defining, identifying, accepting and rejecting policy options in the substance of the policy formulation phase⁹³. So, policy formulation and organisation either private or public can be viewed as two cords together that cannot be separated. The reason for this is because, if an organisation will experience total transformation, good policy that will guarantee growth and development must be available and implemented.

Thus, policy formulation is important in an organisation because it acts as the formal expression of the organisation's intention and goals and what should be done to achieve the same goals. This creates order in the organisation, which in turn, helps the organisation to move from the past to the future. In this case, the future state would be to develop the organisation or sustain improvements in the social system or increase the capacity of the organisation⁹⁴. The organisations could be a ministry or political party, business firm or company as well as missionary organisation. The idea of formulating a policy comes as a result of policy demands or claims for action on certain issues that are made by other actors. The actors could be citizens, customers, missionaries or the civil society, among others. An experts opined that policy formulation is a critical pre-decision phase in the policy process that aims at identifying best solution for a problem and this formulation involves assessing possible solutions to policy problems or, exploring the various options available for addressing a problem⁹³. It is a known fact that no organisation is without a definite problem and spiritual organisations are not immune to such problems and, as soon as these problems are discovered or identified in organisation,

appropriate policy should be formulated to proffer solution to the problems. For instance, a demand could be made to prohibit certain activities within the organisation. In response to these policy demands, the leaders make decisions that give direction on what should be done and the decisions may be to enact a statute, make administrative rules and so on.

A group of political scientists asserted that policy formulation deals with the problem, goals and priorities, policy options to achieve objectives of the policy, undertakes cost-benefit analysis to estimate the costs and benefits of each option as well as identifies the potential negative and positive externalities associated with each alternative⁹⁵. Moreover, policy formulation, or the activity of finding, devising and defining problem solutions, takes place once a problem has been recognised as warranting organisation's attention. Formulation, therefore follows an initial agenda-setting, stage of policy-making and entails the various processes of generating options about what to do as well as identified and prioritised problem. During this period of policy-making, policy options that might help resolve issues and problems recognised at the agenda-setting stage are identified, refined and formalised⁹⁵.

Similarly, another political scientist highlighted that the essence of policy formulation is to develop various ways to deal with organisations' problems and these are proposed and deliberated upon by stakeholders and others knowledgeable so as to tackle the problem⁹⁶. Also, another expert in politics buttress this opinion that their proposals for action or inaction may come about during the initial agenda-setting discussions, during which a policy problem and a possible solution can become coupled on the organisation's agenda, they may also arise from past efforts, successful and otherwise in dealing with an issue⁹⁷. Therefore, this description paints formulation as involving several disjointed activities within a larger policy-making process that will be carried out differently in each situation, given the range of different actors and

organisations involved in efforts to define and resolve policy issues. However, others have noted that it is possible to identify general attributes of the formulation process that are similar across situations⁹⁸. Equally, a popular political scientist mentioned some characteristics of policy formulation and these characteristics are as follows:

1. Formulation should not be limited to one set of actors. There may well be two or more formulation groups producing competing (or complementary) proposals;
2. Formulation can well continue without a clear description of the problem, or without formulators ever having much contact with the affected groups. Similarly, problems that lack solutions, or those which embody a great deal of uncertainty in terms of the range of their impact, are also dealt with during formulation;
3. There is no necessary coincidence between formulation and particular institutions, though formulation is a frequent activity of bureaucratic agencies;
4. Formulation and reformulation may occur over a long period without ever building sufficient support for any one proposal;
5. There are often several appeal points for those who lose in the formulation process at any one level; and,
6. The process itself never has neutral effects. Somebody wins and somebody loses even in the workings of science⁹⁶.

Moreover, a scholar noted that four aspects or phases of policy formulation are usually visible: appraisal, dialogue, formulation and consolidation.

1. Appraisal Phase: During appraisal phase, information and evidence necessary to understand the issue at hand is sought and considered. This step in formulation is where data about policy

problems and their solutions in the form of research reports, expertise and input from stakeholders and the general public is considered.

2. Dialogue Phase: At this phase, a dialogue between actors engaged in policy formulation arises and this dialogue is focused on the deliberation and exchange of different viewpoints about the policy goals and potential means to resolve them. Dialogues can be structured with the involvement of chosen experts and representatives from various units within the organisation or they can take place as more open and unstructured processes. The structure of the dialogue can make a significant difference on the impact of that participation in the policy formulation process⁹⁸.

3. Formulation Phase: Central to this process is the actual formulation phase, wherein administrators and organisation officials scrutinise the costs, benefits, challenges and opportunities of various policy alternatives in the effort to consolidate a proposal or proposals about which alternatives or mix of alternatives will proceed through to authoritative decision-makers. This phase embodies the actual policy 'work' that defines policy formulation.

4. Consolidation Phase: At this phase, the choice of some policy alternatives over others is likely to draw opposition and criticism from actors whose preferred instruments are side-lined or rejected. These and other forms of feedback about shortlisted policy options are considered during a consolidation phase in which proposed policy solutions are amended or refined before moving forward⁹⁸.

A scholar highlighted that, if powerful policy actors believe that a policy option is infeasible or unacceptable, this contention can be enough to exclude or ignore the policy from further discussion⁹⁹. However, another scholar suggested⁹⁹ that some ideas about policy instrument choices and options are likely to be more influential and important than others in respect of

policy formulation, assessment and design and that different types of ideas will impact different elements of formulation process¹⁰⁰.

2.1.3.2 Policy Implementation

This is the stage at which the policy is put into action. It involves organising and directing resources so as to achieve the objectives of the policy. At this stage, institutions are established, facilities constructed and services provided. However, policy implementation is not a very predictable process. This is because stakeholders may continue to have different interests. As such, there is need for coordination and cooperation among stakeholders. Policy implementation “is the process of translating policy mandates into action, prescriptions into results and goals into reality”¹⁰¹. In other words, policy implementation is the connection between a formulated policy and tangible outcome, it suggests the conversion of a formulated policy into concrete reality and enforcing it. A group of scholars asserted that policy implementation follows the process of policy formulation. He stressed further that policy implementation includes exercising particular policy decisions in a manner directed by the prescriptions of an administrator, law, or court guidance¹⁰². This is the stage in which the policy is swung into action. It involves organising and directing resources to achieve the policy’s objectives. At this stage institutions are established, facilities constructed and services are provided. However, policy implementation is not a very predictable process. This is because stakeholders may continue to have differing interests. As such, there is need for coordination and cooperation among stakeholders

Excitingly, policy implementation scholar noted that, as simple as policy implementation process may look like, it is the most difficult stage in the policy process. He stated further that, unlike the formulation process which may involve many actors working behind the stage to put

the policy together, the implementation process involves actors who are either enforcing the legislation or programme and those at the receiving end, who are enjoying or experiencing the consequences of the policy¹⁰³. Also, he submitted that the implementation process can be affected by the following: (i) faithfulness of the agency implementing the policy; (ii) whether the policy itself is implementable; or (iii) whether the change contemplated by the policy is implementable.¹⁰⁷ A scholar in policy put the issues under discussion in clearer relief when he asserted that policy implementation involves the establishment of structure and methods, hiring of personnel or external agency where necessary, the socio-political and economic environment, the policy target group and so on. Consequently, when these structures are not available, the result most time is policy abandonment due to shortage of funds, policy misplacement due to incompetence of the implementers; or policy sabotage by target groups whose interest have been injured by the policy¹⁰¹.

Policy formulation and implementation are two important stages of making public and private policies. The outcome of the implementation stage depends on the proper formulation of policies, which suggests that the two stages are related and their needs are interlinked¹⁰⁴.

2.1.3.3 Factors Affecting Policy Formulation and implementation

1. Inadequate Statistical data on the Perceived Problem: Policy formulation scholars underscored that policy all over the world is aimed at solving a specific problem and enhancing the well-being of the people. This is achieved as the policy makers structure the policy to achieve a specific goal using the available records on the perceived problem as a guide.¹⁰⁵ Unfortunately, in public and private organisations, most policies are formulated without adequate statistical data to guide the policy makers, thereby leading to the inability of the policy to identify and tackle the specific cause of the public problem¹⁰⁶. The implication of this is that the policy ends up not

addressing the real problem. Hence, in order to tackle the perceived problems in public and private organizations, adequate data and information that will help the policy formulators must readily available otherwise the perceived problem and challenge will continue to exist in the organisation.

2. Poor Policy Focus and Objectives: Policy is designed to guide and regulate the present and future actions of the individuals and organisations on issues related to the growth and development of organisation. This stimulates an expert to see policy as a set of organisational actions or proposed set of actions aimed at addressing specific problem in the organization. However, it is obvious that, some policies in both private and public organizations are enacted without clear policy focus, thereby making the said policy to lose its policy objective¹⁰¹. This is due to certain influences on the policy formulation process or lack of relevant information to guide policy formulation, the result of which is misplacement of policy objective and complication of the existing problem¹⁰⁶.

3. Misconception and Misapplication of Policy Content: Policy implementation refers to the translation of policy objectives into reality, ensuring that the formulated policy is put into use. It is the implementation that brings the policy into limelight and accords it the relevant value in the organisation as well as society¹⁰⁷. However, distortion of the policies is inevitable in some organisations and society due to misconception and misapplication of the content of the policy by some individuals or group of individuals who are negatively affected by the policy. On the contrary, those who are favoured are disposed to interpret the policy content accordingly and are willing to abide by it, believing such policy is capable of enhancing socio-economic development of the organisation. This different opinions on policy contents may lead to conflict of interest on such policy and, hereby, affect the implementation of the policy.

4. The Activities of Policy Actors in Policy Making and Implementation: A public policy analyst noted that policy formulation and implementation as the interplay of activities of many individuals and bodies¹⁰⁸. The relationship between the policy actors must not be unpleasant because the harmonious relationship among them will have positive effects on overall policy-making and implementation. Similarly, another policy analysts identified individuals and institutions as policy actors and classified them as (i) official actors and (ii) non-official actors¹⁰⁵. The official actors such as legislature, executive, judiciary and agencies operate within the state institutions and procedures although some individuals, particularly the “elites,” use their powers to influence the process, while the non-official actors such as political parties, pressure group as well as interest groups and wealthy individuals in most cases play the opposition roles from the policy formulation state to the implementation. These non-official actors embark on activities that will render the policies ineffective and totally useless¹⁰⁵.

5. Corrupt Activities of the Politicians, Public Bureaucrats and Stakeholders in the Organisations: Corrupt politicians and public bureaucrats are those who use their offices and positions to divert state organisation resources to private ends thereby depriving others of access to the same resources¹⁰⁹. Sometimes, this group of people in both private and public service use the powers of the office they occupy to hinder the making and implementation of the policy. They encourage those policies that will give them more opportunities to enrich themselves instead of policies that will have positive effect on generality of populace or policies that will enhance the growth and development of the organisation.

2.1.4. Understanding Administrative Strategy

Strategic planning has been considered rationally as goal-oriented process that produces plans which are logical and realistic; possibly, it is considered by many scholars to have taken its

roots in the military of Ancient Greece¹¹⁰. Historically, the Greeks created a strategy, endowed with the military connotation, derived from the word *stratego*, translated as the art of the general commanding the troops to destroy enemies through effective use of resources¹¹¹. Also, a scholar expresses this term as an idea of achieving objectives and action plan depending on the enemies' behaviour¹¹².

Moreover, the strategy was then considered as organisation or management skills at Pericles' time in 450 B.C., with each of the 10 Greek tribes annually elected a *strategos* to head its regiment and served as a council to the ruler at the battle of Marathon in 490 B.C.¹¹³. However, the concept entered fully into the business world after World War II, with a more flexible view that seeks greater stakeholder involvement and has grown significantly as needed guidance into every sector¹¹⁴.

A notable scholar affirmed that it was only in the 1980s that strategy underwent significant development within the corporate environment, while phenomena such as corporate restructuring, joint decisions and actions are impacting on organisational size, finances, and portfolios¹¹⁵. Additionally, group of scholars' affirmations were being driven by technological advancement through communication, since then, the strategy has become dominant in an interactive dynamic and integration on a global level¹¹⁶.

In recent times, strategic thinking has attained an indispensable factor in leading and managing organisations, for-profit, development, and stability¹¹⁷. Simultaneously, the strategy addresses the link between the inner world of business and its external environment. The strategy also opens up a discussion of theoretical approaches, ranging from the more conventional, considering strategy as business logic, rational and sequential, to the most dynamic that

understands this procedure regarding cultural and learning factors, politics, and power relations¹¹⁸.

2.1.4.1 Concept of Strategy

The concept of strategy is randomly used in management or administration, from a precisely-formulated course of action, positioning in a particular environment, through to the entire personality, the soul, and the existential rationale behind the existence of an organisation. It is a concept often put forward in the organisation as well as business world, which in some aspects is complementary while different in others¹¹⁹. However, it is a term that causes widespread discussions, especially among theorists, but for this study, the following definitions would be considered:

A notable administrator opined that strategy is what matters for the effectiveness of the organisation; from the external point of view, it stresses the relevance of the objectives against the environment and from internal, and it balances the communication between members of the organisation and a willingness to contribute towards actions for the achievement of common objectives¹²⁰. However, 30 years later, in the same vein, some scholars expressed strategy as a pattern of objectives, purposes, or goals and significant policies and plans for achieving organization's stated goals¹²¹. Meanwhile, 30 years after, an expert opined that strategy is the theory of the firm on how to compete successfully; in order words, strategy is considered as a factor influencing a successful and satisfactory performance¹²².

Invariably, the researcher believes that strategy in an organisation such as mission organisation is the management or administration's blueprints that guides the organisational procedures or activities towards satisfactory behavioural performance amongst the mission coordinators and missionaries in achieving the organisation's long or short-term goals and

objectives. However, every strategy in an organisation always has an appreciable procedure for working out this management or administration's blueprint from one stage to the other within the organisation to achieve objectives, leading to exploring strategic planning.

2.1.4.2 Strategic Planning

There is always a substantial effort to work out a sensible way to get from one stage to the next in every organisational activity¹²³. It informs no standard agreed-upon definition of strategic planning. Though a management consultant views strategic planning as a process of entrepreneurial and methodical decision making with the full knowledge possible of the future and the assessment of results to targets in a cybernetic feedback process,¹²⁴ while another author noted that it is a responsive, long-term policy tool based on benchmarks, capabilities, and needs¹²⁵. The strategic planning refers to as an organisational management activity that prioritises, focuses energy and resources, strengthens operations, ensures employees and other stakeholders' commitment towards common goals, establishes agreement around intended outcomes, and assess as well as adjust the organisation's direction in response to a changing environment¹²⁶.

Also, a scholar encourages strategic planning to provide for contingency planning, that will afford the organisation with explicit self-concept, specific goals, and guidance and consistency in decision-making with this rapidly-changing technology, increasing competition, and a shortage of well-prepared professionals in the society. It will help leaders understand the present and think about the future, recognising the signals of the pending change. It will improve vertical and horizontal communication and encourages innovation and change¹²⁷ as an author posits that it will secure the future; provide a roadmap, direction, and focus; set priorities; allocate resources; establish measures; gather impact and ideas; generate commitment; and

coordinate actions¹²⁸. Also, a scholar stated that it will increase flexibility, simplify planning by removing specific options, and retain its relevance in good and bad times¹²⁹. Strategic planning also provides a forum for organisation-wide conversations about important decisions¹³⁰.

The researcher believes that strategic planning is a controlled effort that produces fundamental decisions and actions that figure out and guide the organisation; it spells out the organisation's core values, motivations, and benefits to its constituency, focusing on the future. Invariably, effective strategic planning articulates an organisation's destination, actions that inform its progress, and the blueprint for success. The success of every organisation's strategic planning is anchored on adequate administration or management procedures, which will be explored below.

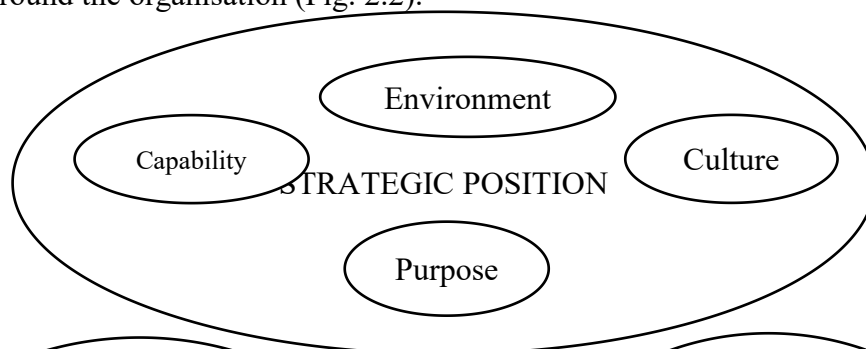
2.1.4.3 Strategic Management

A management scholar noted that strategic management was born as a hybrid discipline, influenced by sociology and economics¹³¹. The evolution theory of organisations began receiving attention from the academic and business worlds, with its full development between the 1960s and 1970s. However, strategic management or administration has emerged as one of the main strategic planning instruments, uniting preparation and administration in the same process¹³². Presently, strategic management or administration is the most prominent and relevant area in the field of management, which institutes a set of management actions that enable organisation leaders to keep it in line within its environment and the correct path of development, thereby bringing about the achievement of its objectives and its mission¹³³.

A management expert submitted that strategic management in an organisation is a process and a single path guiding actions throughout the organisation, which constitutes organisational analysis, decisions, and actions creating and sustaining competitive advantage¹³⁴.

The definition classifies four attributes of strategic management: it is directed towards the overall corporate objectives, the inclusion of multiple stakeholders in decision-making, incorporation of the short and long-term perspective, and recognizing trade-offs between effectiveness and efficiency. An author affirmed strategic management as an ongoing process involving strategic managers' efforts to adjust the organisation to the environment in which it operates while developing competitive advantages¹³⁵. These competitive advantages enable the organisation to seize opportunities and minimise environmental threats.

Eventually, some scholar described strategic management as the process and approach of specifying an organisation's objectives, developing policies, programmes, paradigms, and plans to achieve these objectives, and allocating resources to implement the policies, programs, models and ideas¹³⁶. Moreover, strategic management is seen as the management of combined components of the three stages of the strategy process: strategy formulation or development, strategy implementation, and strategy evaluation. Invariably, an expert assert that strategic management involves understanding the strategic position of an organisation, strategic selections for future approaches, and managing strategy in action¹³⁷. Strategic management requires exploring, administration and management of a corporate or institution's organisational strategy. It also involves modelling and analysing the system's overall corporate strategy to include the strategic position of the organisation, strategic choices by the organisation, and strategy in action within and around the organisation (Fig. 2.2).



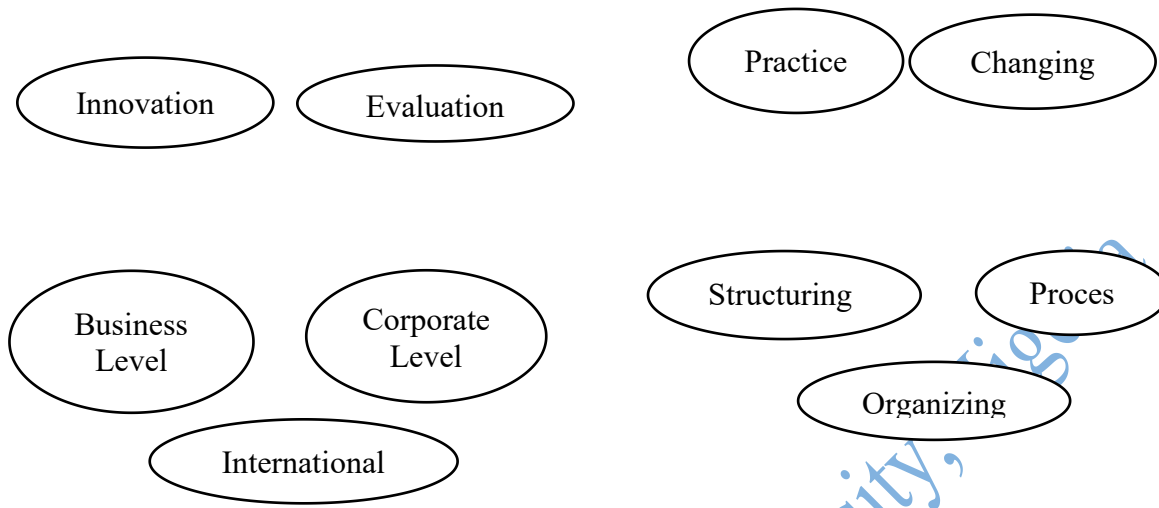


Figure 2.2: Corporate Strategy Model (Modified from notable scholars)¹³⁸

2.1.4.4 Exploring Corporate Strategy

The scholars explained the strategic position concerning its impact on the approach of the external environment, the organisation's strategic capability (resources and competencies), the expectations of the effect on the stakeholders concerning the cultural and historical influences of such organisational, sectoral and national historical parameters. Strategic choice understands the fundamental bases for the future methods at the commercial enterprise unit, institution, and international degrees and the option for developing strategy in phrases of both the directions and process of development¹³⁶.

Strategy in action is involved with making sure that developed techniques are working in practice. It usually includes a thorough consideration of strategy development strategies in the organization, structuring, and restructuring (reengineering) the institution to assist active and efficient overall performance (optimal productivity) in organisational structures, processes, and relationships¹³⁶. It also includes resourcing strategy, strategic skill, and practice of method¹³⁸.

2.1.5 Strategies for Mission Administration

Having reviewed extensively on strategic management and Exploring Corporate Strategy, hence, in relation to Christian mission “strategy” means a well-organised plan of action or policy to be followed in proclaiming the gospel of Jesus Christ and consolidating the believers in their faith. It implies an order or discipline with which the missionaries are to be led in order to accomplish their mission¹³⁷. A mission scholar defines mission strategy as “the practical working out of the will of God within a culture context” because, for him, all missiological decisions must somehow be rooted and take into consideration the culture context in which the mission is carried out¹³⁸. Therefore, some of the strategies deployed in selected indigenous missionary organisations are reviewed below:

1. Research and Survey: A research survey is a method of collecting data in a consistent way. Survey research as a strategy is useful for documenting existing community conditions, characteristics of a population, and community opinion in relation to mission outreaches. Survey data is not only useful for immediate community development purposes, but it can also serve the future of a community efforts by providing the baseline data needed later to demonstrate progress¹³⁹. Furthermore, in missions, survey is one of the most common forms of research to reach native communities to retrieve data from the community. In this case, many missionary groups are conducting their own surveys and participating in the definition of the questions asked in line with the mission of the organisation towards reaching the target group¹⁴⁰.

Consequently, this type of cooperative survey effort can be a strong tool for community development and outreaches. This research survey is useful for:

1. Determining the characteristics of a population in a community;
2. Defining existing conditions in a community or region;

3. Documenting community opinion; and
4. Comparing groups of communities.

The above purposes for conducting surveys could be directly applied to mission outreaches, development and management of resources of the community to be reached regularly. More scientifically, the research survey is usually utilised to collect data in a consistent or systematic manner. It could involve constructing a set of questions that are either asked by means of a questionnaire or through an interview or personal observation of events in the community¹⁴¹. Also, in missions, there are several different approaches to conducting a survey; one very common approach is the cross-sectional survey, where a set of information is collected for a sample at one point in time. Data will be collected from a sample of the population or from the entire population or community. The data collected from an entire population, or in case of a small community or tribe is known as census¹⁴².

Some of the issues surveyed could be time-ordered, referring to events in the past, present, or the future. The responses on such questions can provide a basis for looking at a change, but with the disadvantage that the person answering the questions may distort impressions of an event over time. Other data are actually collected at different points in time, accomplished by either sampling from a population at different points in time, or by following-up on a group of individuals at different points in time¹⁴³.

In addition, with small communities, it is sometimes easier to follow-up with nearly the entire population and tracking those who may have moved through the community network. Sometimes, it may be possible to use the results of a previous study for a past perspective, followed up with the same questions in a current study. Although this method carries the advantage of reduced time and funds, it also requires caution in seeing that the questions are

asked in the same way for the different points in time¹⁴⁴. Besides, another research survey is the study of native language use within the community, where questions on language use are asked five years apart to see if there had been any change in the number of the language used. Such a study might look at reasons for decreased or increased language use and relate these changes to cultural change. The data obtained from such a study could be useful in documenting the structure of a bilingual education programme¹⁴⁵.

2. Church Planting and Growth: Church planting has remained the primary goal of church mission thinking through the centuries, with a sevenfold purpose of mission, and six aspects of which were directly connected to the planting and growth of churches¹⁴⁶. Examples include the planting, growing, and establishment of churches, the re-gathering of scattered churches, the reunification and reincorporation of divided or separated churches, and the support of oppressed ones¹⁴⁷. The purpose of mission is to so thoroughly root the church in the various cultures and societies that it serves as an instrument to salvation¹⁴⁸. Invariably, the concept of church planting is a planned process of beginning and growing new local churches and inherent in this concept are three key conceptions: church planting is an intentional activity which involves human planning; church planting is a dynamic process; and church planting involves both starting new churches and helping those churches grow¹⁴⁹.

The aim of church planting is to create communities which display the kingdom qualities of love, peace and unity and thus point people to God. A church full of life and love, working for the good of the community in which God has placed it, is the proper end of mission and community development that work towards sustainable Christian church¹⁵⁰. While the blessings of the kingdom of God include the social, physical, and cultural dimensions, the planting of new communities of the kingdom is the primary means by which these blessings can be brought to

new communities. The choice of every indigenous mission is planting introverted churches and planting open as well as socially-engaged churches¹⁵¹.

Furthermore, church planting is one of the strategies to achieve the ultimate goal of mission, as well the primary means of bringing in the blessings of the kingdom. Churches function as God's channels of blessing, serving the physical and social needs of people in their community through the various endowed gifts. But the primary missionary task of the church remains the planting of churches where there are none, a task which is accomplished by various means, but most often by the sending out of apostolic workers.¹⁵²

Summarily, both the church and the kingdom are brought about by mission, and preaching the kingdom seems to be a synonym for evangelism and church planting and, although the kingdom is the final goal of God's mission, the church is the way and means by which God accomplishes that purpose¹⁵³. Church planting is implied by the Great Commission, talking about disciples and disciple-making as being a member of the church and incorporating people into the Christian community¹⁵⁴. The command to baptize in the name of the Father, Son, and Holy Spirit reflects not only the individual convert's change of allegiance, but also the incorporation of the person into Christ and his community, since it is a public ritual of identification and incorporation into God's people which is the church¹⁵⁵.

3. Mobilisation: Mobilisation is known to be the action of organising and encouraging a group of people and, in this study, missionaries take collective action in pursuit of a mission enterprise. In view of this, an expert alluded that mobilisation refers to any process by which God's people are awakened and kept moving and growing until they find their place for strategic involvement in the task of completing world evangelization¹⁵⁶. In the same vein, another scholar stated that mobilisation can be considered a global term for activity among all believers to advance the

cause of the unfinished task of world missions and this includes the concepts of discovery, development, and deployment and, within this study, the term refers to any activity that brings additional awareness of, and participation in, God's global mission, particularly among unreached people groups¹⁵⁶.

Additionally, mobilisation is the process of envisioning and educating people of God about His strategic plans for the whole world; also, it is the means of keeping them involved and moving forward until they find their specific place and role in world evangelisation¹⁵⁷. Another scholar adds to this mobilisation point of view by asserting that mobilisation is the teaching of believers in a local church to understand God's global plan, motivating and inspiring them to a loving response to God's Word, and giving opportunities to them so as to use their gifts, abilities and resources independently and corporately to achieve God's global plan¹⁵⁸. Mobilisation in another dimension refers to a process in which a social unit gains relatively rapidly in control of resources it previously did not control, and the resources might be economic or military as well as political. It is also denoted as the process through which resources, old or new, are made available for collective action, by changing their control¹⁵⁹.

Therefore, building on these helpful definitions, despite rooting ourselves in a biblical standpoint of the church's purpose, we can thus define mission mobilisation from a global perspective in two separate ways from macro and micro levels. At macro level, mission mobilisation is the strategic process through which the global bodies of Christ missionaries are empowered by God to emphasise the message, vision and strategies of the Great Commission within local ministries in every nation, activating every member in their assigned roles, towards the fulfilment of the Great Commission. At micro level, mission mobilisation is the strategic process of an individual community of believers moving along the journey of being educated,

inspired and activated in the Great Commission, every disciple engaged and fulfilling their assigned roles in the Great Commission. This strategy is widely used by all the missionary organisations in organising and encouraging missionaries to take collective action in pursuit of a mission endeavours.

4. Training and Development: Numerous organisational adages suggest that people are the key to any successful organisation operation, as it is becoming increasingly clear that no human endeavour can succeed without properly skilled and knowledgeable human resource development professionals¹⁶⁰. Training and development are emerging as a major mission enterprise in the contemporary times, and is associated with a demand in the mission organisation for staff at all levels to improve performance, acquire skills and knowledge in doing missions, and continue the mission career in a changing world of life¹⁶¹. The objectivity of training and development and its continued learning process has been leveraged by mission organisation with an overarching trend of social needs, emphasising that mission bodies must inculcate learning culture as a mission responsibility. Different scholars have proved through studies that there are sound connections between various training and development practices and different measures of organisational performance¹⁶².

Mission organisations ensure the types of training and development goals identified will depend on the personal and organisational objectives identified through the strategic planning process and the agreed appraisal procedure. In any event, the goals shall, as a minimum standard, take account of the following: The mission, values and the strategic objectives of the organisation, equal opportunities policy, requirements for core competencies, continuing personal and professional development. It will also examine requirements for professional and vocational qualification, requirements for professional, vocational and workplace updating as

well as requirements for organisational change¹⁶³. Mission organisations ensure that workers and converts are equipped with the right kind of skills, knowledge and abilities to perform the assigned mission tasks, as training and development play crucial role towards the growth and success of mission endeavours¹⁶⁴. The right type of training are chosen to ensure all employees possess the right skills for every aspect of mission business, and the same need to be continuously updated in the follow up of the best mission practices. To meet current and future mission demands, training and development process has assumed its strategic role¹⁶⁵.

Training and career development in mission organisation aims at enhancing decision-making, thinking creatively and managing people and it helps in addressing employee weaknesses, improvement in worker performance and consistency in duty performance. Others are ensuring worker satisfaction, increasing productivity, improving intercultural relationship and reducing loss of lives and properties as well as improving in supervision role. Moreover, training and development in missions helps in optimising the utilisation of human resources available on mission field; it helps in increasing the productivity of staff and converts, and creating a better corporate image¹⁶⁶. Training and development help in inculcating the sense of team work, team spirit, and inter-team collaborations, thus improving the health and safety of the organisation and preventing obsolescence¹⁶⁷.

Investment mission in the area of training and development is linked to high performance in mission organisations with the use of best training and development practices to develop competitive advantage. It harnesses and grows the value as well as potential of the employees in the organisation, the image of the mission organisation and of individual employers is also enhanced and influenced by the extent and quality of staff training and development¹⁶⁸. Mission investment in the area of training and development results to reaping the benefits of an enriched

working environment with higher levels of staff retention and preservation as well as increased in productivity and performance on the mission fields¹⁶⁹. Notably, training and retraining is crucial in mission endeavour, and any missionary organisation that trivialises the issue of training may not be able to execute mission thrust effectively. In addition, missionaries who undergo training will be well-equipped in carrying out mission work and the ripple effect of this will be felt positively in the organisation.

2.1.6 The Concept of Vision, Mission, and Objectives of the Christian Missionary Organisations

In recent times, corporate organisations suddenly woke up to the fact that the formulation of vision and mission commonly compressed in statements is a sure building block for effective management of organisations. There are as many vision and mission statements as there are organisations including faith-based organisations.

2.1.6.1 Vision Statement

The strategic process's first step is to establish the organisation's vision, mission and objectives. The vision clarifies the organisation's direction and identity; it is a picture of the organisation's future; it generates a sense of purpose that binds people together and propels the deepest aspiration for achievement. Moreover, creating a vision is a continuous process whereby people reiterate personal purpose to fit into the organisation's purpose. It redefines the organisation's mission and vision, forcing every member to identify the underlying values and assumptions, the moral imperatives of leadership, stewardship, commitment, and the importance of faithfulness to the organisation's effective running¹⁷⁰. These explicit values establish boundaries within which the organisation carries out its mission.

Additionally, vision of an organisation is a realistic, credible and attractive future for an organisation¹⁷¹. It is also a picture or view of the future, something not yet real but imagined, and what the organisation could and should look like, partly analytical and partly emotional¹⁷². In the same vein, statements of vision tend to be quite broad and can be described as a goal that represents an inspiring, all-embracing and emotionally-driven situation and vision statements tend to be quite enduring and rarely changes¹⁷³. Also, a scholar posited that the most-effective visions share six important qualities as follows:

1. Vision communicates a sense of direction and purpose. All organisations need a sense of direction, a goal and guide to a future state of existence;
2. Vision establishes a context for operating the enterprise. Contexts help to define and classify the environment in which the leader and the organisation operate;
- (3) Vision describes a future condition. Effective visions provide a future—state and condition that represents a “better” state than the ones of the past and that exists in the present;
- (4) Vision motivates people. Leaders understand that effective and meaningful visions provide a high value proposition to others;
- (5) Vision inspires people to work toward a common state as well as a set goals.
- (6) Vision serves as a central point for organisational performance. It provides central point for focusing the resources of the organisation¹⁷⁴. So, for a vision to improve the organisational performance, it must possess the following universal features: possibility, desirability, actionability and articulation¹⁷⁵.

2.1.6.2 Mission Statement

The mission of an organisation defines the organisation’s values, aspirations and reason for her existence; in other words, formal mission statements are a broadly-shared definition of purpose¹⁷⁶. This is in agreement with position of another scholar that mission defines the

organisation's purpose, describes what the organisation is into, identifies its reason for existence, and its operation scope¹⁷⁷. A management expert submitted that a mission statement of an organisation answers the following question, "Why do we exist?"¹⁷⁸. Also, another scholar agreed that the mission statement is a clear and brief expression of basic purpose of the organisation. It defined what the organisation does as well as its values. Similarly, mission statement reveals the long-term vision of an organisation as regards what it wants to be and who it wants to serve. It describes the organisational purpose, customers, products or services, markets, philosophy as well as basic technology¹⁷⁹. A notable scholar posited that a well-defined mission statement has tendency to improve employee's motivation and organisational performance¹⁸⁰ because this will serve as propelling force of achievement. The primary purpose of the mission statement is to inspire and motivate, and its credibility lies in the importance and scope of the problems and requirements it has identified¹⁸¹. Essentially, the mission statement of any recognised organisation or company should contain the following objectives:

1. To ensure unanimity of purpose within the organisation;
2. To provide a basis for motivating the use of organisational resources;
3. To establish an organisation's climate as well as general tune;
4. To develop a foundation or standard for allocating the resources of the organisation;
5. To serve as a focal point for those who can identify with organisation's purpose and direction and discourage those who cannot do so from participating further in its activities.

To identify organisational purpose and also to translate the purposes into goals in such a manner that cost, time, and performance parameters can be assessed and controlled¹⁸². Therefore, any organisation without a clear and perfect mission statement tends to have its short-term actions

counter-productive to its long-run purpose and mission statement of an organisation should be carefully prepared and subjected to constant review so that it can meet major environmental and economic changes to stand the test of time¹⁷⁹.

2.1.6.3 Biblical Perspective of Mission and Mission Organizations.

Mission is rooted in the nature of God who sends and saves¹⁸³. Also, God is the God of missions. His missionary concern was, from the beginning, part of his divine purpose for man when man sinned in the Garden of Eden (cf. Genesis 3:11). To be sure, Christ “fulfilled” that purpose of the missionary creator, brought it to perfect fruition in Himself as His son, and extending it through God’s redeemed church, the coming of Jesus to the world; therefore, it was with the purpose of saving men from their sins (Matt. 1:2). And for the church to effectively carry out this mandate, Christ gave her the key of the kingdom, which is a symbol of authority and power to bind, loose and delivered those in darkness to the light of God (Matt. 16:19).

2.1.6.3.1 Missionary Motif in the Old Testament

The early followers of Jesus Christ did not perceive missions as a new concept or function for God’s people. They perceive the task of bringing the nations to faith in God as the responsibility of Israel from its beginnings. When God called Abraham, he told him the all nations would be blessed through him (cf. Genesis 12:1-3). A theologian affirmed that this call revealed the great concern of God for all humans from the beginning and could be used to the glorious end of carrying out his missions to all humans through Jesus Christ (cf. Luke 24:46-47; Galatians 3-8)¹⁸³. A theologian paraphrased the promise God made to Abraham thus: “I will make of you a great nation... so that you will be a blessing... (to) all the families of the earth” (Gen. 12:2-3). An understanding of the promise is indispensable to an understanding of the Bible and of Christian mission. These are among the most-unifying verses in the Bible: the whole of

God's purpose is encapsulated here¹⁸⁴. Some Bible scholars maintained that the same God who created the heaven and the earth is the same God who chose and called Abraham. He promised Abraham's posterity, a land and a blessing. This promise of God to Abraham received an immediate historical fulfilment in his physical descendants, the people of Israel. What contribution to the world mission could ever come from Israel whose history has separated them more and more from all other neighbouring nations and whose sacred books contain an ethnocentric theology of being exclusively God's chosen ones?¹⁸⁵

Furthermore, they argued that, as a matter of fact, to this day, Israel possesses no significant missionary programme to proselytise non-Jews and so uniquely different from Christianity and his Islam¹⁸⁵. However, a scholar stated that even though "Abraham was not a missionary in the strictest sense of the word.... He is the first person in the Bible to have had significant cross-cultural experience. As such, he is the cross-cultural pioneer in the Bible. He added that Abraham had a clear call from God to leave his house and go to a foreign country. God told him the exact things he wanted him to do as well as what he was going to do through him¹⁸⁶.

Moreover, the law, history, poetry, wisdom and prophecy about Israel give indications of God's universal vision. He thunders his judgment, and shows mercy and grace to Israel and other nations who also are all God's people --indeed, the Psalmists repeatedly sing forth the theme of God's universal concern for all peoples. The missionary element, seen in Abraham of God blessing all the families of the earth through him, continued in Moses.

Moses was one of the earliest missionary figures of the Old Testament era. Old Testament scholars called him "the first missionary of the Bible, coming from Midian to the captive Hebrews in Egypt to introduce them to the great 'I Am,' who would be their deliverer

from captivity,” There is no “go ye” spelled out in the Old Testament, but missionary vibes are found in almost all its books. The story of Ruth emphasises God’s plan afresh. Elijah was sent only to the widow of Zarephath, a foreigner even though there were many widows in Israel at the time, as asserted by Jesus in Luke 4:25-26¹⁸⁷.

Long after Moses, when the institution of the monarchy had been established in Israel through Saul and then David, Solomon assumed the throne. A scholar said that, “known for his great wisdom, this king became an instrument in the hands of God to lay a foundation stone in the gradually developing base of missionary consciousness for Israel. This was reflected in his prayer to God when he pointed the people of other nations to Yahweh¹⁸³. An oboist alluded to how Isaiah and Daniel also revealed God as the only potentate who desires that all men to worship and serve Him, the chief purpose for creating man (cf. Isaiah 43:21; Daniel 2:46-47; 3:28-29). He added that Daniel was a foreign missionary in the highest sense; a man whose courage, prayer life, witnessing and administrative style, should inspire missionaries everywhere¹⁸⁸.

In addition, an expert mentioned that the book of Jonah may be the most-appropriate missionary book in the Old Testament. According to him, it represents a stinging rebuke of Israel’s isolationist attitude. Jonah represented the very worst mentality of the chosen people called Israel. Even when God sent him on a missionary assignment to warn Nineveh, he refused to go. Here, we see at least a clear sending of a messenger to a foreign land to convey a divine message, although message of destruction¹⁸³. Supporting this expert, an oboist attested that the book of Jonah stands as a rebuke to the Hebrew nation for their failure to share the message with other nations; stressing that even the great wicked cities of the world are loved by God. This

attitude is seen in some Christian denominations and churches today. Such denominations and churches preach, teach and pray missions without the heart to do missions¹⁸⁸.

Like the Jewish nation, some display tribalism, political persuasions and triviality at the expense of the gospel message until the unreached people are totally ignored and their “Macedonian calls” go into the deaf ears of the church. Whatever is the reason for Israel’s failure to pursue the conversion of the Gentiles, all the Old Testament statements with a missionary flavour are framed up in the body of religious doctrines concerning the human soul in its relation to death, judgment, heaven and hell¹⁸³. Therefore, today’s church must not be complacent in matters of winning souls within her territories and cross culturally. An Old Testament scholar summarised the missionary work of God from His choice of a single person to a nation as His missionaries to the world, by calling them “the thematic trajectories of the narrative” when he stated that:

God’s purpose begins with a singular choice. God singles out first Abraham, Then Israel, then David. God has a distinctive theme for each choice. We could call these the thematic trajectories of the narrative. The trajectory that moves from Abraham to all the families of the earth is the trajectory of blessing. The trajectory that moves from Israel to all the nations is the trajectory of God’s relation of himself to the world. The trajectory that moves from God’s enrolment of David in Zion to the ends of the earth is a trajectory of rule, of God’s kingdom coming in all creation. These three monuments and themes are closely interrelated¹⁸⁹.

The ultimate purpose of this missionary work of God is to see man save and brought into the kingdom where God himself is the ultimate ruler.

2.1.6.3.2 Missionary Motif in the New Testament

The missionary enterprise of God cannot be fulfilled without the Christ coming to the world to save mankind to restore the lost relationship with God at Eden. Some scholars asserted that God’s promise to Abraham receives an intermediate or gospel fulfilment in Christ and His church. Almost the first word of the whole New Testament is the word of Abraham. “For Mathew

Gospel begins, the book of the genealogy of Jesus Christ the son of David, the son of Abraham... He knows that what he is recording is the fulfilment of God's ancient promises to Abraham made some two thousand years previously"¹⁸⁴. The Jews had to learn that it was in relation to Jesus the Messiah, who was Himself the seed of Abraham that all the nation will be blessed¹⁸⁴.

When Jesus came, He preached repentance towards God, went about doing good in villages, towns and cities (cf. Matt. 9:35-38). His parables opened doors in the heart of men, declaring that He came for the lost, the sick, and the hopeless (Luke 19:10). Yet from the start, Matthew recognised that it is not just physical descent from Abraham which qualifies people to inherit the promises, but spiritual descent – that is, repentance and faith in the coming Messiah. Apostle Peter seemed to have grasped this in his second sermon in Acts 3:25-26, just after Pentecost.

The apostles later caught this missionary purpose of God in Christ Jesus, such that after Pentecost and during the persecution, they got themselves earnestly preaching the gospel message of their Master as instructed. It was given to Apostle Paul, however, to bring this wonderful theme to its full development. "For he was called and appointed to be the apostle to the Gentles, and to him was revealed God's eternal but hitherto secret purpose to make Jews and Gentiles fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel (cf. Ephesians. 3:6)"¹⁸⁴. Furthermore, a scholar explained that "Paul does provide a central Christological force for mission... The taproot of his universal mission was a personal belief in Jesus Christ as Saviour of the world, a belief based on his own conversion experience and ratified by Christian tradition and the experience and reflections triggered by his ministry. The intensity of Paul's convictions ...symbols and concepts forge his unparalleled

contribution to the biblical foundations of mission”¹⁸⁵. This proclamation of the gospel to the Gentiles by the Jew is a kind of cross-cultural mission while the Gentiles coming to the knowledge of Christ as fellow heirs with the Jews opened the door for indigenous mission enterprise among the Gentiles to become self-propagating, self-supporting and self-governing.

Moreover, Apostle Paul’s mission endeavours to the Gentiles through the church at Antioch, gave birth to indigenous missions, as there were church planting, discipleship and training of the convert who later became leaders and even bishops in the churches planted. Men like Timothy, whose father was a Gentile, became one of the foremost leaders trained by Paul for missions. Others included Titus, Onesimus and the Greek women who worked along with them. Churches planted later became self-supporting, self-propagating and self-governing. They in turn became channels of blessings to Paul’s subsequent mission thrusts, especially during his second and third missionary journeys; and to the churches in Antioch and Jerusalem, especially during the time of famine that spread across lands at that period (cf. Acts 11: 28; Roman 15:26; I Corinthians 16:1; 2 Corinthians 9:1; Galatians 2:8-10).

2.1.7 Concept of Mission Administration

Every mission enterprise must exhibit a purposeful and well-directed administration by visionary and matured leaders who are ready to serve and not only to be served. Apostle Paul and Barnabas displayed these qualities in their missionary work as they moved from one place to another preaching, planting churches, teaching, ministering to, and disciplining, the new converts won for Christ, even in the face of strong opposition (cf. Acts 13-15). A theologian and administrator expressed the definition and explanation of administration from its original Greek word *kubernetes* which means “helmsman” and the Latin word *administrare* which means “to serve”²¹. He stressed further that “embedded in this word administration is another word

“minister.” A minister is considered as servant of the people; he or she serves the people. The administrator, whether he serves in an organisation or firm or institution, serves the people²¹.

Furthermore, this scholar cites a host of scholars on the word *administration*:

The concept of administration is defined by various writers in the following ways: Felix A. Nigro: “Administration is the organization and use of men and materials to accomplish a purpose.” Herbert A. Simon: “administration can be defined as the activities of groups cooperating to accomplish common goals.” Ordway Tead said Administration is a variety of component elements which, together in action, produce the result of a defined task done. Administration, primarily, is the direction of people in association to achieve some goal temporarily shared. It is the inclusively process of integrating human efforts so that a desired result is obtained.” He further adds, “Administration is the central power house of the motivational impulsion and spirit which makes the institution drive to fulfill its purpose.” John A. Veig: “Administration is determined action taken in pursuit of conscious purpose. It is the systematic ordering of affairs and the calculated use of resources, aimed at making those things happen which we want to happen and simultaneously preventing developments that fail to square with our intentions. It is the marshalling of available labour and materials in order to gain that which is desired at the lowest cost in energy, time and money”¹⁹⁰.

An administrator posited that administration has a four-fold definition. It is an economic organ, it requires productive use of human and material resources, it involves the integration of worker and work, and finally, it necessitates a consideration of both present and future¹⁹¹. Some scholars defined administration as a distinct process consisting of activities of planning, organising, actuating, and controlling, performed to determine and accomplish stated objectives with the use of human beings and other resources¹⁹². Another scholar stated that administration is the task of discovering and clarifying goals and purposes of the field it serves and moving in a coherent, comprehensive manner towards its realisation¹⁹³. This expert was of the opinion that administration is science and art that involves learned procedures and techniques¹⁹⁴. Also, a religious administrator asserted that leadership and administration are linked in an inextricable dualism that calls for leaders in Christian organisations and institutions to be efficient administrator and to be good leaders¹⁹⁵. Another scholar in administration suggested that “an administration is referred to as doing things right”¹⁹⁶.

Furthermore, a religious administrator suggested that administration is about doing things through the instrumentality of other people.²¹ A scholar, also believed that administration is "guidance, leadership and control of the effort of a group people of individual toward a determined goal"¹⁹⁷. From the views of these scholars, administration, secular or sacred, cannot fulfil anything or achieve a meaningful goal without having the right people within the organisation. It is evident from their views that the organisation must have a clear and specific goal to achieve.

Again, administration is the careful systematic arrangement and use of scarce organisation resources (human and material), circumstances and opportunities for the achievement of the predetermined organisational goals¹⁹⁸. Also, an expert claimed that administration is the process of getting people in organisation to accomplish the aims of the organisation through the efficient (doing things right) and effective (doing right things) use of available scarce human and material resources¹⁹⁹. These opinions point to the fact that, within an organisation, especially mission organisation there is a need to systematically arrange and use limited resources (human and materials) to achieve the goal of the organisation. At the same time, situations and opportunities must be maximised within the organisational setting to make sure that they are all channelled towards the realisation of the organisational goal. The opinion of the writer of this work also supports the stance of Canister that, for a church to accomplish its mission, people, resources and programmes need to be organised, harmonised and coordinated²⁰⁰.

Another expert asserted that administration is about having a group of people who has the abilities to create and enforce rules and regulations or those in a leadership position who complete important tasks²⁰¹. His thought goes in the same direction with that of another scholar who also states that administration is the performance of executive duties. That is, the execution

of public affairs as distinguished from policymaker²⁰². Two facts are embedded in the definitions of the duo. The first one is that administration involves rules and regulations that guide an organisation, and the second is the performance of executive duties which is to enforce rules and regulations.

Notably, administration remains an important part of mission organisation and if these organisations will be effective and efficient in mission enterprise, formidable administrative procedures must be put in place. Some experts contend that performance of an organisation or institution depends on the effectiveness of its administration²⁰³. This implies that no organisation can perform better in pursuing the purpose of the organisation beyond the kind of administration provided by that organisation.

Furthermore, administrative functions toil as the backbone of any sector, especially big organisations²⁰⁴. Therefore, there are four basic administrative functions, namely planning, leading, organising, and controlling²⁰³. These four are well-captured in the definition furnished by scholars²⁰⁴. These scholars posit that administration is a “distinctive process comprising of events of planning, organizing, actuating, performed, and controlling to determine and accomplish stated objectives with the use of human beings and other resources” A scholar argued that in terms of functions, administration could be general or specific. The general functions apply to all organisations whereas the specific functions are derived from the goals and objectives of a particular organisation.²⁰⁵ It is technically safe to deduce that every organisation where administration is well-practised should engage in leading, planning, budgeting, staffing, organising, and controlling.

A religious administrator suggested that leading involves giving specific direction that will result in achieving organisational objectives and goals. It also involves “decision making,

communication, enlisting the right people and developing people”²⁰³. Planning has to do with considering the future and mapping out strategies to achieve the set goals of the future, while organising has to do with putting all the resources needed together to achieve an objective or a goal. Controlling deals with “developing standards for performance integral to the persons operating within that organizational structure;” it is the way of evaluating to make sure that the objectives set are actualised²⁰³. It is evident from these administrative functions that a good grasp of these functions will assist the administrator, including church missionaries, to administer mission efforts in such a way to achieve the stated objectives of the organisation.

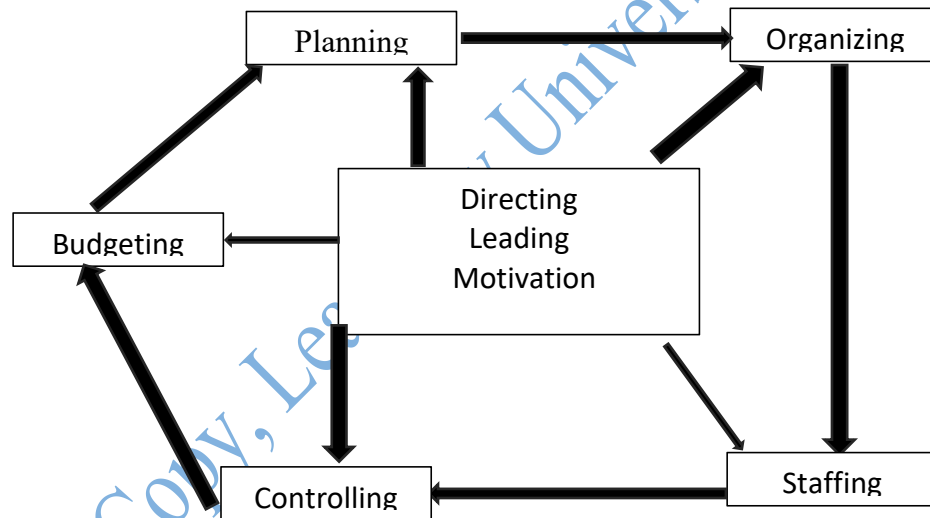


Fig. 2.3 Administrative and Managerial Functions

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Furthermore, an expert in management and administration claimed that administrative functions will enable the person on the administration or management role to have skills or habit that will increase the efficiency of that person within the organisation, such as a mission organisation²⁰³. Her position is in agreement with the position of another church manager that

any missionary who attaches importance to administrative functions in any missionary organisation will turn out to be effective²⁰⁶.

Hence, this definition of administration and view of the scholar highlights the qualities a Christian or mission administrator must possess for effective and fruitful work in mission. There cannot be successful mission administrative work without adequate leading, planning, budgeting, staffing, organising, and controlling, stated goals and objectives with clarity, integration of worker and work, the productive use of human and materials resources, learned procedures and technique by a leader who is determined to carry out or do all things right.

A famous theologian explains administration in the church as “leadership which equips the church to be church and to do the word of the church. It is the guidance provided by the church leaders as they lead the church to use its spiritual, human, physical, and financial resources to move the church towards the reaching its objectives and a vowed purpose. It is enabling the children of God who comprise the church to become and to do what they can become and do by God’s grace”²⁰⁷. Administration of mission organisations is more or less what this theologian stressed on church administration. Therefore, mission administration, in this context, denotes biblical administration—administration by God’s grace through the Holy Spirit. It is only the Holy Spirit that can help the leaders or administrators in any mission thrust to lead aright as highlighted in the theologian’s comments.

Moreover, this kind of administration is far different from secular administration because it is given by the Holy spirit, that is, it is a spiritual gift from God to man (cf. I Corinthians 12:28); and an administration that connotes service-- a servant-leadership kind of administration, where the leader is to do all things right. A diplomat argued that people seem to have a strange idea of Christian service. “We will buy books, travel miles to hear a speaker or

blessings, pay large sums to hear a group singing the latest Christian songs but forget that we are soldiers, called to carry out the instructions of our master as dictated by the Holy Spirit.” Christian administration is centrally seen as a spiritual gift, but unlike under ministerial gift, it focuses on the community of believers. It is intended primarily for the equipment of the saint and for building the body of Christ. It tested by the body and it is the only form of gift which the body recognises in any formal communal way²⁰⁸.

Furthermore, this kind of spiritual administration is a centripetal gift in the sense that those having it are constantly drawn into the centeredness of the community itself with incredible force[<] “it is also a centrifugal gift, for, unless equally powerful forces are generated by the leadership of the community to produce acts of ministry to the world beyond the community... the powerful forces building up the body and reacting out encompass all. No one is exempt from theme”²⁰⁹. These should be the goal of any leader in missions—the goal of denying self-centredness for communal centeredness. In other words, a Christian or mission administrator is the one at the wheel of the congregation. This points to what is common rather than what is unique. It is that which unifies rather than that which sets apart. It is, in God’s grace, a widespread gift²¹⁰.

Therefore, in mission administration, there should not be tearing down of one another or each other’s mission organisations. Anytime one portion of the body tries to tear down another portion in order to increase their support base, there are anti-kingdom forces at work. This is certainly a divide-and-conquer attitude²⁰⁸. The mission administrator must know that he is a steward, called to rightly manage all that is entrusted him by God. However, stewardship is not performed faithfully by some mission administrators, as several New Testament parables on the subject clearly underline. Some scholars said: “Stewards can act as if the estate belongs to them,

or they can seek to bury their treasury for fear that they will make a mistake. They can also be deceitful, dishonest, and downright treacherous²¹¹. However, on the other hand, they could be faithful and much focused on what is committed them by the Holy Spirit.

2.1.7.1 Pressure in Mission Administration

Missions is people and “the bottom line in mission work is people’s work... loving them, serving them and helping them become strong disciples of Jesus Christ”²¹¹. The first reason that causes pressure or tension in mission administration is when the mission administrator cannot clearly provide convincing answers to the following questions: why am I here in this mission organisation or enterprise? Why do I exist? What am I here to be and to do? All these questions entail having a clear vision and mission for one’s existence as a church or mission organisation and mission administrator²¹¹.

A clear and inspiring vision empowers the administrator and the organisation by providing urgency and unity. A mission administrator without vision is not only blind, but prone to being shaped primarily by tradition and surrounding culture. He ends up drifting without direction, being comfortable and complacent. He has no sense of urgency to carry out the task to which God called him. He does not realise that his lack of awareness is killing little by little²¹¹. And where there is no visionary and transformational leadership, people will fill the vacuum with their own visions for him or her.²¹²

Another reason for pressure is when the mission administrator does not know how to delegate, and so wastes time. Such a mission administrator thinks delegation is turning something over to somebody else. That is not delegation, but abdication. Such a leader is always comfortable having too many meeting without a focus. Meeting is held because people holding different jobs have to cooperate to get a specific task done²¹². There will always be more than

enough meetings, but if pastors or missionaries in an organisation spend more than a fairly small part of their time in meetings, it is a sure sign of mal-organisation²¹². Another issue is the management of the entire enterprise and human resources. An expert in leadership submitted that management is a tool that you need. “You must learn to get the other things done by managing yourself, your parish, and your job. You must learn to set objectives for yourself and for the various major tasks you think you should be doing”²³¹. He further alluded to the fact that effective leadership through good management needs to know the kind of group, system, organisation, the effect of his actions upon other individuals and the perception he or she has and what the group and others have of the task²¹³. Another expert stressed further that “the ability to judge a group, a system one is dealing with, to determine the level of maturity is still, no doubt, the key to leadership effectiveness.”²¹⁴.

Leadership is, therefore, a function, rather than a position. Some scholars opined that leadership is influence and service; it all about vision and hope, character and trust, relationship and power, empowering and mentoring²¹⁴ as one manages the mission enterprise. He further maintained that some mission administrators do these things in thinking through what they are to accomplish. Some also have a high calling to be Christian missionaries and pastors, and instead of fulfilling that call, they see themselves spending their time “pushing paper” or files for Jesus, they seek to order the priority expectation by reference to the governing board of the congregation they serve; and one of the greatest challenge that comes to (such) Christian workers (or leaders) in any cultural context is to reproduce themselves so that the work of Christ may survive after their withdrawal from the scene.²¹⁴.

2.1.7.2 Effect of Poor Administration on Activities of Christian Missions

Poor administration affects the operations of mission activities. The way a mission activity is handled will inevitably affect the operation. A clergy alluded to fact that administration brings about some challenges on the work of missions when not properly handled, and the challenges are as follows:

1. **A Decline in the Growth of the Church and Missions Activities:** Lack of growth of the mission activities of the church may be due to poor administration. When mission activities are not adequately handled, they may debar the growth of the missions of the church and the missions field.

2. **Mishandling of Missions' Resources:** When there is poor administration in carrying out the activities of missions, there are lots of wastages in the church or mission field. A poor administrator will not take into consideration the management of resources on the ground to achieve the essential purpose.

3. **Challenge of Growing of the Missions Field:** This is when a mission field is growing more than the missionary on the field. The people on the field in such a situation become more educated and expose than the missionary when many of them work where things are done properly. Poor administration sets in when the missionary becomes incapable in the reckoning of the people he is to carry out the work of Christian missions among. The missionary needs to strive to improve himself so that the people will not be more exposed than him²¹⁵.

4. **The Challenge of Human Resource Management:** Human resources management poses a challenge to the mission activities. When there is poor administration, human management becomes difficult and there will be no human being to carry out the activities of Christian

missions. In the various missions activities of the day, there are so many untapped mission human resources all around.

5. The Challenge of Contending Activities: Many things are contending with the activities of missions on the field. Part of these are the things that are contending for the time of the people today that make them have little or no time for church matters. The mission activities require proper administration to make the best use of the time available for people to be in the church.

6. Islamic Insurgency and Aggression: Islam is the fastest-growing religion in the world, and it serves as the greatest threat to Christianity and the spread of the gospel of Christ. The role of administration has an impact to play in overcoming or suppressing the insurgency or aggressions raised by these Islamic fighters²¹⁵.

Likewise, an expert expressed the challenges of administration in the 21st century as the landscape of the church, external challenges such as Islamic insurgence, the new way of Western Christianity and theological challenges with some eschatological emphasis²¹⁶. Poor administration will not allow the administrator to understand the right step at a particular time. Understanding the right step to a particular problem and taking the step at the right time help an administrator to be a good administrator but inability to do so makes an administrator a poor one.

2.1.7.3 Approaches to Administration

An expert stated that a proper missionary should be able to answer when it comes to mission administrations -- that is, how can I make use of both human and material resources available to me in this mission organisation to lead the organisation to achieve her purpose?²¹⁵.

The missionary should be able to make use of the human and material resources on the field to

achieve the purpose of mission. The following are the elements of the contemporary approach to administration:

Planning: Although planning as one of the administrative functions has been thoroughly discussed, as far as approach to proper administration is concerned, the missionary who will lead people to have sound administration to meet the challenges of the people needs to desire a proper way of planning an event. The proper way of planning can be carried out through the missionary, having an understanding of the people on the field, the strength of the people, the weakness of the people, the opportunities in and around the field with the threats to the growth and development of the mission. Some scholars expressed their opinion of planning as follows:

As long as you lack a plan of action, your goal remains but a dream; but a goal, plus action equal reality. As long as you lack a plan of action, see your goal setting and planning as dynamic processes, not mandates set in stone. Since people, community, needs, and circumstances change, treat all your plans as flexible items, or you will experience frustration and less success than those who allow and prepare for changes. Remember: The means nothing, but planning means everything because planning allows us to get the vision from God concerning what He wants us to do. Time to think is one of the most important ingredients of leadership, so do not neglect planning time²¹⁷.

Therefore, planning requires action as any planning without action will end up becoming a dream. It requires that both the leaders and the followers understand their positions and the goal of the organisations they belong to. And consequently, an administration that fails in planning fails in all.

Organising: For a missionary to succeed in carrying out the activities of missions, it is important to have proper organisation. The lack of proper organisation will lead to serious challenges and consequently affect the mission activities, and it may be difficult to overcome such challenges. Various things need to have been organised before starting a mission endeavour, during the endeavour, and after the endeavour. Hence, there are some basic principles of organising as explained by an expert thus: establishing objectivities and plan before establishing the structure,

to avoid extremes, an organisation should be done around a primary gift or training grounds to avoid fuzziness and go for clarity²¹⁸. All these objectivities enable one to achieve the set goal of a particular organisation.

Raising Missions Workforce: The work of missions cannot be done in isolation and this emphasises the need to raise workforce that will complement the activities of missions in a particular field or church. The leaders must be ready to train people to become fit for the activities that need to be carried out to achieve the set down goal. Training of the workforce needs to be done effectively by being well-planned and systematic. Raising the workforce requires mentoring in carrying out mission activities. This requires a relational experience in which one person another by sharing God-given resources.²¹⁹ Raising the workforce to carry out mission activities requires mentoring. It is not everyone available who will be conversant with how the activities are done. Proper mentoring is an undeniable tool for carrying out the activities of missions.

All the above-mentioned approaches will enable a leader to have vision, discipline, wisdom, courage, humility, decision-making acumen, develop friendship, exercise tact and diplomacy, develop executive ability, and exude inspirational power²²⁰. These are essential requirements in the life of a leader who is ready to champion the cause of mission. Consequently, a leader without all these attributes is not qualified to lead the people.

2.1.8 Indigenous Christian Missionary Organisations in Nigeria

Nigeria is one of the leading nations in Africa, not only politically, but also in Christian witness. Christianity is making remarkable strides, not only in numerical growth but in deepening theological maturity of many outstanding leaders.

2.1.8.1 The Early days of the Nigeria Church and Missions

Early missionary activities began in Nigeria between 1472 and 1621 when the kings of Portugal launched pioneer missionary enterprise in the kingdoms of Benin and Warri²²¹. This primary attempt did not yield any lasting fruit as argued by some Nigerian Church historians²²². Similar attempts were also made at entering Borno and Hausaland by Catholics and Protestants alike, but this too failed. A scholar mentioned that the futility of the attempts to plant Christianity by the Portuguese missionaries was as a result of their concentration on commerce. Initially, the trade was in sylvan products, but by the 16th century, it shifted to trading in human beings. This trade which beclouded the task of missions in the Niger Delta lasted for over 300 years (16th – 19th centuries)²²³.

The slave trade thrived for over three centuries and was finally abolished in 1807. The abolition largely came as a result of economic reasons by evangelicals in Britain. The British government ensured this act of parliament was heeded in West Africa. The liberated African slaves were settled in Sierra Leone²²². The scholar informed that on their arrival in the colony, many of them soon engaged in diverse activities. Some joined the West Indian Regiment, some became traders and farmers, and some younger ones enrolled in mission schools. Many of them later became Christians; some Muslims and some remained African Traditional Religionists. By 1840, some of them had become successful businessmen while others had risen in the mission enterprise. A notable figure in this mission enterprise was Ajayi who arrived in the colony in 1822. Following his baptism by J.C. Raban, he was named Samuel Ajayi Crowther after the Vicar of Christ Church, who was a prominent supporter of the Church Missionaries Society (CMS) in Newgate²²². The scholar noted that Samuel Crowther combined in him the qualities of hard work, intelligence and humility which were greatly appreciated by the missionaries. He got trained in Fourah Bay College, Sierra Leone, the Parish school in Islington, Great Britain, and

taught in various mission and government schools. He was among the group that departed Sierra Leone in 1841 on the “Niger Expedition”²²². He became the first African to be consecrated Bishop on the West Coast of Africa.

The year 1841 was the beginning of a new wave of mission work in Nigeria led by Bishop Ajayi Crowther. This early work of Christian missions and the emerging Church confronted the challenges posed by some very powerful social factors namely, the traditional and Islamic forces, and the Colonial Administration. Crowther became one of the pioneers and the instruments of spreading and building Christian missions on the West Coast of Africa, especially in Yorubaland, the Niger, and Cross River. A list of the most important pioneering Christian missions in Nigeria is quoted by some scholars as follows: Wesleyan Methodist, 1842; Scottish Presbyterian, 1842; Church Missionary Society, 1844; Southern Baptist Foreign Mission, 1850; Roman Catholic Mission, 1861; and Sudan Interior Missions, 1893. Others are Sudan United Mission, 1904; United Missionary Society, 1905; Seventh Day Adventist, 1914; Qua Iboe Mission, 1932; Assemblies of God, 1939; African Church Movements 1888 – 1925²²¹.

Some notable experts affirmed that the Methodists, sponsored by the Wesleyan Methodist Missionary Society, became the first to heed the call to sow the seed of Christianity in Nigeria. Thomas Birch Freeman, who was the Superintendent of the Methodist Mission at Cape Coast, visited Badagry, where he arrived on September 23, 1842²²⁴. He was accompanied by a Fante Couple, Mr and Mrs William de Graft, natives of Cape Coast, who served as assistant missionaries. The first mission station and school were opened at Badagry, marking the effective beginning of Missionary enterprise in Nigeria²²².

The Anglican Mission sponsored by Church Missionary Society (CMS), arrived Badagry in December, 1842, through her missionary, Henry Townsend, and in company of some Yoruba

emigrants from Freetown. He later proceeded to Abeokuta where he planted a church in 1844. Church of Scotland Mission followed suit when she sent Reverend Hope Masterdon Waddell to pioneer the United Presbyterian Mission in Old Calabar in 1846²²⁴. Next is the Southern Baptist Mission whose pioneer missionary, Thomas Jefferson Bowen, arrived Badagry in 1850. He later moved to Ijaye, and subsequently to Ogbomoso, the centre of Baptist activities in Nigeria, to plant churches and establish schools. The Catholic Church of Nigeria came with the second wave of Catholic mission expedition through the activities of the Society de Mission Africains (SMA). Fr Francesco Xavier Borghero, accompanied by Fr Fernandez, arrived Lagos through Porto Novo in September 1863. By 1869, a chapel was built and, soon after, a school was established in Lagos. In 1886, the Church made successful incursion into the hinterland of the Eastern states of Nigeria²²⁴.

In 1887, a Scottish missionary, Samuel Bill, founded the Qua-Iboe Mission in the neighbourhood of the Qua-Iboe River and Etinan. In 1893, the Sudan Interior Mission (SIM) sent Walter Gowans, Thomas Kent and Rowland Bingham to the northern region of Nigeria. Their attempt to plant churches in this region failed. However, a third attempt by the mission made in 1901, resulted into successful church planting, later designated as Evangelical Churches of West Africa (ECWA). By 1904, the Sudan United Mission (SUM) was formed to assist in meeting the challenge of reaching the tribes in northern²²⁴. A religious scholar noted that 1842 was the year effective missionary enterprise which actually began in Badagry and Abeokuta, Nigeria. He added that the conquest of Nigeria by the missionaries was not just religious, but also political. This scholar concluded that just about a decade after the re-introduction of Christianity into Nigeria, the British occupied Lagos in 1851²²³. His submission might be correct with the assertion of another scholar that the British rule brought about a great expansion of missionary

thrust in the southern part of Nigeria²²². Some scholars observed that, while the Church Missionary Society (CMS), the Methodist and the Baptist pioneered mission work in the west, the Presbyterians, the Catholics, and the Qua Iboe missions pioneered the work in the east. Christian missions in southern Nigerian began in 1842 with the Scottish Presbyterian in Cross River and the Wesleyan Methodist in Abeokuta and Badagry. The early development of Christian missions in the Niger territories in the hinterland began, in earnest, with the Church Missionary Society based in Lokoja. They also revealed that, in 1841, the British Government commissioned three ships, the Albert, the Wilberforce, and the Soudan to explore the Niger with the view of establishing trade relations with the state of Niger territories in the hinterland so that legitimate trade could replace slave trade. This was to be accomplished through the “industrial mission” concept which emphasised establishment of industrial farms for agriculture and the general social welfare of the communities. This mission was headed by Bishop Samuel Ajayi Crowther, who was accompanied by Reverend Schoen. Later, a schism crippled the mission. Conflict arose between those missionaries who were sympathetic with African culture in their missionary approach and those who believed in applying wholesale European culture. The pro-European culture broke away and founded the Sudan Party which was exclusively European. But this did not advance into Hausaland beyond Lokoja and was disbanded in 1893²²¹.

A scholar said, “No culture may call another culture evil. Every culture has flaws and problems and certainly is not perfect. For the ‘superior’ weapon-carrying outsiders to impose their culture on Native people is not only wrong, it is insulting, degrading, minimizing, insensitive and cruel”²²⁵. The pioneering missionary work was done mainly around Lokoja and the Nupeland in central Nigeria. Generally speaking, Christian mission and the colonialists

advanced into central Nigeria almost simultaneously during the end of the 19th century and very early 20th century.

2.1.8.2 The Growth of Christian Missions in Nigeria

The death of Samuel Ajayi Crowther in 1891 marked the end of first phase of the re-introduction of the Christian faith in Nigeria which began with the 1841 Niger expedition. The evangelistic awakening of Europe, the abolition of the Atlantic slave trade, the philanthropic spirit of the abolitionists, and the mission efforts of the liberated slaves were major factors which combined to enhance the planting of Christianity in Yorubaland in western Nigeria in mid-19th century. A missionary of over two decades among the Baptists in Nigeria, identified three chief methods employed by missionaries in the growth of Christian missions as the evangelistic (evangelism and mission); the educational (establishment of schools) and the medical (both mobile and stationary clinics) methods²²⁵. These methods of Christian missions have played a significant role in the transformation of Nigerian societies and Africa at large in modern history. The transforming of the societies through various missionary activities has become a major contribution of Christian missions especially through the mainline churches. These churches started through direct evangelism of the Western missionary activities, and after some years, mission stations that eventually evolved into African Indigenous Churches were planted²²⁶. The mission stations planted, played significant roles as being the center and focus of missionary activities in the mission fields. Mission stations and out-stations grew to become centres of mission and church activities. The emergent church structures in the mission fields took root from the pattern of mission stations and out- stations. The mission administered churches, institutions and general missionary activities from the mission stations. Patterns of church administration and structures, policies and practices which were developed by Christian missions

were passed on to nationals by the missionaries. The politics of creating dioceses or districts, conferences and their headquarters, church offices and officers and titles of clergy drew a lot from the missionary legacy.

In later developments, however, there were various schisms, crises, conflicts and tensions between the foreign missionaries and the indigenous leaders of the church. A seasoned missionary argued that the place of schism in the spread and advancement of mission enterprise all over the world cannot be overemphasised²²². However, a scholar observed that the supreme importance of Christian missions in the early stages, lies in the evolution of modern Nigeria. He further argued that the missions elevated the moral and intellectual conditions of the Nigerian peoples²²³. Certain scholars also argued pointedly that Christian missions pioneered Western education in Nigeria. Their educational programmes included literacy programmes, classes religious instruction, Sunday School and catechism. Others were elementary and primary education, teachers' training, secondary education, theological education and vocational training programmes. Majority of educated civil servants and professionals had their humble beginnings in these mission education programmes and institutions. Christian missions pioneered education where the colonial government and native authorities could not provide such for their subjects. The major contributions of Christian missions in the area of education have been literacy, social, moral, and spiritual up-bringing as well as general development of the people and societies. Education was the most potent and effective tool of evangelism for the transformation of African societies.²²¹ More people became Christians through the mission ministry of education than any other means.

The third method the church explored to reach out to the people in Nigeria was through medical ministry and services. Christian missions pioneered medical ministry where both the

colonial government and native authorities had no adequate medical services and institutions for their subject, especially in the remote rural areas. They built health clinics, dispensaries, maternity homes and hospitals. Also, leprosy ministry and services, eye clinics and hospitals were built. In addition to these, the church also pioneered Christian journalism developed social critics and greatly influenced nationalist movements²²¹.

2.1.8.3 The Emergence of Christian Indigenous Missionary Organisations

Education, medical and vocational missions employed by the missionaries were not only tools and means for evangelisation and church planting, they were also tools that exposed and influenced the students and youth to missions. The Student Missionary Movement was beginning to have a strong influence on the need for global evangelization in Nigeria. This started with the African indigenous churches founded by indigenous people and continued to the emergence of the Pentecostal and Charismatic churches in the 1970s. By the 1970s, there were more than 50y Mission Agencies which operated in Nigeria. As a result of the work of many Christian missions, Christianity has grown and become one of the dominant religions in Nigeria. More than 55% of the population of Nigeria embrace Christianity. A professor of Religious Studies opined that the most remarkable and significant development within Nigerian Christianity to date, is the emergence of the Charismatic Movement in the 1970s, which marked the beginning of a vigorous Christian awakening in the country²²⁷. He further stressed that “even in the 1990s, it is still the most dynamic element in Nigerian Christianity affecting millions of educated young people, mostly students in post-secondary institutions and recent graduates²²⁷.”

A scholar hinted that, today, the Pentecostal Charismatic Movement in Africa has greatly increased. In Nigeria alone as at year 2000, she had a membership of over 29.1% of the Christians in Nigeria.²²⁸ This number would have significantly grown by now. The charismatic

groups are Calvary Productions Ministries (CAPRO) and the Christian Missionary Foundation (CMF) and others. They were the first Charismatic ministries in West Africa to imbibe a mission orientation. While CAPRO was established on April 25, 1974, CMF was founded May 15, 1982²²⁸. The founders were youthful Christian corps members who had burden and zeal to evangelise Muslims and traditional worshippers. Their focus was cross-cultural evangelism and church planting. Their missionaries dwelt among the people they were reaching out to, and after, planted churches, collaborating with the local churches around who will continue to nurture the converts and the young churches.²²⁹ There are, however, mainline and Pentecostal churches in Nigeria that have their mission organisations established to handle the mission enterprise of their denomination. Foremost among these are the Baptist, ECWA, Anglican and the Redeemed Christian Church of God.

2.1.8.4. History of Global Missions Board of the Nigerian Baptist Convention and Her Mission Enterprise

2.1.8.4.1 The Beginning and Foreign Missionaries

Baptist work entered Nigeria when the board of trustees of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia in 1849 got interested in Christian mission work in "Central Africa," now known as Nigeria. The Southern Baptist Convention was barely four years old when she decided on the mission enterprise²³⁰. As a result of this interest, Thomas Jefferson Bowen, born in Jackson County, Georgia, United States of America, on January 2, 1814 to a successful farmer and from an outstanding family, was appointed the first missionary to Nigeria. He was naturally and mentally gifted²³¹.

In his narratives in the book, *Adventures and Missionary Labours in the Interior of Africa*, the pioneer Baptist missionary stated that he was appointed a missionary to Sudan on February

22, 1849 by the Southern Baptist Convention of America (SBC). Following his appointment, he travelled round many southern states of America, mobilising for support and volunteer to accompany him on the mission to Africa. In the end, the convention deployed Havey Goodale from China and Robert F. Hill to join him²³². The SBC directed Bowen and his team to penetrate the Sudan and begin Baptist work there, mobilising for support.

The team arrived Monrovia on February 8, 1850. About two months later, Goodale died on April 13, in Sama Bo Pora, having been sick for about a month. Along the line, the services of Robert Hill were discontinued by the SBC board. Upon his arrival at Badagry on August 5, 1850, Bowen was resolved to get to Igboho within 20 days. It was at this place he intended to experiment his mission in "Central Africa"²³². Gleaning from his personal narrative, Bowen left Badagry on August 14 to arrive Abeokuta on August 19 1850. While in Abeokuta, he assisted the Egba to fight against the Dahomean invaders in 1851. On January 29, 1852, he left Abeokuta for Igboho.

Bowen had his first opportunity to preach the Gospel message in Nigeria at Biolorunpelu (present day Lanlate in Oyo State), where he had his first convert named Oyindamola. In his haste to get to Igboho, he declined to the request made for baptism by Oyindamola. This was an action Bowen later regretted. Unfortunately, the orders of Aare Kurumi hindered Bowen from proceeding to Igboho. At the request of Kurumi, Bowen had to settle down in Ijaye as his first mission station. Soon the depletion in personal and other resources compelled Bowen to return to America in July, 1852 to report the progress of his work²³².

Bowen and his wife returned to Nigeria from United States on August 28, 1853, with two couples: namely, the J.S. Demards and J.H. Lacys. Unfortunately, the cold arms of death struck the couples that accompanied them in January and June of 1854 respectively. However, the First

Baptist Chapel was built in Ijaye by Bowen and his wife in 1854²³². On September 29, 1854, a new missionary from SBC arrived to join the Bowens in Ijaye. This brought great joy to the Bowens and they all remained in Ijaye until April 14, 1855, when Bowen decided to go to Ogbomoso to establish a mission station there. However, in 1856, due to ill-health, Bowen was compelled to return to America²³².

It was from Ijaye that the Baptist work spread to other part of Yorubaland²³³. Precisely in five major cities in Nigeria; Ijaye, 1853; Ogbomoso, 1855; Lagos, 1855; Abeokuta, 1857 and Oyo, 1858²³⁴. Some clergies, however, observed that the missionary work was at first slow, due to the number of pioneering challenges encountered by Bowen and his team between 1850 and 1867. These were the American Civil war between 1861-1865 and the Yoruba Civil wars of 1860-1867. For about three decades and up to 1888, only five Baptist churches were established in the Yorubaland of Ijaye-Orile, Ogbomoso, Lagos, Abeokuta and Oyo and the one established at Ijaye-Orile was affected during the Ijaye War in 1862²²².

A scholar identified the supportive role of other mission agencies to the Bowens. For instance, while in Badagry, Bowen was hosted by the British Methodist Missionaries who had earlier arrived. He was later housed by Henry Townsend, the Anglican Missionary who opened Abeokuta to Christian missions. Their common goal was to preach the gospel of Christ to establish Christianity in Nigeria²³⁵.

2.1.8.4.2 The Baptist Denomination and Challenges of 1888

The place of schism in the spread and advancement of mission enterprise all over the world cannot be overemphasised. The Baptists of Nigeria went through this experience in several stages of her development, the most significant of which was that of 1888. The epoch-making event occurred in the only Baptist Church in Lagos by then (now, First Baptist Church, Lagos),

just when the Baptist enterprise was overcoming the temporary setback brought about by the wars mentioned above. The schism occurred as a result of disputes between the American Baptist missionaries and the African leaders in the church. This shattered the peace and fellowship between them. At the climax of the accruing tension, about 200 Nigerian members broke away to form the "Native Baptist Church", leaving only 24 members in the original church. The episode was the first ever schism, not only in the Baptist orbit, but also in the church history in Nigeria as a whole and indeed in the entire West African sub-region. This was, however, healthy evidence of African initiative and nationalism in church. Apart from this, as painful as it was, it could be seen as part of the development process as it greatly enhanced the overall growth of Baptist enterprise in the country²²².

Furthermore, the schism, in the long run, turned out to be a blessing for the expansion of Baptist work in Nigeria. For, thereafter, the two bodies, that is, American-controlled Baptists and Independent Baptists worked with greater zeal in various directions to establish many churches and preaching stations spreading over the whole southern Nigeria and from there to the northern parts of the country in later years. A missionary reported that, in 1899, Charles Edwin Smith initiated the "Native Baptist Workers Conference" which was held annually. Later in 1913, it was agreed that a meeting of both the independent and mission churches be held annually²³⁶.

The Convention Minutes of 1914 revealed that this momentous and memorable meeting was held for the first time on March 1-12, 1914, that consisted 31 churches with a total membership of over 6,500 people. It was at this meeting "the Yoruba Baptist Association" was formed. This association marked the formation of the Nigerian Baptist Convention²³⁷. A scholar observed that the meeting was held at First Baptist Church, Idikan, Ibadan.²²² The work experienced tremendous growth, and by 1916, a clergy informed that Baptist churches had been

well-established in Sapele, Calabar, Kaduna, Zungeru and Jos²³⁸. Also, a missionary revealed that, between 1915 and 1917, Mojola Agbebi, L.M. Duval and S.M. Harden served as presidents respectively²³⁶.

2.1.8.4.3 Denominational Consciousness and Formation of Mission Board

As this Association grew, it stimulated a denominational consciousness which soon became clear that the name “Yoruba” was inappropriate, since non-Yoruba people were involved. This reality necessitated the change of name to the Nigerian Baptist Convention which a scholar revealed was suggested by George Green (the first medical doctor of the Baptist Medical Mission in Nigeria), to replace "Yoruba Baptist Association"^{238, 239}. Moreover, some contemporary writers of Nigerian Baptist History namely: Robertson, J.A. Atanda, Ademola S. Ajayi, I. A. Adedoyin, Ezekiel A. Bamigboye and others, attempted to validate that the Baptist work in Nigeria has deep historical antecedents and that it has witnessed and has continued to witness expansion in Nigeria and beyond. A scholar wrote that, in addition to the impact of Bowen and other foreign missionaries on Baptist work in Nigeria, notable indigenes also played significant roles in the expansion of Baptist faith in Nigeria and beyond. They included Moses Ladejo Stone, J. T. Ayorinde, E. O. Agboola, E. O. Akingbala, S.A. Adegbite and others. There were also Baptist traders who were instrumental in the establishment of Baptist churches in the north²⁴⁹. These lay people played significant roles in pioneering indigenous mission activities in their host communities in Nigeria. By the time the Baptist work clocked 300 years, Baptists were concerned with the need for kingdom expansion both within and outside Nigeria. There were campaigns for an awakened missionary vision and zeal to be actively involved by the leaders then the campaigns greatly prepared the hearts of the Convention members and churches for mission work.

Therefore, in 1948, during the Convention's annual session in Lagos, the Evangelism Committee, headed by Dr V.L Seat, was inaugurated to plan evangelistic activities for the churches. There were considerable growth of churches and at the 40th Convention-in-Session in 1953, held in Jos, the Home and Foreign Missions Board was established²⁴⁰. Within the first eight months of the establishment of this department, it started work among the people of Kafanchan, now in Kaduna State of northern Nigeria. The work continued to grow and in 1998, at the 85th annual convention in session in Jos, after 45 years of the inauguration of the department, the name was changed to Global Missions Board (GMB)²⁴⁰. Between 1953 and 1971, a missionary revealed that nine Home Mission Fields (Kafanchan, Shendam, Hausa-speaking community in Ibadan, Batonu, Boriya, Ishan, Afemai, Southern Ijaw and Ogori) and one international mission field (Sierra Leone) were established by the Home and Foreign Mission Board²⁴¹.

Moreover, a scholar, in his dissertation, identified four distinct importance of the 1953 convention formation of the home and foreign Missions Board. First, it indicated, in the Baptist work of Nigerian, a readiness to be involved in missions. Second, it spotted out the Nigerian Baptist Convention as the first indigenous body to be involved in organised missions that was ready to send men and women within and outside Nigeria shores to proclaim the gospel message. Third, the step was a faith venture, since no prior financial plans and nationals were already on ground for the work. Fourth, the decision was an expression of gratitude from the Nigerian Baptist Convention to the Southern Baptist Convention for her contribution to the growth of mission work in Nigeria²⁴².

He also noted that between 1953 and 1990, the Home and Foreign Missions Board had three nationals who served as chairman alongside foreign missionaries who had served in the

same capacity. The first Nigerian Executive Secretary was O. Ebhomielen (1965 – 1977). The second was Reuben E. Oku (1979 – 1989). The third was Etim Udoh (1989 – 2000). However, foreign missionaries who had served in this same capacity were V.I. Seats (1953 – 1956); J.E. Mills (1956 – 1964) and G. E Robinson who served in the capacity of Acting Executive Secretary (1977 – 1978)²⁴².

At the April, 1990 Annual Convention-in-Session at Kaduna, the Operation Reach All (ORA) by the year 2000 AD, was launched. That programme was a special emphasis of the convention, the aim of which was to create increased awareness in the churches, reach the unreached peoples of Nigeria and spread the Gospel of Christ to every nook and cranny of the country and beyond²²². A scholar observed that Dean N. Kelly, a Methodist preacher, discovered in his study that three traits of commitment, discipline and missionary zeal were responsible for the growth of conservative churches. An unsurpassed missionary zeal is a strong means of multiplying converts and church membership²⁴³. Therefore, in 1993, the HFMB took stock of her mission thrusts in the Nigerian Baptist Convention and projected to the end of the century by aggressively pursuing the goal of the Operation Reach All (ORA).

The Home and Foreign Mission, in its early beginning, laid down the foundational principles of witnessing in Jerusalem (which illustrated where missionaries first settled), Judea (which illustrated witnessing to people of the same culture) at Samarian (which typified cross-cultural witnessing) and the functions of the board, one of which was mobilization of the churches to actively do missions home and abroad²⁴⁴. However, a clergy revealed that it did not take into consideration leadership dynamics of the organisation. It neither discussed nor analysed the operational strategies that were used in the early period of the establishment of GMB. He stressed that this principles by HFMB are quite different from operational strategies²⁴⁵ that could

be an impetus for missionary leadership, effective administration and policy formulation and implementation.

The GMB, after her inauguration in 2000, was saddled with the responsibility of awaking Baptist family members to their responsibilities of spreading the gospel message in Nigeria and beyond: direct the energy of the convention in propagating the gospel at home and abroad; recommend ways and means of financing the mission enterprise and recruiting suitable volunteers for mission work, in cooperation with the ministerial board. The vision statement was “seeing what God sees and seeking to identify with God in His passion for the lost (Luke 19:10)”; the vision statement was “being on mission with God in spreading the Gospel of love, light and peace to the world (Matt 23:19 – 20)” while the focus “was the gospel for everyone and a church for every people, tribe and nation (Revelation 7: 9 – 10)”²⁴⁶.

The first and major objective of the Nigerian Baptist Convention is to take the whole of the Gospel of Jesus Christ to all who do not know it or who have not received it, wherever opportunity may be found²²². GMB began to operate three district ministries: Mission, Evangelism, Discipleship and Stewardship, but had two main types of mission areas she served. These were the home and the international mission fields, while the home mission (now frontier home) was concerned with the territories within Nigeria, the International (now frontier international) was concerned with the territories outside the shores of Nigeria. Between 2001 and 2005, she had four divisions; namely, missions, church growth, training and establishment, and budget. By the end of 2005, a fifth division was added – the media and the research divisions²⁴⁷.

In 2010, the GMB changed their structure. In the new structure, “divisions” were changed to “ministries”. The ministries include frontier ministries (Home) with basic discipleship, leadership development, evangelistic outreach, church planting and prayer as units under it; the

frontier ministry (international), having the same unit under it as home has them; the Specialized Ministry with the following unit under it: “Daughters of Zion” (Prostitute) in Burkina Faso, Diaspora ministry, Fulani ministry, literacy education, Medicare, Agricultural support and the provision of reliefs in time of disasters or crises in affected areas; Establishment and Budget Ministry; and Training Research and Media Ministry²⁴⁷. GMB is presently in 20 Home mission fields and 8 international fields²⁴⁷.

Some scholars, in line with a missionary’s earlier view on mission strategies, identify preaching, teaching (Education) and healing as the major mission strategies of the GMB. They argued that these strategies have led to the conversion of many souls and the planting of several churches in Nigeria and foreign lands.²⁴⁸ Another author alluded to this when he affirmed that the strategies of preaching (Evangelism), provision of Western education and meeting the needs of the people have greatly enhanced the mission work of NBC, in which souls were won and churches planted²⁴⁹. In the same vein, another clergy hinted that through the use of Western education and social ministries, Baptist work in Nigeria has witnessed tremendous growth. He opined that through these strategies, the Baptist of south-western Nigeria gained an edge over Islam.²²²

In addition to the above, GMB has schools of missions in Oke Bola, Ogbomoso, Minna, Gidan Ahmadu and Ibadan. The mission board also networks with other sister mission organizations namely: the Great Commission Movement of Nigeria (GCMN), the Bible Society of Nigeria (BSN), the Joint Christian Ministry in West Africa (JCNWA), Mission Evangelical Mali (MELM), Global Fellowship of USA (GFU), Nigeria Evangelical Missions Association (NEMA), Global Family Missions (GFM) and Sammy Tippit Evangelistic Organisation (STEO). GMB cooperates with these organisation on strategies, share information and attend mission or

prayer conferences and seminars for the expansion of mission work within and across the borders of Nigeria. Furthermore, the board has about three hundred staff strength both in the office and on the fields. She carried out activities such as church growth conference, missionary Retreat, Missions summit and both the Home and International Mission Emphasis Programmes held in all the churches of the Convention in the month of May and November (respectively) every year²⁵⁰.

It is clear from the above that GMB is the clearing house of all Mission activities and endeavours of the NBC in Nigeria and beyond. It is the indigenous mission agency of the NBC which organises and coordinates the Home and Foreign Mission activities of the NBC. Even though NBC has other mission enterprises like educational, medical and social welfare, as well as agencies like the Men's Missionary Organisation Department and the Women's Missionary Union, the GMB serves as the frontier agency for NBC mission. Thus, NBC mission revealed that, between 1850 and 1950, the work was largely in the hands of mission-minded foreign missionaries. However, from the mid-20th century, NBC's mission became more defined and organised with the formation of HFMB and GMB. From this period, more nationals became actively involved in mission enterprise of the convention. The GMB has a chairman, secretary and other Board members, who among other functions, oversee the affairs of the board.

2.1.8.4.4 Vision, Mission Statement and Objectives of Global Missions Board of NBC

i Vision Statement for Global Missions Board of NBC

Reaching all nations for Christ. (Matthew 28: 19a; Matthew 24: 14)

ii Mission Statement of Global Missions Board of NBC

To network with local churches, church organisations, associations, conferences, other Great Commission bodies, and individuals to proclaim the whole gospel to the whole nations

through creative evangelism to raise a community of believers taught, disciplined and empowered to reproduce themselves throughout the world and until the second coming of Jesus Christ.

iii General Objectives for Global Missions Board of NBC

Global Missions Board (GMB) is given clear mandate:

1. To awaken Baptist families to their responsibility to spreading the gospel in Nigeria and beyond. The awakening may be through mobilization, teaching, partnership and the like.
2. To direct the energies of the Nigerian Baptist Convention in propagating the Gospel at home and abroad.
3. To recommend ways and means of financing the missions enterprise of the Convention.
4. To recruit suitable full-time, part-time and volunteer workers for mission work in cooperation with the Convention family.
5. To formulate, develop, plan and conduct conferences, clinics, seminars, and other types of meeting for the convention family, consequently training them in evangelism, discipleship, methodology and holistic mission at home and abroad.
6. To provide through a resources centre, varieties of print and other materials in order to create awareness and adequate information on the mission efforts of the entire Convention family at home and abroad.
7. To review from time to time the mission activity of the convention with a view to recommending innovative ways of doing mission with other Great Commission Christian for effective propagation of the Gospel.
8. To be a clearing house of the Convention for the mission enterprise at home and abroad²⁵¹.

2.1.8.5 Central Missions Board of the Redeemed Christian Church of God

The Redeemed Christian Church of God was founded in 1952 by Reverend Josiah Olufemi Akindayomi²⁵². He was an illiterate and the name of the church was given to him by revelation in English. In the revelation, it was a global vision and the target of the church, till today, is to reach the whole world with the gospel of Christ. A seasoned missionary asserted that God told the founder that the church would be known in the whole world and that the church will be met at Jesus' second coming on earth when He comes to take the saints away²⁵³.

The overall vision of the church is mission and the vision and mission statement of the church are stated thus:

To make heaven and to take as many people as possible with us to heaven; to have a member of the Redeemed Christian Church of God in every family of all the Nations; to make holiness our lifestyle; to plant churches within minutes of walking distance in every city and town of developing countries and within five minutes of driving distance in every city and town of developing countries; to pursue the kingdom mandate until every nation of the world is reached for Jesus Christ our hope²⁵³.

A missionary explained that the divine revelation that the church will go to the whole world prompted the heart of Akindayomi to burn with the desire to reach the whole world for Christ. As at the time he died in 1980, the church had 39 branches in the southwest of Nigeria. Pastor Enoch Adejare Adeboye took over in 1981 and, by AD 2000, the church had grown to 3000 branches with close to hundred branches outside Nigeria²⁵³. As at today, the church is in all the states of Nigeria and 190 countries and territories outside Nigeria.

CMB was birthed when the present general overseer saw the need to reposition mission in the RCCG for effectiveness. The incumbent director (which they call Head of Department) of CMB, mentioned that Pastor Adeboye gathered a group of mission minded senior pastors in the church to work out the modalities of repositioning her mission enterprise. This led to the constitution of some of these senior pastors to form a body called the directorate of missions that

later metamorphosed to the Central Mission Board. The Central Mission Board was formally inaugurated in 2006, but did not take off fully until October, 2007²⁵⁴. In an interview with a missionary mentioned earlier, he explained that CMB is the engine room of RCCG missions, comprising senior pastors who are seasoned missionaries. It is the “think-tank” for the church in formulating policies and strategies to see to the smooth running of the churches’ missions work. At present, she has over 10,000 missionaries and church planters as her workforce in missions²⁵⁵.

2.1.8.5.1 Mission Administrative Procedures in Central Missions Board of Redeemed Christian Church of God

Administration of Purpose of RCCG comprises of the mandate, vision or mission statement and objectives of CMB. In line with the CMB administrative procedure, her mandate is Matthew 24:14: “And the gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come²⁵⁶. The CMB is said to be on course as the mandate aligns with the revelation received from God by the founder --the vision of reaching the whole world with the gospel of Christ. This is also reflective in the expansion and growth of the church planting efforts of the church within and outside Nigeria since the founding of church and which the present leadership keeps pursuing.

The vision statement of the CMB is subject to the overall vision and mission statement of the church. According to CMB, her vision is to serve “to bring the members of RCCG to the point where missions is done intelligently, wilfully and joyfully in line with the RCCG vision in taking the gospel to all nations²⁵⁶. This vision statement somehow appears ambiguous. For instance, how do we serve and bring members to determine the very point missions is done

intelligently, wilfully and joyfully? Also, the contention in the vision statement is perhaps the word “intelligently”. The word suggests mental ability to make sensible decisions and judgments based on personal knowledge and experience, or the ability to think and understand things clearly and logically. The danger here is that one may be tempted to trust in personal ability to do missions out of skilful words of human wisdom, and not of the power of God’s Spirit as the Bible instructs: “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God (c.f. 1 Corinthians 2:4-5). Therefore, if the vision reads: “Serving to teach members of RCCG to come to the self-realization of doing missions wilfully and joyfully in line with the RCCG vision in taking the gospel to all nations, through the power of the Holy Spirit,” it will be more comfortable for the “literate” and “illiterate” called by God to do missions.

The CMB objectives, as stated, are five in number²⁵⁷. All five objectives cannot be evaluated because the constraints of space would not permit individual evaluations. However, few comments will be made on one of them. One of the major objectives is “Good welfare packages for missionaries, their spouses and children.” Missionaries at the national level are really enjoying these welfare packages, but those at the provincial, zonal, area and parish levels are not all that fortunate. This is because the funds at these levels are not as fluid as at the national level; therefore, many missionaries desire to come over to the national level. This discrepancy may give room for doing missions because of what one will gain. The research perceived that missions may be done with complaints and murmurings. Even though the comments of a missionary interviewed revealed that the regions and provinces have been directed by the national body to restructure the welfare packages of the missionaries in

uniformity with the national level, some of the regions and provinces are unable to comply due to financial constraints²⁵⁴.

2.1.8.5.2 Mission Administration Strategies in RCCG

Although the goal of CMB is to see that the gospel is preached in the entire world with members carrying the message wilfully and joyfully to the nations. Certain process, procedure, human synergy and method must be in place; that is, strategic planning administration. Therefore, for these to be in place, there must be certain strategies engaged for the smooth running of missions enterprise in CMB in order to actualise her goals. The first strategy is the foreign missions' four-phased strategy of church planting and growth. The Redeemed Christian Church of God is divided into regions, provinces, zones, areas and parishes for administrative convenience. However, the provinces are the main engine room of the church, and have been, therefore, incorporated into the missions work for effectiveness. There are about 230 provinces with each having a mission coordinator and not less than 120 parishes or assemblies under it²⁵⁴. The CMB, having surveyed the country to penetrate, allocates it to a province to adopt as a mission field. Initially, there were measures of flexibility on this by the CMB; now, the provinces themselves have started catching the fire of missions to the foreign lands. They go by themselves to do the survey of these countries, and if convinced to go there, they inform the national office through the region of their intention. Some of these surveys are as a result of some mission-minded church members whose professions took them there.

As a result of this, the RCCG through the CMB are in 180 countries and 10 territories. She is already in all the countries in West Africa and East Africa²⁵⁴. However, the remaining countries of the world where the church is not having her presence have been allocated to the provinces and regions they belong, to ensure the presence of the church in those countries as God

opens the doors. Each province has a mission committee committed to periodical mobilisation of the churches to pray, and raise money and materials, for missions and missionaries. The School of Mission Tent Making Department is also present in these provinces²⁵⁴.

The second phase is the planting of a Mega Church in every capital city of the countries CMB sends her missionaries. It is from this place the church goes to open up mission stations in other urban or city areas of the country. The headquarters (called Regional Headquarters) of the commission is built in this capital or city centre. The third phase is going into the interior (the villages and hamlets) of these countries. For instance, the Good Women of RCCG Region 1 registered her presence with the gospel of Christ and through medical missions in Abomey, South of Benin Republic. A church has since been planted on May 24, 2015²⁵⁴. The fourth phase is having Redeemed Christian Church members in the countries of the world. The church, through CMB, is using the strategies of church planting, education (school), medical and tent-making missions through the laity and bio-vocational pastors to reach the nations. For instance, in Cambodia, the church and school established by the RCCG have been licensed to have their own permanent site. Her Buddhist landlord got a land, built a new place that is four times bigger than her present place, and is asking the church to purchase it²⁵⁸.

The second strategy is the aggressive church planting at home missions. Member who are called into missions by God are encouraged to go for training at the missions school at Ede or the Bible school in Lagos. Graduates from these schools are recruited and sent to the unreached people group for church planting. These missionaries are catered for by the provinces and regions they are posted to after graduations. They report to CMB through the provincial mission coordinators. The same mission strategies of preaching (church planting), education (schools) and medical missions are also being used as the foreign missions.

The third is the strategy of mobilisation. The main task of the CMB is the creation of mission awareness through mobilisation. CMB has been making concerted effort to mobilised RCCG members for mission by visiting the provincial headquarters and key churches in each province. She also visits the RCCG students fellowship in the various higher institution in Nigeria and abroad, youth churches are specialised parishes. The specialised parishes are the young adult and youth churches springing up now within the church. The goal is to inculcate missions into them as future missionaries and financiers of missions that will take over in CMB. The second way CMB mobilises the RCCG family is through numerous periodic publications. Some of these are books, while others are booklets, magazines and fliers. All these aid in raising awareness of the church on the missions effort and projection of the CMB. Specific examples are the Missions Focus Magazine, CMB NEWS, Prayer News Bulletin, The Redeemed Christian School of Mission booklet and flier.

The third way by which CMB mobilises the RCCG church members is through her website posting on the internet. The mobilisation and outreach unit makes available information on the missions activities of the CMB²⁵⁹. The fourth way CMB mobilises the church is through the annual missions' Week of Emphasis when missionaries are invited by regional, provincial, zonal and area parishes for a week-long missions awareness programme. There is also the missions' weekend of emphasis held at the school of missions, Ede. Other areas of mobilising the church of missions are through workshops, conference, retreat, ministers' conference, women convention and workers' conference. It is through these mobilisation initiatives people get called by God to Go, Give and Pray missions.

The fifth strategy embarked upon by CMB is secondary school mission outreach. The mission board, through the provinces, target secondary schools in cities and towns where there is

moral decadence. These strategies have been yielding great fruits. For instance, in her outreach to three secondary schools in Edo State by RCCG Edo Province 4, about 2,804 students decided for the Lord²⁵⁸.

The sixth strategies is the 24/7 prayer for missions. The church through CMB has national prayer coordinators who coordinate the activities of the prayer department with full-time prayer warrior who pray for 24 hours basis non-stop for missions and the church at large. The provost confirmed that this is also replicated in the School of Missions by the students through prayer chain on the daily basis. It is a prayer network partnership that brings together people with passion for missions to pray for missions, missionaries, field and the challenges of the fields. He stressed further that for every meeting RCCG members go for in the church, the people must spend at least five minutes to pray for missionaries and the fields. But if it is on vigil service day, they must slate 10 minutes to pray for missionaries²⁵⁵.

The seventh strategy is the CMB's indigenisation policy. CMB is committed to "forcing" local "cultures" to be adopted by another in the process of planting ministries and churches that fit naturally into the environment of people she is making efforts to evangelise and, consequently, to disciple. For instance, the church has manpower developments for the Core North, Francophone Africa, Africa and the Portuguese-speaking countries. The rationale behind this is to train indigenes from various unreached tribes who go and reach their own people for Christ. These indigenes can work in their own restricted or outlawed land, easily adapt to the culture and climatic conditions of their lands, express freely and smoothly their language and there will not be anything like culture shock or problems of social integration or suspicion. CMB discovered that indigenisation is also cost-effective, more durable and protective, because, according to provost, the people will not easily and quickly attack their own son as they will do to a foreigner.

He further stressed that the students at the training school are from hundreds of ethnic groups both within and outside the shores of Nigeria²⁵⁵.

The eight strategy is the collaboration of CMB with the Directorate of Sports in RCCG, in using the powerful tool of sports to do missions, by reaching out to the reached and the unreached to get their lives transformed for Christ. The HOD, Directorate of Sports in RCCG, explained that the sport ministry is an effective tool for church planting and growth. He further stressed that the sport ministry is a strategic church-centred approach, to transform the lives of the youth, their families and communities with the gospel message of Christ. This approach is already making impact on church growth and empowerment in the Southern America, Asia and more parts of Europe²⁶⁰.

The ninth strategy is the collaborative work between CMB and the Research and Planting Directorate of the RCCG. The directorate carries out research on dying churches RCCG could take over; abandoned church buildings in Europe and the USA that can be bought and used for the purpose of missions, unreached people, cities and groups without Christ and landed properties in strategic places that can be bought for church planting and missions. The reports of the research are then handed over to CMB for appropriate action²⁵⁵.

2.1.8.5.3 Vision, Mission Statement and Objectives Central Mission Board of RCCG

Vision/Mission Statement and Objectives:

1. To make heaven;
2. To take as many people as possible;
3. To have a member of RCCG in every family of all nations;
4. To make heaven, holiness will be the life style saved individuals;

5. To achieve points 2 and 3 above, RCCG must plant more churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed countries; and,
6. To pursue these objectives until every nation in the world is reached for the Lord Jesus Christ ²⁶¹.

2.1.8.6 Calvary Production Miniseries CAPRO

Calvary ministry CAPRO is an indigenous non-denominational African mission agency but the vision has spread to many other regions of the world with independent organisations formed in many countries. These organisations are in vital partnership with one another. The pioneer leadership team was led by Bayo Famonure. This team led a few youths who had just graduated from the Nigerian universities from all across Nigeria into intensive evangelism directed at Muslims in northern Nigeria in 1974. The group became institutionalised in April 1975, and within a year, Amos Aderonmu emerged as a full-time evangelist.²⁶² This was further confirmed by CAPRO multimedia service that there is no doubt that Bayo Famonure was the person through whom the Lord gave birth to the vision that came to be known as Calvary Ministries. This vision was shared with others he lived with as a member of the National Youth Service Corps Scheme at Technical College, Doba, near Zaria, Nigeria. It was reaffirmed that Bayo Famonure was chosen as Chairman, Emeka Onukaogu was selected as General Secretary and so also were other officers²⁶³. Furthermore, by 1979 the name Calvary Production was changed to Calvary Ministries to reflect a new emphasis on targeting ethno-linguistic clusters of peoples. And by the early 1980s this led to the recruiting of full-time cross-cultural missionaries to live and plant churches among verified unreached people of Adamawa State and the Gbagyi people of Kaduna State in Nigeria. Soon after this, several other unreached peoples were

engaged in Nigeria. Also, by the early 1980s, foreign fields were opened in Niger Republic, Senegal and Guinea (all in West African). By the year 2010 CAPRO worked in 22 countries among over 60 unreached ethnic groups with many churches planted. CAPRO has 31 home mission fields with about 350 missionaries who are financially sponsored largely by Nigerian²⁶². Starting from Northern Nigeria CAPRO now works all over Africa, in Europe and the Middle East. In recent years, CAPRO has especially emphasised outreach to the Arab world and some underground churches of Muslim-background believers have been planted. In order to enhance her missions enterprise, the agency engaged in partnership with other mission-minded agencies. For instance, CAPRO runs two education initiatives; one is the Missionary Kids Tertiary Education Trust Fund (MKTF) and the Missionary Children Education Fund (MCEF). These educational initiatives were launched to cater for education of missionaries' children. The purpose is to raise funds for the education of missionary children in universities and other tertiary institutions. Some of the children of missionaries have benefited from these schemes.

The agency also partnered with World Wide Evangelism Crusade (WEC), a British mission society. This partnership started in the 1980s when it launched its mission campaign in Gambia.¹⁸³ This marked the beginning of trans-nationalisation missions of CAPRO²⁶³. Calvary Ministries utilise multidimensional strategies in achieving her goals of reaching the unreached ethno-religious groups. These include evangelism, discipleship, church planting and mission training (School of Mission). Emphasis is also placed on mission research to determine the state of Christianity in the world. Furthermore, indigenous converts are mobilised to join the mission force and make the work self-supporting²⁶². The School of Mission is a means of enlisting more missionaries.

2.1.8.6.1 Vision, Mission Statement and Objectives of CAPRO Ministry

i. Vision Statement

To continue to be committed to church planting among people groups, tribes and places where the Gospel of Jesus Christ has not gained a foothold and also, to be God's choice instrument for local churches to carry out their missions' mandate from God through our platforms.

ii. Mission Statement

To achieve the above through DRUMS: Discipleship Revival prayer, Unity advocacy Mission and Social concern.

iii. Objectives of the CAPRO Ministries

1. Mission research and implementation
2. Multi-media and resource development
3. Mobilization and mission awareness
4. Cross cultural mission training
5. Church planting and discipleship
6. Holistic and mercy ministries²⁶⁴.

2.1.8.7 The Origin and Growth of Anglican Communion

The Anglican worldwide has always understood itself to be a Catholic as well as a reformed church, continuous in faith and worship and in its common life, with the continuity of the Apostles²⁶⁵. An Anglican is a member of the Church of England, having the same beliefs and forms of worship²⁶⁶. The introduction of Christianity into Britain may be dated to the close of 2nd century. This was confirmed by Ireneus in 185 A.D, by Tertulian 208 A.D, by origin in about 238 A.D. The origin of Anglicanism can be traced to the missionary outreach of Augustine, a

Benedictine Monk from Rome to Britain in about 597 A.D. Canterbury was his base and the king allowed him to settle, therefore, this made Canterbury the first centre of Christianity in Britain²⁶⁷.

Romans founded the earliest Christian Church in England during the Roman occupation around 200 A.D. Christianity in England has three starting points. These are the Roman occupation, the Brittonic Church, and the Augustinian Mission. The word “Anglican” means English. The term *ecclesia Anglican* is the Latin term for English churches worldwide as a Catholic Church. This means that the Anglicans are part of the universal church. The Greek *katholikos* means universal²⁶⁸. Anglicanism refers to the beliefs and practices of the Church of England and other churches, which grew from it, such as the Church of Nigeria. It began in the reign of Henry VII (1491-1647) who led the Church of England to break away from the Roman Catholic Church and got under her own leadership²⁶⁹.

In addition, the origin and growth of Anglican Communion can be traced back to the formation in 1799 of the Church Missionary Society (CMS, now Church Mission Society) in London²⁷⁰. The CMS was an offshoot of the Evangelical Revival of the 18th century in England of which John Wesley, George Whitefield and Henry Venn I, among others, all clergies of the Church of England²⁷¹ were prominent figures. It manifested itself in the Methodist Church, and George Whitefield’s followers became Calvinists. But the second generation of evangelical followers of the first Henry Venn (father of John Venn) and Romaine remained within the Church of England, even though the members were viewed with disdain because of their piety and view on practical Christianity²⁷².

2.1.8.7.1 Anglican Mission Works in Africa and Nigeria

The province of West Africa was inaugurated in a beautiful choral Eucharistic service. After the signing of the creed and the bishops of the five dioceses in West Africa had signed the

Preamble and Articles of the constitution, the Archbishop formally released the dioceses from his jurisdiction²⁷³. Shortly, after he had preached the sermon on the same occasion with an insight into the future of the Anglican Church in West Africa, the bishop wrote inter alia:

We trust that in the days to come this new province will become the mother of more dioceses and of more provinces as it grow and increases²⁷⁴.

Furthermore, in many ways, this powerful pronouncement inspired the indigenous bishops of the Anglican dioceses in Nigeria. The trust was simply fulfilled and is evident in the way the clergy and the lay members worked assiduously for the creation of more dioceses out of the existing ones that formed the province of West African. For instance, the province of West Africa, which started in 1951 with five dioceses out of which two were in Nigeria, had 21 in 1979 and 16 of these dioceses were in Nigeria²⁷⁵. So, this rapid increase arose from the fundamental fact that, before 1952, Nigerians were not allowed to become diocesan bishops and evidence from the history of the 100 years of Anglicanism in Nigeria revealed that the white missionaries strongly opposed the conviction that Africans had enough potentials to achieve the same level of competence as Europeans if given the opportunity.

As a result of this, the indigenes that were made bishops worked under the supervision of white missionaries who were diocesan bishops²⁷⁶. They receive instructions from the bishop of the dioceses because he lacks power to exercise authority. However, not until 1979 when the dioceses in Nigeria were constituted and inaugurated as a province were the indigenous bishops considered for elevation to the archepiscopal seat in West Africa²⁷⁶. Moreover, this is evident, considering that fact that the four archbishops that oversaw the province from 1952 to 1979 were non-indigenes. The first Archbishop of West Africa was Most Revd L.G Vinning (1951-1955),

succeeded by J.L. Horstead (55-1961), Patterson (1961-1969), and M.N.C.O. Scott (1969-1981)
277.

2.1.8.7.2 Anglican Mission Works in Nigeria

Furthermore, the British Evangelical Movement (BEM) was responsible for pioneering mission work in Yorubaland in the 19th century. Yorubaland provided the entry point for Anglicanism in Nigeria²⁷⁸. In examining the pioneering efforts of the CMS missionaries in Yorubaland, one is invariably considering the origin and advent of Anglican Communion in Nigeria. The opening up of Nigeria to Christianity mission originated in the desire of British merchants to extend their trade on the West African Coast, following the discovery of the source of the River Niger. Thomas Fowell Buxton combined commercial argument with the zeal against slavery and urged the government to undertake expeditions into the interior²⁷⁹. A scholar noted that the CMS mission envisaged River Niger as the highway for the gospel as well as for legitimate trade²⁷⁸. The first Niger expedition was in 1841 and two CMS men were members of it. One of them was Samuel Crowther by then a teacher at Freetown. He was chosen because he was a Yoruba from Osoogun, a town in Western Nigeria. The expedition was a failure but the society was impressed by Crowther's ability and he was invited to England for training and ordination. Shortly after his voyage to Sierra Leone, some of the liberated slaves who had returned as prosperous merchants to their native country around Lagos asked for Christian teachers. Crowther and a young Englishman, Henry Townsend, were sent to them and began the Yoruba mission with its headquarters at Abeokuta²⁷⁹.

Consequently, Henry Townsend, the CMS missionary, embarked on an exploratory mission to Abeokuta²⁷⁸. He arrived Badagry, accompanied by Andrew Wilhelm and jointly conducted Christmas service with Thomas Birch Freeman, the Methodist missionary, in Badagry

on Christmas day before going to Abeokuta, in Egbaland. He was well-received by the emigrants and the monarch Sodeke²⁷². Townsend's initial visit was a kind of survey to find a possible place for establishing a mission outpost. A scholar noted that the CMS was highly pleased with the report of the visit and they decided to establish a permanent mission station in Abeokuta²⁷⁸.

These missionaries started mission work by engaging on open-air sermon in the market places, discussions in the compound of chiefs and instruction of enquirers in the mission house. The work progressed and three women Baptists, including Crowther's mother²⁷⁹ and, before the end of the year, there were four preaching stations in Abeokuta

Moreover, to avoid concentration of mission churches in Abeokuta and further spread the Gospel inland, David Hinderer, a new recruit from Basel Seminary who had earlier arrived in Nigeria in anticipation of mission to the Hausa, which eventually failed to materialise, was sent to Ibadan²⁷⁹. The missionaries in Lagos and Abeokuta were reinforced, while Crowther paid a preliminary visit to Ketu. An African catechist was sent to Otta while Adolphus Mann, another Bassel recruit, went to Ijaye. From Lagos Gollmer sent agents to Igbesa, Ikorodu, and Sagamu and from Abeokuta Townsend constantly toured neighbouring towns and villages such as Ibara, Isaga and Ilaro on the west, and went further to Oyo, Awaye, Iseyin, Saki and Ogbomoso, the North of the Yoruba country. Mann's visit to Ilorin gained a good reception by the Emir even though no permission was granted to open a station²⁹⁵. Such was the growth of the mission in Ijebu, who had hitherto resisted Christianity, turned to Christ amazingly in large numbers²⁸⁰.

Furthermore, the Anglican dioceses in Nigeria gradually increased from two to 11 between 1951 and 1973. Lagos Dioceses, which covered the whole of Western Nigeria and part of northern Nigeria, from 1919 to 1951 for about 33 years, gave birth to Ibadan, Ondo, Benin,

Ekiti, and northern Nigeria later called Kaduna Dioceses with Kwara and Ilesa as proposed dioceses for the year 1974. The second Dioceses of the Niger also gave birth to Niger Delta, Owerri, Enugu and Aba dioceses²⁸¹. These dioceses were led by indigenous bishops and the number of dioceses created in Nigeria alone in 1951-1973 could have been more than that if not for the fact that the Anglican, Methodist, and Presbyterian churches in Nigeria were fully involved in the scheme of church union. There was no creation of dioceses between 1962-1966. A theologian asserted that the period was actually characterised by intense negotiations among the three churches and within each of them²⁸¹. Therefore, the increase in the number of dioceses resulted in the increase in the number of the Nigerian Anglican Diocesan bishops in the West African general Synod,

2.1.8.7.3 Vision, Mission Statement and Mandates Church of Nigeria Mission Board of CNAC

i. Vision Statement for CNAC

The vision of the Church of Nigeria Mission is to plant churches in places where Christ is to known all over the world beginning from Nigeria and to transform all our parishes across the country and overseas mission initiatives into missionary-sending churches as mandated by our Lord Jesus Christ (Matthew 28:19,20,Luke 4:18:19, and John 21:20)

ii. Mission Statement

Making the church of Nigeria a vibrant strategic missions-sending church, strategically equipped and mobilise every Anglican to evangelise and disciple people of all nation for Christ.

iii. The Mandate for Church of Nigeria Mission Board of CNAC

1. To evangelise, disciple and plant Churches among identified unreached peoples, using all mean available for the task.

2. To recruit, train and send missionaries in the country and area of need across the continent and the world. Such missionaries shall be equipped to effectively execute their task.
3. To plan, organise and continue to encourage consistent and sustained prayer support for mission.
4. To supervise and coordinate the activities of missions in all designated mission fields.
5. To put in place strategic plans for enlightenment and information dissemination to keep the Anglican Communion informed about its activities so as to continue to mobilise people and resources for missions²⁸².

2.1.8.8 Evangelical Missionary Society of ECWA

2.1.8.8.1 The Beginning of Mission Work of Evangelical Missionary Society (EMS)

EMS has her root dated from the time the Holy Spirit laid a burden on Mrs Gowans in Canada, to pray for the salvation of souls in Africa, especially in the area called Sudan. Her prayers led to the beginning of Sudan Interior Mission (SIM) work in Nigeria, when Walter Gowans, Thomas Kent and Roland Bingham arrived Badagry on December 4, 1893 and attempted to take the Gospel inland²⁸³. Gowans and Kent died of malaria within the first year. While Gowans died on November 17, 1894 and was buried at Girku, Kent died on December 8, 1894 and was buried near Bida without seeing one soul come to the Lord.²⁹⁸ Bingham returned to Canada and the United States after he narrowly escaped death from acute malaria. He mobilised other missionaries to go back to Africa with him. In 1900, Bingham made a second journey to Nigeria, and it the venture failed due to sickness. In 1901, he returned to Nigeria for a third time and was able to begin work among the Nupe tribe. By March, 1902, the first station was opened at Patigi²⁸⁴. Since then, SIM has pioneered mission work in 30 ethnic groups through

medical ministries, much of the Islamic north has been opened to the Gospel. On May 18, 1954, the SIM-related churches came together to form an indigenous body, known as the Evangelical Church of West Africa (ECWA). In the following years, mission stations, Bible schools, academic schools, and medical programmes were transferred to ECWA indigenous leadership²⁸⁵.

Furthermore, to conform with government publishing and retailing requirements in 1974, SIM literature ministry, including about 30 bookstores and the production of *Today's Challenge* magazine was incorporated into an indigenous organisation called ECWA Productions Limited. On November 19, 1976, ECWA accepted responsibility for all the remaining SIM ministries. In addition, all SIM missionaries helped to train Nigeria leadership as well as aid in the task of reaching Nigerians with the Gospel. A Memorandum of Understanding signed in February, 1998 and regularly updated and renewed, gives clarity and definition to the dynamic partnership between ECWA and SIM. ECWA churches were growing rapidly throughout Nigeria, especially in the central regions and strong Islamic centres²⁸⁶.

Prior to the establishment of ECWA, the SIM administrative leaders and the African church leaders throughout the church districts realised, between the 1940s and 1950s, that Nigeria was preparing for independence and a sense of nationalism impacted people all over the land, including those in SIM churches. Both leaders came together to form an African Mission Society that would coordinate the world. Hence, the AMS was fully established in 1950. The decision to organise into an indigenous sending mission agency before the SIM churches were organised into an indigenous denomination was unique. AMS was thus established before ECWA²⁸³. In other words, the mission arm of ECWA was already prepared and ready for the new denomination. And as a result, missions went into hearts of the people and became a priority of ECWA local churches from the beginning²⁸³.

AMS leaders from inception produced quarterly prayer letters, prayer bulletins and a yearly prayer calendar with the names and addresses of all the field missionaries. Their request to the brethren was prayer. Therefore, prayer and financial supporters were eager to hear fresh news from their missionaries and follow the work they were supporting. The mission, on the other hand, also sent out yearly financial report, listing all the donors and amounts of the gifts that came to AMS central fund. Constant information from AMS Headquarters kept the churches aware of how God was working among those they supported and provided both ministry and financial accountability.

The ministry of AMS was growing, but there was no specific office designed for its administration. In 1951, the McElherans moved from Kafanchan to Jos to establish an AMS office. Pastor Musa Jibbo of the SIM church at Bukuru, began to assist with the work of the office. In 1951, Cliff McElheran handed over the leadership of AMS to Pastor Musa Jibbo, who was later confirmed by the AMS Council and ECWA Council as the first indigenous AMS Director in 1958²⁸³. During his year as a Director, AMS opened up more fields for church planting, aside the SIM areas. In 1962, the role of the SIM in AMS was finally discontinued. However, in 1964, the name AMS was changed to Evangelical Missionary Society (EMS)²⁸⁴. EMS is in all the 36 states of Nigeria (carved into 11 regions) and 15 foreign countries namely, Benin Republic, Burkina Faso, Cameroon, Chad, Gambia, Israel, Kenya, Malawi, Mali, Niger Republic, Senegal, Togo, United Kingdom and United State of America. Preparations are on to enter Sierra Leone, Zambia and the Philippines through the prayer cell strategy as soon as funds are available³⁸⁷.

Evangelical Missionary Society has over 1,786 missionaries on the fields and over 30 office staff. She has a board with a chairman, the EMS Director and other members. The

members meet twice in a year and rotate out every three years. The board helps EMS Management plan for building projects, EMS missionary children, establish guidelines for home and foreign outreaches, and encourage them by providing in-service scholarship for experienced workers to obtain advanced cross-cultural training²⁸³. Also, EMS ministries include prayer and promotion, home missions, foreign or cross-cultural missions, audit and account, training, sport, school services, city ministries and medical. The major group with which EMS partners are: Nigeria Evangelical Missions Association, World Evangelical Fellowship, Nigeria Evangelical Fellowship, Nigeria Evangelical missionary Institute and Sudan Interior Missions²⁸³.

Furthermore, on leadership of EMS, the first indigenous Director was Reverend Musa Jibbo. He was Director from 1957-1970. In the early years of EMS, the missionaries chose their leaders by secret ballot every three years. Choosing their leaders, gave the missionaries a sense of partnership and ownership in the developing mission organization. Reverend Jibbo, was re-elected at the end of each term and provided capable leadership for EMS until his death on January 27, 1970. Panas Hardo was elected as Acting Director following his death. However, with the new relationship between ECWA and EMS, the independent character of EMS gradually fizzled out and in the 1970s, ECWA General Church Council (GCC) began making appointment of ministry leaders²⁸⁴.

Therefore, at the GCC meeting in April 1970, Panya Baba was appointed the EMS Director. He started working in July, 1970, upon return from his studies at All Nations Christian College in England. He was later released for a year by EMS and ECWA to study missions at Fuller School of World Missions in USA. While in USA, GCC appointed Yusufu Baro in 1973, to replace him. However, Panya Baba was later reappointed by GCC as EMS Director in 1975, and remained in that position until 1988, when he was elected President of ECWA²⁸³. Other past

Directors of EMS include: Reverend Maikudi Kure (1988-1992); Rev. Dauda Maigari (1993-1998); Reverend Nahor Samaila (1999-2004); Reverend Adamu Magaji (2007-2008) and Reverend Stephen Panya Baba (2009-2014). The current Director is Reverend Simon Yako (2015-date)³⁸⁸. The working relationship of ECWA and EMS has helped the GCC to handle what would have caused leadership tussle and politicking in EMS today, if missionaries were to continue choosing their leaders through open balloting. Also, the GCC did well in giving room and encouraging upcoming leaders in EMS to go for further studies abroad and come back to serve as in the case of Panya Baba.

2.1.8.8.2 Evangelical Missionary Society Strategies for Mission

The essence because EMS exists to passionately go with prayer and faith to preach the gospel to the people of the world and disciple them in church, for them to also go and preach to others with the enabling grace of the Holy Spirit, as earlier highlighted. And because EMS does not just do missions haphazardly, she has put certain strategies in place as observed from the interviews conducted by this author with the immediate past and present directors of EMS and other missionaries.

The first strategy is survey and research. Survey and research in this context relate to deliberate inquiries, observation, investigations, gathering of information and how to fruitfully carry out missions in a place. Prior to her involvement among any people group, a missionary explained that EMS goes to the place to survey which area to come in, the condition and standard of living the process of registration of the organisation (if it is a foreign land), the process of acquiring land. If convinced to go there, the board will now come to decide on raising support and on whom to go. The person or persons to go must be available²⁸⁷. Seminary and Bible

college students are sometimes used during their long vacation or one year mission field practical to carry out survey and research of the fields.

The second strategy is Church Planting and Growth. EMS carries her church planting and growth efforts to both the rural and urban cities in Nigeria and foreign lands by sending her missionaries to those places. She started placing more emphasis on church planting and growth during the third decade of ministry. Some of these churches were planted as a result of Macedonian calls. Another way EMS plants churches is the recruitment of Bible college and seminary students during their long vacation to the mission fields to assist missionaries in the work, such as among the Maguza was. Some of the graduates who later caught the vision for missions were sent to urban centres to plant churches²⁸⁸. Another way is the involvement of the churches in ECWA to embark on aggressive church planting and growth through seminars and conferences.

The third strategy is mobilisation. EMS visits the churches at the District and Regional Church Councils to mobilise members during the Home and Foreign Mission Sunday Emphasis, to challenge the members to pray, give and go for missions. Also, every last week of May of each year is the Global Foreign Mission week. During the week, all the activities of the church are directed towards motivation of church members for prayer, giving and recruitment of those who feel God's call to go to mission field. Offerings taken during this week are given to be used for the work of EMS foreign missions. Another way explained by a missionary is going to the seminaries, higher institutions and students' fellowship like the Nigeria Fellowship of Evangelical Students (NIFES). Some students and professionals who decide to go for missions are encouraged to go for Postgraduate studies in theology before sending them to the field's checkup. If qualified, they go for orientation. One hundred were recruited in December 2016 to

be posted by January 2017 to the various Districts²⁸⁷. Also, EMS mobilises ECWA members through the EMS of ECWA *Mission News*. It is a quarterly mission bulletin that reflects EMS mission news across the fields and this is given to members to encourage them support missions.

The fourth is the strategy of training. EMS initially started with Hausa Bible Training School to raise evangelists and church planters. There were also cross-cultural learning centres for these evangelists and church planters to reach the Muslims. As time went on, the Dry Season School was founded to meet the critical need for manpower through short-term training between six weeks and three months. Confronted with the reality of the inability of the EMS alone to reach the unreached in Nigeria and abroad, the school was established, and persons with missionary calling, but possessing minimal formal education are trained and developed. In March, 1978, EMS leaders met in Malumfashi and selected nine towns for the short-term Bible schools. Graduates from the school went to towns and villages to plant churches. EMS also in her partnership with the Nigeria Evangelical Missionary Institute (NEMI) sends her missionaries for in-service training on cross-cultural missions. NEMI is an in-service mission training institution in Jos with a focus on practical cross-cultural training for one or two years. EMS partnered with another agency, World Home Bible League (WHBL)²⁸⁸. The WHBL supported the students' missionary work during the long vacation and one year mission practical on the fields. This training helped EMS missionaries considerably on the field.

2.1.8.3 Vision, Mission Statement and Objectives of EMS

i. Vision Statement

Evangelical Missionary Society of ECWA envisions all nations worshiping God through Jesus Christ.

ii. Mission Statement

Evangelical Missionary Society of ECWA exists to: prayerfully identify the less reached people, mobilise, equip and send a dynamic force of believers to preach the wholistic gospel and to disciple believers into church that will in turn reach out to others.

Core values

1. Faith
2. Prayer
3. Integrity
4. Relationship
5. Love
6. Partnership
7. Team-work
8. Commitment
9. Accountability
10. Discipleship²⁸⁹.

2.1.9 Policy Statement of the Selected Indigenous Christian Missionary Organisations

In order to promote orderliness and sense of common purpose, every recognised establishment needs guidelines or set of rules in form of laws. In other words, every organisation need policies to express principles and values shared among her staff and stakeholders. Therefore, policy is a regulation, or a principle proposed and adopted by an individual or an organisation for his or her wellbeing and prosperity; also, it reflects the values and ethics an organisation deems valuable to its mission²⁶⁴. In the same vein, a scholar defined policy as “a definite course or a method of action”. He stressed further that “policies” are general management level statements. For this scholar, “guidelines” are similar to “policies”, the difference being that “guidelines” are optional while “policies” are mandatory²⁹⁰. Additionally, the purpose of these guidelines or mission policy is that, considering the global mandate of the church and the urgency it demands, there is the need for effective deployment of men and resources in order to, in the shortest possible time, accomplish the set goals of the church as an organization. It is in line with this that the mission policy statement has become needful or imperative²⁶¹.

Furthermore, the selected missionary organisations formulate various policy statements, regulations and principles to guide the day-to-day conduct of people working with them. The patterns of these policies in these missionary organisations are similar and intertwined and

proper examination and scrutiny of the policy guide book by the researcher revealed the areas where the policies are related, although there are some areas where the policy guidelines or statements differ, the related areas of policy guidelines are itemised below:

1. Financial policy guideline;
2. Staff recruitment policy guideline;
3. Staff Welfare policy guideline;
4. Fraud, misconduct, discipline policy guideline;
5. Staff Retirement policy guideline;
6. Staff Transfer and promotion policy guideline ²⁵¹.

1. Financial policy guideline: It is a fact that survival of any organisation is hanged on the availability of funds, and faith-based organisations are not left out. The board or mission endeavours in various missionary organisations considered are funded from income remitted from various parishes and local churches. In other words, incomes are generated from the following areas such as home and international mission offerings; convention mission hour offering; donations from individuals and groups; pledges; offering at seminars and workshops²⁵¹. Others include mission supporters; mission club members as well as missionaries themselves ²⁸². All monies received both in cash and cheques must be receipted on the ministry's or board official receipts²⁶⁴.

Furthermore, the policy statement on finance in all the missionary organisations stated that there shall be signatories to the accounts of the board and ministries. The designated signatories are responsible for acceptance and disbursement of monies and these include the following people: (1.) The Chairman of the board; (2.) The president; and (3.) The director of finance and either of 2 and 3 can sign. All projects shall be approved by the board, and approval

limit shall be set by the board from time to time and the following guidelines shall be adhered to by both all missionaries and staff. When funds are mobilised by mobilisation office for a staff or missionary in the board or ministries, such funds should be channelled through the office accounts²⁵¹. Staff in the mobilisation offices should not mobilise for funds and send the money directly to staff or missionary either on the fields or in the office. This is to help the ministries or the boards to coordinate the fund so that staffs and missionaries will not run into problems of misappropriation.

Additionally, all payments from ministry or board funds must be applied for using the payment voucher. For expenses with known cost or the cash advance expenses, we are not sure of the total the cost which must be signed by the approving officer before funds change hands. In the same vein, a cash book and a bank book shall be maintained and a meticulous record of every receipt and expenditure shall be kept and such records should be up-to-date and always ready for inspection at any time²⁶⁴.

2. Staff recruitment policy guideline: Recruitment exercise must follow due process to avoid engagement of quack and inexperienced missionaries. In doing this, the following procedures will be taken by board or ministries:

1. Candidates must have the requisite qualifications and experience as stated by the board and also board shall not appoint persons who have not been tested in mission work as missionaries.
2. The age limit shall be as reflected in the reviewed regulation, that is, no persons older than 40 years of age as of the time of entry shall be given permanent appointment. Where it becomes necessary, such a candidate shall be given a contract appointment of 3 years renewable twice, subject to evaluation and approval of the board.

3. The board through the management shall interview all prospective candidates and applicants for mission work before appointment
4. Appointed missionaries shall undergo an orientation of at least one month before proceeding to their field of service. This is in addition to language study which they shall undergo before proceeding to their assigned. The language to be studied shall be the dominant language of their area of assignment.
5. Also, recruitment, training and posting of staff shall be influenced by any obvious case of emotional, mental and physical health. In as much as the board and ministry will not discriminate against a staff due to his or her health status, the leadership shall use their discretion, in the interest of the staff's safety.
6. All fresh recruits shall be requested to do prevailing medical check-ups at entrance into the school of mission or seminary²⁵¹.

3. Staff welfare policy guideline: Staff development as well as welfare are valuable assets in an organisation since an organisation's crucial aims are productivity and profitability. Therefore, an organisation needs committed and dedicated staff that will assist to meet her tactical and strategic objectives²⁹¹ and for this to be achieved, an organisation must take the issue of staff welfare very serious. The missionary organisations considered give serious attention to the welfare of the staffs. Some of the welfare package designed for the staffs are itemised below:

1. Good salary package for both husband and wife
2. Leave allowance
3. Medical Allowance
4. Children Education Allowance
5. Transportation

6. Special Occasions

7. House Rent²⁵¹.

Special salaries and allowances are designed for international missionaries. The international missionaries will be paid according to what is obtainable in the country they are and this subject to periodic review based on what financial policy stipulated.

4. Fraud, misconduct, Discipline policy guideline: Fraud is any deliberate deception to secure unfair or unlawful gain or to deprive a victim of a legal right. In other words, any deliberate act of deception, stealing, forgery, falsification or misrepresentation for personal or financial gain is deemed as fraud¹⁹⁵. Therefore, staff of the organisations must never, under any circumstances, be found to misrepresent the Lord whom we serve in this noble assignment. It is expected of all missionaries and staffs working with these organizations to uphold integrity as they discharge their responsibilities and also forgery, falsification, deception and stealing must not be mentioned²⁶⁴.

All missionaries must submit to the constituted authority in line with the existing organizational structure of the field. Cases of disloyalty to the mission, insubordination, lack of submission, absence from the mission field without permission from the authority, and breach of the mission's condition of service will be reported and appropriate disciplinary action will with be taken. Likewise, cases of immorality shall attract disciplinary action, depending on the gravity of the offence. If the gravity is high, the usual recommendation is total dismissal from the organisation²⁶¹. Hence, before dismissal recommendation, disciplinary cases shall be treated at different levels.

1. Field Workers: The missionary in charge of the particular field shall investigate and send report to the respective coordinator. The coordinator shall present the case to the management and necessary disciplinary action shall be recommended
 2. Senior member Staff: Where a senior member staff is involved, the coordinator shall investigate and report to the management which shall confirm and make case to the board. The board on receipt of the management's report through the director shall take necessary action.
 3. Coordinator: Where any of the coordinator is allegedly found wanting, the director shall make a case to the chairman of the board. The chairman shall constitute a committee of the board to investigate and the report and recommended disciplinary action shall be sent to the board for deliberation and approval. If anyone is guilty, after thorough investigation, the equivalent sanction will be invoked on affected individuals²⁵¹.
5. Staff Retirement Policy Guideline: Retirement is referred to as an exit from an organisation or career path of substantial duration taken by individuals after middle age and taken with the intention of reduced psychological commitment to work thereafter²⁹². In the same vein, it is also denotes an act of official extrication of an employee from a systematic career job especially because the employee has reached an age of 60 years or has been working for 35 years as specified in the retirement policy 2004²⁹³. Therefore, retirement policy connotes a programme designed as savings and investment plan of the country that provides income for the employee during retirement formed by companies or government. In the light of these submissions of several scholars, the missionary organizations considered, designed formidable retirement scheme for their missionaries so that the missionaries under their watch will have hope for their future in terms of finance. The following are the positions of the missionary organisations.

1. Each member of staff is expected to contribute certain amount of money to pension fund operator through the organizations their working for. The account unit has opened an account with a company for each of staff from which money remitted from time to time.
 2. Account and contributions shall be treated on individual basis.
 3. Every member of the staff is also encouraged to prayerfully seek to develop a property where he or she will retire to at the end of service.
 4. The leadership will seek to acquire large portion of land in different locations which will be offered to staff member for purchase at reduced price.
 5. Staff members who have plan to retire should be encouraged, sensitised and prepared at least 10 years from the time retirement will take effect.
 6. At retirement, beneficiaries shall be paid certain percentage of money as gratuity, and also the beneficiary would continue to receive monthly stipend from accumulated contributions until death²⁶⁴.
6. Staff transfer and promotion policy guideline: Missionaries must accept that they are subject to be transferred within and outside their primary regions of assignment, taking cognisance of the policies of organisation they are working with²⁶⁴. The board reserves the right to transfer or redeploy any member of the staff from one field to another, one job to another and one ministry to another or to assume an administrative position such as a Ministry Coordinator or Unit Head. Most times, the criteria considered are:
1. The person must be qualified in terms of experience, training, competence and requisite skills
 2. The transferred staff shall be entitled to a relocation allowance as may be determine by the board.

Additionally, staff promotion shall be in accordance with the organisation's policy. However, due to the peculiarities of ministries, other factors may be considered. Hence, the procedure for promotion is as follows:

1. There shall be annual appraisal of staff members using a duly approved appraisal form;
2. The appraisal form for each staff shall be processed each year by the respective unit coordinators;
3. The brief on each officer member and the annual report shall be prepared and placed before the human resources unit. The committee after evaluating the brief shall recommend those found suitable for promotion to the management committee; and
4. The coordinator shall be assessed by the director following the above criteria²⁵¹.

2.2 Theoretical Review

Inasmuch as a theoretical reflection allows for a better understanding as to why certain terms and approaches are used (and sometimes confused) in research and practice²⁹⁴, or simply put, —the theoretical and conceptual framework explains the path of a research and grounds it firmly in theoretical constructs,²⁹⁵ this section will examine only theories of both leadership and administration that are relevant to this study; thus, Transformative Theory is employed.

Several leadership theories have been identified and categorised by other researchers. While some categorised the theories into eight, others categorised them into six and three. However, they all have the meeting points. Great man theory assumes that leaders are born and not made. It is assumed that leaders will naturally emerge. Research has revealed that an assumption was made of individuals possessing appropriate traits such as enthusiasm, accuracy

in work and so on; such persons necessarily become leaders in whatever group or situation they find themselves²⁹⁶.

Consequently, the trait theory also opined that there are qualities that make people suited for leadership, such as physical energy, height, attractiveness, moral habits and eloquence. This approach dominated the study of leadership up to the 1950s. In the early 1960s, the contingency model of leadership effectiveness emerged, and the field turned in a dramatic new direction²⁹⁷. The Contingency theory which emerged from the systems theory and its impact on organisational and administrative theory, is a combination of the Trait Theory and the Situational Theory, indicating that leadership is a process in which the ability of a leader to exercise influence on followers or subordinates depends on the organisation's task situation and the degree to which the leaders personally fits the organisation²⁹⁶. It also focuses on the environmental variables that conditioned the success of leadership styles and qualities of the followers²⁹⁸.

Moreover, Situational Theory opined that leadership is the process of influencing an individual's or group's activities in their efforts at goal achievement in a given situation. It proposes that different styles of leadership are more appropriate for certain types of decision-making. It also emphasises that the situations in which the leader finds himself would dictate the degree of his effectiveness. If the situation is favourable, he will succeed; but if not, he will fail, no matter what his personal qualities are¹¹. "Situation," in this context, is taken to include the structure of the organisation, the behaviour of the people in the organization, and the organizational environment. The theory holds that if a leader moves from one institutional unit to another, or else situations change, he may become either more successful or less so. Thus, it is recommended that the such leader be trained so that they will be able to make predictions about

the characteristics of each organisation they administer. However, a limitation to this theory is that it attempts to exonerate the leader from the failure or success of an institution or organisation²⁹⁸.

The Behavioural Theory, in opposition to the Great man's Theory, argues that great leaders are made but not born. It emphasises that leaders are basically made through their behaviour²⁹⁹. Also, the Participative Theory suggests that the ideal leadership style is the one that takes the input of other members of the team in the organisation into consideration. In addition, the Management Theory (also known as the Transformational Theory), focuses on connections between leaders and followers. The leader desires that each member of the organisation perform to expectation, but at the same time, each person should fulfil their potential²⁹⁹. The last theory is the Path-Goal theory based on the expectancy theory of motivation. It emphasises the leader's effect on subordinates' ability to reach goals, the reward associated with reaching goals, and the importance of the goals. It also emphasises the acceptability of the behaviour of the leader by the subordinates only if the subordinates continue to see the leader as a source of satisfaction²⁹⁹. Furthermore, the theory postulates that the most successful leaders are those who increase subordinates' motivation by chatting out and clarifying the paths to high performance²⁹⁹.

2.2.1 Leadership Theory

One of the earliest studies of leadership, Hereditary Genius emphasises a basic concept that informed popular ideas about leadership³⁰⁰. The idea is that leadership is a characteristic ability of extraordinary individuals. This conception of leadership, known as the great man theory, evolved into the study of leadership traits, only to be succeeded or supplanted later as the theories of leadership³⁰¹. Therefore, leadership has several theories and this study will focus on two specific concepts of leadership theories: Transformational and situational leadership theory.

2.2.2 Transformational Leadership Theory (TLT)

This study on transformational leadership and mission policy formulation, administration and implementation of indigenous Christian organisations is anchored on Transformational Leadership Theory (TLT). Proponents of transformational leadership theory are Burn, Bass, Hautala, Diaz-Saenz and others. The central idea of this theory is that leaders and followers are great assets to any organisation and, therefore, leaders must be able to create positive change in the followers by taking care of each other's interests and acting in the interests of the group as a whole³⁰². This theory also posits that leaders provide learning opportunities to the followers as well as supportive climate to guarantee organisation's effectiveness and increase in productivity³⁰³. The theory explains how leaders enhance the motivation, morale, and performance of followers through different mechanisms. These mechanisms include connecting the follower's sense of identity as well as self to the project and the collective identity of the organisation, being an example that inspires the followers and makes them interested, challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, so the leader can align followers with tasks that enhance their performance. So, this theory attempts to define the need for change, develops a vision for the future and mobilises the commitment of the followers to meet the needs beyond the normally expected³⁰⁴.

In addition to the submissions of the scholars as regards transformational leadership Theory(TLT), some other scholars have further identified four components of transformational leadership theory namely idealised influence, inspirational motivation, intellectual and individualised consideration and these are in line with the position of another scholar who maintains that leaders exhibit each of these four components to varying degrees facilitate desired

organisational outcomes through their followers³⁰³. Therefore, these four components combine to make leaders transformational figures.

2.2.2.1 Relevance of the Theory to this Study

This theory suits the work because it emphasise how transformational leaders bring about rapid transformation in an organisation as a result of leadership-followership relationship. The denominational or organisational leaders as well as mission field officers are great asset to the missionary organisation. As leadership in the organization pays attention to the needs of the missionaries by taking care of their interests, this will create positive change in the lives of both the leaders, followers and the organisations, that is, missionaries on the field, and positive effects of this harmonious relationship will result to better performance as well as better service delivery. Therefore, this theory is relevant to this study and its application by both denominational or organisational leaders and mission field officers will be towards growth and development of the indigenous missionary organisations.

2.2.3 Situational Leadership Theory (SLT)

Situational leadership theory proposed that effective leadership requires a rational or sensible understanding of the situation and an appropriate response³⁰⁵. Situational leadership in general and Situational Leadership Theory (SLT), in particular, has changed from a task-oriented versus people-oriented leadership range³⁰⁶. The continuum or range represented the extent that the leader focuses on the required tasks or focuses on their relations with their followers. Situational leadership theory (SLT) describes leadership style, and stresses the need to relate the leader's style to the maturity level of the followers³⁰⁷. Task-oriented leaders define the roles for followers, give definite instructions, create organisational patterns, and establish formal communication channels¹⁶⁹. In contrast, relation-oriented leaders practise concern for others,

attempt to reduce emotional conflicts, seek harmonious relations, and regulate equal participation³⁰⁸. Several authors have classified situational leadership theory (SLT) as a behavioural theory³⁰⁵ or a contingency theory³⁰⁹. Both ideas contain some validity. Situational leadership theory (SLT) focuses on leaders' behaviours as either task- or people- focused. This supports its inclusion as a behavioural approach to leadership, similar to the leadership styles such as autocratic, democratic and laissez-faire. Both conceptualisations of SLT admit that task-oriented and relation-oriented behaviours are dependent, rather than mutually-exclusive approaches. The effective leader engages in mixture of task and relation behaviours³¹⁰. Therefore, the three leadership theories; that is, transformational leadership theory, transactional leadership theory, and situational leadership theory respectively emphasised leadership behaviours along a continuum between task-orientation in relation-orientation as well as the level of maturity, or readiness of the followers as a contingency; also it emphasises how leaders achieve results by employing idealized influence, inspirational motivation, intellectual stimulation, and individualised consideration and exchanges between leaders and followers for their mutual benefits.

2.2.3.1 Relevance of the Theory to this Study

As leaders pay adequate attention to the task, that is, mission thrust as well as relationship among the mission field officers, the mission work will experience rapid advancement. In the same vein, as leaders understand and respond to the situation, this will help them to act appropriately. This simply means that leaders must be sensitive to the situation and the corresponding actions and reactions to be taken by the leaders must be in with the situation on ground. And so, situational leadership theory is relevant to the work of mission in an indigenous

missionary organisation because the actions and reactions of the denominational leaders towards the mission field officers will be rational and this will help the leaders to resolve issues amicably.

2.2.4 Reflections on Reviewed Theories

Effective and efficient mission administration cannot be achieved in the absence of visionary, transformational and charismatic leaders or leadership. This is in consonance with the assertion of a scholar that leadership is perhaps one of the most important aspects of management or administration and this is because leadership is a major factor which contributes immensely to the general wellbeing of any organizations³¹¹. In the same vein, policies formulation and implementation play an important role in the growth and development of an organisations, therefore administration and management of indigenous missionary organizations will suffer serious setback when good policies are not formulated and implemented. Additionally, indigenous Christian or missionary organisations need sound and robust administrative process and procedures to break new frontier in her mission endeavours. Hence, to achieve this imperative and important task, the need for visionary, transformational and charismatic leaders must not be trivialized or ignored. So, there have been many theories of leadership and administration. For this research, the combination of leadership theories (Transformational and Situational theories) are used as theoretical framework. These theories, as agreed by furthermost theorists, are not an end in themselves, but they are a foundation for researchers to navigate through present-day problems and, in the process, profounder means of understanding³¹².

2.3 Review of Empirical Studies

Indigenous Christian organisations in Nigeria have been involved in administration of mission over the years and these organisations have been led or handled by different leaders with different policies, procedures and guidelines. Realistically, the mission effort in the hands of both

foreigners and nationals have yielded positive results and these have led to the growth of churches in Nigeria. A researcher has earlier carried out a study on the administration of some indigenous mission organisations of Nigeria and their implications for the Global Mission Board of Nigeria Baptist Convention. Specifically, the study examined three key areas of administration in these organisations with a view to assessing their leadership, administrative procedures and policy³¹³. The study revealed that vision statement, mission statement, objectives and organisational structures of the selected mission organisations played significant roles in the leadership of each mission organisation. And in the light of the findings, the researcher concluded that the Global Mission Board of Nigeria Baptist Convention should have a stable and consistent vision, and mission statement to give room for enhanced visionary leadership. Also, the researcher recommended that all these mission organisation should partner with one another to learn certain things that will help them in mission execution particularly in language training of her missionaries on cross-cultural mission

Furthermore, a researcher has earlier carried out a study on an appraisal of mission effort of an organization in the area of mission policy and evangelism³¹⁴. The study aimed at contributing practical reflections on appraisal of mission policy to enhance the work of evangelism. The researcher concluded that regular emphasis should be placed on the vision and mission statement of the organisation because this will serve as driving force for the organization to achieve the future aims and it will help the organisation to guard against wasting of time and resources as far as mission activities are concerned. In addition, the researcher also submitted that the organisation should review the strategies or methods deployed in execution of mission work to improve the effectiveness of the organisations and those strategies that are not used

should be properly harness with sensitivity to the context of the people to reached so that best strategy will be used in making people to decide for Christ.

While it is evident from the cited studies above that various mission organisations have been engaged by various leaders to execute different mission activities and involvement in mission administration, it is also important to further create awareness that transformational leadership is required in contemporary times to take mission efforts to the next level through formulation of appropriate policies' framework and timely vision and mission statements that will drive the mission activities of the organisation. With this awareness creation, many leaders saddled with mission responsibilities will learn new things that will be of help in moving the mission work to the next level.

2.4 Conceptual Model

Conceptual model for this study is aimed at offering insight to the relationship between the transformation leadership and mission policy formulation, administration and implementation among indigenous Christian organisation in Nigeria. The model is shown diagrammatically in the Figure 2.3 below and the figure presents the two variables of the study which are transformational leadership as well as mission policy formulation, administration and implementation, which are variables hinged on the theoretical formulation for the study. The first concept which is transformational leadership involves its features, viz., empathy, integrity, motivation, self-awareness, visionary, discipline, wisdom and so on. All these aforementioned features are embedded in the components of transformational leadership which are grouped into four components, and the grouped components include idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. Therefore mission

administrators or leaders with transformational mindset administer mission policies such as identification of problems, setting of agenda, brainstorming of experts and representatives and carry out implementation such as organising resources, directing resources, construction of facilities and provision services through administrative skills, that is, planning, organising, initiating, motivating, supervising, directing, leading, staffing and budgeting. These framework and template are provided for effective execution of the mission work.

In addition, the relationship between transformational leadership and mission policy formulation, administration and implementation also hinged on the following theories of both leadership and administration and these include Transformational Leadership Theory (TLT), Transactional Leadership theory (TLsT) and Situational Leadership Theory (SLT). Other theories include Administrative Management Theory (AMT) as well as Scientific Management Theory (SMT). The combination of all the concepts results in effective administration, robust policy formulation as well as implementation of indigenous Christian organisation. The diagrammatic representation of the combination is furnished below.

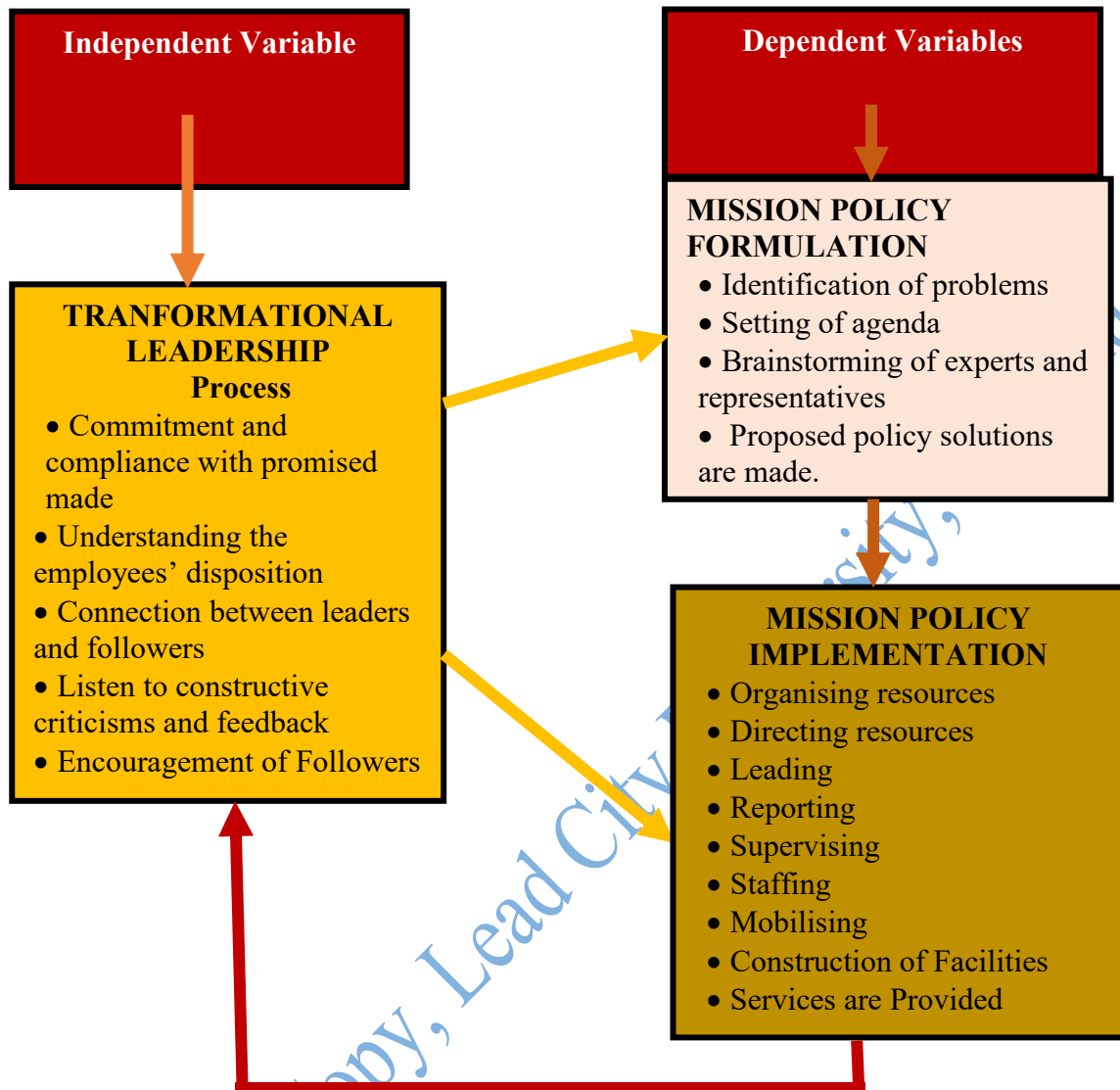


Fig 2.3: Conceptual Model for Transformational, Policy Formulation, Mission Administration and Mission Implementation

Researcher's Construct 2023

2.5. Summary

Many concepts relating to this research have been reviewed above. Transformational leadership is all about leadership that creates positive change in the followers and this concept is inevitable in serious profit-oriented organisations including missionary organisations. Also,

mission policy formulation and implementation are very significant because it enhances smooth running of the organisations and, when these concepts are properly and effectively deployed in an organisation, tremendous changes are unavoidable in terms of dedication to duty, service delivery as well as increase in productivity in terms of mission expansion.

As revealed in the related literature reviewed in this chapter, several studies have been done on leaders, leadership and administration of mission and, in the same vein, there have been growing research on visionary leadership, effective administration as well as policy formulation and implementation in various faith-based to which the five selected missionary organisations belong. However, one fact is evident as a gap to be filled with this research is how challenges noticed or observed in the mode of operation of selected missionary organisations can be minimised, if not totally removed through effective transformational leadership sound administration procedure and robust policy formulation and implementation.

Endnotes

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Chapter Three

Methodology

This chapter presents the methods employed for data gathering in order to appropriately meet the set objectives for the study. This chapter, therefore, explains sub-headings like research design, population of the study, sample and sampling technique, description of the research instrument, validity and reliability of the research instrument, the data collection instrument employed in the investigation, as well as method of data analysis.

3.1. Research Design

This study adopted exploratory sequential mixed-method research design whereby content analysis was conducted at the first phase to analyse mission policy guideline of the Indigenous Missionary Organisations (IMO) which guided the second phase that adopted descriptive survey research design. The descriptive survey involves the collection of data that describes accurately and objectively the way things are in their present situation.

3.2. Population of the Study

The population of this study included indigenous mission organisational leaders, field missionaries as well as mission-minded pastors of the selected missionary organizations which include Global Missions Board (GMB) of the Nigerian Baptist Convention, Central Missions Board (CMD) of the Redeemed Christian Church of God, Calvary Production Ministries(CAPRO), Evangelical Missionary Society (EMS) of Evangelical Church Winning All and Church of Nigerian Missionary Board Church of Nigeria Missions Board (CNMB) of Church of Nigeria Anglican Communion.

3.3. Sample and Sampling Techniques

Purposive sampling technique was adopted to select missionaries and their principal officers in the selected indigenous missionary organizations. The sample of the study consisted of one hundred and fifty-four (154) respondents. Therefore, a total of one hundred and fifty four (154) respondents were purposively reached with copies of the questionnaire which included forty-seven (47) respondents from Calvary Production Ministries (CAPRO); twenty-one (21) respondents from Church of Nigeria Missions Board of Church of Nigeria Anglican Communion (CNAC); twenty-seven (27) respondents from Evangelical Missionary Society of Evangelical Church Winning All (ECWA); forty (40) respondents from Central Missions Board of the Redeemed Christian Church of God (RCCG) and thirty-seven (37) respondents from Global Missions Board of the Nigerian Baptist Convention (NBC). Also, in-depth interview was conducted for five (5) leaders from respondents of selected indigenous missionary organisations.

3.4. Description of the Research Instruments

The study employed the use of questionnaire, interview schedule and checklist as instruments for data collection. The questionnaire, interview schedule and checklist consist of questions relating to the objectives of the research which the respondent is required to answer by writing and, thus, eliciting responses that are of interest to the researcher. The instruments used for data collection were:

- a. Missionary Organisation Policy Statement Checklist (MOPSC)
- b. Mission Administration Leadership Field Officers Questionnaire (MALFOQ)
- c. Transformational Leadership Interview Schedule (TLIS)

3.4.1 Missionary Organisation Policy Statement Checklist (MOPSC): This instrument was used by the researcher to gather relevant data about patterns of mission policy Statement of an Indigenous Missionary Organisation. The items on the checklist are as follows:

1. Year of establishment of denomination Mission Organisation
2. Year of formation of mission agency
3. Year of mission policy formation
4. Staff Recruitment
5. Staff Welfare
6. Finance and Funding
7. Fraud and Misconduct
8. Staff Transfer
9. Staff Promotion
10. Staff Retirement
11. Biblical Bases and Relevance of Vision and Mission Statement

(See Appendix I)

3.4.2 Mission Administration Leadership Questionnaire (MALFOQ): This instrument was completed by the Denominational or Organisational Leaders, Mission Field Officers and Mission-Minded Pastor in selected Christian Organizations in Nigeria (see Appendix I). Mission Administration Leadership Field Offers Questionnaire contains sub-sections as follows:

- i. **Section A:** Gather demography information on name, denomination, age, sex, church, gender, tribe, state, position and country
- ii. **Section B:** Consists of the items relating to the procedures for mission policy formulation of indigenous missionary organisations

- iii **Section C:** Consists of items relating to the patterns of mission policy Statement of indigenous missionary organisations
- iv **Section E:** Consists of the items relating to the process the organisation follows in the implementation of mission policy that is presently in use.

3.4.3 Transformational Leadership Interview Schedule (TLIS): This instrument was used to elicit responses from denominational and organisational leaders saddled with responsibilities of mission works from selected indigenous Christian organisations in relation to features of transformational leadership. This involves a conversation that makes the respondents freely express personal opinions as the researcher would elicit certain research data in face-to-face contact. Specifically, the interview schedule featured the following items:

- a. Integrity of leaders
- b. Leadership empathy
- c. Leadership self-awareness
- d. Motivation
- e. Visionary

(See Appendix III)

3.5. Validity of the Research Instruments

To certify that the instruments would measure what they were designed for, the researcher gave instruments to lecturers in management, intercultural studies, pragmatism and linguistics, statistics departments, and the team of supervisors for verification. The action was taken by the researcher to ensure that the items of each instrument are comprehensive enough and representative of the stated objectives of the study. The researcher also consulted with the

supervisors for assessment, editing, amendment, and modification of the instrument until they were satisfied with the instrument.

3.6. Reliability of the Research Instruments

Reliability of the research instrument was ascertained through a pilot test. To establish this, the researcher conducted a pilot study of the instrument at Mission Aid Fellowship (MAF). Mission Aid Fellowship (MAF) is a mission organisation with a branch in Ibadan and headquarters in Jos, Plateau State, Nigeria. Twenty (20) respondents, five (5) principal officers and fifteen (15) field missionaries had the copies of the questionnaire. Cronbach's Alpha reliability technique was adopted to test the instrument's reliability before data collection.

3.7. Method of Data Collection

The researcher utilised five research assistants to administer the questionnaire. The South-West coordinator of CAPRO was trained thoroughly regarding how to fill the instrument and he assisted the researcher in taken this instrument to Abuja during the CAPRO national conference of mission workers held between 12 to 16 November 2022. The instrument was administered during the conference and returned to the researcher. In the same way, the researcher, with another research assistant from Anglican Communion, took the instrument to National Mission School of Church of Nigeria Anglican Communion in Osoogun in Oyo State during the Church of Nigeria Missionary Society National delegates Missions Conference held in October 26th 2022. After approval was given to researcher by national mission coordinator, the instrument was properly administered and collation was made by the researcher.

Similarly, a research assistant from RCCG assisted the researcher by taking the instrument to Redemption Camp during the mission's summit where missionaries filled the instrument. In the same vein, the researcher personally took the instrument to a meeting of

pastors and missionaries of ECWA from five states (Oyo, Ogun, Ekiti, Osun and Kwara) held at ECWA headquarters, Challenge, Ibadan. The event coordinator assisted in administering the instrument and collection of the instrument was made which was handed over to the research after the meeting. Lastly, the instrument for respondents in GMD of Nigerian Baptist Convention (NBC) was administered via Google form on the WhatsApp of the GMD missionaries platform where respondents furnished answers to questions, and submitted after completion.

3.9. Method of Data Analysis

Data collected from mission policy guideline through the checklist were analysed using non-frequency counts and contingency analysis. Also, data collected through the questionnaire were carefully collated, sorted and coded using statistical package for social science (SPSS). Descriptive statistics: percentages and mean as well as inferential statistics, that is, f-test were employed to analyse research questions while extracts from interview schedule were analysed qualitatively.

Chapter Four

Results and Discussion of Findings

This chapter presents analysis and interpretation of data gathered according to the demographic characteristics and the research questions, regarding indigenous mission administration of the selected organisation in Nigeria.

4.1. Demographic Data Analysis

Table 4.1a: Demographic Information of Respondents by Affiliation, Nationality, Station and Gender (N=) 154

		N	(%)
Church Organisations	Calvary Production Ministries (CAPRO)	47	(28.4)
	CNMB of Nigeria Anglican Communion	19	(12.3)
	EMS of Evangelical Church Winning All	21	(13.6)
	CMB OF Redeem Christian Church of God	27	(17.5)
	GMB of Nigerian Baptist Convention NBC	40	(24.1)
	Total	154	(100.0)
Nationality	Nigerians	121	(96.0)
	Non-Nigerian	5	(4.0)
Status of Church/ Mission Leaders and workers	Denominational Leader	9	9 (7.4)
	Organisational Leader	18	(14.9)
	Missionaries	73	(60.3)
	Mission Pastors with Passion	21	(17.4)
Gender	Male	115	(88.5)
	Female	18	(13.5)

Source: Fieldwork, 2023

4.1b: Demographic Information of Organisation and Denominations

Name of the Churches	Name of the Indigenous Mission Organisations (IMO)	Year of Establishment Denomination in Nigeria	Year of Mission Operation in Nigeria
1.	(CAPRO)	1975	1975
2. Nigeria Anglican Communion	CNMB	1909	2021
3. Evangelical Church Winning All	EMS	1901	1964
4. The Redeemed Christian Church of God	CMB	1951	1996
5. Nigerian Baptist Convention	GMB	1914	1953

Source: Fieldwork, 2023

4.1c: Demographic Information of Organisation and Locations

Name of the Organisations	Location of Headquarters	Location of mission fields
1. Calvary Production Ministries	Jos, Platea State	1. Kishi, Oyo State 2. Dukkawa, Katsina State 3. Zaria, Kaduna State 4. Mumuye, Adamawa State
2. Nigeria Anglican Communion	Osoogun, Oyo State	1. Madda UUPG, Nassarawa State 2. Ikot Effiom, Cross River 3. Migrants, Imo State 4. Bade UPG, Damaturu Yobe State
3. Evangelical Church Winning All	Jos, Plateau State	1. Patigi, Kwara State 2. Kisi, Oyo State 3. Kafanchan, Kaduna State 4. Mubi, Adamawa State
4. Redeem Christian Church of God	Redemption Camp Ogun State	1. Okogho, Kaduna State 2. Praise Centre, Delta State 3. Messiah Oba, Ogun State 4. Onidundu, Oyo State
5. Nigerian Baptist Convention	Ibadan, Oyo State	1. Okuta, Kwara State. 2. Ogori, Ogun State 3. Guffanti, Niger State 4. Billiri, Gombe State

Source: Fieldwork, 2023

Table 4.1d: Demographic Information of Respondents by Tribe and State of Locations (N154)

Tribe		State of Location/Service	
Yoruba	63 (52.1)	Oyo	21 (15.1)
Igbo/Ibo	18 (15.0)	Osun	10 (7.2)
Hausa	5 (4.1)	Kwara	10 (7.2)
Efik	3 (2.5)	Ogun	8 (5.8)
Fulani	2 (1.7)	Niger	7 (5.0)
Nupe	2 (1.7)	Kogi	7 (5.0)
Kagoro	2 (1.7)	Ondo	7 (5.0)
Angas	2 (1.7)	Plateau	6 (4.3)
Izere/Afizere	1 (0.8)	Kaduna	5 (3.6)
Aboh	1 (0.8)	Abia	5 (3.6)
Ruku	1 (0.8)	Enugu	5 (3.6)
Attap	1 (0.8)	Edo	4 (2.9)
Kambari	1 (0.8)	Ebonyi	3 (2.2)
Iroque	1 (0.8)	Bauchi	3 (2.2)
Dukkaula	1 (0.8)	Anambra	3 (2.2)
Tiv	1 (0.8)	Adamawa	3 (2.2)
Ibiobio	1 (0.8)	Kastina	3 (2.2)
Bro	1 (0.8)	Delta	3 (2.2)
Buji	1 (0.8)	Ekiti	3 (2.2)
Bamileke	1 (0.8)	Cross River	3 (2.2)
Taroh	1 (0.8)	Kebbi	2 (1.4)
Agbor	1 (0.8)	Lome	1 (0.7)
Moroa	1 (0.8)	West Region	1 (0.7)
Esan	1 (0.8)	Benue	1 (0.7)
Sanyawa	1 (0.8)	Cotonue	1 (0.7)
Mushere	1 (0.8)	Rivers	1 (0.7)
Yaoba	1 (0.8)	Imo	1 (0.7)
Goun	1 (0.8)	Akwa Ibom	1 (0.7)
Ijaw	1 (0.8)	Vengo	1 (0.7)
Chamba	1 (0.8)	TOTAL	
Ejagbam/Ekoi	1 (0.8)		
Koma	1 (0.8)		

Table 4.1e: Representation of Non-Nigerian Respondents

Cotonou	1
West Region	2
Lomé	2

Source: Fieldwork, 2023

Missing Point = 10

Table 4.1a presents the characteristics of the respondents. There are five churches to which the respondents are affiliated. Majority 47(30.5%) of the respondents were leaders and workers from (CAPRO), followed by 19(12.3%) Anglican denomination. Likewise, 21(13.6%) were from ECWA denomination, followed by 27(17.5%) respondents from The Redeemed Christian Church of God while 40(26.0%) respondents were from Baptist denomination. In summary, CAPRO 47(30.5%) and the Nigerian Baptist Convention 40 (26.0%) recorded the highest number of respondents.

Again, regarding the title of the respondents in table, the result revealed that 9(7.4%) of the respondents were denominational leaders while 18(14.9) were reported to be organisational leaders, and the majority 73(60.4%) were missionaries alongside 21(17.4%) reported to be pastors with passion for mission. Likewise, majority 115(88.5%) of the total respondents were of the male gender and 18(13.5%) were of the female gender. Most respondents who attended to the instrument to solicit for the provided information were of the male gender, and it could be inferred that males are more involved in mission-oriented activities than the females.

Table 4.1d presents the tribe of the respondents, with majority 63(52.1%) as Yoruba ; 18(15.0%) Igbo/Ibo; 5(4.1%) Hausa; and 3(2.5%) Efik. Likewise, 2(1.7%) respondents were of the Fulani, Nupe, Kagoro, and Angas tribes respectively; and 1(0.8%) were, respectively, Izere/Afizere, Aboh, Ruku, Attap, Kambari, Irogue, Dukkaula, Tiv, Ibiobio, Bro, Buji, Bamileke,

Taroh, Agbor, Moroa, Esan, Sanyawa, Mushere, Yaoba, Goun, Ijaw, Chamba, Ejagbam/Ekoi, and Koma.

Regarding the state of location of the respondents, majority 21(15.1%) respondents were from Oyo state; 10(7.2%) respectively from Osun and Kwara states and 8(5.8%) from Ogun State. Also, 7(5.0%) respondents were from Niger, Kogi and Ondo states respectively; 6(4.3%) from Plateau state, and 5(3.6%) Kaduna, Abia, and Enugu states respectively; and 4(2.9%) were from Edo State while 3(2.2%) were from the following states respectively: Ebonyi, Bauchi, Anambra, Adamawa, Katsina, Delta, Ekiti, and Cross River. Meanwhile, 2(1.4%) respondents were from Kebbi State, and 1(0.7%) respectively from countries as follows; Lomé (Togo), Cotonou (Benin Republic); and states, respectively namely, Benue, Rivers, Imo, Akwa Ibom, and Vengo.

4.2 Analysis of Research Questions

This research study examined transformational leadership styles as determinants of mission policy formulation and implementation in selected indigenous missionary organisations in Nigeria (IMO).

Research Question One: What are the patterns of mission policy statements of indigenous missionary organisations regarding staffing, staff conducts, transfer, promotion, retirement; relevance of vision and mission statement to biblical doctrines.?

To find answer to research question one, mission policy statement of the selected Indigenous Missionary Organisations (IMO) were analysed. Measures include staff recruitment, funding, welfare, conduct, transfer and promotion, retirement as well as relevance of vision and mission statement to biblical doctrines.

Table 4.2a: Patterns of Indigenous Missionary Organisation Mission Policy

S/N	Denomination /Mission Organisation Names	Vision Statement of the Indigenous Missionary Organizations	Mission Statement	Biblical Bases and Relevance to Great Commission
1.	Global Mission Board (GMB) of Nigerian Baptist Convention	Reaching all nations for Christ. (Matthew 28: 19a; Matthew 24: 14)	To network with local Churches, Church organisations, Associations, Conferences, other Great Commission bodies, and individuals to proclaim the whole gospel to the whole nations through creative evangelism in order to raise a community of believers which is taught, disciple and empowered to reproduce themselves throughout the world and until the second coming of Jesus Christ.	Majority of the vision and mission statements are rooted in the Bible (Matthew 28: 19a; Matthew 24: 14)
2.	Calvary Ministry Production (CAPRO)	To continue to be committed to church planting among people groups, tribes and places where the Gospel of Jesus Christ has not gained a foothold. Also, to be God's choice instrument for local churches to carry out	To achieve the above through DRUMS: Discipleship Revival prayer Unity advocacy Mission and Social concern.	The mission policy statements are relevant to Great Commission and this severed as driving force for denomination's and organisation's endeavours

		their missions' mandate from God through our platforms.		
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Finding revealed that all 5(100%) of the Indigenous Missionary Organisations have mission and vision statements as required for best practices globally for effective organisational management. Finding revealed that many of the IMOs have vision and mission policy statements which is a reflection of the Great Commission as it is written in Matthew 28:19-20 and other passage of the Bible. Further, the mission policy guidelines of the selected IMOs vary in their formation as regard staff recruitment, salaries, welfare, funding; staff conducts, transfer, promotion, retirement; relevance of vision and mission statement to biblical doctrines.

Table 4.2b: Patterns of Indigenous Missionary Organisation Mission Policy

3.	Central Mission Board of The Redeemed Christian Church of God	<ol style="list-style-type: none"> 1. To make heaven 2. To take as many people as possible 3. To have a member of RCCG in every family of all nations 4. To make heaven, holiness will be the life style saved individuals 5. To achieve nos. 2 and 3 above, RCCG must plant more churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed counties. 6. To pursue these objectives until every nation in the world is reached for the Lord Jesus Christ 		The relevance of this mission policy makes this denomination to be proactive in mission work by ensuring that cities and towns across the country are reached with the gospel, preparing them to be holy and also to be heavenly conscious.
4	Church of Nigeria Mission Board of Church of Nigeria	The vision of the Church of Nigeria Mission is to plant churches in places	Making the church of Nigeria a	

	Anglican Communion	where Christ is to be known all over the world, beginning from Nigeria, and to transform all our parishes across the country and overseas mission initiatives into missionary sending churches as mandated by our Lord Jesus Christ (Matthew 28:19,20, Luke 4:18:19, and John 21:20)	vibrant strategic missions-sending church, strategically equipped and mobilising every Anglican to evangelise and disciple people of all nations for Christ.	
5.	Evangelical Missionary Society of ECWA	Envisions all nations worshipping God through Jesus Christ.	<ol style="list-style-type: none"> 1. Prayerfully identify the less reached people 2. Mobilise, equip and send a dynamic force of believers to preach the wholistic gospel and to disciple believers into church that will in turn reach out to others. 	

Source: Fieldwork, 2023

Table 4.2c: Patterns of Mission Policy Statements of Indigenous Missionary Organisations Regarding Staff Recruitment, funding, Welfare

Statements	HR	R	NR	Mean
Staff Recruitment				
1. Missionaries must have the requisite qualifications and experience	103 (72.0)	35 (24.5)	5 (3.5)	2.70
2. Board shall appoint persons who have not been tested in mission work	50 (35.7)	17 (12.1)	73 (52.1)	1.84
3. The management shall interview prospective candidates for mission work before appointment	122 (85.3)	19 (13.3)	2 (1.4)	2.84
4. The board shall appoint persons who have been tested in mission work	111 (80.4)	21 (15.2)	6 (4.3)	2.76
Finance and Funding				
5. Income are generated for mission thrust through these mediums: Mission offerings, donations from individuals and groups; pledges; supporters	117 (83.0)	22 (15.6)	2 (1.4)	2.82
6. Disbursement or mobilisation of monies is executed by authorised individual, e.g., chairman, president, coordinator	89 (62.2)	39 (27.3)	15 (10.5)	2.52
7. Anybody can sign the cheque for funds disbursement	49 (34.8)	19 (13.5)	73 (51.8)	1.83
8. All monies received both in cash and cheques must be receipted on the ministries or board official receipts.	107 (74.3)	30 (20.8)	7 (4.9)	2.69
Staff Welfare				
9. Good salary package for both husband and wife	72 (50.0)	22 (15.3)	50 (34.7)	2.15
10. Leave allowance	75 (51.4)	29 (19.9)	42 (28.8)	2.23
11. Medical allowance	75 (51.7)	36 (24.8)	34 (23.4)	2.28
12. Transportation	76 (52.8)	37 (25.7)	31 (21.5)	2.31
13. Special occasions	53 (37.3)	57 (40.1)	32 (22.5)	2.15

14. House rent	78 (54.5)	40 (28.0)	25 (17.5)	2.37
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Key: HR (Highly Relevant); R (Relevant); NR (Not Relevant)

Source: Fieldwork, 2023; **Aggregate Mean=2.23**

Table 4.2c reveals that the findings regarding patterns of mission policy statements of indigenous missionary organisations, based on staff recruitment with the statement, “Missionaries must have the requisite qualifications and experience,” has a mean value of 2.70. Majority 103(72.0%) of the respondents reported that requisite qualifications and experience are highly relevant to recruitment of missionaries, while only 5(3.5%) responded otherwise. The mean value is higher than the decision rule. Most of the respondents consented that missionaries must have the requisite qualifications and experience, being a pattern of mission policy statements of indigenous missionary organisations, with respect to staff recruitment.

Likewise, the statement that “Board shall appoint persons who have not been tested in mission work” projects that 50(35.7%) respondents reported highly relevant, and 17(12.1%) reported that the policy is relevant, while 73(52.1%) reported not relevant. By implication, most of the respondents reported that board appointing persons who have not been tested in mission work should not be a pattern of mission policy statements for indigenous missionary organisations. Similarly, the statement that “The management shall interview prospective candidates for mission work before appointment” projects that 122(85.3%) respondents reported that the statement is highly relevant while 19(13.3%) reported that it is relevant, while 2(1.4%) reported that it is not relevant. By implication, most of the respondents consented that the management interviewing prospective candidates for mission work before appointment is highly relevant to staff recruitment and pivotal as a pattern of mission policy statements of indigenous missionary organisations.

In summary, findings reveal that majority of the indicators for staff recruitment requisite qualifications 103(72.0%); interview prospective candidate 122(85.3%); tested person in mission work 111(80.4%) among indigenous missionary organisation have relevance.

Regarding funding, the statement that “Income are generated for mission thrust through these mediums: Mission offerings, donations from individuals and groups; pledges; supporters” has a mean value of 2.82. The respondents 117(83.0%) reported that the statement is highly relevant, and 22(15.6%) reported that it is relevant, while 2(1.4%) reported that it is not relevant. Most of the respondents consented that incomes are generated for mission thrust through mission offerings, donations from individuals and groups; through pledges and other supporters; and it is highly relevant as a pattern of mission policy statement with respect to funding.

Similarly, the statement that “Disbursement or mobilisation of monies is executed by authorised individual e.g., chairman, president, coordinator” has a mean value of 2.52. 89(62.2%) respondents reported that the statement is highly relevant, but 39(27.3%) reported also that it is relevant while 15(10.5%) reported that it is not relevant. Most of the respondents consented that disbursement or mobilisation of monies is executed by authorised individual, for instance, chairman, president, and coordinator; and are highly relevant to finance and funding-oriented policy pattern for mission endeavours among indigenous missionaries.

The statement that “Anybody can sign the cheque for funds disbursement” is with a mean value of 1.83. Also, 49(34.8%) respondents reported that the statement is highly relevant, while 19(13.5%) reported also that it is relevant; but 73(51.8%) respondents reported that it is not relevant, implying that, not anybody should sign the cheque for funds disbursement, and that giving room for anyone to sign cheque would not be relevant as part of the patterns of mission

policy statements of indigenous missionary organisations, probably because most of the respondents felt there should designated individuals saddled with such responsibility.

The statement that “All funds received both in cash and cheques must be receipted on the ministries or board official receipts” is with a mean value of 2.69. The respondents 107(74.3%) reported that the statement is highly relevant, likewise thirty 30(20.8%) reported that it is relevant, but 7(4.9%) reported that the statement is not relevant to be one of the patterns of mission policy statements of indigenous missionary organisations, in relating to finance and funding. Without doubt, most of the respondents consented that all monies received, in cash and cheques, must be receipted on the ministries’ or boards’ official receipts.

Again, findings reveal that majority of the indicators 117(83.0%) for funding (Income generated for mission); disbursement of monies by authorised person was 89(62.2%); and all monies received must be receipted was 107(74.3%) among indigenous missionary organisations have relevance while the indicator for cheques can be signed by anybody is 73(51.8%) among indigenous missionary organisations has no relevance.

Regarding salaries and welfare, good salary package for both husband and wife has a mean value of 2.15. The majority of the respondents 72(50.0%) reported that it is highly relevant, and 22(15.3%) reported that it is relevant while 50(34.7%) reported that the statement is not relevant. Regarding leave allowance with mean value of 2.23. 75(51.4%), respondents reported that it is highly relevant, as well as 29(19.9%) consented that it is relevant, but 42(28.8%) reported that it is not relevant.

Similarly, 75(51.4%) respondents reported that medical allowance with 2.28 mean is highly relevant, but 36(24.8%) reported that it is relevant, while 34(23.4%) respondents reported that it is not relevant. Transportation which is with a mean value of 2.31 has 78(52.8%)

respondents reported that it is highly relevant, alike is 37(25.7%) equally consented in relevance while 31(21.5%) reported that transportation is not relevant. Similarly, special occasions, with a mean value of 2.15, has 53(37.3%) respondents who indicated that special occasions is highly relevant; as well, 50(40.1%) reported that it is relevant, except for 32(22.5%) who reported that it is not relevant. On a similar note, 78(54.5%) respondents reported that house rent is to be considered as staff welfare and consented that it is highly relevant and 40(17.5%) reported that it is relevant, with others than 25(17.5%) who reported that it is not relevant. Once more, findings reveal that all the indicators for salaries and staff welfare (good salary package 72(50.0%); leave allowance 75(51.4%); medical allowance 76(51.7%); transportation 76(52.8%); special occasions 53(37.3%); house rent 78(54.5%) among indigenous missionary organisations have relevance.

Table 4.2d: Patterns of Mission Policy Statements of Indigenous Missionary Organisations Regarding Staff Conduct, Transfer, Promotion, and Retirement.

	Staff Conducts	HR	R	NR	
15.	Staff of the organisations must never under any circumstances be found to misrepresent the Lord they serve in this noble assignment	134 (92.4)	5 (3.4)	6 (4.1)	2.88
16.	It is expected of all missionaries and staffs working with these organisations to uphold integrity as they discharge their responsibilities	138 (95.8)	5 (3.5)	1 (0.7)	2.95
17.	All missionaries must submit to the constituted authority in line with the existing organisational structure of the field	133 (93.7)	8 (5.6)	1 (0.7)	2.93
18.	If the gravity of the offence/fraud is high, the usual recommendation from disciplinary committee will be total dismissal from the organisation	83 (58.9)	48 (34.0)	10 (7.1)	2.52
Staff Transfer and Promotion					
19.	The transferred staff shall be entitled to a relocation allowance as may be determined by the board	75 (53.6)	28 (20.0)	37 (26.4)	2.27
20.	There shall be annual appraisal of staff members using a duly approved appraisal form	81 (57.0)	40 (28.2)	21 (14.8)	2.42
21.	The appraisal form for each staff shall be	80	40	23	2.40

	processed each year by the respective unit coordinators	(55.9)	(28.0)	(16.1)	
22.	Report shall be prepared and placed before the human resources where recommendation will be made for those found suitable for promotion	85 (60.3)	28 (19.9)	28 (19.9)	2.40

Key: HR (Highly Relevant): R (Relevant): NR (Not Relevant)

Source; Fieldwork, 2023

Regarding staff conducts of the patterns of mission policy statements of indigenous missionary organisations in Table 4.2d, the statement that “Staff of the organisations must never under any circumstances be found to misrepresent the Lord whom they serve in this noble assignment” is with a mean value of 2.88; majority of respondents 134(92.4%) reported that staff of the organisations must never under any circumstances be found to misrepresent the Lord they serve in this noble assignment as highly relevant while 5(3.4%) rated it as relevant, but 6(4.1%) rated it as not relevant. Invariably, most of the respondents consented that staffs of the organisations must never under any circumstances be found to misrepresent the Lord they serve in this noble assignment is highly relevant in the patterns of mission policy statements of indigenous missionary organisations.

The statement that “It is expected of all missionaries and staffs working with these organizations to uphold integrity as they discharge their responsibilities” is with a mean value of 2.95. Majority of the respondents 138(95.8%) ranked the statement as highly relevant. Also, 5(3.5%) ranked it also as relevant, but 1(0.7%) ranked it as not relevant. This implies that most of the respondents rated the fact that it is expected of all missionaries and staffs working with these organisations to uphold integrity as they discharge their responsibilities as highly relevant to establishing policy against fraud and misconduct.

Regarding the statement that “All missionaries must submit to the constituted authority in line with the existing organisational structure of the field” is marked with a mean value of 2.93.

Majority of the respondents 133(93.7%) rated the statement as highly relevant, and 8(5.6%) equally rated it as relevant, but one 1(0.7%) ranked it as not relevant. By implication, most of the respondents consented that all missionaries must submit to the constituted authority in line with the existing organisational structure of the field with respect to staff conduct. The statement that “If the gravity of the offence/fraud is high, the usual recommendation from disciplinary committee will be total dismissal from the organization” is with a mean value of 2.52 which is higher than the decision rule. Majority of the respondents 83(58.9%) reported that, if the gravity of the offence/fraud is high, the usual recommendation from disciplinary committee will be total dismissal from the organisation is highly relevant; likewise, 48(34.0%) rated it as relevant also, but 10(7.1%) reported it as not relevant.

In summary, findings reveal that all the indicators for staff conducts (misrepresentation 134(92.4%); integrity 138(95.8%); submission to authority 133(93.7%); recommendation from disciplinary committee 83(58.9%) among indigenous missionary organisation have relevance.

Staff transfer and promotion presented the statement that “The transferred staff shall be entitled to a relocation allowance as may be determined by the board.” The statement is with a mean value of 2.27. The respondents reported that 75(53.6%) the statement as highly relevant while only 37(26.4%) responded otherwise. Also, the statement that “There shall be annual appraisal of staff members using a duly approved appraisal form” is with a mean value of 2.42. Most respondents with 81(57.0%) reported that the statement is highly relevant; 40(28.2%) reported that it is also relevant; 21(14.8%) reported that the statement is not relevant. This simply means that few respondents consented to the fact that the transferred staff shall be entitled to a relocation allowance as may be determined by the board

The statement that “The appraisal form for each staff shall be processed each year by the respective unit coordinators” is with a mean value of 2.40. Majority of respondents 80(55.9%) consented that the statement is highly relevant to staff transfer and promotion, while only 23(16.1%) reported otherwise. Likewise, the statement that “Report shall be prepared and placed before the human resources where recommendation will be made for those found suitable for promotion” has a mean value of 2.40. The respondents 85(60.3%) reported the statement as highly relevant; ditto is 28(19.9%) reported that the statement is relevant and not relevant respectively. By implication, most respondents consented to the fact that the two indicators are relevant to missionaries’ transfer and promotion. Again, findings reveals that all the indicators for staff transfer and promotion: relocation 75(53.6%); appraisal of staff member 81(57.0%); processed form by coordinator 80(55.9%); preparation of reports 85(60.3%) among indigenous missionary organisation has relevance.

Table 4.2e: Patterns of Mission Policy Statements of Indigenous Missionary Organisations Regarding Retirement and Relevance of Vision and Mission Statements to Biblical Doctrines

Staff Retirement					
23.	Each member of staff is expected to contribute certain amount of money to pension fund operator through account unit	104 (73.2)	34 (23.9)	4 (2.8)	2.70
24.	Staff members who have plan to retire should be encouraged, and prepared at least 10 years from the time retirement will take effect	94 (67.6)	37 (26.6)	8 (5.8)	2.62
25.	At retirement, beneficiaries shall be paid certain percentage of money as gratuity, and also the beneficiary would continue to receive monthly stipend from accumulated contributions until death	94 (66.7)	29 (20.6)	18 (12.8)	2.54
Relevance of Vision and Mission Statements to Biblical Doctrines					
26.	Propagation of the gospel of Christ across the world in relation to Acts 8:1	127 (90.7)	12 (8.6)	1 (0.7)	2.90
27.	Teaching the people to live godly life in relation to Matthew 28: 19-20	133 (94.3)	6 (4.3)	2 (1.4)	2.93
28.	Discipling young converts to the level of maturity in relation to Matthew 28: 19-20	134 (95.0)	7 (5.0)	-	2.95
29.	Organising prayer support for mission activities in relation to Luke 10:1-2	128 (92.1)	11 (7.9)	-	2.92
30.	Planting or establishing mission churches across the nation in relation to Matthew 28: 19-20	126 (90.0)	14 (10.0)	-	2.90

31.	Social and welfare ministry in relation to Matthew 25: 35	118 (86.8)	18 (13.2)	-	2.86
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Key: HR (Highly Relevant): R (Relevant): NR (Not Relevant)

Source; Fieldwork, 2023

Table 4.2e presents patterns of mission policy statements of indigenous missionary organisations that are based on staff retirement and it revealed the statement that “Each member of staff is expected to contribute certain amount of money to pension fund operator through account unit” is with a mean value of 2.70. Majority of respondents 104(73.2%) consented that the statement is highly relevant while 4(2.8%) reported otherwise. Likewise, 94(67.6%) respondents consented that “Staff members who have plan to retire should be encouraged, and prepared at least 10 years from the time retirement will take effect” which is with a mean value of 2.62; also, 37(26.6%) respondents equally consented that it is relevant; but 8(5.8%) reported that it is not relevant. The statement that “At retirement, beneficiaries shall be paid certain percentage of money as gratuity, and also the beneficiary would continue to receive monthly” is with a mean value of 2.54. It had 94(67.6) respondents who acceded that the statement is highly relevant while 29(20.6) equally that it is relevant, but 18(12.8%) reported that it is not relevant. Once more, findings reveals that all the indicators for staff retirement: contribution of money for pension 104(73.2%); advice for members as regard retirement 94(76.6%); payment of gratuity 94(66.7%) among indigenous missionary organisations have relevance.

Regarding the relevance of vision and mission statement to biblical doctrines, findings revealed the statement projects that “propagation of the gospel of Christ across the world in relation to Acts 8:1” is with a mean value of 2.90. Majority of the respondents 127(90.7%) consented that the statement is highly relevant, and 12(8.6%) consented that it is relevant, but 1(0.7%) retorted that it is not relevant. Also, the statement that “Teaching the people to live godly life in relation to Matthew 28: 19-20” is with a mean value of 2.93. Most of the

respondents 133(94.3%) consented that the statement is highly relevant, and 6(4.3%) consented that it is relevant, but 2(1.4%) reported that it is not relevant.

The statement that “Discipling young converts to the level of maturity in relation to Matthew 28: 19-20” is with a mean value of 2.95. Majority of the respondents 134(95.0%) rated it as highly relevant, and also 7(5.0%) equally consented that it is relevant. Similarly, the statement that “Organising prayer support for mission activities in relation to Luke 10:1-2” is with a mean value of 2.92. Most of the respondents 128(92.1%) reported that it is highly relevant, and 11(7.9%) consented that it is relevant. Also, the statement that “Planting or establishing mission churches across the nation” is with a mean value of 2.90. Majority of the respondents 126(90.0%) consented that the statement is highly relevant and 14(10.0%) reported that it is relevant. Finally, in this regard, the statement that “Social and welfare ministry in relation to Matthew 25: 35” is with a mean value of 2.86. Majority of the respondents 118(86.8%) reported that the statement is highly relevant, and 18(13.2%) consented that the statement is relevant, and none reported that it is not relevant.

Again, findings reveals that majority of the indicators for relevance of vision and mission statements to biblical doctrines “propagation of the gospel of Christ across the world in relation to Acts 8:1 127(90.7%); Teaching the people to live godly life in relation to Matthew 28: 19-20 133(94.3%); Discipling young converts to the level of maturity in relation to Matthew 28: 19-20, 134(95.0%); Organising prayer support for mission activities in relation to Luke 10:1-2, 128(92.1%); Planting or establishing mission churches across the nation 126(90.0%); Social and welfare ministry in relation to Matthew 25: 35, 118(86.8%)“ among indigenous missionary organisation have relevance.

In summary, majority of statements with respect to patterns of mission policy statements of indigenous missionary organisations were affirmed by the respondents to be relevant with corresponding aggregate mean greater than 2.25 regarding staff recruitment(mean=2.29), funding(mean=2.46), salaries and welfare (mean=2.25), staff conduct (mean=2.82), transfer and promotion(mean=2.37), retirement(mean=2.62) and relevance of vision and mission statement to biblical doctrines(mean=2.91).

Research Question Two: What are the procedures for mission policy formulation of Indigenous Missionary Organisations in Nigeria?

To find answer to research question two, data were gathered from both church and mission leaders and mission workers. Findings are presented in Table 4.3.

Table 4.3: Procedures for Mission Policy Formulation of Indigenous Missionary Organisations

	Statements	Yes	No	NS	Mean	Rank
1.	Our organization leaders as major actors identify the problems to be solved or addressed	124 (81.0)	25 (16.3)	4 (2.6)	2.78	1 st
2.	Our organisation leaders as major actors arrive at vision statements by converting ideas into implementable solution	93 (62.8)	12 (8.1)	43 (29.1)	2.34	2 nd
3.	Our organisation leaders as major actors develop acceptable courses of action to address the content in the policy	93 (62.0)	10 (6.7)	47 (31.3)	2.31	3 rd
4.	Our organisation leaders as major actors reflect on the mission objectives in the organisation agenda intended to serve	92 (62.6)	7 (4.8)	48 (32.7)	2.30	4 th
5.	Our organisation leaders as major actors conditions affect the pursuit of the organisational goals	88 (59.9)	14 (9.5)	45 (30.6)	2.29	5 th
6.	Our organisation leaders as major actors brainstorm on various problems relating to mission work	90 (60.0)	11 (7.3)	49 (32.7)	2.27	6 th
7.	Our organisation leaders as major actors determining the course of	87 (58.0)	12 (8.0)	51 (34.0)	2.24	7 th

	action that would be taken to achieve selected mission goals					
8.	Our organisation leaders as major actors need not identify any problems before formulating policy	40 (27.0)	84 (56.8)	24 (16.2)	2.11	8 th

Key: Y (Yes): N (No): NS (Not Sure)

Source: Fieldwork, 2023

Aggregate Mean=2.25

Table 4.3 presents the responses of the respondents regarding the procedures for mission policy formulation of indigenous missionary organisations. The statement that “Our organisation leaders as major actors identify the problems to be solved or addressed” is with a mean value of 2.78. Majority of the respondents 124(81.0%) accented to the statement, but 25(16.3%) reported no, while 4(2.6%) were not sure. Most of the respondents consented that their organisation leaders, as major actors, identify the problems to be solved or addressed. Alike is the statement that “Our organisation leaders as major actors arrive at vision statements by converting ideas into implementable solution.” has a mean value of 2.34. Majority of the respondents 93(62.8%) consented with yes, while 12(8.1%) acted on the contrary to report “no” and 43(29.1%) were not sure. Majority of the respondents consented in agreement that their organisation leaders as major actors arrive at vision statements by converting ideas into implementable solution.

The statement that "Our organisation leaders as major actors develop acceptable courses of action to address the content in the policy” has a mean value of 2.31. Majority of the respondents 93(62.8%) consented with their “yes” while 10(6.7%) acted on the contrary to report “no” and 47(31.3%) remained not sure. Majority of the respondents consented with their “yes” that their organisation leaders as major actors develop acceptable courses of action to address the content in the policy. On the statement that “Our organisation leaders as major actors reflect on the mission objectives in the organisation agenda intended to serve” has a mean value of 2.30

while majority of the respondents 92(62.6%) consented with “yes”, and 7(4.8%) acted on the contrary to report “no” and 48(31.3%) were not sure.

On the statement that “Our organisation leaders as major actors identify the conditions affecting the pursuit of the organisation goals” marked with a mean value of 2.29, majority of the respondents 88(59.9%) were of the ”yes” opinion, and 14(9.5%) were of “no” opinion while 45(30.6%) were “not sure.“ By implication, most of the respondents consented and portrayed their organisations’ leaders as major actors, identified conditions affecting the pursuit of the organisational goals. Likewise, the statement that ‘ “Our organisation leaders as major actors brainstorm on various problems relating to mission work” with a mean value of 2.27, majority of the respondents 90(60.0%) consented with “yes” and 11(7.3%) disagreed and indicated “no” to the statement while 49(32.7%)were not sure.

The statement that “Our organisation leaders as major actors determining the course of action that would be taken to achieve the selected mission goals” is ranked 7th with a mean value of 2.24. Majority of the respondents 87(58.0%) were of the " “yes” opinion, and 12(8.0%) were of “no” opinion while 51(34.0%) stated " “not sure.“ And finally, the statement that “Our organisation leaders as major actors need not to identify any problems before formulating policy” has a mean value of 2.11, and most of the respondents from the frequency table reported that 40(27.0%) were of the ”yes” opinion, and 84(56.8%) were of “no” opinion while 24(16.2%) indicated "not sure.“ In this regard, most of the respondents opined "no” and, by implication, it means, most of them affirmed their organisation leaders, as major actors, need to identify any problems before formulating policy.

In summary, findings reveal that majority of the indicators on procedure for mission policy formulation such as identification of problems 124(81.0%); vision statement 93(62.8%);

development of acceptable courses of action 93(62.0%); reflection on mission objectives of the organization 92(62.6%); conditions affecting organisational goals 88(59.9%); deliberations on problems 90(60.0%); determination of courses of action to achieve mission goals 87(58.0%); identification of problems before policy formulation 84(56.8%) among indigenous missionary organisations have relevance. Therefore, it means that procedures for mission policy formulation recorded high affirmation and shows that the organisational leaders are fully involved as major decision makers in the procedures that lead to mission policy formulation.

Research Question Three: What are the features of transformational leadership competencies among denominational and mission leaders regarding Empathy, Integrity, Self-Awareness, Motivation and Visionary?

Table 4.4a: Features of Transformational Leadership Competencies among Denominational and Mission Organisational Leaders: Empathy and Integrity

Statement	Reg.	Som.	Nev.	Mean.
Empathy				
1. Our organisational leaders easily relate with missionaries on the field	81 (54.0)	67 (44.7)	2 (1.3)	2.53
2. Our organisational leaders motivate missionaries towards goal achievement	96 (64.4)	50 (33.6)	96 (64.4)	2.62
3. Our organisational leaders identify with missionaries' problems not minding problems that are involved	71 (48.3)	69 (46.9)	7 (4.8)	2.44
Integrity				
3. Our organisational leaders are committed to the values and promises made	99 (67.3)	39 (26.5)	9 (6.1)	2.61
5. Our organisational leaders possess contradicting character in execution of mission work	36 (24.3)	51 (34.5)	36 (24.3)	1.83

Key: R (Regularly): S (Sometimes): N (Never)

Source: Fieldwork, 2023

Table 4.4a reveals the responses of the respondents regarding the identify features of transformational leadership competencies among denominational and mission organisational leaders. Regarding the empathy of leaders with mean value of 2.53, 81(54.0%) respondents reported that their organisational leaders easily relate with missionaries on the field regularly, but 67(44.7%) reported that they do that sometimes, while 2(1.3%) reported that they never do that at all.

Likewise, the statement that “Our organisational leaders motivate missionaries towards goal achievement” has a mean value of 2.62. Majority of the respondents 96(64.4%) reported that they motivate missionaries towards goal achievement regularly, while 50(33.6%) reported they do sometimes, but 96(64.4%) reported none. Likewise, the statement that “Our organisational leaders identify with missionaries’ problems, not minding problems involved” has a mean value of 2.44. Majority of the respondents 71(48.3%) reported they do regularly, while 69(46.9%) reported sometimes, but 7(4.8%) reported none. In summary, findings reveal that majority of the indicators for features of transformational leadership competencies for empathy (leaders’ relationship with missionaries 81(54.0%); motivation of missionaries by organisational leaders 96 (64.4%) among denominational and mission organisational leaders have regularly.

Regarding the matter of integrity, the statement: “Our organisational leaders are committed to the values and promises made” is with a mean value of 2.61. Majority of the respondents 99(67.3%) reported that their leaders are committed to the values and promises made regularly, but 39(26.5%) reported they sometimes do that, while 9(6.1%) reported they never do. Likewise, the statement: " “Our organisational leaders possess contradicting character in execution of mission work” has a mean value of 1.83. Few of the respondents 36(24.3%)

reported that their leaders regularly possess contradicting character in execution of mission work, but majority of the respondents 51(34.5%) reported that they do sometimes, while 7(4.8%) reported that they never do. In summary, findings reveal that only one indicator for integrity (commitment to values and promises 99(67.3%) among denominational and mission organisational leaders have regularly.

Table 4.4b: Features of Transformational Leadership Competencies among Denominational and Mission Organisational Leaders: Self-Awareness, Motivation and Visionary

		Self-Awareness			
7.	Our organisational or denominational leaders have deeper understanding of themselves and others around them	73 (49.7)	64 (43.5)	10 (6.8)	2.43
8.	Our organisational or denominational leaders do take reasonable risk with firm understanding of their capacity	82 (55.0)	62 (41.6)	5 (3.4)	2.52
		Motivation			
9.	Our organisational or denominational leaders encourage mission field officers to act in the direction of the organisation	115 (77.2)	32 (21.5)	2 (1.3)	2.80

10.	Our organisational or denominational leaders create in mission enthusiasm in missionaries to get the desired task done	102 (68.5)	44 (29.5)	3 (2.0)	2.66
Visionary					
11.	Our organisational leaders point to something new beyond what is emerging	71 (48.6)	70 (47.9)	5 (3.4)	2.45
12.	Leaders ensure that missionaries translate visions to reality actions	105 (70.5)	42 (28.2)	2 (1.3)	2.70

Key: R (Regularly): S (Sometimes): N (Never)

Source: Fieldwork, 2023

Table 4.4b presents the responses of the to something respondents regarding self-awareness to the statement that “Our organisational or denominational leaders have deeper understanding of themselves and others around them” has a mean value of 2.43. Majority 73(49.7%) of the respondents reported that their leaders regularly have deeper understanding of themselves and others around them, but 64(43.5%) reported that they do sometimes, while 10(6.8%) reported that they never do. Similarly, the statement that “Our organisational or denominational leaders do take reasonable risk with firm understanding of their capacity” has a mean value of 2.52. Majority of the respondents 82(55.0%) reported that their leaders regularly take reasonable risk with firm understanding of their capacity, but 62(41.6%) reported that they do sometimes, while 5(3.4%) reported that they never do. In summary, findings reveals that only one indicator for self-awareness (risk taking 82(55.0%) among denominational and mission organisational leaders have regularly.

Regarding motivation of missionaries, the statement that " “Our organisational or denominational leaders encourage mission field officers to act in the direction of the organization" has a mean value of 2.80. Majority 115(77.2%) of the respondents reported that their leaders encourage mission field officers to act in the direction of the organisation, but 32(21.5%) reported that they do sometimes, and 2(1.3%) reported that they never encourage

mission field officers to act in the direction of the organisation. On the other hand, the statement that “Our organisational or denominational leaders create mission enthusiasm in missionaries to get the desired task done” has a mean value of 2.66. Majority 102(68.5%) of the respondents reported that their organisational or denominational leaders regularly create mission enthusiasm in missionaries to get the desired task done, but 44(29.5%) reported that they do sometimes, while 3(2.0%) reported that their organisational or denominational leaders never create in mission enthusiasm in missionaries to get the desired task done. In summary, findings reveal that all the indicators for features of transformational leadership competencies for motivation (encouragement of field mission officers 115(77.2%); creation of mission enthusiasm 102(68.5%) among denominational and mission organisational leaders have regularly.

With regard to visionary, the statement that “Our organisational leaders point to something new beyond what is emerging” is with a mean value of 2.45. Majority 71(48.6%) of the respondents reported that their leaders regularly point to something new beyond what is emerging, but 70(47.9%) reported that they sometimes do, while 5(3.4%) reported that their leaders never point to something new beyond what is emerging. Likewise, the statement that “Leaders ensure that missionaries translate visions to reality actions” is with a mean value of 2.70. Majority 105(70.5%) of the respondents opined that their leaders regularly ensure that missionaries translate visions to reality actions, but 42(28.2%) reported that they sometimes do, while 2(1.3) reported that they never do. Again, findings reveal that only one indicator for visionary: translation of vision to reality 105(70.5%) among denominational and mission organisational leaders have regularly.

In summary, findings reveal that majority of indicators for features of transformational leadership competencies among denominational and mission organization leaders recorded high

affirmation regarding empathy(mean=2.53), integrity(mean=2.22), self-awareness(mean=2.47), motivation(mean=2.73) and visionary(mean=2.57). This implies that certain features in the lives of both denominational and mission organisational leaders are essential for the growth and development of mission work and when leaders deploy these features, it enhances transformation regarding mission engagement in the organisations.

Research Question Four: What are the strategies deployed in Mission Administration of Indigenous Missionary Organisations in Nigeria regarding research and survey, mobilisation of mission, mission training and staff development and mission establishment and field growth?

Table 4.5a: Strategies Deployed in Mission Administration of Indigenous Missionary Organizations: Research and Survey and Mobilisation of Mission

	Statement	HA	SA	NA	Mean
Research and Survey					
1.	Gather data from field for future mission activities	120 (78.9)	29 (19.1)	3 (2.0)	2.77
2.	Analyse data for decision-making towards improvement	123 (82.0)	25 (16.7)	2 (1.3)	2.81

3.	Field reports are recommended for implementation	113 (76.9)	31 (21.1)	3 (2.0)	2.75
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Mobilisation of Mission

4.	People are organised for collective action for mission work	123 (81.5)	27 (17.9)	1 (0.7)	2.81
5.	People are encouraged for joint action for mission thrust	124 (83.2)	22 (14.8)	3 (2.0)	2.81
6.	Members are elicited to emphasise the vision of mission in all communities	107 (72.8)	36 (24.5)	4 (2.7)	2.70

Key: HA (Highly Adopted): SA (Sometime Adopted): NA (Never Adopted)

Source: Fieldwork, 2023

Table 4.5a presents the responses of the respondents regarding the strategies deployed in mission administration of indigenous missionary organisations. Regarding research and survey, the statement that “Gather data from field for future mission activities” has a mean value of 2.77. Majority 120(78.9%) of the respondents reported that the statement is highly adopted for research and survey, but 29(19.1%) reported that they are sometimes adopted, while 3(2.0%) reported that gathering data from field for future mission activities are never adopted in research and survey. Likewise is the statement that “Analyse data for decision-making towards improvement” has a mean value of 2.81. Majority 123(82.0%) of the respondents reported that the statement is highly adopted, and 25(16.7%) reported sometimes adopted, while 2(1.3%) reported that analysing data for decision-making were never adopted in research and survey. The statement that “Field reports are recommended for implementation” has a mean value of 2.75. Majority 113(76.9%) of the respondents were of the opinion that field reports are recommended for implementation and are highly adopted, but 31(21.1%) reported that they were sometimes adopted, while 2(1.3%) reported that field reports are recommended for implementation were never adopted. In summary, findings reveal that all the indicators for strategies deployed for mission administration as far as

research and survey is concerned data gathering 120(78.9%); data analysis 123(82.0%); recommendation of field report 113(76.9%) among indigenous missionary organisation are highly adopted.

Regarding mobilisation of mission, the statement that “People are organised for collective action for mission work’ has a mean value of 2.81. Majority of the respondents 123(82.0%) reported that the statement is highly adopted, and 27(17.9%) reported the statement was sometimes adopted. On the contrary, 1(0.7%) respondent reported that organising people for collective action for mission work in respect to mobilisation for mission is never adopted. Similarly, the statement that “People are encouraged for joint action for mission thrust” is with a mean value of 2.81; majority of the respondents 124(83.2%) reported that the statement is highly adopted, and 22(14.8%) also reported that the statement is sometimes adopted while 3(2.0%) reported that the statement was never adopted. Also, the statement that “Members are elicited to emphasise the vision of mission in all communities” has a mean value of 2.70. Majority of the respondents 107(72.8%) reported that it is highly adopted, and 36(24.5%) reported that it is sometimes adopted, while 4(2.7%) reported that it is never adopted.

In summary, findings reveal that all the indicators for strategies deployed for mission administration regarding mobilisation of mission (organisation of people 123(81.5%); encouragement of people 124(83.2%); stimulation of members for emphasis 107(72.8%) among indigenous missionary organisation are highly adopted.

Table 4.5b: Strategies Deployed in Mission Administration of Indigenous Missionary Organisations: Mission Training and staff development and Mission Establishment and Field Growth

Mission Training and Staff Development						
7.	Serves as means to improve staff performance in mission activities	135 (87.7)	17 (11.0)	2 (1.3)		2.86
8.	It is used to sharpen the knowledge of field officer in mission work	139 (90.3)	15 (9.7)	-		2.90

9.	It enables missionaries to have better mission skills for mission activities	136 (88.3)	16 (10.4)	2 (1.3)	2.87
Mission Establishment and Field Growth					
10.	It is a strategy to achieve mission ultimate goal to bring in kingdom blessings	137 (91.3)	12 (8.0)	1 (0.7)	2.91
11.	Converted members are properly nurtured in the word of God	127 (84.1)	22 (14.6)	2 (1.3)	2.83
12.	Members are rooted in various cultures as instrument of salvation	111 (75.0)	30 (20.3)	7 (4.7)	2.71

Key: HA (Highly Adopted): SA (Sometime Adopted): NA (Never Adopted)

Source: Fieldwork, 2023

Table 4.5b presents the responses of the respondents regarding the strategies deployed in mission administration of indigenous missionary organisations. Regarding mission training and staff development, the statement: “Serves as means to improve staff performance in mission activities” has a mean value of 2.86. Majority of the respondents 135(87.7%) reported that the statement is highly adopted, and 17(11.0) reported that it is sometimes adopted, while 2(1.3%) reported that it is never adopted. Likewise is the statement that “It is used to sharpen the knowledge of field officer in mission work” with a mean value of 2.90 where most of the respondents 139(90.3%) reported it is highly adopted, and 15(9.7%) reported it is never adopted. Similarly, the statement that “It enables missionaries to have better mission skills for mission activities” is with a mean value of 2.87. Majority of the respondents 136(88.3%) reported that the statement is highly adopted while 16(10.4%) reported that it is sometimes adopted and 2(1.3%) reported that it is never adopted. In summary, findings reveal that all the indicators for strategies deployed for mission administration as far as mission training and staff development are concern " “improvement of staff performance 135(87.7%); knowledge improvement 139(90.3%); better mission skills 136(88.3%) among indigenous missionary organization have highly adopted.”

Regarding mission establishment and field growth, the statement that “It is a strategy to achieve mission ultimate goal to bring in kingdom blessings” has a mean value of 2.91. Majority

of the respondents 137(91.3%) reported that the statement is highly adopted, and 12(8.0 %) reported that it is sometimes adopted while 1(0.7%) reported that it is never adopted. Likewise, the statement that “Converted members are properly nurtured in the word of God” is with a mean value of 2.83. Majority of the respondents 127(84.1%) reported that it is highly adopted, and 22(14.6%) equally reported that it is sometimes adopted while 2(1.3%) reported that it is never adopted. Finally, the statement that “Members are rooted in various cultures as instrument of salvation” is with a mean value of 2.71. Majority of the respondents 111(75.0%) reported that the statement is highly adopted, and 30(20.3%) reported it is sometimes adopted, but 7(4.7%) reported that the statement is never adopted.

In summary, findings reveal that all the indicators for strategies deployed for mission administration as far as research survey, mobilisation of mission, mission training and staff development as well as mission establishment and field growth are concerned, data gathering 120(78.9%); data analysis 123(82.0%); recommendation of field report 113(76.9%) organization of people 123(81.5%); encouragement of people 124(83.2%); stimulation of members for emphasis 107(72.8%); improvement of staff performance 135(87.7%); knowledge improvement 139(90.3%); better mission skills 136(88.3%); achievement of mission goals 137(91.3%); nurturing of converted members 127(84.1%); entrenchment of members in culture 111(75.0%) among indigenous missionary organisations have highly adopted. It means that strategies deployed in mission recorded high assertion and it shows that the strategies are critical and essential to growth and development of mission in IMO.

Research Question Five: What is the Process for Mission Policy Implementation of the Indigenous Missionary Organisations?

Table 4.6: Process for Mission Policy Implementation of the Indigenous Missionary Organisations

Statement	SA	A	D	SD	Mean	Rank
1. The major stakeholders organise available resources to achieve policy objectives	83 (55.0)	61 (40.4)	1 (0.7)	6 (4.0)	3.50	1 st
2. The major stakeholders translate the formulated mission policy mandates into concrete reality	86 (57.3)	53 (35.3)	2 (1.3)	9 (6.0)	3.47	2 nd
3. The major stakeholders direct resources to ensure the realisation of policy objectives	79 (52.7)	59 (39.3)	3 (2.0)	9 (6.0)	3.43	3 rd
4. The major stakeholders ensure faithfulness of the agency implementing the policy	76 (51.7)	58 (39.4)	2 (1.4)	11 (7.5)	3.42	4 th
5. The major stakeholders execute every policy decision in relation to the mission policy	69 (47.3)	61 (41.8)	5 (3.4)	11 (7.5)	3.33	5 th
6. The major stakeholders establish methods that safeguard policy sabotage	67 (45.3)	66 (44.6)	6 (4.1)	9 (6.1)	3.32	6 th
7. The major stakeholders direct all policy decisions prescribed by the law guiding them	68 (46.3)	62 (42.2)	6 (4.1)	11 (7.5)	3.31	7 th
8. The major stakeholders establish structure that guides against policy abandonment	67 (45.0)	65 (43.6)	5 (3.4)	12 (8.1)	3.30	8 th

Key: SA (Strongly Agreed); A (Agreed); D (Disagreed) SD (Strongly Disagreed)

Source: Fieldwork, 2023

Table 4.6 presents the responses of the respondents regarding the mission policy implementation of the indigenous missionary organisations. The statement that ‘ ‘The major stakeholders organise available resources to achieve policy objectives’ ’ with a mean value of 3.50. Majority of the respondents 83(55.0%) were strongly in agreement with the statement, while 6(4.0%) remained strongly in disagreement with the statement. Most of the respondents consented in agreement that major stakeholders organise available resources to achieve policy objectives.

The statement that ‘ ‘The major stakeholders translate the formulated mission policy mandates into concrete reality’ ’ has a mean value of 3.47. Majority of the respondents 86(57.3%)

were strongly in agreement, while 9(6.0%) remained strongly in disagreement with the statement. Without doubt, most of the respondents consented that major stakeholders translate the formulated mission policy mandates into concrete reality.

On the statement that “The major stakeholders direct resources to ensure the realisation of policy objectives,” has a mean value of 3.43. Majority of the respondents 79(52.7%) were strongly in agreement, while 9(6.0%) remained strongly in disagreement with the statement. Most of the respondents consented in agreement that major stakeholders direct resources to ensure the realisation of policy objectives.

The statement that “The major stakeholders ensure faithfulness of the agency implementing the policy” with a mean value of 3.42. Majority of the respondents 76(51.7%) were strongly in agreement while 11(7.5%) were strongly in disagreement with the statement. Most of the respondents agreed in their large numbers that major stakeholders ensure faithfulness of the agency implementing the policy.

The statement that “The major stakeholders execute every policy decision in relation to the mission policy” has a mean value of 3.33. Majority of the respondents 69(47.3%) were strongly in agreement, and 11(7.5%) were strongly in disagreement with the statement. Most of the respondents were in agreement with the statement that major stakeholders execute every policy decision in relation to the mission policy.

The statement that “The major stakeholders establish methods that safe guide policy sabotage” has a mean value of 3.32. Majority of the respondents 67(47.3%) were strongly in agreement with the statement, and 9(6.1%) were strongly in disagreement with the statement, most respondents agreed that major stakeholders establish methods that safeguard policy sabotage.

The statement that “The major stakeholders direct all policy decisions prescribed by the law guiding them” has a mean value of 3.31. Majority of the respondents 68(46.3%) were strongly in agreement, while 11(7.5%) remained strongly in disagreement with the statement. The higher percentage representation in this regard, portrays that most of the respondents agreed that major stakeholders direct all policy decisions prescribed by the law guiding them.

The statement that “The major stakeholders establish structure that guide against policy abandonment” is the least on the table, with a mean value of 3.30. Most respondents 67(45.0%) were strongly in agreement with the statement, and 12(8.1%) respondents remained strongly in disagreement. Most of the respondents consented at the level of agreement that major stakeholders establish structure that guards against policy abandonment.

In summary, findings reveals that all the indicators for mission policy implementation of the IMO such as organise available resources 83(55.0%); translate the formulated mission policy mandates into concrete reality 86(57.3.0%); direct resources to ensure the realisation of policy objectives 79(52.7%); ensure faithfulness of the agency implementing the policy 76(51.7%) among indigenous missionary organisation strongly agreed. By implication, the process for mission policy implementation recorded high affirmation and showed that, if these policies are properly implemented, mission engagement has possibility of moving to higher level whereby IMO will cover more ground in Nigeria.

Research Question Six: What is the relationship between mission policies, strategies and mission administration and implementation among the indigenous missionary organisations?

Table 4.7: Relationship between patterns of mission policies statements, strategies for and mission administration and implementation among Indigenous Missionary Organisations in Nigeria

1. Output Measure	Sources of Variance	f-test for Equality of Means				
		SS	Df	MS	F	Sig. (2-tailed)

2. Patterns of Mission Policy	Between Groups	0.27	1	2.157	0.768	0.57
	Among Groups	2.15	7	0.307		
3. Strategies for Mission Administration	Between Groups	0.66	2	0.355	1.165	0.44
	Among Groups	2.15	7	0.307		
4. Implementation of Mission Policy	Between Groups	0.38	2	0.337	1.098	0.46
	Among Groups	2.15	7	0.307		

Level of Significance at $p= 0.05$

Source: Fieldwork, 2023

Table 4.7 shows f-test analysis of the responses of the respondents regarding relationship between patterns of mission policy statement, strategies for mission administration and implementation. The table shows significant difference, with regard to patterns of mission policy formulation among indigenous missionary organisations in Nigeria as finding recorded a non-significance level of 0.57.

With regard to the strategy for mission administration, finding also revealed a non-significant difference of 0.44 and 0.46 non-significant value regarding relationship between strategies for mission and the implementation of mission policy.

In summary, the research outcome implies that there is non-significant relationship in the ways and means by which the patterns of mission policy statement, strategies for mission administration and implementation of mission policy are pursued by the indigenous mission organisations as revealed in this study. Findings, as portrayed in this study, imply that there is connectedness in the ways the indigenous mission organisations positioned the patterns of their mission policy as developed for their mission engagements and with diverse strategies deployed for their respective administration and implementation.

4.2.3. Discussion of Findings

Finding on research question one focused on patterns of mission policy statements of indigenous missionary organisations (IMOs); majority of the respondents attested that all the indicators are related to the formulation of mission policies of the selected indigenous missionary organisations (IMOs) as validated by all the respondents reflected at different ratings, more so that the mission policy gives clear directions to the organisation's mission endeavours. This finding agrees with the postulation of an author that mission policy statement describes what the organisation is into, identifies its reason for existence and its operation scope¹.

Further on staff recruitment, the majority of the respondents submitted that, during recruitment exercise, the management interviews prospective candidates for mission work assignment before their appointment who must also have the requisite qualifications as well as experiences. It is, thereafter, the board can appoint such qualified persons who have also been tested in mission work. This finding is in consonance with the position of staff recruitment policy guideline of one of the organisations that states recruitment exercise must follow due process to avoid engagement of quack and inexperienced missionaries².

Finance and funding, finding revealed that majority of the respondents reported that incomes are generated for mission thrust through mission offerings, donations from individuals and groups; pledges as well as supporters. Also, the respondents reported that disbursement or mobilisation of funds were executed by authorised individual such as the chairman, president or assigned coordinator of the respective indigenous missionary organisations (IMO). The respondents further stated that the funds received both in cash and cheques are receipted by the ministries or organisations' officials for proper accountability and documentation and reporting². This is in consonance with the prescriptions in guide book.

Regarding staff welfare, majority of the respondents reported that good salary package should be included in the mission policy guidelines for both husband and wife as missionaries. Similarly, the respondents affirmed that leave allowance, medical allowance, transportation, special occasion as well as house rent should be included. As regards staff transfer and promotion, respondents reported that the transferred staff are entitled to a relocation allowance which will be determined by the board of the organisation. Likewise, with respect to the promotion of staffs, the respondents reported that there shall be annual appraisal of staff members, using a duly approved appraisal form and this appraisal form will be duly processed by the respective unit coordinators and reports prepared after proper assessment of the appraisal form and placed before the human resources where recommendations are made for those found suitable for appropriate promotion.

Further on staff retirement, majority of the respondents reported that staff members are expected to contribute certain amount of money to pension fund operators of their choice through account unit and those who have plan to retire are encouraged, and prepared at least 10 years from the time retirement will take effect and, subsequently, the beneficiaries are paid certain percentage of money as gratuity, and consistently the beneficiaries would continue to receive monthly stipend from accumulated contributions until death.

Regarding staff conduct, majority of the respondents attested that staff of the organisations under any circumstances should not be found to misrepresent the Lord they serve in this noble assignment and it is expected of all missionaries and staff working with these mission organisations to uphold integrity as they discharge their responsibilities; also, all missionaries are expected to submit to the constituted authority in line with the existing organisational structure of the field and, if the gravity of the offence or fraud is high, the usual

recommendation from disciplinary committee is total dismissal from the organisation. The missionaries and staff working with the organisations are expected to uphold integrity as they discharge their responsibilities and also forgery, falsification, deception and stealing must not be mentioned among them³.

Lastly, regarding biblical basis and relevance of vision and mission statement, majority of the respondents attested that Gospel of Christ will be propagated across the world (Acts 8:1), people will be taught to live godly life, young converts will be disciplined to the level of maturity (Matthew 28: 19-20); and prayer support will be organised for mission activities (Luke 10:1-2). Similarly, respondents reported that mission churches will be planted or established across the nation and so also would the welfare social ministry (Matthew 25: 35).

Findings on research question two focus on the procedures for mission policy formulation of indigenous missionary organisations (IMOs). That is, majority of the respondents reported that all the indicators are related to the procedures for mission policy formulation as respondents attested with different ratings, more so that the procedures give proper directions to the stakeholders in mission endeavours. This finding is in consonance with the submission of a scholar that some procedures are essential in the smooth running of an organisation because it identifies courses of action usually denoted as alternatives to resolve problems faced by a particular organisation⁴.

Regarding problem identification, majority of the respondents attested that organisation leaders as major actors should identify the problems to be solved or addressed so that organisation will move from past to the future. This finding is in agreement with the postulation of an author that it creates order in the organisation, which in turn, helps the organisation to move from old state to new state and the new state would be to develop the organisation or to

sustain improvement and also to increase the capacity of the organisation⁵. Besides, no organisation is immune from problem and it is the responsibility of leaders or actors to identify the problem in the organisation during the policy formulation. The opinions of the respondents are line with this suggestion that policy formulation is a critical pre-decision phase in the policy process that aims at identifying best solution for a problem and this formulation involves assessing possible solutions to policy problems or exploring the various options available to address the problem⁶.

Further on vision statement which is to be translated into implementable solution, majority of the respondents reported that organisation leaders as major actors arrive at vision statements by converting ideas into implementable solution which brings organisation into desirable future. The vision clarifies the organisation's direction and identity; it is a picture of the organisation's future; it generates a sense of purpose that binds people together and propels the deepest aspiration for achievement. This finding is in agreement with the position of a scholar that vision is a continuous process whereby people reiterate personal purpose to fit into its purpose. It redefines the organisation's mission and vision, forcing every member to identify the underlying values and assumptions, the moral imperatives of leadership, stewardship, commitment, and the importance of faithfulness to the organisation's effective running⁷. Also, regarding development of acceptable sequences of action, respondents revealed that organisational leaders as major actors should develop acceptable courses of action to address the content in the policy. The policy content is useless when it is jettisoned.

Finding on research question three focused on the features of transformational leadership competencies among denominational and mission organizational leaders. Notably, majority of the respondents reported that all the indicators are related to the features of transformational

leadership competencies as attested to by all the respondents reflected at different ratings, more so that the features make leaders to become change agent through drive, empathy, sense of purpose among others. This finding agrees with the submission of a scholar that transformational leaders display features comprising clear sense of purpose, value driven, high anticipations, perseverance, self-knowing, perpetual desire for learning, diligent, life-long learners, identify themselves as change agents, able to attract and motivate others, strategic, effective communicator. Others include strong role model, emotionally mature, courageous, risk-taking, unwilling to believe in failure, considerate of the personal needs of employees, able to deal with complexity, uncertainty and ambiguity⁸.

As regards empathy, majority of the respondents reported that organisational leaders easily relate with missionaries on the field as well as motivate missionaries towards goal achievement. This agrees with the position of an author that empathy is crucial for leaders because it is positively related to the innate motivation of followers. It is helpful when solving problems in the workplace because empathy enables leaders to make immediate connections with employees and facilitates a more accurate assessment of employee performance, so as to yield better outcomes⁹. This is also in consonance with position of another author that achieving set goals in the organisation as leaders and followers become easier when leaders deem it fit to empathise with admirers and, in doing this, leaders will be able to connect with their people and inspire or motivate them towards achieving a shared vision, especially during difficult periods¹⁰.

Regarding integrity of denominational and mission organisational leaders, majority of the respondents attested that organisational leaders are committed to the values and promises made. This finding correlates with the submission of an author that integrity is the most important principle for the creation of trust between leaders and followers in any organisation, because it

demands that the leaders saddled with responsibilities must be faithful to the values and promised made¹¹. Similarly, another scholar submitted that it has been proven that it is perceived as the pattern that aligns words with facts and, therefore, integrity has been understood as the commitment to the values one assumes and the compliance with the promises made¹².

Also, regarding self-awareness, respondents shown that organizational or denominational leaders have deeper understanding of themselves and others around them and they often take reasonable risk with firm understanding of their capacity. This finding is in agreement with the postulation of an author that self-awareness connotes having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives. In other words, self-aware persons are honest with themselves and with others¹³ It has tendency to influences leader-follower relationships by way of positive impacts on followers' dispositions, attitudes, behaviours, and performances. Therefore, leaders need to be confidence in themselves and also in the execution of the responsibilities given to them. Self-aware leaders listen to constructive criticism and feedback and always ready to adjust or correct where and when it is necessary. They understand their capacity, capability and behaviour or attitude. This further agrees with position of a scholar that leaders need to be self-aware to understand the extent to which their own behaviour and attitude contribute to change making in an organisation as a key component of leadership¹⁴.

Regarding motivation, majority of the respondents attested that organisational or denominational leaders create mission enthusiasm in missionaries to get the desired task done and, in the same way, they encourage mission field officers to act in the direction of the organization. This finding submits to the position of an author that motivation is very crucial for missionaries' performance. It is the power that allows someone to act in the direction of a particular goal¹⁵. Also, another author submitted that motivation is the existence of independent

support that will make leaders especially pay careful attention to every decision meant to lead to the wellbeing of employees¹⁶. As wellbeing of the missionaries are being catered for, this motivation positively affects the outcomes such as productivity, performance, as well as perseverance, and consequently a leader with transformational mind set would maximize this opportunity to motivate followers for better performance which will result to increase in productivity. Furthermore, some leaders in the organisations set up a structure of motivating staffs through various trainings, workshops and seminars to make their followers or staffs relevance in the discharge of their duties and these give the missionaries on the field better privilege to perform creditably well in the discharge of their mission thrust.

Again, regarding visionary, majority of the respondents reported that leaders ensure that missionaries translate visions and future goals to reality actions. This agrees with the position of an author that visionary leadership strives to provide leadership concepts that are able to formulate future goals and accompanied by activities that fulfil the satisfaction through continuous improvement¹⁷. In the same vein, the same author submits that visionary leadership connotes ability to create, formulate, communicate, implement and bring to realisation the thoughts of all components of the organisation that must be realised together¹⁷.

On findings on research question four focused on the strategies deployed in mission administration of indigenous missionary organisations (IMOs), all the indicators are related to the strategies deployed as attested by majority of the respondents who reflected different ratings, more so that the strategies deployed enhanced rapid growth of the mission engagement in the organisation. This finding corroborates the position of an author that these are well-organised plans and strategies of action or policy with which the missionaries are to be led in order to accomplish their mission engagement¹⁸.

Further, regarding research and survey, most respondents attested that data are gathered from field for future mission activities, decision-making and reports obtained from field are recommended for implementation. This finding agrees with the postulation of a scholar that research survey and strategy is a scheme of collecting data in a consistent way and a useful strategy for documenting existing community conditions, characteristics of a population, and community opinion in relation to mission outreaches¹⁹. In the same way, the author further submitted that survey data are not only useful for immediate community development purposes, but they can also serve the future of the community efforts in future decision-making by providing the baseline data needed later to demonstrate progress¹⁹.

Regarding mission mobilisation, majority of the respondents reported that people are organised for collective action for mission work, encouraging the people for joint action for mission thrust and stimulating people to emphasise the vision of mission in all communities.

These submissions from the respondents is in line with opinion of an author that mobilisation is the process by which God's people are awakened and encouraged for strategic involvement in the task of completing world evangelisation²⁰. The opinion is in consonance with the notion of another scholar that mission mobilisation is the teaching of believers, that is, people of God in a local church to understand God's global plan, motivating, stimulating and inspiring them to a loving response to God's Word, and giving opportunities to them to use their gifts, abilities and resources independently and corporately to achieve God's global plan in a particular community²¹.

Again, regarding mission training and staff development, majority of the respondents revealed that training serves as means to improve staff performance in mission activities, sharpen the knowledge of field officer in mission work as well as improving staff performance in mission

activities. This finding agrees with position of an author that training and development are crucial in the mission organisation for staff at all levels to improve performance, acquire skills and knowledge in doing missions, and continue the mission career in a changing world ²¹. Also, according to the submission of another author, mission organisations ensure that staff and converts are equipped with the right skills, knowledge and abilities to perform the assigned mission tasks, as training and development play crucial role towards the growth and success of mission endeavours²².

Regarding mission establishment and field growth, majority of the respondents reported that it is a strategy to achieve mission's ultimate goal to bring in kingdom blessings while converted members are properly nurtured in the Word of God and to ensure that they are rooted in various cultures as instrument of salvation. This finding agrees with the postulation that church planting is one of the strategies to achieve the ultimate goal of mission, as well as the primary means of bringing in the blessings of the kingdom. Churches function as God's channels of blessing, serving the physical and social needs of people in their community through the various endowed gifts. But the primary missionary task of the church remains the planting of churches where there are none, a task which is accomplished by various means, but most often by the sending out of apostolic workers²³. Likewise, the ultimate purpose of mission is to thoroughly root the church in the various cultures and societies that it serves as an instrument of salvation²⁴.

With regard to findings on research question five focus on the process for mission policy implementation of the indigenous missionary organisations (IMO), majority of the respondents reported that all the indicators are related to mission policy implementation as attested to by all the respondents reflected at different ratings, more so that the implementation of mission policy

translates to growth and development of mission organisations with respect to proper execution of mission activities, correct mobilisation of funds and laying of good examples of mission leaders among others. This finding corroborates the submission of an author that policy implementation translates policy mandates into action, prescriptions into results and goals into reality²⁵.

Regarding availability of resources, majority of the respondents reported that the major stakeholders organise available resources to achieve policy objectives. This finding agrees with the postulation that, at this stage, the policy swings into action and it involves organising and directing resources to achieve the policy's objectives and the implementation process involves actors who are either enforcing the legislation or programme and those at the receiving end, who are enjoying or experiencing the consequences of the policy²⁶.

As regards conversion of policy mandates, majority of the respondents attested that the stakeholders translate the formulated mission policy mandates into concrete reality and direct resources to ensure the realisation of policy objectives. This finding is in consonance with the position of a scholar that policy makers structure the policy mandates to achieve specific goals using the available records on the perceived problem as a guide²⁷. This is similar to the position of another scholar that the implementation of policy brings about translation of policy objectives into reality, ensuring that the formulated policy is put into use. It is the implementation that brings the policy into limelight and accords it the relevant value in the organisation as well as society²⁸. Similarly, the implementation of policy is the connection between a formulated policy and tangible outcome, it suggests the conversion of a formulated policy into concrete reality and enforcing it includes exercising particular policy decisions in a manner directed by the prescriptions of an administrator, law, or court guidance²⁹.

Regarding realisation of policy objectives, majority of the respondents attested that the stakeholders must safeguard the act of unfaithfulness so that the resources are directed in ensuring realisation of policy objectives. This finding aligns with the position that the stakeholders must play a vital role in the realisation of important organisations' values and policy objectives associated with mission activities³⁰. Another scholar submitted that stakeholders should implement the policies effectively because it is only policies that are effectively implemented that can bring about organisational growth and development³¹.

Regarding faithfulness, majority of the respondents, reported that the stakeholders must ensure that the agency implementing the policy with faithfulness. This finding agrees with postulation of an author that faithfulness in a practical way of not deceiving the hopes and expectations, and doing exactly as it has been agreed, and it can be seen as fulfilling the obligations given to individual³². The policy will tackle any problem perceived if the agency concerned faithfully implement the policy exactly as it is stipulated and every individual saddled with obligation should ensure that the policy is fulfilled to address the problem.

Findings on research question six focus on the relationship between mission policies, strategies and mission administration and implementation among the indigenous missionary organisations. Indeed, the test shows the analysis of the responses of the respondents regarding relationship between patterns of mission policy statement, strategies for mission administration and implementation among indigenous missionary organisations (IMOs) in Nigeria. At $p=0.05$, the table reveals significant difference, with regard to patterns of mission policy formulation among IMOs in Nigeria as finding recorded a non-significance level of 0.57. With regard to the strategy for mission administration, finding also showed a non-significant difference of 0.44 and

0.46 non-significant value regarding relationship between strategies for mission and the implementation of mission policy.

Therefore, findings revealed connectedness in the ways the IMOs positioned the patterns of their mission policy as developed for their mission engagements and with diverse strategies deployed for their respective administration and implementation. Thus, the good and proper connectivity between the patterns of mission policy as well as strategies arrayed regarding administration and implementation of mission work has tendency to guarantee success in mission engagement and this is in consonance with submission of a popular scholar that a well-designed policy with good implementation is almost a definition of success, that is, a good idea well-executed³³. In other words, another author alluded that the success of a policy is measured by how well and sound it is implemented³⁴. Well-connected mission policy and strategies will certainly yield good result as far as mission activities are concern when well-implemented. Similarly, the finest policy will be of little value unless it is successfully or properly implemented³⁵. The implication is that the indigenous mission organisation should synchronise the patterns of mission policy with strategies in respect with administration and implementation of mission endeavours while all stakeholders saddled with mission engagement must be conscious of this so that mission work in all indigenous mission organisations in Nigeria will experience and enlargement compared to what the organisations have experienced in previous times.

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Chapter Five

Conclusion

5.1. Summary of Findings

The purpose of this research was to underscore the scope of transformational leadership styles, policy formulation, implementation, and administration through the lens of the management and membership of indigenous missionary organisations (IMOs) across Nigeria's geopolitical zones. It examined the perception, reception, and responses of mission administrators, missionaries, and mission-minded pastors in selected missionary organisations to transformational leadership styles, policy formulation, implementation, and administration.

The study applied purposive sampling system of 154 respondents comprising missionaries, mission-minded pastors, and mission administrators from five IMOs. The research instruments used were questionnaire and interview documents with questionnaire used for all respondents and interview documents used for five denominational and organisational leaders who provided insights into the experience of people saddled with mission responsibilities. The responses received from these questionnaires, and interview sessions were collated and analysed. Based on this analysis, the following findings were made:

1. All the five IMOs examined in this work had similar patterns and content of mission policy statement. Their mission policy statements addressed recruitment, remuneration, welfarism, promotion, transfer, recommendation, replacement, and retirement of staff. They also addressed sustainability and scalability of the organisations by outlining sources of finances, likely expenses, and procedures for supervised allotment of funds. For the continued wellness of present and past missionaries, their mission policy statements also mandated a contribution of certain amount by members to designated pension fund operators.

2. Similarly, it was revealed that all the five selected IMO had similar patterns of mission policy statements on the relevance of vision and mission statements to biblical doctrines. Among the several guiding biblical doctrines used in all the organisations, “Disciplining young converts to level of maturity in relation” culled from Matthew 28: 19-20 was rated as the highest.

3. All the procedures for mission policy formulation of IMOs are evident in the selected organisations across the geopolitical zones in Nigeria. Each of these organisations prioritises and launches their policy formulation processes with the identification of the problems to be solved or addressed, making identification the highest-rated procedure.

4. The study discovered that all the features of transformational leadership competencies among denominational and organisational leaders are critical to the growth and development of missionary organisations. These features manifested in the missionaries’ visions for the organisations, commitment to organisational growth through the proper execution of allotted tasks, and determination to achieve set goals. They also foster integrity, commitment to set values, fulfilment of individual and organisational promises, reasonable undertaking of risks, and the encouragement of mission field officers. Many of these transformational leadership features were evident in the five selected missionary organisations.

5. It was confirmed that many of the strategies deployed in mission administration of the IMOs yielded desirable results concerning survey, mobilisation, mission training and staff development. Considerable changes were also recorded in the areas of mission establishment and field growth by analysing relevant data to improve decision-making for field-related concerns. Likewise, through the education of field officers and the continuous encouragement of people for joint action in mission work, the goal of bringing in kingdom blessings through missions’ growth was

achieved. Education of field missionaries and encouragement of people were rated as the most-effective strategies.

6. The study also revealed that half of the processes for mission policy implementation of the IMOs of the five selected organisations were rated higher on the table. This was made possible by translating the formulated mission policy mandates into concrete, doable, and reliable points from the respondents on the process list.

7. There are non-significant relationships in the IMOs' process of creating patterns of mission policy statement, strategies for mission administration, and implementation of mission policy.

5.2. Conclusion

The study revealed that denominational and organisational leaders of IMOs across the geopolitical regions in Nigeria recognised that transformational leadership styles, policy formulation, and effective policy implementation have great impacts on the smooth running of indigenous missionary organizations. The denominational and organisational leader in IMOs across geopolitical regions developed patterns of mission policy statements which include the possession of required qualifications and experience, following due process, candidate's interview, and the appointment of successful candidates for staff recruitment, promotion, transfer, and retirement.

For staff remuneration and general welfare, policy statements like good salary package, leave and medical allowances, transportation, special occasions, and house rents were put in place. To provide the finances necessary to execute the needs above, policies generation of funds, disbursement of funds by designated signatory, and receipt documentation were enabled. In the same vein, for staff conduct, policies of good representation, integrity, submission to constituted

authority come to play out while others like allowance, appraisal, recommendation for promotion, contribution, pre-preparation, and payment of gratuity keep organisations in good conduct.

Other policies are relevance of vision and mission statement to biblical doctrines, evangelism, teaching, discipleship, intercession, church planting and social ministry among missionaries. These have enhanced the smooth running of the mission organisations across geopolitical regions.

Furthermore, the study highlighted leaders as major actors who are saddled with the responsibility of developing procedures for mission policy formulation for IMOs across geopolitical regions. They do this through the following steps: identification of problems, conversion of ideas, development of process to address policy content, reflection on mission objectives, brainstorming, determination of course of action and formulation of policy. As a result of these due processes, formulation of mission policy has birthed a series of processes which have brought about growth and development of mission thrust in indigenous missionary organisations across geopolitical regions.

In this research, it was discovered that both denominational and mission organisational leaders possess certain characteristics of transformational leadership competencies which positively affect and impact mission administration. For empathy and integrity as features, the indicators are good relationship with field missionaries, motivation, and commitment. These features in denominational and mission organisational leaders produce tremendous transformation in mission work among indigenous missionary organisation. Likewise, with self-awareness, motivation and visionary as features, the indicators are deeper understanding, risk taking, encouragement of missionary, enthusiasm, and vision translation. Indeed, the possession

of these features by leaders has been a catalyst to the advancement of mission work among indigenous missionary organisations.

Additionally, the study revealed that the strategies deployed in mission administration of IMOs in Nigeria gave them the lead in mission thrust. Research survey and mobilisation as strategies have corresponding indicators: Data gathering, data analysis, recommendation and implementation, action for mission work, inspiration, and creation of awareness on the field by missionaries. These have enhanced the administration of missionary work.

Similarly, mission training and staff development, mission establishment, and field growth are strategies with corresponding indicators of performance improvement, sharpening of knowledge, skill acquisition, achievement of mission goal, nurturing, and cultural understanding also aid mission administration.

Collectively, this study revealed the importance of good policies, proper execution of policies, and good administration framework for all organisations. It highlighted leaders and members of IMOs as major stakeholders who need to work together for mission growth and captured various aspects of each group's input. It highlighted the benefits of transformational leadership and connects various aspects of organisational needs to these features. It also discovered the displacement of the burden to grow IMOs – that is, leaders are regarded as the sole and major stakeholders, and are saddled with the responsibilities of developing policies for IMOs across geopolitical regions. Though solely handling responsibilities that should be shared with other members of the mission, the systems of policy formulation and transformational leadership competencies helps leaders in the discharge of their responsibilities and contribute immensely to the development and growth of IMOs.

5.3. Recommendations

Based on this study's findings, recommendations for the growth and development of indigenous missionary organisations, through the deployment of transformational leadership styles, policy formulation and implementation, and administration of missions in the five organisations focused in this research, are as follows:

1. While engaging leaders that will supervise the work of mission in the selected missionary organisations, leaders with transformational mindsets and behavioural evidence to support their claim should be engaged. Their integrity, self-awareness, ability to motivate and inspire people with a shared vision of the future will be of good aid in the discharge of their duties.
2. Missionaries in these selected mission organisations should demonstrate total sense of dedication and commitment to the mission work. It is also imperative for them to shun any act that will hinder conversion or growth of unbelievers and believers respectively.
3. These missionary organisations have handled issues of financial welfare and overall wellbeing of missionaries. However, as times change, there is need to increase salaries or supplies for missionaries and other staff to keep them in wellness and help them focused on kingdom assignment.
4. The stakeholders in the formulation of the mission policies must see policy formulation as a necessity for running mission affairs and these policies should be developed from time to time for effectiveness and proper mission service delivery. Likewise, every member of staff in the mission organisation should be informed of issues at hand so they can brainstorm on them and forward their opinions to the administrators.

5. Policies must be strictly followed and implemented without any alteration by the missionaries and other stakeholders saddled with mission's responsibilities so that more ground will be covered.
6. Apart from the mission strategies mentioned during this study, missionaries from the selected mission organisations must come up with other relevant strategies that will enhance smooth running of mission work, based on their encounters and experiences on the field. Similarly, the missionaries must carefully study their respective localities and come up with formidable strategies that will further attract the populace to Christ.

5.4 Contributions to Knowledge

This study has contributed to knowledge in various ways:

1. The study has provided how various indicators of transformational leadership competencies such as good interpersonal relationship and motivation of followers among others can be utilised or maximised both in the faith-based organisations and secular settings to achieve rapid growth and development in the organisations' engagement.
2. Data gathered in this study in relation to indigenous missionary organisations through the lens of transformational leadership competencies, patterns of mission policy formulation and implementation as well as strategies deployed has contributed to the body of knowledge in existing literature in the field of leadership, and administration.
3. Stakeholders in mission work of other faith-based organisations can explore the concepts of transformational leadership styles, policy formulation, and implementation to grow mission activities in their organisations.

4. This study further serves as an eyeopener for all faith-based organisations concerning the relevance of mission policy statements as this can serve as a guideline or blueprint for execution of mission endeavours to achieve set goals and objectives.

5.5 Suggestions for Further Study

1. The study was conducted on indigenous missionary organisations, a setting regarded as faith-based. Similar studies could be carried out in the civil service commission, both at the state and federal levels in Nigeria.
2. Further studies can focus on transformational leadership among heads of state parastatals for better service delivery and increase in productivity.
3. A similar study can be carried out in future at Lead City University on policy formulation and implementation to further add values to both administrative and academic performance of the institution.

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**LEAD CITY UNIVERSITY, IBADAN
DEPARTMENT OF POLITICS AND INTERNATIONAL RELATIONS
FACULTY OF SOCIAL AND MANAGEMENT SCIENCES**

**TRANSFORMATIONAL LEADERSHIP, POLICY FORMULATION AND
IMPLEMENTATION OF INDIGENOUS MISSION ORGANIZATIONS IN NIGERIA**

August 12, 2022

.....
.....

Dear Sir/Ma

LETTER OF PERMISSION TO CONDUCT INTERVIEW

I am Rev. Odunayo Abayomi Timothy, a Doctor of Philosophy student in the Department of Politics and International Relations, Lead City University, Ibadan. I need your assistance in my dissertation to respond to these questionnaire/interview questions below. I am carrying out research on Transformational Leadership and Mission Policy Formulation, Administration and Implementation among Indigenous Christian Organisations in Nigeria

I would like to request that you kindly provide the needed information to the questions. The information you provide will be for research and academic purposes and it will be treated as confidential.

Thank you

Yours Faithfully,

Dr Adekunle Otunla
Timothy
Researcher

Supervisor

Odunayo Abayomi

Appendix I

Vision and Mission Statements Checklist: Missionary Organisation Policy Statement Checklist (MOPSC)

Dear Respondents,

My name is Odunayo Abayomi Timothy. I am a doctorate candidate of the Department of Politics and International Relation, Lead City University, Ibadan, Oyo State. I am carrying out a study on “Transformational Leadership, Policy Formulation and Implementation of Indigenous Missionary Organisations in Nigeria”

1. Name of Denomination/Mission Organisation:.....
2. Year of Establishment of Denomination/Mission Organisation:.....
3. Year of Establishment of Denomination Mission Organisation:.....

Section A

Table 4.2a: Patterns of Indigenous Missionary Organisation Mission Policy

S/N	Denomination /Mission Organisation	Vision Statement	Mission Statement	Biblical Bases and Relevance to Great Commission

Appendix II

Denominational and Mission Organisation Leaders and Field Officers Questionnaire (DeMiOrFoQ)

Section A: Personal Data

1. Name of the Church:
2. Year of Establishment :
3. Title: Denominational Leader () Organisational Leader () Missionaries () Mission-Minded Pastor()
4. Your Position:
5. Gender: Male (), Female ().
6. Tribe:
7. State:
8. Country:
9. Nationality (Non-Nigerian):

Section B: Patterns of Mission Policy Statement

Checklist on Patterns of Mission Policy Statement. Please indicate appropriately of the underlisted items present in your organisation

HR (Highly Relevant): R (Relevant): NR (Not Relevant)

A	Staff Recruitment	HR	R	NR
1	Missionaries must have the requisite qualifications and experience			
2	Board shall appoint persons who have not been tested in mission work			
3	The management shall interview prospective candidates for mission work before appointment			
4	The board shall appoint persons who have been tested in mission work			
B	Finance and Funding			
5	Income are generate for mission thrust through these mediums: Mission Offerings; Donations from Individuals and Groups; Pledges; supporters.			
6	Disbursement or mobilisation of monies are executed by authorized individual e.g chairman president coordinator			
7	Anybody can sign the cheque for funds disbursement			
	All monies received both in cash and cheques must be receipted on the ministries' or boards' official receipts			
C	Staff Welfare			
8	Good salary package for both husband and wife			
9	Leave allowance			
10	Medical allowance			
11	Transportation			
12	Special occasions			
13	House Rent			
D	Fraud and conduct			
14	Staffs of the organisations must never under any circumstances be found to misrepresent the Lord they serve in this noble assignment			
15	It is expected of all missionaries and staff working with these			

		organisations to uphold integrity as they discharge their responsibilities			
	16	All missionaries must submit to the constituted authority in line with the existing organisational structure of the field			
	17	If the gravity of the offence/fraud is high, the usual recommendation from disciplinary committee is total dismissal from the organisation			
E		Staff Transfer and Promotion			
	18	The transferred staff shall be entitled to relocation allowance as may be determined by the board			
	19	There shall be annual appraisal of staff members using a duly-approved appraisal form			
	20	The appraisal form for each staff shall be processed each year by the respective unit coordinators			
	21	Report shall be prepared and placed before the human resources where recommendation will be made for those found suitable for promotion			
F		Staff Retirement			
	22	Each member of staff is expected to contribute certain amount of money to pension fund operator through account unit.			
	23	Staff members who have plan to retire should be encouraged, and prepared at least 10 years from the time retirement will take effect.			
	24	At retirement, beneficiaries shall be paid certain percentage of money as gratuity, and also the beneficiary would continue to receive monthly stipend from accumulated contributions until death			
G		Biblical Basis and Relevance of Vision and Mission Statement			
	25	Propagation of the gospel of Christ across the world Acts:8:1			
	26	Teaching the people to live godly life Matthew 28:19-20			
	27	Discipling young converts to the level of maturity 28:19-20			
	28	Organising prayer support for mission activities Luke 10:1-2			
	29	Planting or Establishing mission churches across the nation			
	30	Social and Welfare Ministry Matthew 25:35			

Section C: Mission Policy Formulation

Kindly indicate the procedures your mission organisation followed in the formulation of mission policy that is presently in use, using Y (Yes): N (No): SD (Not Sure)

S/N	Items	Y	N	NS
	Our organisation leaders as major actors:			
1	identify the problems to be solved or addressed			
2	needs not to identify any problems before formulating policy			
3	brainstorm on various problems relating to mission work			
4	conditions affecting the pursuit of the organisation goals			
5	reflect on the mission objectives in the organisation agenda intended to serve			
6	determining the course of action that would be taken to achieve the selected mission goals			
7	arrive at vision statements by converting ideas into implementable solution			
8	develop acceptable courses of action to address the content in the policy agenda			

Section D: Features of Transformational Leadership Competencies

Kindly express your opinion on the features of Transformational Leadership Competencies among mission Denominational and Organisational Leaders. Using

R (Regularly): S (Sometimes): N (Never)

S/No	Items	R	S	N
	Empathy			
	Our organisational leaders:			
1	easily relate with missionaries on the field			
2	motivates missionaries towards goal achievement			
3	identifies with missionaries' problems not minding problems that are involved			
	Integrity			
3	Our organisational leaders are committed to the values and promises made			
4	Our organisational leaders possess contradicting character in execution of mission work			
	Self-awareness			
	Our organisational or denominational leaders:			
5	have deeper understanding of themselves and others around them			
6	do take reasonable risk with firm understanding of their capacity			
	Motivation			
	Our organisational or denominational leaders			
7	encourage mission field officers to act in the direction of the organisation			
8	create in mission enthusiasm in missionaries to get the desired task done			
	Visionary			
9	Our organisational leaders point to something new beyond what is emerging			
10	Leaders ensure that missionaries translate visions to reality actions			

Section E: Strategies for Mission Administration

Please, indicate your opinion on the strategies deployed for mission administration in your organisation.

HA (Highly Adopted): SA (Sometime Adopted): NA (Never Adopted)

S/N	Items	HA	SA	NA
	Research and Survey			
1	Gather data from field for future mission activities			
2	Analyse data for decision-making			
3	Field reports are recommend for implementation			
	Mobilisation of Mission			
4	People are organised for collective action for mission work			
5	People are encouraged for joint action for mission thrust			
6	Members are elicited to emphasise the vision of mission in all communities			
	Mission Training and Staff Development			
7	Serves as means to improve staff performance in mission activities			
8	It is used to sharpen the knowledge of field officer in mission work			
9	It enables missionaries to have better mission skills for mission activities			

Mission Establishment and Field Growth				
10	Is a strategy to achieve mission ultimate goal to bring in kingdom blessings			
11	Converted members are properly nurtured in the word of God			
12	Members are rooted in various cultures as instrument of salvation			

Section F: Mission Policy Implementation

Kindly indicate the process your organisation followed in the implementation of mission policy that is presently in use

SD (Strongly Agree): A (Agree): SD (Strongly Disagree): D (Disagree)

	Items	SA	A	SD	D
	The major stakeholders:				
1	translate the formulated mission policy mandates into concrete reality				
2	organise available resources to achieve policy objectives				
3	direct resources to ensure the realisation of policy objectives				
4	establish structure that guide against policy abandonment				
5	establish methods that safe guide policy sabotage				
6	execute every policy decision in relation to the mission policy				
7	direct all policy decisions prescribed by the law guiding them.				
8	ensure faithfulness of the agency implementing the policy				

Appendix III

Transformational Leadership Interview Schedule (TLIS)

Kindly respond to these questions

1. Kindly share your experiences as director in this mission organisation the practical procedures taken or phases followed in mission policy formulation -----

2. What are the basic strategies deployed in mission administration in your organisation-----

3. Kindly explain the stages formulated mission policy will undergo to guaranteed effective implementation there by meeting the goals of mission work as well as needs of missionaries in your organisation?-----

4. Development and expansion of mission work is a function of attitude, disposition and character of the mission administrator or the leader. Therefore, how do you demonstrate the following features as a mission denominational and organisational leader -----

5.
 - i. Empathy: -----

 - ii. Integrity: -----

 - iii. Self- awareness: -----

 - iv. Motivation: -----

v. Visionary: -----

RELIABILITY TEST RESULT ON TRANSFORMATIONAL LEADERSHIP AND MISSION POLICY FORMULATION, ADMINISTRATION AND IMPLEMENTATION AMONG INDIGENOUS CHRISTIAN ORGANISATIONS IN NIGERIA.

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.745	77

Split half method of reliability was adopted.

The correlation coefficient showed positive value of $r = 0.745$ i.e., 74.5% correlated.

The instrument is positively correlated, fitted and reliable to be used for data collection.

Bio-Data

A. Personal Data

Name: Abayomi Timothy Odunayo
Date of Birth: May 5th, 1973
Marital Status: Married,
E-mail: fayomot2017@gmail.com
Telephone: 08059335904; 09035505510
State of Origin: Osun State.
Place of Origin: Iwo
Nationality: Nigeria
Language Spoken: English and Yoruba
Home Address: Glory Baptist Church, Wakajaye, Iyana Church Ibadan

B. Educational Background Qualifications (with Dates)

1. Primary Education

- a. District Council School, Daodu, Iwo, Osun State, Nigeria

Primary School Leaving Certificate (1980-1985)

2. Secondary Education

- a. Community Grammar School, Olupo, Iwo Osun State, Nigeria (1985-1989)

- b. Mount Camel College, Oloje, Ilorin Kwara State, Nigeria

West African Secondary School Certificate (1990-1993)

3. Higher Educational Institutions

- a. Kwara State Polytechnic Ilorin Kwara State, Nigeria
Ordinary National Diploma (Electrical/Electronics OND) (1995-1999)
- b. College of Education, Ilorin, Kwara State, Nigeria
Diploma in Computer ND (1999-2000)
- c. The Polytechnic, Ibadan Oyo State, Nigeria
Ordinary National Diploma (Electrical/Electronics OND) (2002–2004)
- d. The Nigerian Baptist Theological Seminary, Ogbomosho, Oyo State,
Nigeria Master of Divinity in Religious Education (M.DIV.RE) (2007-2010)
- e. The Nigerian Baptist Theological Seminary, Ogbomosho, Oyo State,
Nigeria, Master of Religious Education (MRE) (2016–2018)
Lead City University, Ibadan, Oyo State, Nigeria (2020-2023) Doctor
of Philosophy (Ph.D.) in Intercultural Leadership and Administration.

C. Workings Experience with Dates

- a. Confidence Nursery and primary School, Ilorin Dec 1999- Dec.2000
- b. Matrite Nigerian Limited, Ilorin, Kwara State Feb.2000-2001
- c. Estyom Computer, Ibadan, Oyo State Jun. 2002- Jun.2003

Ministerial Experience

- Glory Baptist Church, Wakajaye, Ibadan 2014-TILL Date
- Education Minister, Jubilee Life Baptist Church, Ibadan Sept. 2015-Sept, 2021
- Student Pastor, Oja-Oba Baptist Church, Ogbomosho July 2007–May 20010
- President, Baptist Student Fellowship, Alafia Oluwa Baptist Church, Ilorin, 1995-1997
- President, Baptist Student Fellowship, Ilorin Baptist Church, Ilorin 1997-1999
- Prayer Coordinator, Baptist Student Fellowship, Kwara State
1997-1998
- Evangelism Leader, Baptist Student Fellowship, Kwara State
Polytechnic, Ilorin 1998-2000
- Secretary, Bible Study Coordinator, The Polytechnic, Ibadan 2003-2004
- Coordinator NCCF, Funakaye Local Government Authority of Gombe 2004-2005
- Secretary, Religious Fellowship, Nigerian Baptist Theological Seminary

Ogbomoso 2009-2010
Secretary, Pastors' Fellowship, Ibadan North Baptist Association 2011-2011
Assistant Pastors' Fellowship, Livingstone Baptist Association 2016-2023

D. Membership of Learned Societies

- a. Member, Nigerian Baptist Religious Education Association (NBREA)
- b. Livingstone Baptist Pastors' Fellowship

E. Workshop Attended

- (i) March 2021 – Workshop on Advanced Certificate in Leadership and Governance
- (j) April 2019 – Workshop on Teaching Methods for Transformational Education organised by Global Associates for Transformational Education (Gate).

F. Publication

Research: Thesis

1. Construction of Electrical Siren : Ordinary Diploma Project, Kwara State Polytechnic, Ilorin (1998)
2. Construction and Installation of Electrical Inverter: Higher National Diploma Project, The Polytechnic, Ibadan (2003)
3. Effect of Peer-Pressure among Teenagers in Ogbomoso North Baptist Association. M.Div. Project. Religious Education. Education. Nigerian Baptist Theological Seminary, Ogbomoso (2010)
4. Ministerial Stress among Pastors of Churches of Ibadan Baptist Conference. Master of Religious Education Project: Nigerian Baptist Theological Seminary, Ogbomoso (2017).

Signature

Date

The University Compliance Certification

This is to certify that the thesis by LCU/PG/001567 **Abayomi Timothy Odunayo**

in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University Format and Style.

Signature

Date

Do Not Copy, Lead City University, Nigeria