

**Assessment of Intercultural Competence of Missionary Trainers at the Redeemed
College of Missions, Ede, Osun State, Nigeria
(2019-2024)**

**Ezekiel Olukayode OYINLADE
LCU/PG/003820**

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Relations, Faculty of Management & Social Sciences, Lead City University, Ibadan,
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2024

Certification

This is to certify that **Ezekiel Olukayode OYINLADE** with matriculation number **LCU/PG/003820** carried out this research work titled “**Assessment of Intercultural Competence of Missionary Trainers at the Redeemed College of Missions, Ede, Nigeria**” in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, for the award of Master of Science Degree (MSc) in Intercultural Studies and that this has not been previously submitted.

.....
Dr. Oluwaseun Afolabi
(Supervisor)

.....
Date

.....
Prof. Akeem Amodu
(Head of Department)

.....
Date

Dedication

This research work is dedicated to the Almighty God, the Author and Sustainer of all men, from every culture, tribe and tongue.

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Abstract

The overall purpose of this study is to ascertain the level of intercultural competence of missionary trainers at the Redeemed College of Missions, Ede, Nigeria (RCM) so that practical ways of developing their intercultural competence could be determined. Though competence of RCM missionary trainers in the area of dedication to duty and spirituality has been assessed before, no study has been carried out on the assessment of their intercultural competence. Fantini's Intercultural Competence Assessment Scale was used to assess the intercultural competence of the trainers. Descriptive research design was used for the study. The population of the study included the 38 full time trainers at the permanent site and the 278 adjunct trainers scattered all over Nigeria. Out of the entire population of the study (316 persons), copies of the questionnaire were privately sent via Google Form to 250 participants and 204 of them responded. In addition, ten (10) senior trainers were purposively selected for interview and the analysis was done using descriptive statistics while data was presented in pie and bar charts. The study reveals that 50-56% of the trainers possessed a very high competence level in all the four dimensions of intercultural competence which are: intercultural knowledge, intercultural skill, intercultural attitude and intercultural awareness. Yet, it has been discovered that there is still much to do in order to improve the RCM trainers' intercultural competence; for instance, there should be more investment on culture and language learning. It has been recommended in this study that the college should be taking the staff through periodic assessment of intercultural competence so that needed areas of adjustment could be identified and necessary adjustments made.

Keywords: Intercultural Competence, Trainers, Assessment, Culture, Language Learning

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List of Acronyms

Abbreviation	Meaning
BEVI	Beliefs, Events, and Values Inventory
CCAI	Cross-Cultural Adaptability Inventory
DMIS	Developmental Model of Intercultural Sensitivity
GAP	Global Awareness Profile
GCS	Global Citizenship Scale
GPI	Global Perspectives Inventory
IDI	Intercultural Development Inventory
RCCG	The Redeemed Christian Church of God
RCM	The Redeemed College of Missions, Ede, Osun State, Nigeria

Introduction

Chapter One

1.1 Background to the Study

It is a common knowledge that missionary work is cross-cultural in nature. A Christian missionary is generally understood to be a mature Christian sent by a local church or mission agency to go to a foreign country or a people group different from his own with the purpose of spreading Christianity in the form of preaching the gospel of Christ, making disciples, planting churches and doing humanitarian services. Therefore, by virtue of his mandate, a missionary engages with individuals from diverse cultural backgrounds, often in foreign or unfamiliar environments. In order to effectively navigate cross-cultural contexts, missionaries must possess a high level of intercultural competence.

Many scholars in the area of Religious Studies are of the opinion that one mistake that many of the early missionaries to Africa made is that they failed to adequately understand the African worldview, philosophy, religion and culture. In other words, they lacked intercultural competence. Their negative disposition towards the African worldview has been vehemently condemned and many scholars believe that this was as a result of the Western missionaries' inadequate understanding of the African culture^{1,2}.

One study explains how 19th-century evangelical missionaries to Africa created barriers that eventually hindered the spread of the gospel due to the fact that they lacked intercultural competence³. This lack of cultural and philosophical understanding has been discovered to be a major source of conflict as at that time⁴. Also, lack intercultural competence has been found to be a major source of stress for missionaries⁵. Another scholarly opinion is that that the

Christianity brought by the white missionaries is one of the factors that led to the death of some cultural values⁶.

In view of the above submissions, one can say that inadequate intercultural competence will affect the missionary enterprise in a negative way. There must be, of course, some positive aspects of the foreign culture which the missionary can leverage to get more converts through contextualization, but this can only be possible if such a missionary is interculturally competent.

Intercultural competence is generally understood to be someone's ability to interact appropriately and effectively with others in possession of different cognitive, affective, and behavioural orientations towards the world in intercultural situations⁷. An interculturally competent person can be described as a person:

“not only with some acquired knowledge on culture and its cognitive comprehension, but also competent to demonstrate intercultural empathy, respect, tolerance, sensitivity and flexibility, as well as the openness to negotiate, the ability to argue, the good will to understand others, discuss with them, and reach consensus”⁸

Thus, interculturality penetrates into all three dimensions of personality and relationships. For instance, it penetrates into the cognitive domain because a person should be aware of his own culture and other people's cultures before he could be deemed to be interculturally competent. It also penetrates into the affective domain because such a person is expected to be empathetic, tolerant and appreciative of cultural diversities. Lastly, intercultural competence penetrates into the behavioural domain in view of the fact that such a person is expected to possess good interaction and cooperation skills. Therefore, intercultural

competence refers to the ability to understand, appreciate, and adapt to different cultural norms, values, and communication styles.

Missionary trainers hold a crucial role in equipping missionaries with the necessary knowledge, skills, and attitudes necessary to engage respectfully and effectively with diverse cultures. Now, due to the fact that trainers' intercultural competence has a direct bearing on the missionary trainees, a study of this kind is very important.

The Redeemed College of Missions, Ede, Nigeria is a multicultural missions training institution established by the Redeemed Christian Church of God in 1993. It has trained students (across several Christian denominations) from 36 different countries in Africa, Asia and America to become missionaries. It has students from more than 100 tribes. As at November, 2024 the college had 125 external campuses and has graduated 3,561 full-time students^{17,20}. This is in addition to about 1,000 part-time students the college turns out annually. For instance, the college graduated 1,156 part-time students in the last academic session^{18,19}. The influence of the college on Christian missions across board demands that the intercultural competence of the trainers be assessed. This will make a significant contribution to cross-cultural mission.

There is no gainsaying the fact that RCM missionary trainers need more intercultural fitness for two reasons. First, their intercultural competence has a direct bearing on missionary students, whom they train. Second, they deal with a more culturally diverse population. Thus, the dynamic nature of cultural diversity and the evolving challenges missionaries face in various cultural contexts necessitate a deeper exploration of the intercultural competence of the trainers.

1.2 Statement of the Problem

Even though intercultural competence has been studied in several fields over the past 50 years, yet the models and assessments being used have never been applied to Christian missionaries or trainers who prepare them for their work¹⁵. In other words, intercultural competence assessment scales have been applied to education, military work, business, economy and politics but none of the assessment scales has been applied to the missionary training context^{1,7,9,10,12,13,16}.

The lack of adequate research specifically focused on assessing the intercultural competence of missionary trainers limits the ability to identify their strengths and areas for improvement. Without a comprehensive understanding of the intercultural competence levels of trainers, it becomes difficult to develop targeted interventions and training strategies to enhance their cross-cultural skills. This knowledge gap poses challenges to the effectiveness of missionary training programs and may result in missionaries being ill-prepared for the complexities of cross-cultural encounters. Therefore, this study will contribute to the existing knowledge of intercultural competence assessment by assessing the intercultural competence of missionary trainers at the Redeemed College of Missions, Ede, Osun State, Nigeria, so that better ways of enhancing their training effectiveness could be determined.

1.3 Aim and Objectives of the Study

The aim of this study is to assess the level of intercultural competence among missionary trainers in the Redeemed College of Missions (RCM), Ede, Nigeria.

The objectives are to:

- i. examine the level intercultural knowledge of RCM missionary trainers;
- ii. assess the degree of intercultural attitude of RCM missionary trainers;

- iii. measure the level intercultural skill of RCM missionary trainers;
- iv. ascertain the degree of intercultural awareness of RCM missionary trainers and
- v. identify practical ways of developing RCM missionary trainers' intercultural competence.

1.4 Research Questions

1. How interculturally knowledgeable are RCM missionary trainers?
2. Of what degree is the intercultural attitude of RCM missionary trainers?
3. How interculturally skillful are RCM missionary trainers?
4. Of what extent is the degree of intercultural awareness of RCM missionary trainers?
5. In what practical ways can RCM missionary trainers' intercultural competence be developed?

1.5 Significance of the Study

This research would benefit missionary training institutions, trainers themselves, missionary organizations, missionaries, local communities, and cross-cultural researchers and practitioners.

It would directly benefit missionary trainers by providing them with a better understanding of their own intercultural competence. Trainers can identify their strengths and weaknesses. This would enable them to focus on areas that require improvement. The research findings would also offer guidance and resources to enhance trainers' cultural sensitivity, adaptability, and cross-cultural communication skills, thereby increasing their effectiveness in training missionaries.

Furthermore, the research outcomes would indirectly benefit missionaries by improving the quality of their training. Missionaries who receive training from competent trainers with high levels of intercultural competence are likely to be better prepared for their cross-cultural experiences. This can result in improved cultural understanding, increased adaptability, and enhanced effectiveness in carrying out their mission work on their various fields.

Missionary and pastoral training Institutions would also benefit from the research. They will gain insights into the intercultural competence levels of their trainers.

The findings will inform the development of tailored training programs and interventions to enhance trainers' intercultural skills. This, in turn, will lead to more effective missionary training, improved cross-cultural communication, and better-prepared missionaries. Missionary organizations will be able to develop more effective strategies for selecting, training, and supporting their trainers. The assessment of intercultural competence can assist in identifying trainers who possess the necessary skills and qualities to work effectively in diverse cultural contexts.

Local communities where missionaries operate will benefit from the research by experiencing more culturally sensitive and respectful interactions. Trainers with higher intercultural competence can foster better understanding, empathy, and collaboration with local communities. This can help reduce misunderstandings, cultural clashes, and potential negative impacts, leading to more positive and mutually beneficial relationships between missionaries and the local communities they serve.

Finally, researchers and practitioners in field of intercultural studies will also benefit from the insights and findings of this study, which may contribute to theoretical advancements,

methodological approaches, and practical implications for training and assessing intercultural competence in various contexts beyond missionary work. Thus, the findings from this study will be a preliminary guideline for further studies.

1.6 Scope of the Study

The scope of this study is limited to missionary trainers at the Redeemed College of Missions, Ede, Osun State, Nigeria. The trainers under study include the 38 full time trainers at the permanent site and the 278 adjunct trainers both at external campuses and the permanent site. The college is the only specialized missionary training institution owned by the Redeemed Christian Church of God. This college is significant because of its characteristic multiculturalism. It currently has students from more than 100 tribes and has graduated more than 5,000 full-time students over time from Africa, Europe, America and Asia, apart from about 1,000 part-time students being graduated annually.

The study primarily focuses on assessing the intercultural competence of trainers within the context of missionary training programs and identifying potential areas of improvement. It focuses on the following dimensions of intercultural competence relevant to missionary trainers: cultural awareness, sensitivity, adaptability, communication skills, empathy, knowledge of local customs and traditions, and ability to navigate cross-cultural challenges.

1.7 Limitation of the Study

This study was limited by lack of physical contact with most of the participants. The number of responses received from the questionnaire was not up to what the researcher expected because it was sent online (Google Form). Forty six (46) of the respondents did not fill the questionnaire despite several messages and calls from the researcher.

1.8 Definition of Operational Terms

Adaptability: This refers to the capacity to adjust and modify one's behavior, communication style, and strategies to effectively engage with individuals from different cultural backgrounds. It involves being flexible, open-minded, and responsive to cultural differences, and being able to modify approaches to fit diverse cultural contexts.

Assessment: In this research, “assessment” refers to the systematic and structured process of evaluating the intercultural competence of missionary trainers. It involves collecting data, using various methods such as surveys, interviews, or observations, to measure and analyze their knowledge, skills, attitudes, and behaviors related to intercultural competence.

Cultural Awareness: This refers to the understanding and recognition of one's own cultural values, beliefs, and biases, as well as the recognition and appreciation of the cultural differences of others. It involves being conscious of how culture shapes individuals' perspectives, behaviors, and communication styles.

Cultural Sensitivity: Cultural sensitivity denotes the ability to recognize and respect cultural differences and adapt one's behavior, communication, and decision-making accordingly. It involves being aware of cultural norms, traditions, and customs and avoiding actions that may unintentionally offend or create misunderstandings in cross-cultural interactions.

Intercultural Competence: This refers to the ability of missionary trainers to understand, appreciate, and effectively interact with individuals from diverse cultural backgrounds. It encompasses knowledge, attitudes, and skills necessary for navigating cross-cultural contexts, including cultural awareness, sensitivity, adaptability, communication skills, empathy, and the ability to bridge cultural differences.

Missionary Trainers: In the context of this study, missionary trainers are individuals lecturing or training students at missionary training institutions (such as the Redeemed College of Missions). They are responsible for preparing Christian missionaries for cross-cultural missions work and sending such missionaries to the mission field.

Missionary: In this work this word refers to Christian missionary. This means someone who felt God has called him to go out of his comfort zone to go and spread Christianity, often outside his cultural context. He does this by preaching the gospel of Christ, discipling convert and planting churches.

Missions: Specific activities of missionaries to fulfill the mission of the church. It includes evangelism, church planting, health care, humanitarian aid, education, etc.

Mission Agencies: Interdenominational mission organizations that are into recruitment of volunteer Christian missionaries. They recruit and send them to the mission field.

National Culture: This refers to cultural practices peculiar to various countries, that is, common cultural traits unique to certain nations as opposed to individual or tribal cultures.

Special Missionaries: These are missionaries who are into the logistics of missions, like training of missionaries, missions research and statistics as well as missions mobilization.

Tent-making Coordinators: This refers to the coordinators of various satellite campuses under the Redeemed College of Missions, Ede, Osun State. They combine secular work with missions work.

Tent-making Lecturers: In this work this refers to trainers of missionaries who are not full-time trainers, that is, those who combine secular jobs with missions training.

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Chapter Two

Literature Review

2.1. Conceptual Review

This section focuses on few concepts which are reviewed below based on the opinion of various scholars. These concepts include culture, cultural intelligence, intercultural competence, cultural diversity, intercultural effectiveness, missions and missionary. This chapter also includes the theoretical framework, review of empirical studies and synthesis of gaps identified.

2.1.1.1 Concept of Culture

Like the proverbial six blind men of Indostan, scholars look at the definition of culture from diverse lens and there seems not to be a specific consensus. Culture has been defined by an international cultural organization as: “all physical, spiritual, mental and logical features that defines the characteristic of a society or a social community¹.”

One unique feature of this definition is the reference to the spiritual dimension of culture, which refers to the beliefs, practices, and values that relate to the spiritual or religious aspects of a society. It encompasses the way people understand their place in the universe, their relationship with a higher power or powers, and the rituals and traditions associated with these beliefs. This dimension often plays a significant role in shaping a culture's worldview, morality, art, and social practices. It varies widely across different cultures and can be a source of both unity and diversity within societies.

Culture is also defined as:

“a shared, stable living space, supported equally by all members of the group, which passes it onto the next generation².”

This definition may be criticized on the point that individual members of a group may not share a particular cultural value in the same proportion. It has also been described as a set of beliefs, practices, and symbols that are learned and shared. Together, they form an all-encompassing, integrated whole that binds groups of people together and shapes their worldview. It is a complex and multifaceted concept that encompasses the shared beliefs, values, norms, practices, symbols, and traditions of a group of people within a specific social context. It is the sum of the learned and transmitted behaviors, customs, and ideas that shape the way individuals within a society perceive, interact with, and make sense of their world³.

Culture is multidimensional, having different layers. One expert identifies five main levels of culture. They are national, regional, organizational, team, and individual cultures. The first four can be described as group culture. This holds true because there are cultural traits that are peculiar to nations, regions, teams and organizations. For example, lack of respect for time has been described as the African culture by many people⁴.

Culture is not static; it evolves over time and is influenced by historical, geographical, social, and economic factors. It plays a crucial role in shaping people's identities, guiding their behavior, and facilitating social cohesion and communication within a given community⁵.

Culture is like an iceberg, where only a small portion is visible above the surface, while the majority lies hidden beneath. This concept, known as the cultural iceberg, illustrates that the most profound aspects of a culture are often concealed from immediate view. Above the waterline are the visible aspects of culture. These include things like clothing, food, language, and visible traditions. These elements are easily observable and can provide a surface-level understanding of a culture. However, the real depth of culture resides beneath the surface. It encompasses values, beliefs, norms, and deeply ingrained customs⁶.

These aspects influence how people think, interact, and make decisions. Understanding the hidden layers of culture is essential for effective communication and collaboration across different cultures. Ignoring the cultural iceberg can lead to misunderstandings, misinterpretations, and even conflicts. Therefore, it is crucial to dive below the surface, engage in cross-cultural learning, and appreciate the richness and complexity that lies hidden in the depths of every culture⁷.

2.1.1.2 Characteristics of Culture

Several characteristics of culture have been identified by scholars. Culture is learned. It is not biological. Much of learning culture is unconscious. People learn culture from families, peers, institutions, and media. The process of learning culture is known as enculturation. Culture is shared. Because humans share culture with other members of the group, they are able to act in socially appropriate ways as well as predict how others will act⁸.

Culture is symbolic. A symbol is something that stands for something else. Symbols vary cross-culturally and are arbitrary. They only have meaning when people in a culture agree on their use. Language, money and art are all symbols. Language is the most important symbolic component of culture. Culture is integrated. This means that various parts of a culture are interconnected. Culture is dynamic. Cultures interact and change. Because most cultures are in contact with other cultures, they exchange ideas and symbols. All cultures change, otherwise, they would have problems adapting to changing environments. And because cultures are integrated, if one component in the system changes, it is likely that the entire system must adjust^{7,9}.

A scholar describes the relationship between culture, language, and someone's ability to properly integrate in a given society and take part in social encounters in various contexts.

According to him,

“Culture helps individuals recognize the speech events which help constitute social life and the implicit and explicit norms which relate to these events and the individuals who take part in them. It gives individuals a sense of what is expected behaviour given the socio-cultural context in which language is used^{3,10}.”

This means that culture and language are deeply intertwined and influence each other in several ways. Language is a primary tool for communication, and it reflects the values, beliefs, and norms of a culture. The vocabulary and expressions in a language often reveal cultural concepts and priorities. Language shapes how people perceive the world. Different languages have different ways of expressing concepts and ideas, which can influence how individuals from different cultures perceive and interpret reality. Language can be a strong marker of cultural identity.

People often identify with a particular culture based on their language, and language can play a significant role in reinforcing cultural bonds and a sense of belonging. Language can reflect and reinforce cultural norms and taboos. Certain words or phrases may be considered offensive or inappropriate in one culture but completely acceptable in another. Language often contains words and expressions that reflect a culture's values. For example, a culture that highly values family may have specific words for different family members or unique terms related to familial relationships.

Language can evolve over time in response to cultural changes. New words and expressions may emerge to describe technological advancements or societal shifts, reflecting the culture's adaptation to these changes. In multicultural societies, the coexistence of multiple languages

can lead to language borrowing and the blending of cultural elements. This can create unique hybrid cultures and languages. Language is the medium through which art, literature, and storytelling are expressed. Cultural themes and narratives are often conveyed through language in these creative forms. Therefore, language reflects and shapes culture, and culture influences the development and use of language¹¹.

It should be noted that while culture often enriches societies, cultural differences could also be a source conflict or social unrest, as one author noted:

“It is my hypothesis that the fundamental source of human conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be culture. Culture and cultural identities . . . are shaping the patterns of cohesion, disintegration, and conflict in the post-cold war world. Global politics is being reconfigured along cultural lines . . . peoples and countries with similar culture are coming together. Peoples and countries with different cultures are coming apart”^{6,12}

Indeed, culture can be a significant factor contributing to social unrest. Differences in cultural beliefs, values, and practices can lead to misunderstandings, conflicts, and even violence within societies. Issues related to cultural identity, discrimination, and clashes between different cultural groups can all play a role in social unrest. Cultural differences can lead to discrimination and prejudice. Stereotypes and biases can form when one group perceives another as culturally inferior or threatening. This discrimination can result in social inequalities, marginalization, and a sense of injustice among affected communities.

In some cases, cultural revivalism and nationalism can fuel social unrest. When a group seeks to preserve or assert its cultural identity, it may clash with the dominant culture or other cultural groups. Nationalist movements based on cultural pride can exacerbate tensions within a society. Differences in religious beliefs or ideological convictions can lead to

sectarian conflicts or political unrest. These divisions may result in protests, violence, or even civil wars. When cultural groups have unequal access to political power or when policies favor one culture over others, it can generate resentment and social unrest. In addition, when rapid social change challenges cultural norms, it can lead to resistance and unrest. For example, clashes can occur when traditional values clash with modern ideas such as gender equality or freedom of expression^{7,13}.

Thus, culture can be both a source of richness and a potential cause of social unrest within societies. Understanding these dynamics is crucial for fostering harmony, inclusivity, and social cohesion in an increasingly diverse world. Therefore, it is important for societies to promote tolerance, diversity, and dialogue to address cultural tensions and work toward greater social harmony.

2.1.1.3 Cultural Diversity

The term “culturally diverse” is often used interchangeably with the concept of “multiculturalism.” Multiculturalism is defined as a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society¹⁴.

Cultural diversity is a set of conscious practices that has to do with an understanding and appreciation of how humans, cultures and the natural environment are dependent on one another. It involves practicing mutual respect for qualities and experiences that are different from one’s own context. It is the presence of various cultural groups within a society,

workplace, or community, each with its own unique beliefs, traditions, and values. This concept includes acceptance and respect. It means understanding that each individual is unique. It also includes recognition of individual differences. Differences could be in the area of race, ethnicity, gender, sexual orientation, socioeconomic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Diversity is the exploration of these differences in a safe, positive and fostering environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual¹⁵.

One can infer from the above definition that cultural diversity is beneficial in several ways. It fosters a variety of viewpoints and ideas, which results in a more creative problem-solving and innovation. Also, exposure to different cultures can enhance education by providing a broader understanding of the world. Diversity also promotes tolerance and reduces prejudice by encouraging people to understand and respect others' backgrounds. Diverse workplaces can be more competitive and profitable, benefiting from a wider range of skills and experiences. In addition, cultural diversity allows for the exchange of art, music, food, and traditions, enriching societies with new cultural elements as well as promotes international cooperation and understanding, thereby contributing to global peace and stability.

Some scholars submit that if cultural diversity is well managed, through the development of intercultural competence, this will lead to better results in several dimensions¹⁶. When managed effectively, cultural diversity can yield numerous positive outcomes that benefit individuals, organizations, and society as a whole. It brings together individuals with different perspectives and experiences. Diverse teams are more likely to generate innovative ideas and solutions. Diverse teams approach problem-solving from multiple angles. Different

cultural backgrounds provide a broader range of solutions to complex issues. Exposure to diverse cultures builds global awareness and competence. Individuals are better equipped to engage in international business and diplomacy. Organizations that embrace cultural diversity are more appealing to diverse customer bases. Understanding different cultures helps tailor products and services to a wider audience¹⁷.

Well-managed cultural diversity promotes tolerance and acceptance. It helps reduce stereotypes and prejudice. Communities with diverse populations often experience greater social cohesion. Diverse educational environments prepare students for a globalized world¹⁸. Exposure to different cultures fosters open-mindedness and empathy. Cultural diversity encourages the sharing of traditions and practices. By embracing diversity and promoting inclusivity, individuals, organizations, and societies can harness the full potential of cultural differences for mutual benefit and progress¹⁹.

Seven important actions involved in the definition of multiculturalism:

1. Recognition of the abundant diversity of cultures;
2. Respect for the differences;
3. Acknowledging the validity of different cultural expressions and contributions;
4. Valuing what other cultures offer;
5. Encouraging the contribution of diverse groups;
6. Empowering people to strengthen themselves and others to achieve their maximum potential by being critical of their own biases; and
7. Celebrating rather than just tolerating the differences in order to bring about unity through diversity¹⁹.

2.1.1.4 Intercultural Competence

The concept of intercultural competence was first muted with respect to the proposal of a developmental approach to training for intercultural sensitivity. The scholar suggests that individuals with intercultural sensitivity tend to transform themselves from the ethnocentric stage to the ethno-relative stage. His developmental model is a conceptual framework that describes the stages individuals go through as they develop intercultural competence. These stages provide a good framework for determining how to improve the capacity for intercultural competence⁹.

Another influential scholar makes a significant contribution to the field of intercultural competence in the context of language education. He emphasizes the importance of developing intercultural communicative competence, stressing that this competence goes beyond language proficiency to include one's ability to appreciate and navigate cultural diversity¹⁰.

Several other scholars have subsequently contributed by applying the concept of intercultural competence to several areas of human endeavour: from education, business, economy and politics to religion and military work. For instance, one expert calls for adult education and Human Resource Development professionals to acquire intercultural competence by applying adult learning theories in cross-cultural learning, in order to help various people from diverse cultural backgrounds. He believes this will help them to become successful in their international assignments¹. Others are of the opinion that the rate of worldwide mobility of students and increasing globalization and internationalization of university and college campuses call for the cultivation of students' intercultural competence. They believe that this

will enable them to communicate effectively on campus and even in campuses outside their home countries⁷.

An educationist discusses how education, with Literature-in-English as a tool, can be used to teach intercultural communicative competence in multicultural classrooms in Nigeria, thereby facilitating cross-cultural competence. He identifies cultural diversity as one of the major factors responsible for incessant civil unrest, hate speeches and insecurity in different parts of the Nigeria¹².

Intercultural competence has also been applied to the U.S Navy. Some military officers stress that the Sea Services must reinforce their relationship with global maritime partners and in order for this to be possible the force has to embrace international organizations, local mariners and commercial operators. The diversity of partners and their cultural backgrounds would necessitate the mariners' intercultural competence to be built over time¹³. Others scholars look at intercultural competence with respect to its importance in global leadership. According to them, for business organizations to be successful, they need leaders who can drive business on a global scale. In these days of globalization and high competitiveness, no major company can be satisfied with being successful in the home market, or even in one or two cross-border markets. Even if a major company chooses not to expand globally, international competitors will enter its favorite markets. These scholars therefore submit that leading across cultures is a critical element in driving a business enterprise to a great success¹⁴.

There is no specific, generally acceptable definition for intercultural competence as scholars look at it from several angles. For instance, it has been described as the ability to

communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes²⁰." It is also the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts²¹.

Another expert asserts that intercultural competence is "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations representative of foreign cultures²²." Another scholar sees it as "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself²³."

Based on the above definitions it can be said that intercultural competence is the ability to communicate effectively and appropriately with others having different cultural backgrounds. It seems as if there is a level of agreement among the scholars that intercultural competence is a heterogeneous construct, which has several dimensions, which are necessary to interact with people from other cultures adequately and effectively. For instance, knowledge, skill and attitude have been identified as the various dimensions of intercultural competence in the first definition.

One scholar distinguishes between *intercultural competence* and *intercultural communicative competence*. He defines intercultural competence as follows:

*"Individuals have the ability to interact **in their own language** with people from another country and culture, drawing upon their knowledge about intercultural communication, their attitudes of interest in otherness, and their skills in interpreting, relating and discovering, that is, of overcoming and enjoying intercultural contact"*²⁴ [Emphasis mine]

In contrast, intercultural communicative competence is defined as being able to interact with people from another country and culture *in a foreign language*. Individuals who have this competence are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins. Their knowledge of another culture is linked to their language competence through their ability to use language appropriately – sociolinguistic and discourse competence – and their awareness of the specific meanings, values and connotations of the language²⁴.

In addition, one author provides a list of alternative names for intercultural competence. Some of them are: cultural competence, communicative competence, cultural sensitivity, global competence, international competence, metaphoric competence, effective inter-group communications, intercultural interaction, intercultural cooperation, intercultural sensitivity, cross-cultural adaptation, global competitive intelligence and international communication⁴⁴.

2.1.1.5 Components of Intercultural Competence

Attempts have been made by different scholars to classify intercultural competence in different ways. According to one expert, intercultural competence comprises three dimensions: cognitive, affective and behavioural skills. The cognitive dimension includes intercultural awareness, general knowledge and specific cultural knowledge²⁵.

The cognitive dimension of intercultural competence refers to the mental processes and knowledge structures that individuals develop to navigate and adapt to cross-cultural interactions. Cognition is generally believed to be the ability to process information. When it is related to culture, one can think of cognition as the complete knowledge and experience one has gained about cultural situations, someone's interactions within those situations and

how one has thought about or processed this information stored in the memory. The ability to retrieve this stored information is referred to as cognitive ability²⁶.

At the core of the cognitive dimension is cultural awareness. This involves recognizing and understanding the existence of different cultural norms, values, beliefs, and practices. It requires individuals to acknowledge that their own cultural perspective is just one of many²⁷. To enhance intercultural competence, individuals must actively seek and acquire knowledge about other cultures. This includes learning about history, geography, social structures, traditions, and languages of various cultures. The more one knows about different cultures, the better prepared they are to engage with people from those backgrounds²⁸.

The cognitive dimension also involves being aware of stereotypes and biases that may influence one's perceptions and judgments about people from other cultures. Recognizing and challenging these stereotypes is crucial for objective and respectful cross-cultural interactions. Empathy is an essential cognitive skill in intercultural competence. It entails the ability to understand and share the feelings, perspectives, and experiences of individuals from different cultural backgrounds. Empathy helps bridge cultural gaps and promotes meaningful connections²⁹.

Cognitive adaptability is a vital aspect of the cognitive dimension. People with intercultural competence can adjust their thinking and behavior based on the cultural context they are in. They can switch between cultural frames of reference as needed. Effective intercultural communication requires cognitive skills such as active listening, interpreting nonverbal cues, and decoding subtle cultural nuances in language and gestures. These skills enable individuals to convey their messages accurately and to understand others better. Intercultural competence involves critical thinking, which allows individuals to analyze and evaluate

cultural differences and conflicts objectively. This can lead to creative problem-solving and conflict resolution in cross-cultural situations³⁰.

Another essential cognitive component is self-awareness. Individuals need to reflect on their own cultural biases and assumptions, as well as their communication styles, in order to adapt and improve their intercultural interactions. Also, cultivating a sense of curiosity about other cultures is part of the cognitive dimension. A genuine interest in learning about different cultural perspectives can motivate individuals to continually develop their intercultural competence³¹.

The affective dimension of intercultural competence consists of an individual's curiosity towards other culture, cognitive flexibility, motivation to learn, and being open-minded. It refers to the emotional and attitudinal aspects that play a crucial role in effectively navigating and engaging with people from different cultures³². It encompasses an individual's emotions, attitudes, and motivations related to intercultural interactions. Intercultural competence actually begins with recognizing and understanding one's own emotions in cross-cultural interactions. This includes being aware of any biases, stereotypes, or prejudices one may hold, and how these emotions can impact communication and relationships³³.

Another essential aspect of affective dimension is empathy. It involves the ability to understand and share the feelings of people from other cultures. Developing empathy helps individuals connect on a deeper level and fosters mutual respect. Affective intercultural competence includes having the emotional resilience to tolerate such ambiguity without becoming anxious or frustrated. Another thing to consider under the affective dimension is open-mindedness. Being open-minded means having a willingness to accept and adapt to

different cultural perspectives and practices. This mindset promotes a positive attitude towards diversity and helps in avoiding ethnocentrism³⁴.

Also, understanding one's cultural background is crucial for effective intercultural interactions. Individuals must reflect on their cultural identity and how it influences their beliefs, values, and behaviors. Affective intercultural competence includes a genuine curiosity about other cultures. This curiosity drives individuals to seek out information, ask questions, and engage in cross-cultural learning experiences. Respect for other cultures and patience in communication are vital components of this dimension. Treating others with respect and allowing time for effective communication to occur are key to building positive relationships³⁵.

In summary, the affective dimension of intercultural competence focuses on the emotional and attitudinal aspects that underlie successful interactions with individuals from diverse cultural backgrounds. It involves self-awareness, empathy, open-mindedness, and a genuine respect for cultural differences. Developing these qualities is crucial for building meaningful cross-cultural relationships and effectively navigating this interconnected world³⁶.

The dimension of behavioural skill of intercultural competence includes the ability to communicate with people from different cultural backgrounds, listening to them, problem-solving, empathy, and gathering of information. Being open to change and willing to adapt one's behavior in response to cultural differences is a key behavioral aspect of intercultural competence. This might involve modifying communication styles, customs, or practices to accommodate others³⁷.

Conflict can arise when cultures clash. Behavioral intercultural competence includes the ability to handle conflicts constructively by using effective communication, negotiation, and problem-solving skills. It is important to be aware of and respect cultural norms, values, and taboos. Behavioral competence involves showing respect for these aspects of a culture, even if they differ from one's own³⁸.

In diverse work or social environments, individuals with high intercultural competence can work effectively in teams. They understand the dynamics of multicultural groups, contribute positively, and foster a sense of inclusivity. When living or working in a different culture, individuals with strong behavioral intercultural competence can adapt to new environments, routines, and social norms while maintaining their own cultural identity. Sometimes, avoiding conflict is the best course of action in intercultural interactions. Behavioral competence includes recognizing when to step back from a situation to prevent misunderstandings or offense³⁹.

Cultural intelligence is another behavioural element. This is the ability to learn and adapt to different cultures quickly. It involves behavioral aspects such as seeking cultural information, asking questions, and being curious about other cultures. Above all, the behavioral dimension of intercultural competence involves valuing and celebrating diversity. It means appreciating the richness that different cultures bring to a globalized world⁴⁰.

Another scholar developed the “pyramid model” of intercultural competence. This model includes four steps depending on five dimensions⁴¹. According to this author, the first dimension is referred to as *requisite attitudes*. This dimension has to do with the “respect” for

other cultures, “openness” to intercultural learning and other cultures, “curiosity” and “exploring”.

This layer involves recognizing and managing one's emotional responses to cultural differences. Key elements of this layer include:

Openness: Being receptive to new ideas and cultures.

Curiosity: A desire to learn about and from other cultures.

Respect: Valuing and appreciating cultural differences.

Tolerance: Accepting ambiguity and uncertainty in cross-cultural encounters.

The second dimension is referred to as *knowledge and comprehension*. The individual's awareness of her/his own culture and others' culture, awareness of the effect of social factor on the use of language and skills of reading the culture, having the information about the culture and understanding are included in this dimension³.

At the base of this pyramid lies cognitive cultural awareness, which is foundational to intercultural competence. This layer involves acquiring knowledge about different cultures, including their history, customs, values, beliefs, and communication styles. It requires individuals to understand cultural variations and appreciate how complex global diversity is.

Key elements of this layer include:

Cultural Knowledge: Understanding cultural facts, practices, and historical context.

Self-Awareness: Reflecting on one's own cultural biases and assumptions.

Empathy: Developing the ability to see the world from others' perspectives.

Worldview Expansion: Expanding one's perspective to encompass multiple worldviews³⁹.

The third dimension is referred to as *skills*. The “skills” dimension includes listening to people from other cultures, observing other cultures, interpreting them, evaluating and

relating the cultures. behavioral cultural awareness, which translates knowledge and attitudes into practical skills for effective intercultural communication and interaction. This layer focuses on the ability to adapt one's behavior to various cultural contexts. Key elements of this layer include:

Communication Skills: The ability to communicate clearly and effectively across cultures.

Conflict Resolution: Managing and resolving conflicts arising from cultural differences.

Flexibility: Adapting to different cultural norms and expectations and

Cultural Sensitivity: Avoiding behaviors that may inadvertently offend others⁹.

The last two dimensions and two steps are *desired internal outcome* and *desired external outcome*. The desired internal outcome dimension consists of adapting to new cultural environments, flexibility about choosing and using the appropriate communication styles, and empathy. On the other hand, the desired external outcome dimension includes the individual's having the skills of communication and behaving accordingly and effectively in order to achieve intercultural purposes depending on her/his intercultural knowledge, skills and attitudes⁴¹.

Also, the desired external outcome focuses on affective cultural awareness, emphasizing emotions and attitudes towards intercultural interactions. This layer involves recognizing and managing one's emotional responses to cultural differences. Key elements of this layer include:

Openness: Being receptive to new ideas and cultures.

Curiosity: A desire to learn about and from other cultures.

Respect: Valuing and appreciating cultural differences.

Tolerance: Accepting ambiguity and uncertainty in intercultural encounters¹³.

One other expert examines intercultural competence in seven different dimensions. These dimensions are *respect* (a person's ability to respect individuals and approaching them in a positive manner), *attitude toward interaction* (someone's ability to respond to others without judging them), *getting used to the knowledge* (someone's ability to understand that other people may have different points of view about the world), *empathy - mission-role behaviours* (a person's ability to be flexible about starting the role and bringing them together), *interaction management* (a person's ability to take part in quarrels and starting and finishing the interactions that occurs depending on others' needs and desires) and *tolerating to uncertainty* (a person's ability to react to new and uncertain situations with the minimum uneasiness)⁴².

Another influential scholar puts forward other components intercultural competence, which includes five dimensions⁴³. The five dimensions are *attitude, knowledge, interpreting and relating skills* (interpretation of a particular event, which belongs to another culture and the ability to explain this event by relating it with the situations of one's own culture), *exploring and interacting skills* (gaining new information about a culture and the cultural implementations) and *critical cultural awareness* (someone's ability to evaluate their own culture and points of view of other culture in terms of implementations and products in a critical way)²³.

Attitudes: This dimension focuses on developing positive attitudes towards other cultures and people. It involves being open-minded, curious, and respectful of cultural differences. It also includes the ability to suspend judgment and avoid stereotypes.

Knowledge: Intercultural competence requires a solid foundation of knowledge about other cultures. This includes understanding their history, traditions, values, and customs. A culturally competent individual is well-informed about the cultural context of others.

Interpreting and Relating Skills: Practical skills are essential for effective intercultural communication. These skills encompass language proficiency, but they also involve the ability to interpret non-verbal cues, adapt communication styles, and navigate cultural differences in behavior and etiquette.

Exploring and Interacting Skills: Being motivated to engage with other cultures is crucial. This dimension emphasizes the willingness to interact with people from different backgrounds, even when it might be challenging or uncomfortable. Motivation can be intrinsic (personal interest) or extrinsic (e.g., for work or travel)^{23,43}.

Critical Cultural Awareness: This dimension encourages individuals to critically reflect on their own culture and how it influences their perceptions and behaviors. It also involves recognizing power dynamics and the potential for cultural bias or discrimination⁴³.

By developing competence in these five dimensions, individuals can enhance their ability to communicate, collaborate, and build meaningful relationships across cultures. This is especially valuable in this increasingly globalized world.

According to this scholar, intercultural competence is comprised of three dimensions: cognitive, affective and behavioural skills. The cognitive dimension includes intercultural awareness, general knowledge and specific cultural knowledge. The affective dimension consists of an individual's curiosity towards other culture, cognitive flexibility, motivation to learn, and being open-minded. The dimension of behavioural skill of intercultural

competence includes the ability of communicating with people from different cultures, listening to them, problem-solving, empathy, and gathering information⁴³.

One other model of intercultural competence consists of six stages, each representing a different level of intercultural sensitivity in which individuals progress as they grow in intercultural competence⁹²:

Denial: At this initial stage, individuals are unaware of cultural differences and may even believe that their own culture is superior. They often avoid or dismiss intercultural interactions.

Defense: In this stage, individuals acknowledge cultural differences but perceive them as threats or sources of discomfort. They may become defensive and protect their own cultural norms and values.

Minimization: At this stage, individuals recognize some cultural differences but tend to downplay them. They focus on commonalities and similarities, striving for universality and minimizing the significance of cultural distinctions.

Acceptance: Individuals in this stage embrace cultural differences and are open to learning from other cultures. They are curious, respectful, and willing to adapt their behavior and attitudes in intercultural contexts.

Adaptation: In the adaptation stage, individuals are highly skilled in intercultural communication. They can easily switch between cultural perspectives and adjust their behavior to fit the cultural context. They have a deep understanding of cultural nuances.

Integration: The final stage represents a truly intercultural mindset, where individuals can not only adapt to different cultures but also synthesize them into a holistic worldview. They see the interconnectedness of cultures and are adept at navigating complex, multicultural environments^{68,92}.

2.1.2.1 Culture-Specific versus Culture-Generic Intercultural Competence

Culture-specific and culture-generic intercultural competences refer to different approaches people use to develop the ability to effectively interact with people from diverse cultural backgrounds. Culture-Specific Intercultural Competence focuses on acquisition of knowledge and skills which are specific to a particular culture or group of cultures. It involves an in-depth understanding of the tradition, custom, language, and social norms of a specific culture⁴⁵.

Individuals develop expertise in one or more cultures and this enables them to navigate interactions with members of those cultures more effectively. Culture-specific competence is very essential while dealing extensively with a particular culture or while working in a specific international context⁴⁵.

Culture-Generic Intercultural Competence is another approach which emphasizes developing universal skills and strategies that can be applied across various cultural contexts. This includes skills like active listening, empathy, adaptability, communication, conflict resolution, and intercultural sensitivity, all of which are relevant in all intercultural interactions. Culture-generic competence is broader in scope and can be valuable in situations where individuals encounter diverse cultures regularly⁴⁶.

In practice, a balanced approach is often the most effective. While culture-generic skills provide a strong foundation for intercultural communication, adding culture-specific knowledge when dealing with specific cultures enhances understanding and effectiveness. The choice between culture-specific and culture-generic competence depends on an individual's goals and the context of their intercultural interactions⁴⁷.

The relationship between culture-specific and culture-generic intercultural competence is dynamic and interconnected, and understanding how these two aspects work together is crucial for effective cross-cultural interactions. The two approaches are often complementary. Culture-specific knowledge enhances culture-generic skills and vice versa⁴⁸.

Culture-specific knowledge provides the context and background which are necessary for understanding the nuances of a particular culture. It allows individuals to navigate specific cultural norms, behaviors, and communication styles. Culture-generic intercultural competence serves as the foundation. It includes skills like active listening, empathy, adaptability, and communication, which are universally applicable in intercultural interactions⁴⁹.

Culture-specific knowledge builds upon this foundation, applying culture-generic skills in specific cultural contexts. It enables individuals to adapt their behavior, communication, and decision-making to align with the customs and expectations of a particular culture. Effective cross-cultural communication often requires a combination of both. Culture-generic skills are essential for building rapport, managing conflicts, and conveying respect regardless of the culture. Culture-specific knowledge helps individuals avoid misunderstandings,

misinterpretations, and cultural faux pas that may arise in specific cultural contexts. It facilitates deeper cultural understanding and appreciation⁵⁰.

Culture-generic competence helps individuals recognize the importance of cultural differences and adapt their communication style accordingly, even when they lack in-depth knowledge of a specific culture while culture-specific competence ensures individuals have the necessary context-specific knowledge to navigate complex cultural situations with greater sensitivity. Both culture-specific and culture-generic competencies contribute to personal and professional development. They enhance an individual's ability to work effectively in diverse teams, negotiate international business deals, and build global relationships. Tailoring the level of culture-specific knowledge to the frequency and depth of interactions with a particular culture is very important⁵¹.

In summary, both approaches are intertwined aspects of the ability to navigate cross-cultural interactions successfully. They complement each other, with culture-generic skills forming the core competencies and culture-specific knowledge enriching and contextualizing these skills. A balanced approach that integrates both is essential for fostering effective intercultural communication and relationships⁵².

2.1.2.2 Cultural Intelligence and Intercultural Competence

Cultural intelligence has been defined differently by different scholars. A scholar defines it as an individual's ability to be adjusted to an unfamiliar cultural context successfully⁵³. Cultural intelligence and intercultural competence are closely related but distinct concepts. Cultural intelligence refers to an individual's ability to adapt and function effectively in culturally diverse settings. It is the capability to function effectively in culturally diverse settings. It

involves the knowledge, skills, and motivation to adapt to different cultural contexts, making it easier to work and communicate across cultures. It involves skills such as cultural awareness, cultural knowledge, cultural mindfulness, and cross-cultural communication⁵⁴.

Some scholars see cultural intelligence as the ability to:

“tease out of a person’s or group’s behaviour those features that would be true of all people and all groups, those peculiar to this person or this group, and those that are neither universal nor idiosyncratic⁵⁵.”

Another writer is of the opinion that cultural intelligence goes beyond the ability of a person to learn new cultural situations. He believes it has to do with understanding what he or she sees and experiences. He adds that cultural intelligence is about being skilled and flexible about understanding a culture, learning more about it from one’s on-going interactions with it, and gradual reshaping of one’s thinking to be more sympathetic to the culture and for one’s behaviours to be more skilled and appropriate when interacting with others from the culture^{26, 56}.

On the other hand, intercultural competence encompasses a broader set of skills and attributes that enable individuals to interact successfully with people from different cultures. It includes not only the cognitive aspects like cultural knowledge but also emotional and behavioral components, such as empathy, respect, and the ability to navigate complex cultural interactions⁵⁶.

Another scholar defines it as the ability to exert skills and talent that can properly react to cultural value standard and attitude of others who an individual interacts. According to another author, cultural intelligence is the capability to relate and work effectively in culturally diverse situations⁵⁷.

A scholar describes the relationship between cultural intelligence and intercultural competence in the following way. Cultural intelligence is the ability of communicating and considering others for peaceful coexistence, relating peacefully with people who have different cultural backgrounds. It comprises four key components which are cultural knowledge (understanding cultural norms, values, and practices), cultural motivation (the willingness and interest in engaging with other cultures), cultural strategy (the ability to plan and adapt behaviour in diverse situations) and cultural action (the capacity to effectively interact across cultures)⁵⁴.

However, intercultural competence includes the cognitive component (understanding cultural differences, communication styles, and worldviews), emotional component, (developing empathy, tolerance, and an open mindset towards other cultures) and behavioral component (applying cultural knowledge and emotional awareness in real-life interactions). Thus, a cultural intelligence is an aspect of intercultural competence⁵⁸.

Cultural intelligence is a crucial component of intercultural competence. It provides the cognitive foundation by equipping individuals with cultural knowledge and the strategic ability to adapt to different contexts. Developing cultural intelligence can contribute to enhancing intercultural competence. As individuals improve their cultural intelligence, they become better equipped to manage the emotional and behavioral aspects of intercultural interactions. Intercultural competence incorporates both cognitive and emotional elements, which complement cultural intelligence. While cultural intelligence emphasizes cognitive skills and strategies, intercultural competence delves deeper into emotions and behaviors, such as empathy and respect⁵⁹.

Cultural intelligence and intercultural competence are intertwined concepts that work in tandem to facilitate successful intercultural interactions. While cultural intelligence provides the knowledge and strategic ability, intercultural competence adds the emotional and behavioral elements necessary for respectful and effective engagement across cultures⁶⁰.

Developing both competencies is very important for thriving in this interconnected world. They reduce misunderstandings, conflicts, and cultural barriers, leading to more effective communication and cooperation in diverse environments. These competencies are valuable in a globalized economy, enabling individuals and organizations to navigate international business, diplomacy, education, and multicultural societies. Together, cultural intelligence and intercultural competence are vital in fostering positive cross-cultural relationships, whether in personal, professional, or societal contexts.

More benefits of cultural intelligence have been identified. High culturally intelligent individuals are better at resolving conflicts in cross-cultural settings. They can understand differing viewpoints, mediate disputes, and find common ground more effectively. Cultural intelligence encourages empathy and understanding of different perspectives and experiences. This promotes inclusivity, reduces biases, and fosters more harmonious relationships. Individuals with a high level of cultural intelligence are more culturally sensitive. They avoid unintentional cultural faux pas and show respect for local customs and traditions^{54, 61}.

Leaders with cultural intelligence can motivate and lead diverse teams more effectively. They adapt their leadership styles to fit the cultural preferences of their team members, increasing team cohesion and performance. Diverse perspectives stimulate creativity and innovation. A culturally intelligent workforce is better at generating fresh ideas and solving

complex problems. Cultural intelligence facilitates global networking. Professionals who understand and respect different cultures can build a broader and more diverse network, which can be invaluable for career growth⁶².

Developing cultural intelligence requires self-awareness and self-improvement. It can lead to personal growth and a broader worldview⁶³. By understanding cultural differences, individuals can anticipate potential conflicts and take proactive measures to prevent them, contributing to a more peaceful coexistence. High culturally intelligent individuals are more adaptable in unfamiliar environments. They can quickly adjust to new cultures and thrive in diverse situations⁶⁴.

In addition, cultural intelligence enhances problem-solving skills by encouraging a broader perspective⁶⁵. It encourages individuals to consider multiple viewpoints when addressing challenges^{63, 66}. Individuals and organizations with high cultural intelligence are often seen as respectful, inclusive, and socially responsible, which can enhance their reputation and attractiveness to partners, customers, and employees^{57, 67}.

2.1.2.3 Developmental Model of Intercultural Sensitivity

An interculturalist has developed a *Developmental Model of Intercultural Sensitivity*. This model is a framework that describes the stages of intercultural sensitivity and the psychological development individuals go through when engaging with people from different cultural backgrounds. He identifies six distinct types of experience across the continuum from ethnocentrism to ethno-relativism: denial, defense, minimization, acceptance, adaptation and integration. Each stage represents a different level of intercultural sensitivity and competence⁶⁸.

By ethnocentrism he refers to the experience of looking at one's own culture as central to reality. Beliefs, values and behaviours acquired through primary socialization are seen as adequate descriptors of the way things are. By ethnorelativism the scholar refers to the experience of viewing one's own culture as just one organization of reality amongst many legitimate possibilities. He uses the suffix "relativism" to explain that differing cultural perspectives should not be seen as superior to one another, but as relative⁶⁸. The distinct stages are explained below:

Denial: In this stage, individuals are unaware of cultural differences and may assume that their own culture is superior. They may assume that their own culture is the only valid perspective, showing little interest in other cultures. Denial often leads to ethnocentrism, where one's culture is perceived as superior. This is the situation where one's cultural perspective is viewed as the only real or authentic one. Other cultures are either not noticed at all, or they are understood in a rather vague manner. Mono-cultural upbringing will normally result in a *denial* of cultural difference³⁰.

Defense: At this stage, individuals recognize cultural differences but perceive them as threats. They may become defensive or ethnocentric when encountering unfamiliar cultures. In the Defense stage, individuals start to recognize cultural differences, but they may view them as threats. They become defensive or hostile when faced with unfamiliar cultures, often resorting to stereotypes or prejudices. Defensive individuals may avoid intercultural interactions or engage in them with a guarded attitude⁴⁴.

At this stage, one's own culture is viewed as the best form of civilization. Culture difference is noticed but the world has become organized into a situation where one's own culture is

superior and other cultures are inferior. A modification of this polarized situation is referred to as *Reversal*, in which the individual has a negative view of their own culture and regards other cultures as better than their own^{30,68}.

Minimization: People in this stage begin to recognize similarities across cultures and downplay differences. They may believe that all cultures are the same and this can lead to cultural misunderstandings. *Minimization* of cultural difference is the state in which elements of one's own culture are experienced as applying to everybody. In this case, someone begins to feel that there is no difference between them and others since they are all human beings. The scholar suggests that this stage is the most common stage of intercultural development⁶⁸.

Acceptance: In this stage, individuals acknowledge and value cultural differences. They become more open to diverse perspectives and are willing to adapt their behavior and communication style. In the Acceptance stage, individuals acknowledge and value cultural differences. They recognize that different perspectives can be equally valid and enriching⁹².

Acceptance is marked by an open-minded approach to intercultural encounters and a willingness to adapt one's behavior and communication. Acceptance of cultural difference is present when people experience their own culture as just one of a number of equally complex worldviews. People in acceptance are self-reflective on their experience of other cultures and are able to acknowledge others as different from themselves, but equally human. They are not necessarily experts in one or more cultures but rather they are able to identify how cultural differences in general operate in a wide range of human interactions⁶⁸.

Adaptation: At the adaptation stage, individuals actively seek to understand and integrate other cultures into their own worldview. They can function effectively in multicultural

environments. Individuals actively seek to understand and integrate other cultures into their worldview. They demonstrate flexibility in their behavior and communication styles to accommodate cultural diversity. Adaptation allows individuals to function effectively in multicultural environments⁹².

Integration: This is the highest stage of intercultural sensitivity, which involves a deep appreciation for cultural diversity. Individuals in this stage can effortlessly switch between cultural perspectives and are highly skilled in intercultural interactions. Individuals in this stage possess a deep appreciation for cultural diversity and fluidly navigate between cultural perspectives. They effortlessly switch between cultural roles and exhibit exceptional intercultural competence⁶⁸.

It should be noted that Individuals are not static in these stages; they can move back and forth based on their experiences and self-awareness. Development often occurs through exposure to different cultures, education, and reflective practices. This model is used in various fields, such as education, business, and intercultural training, to enhance cross-cultural understanding and competence. It emphasizes the importance of cultural sensitivity, empathy, and adaptability in our increasingly diverse world²³.

The model serves as a valuable tool for assessing and improving intercultural communication skills, fostering a more inclusive and harmonious global society. It provides a structured framework for understanding how individuals evolve in their approach to intercultural interactions, from denial and defensiveness to acceptance, adaptation, and integration. It underscores the significance of cultural awareness and competence in a multicultural world¹⁴.

The development of intercultural sensitivity is through the increasing capacity to perceive difference. This capacity is built upon actual experience combined with reflection on that experience. Cultural knowledge is not the same thing as intercultural sensitivity. Intercultural development requires increasing experience of difference coupled with reflection and integration of insights⁶⁹.

This model holds significant importance in the field of intercultural studies for several reasons:

It provides individuals with a structured framework to understand their own intercultural development. It helps people become more self-aware about their attitudes, behaviors, and biases in intercultural interactions, promoting personal growth and cultural competence. It is widely used in educational settings, such as in intercultural training programs, study abroad programs, and diversity and inclusion initiatives. It offers a structured way to teach and assess intercultural competence, helping learners develop the skills needed for effective cross-cultural communication³⁰.

The DMIS encourages individuals to recognize and respect cultural differences. This is crucial in a globalized world where people from diverse backgrounds interact regularly. It fosters a sense of empathy and respect for others people's cultural perspectives. In addition, the model offers a framework for understanding and resolving intercultural conflicts. By recognizing the different stages of intercultural sensitivity, individuals and groups can identify potential sources of conflict and work towards resolutions that promote understanding and harmony⁹².

As individuals progress through the stages of the DMIS, they become more adept at adapting to different cultural contexts. This adaptability is invaluable in various settings, from international business negotiations to community interactions in multicultural societies. By promoting acceptance, adaptation, and integration of different cultural perspectives, the DMIS can lead to stronger and more effective intercultural relationships. It helps bridge cultural gaps and build trust between individuals and groups⁶⁸.

The DMIS encourages inclusivity by emphasizing the importance of understanding and respecting diverse cultural backgrounds. It is a valuable tool for organizations and institutions aiming to create more inclusive environments and policies. Researchers and educators use the DMIS as a basis for studying intercultural competence and developing assessment tools. It has stimulated research and a deeper understanding of intercultural communication and sensitivity³⁰.

The model is applicable in various professions, including healthcare, education, and international business. It equips professionals with the skills necessary to navigate culturally diverse environments and provide effective services to diverse populations. In a world characterized by increased globalization and interconnectedness, the DMIS helps individuals and organizations navigate the challenges and opportunities presented by global interactions²³.

Nevertheless, the DMIS has been a valuable framework for understanding intercultural competence, it is not without its criticisms and limitations as scholars have critiqued the theory in many fronts.

The DMIS suggests a linear progression from one stage to another, implying that individuals move through the stages sequentially. In reality, people's intercultural development is more complex, and they may not progress in a linear fashion. Some individuals may exhibit aspects of different stages simultaneously or regress to earlier stages in certain situations⁹².

Furthermore, this model looks Eurocentric and reflects a western perspective of intercultural competence. It may not fully account for the diversity of cultural experiences and perspectives worldwide, potentially leading to ethnocentrism or cultural hegemony³⁰.

The DMIS simplifies the complexities of intercultural interactions by reducing them to discrete stages. In reality, intercultural sensitivity is influenced by various factors, including power dynamics, social identities, and historical contexts, which the model does not adequately address. Also, the higher stages of the DMIS, such as Adaptation and Integration, lack clear definitions and measurement criteria. This makes it challenging to assess and teach individuals at these levels and limits the model's practical utility. The model does not account for cultural variations in how intercultural sensitivity is expressed. What may be considered sensitive behavior in one culture might not be the same in another, and the model does not provide a cultural lens for these differences⁶⁸.

Lastly, the DMIS focuses primarily on individual development, which may neglect the importance of systemic and structural factors in intercultural competence. It does not sufficiently address issues of privilege, discrimination, and power dynamics that play a significant role in intercultural interactions^{30,92}.

However, the DMIS is significant for promoting intercultural understanding, personal growth, effective communication, and inclusivity in an increasingly diverse and interconnected world.

It serves as a valuable tool for individuals, educators, organizations, and researchers seeking to enhance their intercultural competence and navigate the complexities of multicultural interactions⁶⁸.

2.1.2.4 Effect of Intercultural Competence on Intercultural Communication

Many scholars are of the opinion that intercultural competence predicts intercultural communication. The former plays a crucial role in shaping the dynamics of the latter. Intercultural competence refers to the ability to effectively interact and communicate with people from different cultural backgrounds, understanding and respecting their values, norms, and perspectives⁷⁰.

The impact of intercultural competence on intercultural communication is profound and multifaceted. Intercultural competence enhances the effectiveness of intercultural communication by enabling individuals to navigate cultural differences. It equips them with the skills to convey their ideas clearly and interpret messages accurately across cultures. Cultural differences can lead to misunderstandings and misinterpretations. Intercultural competence fosters empathy and sensitivity, reducing the likelihood of these misunderstandings and facilitating smoother interactions⁷¹.

Building trust and respect is essential in intercultural communication. People who are interculturally competent are more likely to be perceived as respectful and trustworthy because they show an understanding and appreciation for other cultures. Intercultural competence aids in resolving conflicts that may arise due to cultural differences. Competent individuals can identify the root causes of conflicts and employ effective strategies to resolve them peacefully⁷².

In business and diplomacy, intercultural competence is critical for successful negotiation. It allows negotiators to recognize cultural nuances, adapt their strategies, and find common ground, leading to mutually beneficial outcomes. Intercultural competence promotes cultural sensitivity, which means being aware of and valuing cultural differences. This sensitivity fosters inclusivity and avoids inadvertently offending or marginalizing others⁷³.

In globalized workplaces, intercultural competence is essential for teams to collaborate effectively. It enables team members to leverage the strengths of diverse perspectives and work cohesively toward common goals. Developing intercultural competence often leads to personal growth. It broadens one's worldview, challenges biases, and encourages a more open-minded and adaptable approach to communication. Intercultural competence is a key attribute of global citizens who actively engage with the world and contribute to the global community. It promotes cultural awareness and respect on a global scale⁷⁰.

Intercultural competence also helps individuals move beyond stereotypes and generalizations about other cultures. It allows for a more nuanced and accurate understanding of diverse groups of people. In summary, intercultural competence is an essential skill for effective and respectful intercultural communication. It promotes empathy, understanding, and collaboration across cultural boundaries, contributing to a more harmonious and interconnected world⁷⁴.

2.1.2.5 Intercultural Competence Development

Developing intercultural competence is essential in today's globalized world to effectively interact and work with people from diverse cultural backgrounds. Scholars have come up with several steps to take in order to develop intercultural competence. One could begin by

examining one's own cultural background, values, and biases. Understanding one's own culture shapes perceptions and behaviours. Individuals should also cultivate an open and non-judgmental mindset towards other cultures and be willing to learn and adapt³⁹.

Reading books, watching documentaries, and engaging in cultural exchange programs to gain knowledge about various cultures have also been considered to be helpful. Learning a foreign language or at least some basic phrases can greatly enhance one's ability to connect with people from different cultures. Cultural empathy is another key factor. Individuals should put themselves in the shoes of others. One should always try to understand the world from others' perspectives⁷⁵.

Another important factor is active listening. One should listen actively and attentively to people from different cultures and show respect and interest in what others have to say. Equally important is cultural sensitivity. People should be aware of cultural norms, values, and taboos and avoid behaviours or comments that might be offensive to others. There is also the need to adapt one's communication style as needed with the understanding that communication styles, both verbal and non-verbal, can vary greatly across cultures⁷⁶.

Another important aspect of intercultural competence development is conflict resolution skill. One should develop effective conflict resolution skills that can help resolve misunderstandings and conflicts that may arise due to cultural differences. One should also possess cultural humility. Individuals should acknowledge that they may not fully understand or be experts on another culture. One should be humble in interactions and open to learning⁷⁶.

Exposure and immersion is another important thing. Travelling, living, or working in a different cultural environment is one of the most effective ways to learn about and adapt to

other cultures. In addition to this, one should seek diverse friendships and networks. The individual should expand his/her social circle to include people from different cultural backgrounds. This provides opportunities for intercultural interaction¹⁸.

Attending workshops or courses on intercultural competence to gain structured knowledge and skills will equally help to develop intercultural competence. One should stay informed and keep up-to-date with global events, cultural trends, and changes in the world to remain culturally aware. One should also be patient when navigating intercultural interactions and be flexible in approach to accommodate different cultural expectations¹³.

Regularly personal assessment of one's intercultural competence is also important and necessary adjustments should be made to improve one's ability to interact with people from diverse backgrounds. In addition to this, one should seek guidance and mentorship from individuals who have extensive experience in intercultural interactions. Continuous practice of one's intercultural competence and seeking feedback from others in order to improve will also help^{13,34}.

In a world that is becoming increasingly interconnected, developing intercultural competence is not just a personal skill; it is a professional necessity. It leads to better collaboration, improved problem-solving, and more inclusive workplaces and communities⁷⁷.

2.1.3 Assessment Scales for Intercultural Competence

Assessment scales for intercultural competence are tools used to evaluate an individual's ability to effectively communicate and interact with people from diverse cultural backgrounds. Assessment scales for intercultural competence play a crucial role in evaluating an individual's ability to effectively navigate and interact in culturally diverse environments.

They provide insights into a person's level of cultural awareness, sensitivity, and adaptability²¹. Here are some commonly used assessment scales and frameworks for intercultural competence:

Cross-Cultural Adaptability Inventory (CCAI)

The Cross-Cultural Adaptability Inventory (CCAI) is a 50-question self assessment tool. It enables individuals to measure their strengths and weaknesses in four dimensions which are related to cross-cultural communication and activity. This inventory is self-scored, and it produces a visual grid of the individual's profile. It is a widely recognized assessment tool designed to evaluate an individual's ability to adapt and function effectively in diverse cultural settings. The CCAI is particularly useful for individuals who work, study, or interact in multicultural environments, such as expatriates, international business professionals, students studying abroad, or anyone engaging in cross-cultural experiences⁷⁸.

The CCAI measures cross-cultural adaptability through the following dimensions:

Emotional Resilience: This dimension assesses an individual's emotional stability, stress management, and ability to cope with the challenges of living or working in a different culture. It looks at how well one can handle the emotional ups and downs associated with adapting to a new environment.

Flexibility/Openness: This dimension evaluates one's willingness to embrace new ideas, behaviors, and values, as well as the ability to be open-minded and adaptable to different cultural norms and practices.

Perceptual Acuity: This dimension measures an individual's attentiveness to cultural cues and their ability to understand and interpret nonverbal communication, body language, and other subtleties in a foreign culture.

Personal Autonomy: Personal autonomy refers to one's self-confidence and ability to function independently within a different cultural context, make decisions, and take responsibility for their actions⁷⁸.

The CCAI is typically administered through self-assessment questionnaires, and the results provide individuals with insights into their own cross-cultural adaptability. It is a valuable tool for personal and professional development, as it can help individuals identify areas where they may need improvement when interacting in diverse cultural environments⁷⁸.

Beliefs, Events, and Values Inventory (BEVI)

According to the Beliefs, Events, and Values Inventory (BEVI) project, the BEVI is a questionnaire that helps individuals understand better what they believe and value about themselves, about others, and about the world at large. It also helps to reflect upon how such beliefs and values may - or may not - be conducive to learning, personal growth, relationships, and the pursuit of life goals. This approach combines four measures into one instrument, gathering data such as demographic/background information, life history, beliefs, values, worldviews, and qualitative experiential reflection items⁷⁹.

The BEVI is grounded in the Intercultural Development Continuum (IDC), which posits that individuals progress through stages of intercultural competence. Components of BEVI include:

Beliefs – The BEVI measures an individual's fundamental beliefs about culture and diversity. It assesses attitudes, stereotypes, and perceptions related to people from different cultural backgrounds. Beliefs can fall along a continuum from ethnocentrism (seeing one's culture as superior) to ethnorelativism (accepting and appreciating cultural differences).

Events – This component evaluates an individual's ability to adapt to, respond to, and learn from intercultural experiences. It focuses on how one interprets and makes sense of events and interactions with people from different cultures. Events are often seen as catalysts for growth along the intercultural competence continuum.

Values – The BEVI examines the values and priorities that shape a person's behavior in cross-cultural encounters. It assesses an individual's commitment to intercultural competence, openness to new experiences, and willingness to bridge cultural gaps. The BEVI is administered through a questionnaire that participants complete. The results provide a profile of an individual's intercultural competence and their current stage on the Intercultural Development Continuum, which includes stages such as Denial, Polarization, Minimization, Acceptance, and Adaptation⁷⁹.

BEVI is widely used in educational settings to assess and develop intercultural competence among students, faculty, and staff. Business organizations use the BEVI to enhance the intercultural skills of employees, particularly those working in diverse, global teams. It serves as a valuable tool for academic research on intercultural competence and its development. BEVI helps individuals understand their current level of intercultural competence and encourages self-reflection. It provides a roadmap for personal growth and development in intercultural competence. The results can be used for programme evaluation,

helping educators and organizations measure the effectiveness of their diversity and inclusion initiatives⁷⁹.

GAP Test: Global Awareness Profile

The Global Awareness Profile (GAP) test is a self-assessment tool that seeks to provide individuals with a summary of their global awareness. It is an assessment tool designed to measure and enhance intercultural competence. The GAP is designed to provide individuals with insight into their intercultural strengths and areas for improvement⁸⁰.

The test divides 126 questions across six geographic regions: Asia, Africa, North America, South America, Middle East, and Europe, with a few questions aimed at general global issues. The questions concern six primary topics or issues: Environment, Culture, Politics, Geography, Religion, and Socio-Economic. The test is taken online, and auto-generates a score⁸⁰.

The GAP assesses intercultural competence through a range of dimensions/components, including:

Cultural Self-Awareness: Understanding one's own cultural identity.

Cultural Knowledge: Having knowledge of different cultures and cultural practices.

Cultural Skills: The ability to adapt behaviour and communication to different cultural contexts.

Cultural Motivation: The willingness and enthusiasm to engage with people from other cultures.

Cultural Openness: Being open to new experiences and ideas from diverse cultures⁸⁰.

Individuals typically complete the GAP through self-assessment questionnaires, 360-degree feedback, or guided reflection. They rate their own intercultural competencies, and in some

cases, peers, mentors, or supervisors provide feedback. The assessment results are then used to identify areas for development.

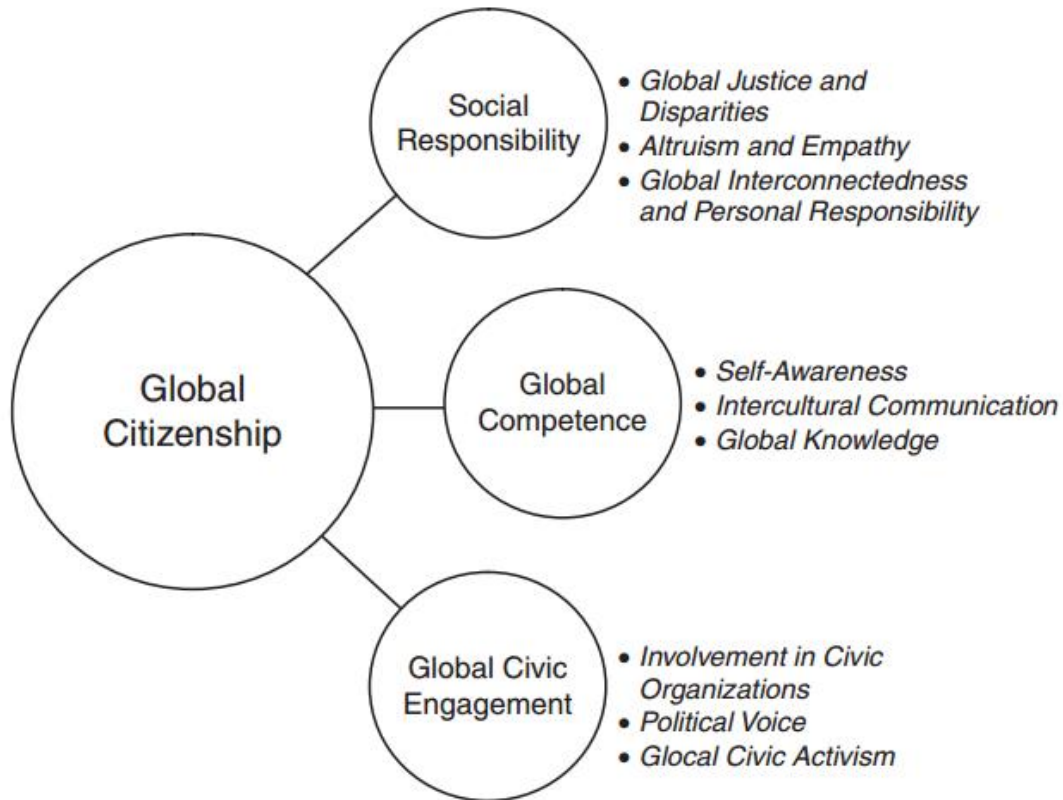
Using the GAP provides lots of benefits. It encourages individuals to reflect on their own intercultural skills and attitudes. The assessment results provide a foundation for creating a personalized plan for improving intercultural competence. The GAP allows for the tracking of progress over time, making it an effective tool for development⁸⁰.

The GAP is widely used in various contexts. It is used in educational institutions to prepare students for global citizenship. It is used in businesses to enhance the effectiveness of multicultural teams and expand global markets. It is used in healthcare to improve cross-cultural patient care. The GAP is used in international organizations and diplomacy for effective communication and negotiations. The GAP is a valuable tool for assessing and enhancing intercultural competence. It aids individuals in recognizing their cultural blind spots, encourages self-improvement, and contributes to more effective and harmonious cross-cultural interactions. However, it should be noted that self-assessment may not always provide accurate insights, and cultural competence is highly context-dependent. Additionally, achieving cultural competence is an ongoing process, and the GAP is just one tool among many⁸⁰.

Global Citizenship Scale

The Global Citizenship Scale (GCS) measures global citizenship in terms of three components namely: Social Responsibility, Global Competence, and Global Civic

Engagement, each with their own subcategories of inquiry. This assessment posits a series of declarative sentences, to which individuals answer using a Likert-type scale⁸¹.



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Figure 2.1: Global Citizenship⁸¹

This scale is a widely recognized assessment tool used in the field of intercultural education. It offers a structured approach to evaluating individuals' intercultural competence. The GCS is rooted in the concept of global citizenship, which emphasizes a sense of belonging to a broader global community and the responsibilities that come with it⁸¹.

The GCS assesses intercultural competence through a set of key dimensions:

Global Awareness: This dimension assesses an individual's knowledge and understanding of global issues, such as climate change, human rights, poverty, and cultural diversity. It measures the extent to which a person is informed about global challenges.

Global Perspective: The GCS evaluates an individual's ability to view issues from a global perspective, recognizing the interconnectedness of the world and the impact of local actions on global outcomes.

Global Engagement: This dimension examines an individual's level of involvement and commitment to addressing global issues. It assesses their participation in activities or initiatives aimed at making a positive impact on the world.

Global Responsibility: Global citizenship involves taking responsibility for one's actions and their implications on a global scale. This component assesses an individual's willingness to contribute to solutions for global challenges.

Global Identity Dimension: This dimension explores the extent to which an individual identifies as a global citizen and their commitment to taking action to address global issues. It assesses their motivation to engage in global citizenship activities. The GCS utilizes a range of assessment methods, including self-assessment, peer evaluation, and instructor evaluation. Participants are asked to reflect on their experiences, knowledge, attitudes, and behaviors related to intercultural competence⁸¹.

In summary, the Global Citizenship Scale is a tool that quantifies an individual's global citizenship and commitment to addressing global challenges. It serves as a valuable resource in educational, research, and organizational contexts to foster a sense of responsibility and engagement with global issues⁸¹.

Global Perspectives Inventory (GPI)

This is a self-assessment tool that measures how a student thinks, views him/herself as a person with a cultural heritage, and relates to others from other cultures, backgrounds, and values. Thus, the inventory measures a student's outlook related to cognitive, intrapersonal, and interpersonal development in order to better design curriculum to facilitate students' learning and growth.

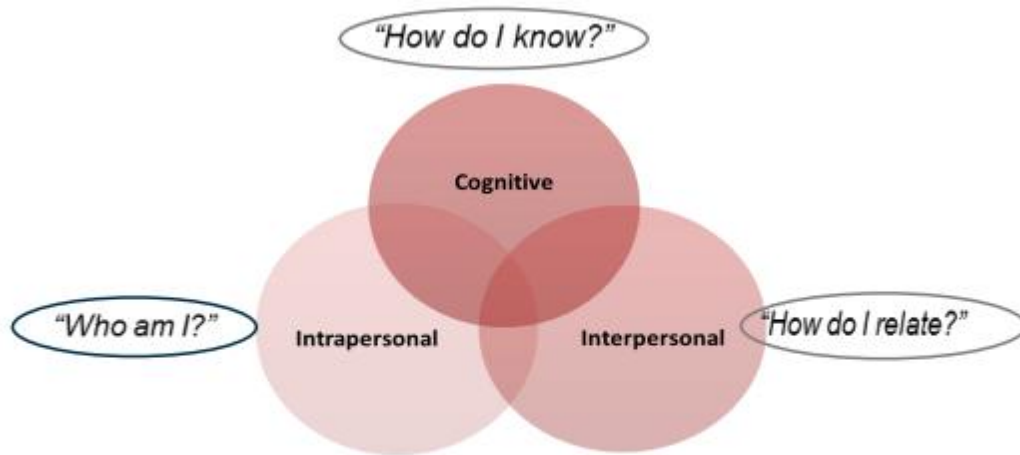


Figure 2.2: Global Perspectives Inventory⁸²

Intercultural Development Inventory (IDI)

This is a 50-item questionnaire which attempts to identify an individual's intercultural competence, defined by the IDI as the capability to shift cultural perspective and appropriately adapt behaviour to cultural differences and commonalities. It asks questions to measure an individual's goals for cross-cultural activity, challenges encountered when navigating intercultural interactions, and ability to adapt to these challenges and situations⁸³.

The IDI is a widely used assessment tool designed to measure an individual's or a group's intercultural competence and development. It is used to assess an individual's intercultural

competence, which includes their ability to understand, communicate, and effectively interact with people from different cultural backgrounds. It is often used in various contexts, including education, business, healthcare, and government. It is employed to design diversity and inclusion training, assess the effectiveness of intercultural programs, and support individuals in their intercultural development journey⁸³.

The IDI is grounded in the Developmental Model of Intercultural Sensitivity (DMIS), which outlines six stages of intercultural competence:

- a. Denial: Lack of awareness of cultural differences.
- b. Polarization: Viewing one's culture as superior or inferior.
- c. Minimization: Recognizing some cultural differences but emphasizing similarities.
- d. Acceptance: Valuing cultural differences and adapting behavior.
- e. Adaptation: Shifting perspectives and behaviors to fit different cultural contexts.
- f. Integration: Developing a multicultural identity and facilitating intercultural interactions⁶⁸.

Individuals taking the IDI typically respond to a series of statements or scenarios, indicating their level of agreement or comfort. Their responses are then scored to determine their intercultural development stage. This tool provides detailed feedback to help individuals understand their intercultural competence and how they can progress to higher developmental stages. This feedback can be used for personal growth and in training programmes⁸³.

Some critics argue that the IDI may oversimplify the complex nature of intercultural competence and development. Additionally, it has been criticized for potential cultural biases and limitations in assessing practical intercultural skills⁸³. However, the IDI plays a vital role in fostering inclusivity and effective cross-cultural communication in various settings.

2.1.4. Concept of Missions/Missionary

A missionary is an individual who is sent by a religious organization or group to propagate or spread their faith, religious beliefs, or humanitarian work in a particular region or among specific communities. Missionaries often engage in various activities, such as evangelism, teaching, providing medical assistance, establishing schools or orphanages, and offering humanitarian aid⁸.

Missionaries can be found in many different religious traditions, including Christianity, Islam, Buddhism, Hinduism, and others. They are driven by a desire to share their religious beliefs, values, and practices with others and may work in both local and international contexts⁸.

In Christianity, for example, missionaries are commonly associated with the work of spreading the teachings of Jesus Christ and establishing churches in areas where Christianity is not widely practiced. They may travel to foreign countries or live among indigenous communities to engage in evangelism, discipleship, and social services²⁸.

It is important to note that the term “missionary” can also be used in a broader sense to refer to individuals or groups involved in non-religious activities aimed at promoting a specific cause or ideology. For example, people working in humanitarian organizations or Non-Governmental Organizations (NGOs) can be referred to as missionaries of humanitarianism, as they are dedicated to providing assistance and support to those in need^{8,17}.

The word “missionary” has been narrowly defined as “a person who is sent to a foreign country to teach people about Christianity⁸⁴.” From this definition, it is clear that missions work is cross-cultural in nature.

Missions is from “mitto,” a Latin word which translates “to send.” Missions entails the totality of the proclamation of the gospel within a particular people group with the objective of planting a viable church which is able to influence the particular people group through expression of love and dynamic witness. It is that part of the mission (goal and/or purpose) of the church which sends out specially selected and spiritually mature Christians to evangelize, disciple converts and plant churches often in cross-cultural contexts^{8,84}.

A missionary is, therefore, a person sent by God and the local church to a people other than his own to minister the love of Christ especially by the preaching of the gospel, nurturing of converts and planting of churches. Traditionally, a missionary is a Christian who has completed training in the art of missions, commissioned by a local church or an agency and sent to any particular field for the work of missions which could be located within his country or outside his country⁸⁴.

2.1.4.1 Types of Missionary

Field Missionary

A field missionary resides among the people group. He is known and recognized by the people as a missionary. His task is to preach the gospel contextually; disciple converts and plants a viable church.

Special Missionary

He is concerned with the logistics of missions. He is special because he is not directly involved in the actual preaching of the gospel to any particular people group. He is involved with such things as training of prospective missionaries, administration, missions’ mobilization, mission research, support groups which raise finance, materials, human resources, prayer partners etc.

Tent-Making Missionary

This is a missionary with a professional job. He uses the income from his employment on the field to support himself, the work and operations of that field. He does the work of missions not as his primary assignment. A local church or agency may commission him but he is independent of them for subsistence and operation^{28,103}.

2.1.4.2 Importance of Intercultural Competence in Missions

Christian missionaries should have intercultural competence for several reasons:

Effective Communication: Intercultural competence allows missionaries to bridge cultural gaps and communicate effectively with people from different backgrounds. It helps them understand cultural nuances, language barriers, and social customs, enabling them to convey their message in a way that is relevant and relatable to the local population⁸⁵.

Respect for Local Cultures: Intercultural competence fosters respect for diverse cultures. Missionaries with this competence approach local communities with an open mind, appreciating their values, traditions, and beliefs. This respectful attitude builds trust and facilitates meaningful engagement with the people they seek to serve¹⁵.

Contextualization of the Gospel: Intercultural competence helps missionaries contextualize the gospel message within the local culture. They can find culturally appropriate ways to express biblical concepts and adapt their methods of sharing the message to resonate with the cultural context of the people they are serving. This approach ensures that the message is understood and received in a meaningful way⁸.

Building Relationships: Intercultural competence enables missionaries to build genuine relationships with people of different cultures. By understanding and valuing cultural

differences, they can connect on a deeper level, establish trust, and create lasting bonds. This relational aspect is crucial for effective ministry and discipleship¹⁵.

Avoiding Cultural Insensitivity: Without intercultural competence, missionaries may unintentionally engage in cultural insensitivity or ethnocentrism, which can hinder their effectiveness and alienate the local population. Understanding cultural norms, customs, and sensitivities helps missionaries navigate potential pitfalls and prevents unnecessary conflicts or misunderstandings²⁸.

Adapting to Local Challenges: Intercultural competence equips missionaries to adapt to the challenges they may encounter in a foreign culture. They can better understand the social, economic, and political dynamics of the community, allowing them to address specific needs and work alongside local leaders and organizations effectively²⁸.

Collaborative Ministry: Intercultural competence encourages collaboration with local believers and churches. It recognizes the value of indigenous leadership and empowers local communities to take ownership of their faith. Missionaries who prioritize intercultural competence work as facilitators and mentors, supporting and empowering local believers rather than imposing foreign practices⁴⁵.

Overall, intercultural competence enables Christian missionaries to approach their work with humility, cultural sensitivity, and a deep appreciation for the diversity of humanity. It allows them to be effective ambassadors of their faith while honouring and valuing the unique identities and experiences of the people they serve⁸⁵.

On the other hand, missionary trainers need to possess a higher level of competence because their competence level has a direct bearing on the students whom they raise. Below are some of the reasons why missionary trainers should have intercultural competence:

Diverse Student Populations: Classrooms today are increasingly diverse, with students from various cultural backgrounds, ethnicities, and languages. Intercultural competence enables trainers to effectively communicate and engage with students from different cultures, fostering an inclusive and supportive learning environment. By understanding and appreciating their students' cultural backgrounds, trainers can better meet their individual needs and create a sense of belonging²⁸.

Cultural Sensitivity and Respect: Intercultural competence helps trainers develop cultural sensitivity and respect for their students' diverse backgrounds. It enables them to recognize and value different cultural norms, practices, and perspectives. This understanding allows them to avoid stereotypes, biases, and discriminatory practices. By promoting cultural respect, they create a safe and inclusive space for all students²².

Effective Communication and Instruction: Effective communication is essential for teaching and learning. Intercultural competence equips trainers with the skills to navigate linguistic and cultural differences, facilitating clear and meaningful communication with students. By adapting their instructional strategies and language to students' cultural backgrounds, trainers can enhance comprehension and engagement, ensuring that all students can access the curriculum¹⁵.

Building Positive Relationships: Building positive relationships with students is a cornerstone of effective teaching. Intercultural competence helps trainers establish

meaningful connections with students from diverse cultures. By demonstrating understanding and respect for their students' cultural identities, trainers create a sense of trust and rapport. This connection promotes student motivation, participation, and academic success³².

Addressing Cultural Biases: Intercultural competence empowers missionary trainers to recognize and address cultural biases, promoting social justice and equity in education. By incorporating diverse perspectives, resources, and examples into their teaching, trainers can challenge stereotypes, foster critical thinking, and create a more inclusive learning environment²⁸.

Global Citizenship Education: Intercultural competence aligns with the goals of global citizenship education, which aims to develop learners who are aware, empathetic, and active contributors to a diverse and interconnected world. By fostering intercultural competence, missionary trainers prepare students to navigate global challenges, appreciate cultural diversity, and work collaboratively with people from different backgrounds⁴⁵.

Preparation for a Multicultural Society: In an increasingly interconnected world, missionary trainers who are interculturally competent will be able to prepare missionary students for multicultural societies and global ministry. By developing intercultural competence, trainers will be able to equip their students with the skills and attitudes needed to thrive in diverse settings, promoting social cohesion, and fostering intercultural understanding. This will help the students to thrive in any cross-cultural setting they find themselves doing ministry³⁶.

In summary, missionary trainers should have intercultural competence to effectively engage with diverse student populations, promote cultural sensitivity, enhance communication, build positive relationships, address biases, and prepare students for a multicultural society.

2.1.5 History of the Redeemed Christian Church of God (RCCG)

When asked about how the RCCG was established, the present leaders of the church usually begin by saying the genesis of the church is likened to the day of small things of the select stone in the hands of God destined for great rejoicing at the end time. It is in the story of small beginnings that RCCG's present import in the socio-cultural and religious landscape of Nigeria is anchored⁸⁶.

In July 1909, the Akindayomi family of Ondo State of Nigeria was blessed with a son. He was named Josiah Olufemi Akindayomi. He grew up in an environment where the worship of Ogun (the Yoruba divinity of iron and war) was prevalent but disturbed by the knowledge of the existence of a greater power, he yearned to know the God who created the earth and everyone on it. This pursuit for God led him to the Church Missionary Society where he was baptized in 1927. Still in search of spiritual fulfilment, he joined the Cherubim and Seraphim Church (C&S) in 1931⁸⁷.

Josiah Olufemi Akindayomi went on to worship in the C&S for subsequent years and got married in 1941 after which he relocated to Lagos in the latter part of that year. In 1947, he was prompted by a zeal for a better service and deeper experience with God when he bore the concern that the church was departing from the true Word of God in some of its practices. This led to his establishment of the prayer fellowship later known as the Glory of God Fellowship that met at 9, Willoughby Street, Ebute-Metta, Lagos.

A group of twelve former members of the Cherubim and Seraphim (C&S) church founded the RCCG. The leader of this group was a man called Josiah Olufemi Akindayomi (hereafter Josiah), himself an established but estranged prophet of the C&S church in Ebute-Metta, a

once suburban area of Lagos. Initially, there were nine members but before long the fellowship rapidly grew as the news of the miracles that occurred in their midst spread. By 1952, he felt persuaded to leave the church.

Akindayomi also had a vision of words that appeared to be written on a blackboard. The words were “The Redeemed Christian Church of God.” Amazingly, Pa Akindayomi who could not read or write was supernaturally able to write these words down. In this visitation, God also said to him that this church would go to the ends of the earth and that when the Lord Jesus Christ appeared in glory, He would meet the church. God then established a covenant with Pa Akindayomi, synonymous with the Abrahamic covenant in the Bible. He said that He the Lord would meet all the needs of the church in an awesome way if only members would serve Him faithfully and be obedient to His Word. It is upon this covenant that RCCG was built.

Thus, RCCG was born in 1952, destined by the Lord Himself to take the world for Him. The church continued to meet at 9 Willoughby Street, however, upon the acquisition of some land, the church witnessed a relocation to the present site of the headquarters of the church at 1-5 Redemption Way, Ebute-Metta, Lagos (formerly 1a, Cemetery Street)⁸⁸.

In the early 70s, God spoke to Pa Akindayomi about his successor who was not a member of the church then and would be a young educated man. Thus when the young university lecturer joined the church in 1973, Papa was able to recognize him in the Spirit as the one that the Lord had spoken about in the past. This man, Enoch Adejare Adeboye who was then a lecturer of Mathematics at the University of Lagos soon became involved in the church. He became one of the interpreters translating Pa Akindayomi’s sermons from Yoruba to English.

He was ordained a pastor of the church in 1975. Pa Josiah Akindayomi was 71 years old when he died. Amidst controversy, Pastor Adeboye's appointment was formalized by the reading of Pa Akindayomi's sealed pronouncement after his burial^{86,87}.

In 1981, Pastor Enoch Adejare Adeboye became the General Overseer of the Church. In 1983, the land for the Redemption Camp in Mowe was purchased. In 1988, a student body known as the Redeemed Christian Fellowship RCF was established. It is the youth wing of the church concentrated within tertiary institutions of learning in the country. In 1990, the Redeemed Christian Church of God Bible School was founded. In 1990, Christ the Redeemers Friends Universal CRFU, was established to garner financial and human resources from the very wealthy in the society⁸⁸.

RCCG's Vision and Mission Statement

The overall church planting objectives and goals for RCCG is encapsulated in the church vision and mission statement which is stated hereunder:

1. To make heaven.
2. To take as many people with us.
3. To have a member of RCCG in every family of all nations.
4. To accomplish No. 1 above, holiness will be our lifestyle.
5. To accomplish numbers 2 and 3 above, we will plant 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.
6. We will pursue these objectives until every nation in the world is reached for the Lord Jesus Christ⁸⁹.

As part of the approaches to actualize the above vision, the Redeemed College of Missions was established in 1993 to train cross-cultural missionaries, who could be sent to any part of the world to propagate the gospel of Christ and plant RCCG churches. This method has been yielding positive results⁹⁰.

Since 1981, an open explosion began with the number of parishes growing in leaps and bounds. Based on the last count, there are at least about 2000 parishes of the Redeemed Christian Church of God in Nigeria. On the International scene, the church is present in other African nations including C'ote D'Ivoire, Ghana, Zambia, Malawi, Zaire, Tanzania, Kenya, Uganda, Gambia, Cameroon, and South Africa. In Europe, the church is spread in England, Germany, and France. In the United States, there are parishes in Dallas, Tallahassee, Houston, New York, Washington, and Chicago and also in the Caribbean states of Haiti and Jamaica⁸⁸.

2.1.5.1 The Redeemed College of Missions: An Overview

The Redeemed College of Missions (RCM), formerly known as the Redeemed Christian School of Missions (RECSOM), is an integral part of the Redeemed Christian Church of God (RCCG). RCCG started her Missions training school as a department of the Redeemed Christian Bible College [RCBC) with three [3] students and Pastor D.A. Ilori as her principal at the Redemption Camp. This was after 40 years of the existence of the church. Perhaps, RCCG would not be having this training arm had a commissioned Board for Missions in 1992 not come to place⁹⁰.

Knowing the importance of a full-fledged School of Missions, the search went on for a suitable location. For its rural-urban setting, Ede was preferred above the three selected locations for the site of the school in 1993. Thus, the vision for the commencement of a

school of missions the Redeemed Christian Church of God would call her own was actualized. The college kicked off in a rented apartment at Olowoobida, Ede with less than 10 students.

As the year turned around, in the year 2000 particularly, the school was relocated to its permanent location at Ededimeji, Ede, Osun State in South-western Nigeria where there is on-going development of physical structures, human lives and spiritual giants till date. RCM seeks to train Christians with definite call and conviction for cross-cultural missions within the rural and urban context who would use all communicable forms to present the gospel to all the people of the world. The entire programme of the college is planned based on the commitment of RCCG to plant and grow parishes and raise disciples in all the countries of the world⁹⁰.

As at November, 2024, 36 countries have been represented in the Redeemed College of Missions across Africa, Asia and America. Students from more than 100 tribes are currently undergoing training in RCM. The college has 125 external campuses and has graduated 3,561 full-time students as at November, 2024^{90, 107}.



Figure 2.3: The Redeemed College of Missions, Ede, Osun State, Nigeria
Source: Researcher's Construct, 2023.

2.2 Theoretical Framework

The theoretical and conceptual framework explains the path of a research and grounds it firmly in theoretical constructs⁹⁰. This section examines only one theory relevant to this study, which is Fantini's Intercultural Competence Assessment Model. However, there are other theories of intercultural competence. Some of them are highlighted below:

Ting-Toomey's Face Negotiation Theory focuses on how people from different cultures manage face, or one's public self-image, in communication and conflict resolution¹⁰⁴. Hall's

High and Low Context Culture Theory categorizes cultures as high context (relying on non-verbal cues and shared knowledge) or low context (relying more on explicit verbal communication)¹⁰⁵. The Cultural Intelligence Theory emphasizes four capabilities: metacognitive, cognitive, motivational, and behavioral, which help individuals adapt to and function effectively in culturally diverse settings¹⁰⁶.

2.2.1 Fantini's Intercultural Competence Assessment Model

The scholar divides intercultural competence into four different dimensions. They are intercultural knowledge, intercultural attitude, intercultural skill and intercultural awareness. According to him, these four dimensions can be used to measure intercultural competence⁴⁴. The four dimensions are explained below:

Intercultural Knowledge: This dimension is also considered as the conceptual aspect of intercultural competence. Intercultural knowledge refers to an individual's skills to gain knowledge about products of the people of their own culture or another culture with which they interact, and the skill to have relevant information which would help the individual to personally interact with people from the other culture.

Intercultural Attitude: This dimension includes being open and respect to, interest in and curiosity about different cultures. In addition to these, being open-minded, risk-oriented, empathic, and respecting differences are among the other intercultural attitudes.

Intercultural Skill: This refers to being able to listen to people from other cultures, observe other cultures, interpret, analyse, evaluate and relate them. This also includes the skills to learn a second or third language and stand up to the difficulties faced during the process of learning a second or third language. It also involves skills to interrelate languages with each

other, listening skills, information gathering skills and problem solving skills are among the intercultural skills.

Intercultural Awareness: This refers to the ability of the individual to see the similarities and differences between their own culture and the other culture with a criticizing point of view. Intercultural awareness is also seen as someone's consciousness in improving their attitudes, knowledge and skills while learning their own culture and other people's cultures^{23,44}.

This model offers a comprehensive framework that encompasses various aspects of intercultural competence, including knowledge, skills, attitudes, and awareness. It emphasizes the importance of cultural sensitivity, helping individuals recognize and respect diverse perspectives, behaviours, and communication styles. The model also provides practical tools for assessing intercultural competence, making it applicable in real-world scenarios such as cross-cultural communication, global business, and international collaborations. It acknowledges that intercultural competence is a dynamic and developmental process, encouraging ongoing growth and learning in individuals.

However, assessment of intercultural competence often involves subjective judgment, making it challenging to measure accurately and consistently. Different assessors may interpret behaviours differently. Thus, this model might be more applicable to certain cultural contexts and less effective in others, as cultural norms and expectations can vary significantly.

2.3 Review of Empirical Studies

Assessment of intercultural competence has been done by several scholars and applied to several issues. For instance, some researchers assessed the intercultural competence of 185 university teachers at Matej Bel University (MBU) in Banská Bystrica, Slovakia and found

their linguistic and intercultural skills to be very low. A further assessment of 218 teachers after seven years revealed a 100% increase in intercultural skills⁹³. Another study sought to determine Kocaeli University's international students' level of intercultural competence. With the sample of 230 international students chosen randomly at Kocaeli University, Turkey, the research revealed that the level of intercultural competence of those students was high⁹⁴.

Furthermore, a group of scholars assessed the intercultural competence of health care practitioners from the faculty of Medicine and Health Sciences of a large Western-European university and discovered that individuals with higher scores on the motivation and cognition dimension of cultural intelligence showed higher levels of cultural self-efficacy⁹⁵.

A researcher explored and assessed the impact of intercultural experiences provided through service projects conducted as part of the Volunteers in International Partnerships program⁹⁶. This research project involved two sending and one receiving Member Organizations: Great Britain, Switzerland and Ecuador. The purpose of the study was to explore and develop a comprehensive construct of intercultural competence, develop a tool for its assessment, and investigate intercultural outcomes on participants and their hosts in select civic service programs including implications for their lives and work.

The study was conducted through the use of a survey questionnaire followed by individual interviews, collecting both quantitative and qualitative data. Findings from the research were summed up in ten assertions, all of which were strongly supported by the evidence:

- that intercultural competence involves a complex of abilities
- that learning the host language affects intercultural development in positive ways

- that intercultural experiences are life-altering
- that participant choices made during their sojourn produce certain intercultural consequences
- that all parties in intercultural contact are affected
- that service programs offer unique opportunities for sojourners and hosts, beyond traditional exchanges
- that people are changed in positive ways as a result of this experience
- that returnees lean toward specific life choices, life partners, life styles, values and jobs, as a result of their experience
- that returnees often engage in activities that further impact on others in positive ways, and
- that their activities further the organizational mission^{13,96}.

Also, some researchers examined the effect of EFL teachers' level of instruction, education, and experience on their perceptions of intercultural competence on the one hand and the effect of teachers' intercultural competence perceptions on their practices of teaching culture on the other. The participants of this study were 111 EFL teachers (59 males, 52 females), selected through purposive sampling. The findings revealed that there were no significant differences in the participants' perceptions of intercultural competence in terms of their level of experience, education, and instruction. The study also revealed that with the increasing influence of globalization, teachers of language need to become teachers of language and culture, developing the specific elements of intercultural competence⁹⁷.

Another researcher examined the effect of intercultural competence on intercultural communication, collecting case studies among Hungarian businesspeople so that the

consequences of the lack of intercultural competence could be examined and illustrated. The findings revealed that intercultural competence is in its infancy among the interviewed Hungarian business people as it was found that in most cases it was the lack or the low degree of intercultural competence which led to misunderstandings and miscommunication during intercultural communication. The findings also indicate that the barriers to communication are culture-related, thus interculturally competent business people are more likely to avoid miscommunication during their intercultural interactions⁹⁸.

Furthermore, a study examined the intercultural competence of United States Christian missionaries who were engaged in developing indigenous leaders. The researcher made use of 169-question survey to first identify the levels of attributes linked to cross-cultural competence among U.S. Association of Vineyard Churches missionaries. He then proceeded to empirically explore the demographic and cognition style factors that might explain variation in the distribution of these attributes. Qualitative interviews were conducted with some indigenous leaders who worked with the missionaries that participated in the survey. Results revealed that participants scored highest in the attributes of relationship orientation, interpersonal skills, culture interest, inquisitiveness, inclusiveness, and self-efficacy, while variation in the attributes were explained by the extent to which respondents were cross-culturally prepared⁹⁹.

Some scholars carried out a study on the effects of acculturation of missionaries who have spent a longer period in Nepal¹⁰⁰. Investigation was conducted through a questionnaire in a post-test design with a control group. The control group consists of two heterogeneous samples. The staff posted abroad were mainly from Australia, Great Britain, Canada, New

Zealand, the USA, and Western Europe. They were aged between 25 and 71 and lived in Nepal for an average of five years.

A total of 100 missionaries and 67 overseas workers from other professions and areas of activity were questioned. Both research groups received the same questionnaire, which comprised seven criteria: adaptation to the host culture, satisfaction with life in the host culture, feelings of self-worth, social support, problems, perceived acculturation stress, and convictions of control. This investigation aimed to compare the missionary personnel concerning their degree of adaptation and their chosen coping and/or managing strategies with other non-missionary workers posted overseas^{102,103,104}.

The results reveal that the missionaries showed a significantly lower level of satisfaction and cultural adaptation compared to other overseas staff. Several factors responsible for this were identified. One factor is that the missionaries had more intensive and direct contact with members of the host culture. Other factors are: their lower social status (e.g., lower salary, a lower standard of living), disappointed expectations, and the feeling that they experienced less social support in their milieu than other overseas employees with a similar cultural background^{100,101,105,106}.

2.4. Conceptual Framework

The conceptual framework for this research study is diagrammatically shown in the figure below. The figure presented the two variables of the study, which are intercultural competence and RCM missionary trainers, based on the theoretical foundations for the study. The first concept, which is intercultural competence, includes four dimensions. They are intercultural knowledge, intercultural attitude, intercultural skill and intercultural awareness.

Each of the four dimensions also has sub-dimensions. The highlighted indicators are directly linked to productivity and effectiveness of RCM missionary trainers. Intercultural competence assessment and adjustment will help the trainers in the following areas: empathy development, effective communication, development of holistic missionary approach, conflict resolution, proper mentorship of students, cultural adaptation, effective leadership, global perspective, respect for diversity, community integration, cultural intelligence and building relationships. Assessment of intercultural competence will aid the trainers in identifying necessary areas where adjustment is needed.

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Missionary Trainers

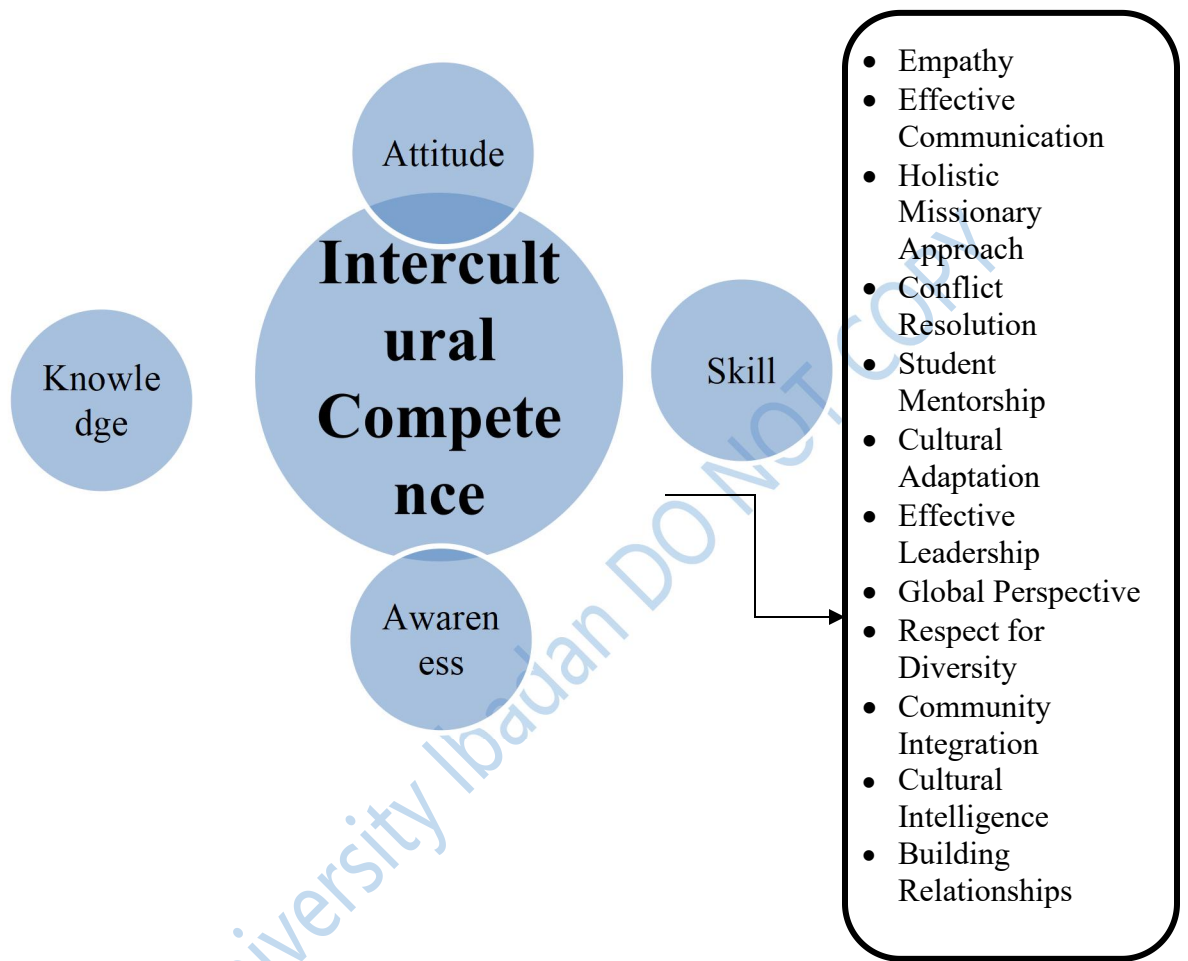


Fig. 2.4: Conceptual Framework for the Study

Source: Researcher's Construct, 2023

2.5 Summary of Gaps in Literature Reviewed

This work began with a discussion of the opinion of scholars on the concept of culture. Cultural diversity as a concept was also discussed. Intercultural competence has been described as the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes. Several components of intercultural components have been identified.

Furthermore several assessment scales and models of intercultural competence proposed by scholars have been examined. Fantini's Intercultural Competence Assessment Model as the main theory used for this work was extensively discussed. Importantly, it has been gathered from literature that intercultural competence is very key to the missionary enterprise.

From the reviewed literature, it is revealed that the concept of intercultural concept has been applied to several issues by scholars, from business, medical practice, leadership/management and religion. One gap that is left is that the models and assessment used for intercultural competence has never been applied to missionary trainers. This is the gap to be filled by this study.

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Chapter Three

Methodology

3.1 Research Design

This study adopted the descriptive survey research design in order to objectively collect data and describe the current level of intercultural competence of the study population. The method was considered suitable for this study as it allowed the researcher to carefully record observation and analyze the information obtained from the sampled population.

3.2 Population of the Study

Population of this study consists of all missionary trainers at the Redeemed College of Missions, Ede, Osun State, Nigeria. However, the principles derived from the study are believed to be replicable in any other missionary training context if properly applied and contextualized. This college is significant and has been purposefully selected because of its characteristic multiculturalism. The trainers to be studied include the 38 full time trainers at the permanent site and the 278 adjunct trainers both at external campuses scattered all over Nigeria and the permanent site¹.

3.3 Sample and Sampling Techniques

Two hundred and sixty (260) missionary trainers were selected as respondents from the study population and this is believed to be representative of the entire population. Purposive sampling method was used for this study. This helped the researcher to freely select the cases to be included in the designated sample. These participants were selected based on ease of access and availability of good internet facility in their various locations. The participants include thirty (38) full time missionary trainers, forty (50) adjunct faculty, eighty (80) tent-making coordinators and eighty (82) tent-making lecturers. In addition, ten (10) senior

college full staff members were purposively selected for oral interview, among them are: the College Provost, the Dean of Academic Affairs and the College Registrar.

3.4 Description of the Research Instruments

Interview guide and a structured questionnaire were used as instruments for this research. The interview guide was designed to obtain information on the intercultural competence of the trainers, challenges they have faced over time in applying intercultural competence and their perceived ways of developing their intercultural competence. The questionnaire was prepared and sent to Two hundred fifty (250) of the trainers via Google Form in view of the fact all of them are academics and are computer literate.

The questionnaire is rated on four-point Likert type scale: NA= Not At All; BA= Barely; FW= Fairly Well; VW= Very Well. It has four sub-dimensions which are: “knowledge”, “attitude”, “skills” and “awareness.” The questions cover various dimensions of intercultural competence relevant to missionary trainers such as cultural awareness, cultural sensitivity, cultural adaptability, communication skills, empathy, knowledge of local customs and traditions, and ability to navigate cross-cultural challenges.

The questionnaire has two sections. Section one focuses on the bio-data of the respondents while section two consists of questions relating to the objectives of the research, which the respondents are required to answer by writing or ticking in the appropriate boxes.

Section two has five (5) parts. Part one deals with the level intercultural knowledge of RCM missionary trainers. Part two deals with the degree of intercultural attitude of RCM missionary trainers. Part three deals with the level of intercultural skill of RCM missionary trainers. Part four deals with the degree of intercultural awareness of RCM missionary

trainers while part five deals with practical ways of developing RCM missionary trainers' intercultural competence.

3.5 Validity of Research Instruments

In order to ensure that the instruments measure what they were designed for, the researcher designed them under a strict examination of the supervisor, who took his time to make structural corrections. Other experts in various fields were also consulted. It was to ensure that each item of the instruments was comprehensive enough and representative of the stated objectives of the study. This enables the instruments to cover all the aspects they should cover in the areas of research questions and purpose of the study. Thus, the research instruments are valid both in content and on the face value. Also, the various constructs are bias-free.

3.6 Reliability of the Research Instruments

The Cronbach Alpha reliability values of Intercultural Competence Scale and its sub-dimensions were used to ascertain reliability and reliability coefficient was ($\alpha=0.90$). This value indicates excellent internal consistency for the research instrument.

3.7 Method of Data Collection

The researcher sent the questionnaire to the individual respondents through Google Form via Whatsapp and email. Voice recorder, jotter, and writing materials were used to document data from the interview. Analysis was based on returned copies of the questionnaire and the data gathered from the interviews. The secondary sources of information consist of relevant books, journals, magazines, archives and internet materials. In addition, content analysis was used for the data collected through interviews.

3.8 Method of Data Analysis

In an attempt to properly interpret the level of intercultural competence of RCM missionary trainers and for the result of this work to be easily understood by many people, the simple percentage method was used. The results presented and discussed are based on responses obtained from about 65% of the entire population for the study. In other words, out of the entire population of the study (316 persons), copies of the questionnaire (Appendix I) were privately sent via Google Form to 250 participants and 204 of them responded. In addition, responses from 10 senior trainers, who were purposively selected for interview, were also analyzed. The data is presented in pie charts and bar charts and the analysis is done using descriptive statistics.

Endnotes

1. J. Oke, *Why We Need a College of Intercultural Studies*, Paper Presentation, Redeemer's University, Ede, April 21, 2023.

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Chapter Four

Results and Discussion of Findings

4.1 Demographic Data Presentation

This chapter deals with the presentation, analysis and interpretation of data obtained in the course of this study. The results presented and discussed are based on responses obtained from about 65% of the entire population for the study. In other words, out of the entire population of the study (312 persons), copies of the questionnaire (Appendix I) were privately sent via Google Form to 250 participants and 204 of them responded. In addition, responses from 10 senior trainers, who were purposively selected for interview are also presented under discussion of findings. The data is presented in pie charts and bar charts and the analysis is done using descriptive statistics.

4.1.1: Demographic Characteristics of Respondents' Genders

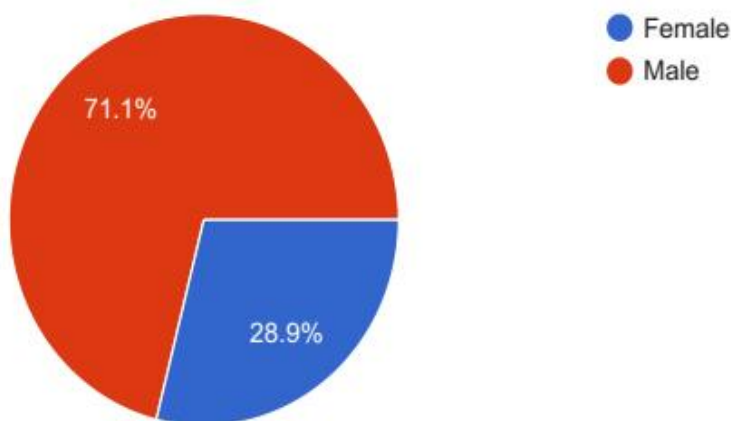


Figure 4.1: Demographic Characteristics of Respondents' Genders

Source: Researcher's Construct, 2023.

Figure 4.1 reveals that 71.1% of the respondents (145 persons) are men while the remaining 28.9% of them (59 persons) are women. This shows that men are more involved in missions training work than women, at least in the Redeemed Christian Church of God and probably in other denominations as well.

4.1.2: Demographic Characteristics of Respondents' Age Range

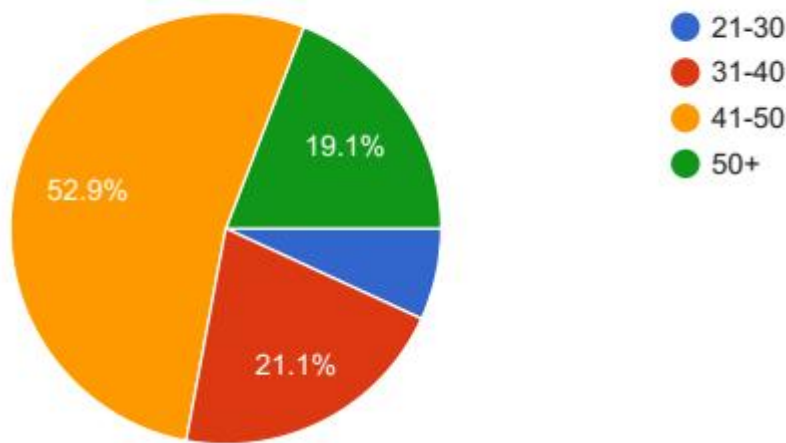
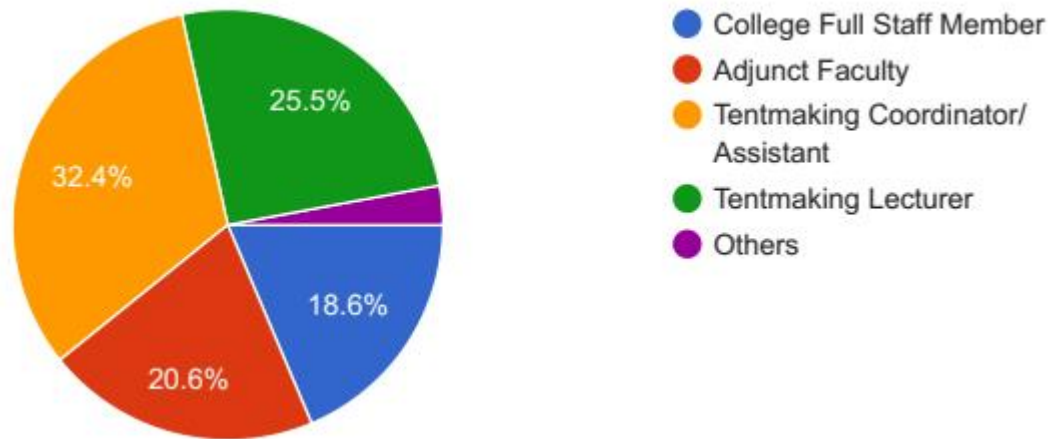


Figure 4.2: Demographic Characteristics of Respondents' Age Range

Source: Researcher's Construct, 2023.

Figure 4.2 reveals that 6.9% of the respondents (14 persons) range between 21-30 years of age. 21.1% of them (43 persons) range between 31-40 years of age. 52.9% of them (108 persons) are within the age range of 41-50 while 19.1% of them (39 persons) are 50 and above. This shows that the majority of the trainers are between 41 to 50 years of age.

4.1.3: Participants' Level of Involvement as



Trainers

Figure 4.3: Participants' Level of Involvement as Trainers

Source: Researcher's Construct, 2023.

Figure 4.3 shows the level of involvement of the respondents as missionary trainers. Out of the 204 respondents, 18.6% (38 persons) were college full staff members. 20.6% (42 persons) were adjunct faculty. 32.4% (66 persons) were tent-making coordinators and assistant coordinators. 25.5% (52 persons) of them were tent-making lecturers while the remaining 2.9% (6 persons) were "others."

It should be noted that all of them in the various categories are actively involved in the training of missionaries in RCM. Tent-making coordinators and assistants combine administrative and lecturing assignments together. Those in the category of "others" could have been volunteers who offer free services or who feel they do not belong in any of the designations.

4.1.4: Demographic Characteristics of Respondents' Ethnicity

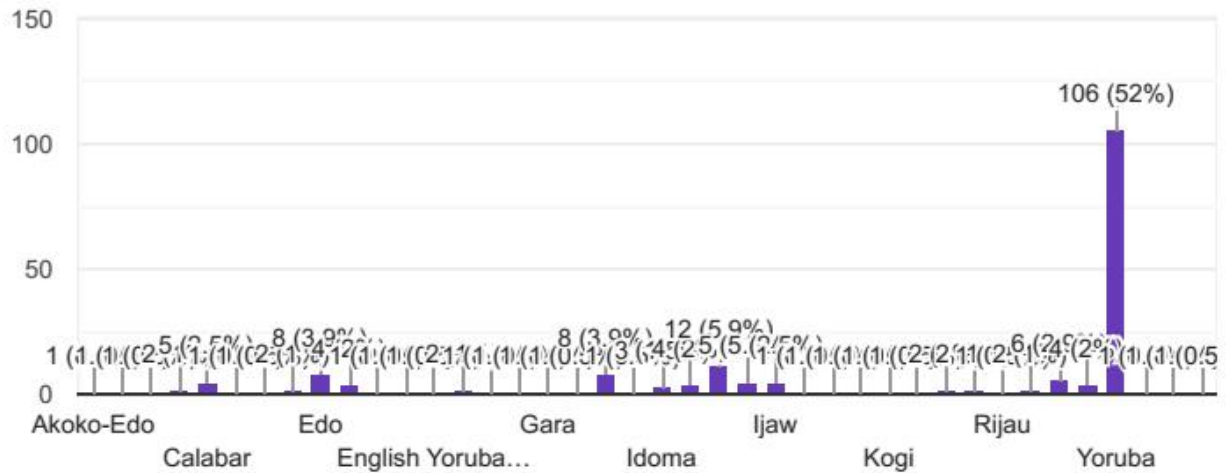


Figure 4.4: Demographic Characteristics of Respondents' Ethnicity

Source: Researcher's Construct, 2023.

Figure 4.4 reveals the ethnic spread of the respondents. It should be noted that the spread covers all the Geo-Political zones in Nigeria and even beyond the shores of Nigeria. It should also be noted that majority of the respondents are Yorubas (52%). This could be because RCM is headquartered in Yoruba land or because the Redeemed Christian Church of God started and is also headquartered among the Yorubas.

However, this does not mean that RCCG is a Yoruba church. The church is universal, with presence in several nations across the globe.

4.1.5: Number of Languages Spoken by Respondents

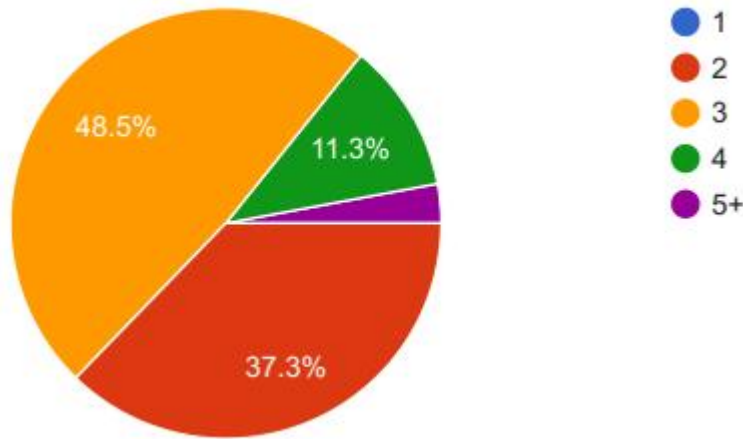


Figure 4.5: Number of Languages Spoken by Respondents

Source: Researcher's Construct, 2023.

Figure 4.5 reveals the number of languages spoken by respondents. From the chart above, none of them is monolingual. 37.3% (76 persons) of them indicated that they spoke two languages. 48.5% (99 persons) of them said they could communicate in three languages. 11.3% (23 persons) of them spoke up to four languages while the remaining 2.9% (6 persons) indicated they spoke up to five languages or more. This statistics shows that majority of the respondents are multilingual.

4.1.6: Respondents' Year (s) of Stay in a Cross-cultural Setting

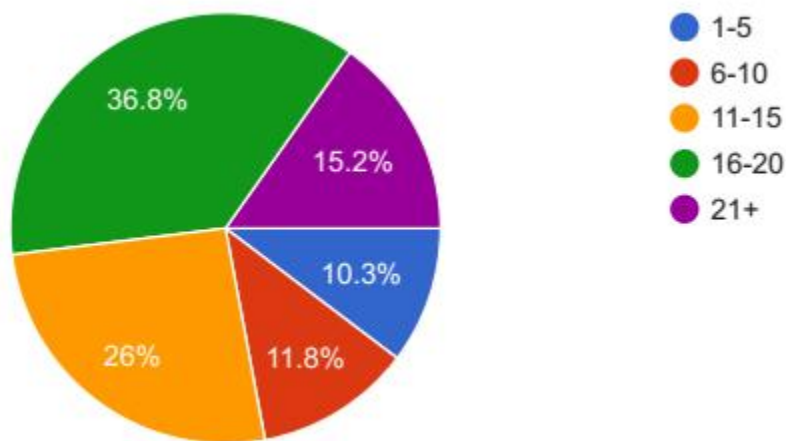


Figure 4.6: Respondents' Year (s) of Stay in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.6 reveals the number of years respondents have stayed in cross-cultural settings. 10.3% of them (21 persons) indicated that they have stayed 1-5 years in cross-cultural settings. 11.8% (24 persons) indicated that they have stayed up to 6-10 years in cross-cultural settings. 26% of the respondents (53 persons) indicated that they have spent 11-15 years in cross-cultural settings. Then, 36.8% (75 persons) indicated they have stayed up to 16-20 years while the remaining 15.2% (31 persons) indicated they have spent more than 21 years in cross-cultural settings.

These figures show that majority of them have stayed more than one decade in cross-cultural settings. This puts them in the best position to respond to the questionnaire and the oral interview questions.

4.2 Presentation of Research Questions

4.2.1. Research Question One: What is the level intercultural knowledge of RCM missionary trainers?

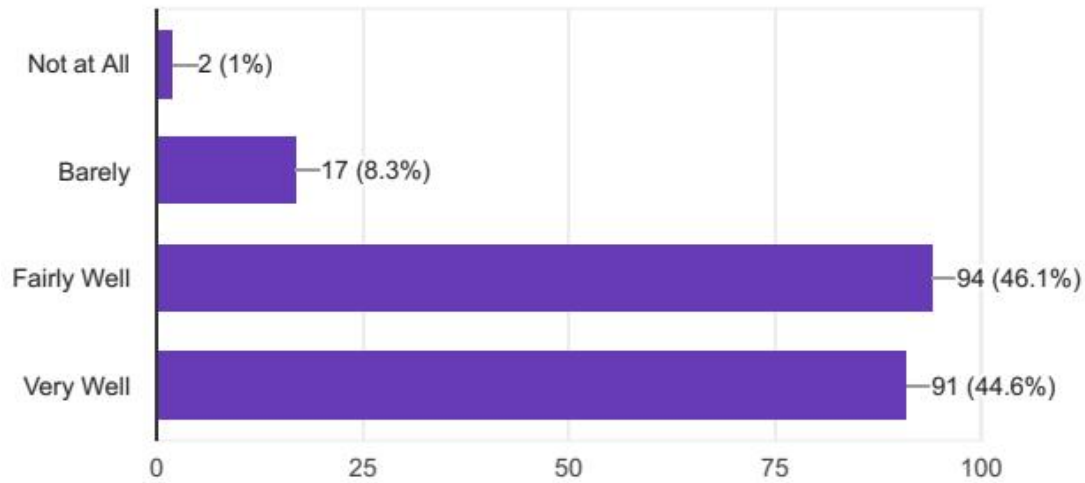


Figure: 4.7: Respondents' Knowledge of History of Service Area

Source: Researcher's Construct, 2023.

Figure 4.7 reveals that majority of the respondents had knowledge of the history of their service areas. As can be seen, 94 of them (46.1%) had the knowledge fairly well while 91 of them (44.6%) had the knowledge very well. 17 of them (8.3%) had the knowledge barely while only 2 of them (1%) had no knowledge at all.

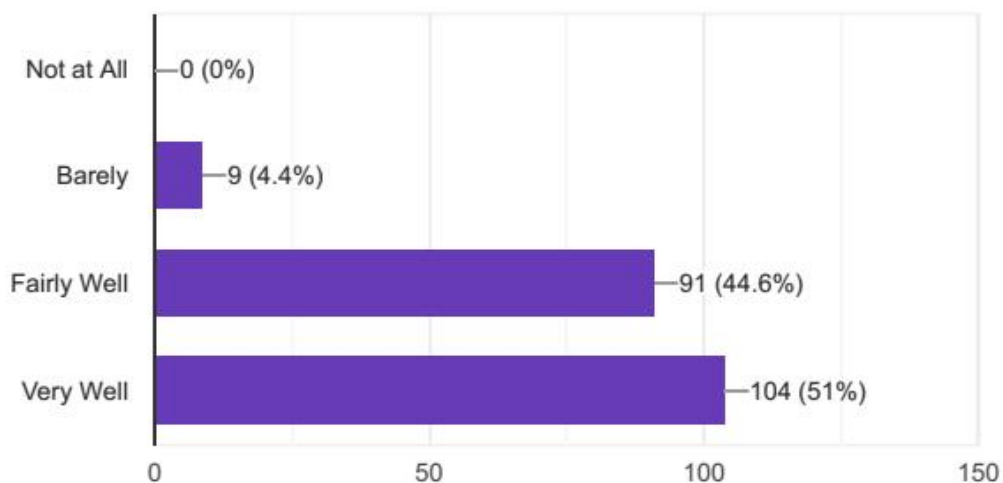


Figure: 4.8: Respondents' Ability to Describe the Natives in Their Service Area

Source: Researcher's Construct, 2023.

Figure 4.8 shows that majority of the respondents could describe the natives well in their respective cross-cultural settings. 104 of them (51%) indicated that they could describe the natives very well. 91 of them (44.6%) indicated they could describe the natives fairly well while the remaining 9 people (4.4%) said they could only barely describe the natives. None of them indicated zero ability to describe them.

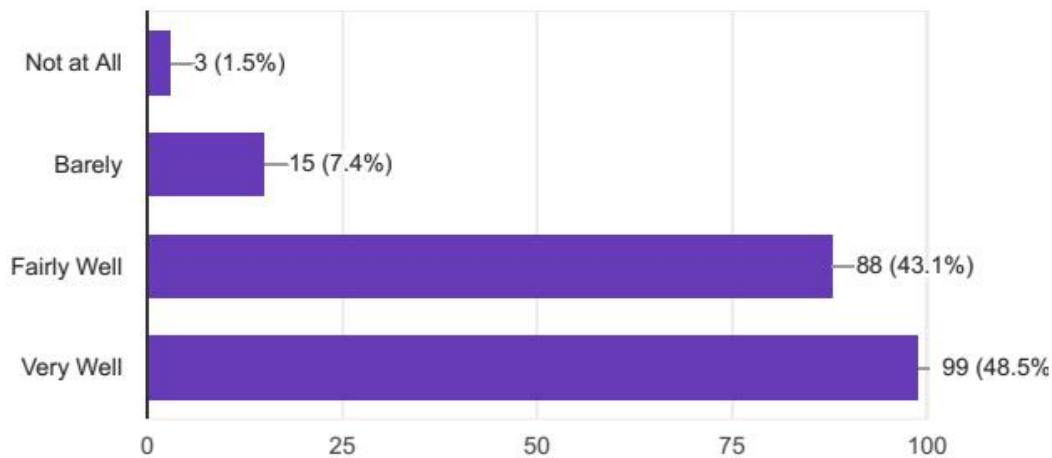
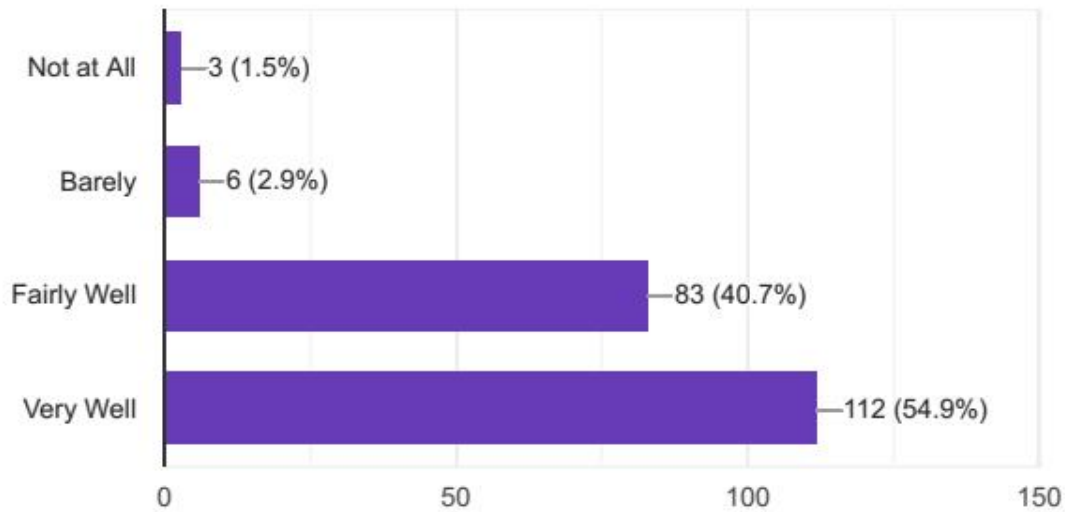


Figure 4.9: Respondents' Knowledge of Essential Norms and Taboos of the Host Culture

Source: Researcher's Construct, 2023.

Figure 4.9 shows respondents' knowledge of essential norms and taboos of the host culture in a cross-cultural setting. 99 of them (48.5%) indicated that they had knowledge of essential norms and taboos of the host culture in a cross-cultural setting very well. 88 respondents (43.1%) said they had the knowledge fairly well. 15 of them (7.4%) indicated they possessed the knowledge fairly while only 3 of them (1.5%) said they had no knowledge at all. In summary, majority of them indicated that they had knowledge of essential norms and taboos of the host culture in cross-cultural settings.



Figure

4.10: Respondents' Ability to Describe Their Own Culture in Relation to the Host Culture in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.10 represents respondents' ability to describe their own culture in relation to the host culture in a cross-cultural setting. As can be seen, 112 participants (54.9%) indicated that they could describe their own culture in relation to the host culture in the cross-cultural setting very well. 83 of them (40.7%) said they could describe it fairly well. 6 of them (2.9%) said they could barely describe it while the remaining 3 people (1.5%) said they could not describe it at all. This means that majority of them could describe their own culture in relation to the host culture in a cross-cultural setting very well.

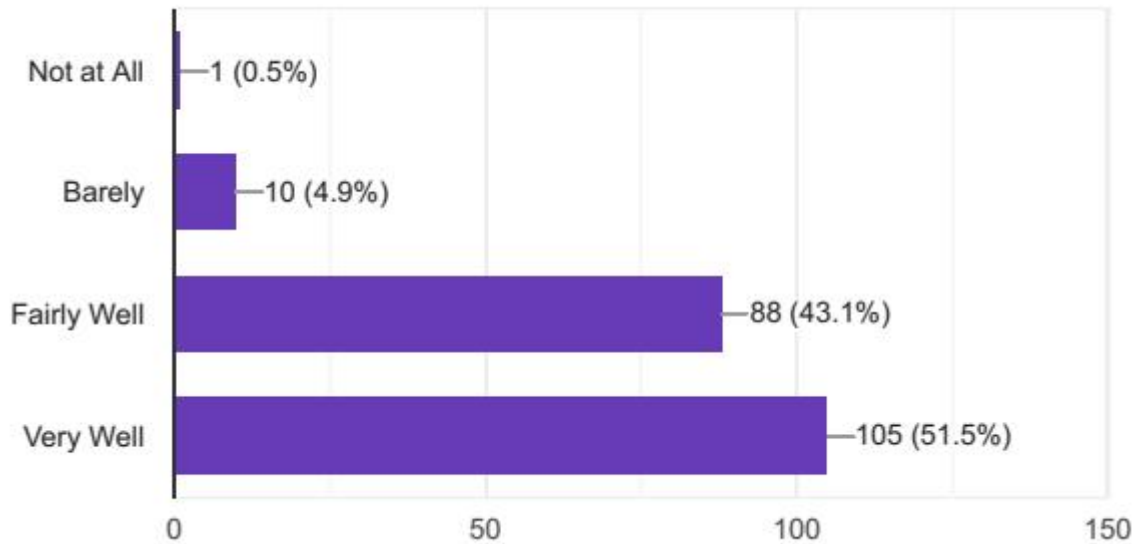


Figure 4.11: Respondents' Ability to Cite Important Historical and Socio-Political Factors That Shape Their Own Culture and That of the Host Culture

Source: Researcher's Construct, 2023.

Figure 4.11 represents respondents' ability to cite important historical and socio-political factors that shape their own culture and that of the host culture. As revealed in the chart, 105 (51.5%) of the participants indicated that they were able to cite important historical and socio-political factors that shape their own culture and that of the host culture very well. 88 of them (43.1%) said they could cite them fairly well. 10 of them (4.9%) said they could barely cite them while only one person (0.5%) said they could not cite them at all. In summary, majority of the respondents said they were able to cite important historical and socio-political factors that shape their own culture and that of their host culture.

Thus, putting all the components of intercultural knowledge into consideration, those who indicated a high level of intercultural knowledge as expected of missionary trainers averaged 50.1% of the respondents.

4.2.2. Research Question Two: What is the degree of intercultural attitude of RCM missionary trainers?

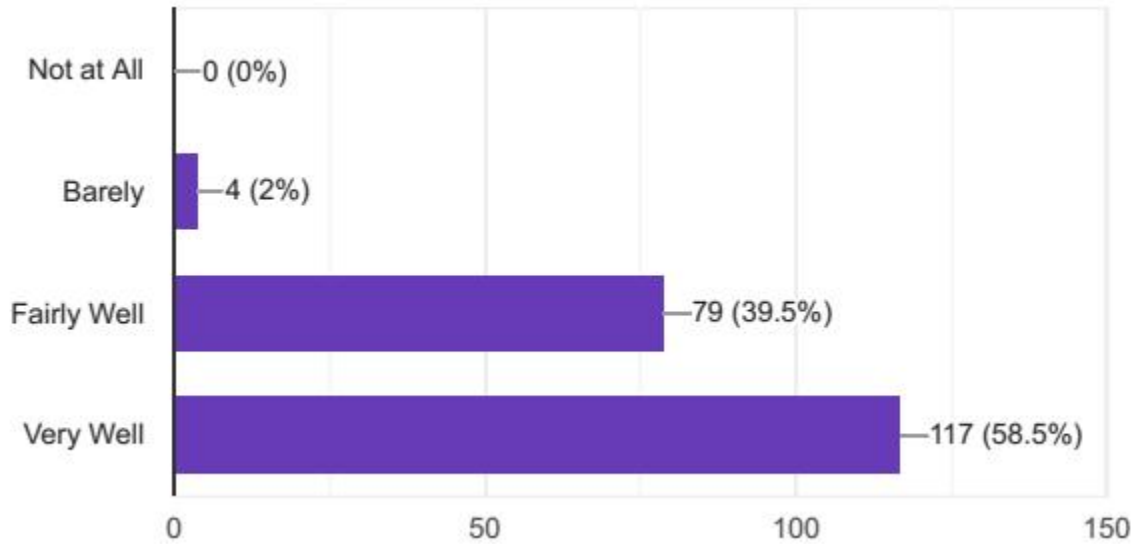
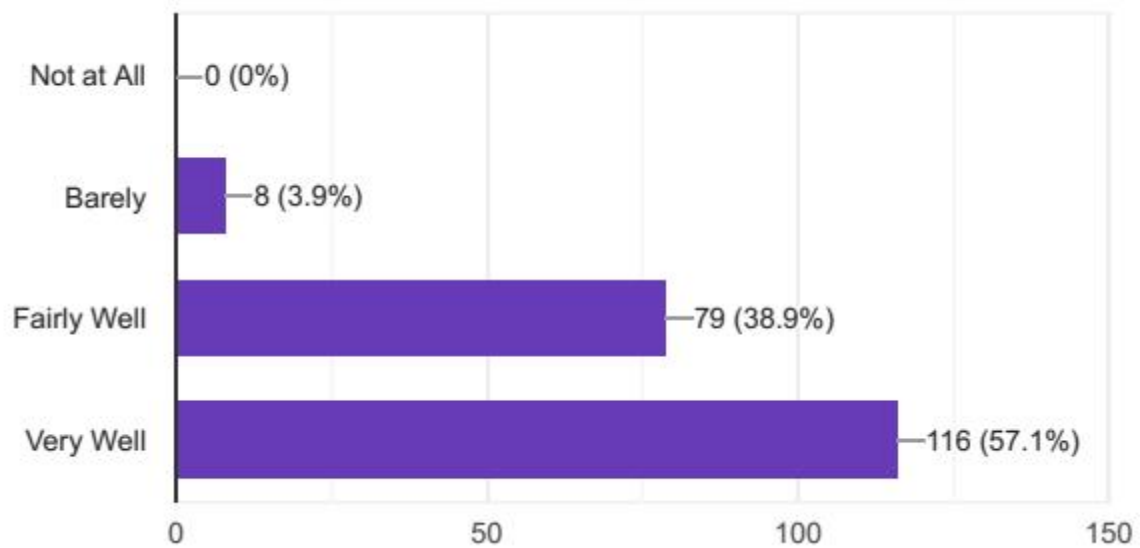


Figure 4.12: Respondents' Degree of Relationship with People outside Their Own Cultural Milieu

Source: Researcher's Construct, 2023.

Figure 4.12 shows respondents' degree of relationship with people outside their own cultural milieu. 117 of the respondents (58.8%) indicated that they relate with people outside their own cultural milieu very well. 79 of them (39.5%) said they relate fairly well while the remaining 4 people (2%) said they barely relate with people outside their own cultural milieu. In summary, majority of them relate with people outside their own cultural milieu very well.

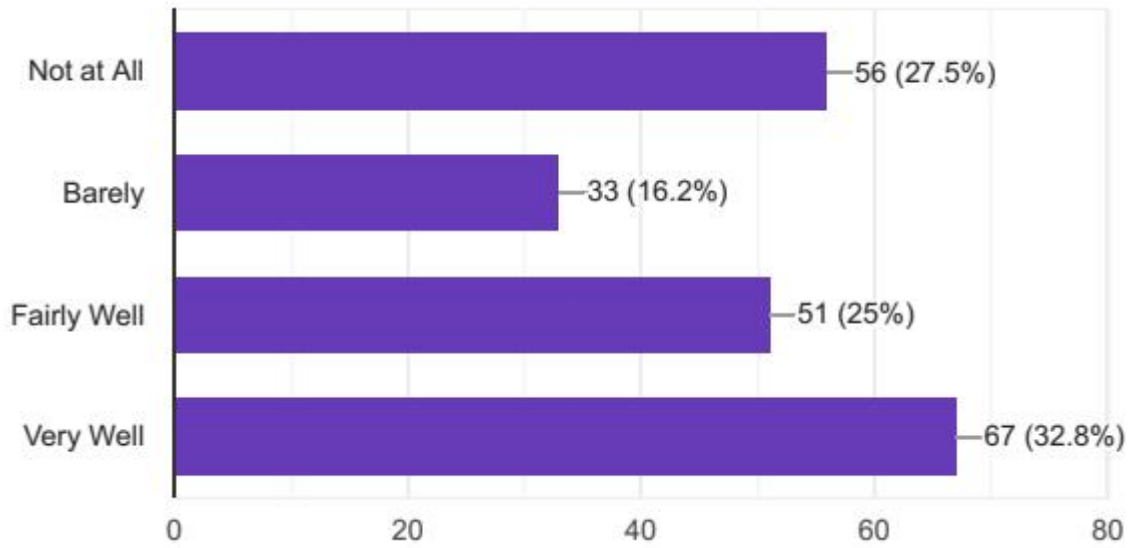


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Figure 4.13: Respondents' Ability to Interact with People within Their Service Area

Source: Researcher's Construct, 2023.

Figure 4.13 reveals respondents' ability to interact with people within their service area. As it can be seen, 116 of the respondents (57.1%) responded that they relate very well. 79 of them (38.9%) said they relate fairly well while the remaining 8 persons (3.9%) said they barely relate with people within their service area. In summary, majority of them responded that they relate very well with people within their service area.



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Figure 4.14: Respondents' Level of Attendance of Community Forums or Neighbourhood Meetings

Source: Researcher's Construct, 2023.

Figure 4.14 represents respondents' level of attendance of community forums or neighborhood meetings. As can be seen from the chart, 67 of them (32.8%) indicated that they do attend community forums or neighborhood meetings very well. 51 of them (25%) said they attend fairly well. 33 persons (16.2%) said they barely attend while the remaining 56 of them (27.5%) said they do not attend at all. This means that approximately 44% of the respondents (86 persons) either never attend or barely attend any neighbourhood or community meeting.

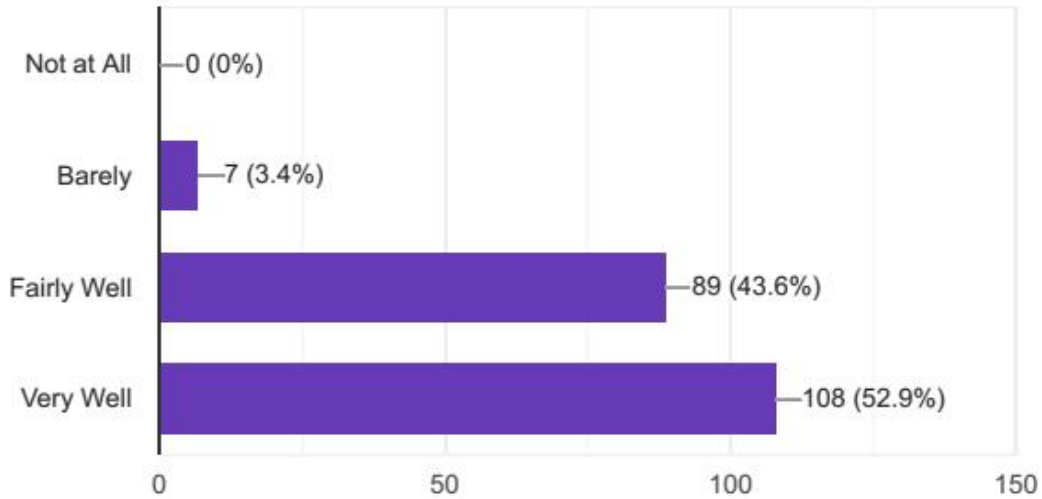


Figure 4.15: Respondents' Sense of Safety within the Community Where They Work

Source: Researcher's Construct, 2023.

Figure 4.15 shows respondents' sense of safety within the community where they work. It can be seen that 108 of the participants (52.9%) indicated that they felt very safe in the community where they were. 89 (43.6%) of them said they felt fairly safe while the remaining 7 respondents (3.4%) said they felt barely safe. This means that majority of them felt very safe.

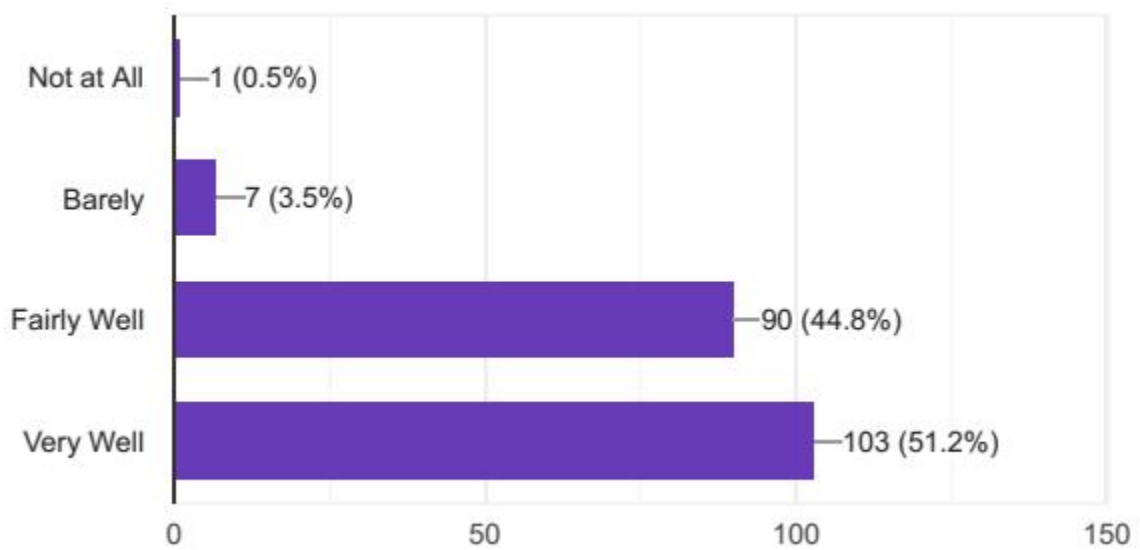


Figure 4.16: Respondents' Ability to Eat Local Foods in Their Service Area

Source: Researcher's Construct, 2023.

Figure 4.16 represents respondents' ability to eat local foods in their service area. 103 of the respondents (51.2%) indicated that they do eat local foods very well. 90 of them (44.8%) said they eat local foods fairly well. 7 of them (3.5%) said they barely eat local foods while the remaining 1 person (0.5%) said they do not eat local foods at all. In summary, majority of the respondents do eat local foods very well based on the responses.

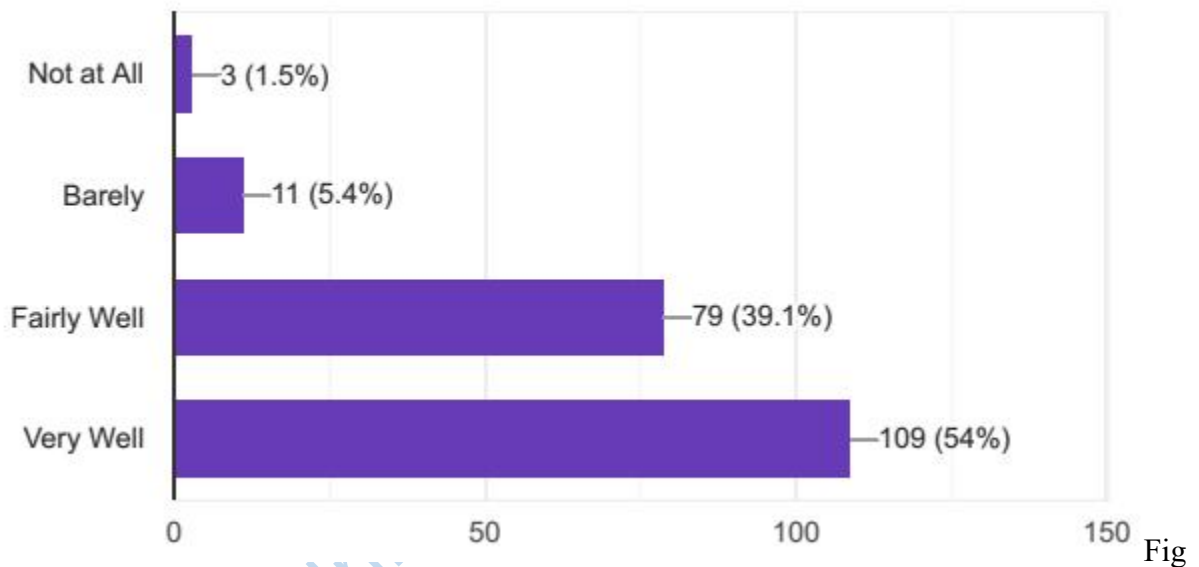


Figure 4.17: Respondents' Ability to Wear Local Dress in Cross-cultural Settings

Source: Researcher's Construct, 2023.

Figure 4.17 reveals respondents' ability to wear local dress in cross-cultural settings. As it can be seen, 109 of the participants (54%) said they do wear local dress very well. 79 of them (39.1%) said they wear it fairly well. 11 of them (5.4%) indicated that they barely wear local dress while the remaining 3 persons (1.5%) said they do not wear local dress at all. This means that majority of the respondents do wear local dress very well.

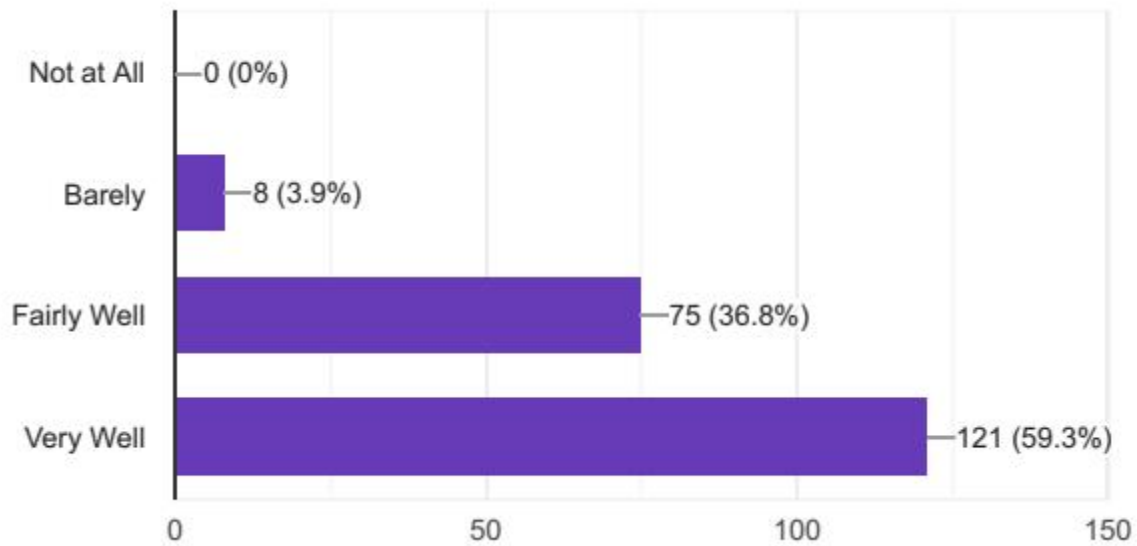
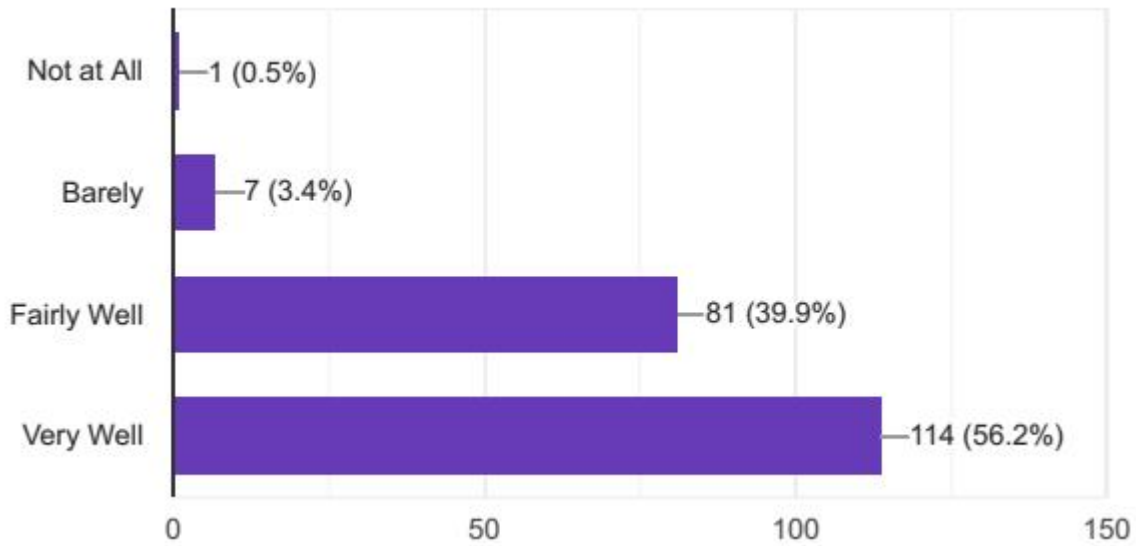


Figure 4.18: Respondents' Ability to Respect Other People's Worldviews in Relation to Their Own

Source: Researcher's Construct, 2023.

Figure 4.18 reveals the respondents' ability to respect other people's worldviews in relation to their own. From the chart, 121 respondents (59.3%) indicated that they respect other people's worldviews in relation to their own very well. 75 of them (36.8%) indicated they respect others' worldview fairly well while the remaining 8 people (3.9%) said they barely respect other people's worldviews. In summary, majority of them indicated that they respect other people's worldviews in relation to their own very well.



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Figure 4.19: Respondents' Level of Interest in New Cultural Aspects

Source: Researcher's Construct, 2023.

Figure 4.19 represents respondents' level of interest in new cultural aspects. 114 of the respondents (56.2%) said new cultural aspects do interest them very well. 81 of them (39.9%) said they have a fairly good interest in new cultural aspects while 7 of them (3.4%) said new cultural aspects barely interest them. The remaining 1 person said new cultural aspects do not interest them at all. In summary, majority of the respondents said new cultural aspects do interest them very well.

Thus, putting all the components of intercultural attitude into consideration, those who indicated a high level of intercultural attitude as expected of missionary trainers averaged 52.8% of the respondents.

4.2.3. Research Question Three: What is the level of intercultural skill of RCM missionary trainers?

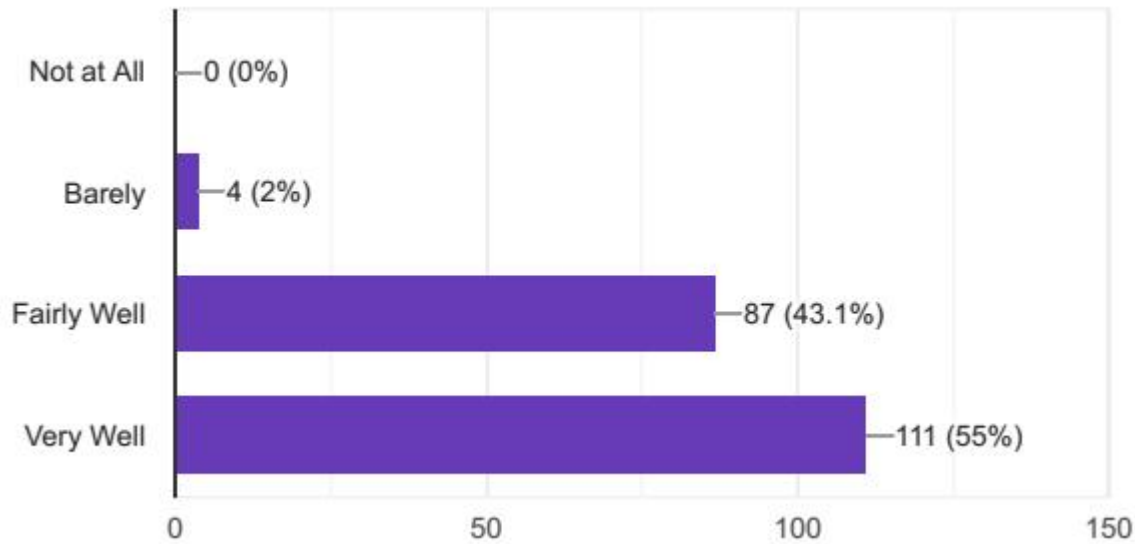


Figure 4.20: Respondents' Ability to Communicate with People of Other Cultures in Their Workplace

Source: Researcher's Construct, 2023.

Figure 4.20 presents respondents' ability to communicate with people of other cultures in their workplace. 111 of the respondents (55%) said they communicate with people of other cultures in their workplace very well. 87 of them (43.1%) said they communicate with people of other cultures in their workplace fairly well while the remaining 4 participants (2%) said they barely communicate with people of other cultures in their workplace. This means that majority of the respondents do communicate with people of other cultures in their workplace very well.

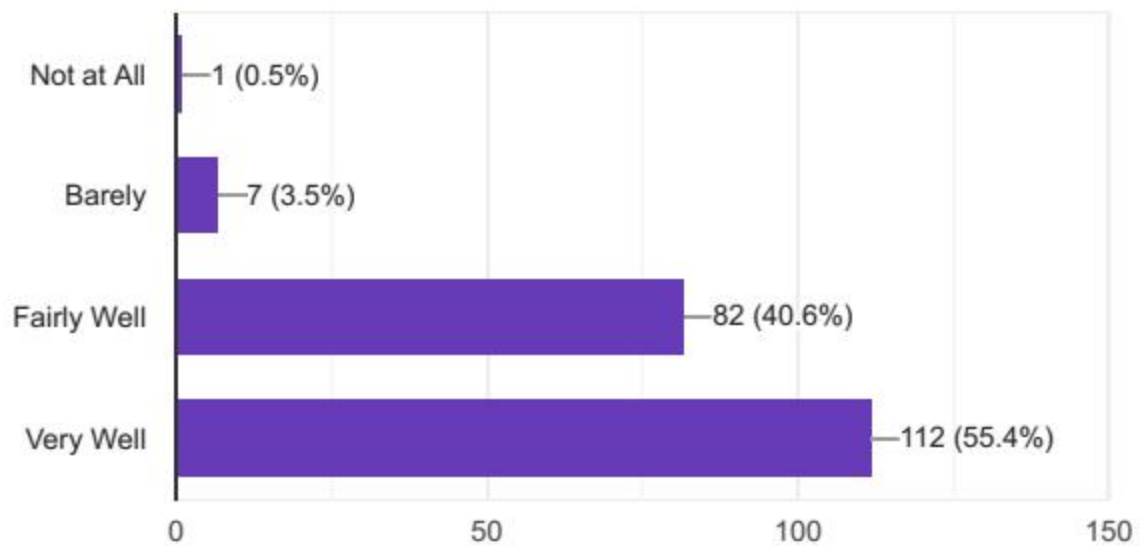
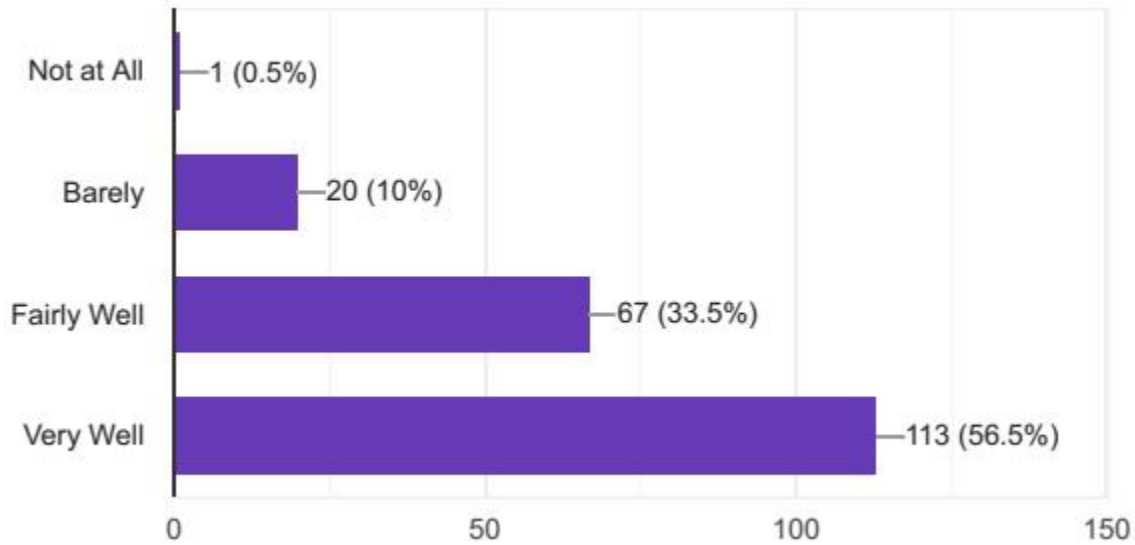


Figure 4.21: Respondents' Ability to Function Effectively and Respectfully within the Context of Varying Beliefs and Backgrounds

Source: Researcher's Construct, 2023.

Figure 4.21 shows respondents' ability to function effectively and respectfully within the context of varying beliefs and backgrounds. 112 of the respondents (55.4%) said they function effectively and respectfully within the context of varying beliefs and backgrounds very well. 82 of them (40.6%) said they function fairly well. 7 of them (3.5%) said they barely function well while the remaining 1 person said they do not function well. In summary, majority of the respondents said they function effectively and respectfully within the context of varying beliefs and backgrounds very well.



Fig

ure 4.22: Respondents' Level of Use of the Local Dialect in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.22 represents respondents' level of use of the local dialect in a cross-cultural setting. 113 of the respondents (56.5%) said they use the local dialect very well. 67 of them (33.5%) indicated they use it fairly well. 20 of them (10%) said they barely use the local dialect while the remaining 1 (0.5%) person said they do not use the local dialect at all. In summary, majority of the respondents said they use the local dialect very well.

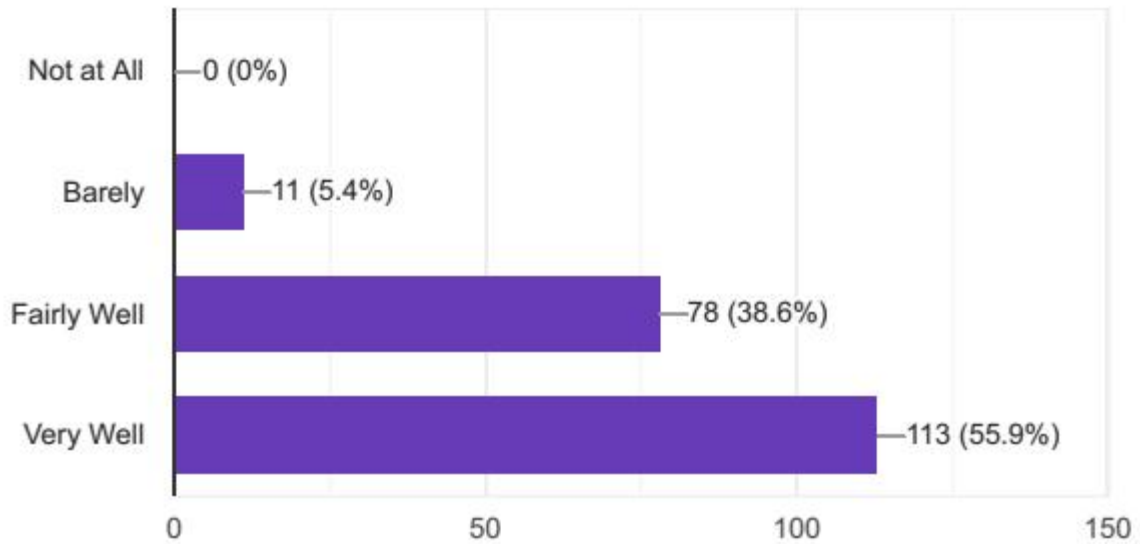


Figure 4.23: Respondents' Degree of Drive to Learn the Local Language in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.23 shows respondents' degree of drive to learn the local language in a cross-cultural setting. 113 of the participants (55.9%) said they have a very strong drive to learn the local language in a cross-cultural setting. 78 of them (38.6%) said their drive is fairly good while the remaining 11 of them (5.4%) said they barely have the drive. In summary, majority of the participants said they have a very strong drive to learn the local language in a cross-cultural setting.

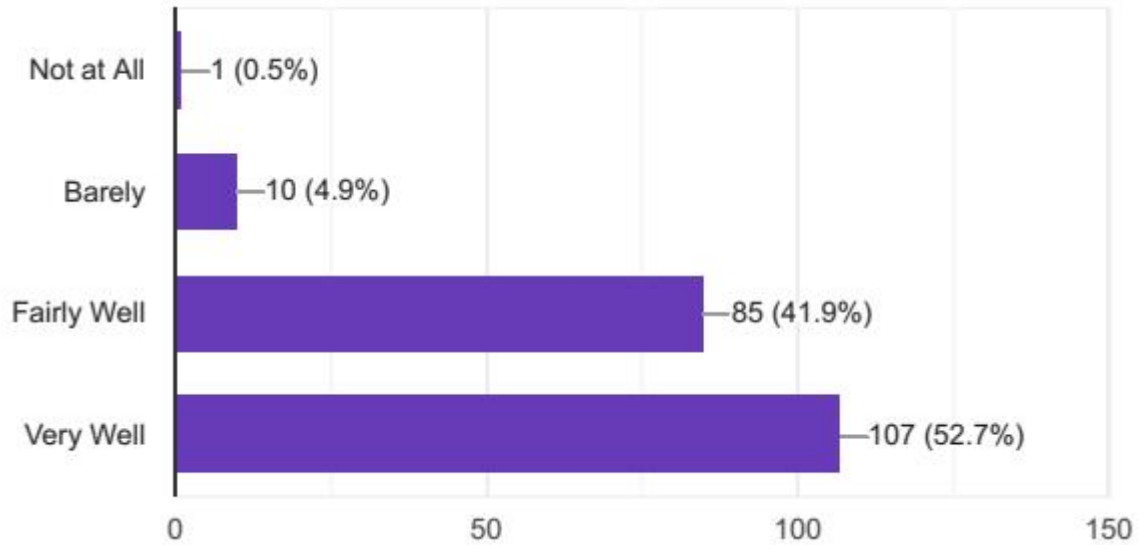
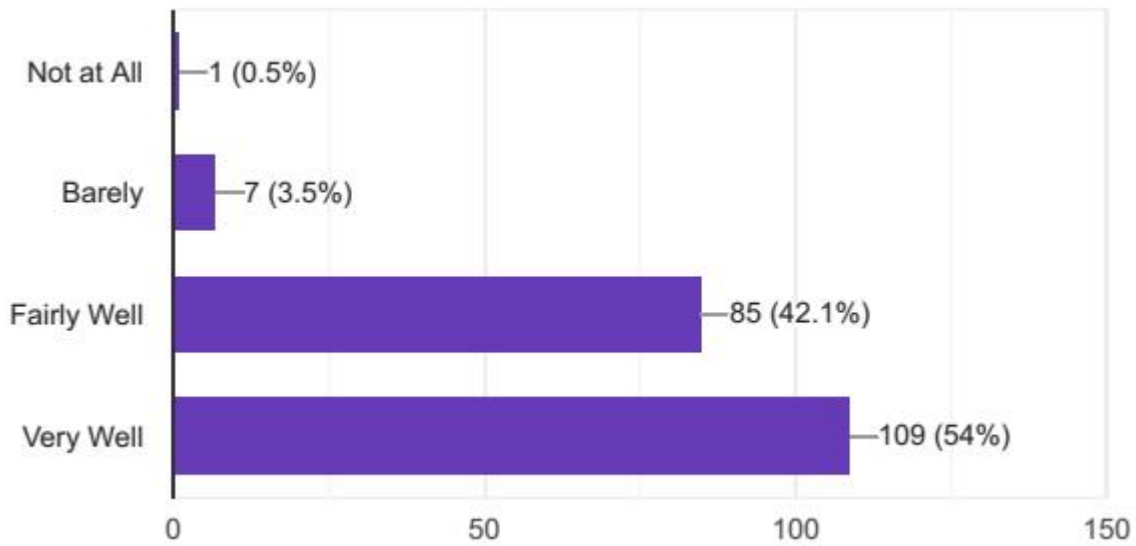


Figure 4.24: Respondents' Ability to Mentor Students from Different Cultural Orientations

Source: Researcher's Construct, 2023.

Figure 4.24 presents respondents' ability to mentor students from different cultural orientations. 107 of the respondents (52.7%) said they have been able to mentor students from different cultural orientations very well. 85 of them (41.9%) indicated fairly well. 10 of them (4.9%) indicated barely while the remaining 1 person (0.5%) said they have not been able to mentor any student from a different cultural orientation. In summary, majority of the respondents affirm that they have been able to mentor students from different cultural orientations very well.



Fig

Figure 4.25: Respondents' Ability to Use Appropriate Strategies for Adapting to the Host Culture and Reducing Stress

Source: Researcher's Construct, 2023.

Figure 4.25 presents respondents' ability to use appropriate strategies for adapting to the host culture and reducing stress. 109 of them (54%) indicated "very well"; 85 of them (42.1%) indicated "fairly well"; 7 of them (3.5%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents have been able to use appropriate strategies for adapting to the host culture and reducing stress very well.

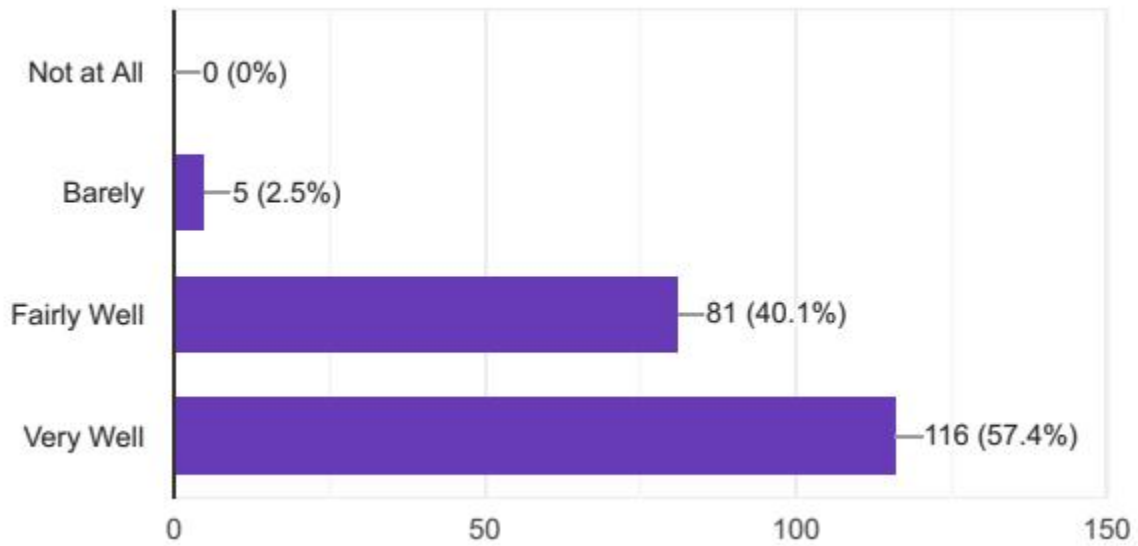


Figure 4.26: Respondents' Ability to Prepare Students to Work with People of Diverse Cultures

Source: Researcher's Construct, 2023.

Figure 4.26 represents respondents' ability to prepare students to work with people of diverse cultures. 116 of them (57.4%) indicated "very well"; 81 of them (40%) indicated "fairly well" while the remaining 5 of them (2.5%) indicated "barely." In summary, majority of the respondents have been able to prepare students to work with people of diverse cultures very well.

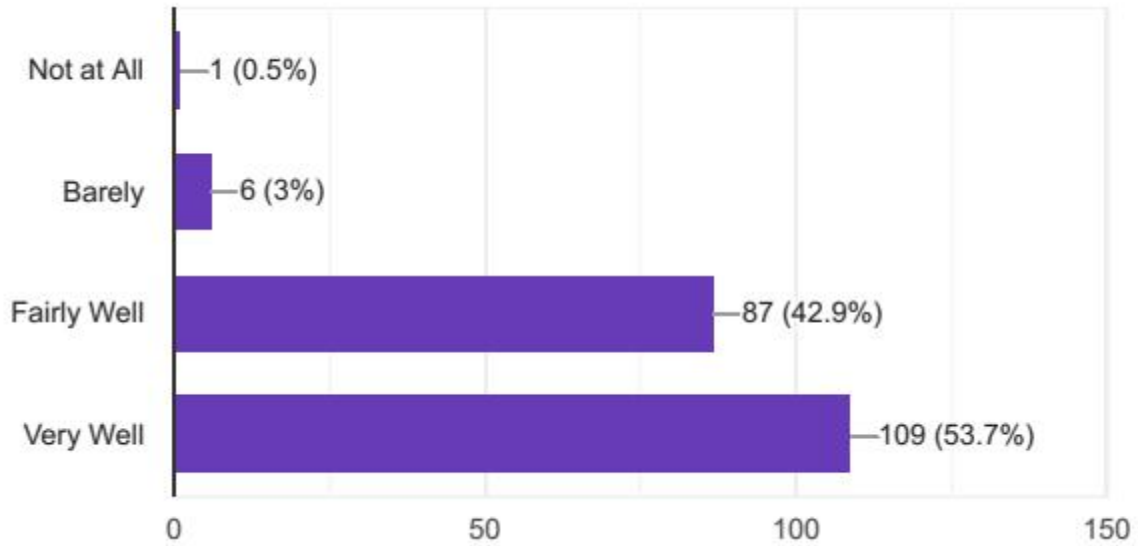
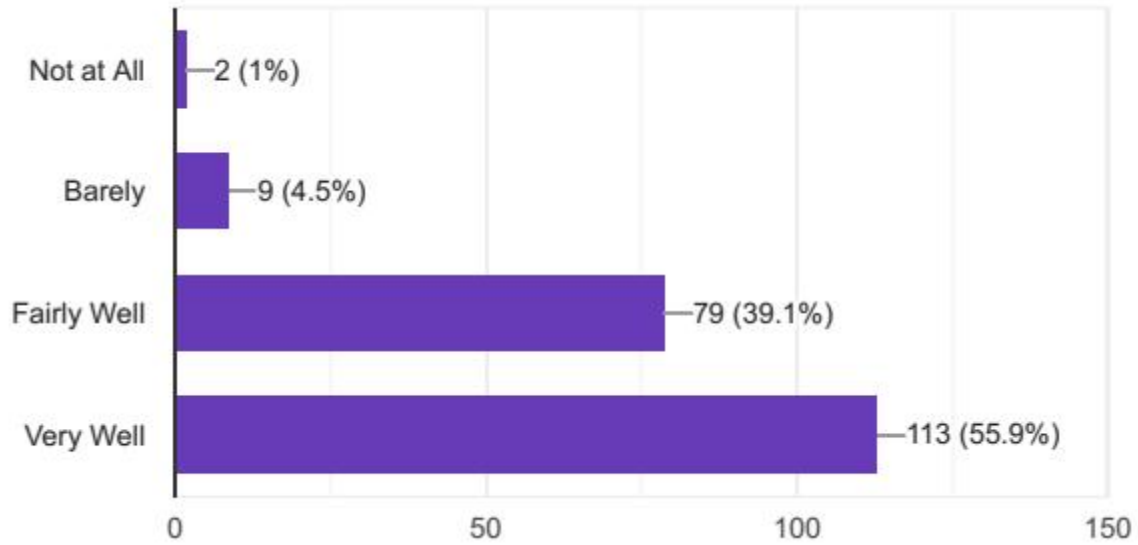


Figure 4.27: Respondents' Ability to Deal with Their Emotions and Frustrations with the Host Culture in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.27 represents respondents' ability to deal with their emotions and frustrations with the host culture in a cross-cultural setting. 109 of them (53.7%) indicated "very well"; 87 of them (42.9%) indicated "fairly well"; 6 of them (3%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents have been able to deal with their emotions and frustrations with the host culture in a cross-cultural setting very well.

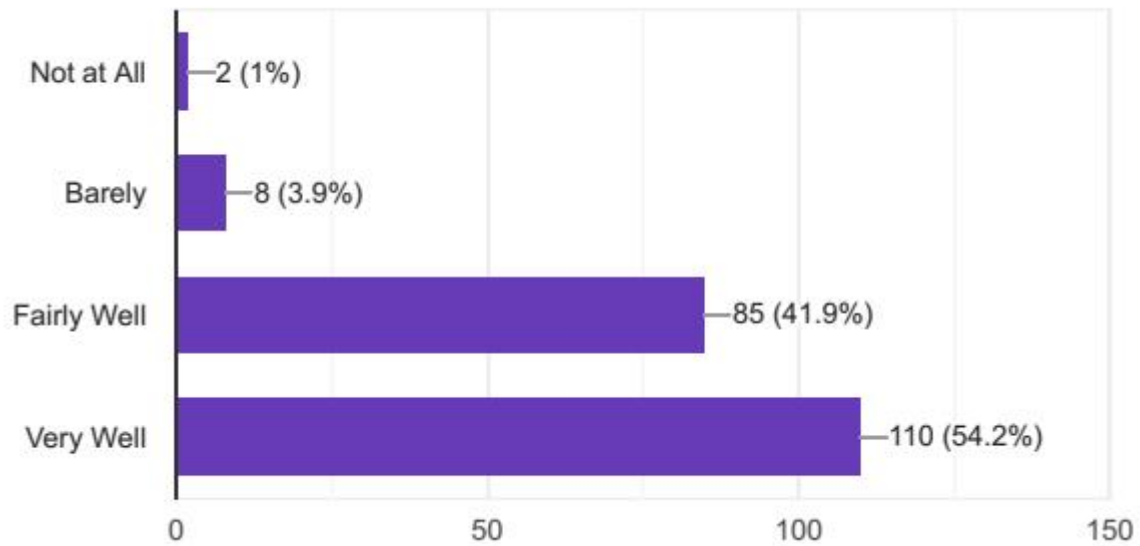


Fig

ure 4.28: Respondents' Ability to Adjust Their Behaviour to Avoid Offending Their Host in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.28 presents respondents' ability to adjust their behaviour to avoid offending their host in a cross-cultural setting. 113 of them (55.9%) indicated "very well"; 79 of them (39.1%) indicated "fairly well"; 9 of them (4.5%) indicated "barely" while the remaining 2 persons (1%) indicated "not at all." In summary, majority of the respondents have been able to adjust their behaviour to avoid offending their host in a cross-cultural setting very well.



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Figure 4.29: Respondents' Ability to Resolve Cross-cultural Conflict and Misunderstanding

Source: Researcher's Construct, 2023.

Figure 4.29 shows respondents' ability to resolve cross-cultural conflict and misunderstanding. 110 of them (54.2%) indicated "very well"; 85 of them (41.9%) indicated "fairly well"; 8 of them (3.9%) indicated "barely" while the remaining 2 persons (1%) indicated "not at all." In summary, majority of the respondents have been able to resolve cross-cultural conflict and misunderstanding very well.

Thus, putting all the components of intercultural skill into consideration, those who indicated a high level of intercultural skill as expected of missionary trainers averaged 55.1% of the respondents.

4.2.4. Research Question Four: What is the degree of intercultural awareness of RCM missionary trainers?

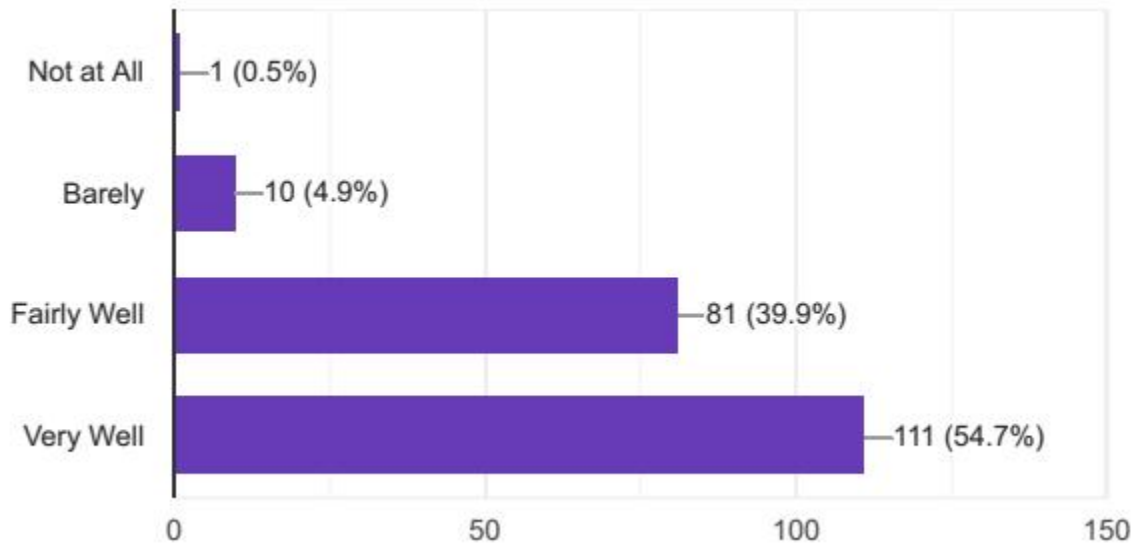


Figure 4.30: Respondents' Level of Awareness of Differences and Similarities across Their Own Culture and the Host Culture in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.30 reveals respondents' level of awareness of differences and similarities across their own culture and the host culture in a cross-cultural setting. 111 of them (54.7%) indicated "very well"; 81 of them (39.9%) indicated "fairly well"; 10 of them (4.9%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents are aware of differences and similarities across their own culture and the host culture in a cross-cultural setting very well.

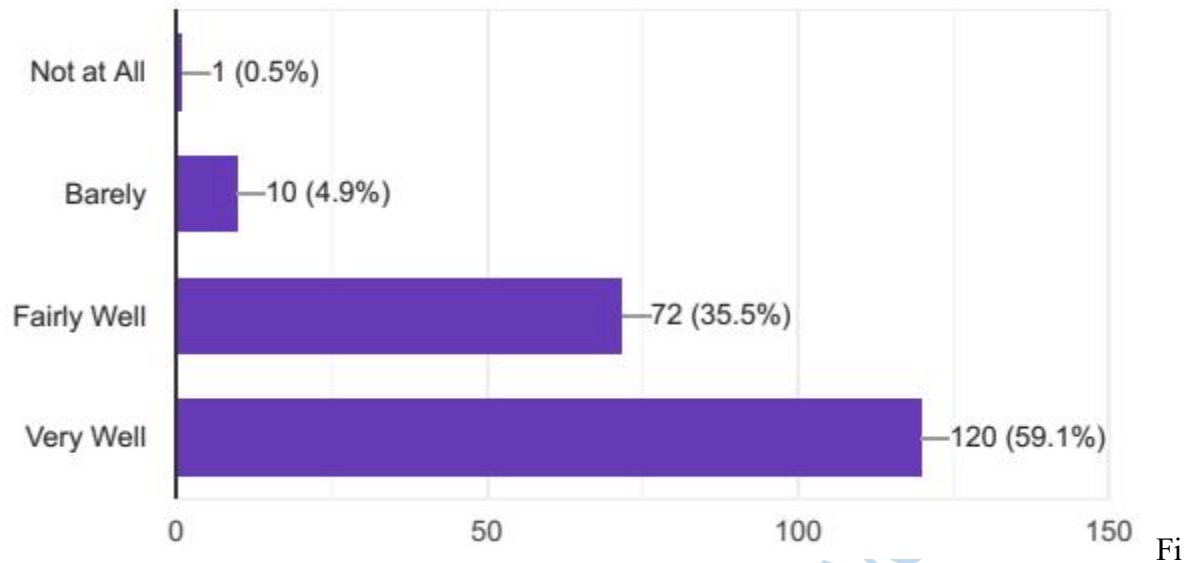


Figure 4.31: Respondents' Level of Awareness of the Dangers of Generalizing Individual Behaviours as Representative of the Whole Culture in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.31 reveals respondents' level of awareness of the dangers of generalizing individual behaviours as representative of the whole culture in a cross-cultural setting. 120 of them (59.1%) indicated "very well"; 72 of them (35.5%) indicated "fairly well"; 10 of them (4.9%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents are aware of the dangers of generalizing individual behaviours as representative of the whole culture in a cross-cultural setting very well.

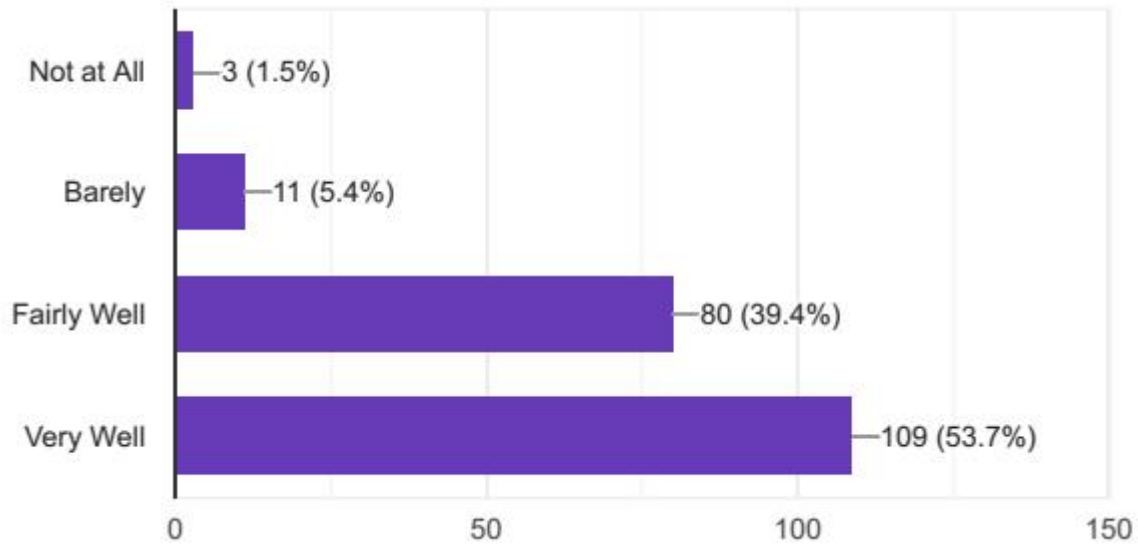


Figure 4.32: Respondents' Level of Awareness of Their Personal Values That Affected Their Approach to Ethical Dilemmas in a Cross-cultural Setting

Source: Researcher's Construct, 2023.

Figure 4.32 represents respondents' level of awareness of their personal values that affected their approach to ethical dilemmas in a cross-cultural setting. 109 of them (53.7%) indicated "very well"; 80 of them (39.4%) indicated "fairly well"; 11 of them (5.4%) indicated "barely" while the remaining 3 persons (1.5%) indicated "not at all." In summary, majority of the respondents are aware of their personal values that affected their approach to ethical dilemmas in a cross-cultural setting very well.

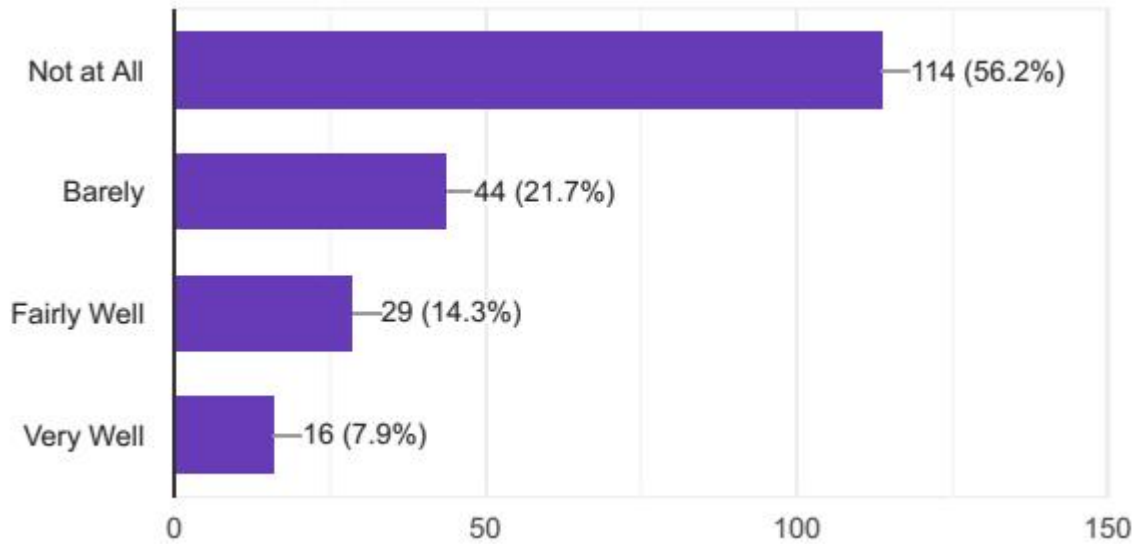
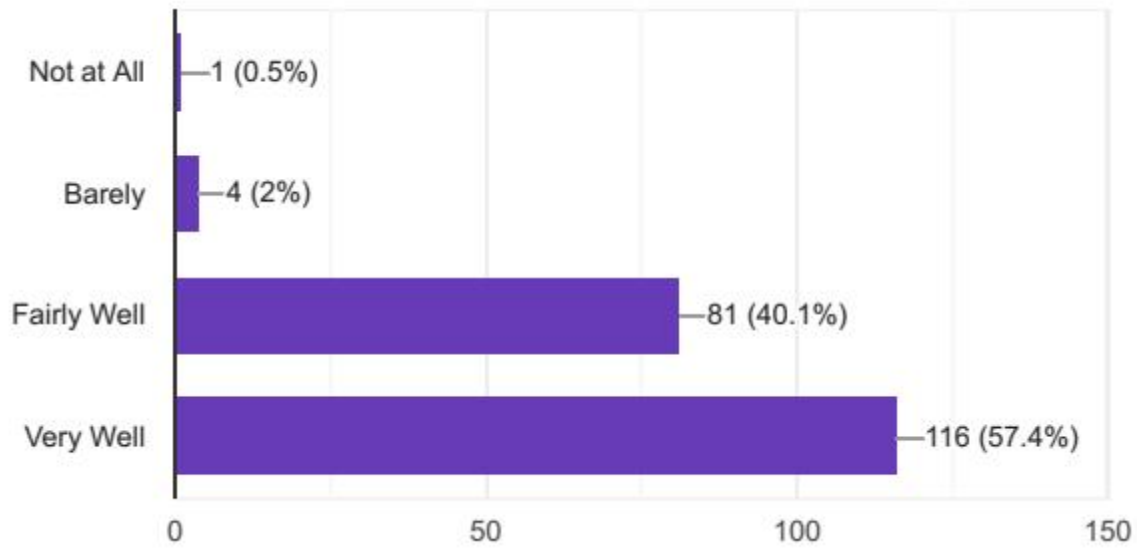


Figure 4.33: How Respondents' Values and Beliefs Have Negatively Impacted Their Relationships with Students

Source: Researcher's Construct, 2023.

Figure 4.33 shows how respondents' values and beliefs have negatively impacted their relationships with students. 16 of them (7.9%) indicated "very well"; 29 of them (14.3%) indicated "fairly well"; 44 of them (21.7%) indicated "barely" while the remaining 114 persons (56.2%) indicated "not at all." In summary, majority of the respondents indicated that their values and beliefs have not negatively impacted their relationships with students.



Fig

Figure 4.34: How Respondents' Values and Beliefs Have Positively Impacted Their Relationships with Their Colleagues

Source: Researcher's Construct, 2023.

Figure 4.34 reveals how respondents' values and beliefs have positively impacted their relationships with their colleagues. 116 of them (57.4%) indicated "very well"; 81 of them (40.1%) indicated "fairly well"; 4 of them (2%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents submitted that their values and beliefs have positively impacted their relationships with their colleagues very well.

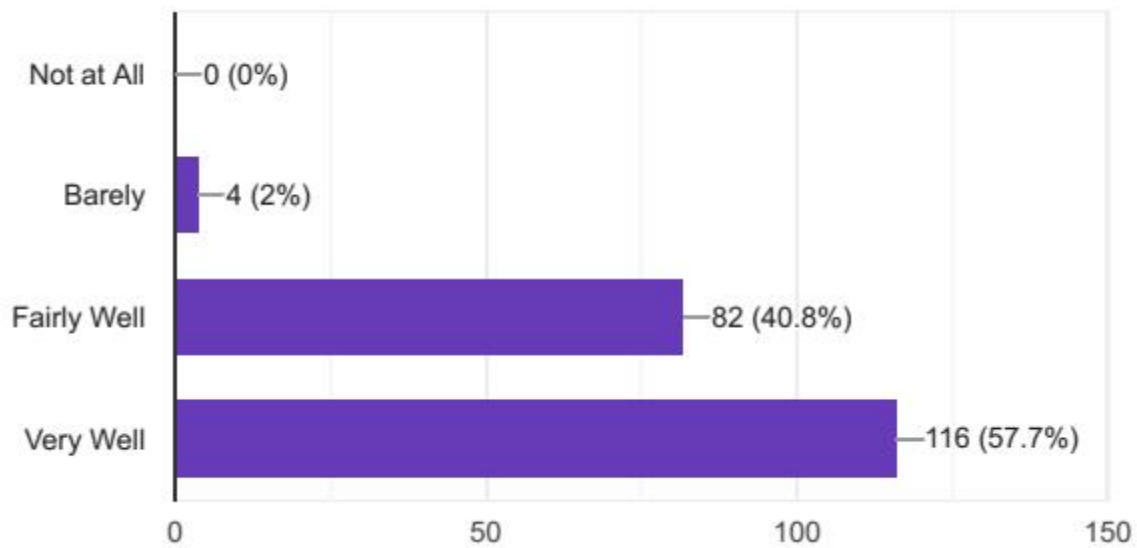


Figure 4.35: How Much Benefit Respondents Have Derived from the Racial, Ethnic and Gender Diversity in the Faculty and the Student Body

Source: Researcher’s Construct, 2023.

Figure 4.35 shows how much benefit respondents have derived from the racial, ethnic and gender diversity in the faculty and the student body. 116 of them (57.7%) indicated “very well”; 82 of them (40.8%) indicated “fairly well” while the remaining 4 of them (2%) indicated “barely.” In summary, majority of the respondents indicated they have derived much benefit from the racial, ethnic and gender diversity in the faculty and the student body.

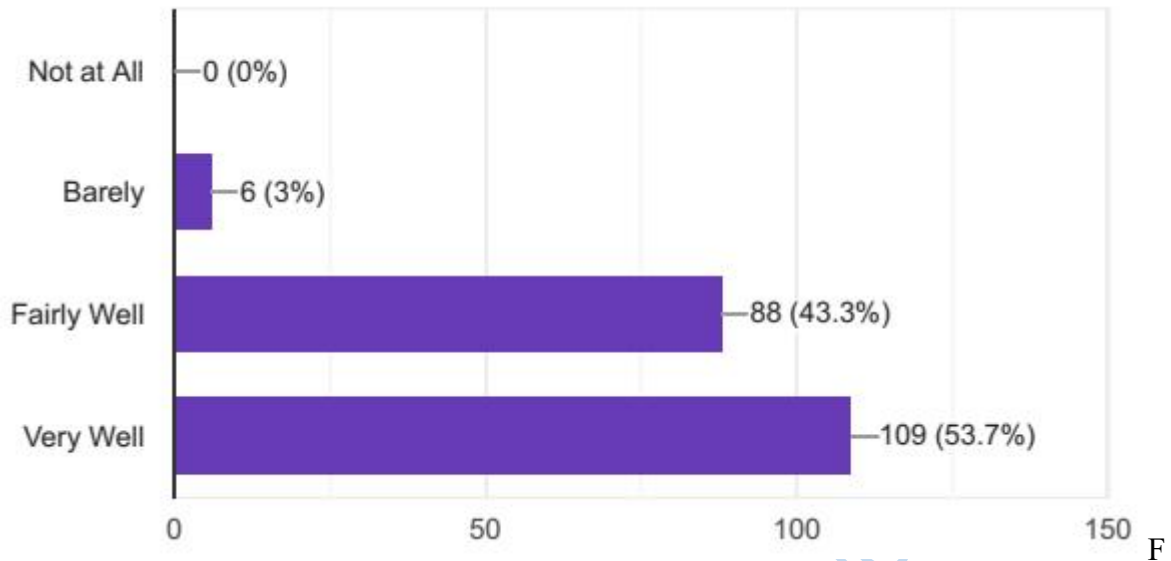


Figure 4.36: How Much Respondents Have Been Able to Work Cooperatively with Those Who Do Not Share the Same Values with Them

Source: Researcher's Construct, 2023.

Figure 4.36 reveals how much respondents have been able to work cooperatively with those who do not share the same values with them. 109 of them (53.7%) indicated "very well"; 88 of them (43.3%) indicated "fairly well" while the remaining 6 of them (3%) indicated "barely." In summary, majority of the respondents indicated that they have been able to work cooperatively with those who do not share the same values with them very well.

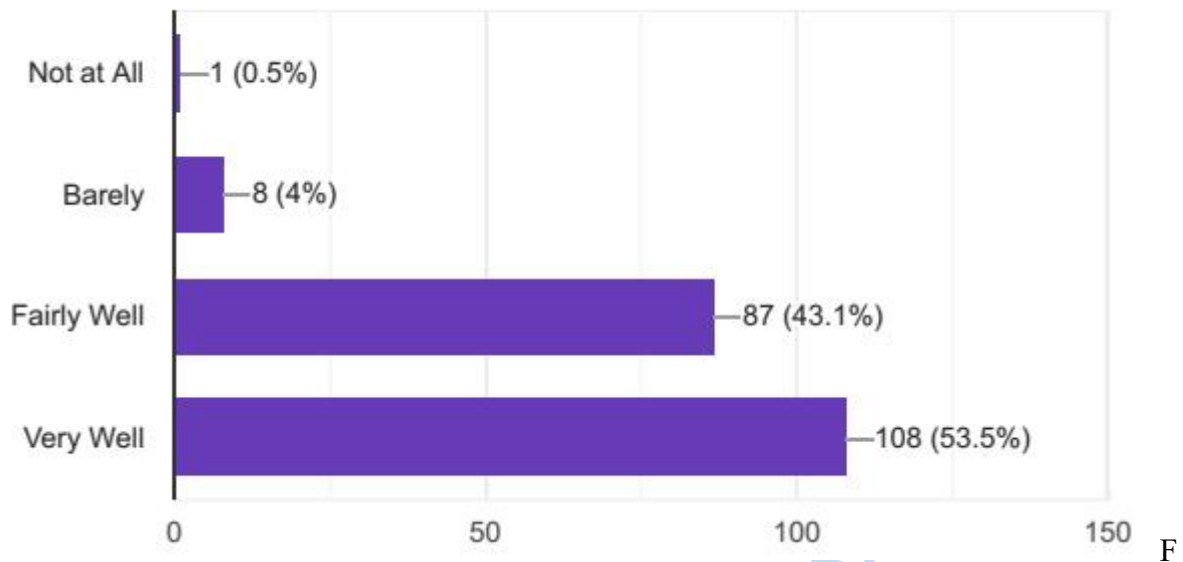


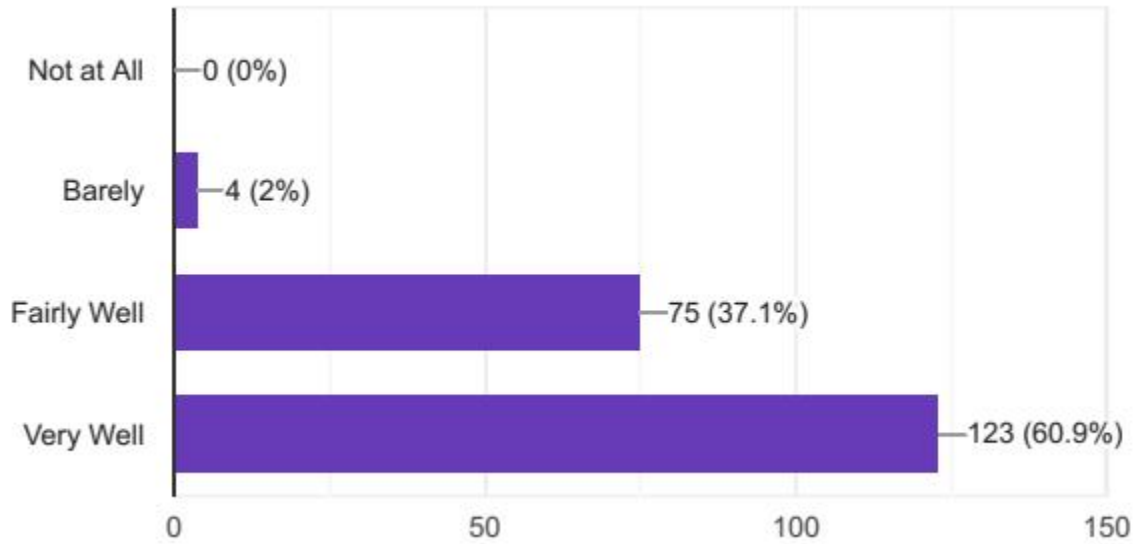
Figure 4.37: How Much Respondents Have Been Able to Abide by Policies They Did Not Personally Agree with

Source: Researcher's Construct, 2023.

Figure 4.37 reveals how much respondents have been able to abide by policies they did not personally agree with. 108 of them (53.5%) indicated "very well"; 87 of them (43.1%) indicated "fairly well"; 8 of them (4%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents indicated that they have been able to abide by policies they did not personally agree with very well.

Thus, putting all the components of intercultural awareness into consideration, those who indicated a high level of intercultural awareness as expected of missionary trainers averaged 55.8% of the respondents.

4.2.5. Research Question Five: In what practical ways can RCM missionary trainers' intercultural competence be developed?



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Figure 4.38: Competence Development through the Practice of Active Listening

Source: Researcher's Construct, 2023.

Figure 4.38 shows respondents' positions on the possibility of developing intercultural competence through the practice of active listening. 123 of them (60.9%) indicated "very well"; 75 of them (37.1%) indicated "fairly well" while the remaining 4 of them (2%) indicated "barely." In summary, majority of the respondents agreed strongly that intercultural competence could be developed through the practice of active listening.

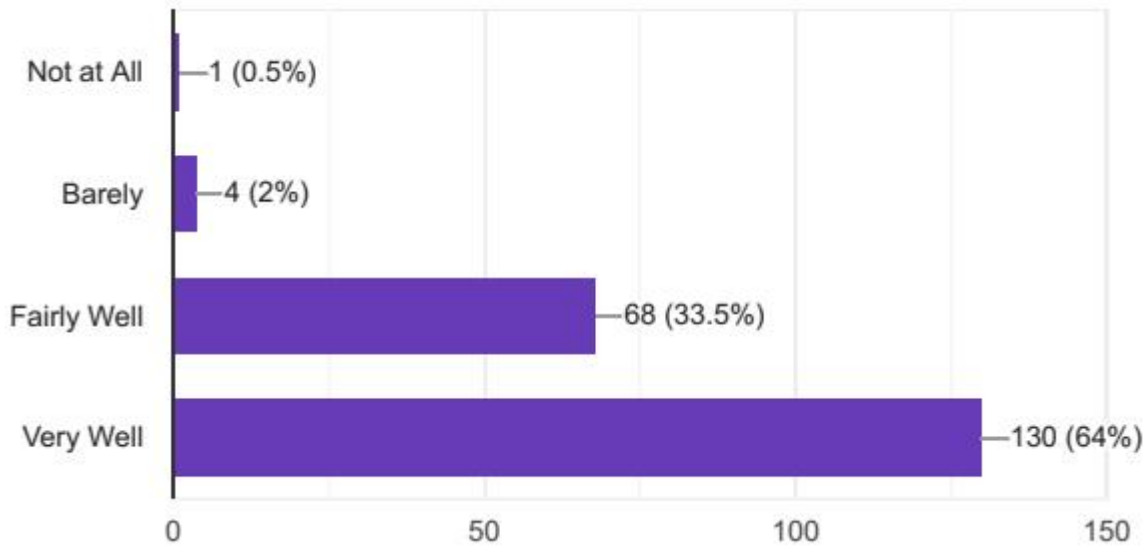
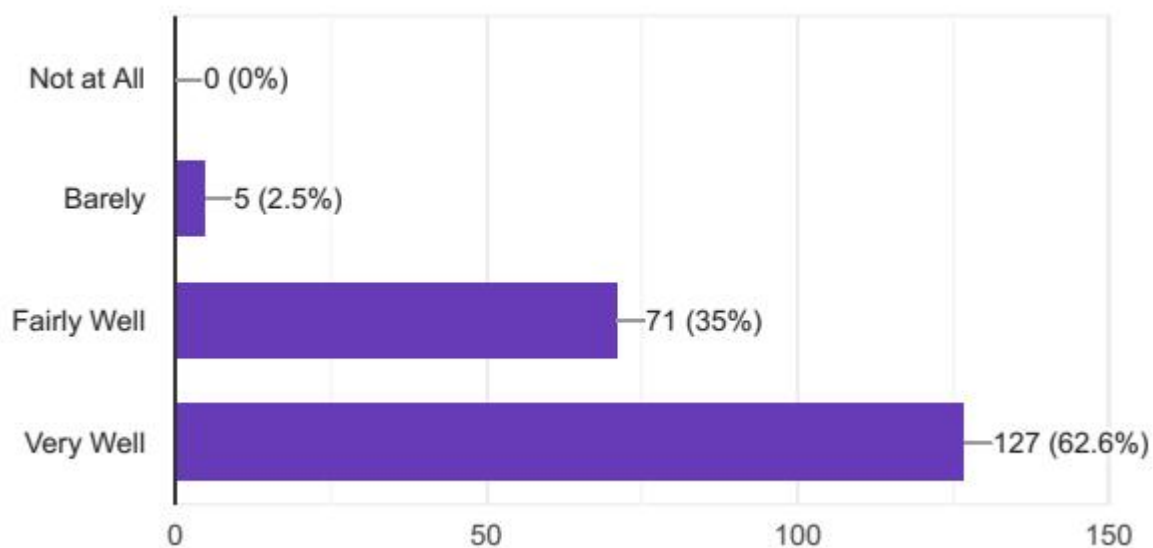


Figure 4.39: Competence Development through Periodic Training Courses on Language/Culture Learning and Intercultural Communication

Source: Researcher's Construct, 2023.

Figure 4.39 shows respondents' positions on the possibility of developing intercultural competence through periodic training courses on language/culture learning and intercultural communication. 130 of them (64%) indicated "very well"; 68 of them (33.5%) indicated "fairly well"; 4 of them (2%) indicated "barely" while the remaining 1 person (0.5%) indicated "not at all." In summary, majority of the respondents agreed strongly that intercultural competence could be developed through periodic training courses on language/culture learning and intercultural communication.



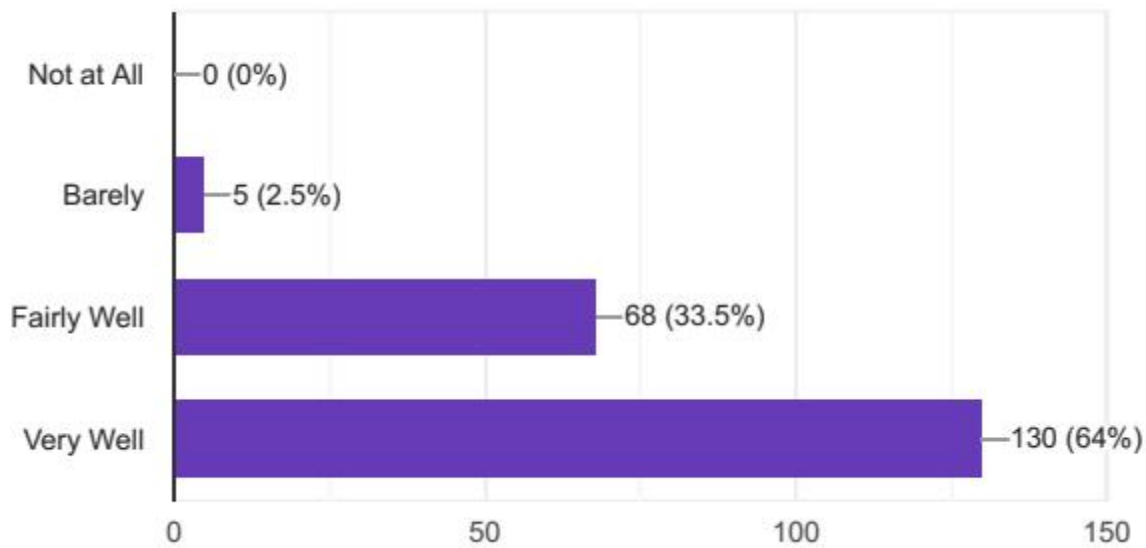
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Figure 4.40: Competence Development through Periodic Assessment

Source: Researcher's Construct, 2023.

Figure 4.40 shows respondents' positions on the possibility of developing intercultural competence through periodic assessment. 127 of them (62.6%) indicated "very well"; 71 of them (35%) indicated "fairly well" while the remaining 5 of them (2.5%) indicated "barely."

In summary, majority of the respondents agreed strongly that intercultural competence could be developed through periodic assessment of competence.



Fig

Figure 4.41: Competence Development through Personal Investment in Language/Culture Training

Source: Researcher's Construct, 2023.

Figure 4.41 shows respondents' positions on the possibility of developing intercultural competence through personal investment in language/culture training. 130 of them (64%) indicated "very well"; 68 of them (33.5%) indicated "fairly well" while the remaining 5 of them (2.5%) indicated "barely." In summary, majority of the respondents agreed strongly that intercultural competence could be developed through personal investment in language/culture training.

4.3: Discussion of Findings

Based on the research question one, the researcher discovered that the level of intercultural knowledge of most of the RCM missionary trainers is high. Figures 4.7 – 4.11 reveal this. For instance, the results show that majority of them have knowledge of the history of their service areas. Also the results reveal that most of the respondents can describe the natives in their service areas very well in their respective cross-cultural settings. It is also discovered

that majority of them know the essential norms and taboos or of the host culture in cross-cultural settings very well.

This is in tandem with the results from the interview. One of the people interviewed said that even though she is not from Nigeria but she knows the essential norms and taboos of the Yoruba people¹. Another trainer who is from Northern Nigeria also said the same thing².

It is also discovered that the larger percentage of them are able to describe their own culture in relation to the host culture in cross-cultural settings. Lastly, the results also show that majority of the respondents are able to cite important historical and social political factors that shape their own culture and that of their host culture. According to one scholar, all the above parameters are components of intercultural knowledge³.

Putting all the components of intercultural knowledge into consideration, those who indicated a very high level of intercultural knowledge as expected of missionary trainers averaged 50.1% of the respondents.

Based on the research question two, on the degree of intercultural attitude of RCM missionary trainers, figures 4.12 to 4.19 reveal that majority of the respondents relate with people outside their own cultural milieu very well. Also, majority of them indicated that they have a very good interaction with people within their service area. In addition, majority of the respondents said that they have a high sense of safety within their community of service.

Majority of them also indicated that they have keen interest in new cultural aspects and that they have the ability to respect other people's worldview in relation to their own. They indicated that they wear local dress very well. All the above variables are components of intercultural attitude according to scholars⁴. Putting all the components of intercultural

attitude into consideration, those who indicated a very high level of intercultural attitude as expected of missionary trainers averaged 52.8% of the respondents.

However the researcher finds it antithetical to discover that despite the fact that most respondents said they have a good relationship with people within their service areas, yet many of them indicated that they do not attend community forums or neighborhood meetings at all. Approximately 44% of them either never attend or barely attend any neighborhood or community meeting.

On research question three, the findings reveal that the level of intercultural skill of RCM missionary trainers is generally high. Figures 4.20 to 4.29 reveal this. According to the findings, majority of the respondents do communicate with people of other cultures in their workplace very well. Majority of them function effectively and respectively within the context of varying beliefs and backgrounds very well. Also, majority of them use the local dialect very well and indicated that they have a very strong drive to learn the local language in a cross-cultural setting. They have been able to mentor students from various cultural backgrounds.

Interviews with the selected people corroborate this. One of them said he has mentored up to 20 students from other countries⁵. Another interviewee said that one of her primary goals is to prepare students to work with people of diverse cultures. She added that even though she is not from Nigeria, one of the students named his newborn baby after her mentoring relationship with the ex-student¹.

In addition, based on the findings, majority of the respondents have been able to resolve cross-cultural conflict and misunderstanding very well. They have also been able to adjust

their behaviour to avoid offending their host in a cross-cultural setting. Lastly, majority of them said that they are unable to deal with their emotions and frustrations with the host culture in a cross-cultural setting to a great extent. All the above variables constitute a person's intercultural skill according to scholars^{3,4,6}.

Putting all the components of intercultural skill into consideration, those who indicated a very high level of intercultural skill as expected of missionary trainers averaged 55.1% of the respondents.

Based on the research question four, figures 4.30 to 4.37 reveal that the degree of intercultural awareness of RCM missionary trainers is generally high. For instance, majority of the respondents indicated that they are aware of differences and similarities across their own culture and the host culture in a cross-cultural setting very well. Majority of them also responded that they are aware of the dangers of generalizing individual behaviours as representative of the whole culture in a cross-cultural setting very well.

Also, the rate at which their personal values and beliefs have negatively affected their relationship with their students has been discovered to be very low while their values and beliefs have positively impacted their relationship with their colleagues at a high rate. Majority of them also indicated that they have derived a very high benefit from the racial, ethnic and gender diversity in the faculty and the student body. The majority also responded that they have been able to work cooperatively with those who do not share the same value with them very well. The above result is in agreement with what constitutes intercultural skill according to scholars⁷.

Putting all the components of intercultural awareness into consideration, those who indicated a very high level of intercultural awareness as expected of missionary trainers averaged 55.8% of the respondents.

On research question five, which is about practical ways by which RCM missionary trainers' intercultural competence can be developed, figures 4.38 to 4.41 reveals the position of the respondents. Majority of the respondents strongly agree that intercultural competence can be developed through periodic training courses on language and culture learning and intercultural communication. In the same vein, majority of them agreed strongly that intercultural competence can be developed through periodic assessment of competence. Lastly, majority of the respondents also strongly agree that intercultural competence can be developed through personal investment in language and culture training.

The above result on practical ways to develop intercultural competence is in agreement with the interview results and the position of the scholars. One of the people interviewed said: "Beware of the attitude of feeling that you are superior or that your culture is superior to others; beware of ethnocentrism; work through the filters through which you judge other people¹."

According to another respondent,

"One of the ways to improve upon intercultural competence of trainers in this college is to go to various cultures. Irrespective of the books you have read, the lectures or trainings you have received, the on-site training is also necessary; mission field exposure is very important. The other day we travelled to Ivory Coast and we got a lot of experience there⁵."

Another respondent's position agrees with this. He said trainers need to be going out once in a while, especially outside the country in order to have first-hand experience of intercultural relations. According to him, intercultural competence cannot be fully achieved if

trainers' experience is limited to cultures within Nigeria. He said such a practical experience with other cultures will help the trainers to go beyond individual or national cultures⁷.

One respondent also added that being open to learning from students will also help. When students come they come with the richness of their various cultures. Trainers should interact well with them in order to learn from them⁵.

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Endnotes

1. M. N. Ngaaje, Interview Conducted by E. O. Oyinlade, *Intercultural Competence of Missionary Trainers*, Ede, 2023.
2. E. Solomon, Interview Conducted by E. O. Oyinlade, *Intercultural Competence of Missionary Trainers*, Ede, 2023.
3. A. E. Fantini, *Intercultural Communicative Competence in Educational Exchange: A Multinational Perspective*. Routledge: Abingdon, UK, 2019, 3-7.
4. S. O. Oyedeji, Interview Conducted by E. O. Oyinlade, *Intercultural Competence of Missionary Trainers*, Ede, 2023.
5. G. Günçavdı & S. Polat, *Level of Intercultural Competence of International Students at Kocaeli University*, **Universal Journal of Educational Research**, 4(12A), 2016, 35-49.
6. X. Chen & W. K. Gabrenya, *In Search of Cross-Cultural Competence: A Comprehensive Review of Five Measurement Instruments*, **International Journal of Intercultural Relations**, 82, 2021, 37–55.
7. A. Oladapo, Interview Conducted by E. O. Oyinlade, *Intercultural Competence of Missionary Trainers*, Ede, 2023.

Chapter Five

Conclusion

5.1. Summary of Findings

This study was conducted among missionary trainers at the Redeemed College of Missions, Ede, Osun State, Nigeria. It was intended to assess the intercultural competence of the trainers irrespective of their various levels of involvement as trainers, whether as college full staff members, adjunct faculty, tent-making coordinators/assistant coordinators or tent-making lecturers. The objective is to ascertain the level of intercultural knowledge, intercultural attitude, intercultural skill and intercultural awareness of the trainers so that needed areas of adjustment could be determined and practical ways of developing their intercultural competence could be determined.

Two hundred and fifty (250) of the trainers were selected and questionnaires were sent to them via Google Form. Only two hundred and four (204) of them responded by filling the questionnaire. In addition, ten (10) senior college full staff members were purposively selected for oral interview, among them are: the College Provost, the Dean of Academic Affairs and the College Registrar. Responses from the questionnaire and the interview sessions were collated and analysed.

In the course of the study, the following findings were established:

1. While incorporating the various components of intercultural knowledge, those who indicated a very high level of intercultural knowledge averaged 50.1% of the respondents.
2. Considering the various components of intercultural attitude, those who indicated a very high level of intercultural attitude averaged 52.8% of the respondents.

3. Putting all the components of intercultural skill into consideration, those who indicated a very high level of intercultural skill averaged 55.1% of the respondents.
4. Putting the various components of intercultural awareness into consideration, those who indicated a very high level of intercultural awareness averaged 55.8% of the respondents.
5. There is need for adjustment for some of the trainers in the area of intercultural attitude as approximately 44% of them either never attend or barely attend any neighbourhood or community meeting according to the findings.
6. Majority of the respondents generally possess good intercultural competence but there is still room for improvement.

5.2. Conclusion

This study was carried out in view of the dynamic nature of cultural diversity and the evolving challenges missionaries encounter in various cultural contexts, which necessitate a deeper exploration of the intercultural competence of the trainers who prepare them for the work. Against the backdrop of the aim of the study, which is to assess the intercultural competence of missionary trainers at the Redeemed College of Missions, Ede, Osun State, Nigeria, it has been revealed through the study that majority of the trainers are interculturally competent.

The study reveals that 50-56% of the trainers possess a very high competence level in all the four dimensions of intercultural competence which are: intercultural knowledge, intercultural skill, intercultural attitude and intercultural awareness. Yet, it has been discovered that there is still much to do in order to improve the trainers' intercultural competence.

It has been recommended in this study that the college should be taking the staff through periodic assessment so that staff intercultural competence can be improved. It has also been discovered that RCM missionary trainers need to improve on their relationship with their respective host communities as this will help the students and help them to be successful on the mission field.

5.3. Recommendations

In order to improve on the quality of training being delivered to the students in the Redeemed College of Missions, the following recommendations are provided for the trainers, the college and the Redeemed Christian Church of God. It should be noted that these recommendations apply to other missionary trainers, training institutions and churches as well.

5.3.1 Recommendations for the Redeemed College of Missions Trainers

1. RCM missionary trainers should improve on their relationship with their respective host communities. This will have a direct bearing on their students and help them to be successful on the mission field.
2. There should be periodic visits to foreign missions field by the trainers in order to have more practical experiences with other cultures, especially national cultures.
3. Trainers should personally invest more on culture and language learning.
4. Trainers should always undergo periodic personal assessment of competence so that they could be more effective not only in the training context but also in their interpersonal relationship. They can make use of the assessment questionnaire in this work (Appendix 1).

5. Trainers should maximize the cultural diversity in the student body and faculty to improve their intercultural knowledge.

5.3.2 Recommendations for the Redeemed College of Missions, Ede

1. The college should be taking the staff through periodic assessment so that staff intercultural competence can be improved. The assessment questionnaire in this work (Appendix 1) can as well be utilized.
2. The college should organize for periodic training courses on culture and language learning for the staff. This will sure increase their productivity.
3. There should be on-site experience with other national cultures organized by the college for the staff. That is, they should be sponsored periodically to go and visit foreign mission fields in order to improve their effectiveness as missionary trainers.

5.3.3 Recommendation for the Redeemed Christian Church of God

1. The church should invest more on the training institutions considering the fact that they prepare and supply the manpower needed for the achievement of growth objectives of the church.

5.4 Contribution to Knowledge

This study has contributed to knowledge in two broad ways.

1. It has been revealed that intercultural competence assessment scales could be applied to missionary training assignment in order to help identify needed areas of improvement. Before now, scholars have only applied the concept to business,

- university education, the military and the like and not to a faith-based issue like Christian missions training.
2. Also, the level of intercultural competence of RCM missionary trainers has been identified. Though they have been assessed in other areas in the past but not in the area of intercultural competence.

5.5 Suggested Areas for Further Studies

1. This study could be taken further by assessing the intercultural competence of missionary students in order to determine the effectiveness of the training being received on them.
2. This study was conducted at the Redeemed College of Missions, which is a single entity. Similar studies could be conducted among a group of other missionary training institutions.
3. Also, similar studies could be carried out among our political leaders in Nigeria, whether at the state or federal level, because they deal with culturally diverse populations.

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Ationu, U. H. *Exploring Challenges and Management of Multicultural Workforce Organization in Nigeria*. A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy Management, Walden University, 2020.

Choi, K. *Expanding Global Ministry Through Partnerships: A Case Study of Mission Partnership Between the KEHC and OMS*. Asbury Theological Seminary, 2023.

DzhumakhonKarimov, D. R. *Cross-Cultural Project Management and Intercultural Communication Competencies in Non-Profit Organizations*. A Dissertation Submitted to Umeå School of Business and Economics Sweden, 2018.

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Jun, Jin. *An Analysis of Missions in North Korea in View of Contextualization*. Southwestern Baptist Theological Seminary, 2021.

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Appendix I

Questionnaire

Dear Sir/Ma,

A scholar is carrying out research on the assessment of intercultural competence of trainers of missionaries at The Redeemed College of Missions, Ede. Your responses to the questions are highly valued and strictly confidential. The information supplied is purely for academic purposes. Please, kindly supply the answers that most accurately reflect your perceptions.

Thank you very much.

SECTION A: Please supply the appropriate responses in the spaces provided below by ticking (✓).

1. Gender: Male () Female ()
2. Age Bracket: 21-30 () 31-40 () 41-50() 50 & above ()
3. Level of Involvement as a Missionary Trainer: College Full Staff Member () College Adjunct Faculty () Tent-making Coordinator/Assistant () Tent-making Lecturer () Others (Specify _____)
4. Nationality/State of Origin: _____
5. Tribe/Dialect: _____
6. Number of Languages Spoken _____
7. Years of Stay in a Cross-cultural Setting 1-5 () 6-10 () 11-15 () 16-20 () 21+ ()

SECTION B: Instruction: Please tick in the box that appropriately suits your opinion in any of the spaces below. There are four options in each of the questions which are abbreviated as follows: **NA**= Not at All; **BA**= Barely; **FW**= Fairly Well; **VW**= Very Well

S/N	Intercultural Knowledge	NA	BA	FW	VW
1.	How well do you know the history of your service area?				
2.	How well are you able to describe the natives in your service area?				
3.	How much do you know the essential norms and taboos of the host culture?				
4.	How well are you able to describe your own culture in relation to the host culture in a cross-cultural setting?				
5.	How well are you able to cite important historical and socio-political factors that shape your own culture and that of the host culture?				
	Intercultural Attitude	NA	BA	FW	VW
6.	How well do you relate with people outside your own cultural milieu?				
7.	How much do you interact with people within your service area?				
8.	Do you attend community forums or neighborhood meetings within your service area?				
9.	Do you feel safe within the community?				
10.	Do you eat foods which are local to your service area?				
11.	How much do you use dresses which are local to the natives in cross-cultural settings?				
12.	How well do you respect other people's worldviews in relation to your own?				
13.	How much interest do you show in new cultural aspects?				

	Intercultural Skill				
14.	How much do you communicate with people of other cultures in your workplace?				
15.	Do you function and communicate effectively and respectfully within the context of varying beliefs, behaviours, and backgrounds?				
16.	How much do you use the local dialect of your service area?				
17.	How much do you aspire to learn the local language of your service area?				
18.	How much have you been able to mentor/disciple students from different cultural orientations?				
19.	How well have you been able to use appropriate strategies for adapting to the host culture and reducing stress?				
20.	How well do you prepare your students to work with people of diverse cultures?				
21.	How much have you been able to deal with your emotions and frustrations with the host culture?				
22.	How much have you been able to adjust your behaviour, dress, etc as appropriate to avoid offending your host in a cross-cultural setting?				
23.	How well have you helped to resolve cross-cultural conflicts and misunderstandings when they arose?	NA	BA	FW	VW
	Intercultural Awareness				
24.	How well are you aware of differences and similarities across your own culture and the host language/culture in a cross-cultural setting?				

25.	How much are you aware of the dangers of generalizing individual behaviours as representative of the whole culture in a cross-cultural setting?				
26.	How well are you aware of your personal values that affected your approach to ethical dilemmas in a cross-cultural setting?				
27.	How often have your values and beliefs negatively impacted your relationships with your students?				
28.	How well have your values and beliefs positively impacted your relationships with your colleagues?				
29.	How well has the racial, ethnic and gender diversity in the faculty and the student body benefitted you?				
30.	How much have you been able to work cooperatively with someone who does not share the same values with you?				
31.	How much have you been able to abide by a policy that you did not personally agree with?				
	Practical Ways of Developing Intercultural Competence				
32.	Intercultural competence can be developed through the practice of active listening.				
33.	RCM trainers' intercultural competence can be developed by periodic training courses on language/culture learning and intercultural communication.				
34.	Periodic assessment of intercultural competence of RCM missionary trainers will help in developing their intercultural competence.				
35.	RCM trainers' intercultural competence can be developed through				

	personal investment in language/culture training.				
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Appendix II

Interview Guide for Trainers

Based on the research questions for the study, the following questions were explored during the semi-structured interview sessions with the sampled trainers (main research questions are in *bold italics*):

1. *To what extent are you familiar with the culture of the host community?*
 - a. How much can you describe the natives?
 - b. How much do you know the essential norms and taboos of the host culture?
2. *How well do you relate with people outside your own cultural milieu?*
3. *How much do you aspire to learn the local language of your service area?*

- a. What is the level of your mastery of the local language in a cross-cultural setting?
 - b. What is the level of your mastery of new languages?
4. *How well has the racial, ethnic and gender diversity in the faculty and the student body benefitted you?*
- a. Have you been able to handle culture-related frustrations in your workplace?
5. *Can you, please, suggest practical ways of developing the intercultural competence of trainers at the Redeemed college of Missions, Ede, Osun State?*

Appendix III

List of Trainers Interviewed

S/N	Name	Sex	Position in the College	Years of Experience	Date Interviewed
1.	Ayobami Oladapo	M	Provost	19	November 8, 2023.
2.	Mbange Ngaaje	F	Dean of Academic Affairs	16	November 8, 2023.
3.	Sanmi Oyedeji	M	Registrar	12	November 8, 2023.
4.	Joseph Adebayo	M	HOD B.A Sandwich	16	November 8, 2023.
5.	Ademola Olajesu	M	Admission Officer	16	November 8, 2023.
6.	Oluwatooyin A.	M	Director of Works	12	November 8, 2023.

7. Esther Ibeabuchi	F	HOD Advanced Diploma	14	November 8, 2023.
8. Gladys Francis	F	Counsellor	14	November 8, 2023.
9. David Sebastine	M	Lecturer	3	November 8, 2023.
10. Emmanuel S.	M	Lecturer	3	November 8, 2023.

Appendix IV

NATIONS AND TRIBES REPRESENTED IN THE REDEEMED COLLEGE OF MISSIONS, EDE, OSUN STATE (RCM)

Students from 36 nations of the world have undergone or are undergoing training in RCM.

Below is their list:

- | | |
|-----------------------|-----------------|
| 1. Cuba | 6. Uganda |
| 2. Dominican Republic | 7. Ethiopia |
| 3. Myanmar | 8. Ivory Coast |
| 4. Sudan | 9. Burkina Faso |
| 5. Kenya | 10. Lesotho |

- | | |
|-------------------------|-------------------------------------|
| 11. Hong Kong | 24. Chad |
| 12. Philippine | 25. Liberia |
| 13. Guinea Conakry | 26. Gambia |
| 14. Rwanda | 27. Ghana |
| 15. Congo Brazzaville | 28. Cameroon |
| 16. Sao Tome & Principe | 29. Guineas Bissau |
| 17. Madagascar | 30. Togo |
| 18. Sierra-Leone | 31. Benin Republic |
| 19. Seychelles | 32. Nepal |
| 20. Honduras | 33. Libya |
| 21. Angola | 34. Canada |
| 22. Bangladesh | 35. India |
| 23. Mali | 36. Democratic of Republic of Congo |

Diversity of Ethnic Groups Represented in the Redeemed College Of Missions

RCM generally is blessed with students from over 100 tribes and ethnic groups both within and without the shores of Nigeria. Some of them are listed below:

- | | |
|------------------------|-------------------------|
| 1. Mono (Benin) | 8. Mafa-Gele (Cameroon) |
| 2. Grand popo (Benin) | 9. Fulani (Cameroon) |
| 3. Tutsi (Burundi) | 10. Bamileke (Cameroon) |
| 4. Mendakwe (Cameroon) | 11. Bali (Cameroon) |
| 5. Bassa (Cameroon) | 12. Wum (Cameroon) |
| 6. Metah (Cameroon) | 13. Nzebi (Gabon) |
| 7. Mbo'o (Cameroon) | 14. Fang (Gabon) |

15. Ewe-GA (Ghana)
16. Ewe (Ghana)
17. Soso (Guniea Conakry)
18. Kikuyu (Kenya)
19. Luo (Kenya)
20. Greebo (Liberia)
21. Mwaghavul (Plateau)
22. Zuru (Kebbi)
23. Koma (Adamawa)
24. Tarok (Plateau)
25. Numana (Kaduna)
26. Ribina (Bauchi)
27. Bura (Borno)
28. Dukkawa (Niger)
29. Dadiya (Gombe)
30. Kukeb (Taraba)
31. Kaka (Taraba)
32. Hausa (Kano)
33. Tiv (Benue)
34. Bachama (Adamawa)
35. Kambu (Taraba)
36. Regwe (Plateau)
37. Idoma (Benue)
38. Fulani (Plateau)
39. Yoruba (Benin)
40. Nagot (Benin)
41. Krahn (Liberia)
42. Kru (Liberia)
43. Betsimisaraka (Madagascar)
44. Merina (Madagascar)
45. Dihi-Dosso (Niger)
46. Teke (Republique Du Congo)
47. Rwandaise (Rwanda)
48. Makagne (Senegal)
49. Kono (Sierra Leone)
50. Kuku (Sudan)
51. Kakuwa (Sudan)
52. Kera (Tchad)
53. Gor (Tchad)
54. Yoto (Togo)
55. Mina (Togo)
56. Mugisu (Uganda)
57. Luo (Acholi) (Uganda)
58. Luo (Uganda)
59. Muganda (Uganda)
60. Muyamzi (Republique Demoratique Du Congo)

Bio-data

A. Personal Data

- 1. Full Name:** Ezekiel Olukayode OYINLADE
- Address:** Staff Quarters, Redeemed College of Missions
1, Redemption Way, P. O. Box 220,
Ededimeji, Ede, Osun State, Nigeria.
- E-mail Address:** ezekielayin@gmail.com
- Phone Number:** +2348036850203
- 2. Date of Birth:** November 18, 1980
- Place of Origin:** Iseyin, Oyo State, Nigeria
- Place of Birth:** Iseyin, Oyo State, Nigeria
- 3. Nationality:** Nigeria
- Languages Spoken:** Yoruba, English
- 4. Name and Address of Next of Kin:** Mrs Esther Olawumi Oyinlade
Redeemer's University Staff School, Ede,
Osun State.

B. Educational Background (with Dates and Qualifications)

- 1. Primary Education**
- a. Baptist Special Primary School, Koso, Iseyin, Oyo State, Nigeria (1986-1992)
- Primary School Leaving Certificate
- 2. Secondary Education**
- a. Baptist Grammar School, Koso, Iseyin, Oyo State, Nigeria (1992-1998)
- Ordinary Level School Certificate
- 3. Higher Educational Institutions**
- a. Ahmadu Bello University, Zaria, Kaduna State, Nigeria (2002-2003)
- A' Level IJMB
- b. The University of Ilorin, Ilorin, Kwara State, Nigeria (2005 – 2008)

- Bachelor of Science Degree in Economics
 - c. The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo State (2012 – 2015)
 - Master of Divinity in Theology
 - d. The Redeemed College of Missions, Ede, Osun State, Nigeria (2016 – 2018)
 - Post Graduate Diploma in Missiology
 - e. The Redeemer’s University, Ede, Osun State (2016 – 2018)
 - Post Graduate Diploma in Christian Religious Studies
 - f. Ajayi Crowther University, Oyo, Oyo State, Nigeria (2018 – 2022)
 - Bachelor of Arts in Religious Studies (First Class)
 - g. Lead City University, Ibadan, Oyo State, Nigeria (2022 – 2023)
 - Master of Science in Intercultural Leadership and Administration (in view)
- C. Working Experiences with Dates**
- a. Insurance Agent – Crystalife Assurance Plc., Ilorin, Kwara State (2010 – 2011)
 - b. Pastor (Student), Locket Memorial Baptist Church, Ogbomoso, Oyo State (2013 – 2014)
 - c. Vacation Pastor, Divine Grace Baptist Church, Gwagwalada, Abuja (2014)
 - d. Student Pastor in Charge of English Service, Ebenezer Baptist Church, Ogbomoso, Oyo State (2014 – 2015)
 - e. Religious Affairs Officer, The Nigerian Baptist Theological Seminary, Ogbomoso (2014-2015)
 - f. Lecturer/Chaplain, The Redeemed College of Missions, Ede, Osun State (January 2019 till date)

D. Awards and Fellowships: Nil

E. Memberships of Professional Bodies

Member, Nigerian Institute of Management (Chartered), 2010.

Member, Haggai Institute, 2015.

Member, Nigerian Association of Pastoral Counsellors (NAPCOUN)

F. Theses/Dissertations

- a. “Public-Household Investment and Economic Growth” (A Bachelor of Science in Economics Project)

- b. “Impact of Church Planting on Church Growth in the Redeemed Christian Church of God” (A Bachelor of Art in Religious Studies Project)
- c. Patience and Suffering in James 5: 7-11 and Implication for the Contemporary Church (A Master of Divinity in Theology Thesis)

G. Academic Conference Presentations

Oyinlade E. O. *Intercultural Competence as a Predictor of Effective Pastoral Counselling*. A paper presented at the *4th International Conference of the Nigerian Association of Pastoral Counsellors (NAPCOUN)* at the International Conference Centre, Lead City University, Ibadan, Oyo State, on October 26, 2023.

Oyinlade E. O. *Technological Culture and the Challenge of Erosion of Yoruba Moral Values*. A paper presented at the Seventh J. A. Atanda Lectures and Conference at the International Conference Centre, Lead City University, Ibadan, Oyo State, on August 5, 2024.

H. Referees

Pastor Dr. Joel Oke
Assistant Continental Overseer, RCCG West Coast 2,
Abidjan, Ivory Coast.

Pastor Dr. Ayobami Oladapo
Provost,
The Redeemed College of Missions,
Ede - Osun State, Nigeria.

Barr. Sanmi Oyedeji
Registrar,
The Redeemed College of Missions,
Ede - Osun State,
Nigeria.

Signature

Date

The University Compliance Certification

This is to certify that the thesis by Ezekiel Olukayode OYINLADE with the matriculation number LCU/PG/003820, 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

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