

Chapter One

Introduction

1.1 Background to the Study

In this day of globalized education, missiological education should be at the forefront, and the international joint degrees in development and missiology are a breakthrough start to future partnerships.¹ A cultural perspective is a view of a situation or concept through the eyes of an individual's native environment and social influence. It is the influences that culture and society have on a person's worldview and perspective that matter. This is an important concept in the social sciences because it is important to consider how an individual or group may perceive something based on the cultural and societal norms that they are used to². A scholar once said, "The cultural characteristics of the propaganda of Christianity and Islam have been a source of social conflict in Nigeria. The Islamic beliefs in Northern Nigeria appear to have a greater allegiance to their religion than to the state. Christians in the north, however, find it difficult to understand the Southern Nigerian converts who, on the other hand, have accepted the Western way of life that accompanies Christianity.

Cultural characteristics consist of patterns of explicit and implicit behaviour learned from and displayed by symbols, which constitute the outstanding feats of human groups, including their representation in artefacts. The vital core of culture comprises traditional ideas (ideas gotten and selected from history), especially their attached values. Cultural systems may, on the other hand, be considered products of action as conditional elements of future action. A scholar stated that intercultural characteristics are an unclear group of fundamental assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shared by

a group of people and that influence (but without deciding) each member's understanding of what other people's behaviour means.

Here, then, are very different understandings of culture. The terms' ambiguity stems in part from their multiple meanings, but to complicate matters further, the characteristics are not merely conceptual or semantic. All of the usages and understandings are attached to or can be different from the ideological agenda that is still in form or has rebounded to date.

As of today, churches and stakeholders in the church are confronted with problems of getting missionaries trained, given the frequency of the transfer of missionaries from Nigeria to countries in South America, Asia and Africa for missionary work. In his statement, McGavran asks for a broader view of the church that goes beyond ecclesiastical or theological perspectives. According to him, the profitability and replication of churches in new locations are dependent on a broad-based curriculum that includes social and anthropological components of church growth. This will enhance the communication of the Christian faith in churches and influence the culture where it is located³.

Recent findings on theological education conducted globally found that missiology was one of the four aspects that have been prevented from operating in the prevailing theological curriculum. When the creator of this initiative attempted to create the Department of Missiology at International Leadership University in Burundi in 2011, which already provided leadership and governance degrees, many inquired if missiology was synonymous with criminology or musicology⁴. One can wholeheartedly agree with Esterline and his colleagues that for theological education to fulfil its role, these neglected areas must be strengthened. Eisner is right in his use of the term "null curriculum," saying that "what is taught via what is not taught" is crucial in the

educational system. The absence of missiology from the theological curriculum sends a powerful statement about the importance or irrelevance of significant theological education, as well as the meaninglessness and use of missiology⁵.

The thesis proposal should be divided into five sections. The first part will discuss the background of the study. The second part shall focus on the theoretical framework of literature review, missiological education, and intercultural characteristics as predictors of the Redeemed College of Missions Practical Trips in the South West, Nigeria, which this research shall follow. The intention is to identify the necessary factors which make it necessary for the Christian missionaries to adopt the strategy of western missiological education as a compulsory strategy for the successful evangelization of Nigeria.

The third part will discuss the research process that will be adopted in this project. I will also discuss the research methodology that this research will follow. The intention is to introduce the various research tools, research instruments, participants, sources, data analysis, methods of data collection, validity and reliability of the instruments, population study, research design, study area, study sample, and sampling techniques. The fourth part is to investigate the results and discussion of findings, and the fifth part is a summary of the findings⁶.

Some little attempts have been made somehow around missiological education and intercultural characteristics in Nigeria concerning Pentecostalism, but no specific effort has been made to research the same in the Redeemed Christian Church of God. It is interesting to note that none of the available books and articles has an in-depth study on missiological education and intercultural characteristics in the Redeemed Christian Church of God or its implications for

church growth and development since the establishment of the church, hence the need for this new effort in that direction⁷.

Steffen remarks that missiological education requires learning the language and culture of the target audience, thereby earning the right to be heard. It calls for intervention with the existing local churches rather than passing them by. For effective missiological education and intercultural characteristics, the themes noted must be spelt out above curricular strategies and role models. To reach the world of the 21st century, mission executives and practitioners, deans, educators, missiologists, and pastors will have to continue reflective dialogue without instituting the changes necessary to produce new saints, scholars, and servants⁸.

Woodward, for example, observes that at the start of the "Christian century," which American Protestants dubbed "the Christian century," 80% of the believers were either European or American. The "Two Third World" Africa, Asia, and Latin America—now account for 60% of the population. Andrew Walls echoed this sentiment, claiming that "the centre of Christianity has migrated south..." and that "the events forming 21st-century Christianity are taking place in Africa and Asia." As worldwide studies and mission learners, what causes our lagging behind in global academic collaborations? What is the reason why more and more specialized degrees are popping up in our schools, thereby creating, in some cases, unhealthy rivalries among institutions? Why are Nigerians and Africans going overseas for further studies on missions?

This is because true education can be found only in other countries. As a result, a new era of mutuality and shared vision with seminaries and training institutes throughout the world must be replaced. In response to global developments, the global institution should build a missiological-

based joint degree with an emphasis on international development, and missiological education and intercultural features should be the start of long-term mutual engagement.

When it comes to missiology as a scientific subject that includes mission theory, mission education, and mission practice, it's worth noting that mission education research isn't as well-known as the other two components. While mission philosophy and practice have flourished in the literature, research on mission education at the postsecondary level has not been as appealing.

The Association of Professors of Mission has issued a call for papers on the topic of mission in preparation for its annual meeting on June 19–20, 2015 in Saint Paul, Minnesota, United States⁹.

"Transforming the teaching of missiology engages with educational theorists and teaching methods that include but also extend beyond missiology's cognate fields of history, biblical studies, anthropology, and theology."

This newfound interest in mission education, according to the organizers, occurred six decades after the association's first meeting, which was held in 1954 and centred on "Teaching Issues as Missiologists." The call for papers sought to fill this void by encouraging researchers and scholars to focus on "educational theory for mission education," "theological and historical perspectives on mission education," "curricular and instructional innovations for mission education," and "anthropological considerations for mission education," and other topics¹⁰.

Skreslet proposed in a book published two years earlier, "so long as that large-scale scholarly enterprise is understood to encompass the specific concerns, sources, materials, and methods of Christian education and theological education."¹¹ He did not elaborate on how education might

play such a role, though. The American Society of Missiology had its annual meeting a year after he published his book, with the topic "The Future of the Discipline of Missiology"¹¹.

One of the rising themes in missiology today, according to a researcher, is "the increased focus on experimentation, creativity, and involvement in mission education." Nonetheless, Steffen says that "the objective for education, curriculum, and ministry would be to progress from excellent to better" some years earlier while reflecting on missiology's struggle for acceptability in the educational sphere, but without giving an in-depth elaboration of mission education. As a result, mission education appears to demand the attention of scholars¹². Except for certain historical training institutions in English-speaking African countries, the last two decades have seen the emergence of schools that provide missionary higher education in Sub-Saharan Africa. Although this scenario has a lengthy history in the English-speaking part of Africa, missiological education in Francophone Africa is still in its infancy, dating back only to 1990. According to one expert, 13 of Africa's 76 theological colleges have established a chair or department of missiology. There are eleven of these schools in South Africa alone. Regrettably, this fact has not altered much in the years after Kasdorf's discovery.

According to a recent study, just a few African organizations support missiology through theological education, and those that do exist are largely from English-speaking nations. As a result, there is a noticeable absence of clear and in-depth educational theoretical frameworks, academic conferences, and scholarly publications in missiology by and for Francophone Africans. In such a situation, missiological education, without a doubt, demands special attention.

The situation is similar in the Democratic Republic of Congo, Africa's largest francophone country and one of the continent's major Christian countries. The DRC has had a significant

Christian presence during the three waves of evangelization by western missionaries to Africa in the 15th, 19th, and 20th centuries. An author in his article on the "Protestant Testimony in Congo," "The Congo boasts the world's biggest French-speaking Protestant population; the future and God's will can bring it to be a key witness within its continent and the international church." Almost a decade later, in their publication commemorating the centennial of mission presence in the United States¹².

Before forecasting that the country will be "one of the significantly Christian nations of the twenty-first century," Mc Gavran and Riddle note that the country "has been especially sensitive to the gospel." In 1970 and 1995, World Christian Trends, compiled by Barrett and Johnson, ranked the Church of Christ in Congo as the eighth and fifth biggest Protestant denomination in the world, respectively. The DRC is expected to rank fifth among the top ten nations with the highest Christian population in 2050, according to the Atlas of Global Christianity, authored by Ross and Johnson¹³.

According to the author, the history of the introduction of western education to Nigeria coincides with the arrival of Christian missionaries from Europe and America. Behind this development was the fact that this model of education, considered different from the prevalent and indigenous forms of education and training that the people were already used to, exposed their converts to the arts of reading and writing, which were highly necessary for effective witnessing and knowledge of the Christian Bible^{14, 15}.

Following the official colonization of Nigeria by the British government, following the Berlin Conference of 1884, European missionaries had already entered the country, evangelizing, educating, and introducing the people to western civilization, social life, western practices, and

health care. As early as 1472, Portuguese merchants visited Lagos and Benin areas, trading in gunpowder, alcohol, firearms, glassware, mirrors, clothes, and salt in exchange for pepper, palm produce, and human beings¹⁶.

The arrival of English-speaking Christian missionaries from Europe and America in Nigeria marked the beginning of the second phase of the missionary enterprise. It started in 1842 with the arrival of the Methodist mission in Badagry, led by Thomas Freeman. Earlier, in 1839, some freed slaves of Yoruba origin who were already settled in Sierra Leone petitioned the Queen of England, requesting that missionaries be sent to evangelize Nigeria. This call from those ex-slaves led to the influx of a good number of freed slaves into Badagry, leading to the establishment of the CMS Mission there. In 1850, the Baptist Mission, led by Thomas J. Bowen, also arrived at Badagry, from where they relocated to Ijaye, where they established their first mission station. They established primary schools in Ijaye, Ogbomosho, Ibadan, and later across Niger in Calabar. They were joint efforts of Christian missions and local communities. The main objectives of the missionaries in opening these primary schools were to train teacher-catechists, layman readers, skilled workers, and cooks, particularly to give the new converts basic instructions in the English language so that they could be more useful in the missionary work, which was the missionary's primary assignment in Nigeria¹⁷.

According to Nigerian historian Ajayi, five major missionary organizations operated in Nigeria between 1841 and 1891, before the arrival of the British administration. The Church of England's Church Missionary Society (CMS), the Wesleyan Methodist Missionary Society, an English Scotland committee, the Southern Baptist Convention's Foreign Mission Board, and the Catholic

Society of African Mission (Societe des Missions Africaines, SMA) of France were among those involved.

Missionaries travelled across the nation in 1841, proclaiming the gospel, founding churches, schools, and vocational centres, and constructing dispensaries and hospitals, among other things. The literacy level of the liberated slaves who acted as initial agents (catechists, priests, lay readers, and translators) of the mission effort who were forced into Nigeria were freed slaves who returned to Nigeria from Sierra Leone was one element that aided the missionary endeavour in the 19th century. The Church Missionary Society (CMS) sent Bishop Samuel Ajayi Crowther (a Yoruba ex-slave) to England as early as 1851, resulting in the translation of many books of the Bible into Yoruba and championing the indigenization of the vernacular, both of which were crucial in the emergence of African Independent Churches in Nigeria¹⁸.

According to a researcher the purpose of pre-colonial education and the functions of its programme are:

- a. Total development of the child-intellect, physical and moral;
- b. Introduction of the child to the community and inculcating in his respect for elders and others in the position of authority
- c. Acquisition of specific vocational skills and training to develop a healthy attitude towards honest labour;
- d. Developing and nurturing a strong sense of belonging, we felt and encouraged the individual to participate actively in family and community affairs;

- e. Development, understanding, appreciation and promotion of the cultural heritage of the community at large. Nevertheless, the missionaries must be given the credit for introducing western education to Nigeria, no matter how imperfect it was.
- f. According to researchers, the programs and courses introduced to play a vital role in improving the economy of a country. They provide answers to the world's pressing conditions and problems, such as the environment, politics, socio-economic issues, and others, such as poverty, climate change, and sustainable development. When the European Christian missionaries arrived in Nigeria, western education was considered a crucial necessity for the effective evangelization and conversion of the Nigerian people. Having accepted the characterization of the people as their primary target in Nigeria, the project of making them better converts, using the words of the Bible, became an area of great concern.
- g. With this conception, each mission began to spread the "good news" and perceived itself as the number one authoritative voice and custodian of the Christian faith. In the process, this development created room for rivalry and tension among the various missions, as each one of them tried to surpass the other in an attempt to capture more territory and win more converts¹⁹.
- h. The Pentecostal Fellowship of Nigeria (PFN) is the umbrella body of all Pentecostal Christians in Nigeria. The body is divided into six zones, with each zone led by a Vice President. It became operational in 1985 after the "Greater Lagos for Christ" crusade. Starting as a fellowship, it was inaugurated on the 14th day of November, 1986 in Lagos by eleven different churches, namely the Assemblies of God Church of God International,

Deeper Christian Life Ministry, and the Redeemed Christian Church of God and other national organizations. It held its first conference in Lagos in 1991.

- i. Going by their names, they shared a common Pentecostal belief. Unlike the CECNN, which was formed based on a missionary foundation along regional lines, the PFN was formed based on a desire for a common body to unite all churches with Pentecostal leanings and provide a forum for fellowship.

Pentecostalism arrived in Nigeria's religious landscape in the first twenty-five years of the twentieth century, coming from the coasts of America, which had seen a wave of Azusa Street experiences in California. This would quickly spread over the world when Pentecostal missionaries departed America to disseminate the Pentecostal gospel to other parts of the globe. Nigerians have previously only had interaction with the American Pentecostal movement through books. Later, several Nigerians who had come across some material wrote to these American Pentecostal churches to seek help and to join affiliates²⁰.

Major problems of the early Christian Missionary Education Schools in Nigeria include:

1. Resistance and hostility from the local communities.
2. Denominational conflicts among the Christian groups themselves.
3. Hostile weather condition.
4. Invasion of strange and dangerous diseases such as malaria and sleeping sickness.
5. Shortage of finance and other material resources.
6. Inadequate manpower to facilitate their work.
7. Difficult terrain and other hardships in transport and communication etc²¹.

A scholar highlights three factors in the shifting context of the objective as a result of the current or third wave of globalization. The characteristics of modern globalization have given rise to this new context of mission: technological advancement has compressed time and space; neoliberal capitalism has resulted in economic consumption for some and economic exclusion for others; political privatization has resulted in the degradation of civic imagination in favour of the individualist consumer, and political privatization has resulted in the degradation of civic imagination in favour of the individualist consumer. Globalization has two major consequences for missions: deterioration and hybridization. The culture was always assumed to be static and unchanging, but postmodern readings reveal it to be dynamic and ever-changing. This is not lost on Christian missionaries, but the complexities of both deterioration and hybridization muddle culture and mission within the culture. The impact of cultural flows and escapes has been so significant that we must abandon the concepts of interculturality and multiculturalism, which both assume we still live in a world of distinct and internally cohesive cultural islands or spheres. Transculturality, on the other hand, is defined by the overlapping and interconnection of cultures through "external networking."Hybridization has become unavoidable and commonplace as bits of every culture are transplanted everywhere²².

In light of this assertion, particularly in regards to interculturality, many of our missiology-based degrees' intercultural studies names may need to be reconsidered. However, Kennedy's remark creates an overstatement of the problem by assuming synthesis in hybridization, making the world situation less difficult. Networks and overlaps are not built in a clean manner. They are sometimes pre-planned. However, without a driving centre, most overlapping happens involuntarily. Although identifiable hegemony can be seen in the form of cultural anchors or viral narratives, hybridization does not undermine the art of culture-crossing. Although the

gospel is transcultural and non-territorial, humans are the polar opposite. Even if they are permeable, people build locations and boundaries.

According to a report, "Places concatenate with each other to form regions, which suggests that the porosity of boundaries is essential to place, as it is to local construction and exchange. Locality becomes marked by the interplay between position, place, and region; by the porosity of boundaries; and by the role of the lived body between enculturation and emplacement²³.

The ultimate goal of missiological education and intercultural characteristics is to double the efficiency and effectiveness of the world missionary force in achieving the great commission by reducing the attrition of career missionaries. To produce more lecturers for the propagation of good news among the local population or internationally, missiological education considers literacy an important factor needed for the successful evangelization of the people of Nigeria. Equipping the people with the ability to read and write makes the primary target of converting the people to Christianity more effective. The goal became more important due to the urgent need for clergy, evangelists, teachers, Sunday school teachers, and grassroots personnel for recruitment into the service. Converted individuals would be able to read the bible, God's word, live by it, and teach it to others, including their families, friends, and relatives. Nigeria is also involved in evangelization to change their mentality from darkness to light. In addition, western missionary education and intercultural characteristics include the introduction of organized training curricula, the establishment of schools, the spread of literacy training of teachers, engagement in paid jobs, the introduction of hospitals, the construction of road networks, the mechanical transport system, the application of scientific knowledge, and the introduction of foreign food crops.

The missionaries also gave the ever-increasing number of Nigerian adherents a powerful weapon through the provision of western education. Within the mission stations, education was the main instrument used for establishing and maintaining the new values. Literacy was actively pursued as a means of gathering converts to read the Bible for themselves. Protestant missionaries emphasized the importance of responsible personal conviction and decision-making in religion and other areas. From the preceding, it is clear how a generally Western religion (Christianity) that arrived in Africa via missionary activities during the colonial era evolved into an intensely non-Western religion with its own set of characteristics. It was formerly a missionary crusade to Christianize Africa. Indigenous Christians, on the other hand, are now attempting to Africanize Christianity in a fashion that best suits their cultural context. In theological circles, Africa's rapid Christian expansion has been generally acknowledged as second only to Latin America's. Some theologians have suggested that Christianity's pedestal has shifted from the northern hemisphere to the global south as a result of this event.

Training and development program/lecturers: It is necessary for this research work because once someone stops learning, they will die. There are different types of training for a particular job or activity.

- i. School facilities in the school: The school is equipped with computers, strong internet connections as well as furniture needed for effective learning of students in the school.
- ii. Library facilities and resources: Books in hard and soft copy are replete in the library section of the school, as students access them in catalogues and e-books.
- iii. Adequacy of funding for the program: The management of the school gets donations from different organisations to fund educational projects embarked on by the school.

Also, the church is the financier of this project, working together with the aforesaid bodies to achieve academic excellence.

1.2 Statement of the Problem

The fast growth of the RCCG across the world, as well as a dearth of educated missionaries to meet the people's evangelistic needs, necessitated the establishment of a mission school and the Mission Board in 1992. The school's mission is to train and equip more gospel pastors in Nigeria and the Diaspora. The Redeemed Christian Church of God, which has over 8000 branches in Nigeria and mission activities in over 197 countries across the world, is the subject of this project. Nigeria, in particular, need advanced theological instruction to meet the difficulties of the twenty-first century, which threaten the Church's very existence. Other researchers and authors have done a study on missiological education and intercultural aspects in Nigeria, but not in RCCG. In this vein, no effort has been taken to analyze or evaluate the Redeemed Christian Church of God's missiological education program in the twenty-first century. As a result, the research was initiated.

1.4 Aim and Objectives of the Study

The study aims to investigate the influence of missiological education and indices (school facilities, training and development, funding and intercultural characteristics of lecturers) on the Redeemed College of Mission. Specific objectives are to:

1. access the extent of training and development programs in the Redeemed College of Mission.
2. determine the level of availability of the school facilities in the Redeemed College of Mission.

3. ascertain the adequacy level of adequacy of funds in the Redeemed College of Mission in the Redeemed Christian Church of God.
4. examine the current status of the Redeemed College of Mission and Bible School in the Redeemed Christian Church of God.
5. determine the extent of intercultural characteristics of the lecturers in the Redeemed College of Mission.
6. investigate the joint significant influence of missiological education indices (school facilities, training and development programme and funding and intercultural characteristics of lecturers) on the Redeemed College of Mission.
7. investigate the relative significant influence of missiological education and indices (school facilities, training and development, funding and intercultural characteristics of lecturers) on the Redeemed College of Mission.

1.5 Research Questions

1. What is the extent of training and development programs in the Redeemed College of Mission?
2. What is the level of availability of the school facilities in the Redeemed College of Mission?
3. What is the level of adequacy of funds in the Redeemed College of Mission in the Redeemed Christian Church of God?
4. What is the current status of the Redeemed College of Mission and Bible School in the Redeemed Christian Church of God?

5. What is the extent of intercultural characteristics of the lecturers in the Redeemed College of Mission?

1.6 Hypotheses

The following two hypotheses were formulated and tested for this research work.

H₀₁: There will be no significant joint influence of missiological education indices (school facilities, training and development programme and funding) and intercultural characteristics of the lecturers) on the Redeemed College of Mission and Bible College practical trip in the Redeemed Christian Church of God, South West, Nigeria.

H₀₂: There will be no significant relative influence of missiological education indices (school facilities, training and development programme and funding) and intercultural characteristics of the lecturers) on the Redeemed College of Mission and Bible College practical trip in the Redeemed Christian Church of God, South West, Nigeria.

1.7 Scope of the Study

The study's scope is restricted to missiological education indices and intercultural features as predictors of practical visits at the Redeemed College of Mission and Bible Colleges in the Redeemed Christian Church of God, Southwest Nigeria. Geographically, all of the Redeemed Christian Church of God's mission and Bible institutions in Southwest Nigeria were utilised.

1.8 Significance of the Study

The importance of this research is to act as a catalyst and stimulant in the mission's college, as well as to assess the missiological curriculum design regularly. It would also help churches and mission schools understand the need for missionary training before sending them to the field. It would also act as a motivator for returning missionaries and God's servants in Nigeria to attend refresher training. This is a very common misinterpretation. In addition, the study is expected to help plan the lives of the Nigerian youth, mission education, and theological education. In the same vein, it is hoped that curriculum design planners will benefit from the study in such a way that when engaged in further review of the curriculum, they will be well informed.

The study is therefore likely to assist education in adequate planning, choice of study, objectives, and learning knowledge methods used for the curriculum. It would also provide vital information to resource people on how to make missiology relevant to God's kingdom. The study would also challenge ministers of God in Nigeria and across Africa to reach the remaining unreached people groups. In contemporary society, "the culturally diverse context where we live" should be regarded as the "locus of Christian education." Christian education today should be concerned with proper educational methods or practices to provide a more effective education for people who live in situations of cultural diversity. The educational process does not happen in a vacuum, but in human relationships within social contexts. Moreover, one's religious life is indissolubly linked to one's cultural sources in a cultural context. It is thus important to comprehend contemporary education in light of the culturally plural environment in which people find themselves ²⁵.

This research intends to involve a method of theological education and training opportunities for missionaries in Nigeria. The study would come up with lasting solutions to the curriculum for

mission education, college of mission and Bible colleges in Nigeria. This study would contribute to knowledge when published.

1.9 Operational Definitions of Terms

The following terms are defined as used in the study so that clear and purposeful meaning will be attained.

1. **Missiological:** the study of church mission especially concerning missiology missionary activity.
2. **Training and development program:** It is necessary for this research work because once someone stops learning, they will die. There are different types of training for a particular job or activity.
3. **Students:** a kind of grant for the college or university will be awarding a special breakthrough prize in the fundamental biblical foundation of missions.
4. **Personnel:** The people will employ in the school or organization to a set up undertaking such as military service for training.
5. **Equipment:** The necessary items for a particular purpose e.g. supply of office equipment.
6. **Infrastructure:** The basic physical organizational structures and facilities. For example, the building of roads, power supply needed for operations of an enterprise etc.
7. **School Facilities:** These are the services that refer to any information or service provided over the internet. These services allow subscribers to communicate with each other by providing unlimited access to information on online services from simple to complex.
8. **Curriculum:** The subjects comprising a course of study in school or college. The subject of focus in mission schools/Bible College or the Redemption Christian College.

9. **Funding:** This is the money provided by the college or the Church for a particular purpose. School funding for this project was provided by the church.
10. **Intercultural characteristics:** Since lecturers in the Redeemed College of Mission are from diverse cultural backgrounds, there are bound to be differences.
11. **Practical trip:** This is the research-based journey to the parishes in the Redeemed Christian Church of God where the researcher will practice everything he has learnt in the school for 1 month, preaching, teaching and training church members and workers.

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End Notes

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Chapter Two

Review of Related Literature

This chapter presents a review of relevant literature. It was presented in the following parts: conceptual review, theoretical review, empirical review, conceptual framework, and summary of reviewed literature.

2.1 Conceptual Review

2.1.1 Concept of Missiology

The wide scope of study of the discipline of missiology makes it difficult for missiologists to agree upon a unified definition of what missiology is. One approach is to reflect on what mission is and then define how the mission is explained theologically: "Mission is the participation of the people of God in God's action in the world¹". The theological and critical reflection on mission is called missiology. Missiology is a relatively young discipline in the faculty of theology, and since its appearance, it continues the conversation with the other disciplines to prove its place and position in the theological faculties². It was interesting to watch the conversation on mission studies during the previous decade when the author participated in discussions of the "Community of Protestant Churches in Europe" on behalf of the European Baptist Federation. Engaging representatives of theological faculties, they tried to avoid the term mission and preferred the Greek evangelism. A different language was used when speaking to church representatives who avoided the term evangelism, mostly in response to evangelistic activities of Pietistic and free churches, and preferred the word mission. They pointed to their mission involvement as a church in the world. Can mission be a theological and academic discipline for

the one or the other? Since the times of Schleiermacher, missiology continues to search for its place in theological studies as well as tried to prove that it is an academic research discipline.

2.1.2 Missiological Education

Mission education as a science of its own in theological education has been known by other titles before its present name as missiology³. For instance, Gustav Warneck, a pioneer Protestant missiologist, called it Missionslehre, the theory of missions, which is still used to describe the course of missiological study at Free University. Warneck also entitled his three-volume book Missionslehre. The Catholic pioneer missiologist, Josef Schmidlin called it "Mission Science," which is also the name given to the University of Munster school of missiology - department of Mission Science. Subsequent authors had to build on Warneck and Schmidlin's perspectives. In modern times, the term "missiology" has been the most favoured name for the discipline. It retains the original Greek and Latin meaning of the word - the science of mission (mission studies).¹ It is a scientific study of the missionary dimension of the Christian faith, the Great Commission⁴. It is a theological discipline that engages in a systematic and scientific study or elaboration of the fact that the church is missionary by nature. Furthermore, it examines scientifically and critically, the activities through which the church does its mission or the work of evangelization and of planting the church itself among various cultures and peoples⁵. In a more technical term, missiology is a branch of theology that studies the salvation activities of the Father, Son and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence. It studies the church's divine mandate to bring the Gospel message to the end of the earth. In dependence on the Holy Spirit and word and deed, the church should bring the Gospel and God's saving plan to all mankind⁶. The significant thing about missiology is that it is often defined in the context of what is a mission? - (over and above what is missiology itself, as

we shall see later). In this situation, missiology is a theological discipline that tries to prove how "all generations of the earth" are objects of God's salvific plan of salvation in Jesus Christ⁷. It tries to show that this dimension of the Christian faith is not an optional extra: Christianity is missionary by its very nature and it is the intrinsic nature and mission of the church to proclaim the message of salvation in Christ to the ends of the earth. To neglect this mission is for the church to deny its very *raison d'être*. But this does not mean that missiology as a theological discipline is a neutral or disinterested enterprise; rather, it seeks to look at the world from the perspective of commitment to the Christian faith. Such an approach implies as well a critical examination of every manifestation of the church's missionary activity to rigorous analysis and appraisal, precisely for the sake of the Christian mission itself⁸. We have to distinguish between mission (singular) and missions (plural) since missiology is defined in the context of these terms. The first refers primarily to the *Missio Dei* (God's mission), that is, the divine intervention in favour of all humanity of all times and the whole world (AG 2). It is God's self-revelation as the One who loves the world, God's involvement in and with the world, and in which the church is privileged to participate -the sacrament and instrument of bringing about the realization of God's plan of salvation among all mankind. *Missio Dei* enunciates the Good News that God is a God-for-people. Missions (the *missions ecclesiae*: the missionary ventures of the church), refer to those particular undertakings by which the heralds of the Gospel are sent by the church and go forth into the whole world to carry out the task of preaching (evangelization) and planting the church among peoples or groups who do not yet believe in Christ (AG 6). In the words of David Bosch, missions refer to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*⁹. Missiology, however, is concerned not only with "missio ad extra" but also with "missio ad intra." Its field of operation is the entire spectrum of the Christian

mission - the three concrete situations in which the church carries out its various evangelizing activities: 1) mission ad gentes, 2) pastoral care, 3) new evangelization, and so on¹⁰.

2.1.3 Intercultural characteristics

The non-essentialist view of culture stresses the complexity and multiplicity of individual identities, going way beyond geographical or family backgrounds. People participate in different groups or cultures, which may be defined according to nationality, ethnicity, language, age, social class, gender, religion, political or sexual orientation, etc. Their sense of belonging is not only multiple, but it also shifts increasing or diminishing in intensity – according to the context and purpose of their interactions, as well as their interlocutors. The cultural identity may be inconsistent, negotiated and co-constructed in different situations, and may depend on power and voice in a given relationship.

Every interpersonal situation is potentially an intercultural situation. Often, when we encounter other people, we respond to them as individuals who have a range of attributes distinguishing them from other people. However, sometimes we respond to them instead in terms of their cultural affiliations, and when this occurs we group them with other people who share these affiliations with them. There are several factors which prompt us to shift our frame of reference from the individual and interpersonal to the intercultural.

2.2 Theoretical Review

This is based on the application of psychological theories of education which have been described as being "a spotty one." Sternberg John Dewey was among the first serious scholars of education to take this task seriously and much of contemporary psychology of education may be seen as originating in large part from Dewey's work¹¹.

For Dewey, the purpose of education, concerning the fulfillment of democratic ethics, is to provide the social conditions that support persons in having a range of experiences necessary to develop whatever capacities, interests and desires each individual might have. Especially, given the rapidly changing nature of society, mission schools and Bible colleges, the curriculum must support the widest multicultural diversities of mission fields, Christian intellectuals and practical development of missionaries should also be included in the curriculum to prepare them for the many challenges and activities on the mission field both locally and abroad¹².

Most theorists agree that learning cannot be done directly, but its nature can be inferred from changes in behavior. The majority of learning theorists share the following assumptions about learning.

1. Learning is referred to as a persistent change in human performance or potential which this research work is advocating for missionaries and would-be missionaries.
2. To be considered learning, a change in performance must come about as a result of the learners' experience and interactions with the world. Hence, this research is being carried out to advocate, sensitize and educate religious bodies, organizations and the missionaries

themselves to take missiological education more seriously to grow and achieve in quantum the needed result from their effort, most especially the Redeemed Christian Church of God.

2.3 Empirical Review

2.3.1 Historical Background and Research on the Redeemed Christian Church of God

I will be discussing the origin, purpose, structure, mission, and network.

"Jesus Christ, the same yesterday, today, and forever," is the church's slogan. This is a paraphrase of Hebrew 13:8 in the New Testament. It encapsulates the church's primary rule of conduct as well as its structuring philosophy. The church, on the other hand, cannot claim the same "changelessness" that the church's slogan attributes to Jesus Christ. The RCCG was founded in a suburb of Lagos, Nigeria, ninety-five years ago. Since then, it has almost gone full circle, from "days of small beginnings" to times of extraordinary evangelistic intensity and quest for doctrinal anchor and virtue to the current blast into socio-political power, financial advantage, and otherworldly privileged. The RCCG's history confirms a basic truth of the New Testament, which can be described succinctly as follows: the world as far as we might be concerned is changing¹³. From its starting to the present, this exploration investigates and accounts for the progressions that have happened throughout the entire existence of RCCG.

Three undergraduates' long expositions and a doctoral thesis were found and utilized, the most seasoned of which is crafted by Adebisi Tijani, an individual from the RCCG, who archived the early history of the congregation in Ilesa through oral meetings with ministers who worked in the congregation, starting during the 1960s and finishing in 1972. All of the pastors interviewed by Tijani knew and worked with the church's founder, and they were practically all dead by the time

the fieldwork began. Tijani documented the church's life in the 1970s and early 1980s, providing details that could not be found anywhere else, including the church's official records¹⁴.

The second article is Erinoso's work² on Pastor Enoch Adejare Adeboye, the RCCG's successor, and his life and career. Although Erinoso conducted interviews with certain members of the church for his research, he mostly relied on Ajayi's official church history¹⁵.

Babatunde's third article examines the impact of the internet on RCCG evangelistic efforts. He discusses what church pastors claim to accomplish with the internet, but he doesn't detail the church's official website or look into how things on the sites are utilized or the characteristics of individuals who use them¹⁶.

Number four, Moses Akinwumi Adekola's⁴ doctorate dissertation, submitted to Obafemi Awolowo University's Department of Religious Studies in Ile-Ife, Nigeria. Adekola's research addressed the RCCG's early history and expansion, as well as its doctrines, liturgical customs, and organization. The research was mostly based on "oral evidence" from church members questioned between April 1983 and September 1986. Adekola was already a senior pastor in the RCCG when he began this research, which affected his findings significantly. Adekola, for example, said nothing about the leadership fight that erupted after the founder's death and how his successor was chosen. Being an insider and writing so close to the events, one would expect to learn more about what happened and how the leadership feud was settled, yet none of this was included in the 332-page dissertation¹⁷.

Stephen Hunt and Nicola Lightly⁵³ also look at the nature of the UK's largest RCCG parish (UK). Although the "Jesus House" (as the RCCG parish is known) purports to be a home for all

nationalities, "tribal" affiliation is generally clear, according to these experts, who used empirical approaches such as in-depth interviews and questionnaires. The majority of its members are Yoruba Nigerians. Stephen Hunt examines the function of the RCCG congregation in the articulation of identity in a modern western environment, emphasizing the importance of religion in the building of a feeling of self-worth and belonging among black migrants in the United Kingdom. According to him, the RCCG embodies "a faith relevant to the concerns of black ethnic minority" as a separate and innovative manner of Pentecostalism." Hunt strives to portray the RCCG in its image as a "church for all nations" whose new viewpoint may "be understood as a result of fairly particular social and economic situations of the previous two decades," according to linked research. Hunt's study of the RCCG has a key flaw: it is based primarily on secondary materials obtained from members of the church in the United Kingdom, rather than being born out of the field of the church in Nigeria¹⁸.

The current study goes beyond the restrictions imposed by faith commitment or direct links to the institution, as evidenced by Tijani Adekola's publications, which have resulted in increasing religious activity. These actions indicate a search for alternate kinds of power and the government's influence in pressuring religious organizations to display pragmatism and utilitarian prowess. The effect of certain religious leaders' relationships with groups in America, with the former adopting the latter's tactics and practices; the role of parachurch organizations like Full Gospel Business Men's Fellowship International (FGBMFI) in spreading the gospel of prosperity. FGBMFI's success in Africa, according to Hackett, is due in part to the group's deployment of "proven America administrative and marketing strategies¹⁹."

Hackett attributes Pentecostalism's growth, notably in Nigeria and Africa, to "the worldwide mass media revolution," which has made mass evangelism and mass appeal possible. According to him, the diversity of mass communication mediums (radio, television, literature, cassettes, and videos), "overseas expertise, and the ability to attract large crowds are important variables of ritual power in the African context," and religious use of the media demonstrates spiritual freedom, which is linked to the spirit of free enterprise.

Elsewhere, he argues that the use of the media, particularly the electronic media, has generated possibilities for the transmission of symbolic forms and creative self-representation "for members to generate funds and facilitate expansion and success²⁰."

The Pentecostal movement in Nigeria is diverse. Ogbu Kalu, a Nigerian church historian, attributes this variation to the many paths taken by Pentecostalism in the country. Pentecostalism, he claims, is the third wave of Africa's reaction to the Christian message. The first wave symbolizes Ethiopianism's birth as a strong response to Christianity's arrival into Africa. Ethiopianism was a cultural movement that opposed European dominance in church life. The second wave began in the mid-1920s with the appearance of the "Zionist Aladura/Bantu prophets." The leaders of this organization were particularly concerned about finding a source of vital energy to deal with life's challenges. He argues that Pentecostalism has various local beginnings in Nigeria, tracing how organizations like the Garrick Braid movement demonstrated Pentecostal characteristics even before any interaction with outsiders. He, Erinoso, and Babatunde go on to mention further examples of the "spirit movement" in Ibibio land and among the church members they researched. Furthermore, the RCCG has changed so much since some

of these works were produced, making it important to account for new developments in the church.

Hunt and Lightly's research is further constrained by their emphasis on RCCG congregations in the United Kingdom. As a result, the current study goes beyond the previous ones' varied constraints⁶².

2.3.2 Nigerian Pentecostalism

There is extremely little published research on RCCG, as the preceding disputes demonstrate. Unlike some other religious groups that grabbed academics' notice almost immediately after its founding, the RCCG has been largely obscure until recently. There have been a few studies on Nigerian Pentecostalism, but none on the RCCG specifically. In their studies, several of these researchers just mentioned RCCG in passing. Their names are Marshall, Marshall–Fratani, Ojo, and Peel²¹.

Matthews Ojo was a pioneer in the study of Nigerian Pentecostalism in the late 1960s and early 1970s. During this period, his research focuses on two components of the Pentecostal movement: college Christian organizations and the Deeper Life Bible Church (DLBC). In the 1980s, the DLBC, which began in 1973 and became a full-fledged denomination in 1982, saw such rapid development that it was labelled Nigeria's "fastest-growing" religion. Ojo says that the DLBC provides "incentives towards self-determination for other religious groups in Nigeria," highlighting the importance of educational institutions, print media, and cassette technology in the establishment and practice of the church. In the end, it turned out that Ojo's study was

influenced by Alan Isaacson's documentation of the history and activities of DLBC's founder, the Rev²².

According to Ojo's study, the "charismatic movement" developed in the 1970s from churches in metropolitan areas, and its activities were focused on urban citizens. He goes on to say that charismatic theological and liturgical emphasis on money, prosperity, healing, and deliverance exploit modern urban difficulties like unemployment, loneliness, and inadequate health care. Pentecostal groups, he continues, "reflect socio-economic trends" in their communities. As a result, he finds that the movement's leaders demonstrate inventiveness, dissent, and nonconformism as they adjust to changing circumstances²³.

A political scientist named Ruth Marshall-Fratani has studied various crucial aspects of Nigerian Pentecostalism. In an early study titled "Power in the Name of Jesus," she examines Pentecostal Christians' power rhetoric concerning Nigeria's political realities. According to her, Pentecostalism in Nigeria is not just a spiritual movement, but also a political theory and practice aimed at providing a political forum for its adherents in a volatile national political atmosphere. In a similar study, Marshall distinguishes between holiness and Pentecostal tendencies within the "new wave" revival in southern Nigeria. The former is represented by the DLBC, while the latter is represented by Idahosa's Church of God Mission. Both aspects are brought together by the PFN, which is an important political mobilizing instrument for Nigeria's Pentecostal community. Marshall believes that Nigerian Pentecostals are politically active, giving pastors and the institutions they found access to the government. She argues that such participation might be "used by ambitious politicians to legitimize their thirst for power." Scholars have been studying how Pentecostal churches use the media. Ruth Marshall looks into this and concludes that modern

media fascinates Nigerian Pentecostals because of its triple power as a tool for spreading the gospel, a new mode of imagining the self and community in terms of transitional identity, and a mode of appropriating modernity and the material and symbolic goods it provides²⁴.

Rosalind Hackett, a religious scholar, explores the content and sources of "the gospel of prosperity" in West Africa in a similar vein. In her teaching, she highlights Nigeria's "Archbishop Professor Benson Idahosa" as a forerunner of this stream of contemporary Pentecostalism. The increased focus on prosperity and financial matters among the new Pentecostals, according to Hackett, can be attributed to several factors, the first of which is the economic recession, which brought with it the implementation of structural adjustment programs, and the second of which is the political disillusionment or instability that the Church of Jesus Christ was in at the time of its founding. He does notice, though, that the Pentecostal breeze grew stronger with time. Around this time, the diversity of the Pentecostal movement, as well as "the enlarged breadth and embrace of current methodologies and European influence," became obvious²⁵."

Pentecostalism, according to Kalu, is "a process of intensifying Christian experience that begins with degradation rites and bridge-burning rituals to attain brokenness and to reconstruct a new identity." Kalu analyzes how Pentecostal Christians place their new identity in connection to the economic and political context in similar research. He points out that "deliverance" for new Pentecostal Christians entails the casting out of hindering spirits from individuals and places, as well as resistance to economic and political oppression, with the explicit goal of mobilizing potential voters for godly candidates in the country through evangelism. By rethinking the Christian's position in politics, the movement aspires to bring spiritual and practical advantages

to individuals that the state promised but failed to provide due to misrule by a predatory political elite²⁶.

The literature on Nigeria's requests for more field research raises important challenges. The first is the movement's classification. There is no universally accepted name for the movement. Some academics, like Ojo and Poewe, prefer the term "charismatic movement," while others, like Hackett and Kalu, prefer the term "Pentecostal-charismatic movement." This "Pentecostal – charismatic" overlap is occasionally recognized, but it is also a source of major analytical difficulty in the sense that it encourages the application of certain notions that are only suited to autonomous Pentecostal movements to interchurch organizations. Pentecostalism is used to represent the Christian movement that emphasizes such important features as speaking in tongues, being born again and a post-conversion experience of spiritual regeneration, and the intense appropriateness of modern information and mass communication technologies for this study. Pentecostalism encompasses several concepts, including tithing, the unquestioned authority of a leader - the group's founder who is viewed as a mediator of grace and revelation, and the incorporation of modern commercial operations as forms of "evangelism." The characteristics listed above are unique to the RCCG²⁷.

2.3.3 The Early History of the RCCG

The Birth

Anecdotal Data on the congregation's author, his transformation to Christianity, his re-connection to the C&S development and the establishment of Ogo Oluwa Society, withdrawal from the C&S development and the establishment of RCCG, early advancement of RCCG, the

quest for the outer alliance, and the passing of the RCCG originator are completely included. This recreation depends on an assortment of sources. The oldest is Tijani, who is followed by Adekola, Ajayi, and Ojo. A published interview with the founder's wife and another with his deputy, the church's official history, constitution, and the manuscript RCCG at 50 are among the other sources. These sources are backed up by information from an interview with the founder's son and an Assistant General Overseer of the church, both of whom worked in the church for fourteen years before the founder's death and so had direct knowledge of him. The two earliest documented tales (Tijani and Adekola) appear to be the most credible due to their ancient origins and proximity to the events they depict²⁷.

Furthermore, while both of these narratives were created as scholarly works, Ajayi and Ojo's accounts were written as part of hagiography for the edification of church members. At 50, RCCG duplicates Ajayi's data and is only notable when it deviates from it. As we progress through the parts, we'll highlight which accounts we trust, and when there's a disagreement, we'll explain why one source is preferable to another²⁸.

Covenant Narrative

Who has forgotten the day of simple things? They will exult when they see the plummet in Zerubbabel's hand with those seven: they are the Lord's eyes, which run to and fro throughout the entire globe. (Zechariah 4:10a)

The beginning of the church is compared to the "days of tiny things" or "the choice stone" in God's hands, which will provide tremendous joy at the end of time. RCCG's current significance in Nigeria's socio-cultural and religious scene is rooted in the tale of its "little beginning".

Aside from the sentence "little beginning," "covenant" is another important text that is frequently discussed. This concept of covenant is utilized to emphasize the nature of God's promise and agreement with the founder on the founding and continuation of the RCCG. This concept of "a covenant" is mentioned as the historical underpinning for the construction of the church. Pastor E.A. Adeboye, the founder's successor and head theologian of the RCCG, elaborates on this "covenant interpretation" of the historical backdrop of the RCCG in the next chapter of this research. Other senior pastors of the church who frequently refer to this "covenant" often insist that the church's current success is due to this covenant (Berith) Yahweh made with the children of Israel, the culmination of a new relationship between God and the children of Israel that was replicated by the covenant between God and the founder.

God, like He did with Abraham, established a covenant with Rev. J.O.Akindayomi to the effect that He would meet the needs of the church in an awesome way if only members of the church would serve him faithfully and be obedient to his word. It is upon this covenant that the Redeemed Christian Church of God was built.

When RCCG leaders speak of a covenantal basis for the church, they are referring to themselves as the cornerstone of a new country of the "redeemed," similar to Israel's liberation from Egypt's bonds and servitude. The yeast that will revitalize the rest of the globe by spreading the Word of God and preparing the world for the "end time" is the nucleus of a country.

According to Olusegun Bankole, a senior pastor of the RCCG, "the covenant between God and his loyal servant and friend, Pa Josiah Akindayomi, is at work... the church is at the vanguard of God's goal for the establishing of his kingdom on earth." The covenant has been regarded as a

"Mount Sinai meeting" between God and Josiah, according to one school of thought. "God gave the laws that would govern the new church to Rev. Josiah Olufemi Akindayomi" at that encounter, just as the covenant formed a new people, so did it build a "new order" with a vision of the church's activities and presence being expanded throughout the world²⁹.

The story has progressed to the point that the current generation of church leaders considers the RCCG to be "the essential vehicle for the final rebirth" of humanity. As Adogame has pointed out, Aladura organizations such as the Celestial Church of Christ (CCC) favour images of a "vessel" or "ship" of redemption. There is, however, a distinction between the two. While Aladura groups use this imagery to describe the church as a devoted community, RCCG pastors use it to describe their leaders, such as Josiah and his successor, Enoch Adeboye. According to Tony Ojo, the Bible is a record of God's thinking in His plan for the world via the Redeemed Christian Church of God, as revealed through prophecies of His anointed men, Papa Josiah Akindayomi and Pastor Enoch Adeboye. The covenant tale reveals the symbolic importance of the church's name, which Adeboye has determined must never be changed in any manner³⁰.

The Founder: Josiah Olufemi Akindayomi

- i. Early life and conversion
- ii. The death of the founder

The RCCG was created by a set of twelve former Cherubim and Seraphim (C & S) Church members. Josiah Olufemi Akindayomi (hereinafter Josiah) was the head of this organization. He was an established but alienated prophet of the C&S Church in Ebute–Metta, a once-suburban region of Lagos. His status as a prophet bestowed upon him the undisputed title of "first among

equals," which he solidified throughout time by performing spiritual and leadership tasks within this community. Our sources give two dates for Josiah's birth, therefore we don't know exactly when he was born. Tijani, Ajayi, and Babatunde provide July 1905 as his date of birth in the program of Josiah's burial rituals published in 1980, whereas the second date, which appears in all official papers of the church such as RCCG at 50 and the church's homepage, is July 1909. The RCCG at 50 offers the most precise date of 5 July 1909 of all our sources.

Adekola, on the other hand, has remained mum on the subject. In an interview, the founder's son claims that the earlier date was an unintended oversight on the part of the committee that put out his father's funeral brochure. This committee had reported 1905 as his birth year without conducting a thorough inquiry. However, additional historical insights from Josiah's relatives and acquaintances have led to the conclusion that the later date is correct. As a result, followers of the church believe and accept the official date of Josiah's birth to be July 5, 1909. As of the time of his death on November 2, 1980, he was seventy-years old³¹.

Josiah was born in Nigeria's modern Ondo State, in the Odo-Jomu district. The complex's physical address was ultimately moved to 12, Odo Alafia Street. Josiah was born into the family of farmers Eleyinmi and Olakuobi Akindolie, both of whom worshipped the Yoruba god Ogun, the god of iron and war. Josiah was born Olufemi Akindolie and changed his name to "Josiah" after his baptism." Later, he ditched Akindolie in favour of Akindayomi. Josiah was raised following in his parents' footsteps in terms of work and faith. As a result, he became a farmer and must have grown native crops like yam and cassava, as well as cash crops like oil palm and cocoa trees, for which his people are now known³².



Plate 1: Reverend Josiah Olufemi Akindayomi. Source: RCCG website (www.rccg.org)

He became more interested in the ancient art and practice of healing as he grew older. He learned this expertise, but there was no indication that he learned it as an apprentice. He rose to prominence as a famous herbal healer and traditional medicine man. Adekola refers to him as a Babalawo and a "medicine-man-herbalist," while Tijani refers to him as a "local doctor." These are the only two sources that reference Josiah's early career as a Babalawo, indicating that he may have had a quasi-official position as an Ogun ceremonial functionary before becoming a Christian. Adekola believes that he became interested in herbal therapy to "satisfy his spiritual curiosity or yearning." The healer was also some type of ritual functionary. Surprisingly, this portion of Josiah's life is absent from any official church source³³.

Josiah felt the need to obtain certain sorts of formal education from the Church Mission Society (CMS) mission school in Ondo Town in 1927 when he was eighteen years old. Three of our pieces focused on Josiah's involvement with the CMS mission school. According to Tijani, Josiah was led to the CMS by "a deep sense of doing God's will." According to Adekola, Josiah was drawn to Christianity because "old religion could not fulfil his spiritual yearnings." In the same spirit, RCCG at 50 speculates that Josiah's desire to be baptized by the CMS may have

prompted him to study western literacy. Two considerations inspire the three points of view: a yearning for both profound spirituality and Western education. These two objectives are not mutually incompatible, because knowledge may be used to prepare for doing God's will in one's life. During his quest for Western literacy, Josiah was baptized and joined the CMS. However, because he abandoned his schooling and, subsequently, the CMS, Josiah was unable to become a fully educated man. It's unknown why he didn't finish high school. Despite this, he was able to acquire sufficient reading abilities to read and understand the Yoruba Bible, as well as speak a little English. Such an approach, as Peel has eloquently argued, fits neatly within the social theory of conversion in Africa. Traditional healers and ceremonial elders, as well as the conversion of most traditional religious experts, are driven by a desire for western knowledge. Peel discusses their encounters with Christian evangelists in Yoruba land in the nineteenth century. The capacity to read and write is frequently thought to be the source of the white man's authority³⁴.

Later in his life, Josiah, according to Ajayi, expounds the scriptures to university dons with such fluency and roundedness that many were bewildered. "Yet he couldn't read his Yoruba Bible, which God mysteriously gifted him with the ability to comprehend." Josiah's successor's wife, Foluke Adeboye, once referred to him as "a moving concordance" who could create allusions and cross-references to other Bible passages while expounding the scriptures to his listeners. Kolawole Babatunde, a senior pastor in the church, speaks of Josiah's "smattering knowledge of English," while J.I. Olukowajo, another senior pastor, recounts how Josiah scribbled down the name of his successor and stored it in his Bible just before he died. All of these stories claim that Josiah was only "illiterate" in the western sense of being unable to read and write English, not Yoruba. This fact is significant in putting into context Josiah's often-mentioned "stark illiteracy,"

which is used to emphasize the "miraculous" quality of what he was able to do despite the limits imposed by his seeming lack of western education³⁵.

For almost four years, he practised his new faith and focused on farming as his major source of income. Our sources are quiet about his life as a CMS member. He was, nonetheless, a prosperous farmer.

In the 1930s, Josiah re-affiliated with the C&S movement in Ondo Town. Two dates have been offered by our sources. Tijani says Josiah joined the C&S in 1938, but Ajayi, who is 50 and in the RCCG, says he joined in 1931. Tijani had to have been published in 1938, the year Josiah decided to go into full-time ministry rather than the year of his CMS to C&S re-affiliation. Nonetheless, the church's current official document, which represents the consensus, insists on the 1931 date³⁶.

There is just one story that explains how, rather than why, Josiah rejoined the C&S. The immediate background of Josiah's re-affiliation, according to Tijani's tale, had to do with Josiah and one of his debtors. The old woman's uninvited arbitration irritated Josiah, who threatened her with a "mystical" deadly snake. As a response, he cursed this elderly woman and called this deadly snake to slay the prophetess in her home using potent charms and invocations. Josiah was both disappointed and surprised when no news of the prophetess' death arrived after a few days. As a result, he dashed over to the lady to see what skills she had used to destroy his mystically powerful deadly snake. This encounter convinced him of C&S' prophets and prophetesses. After that, he chose to join the Cherubim & Seraphim mission in Ondo Town, which was directed by the prophetess described before³⁷.

According to Tijani, Josiah's first major personal prophecy came from an elderly C&S prophetess who had now become his religious and spiritual educator. According to the prophecy, he would become a well-known religious leader who would establish his church across a creek and on land with coconut trees. This encounter appears to have been omitted from the official history and other accounts from within the church, such as RCCG at 50 and Ajayi, most likely due to the use of charms and the intent to harm another person, but also because Josiah's re-affiliation was motivated by a desire for "real power." This report of Josiah's first encounter with the C&S comes before Ajayi's account from inside the RCCG. Tijani's remark was based on an oral chat with Adewale Solomon, a pastor of the RCCG in Ilesa, and is most likely correct. Official concealment of information like Tijani's might have two causes. First, church leaders are dissatisfied with their Aladura heritage and would prefer not to embrace anything beneficial coming from that source; they feel that believing in a prophecy from a source they dislike would have resulted in some kind of contradiction. Second, it is embarrassing that Josiah, a man revered by his followers as a saint, considered hurting others³⁸.

Josiah's departure from the CMS is explained in the official report. The Anglican Church in Ondo's arid and formal atmosphere and service left Josiah "spiritually unhappy" and disheartened. According to an interview with Josiah's wife, after reaffiliating with the C&S, Josiah stated, "I was delighted that at last, I had discovered the proper location to serve my God." The Cherubim and Seraphim Church depended only on God's Word and promises at the time; no medicines or medications were used. If someone was ill, we would pray for them, and God would cure them." Furthermore, Adekola claims that after recognizing Orimolade, Josiah "joined the C&S plainly because of the charismatic traits of Orimolade, which remained etched in his memory." "In the Anglican communion, there is discomfort, monotony, and repetition of service." Erinso faithfully

reproduces Ajayi's account, while Ajayi explains why Josiah quit the CMS, saying that he "believes that the object of his devotion should be able to provide him protection, healing, material security, emancipation from demonic manifestations and evil spirits." Josiah was unable to receive these materials from the CMS, according to Ajayi, which is why he left the church³⁹.

According to the RCCG's official history, Josiah began hearing an inner voice telling him, "you will be my servant," when he joined the C&S. According to RCCG at 50, the C&S became like a temple and a divine sound retreat inside which Josiah could hear and sense God's presence and voice. Furthermore, the C&S served as a divine nursery from which he could govern the divine agency. According to the church, Josiah's first symptoms of spiritual fulfilment came with his participation in the C&S movement, when his thirst and desire to serve God intensified and found direction.

Josiah used his religious skills after joining the C&S in the tranquil town of Ondo, where he presumably still served under the ancient prophetess who trained him. He claimed to have experienced strong inner spiritual inclinations to enter the full-time ministry as an evangelist seven years before 1940. But he was content with his newfound job as a woli (prophet) in the community, which had restored his reputation as a traditional healer. He didn't want to attract too much public notice, so he rejected the spiritual promptings, adding, "I had no desire to be a full-time minister of God." This compares him to Samuel in the Old Testament, who was unable to discern God's voice. For refusing God's call to full-time ministry, Ajayi, our sole source on this call to mission, reports that Josiah was plagued with one calamity or another, ranging from crop failures to difficulties in other financial ventures. The last straw was a dream he experienced in which an elderly guy scraped one of his legs, leaving a deep, festering wound on it. Josiah agreed

to a full-time ministry after seeing the folly of his continuing obstinacy. However, before beginning his more rigorous apostolate, he claimed God instructed him to study three essential Bible texts. According to the text, RCCG at 50, which substantially reproduces Ajayi's "God reinforced his call on Josiah's life in Jeremiah 1:4-10; 10-13: and Romans 8:29-31." He opened his Bible and was able to read and comprehend what he was reading. It was a marvel for a man who didn't know how to read or write." Because of the urge to illustrate the miraculous nature of Josiah's ability to read, official papers frequently emphasize Josiah's "illiteracy"⁴⁰.

Josiah's public ministry as a full-time C&S prophet was founded on revealed Bible verses that validated his spiritual longing and encouraged him to look forward to a biblical future. According to Ajayi, our major source for the following reconstruction of Josiah's early mission, after this confirmation, he got more spiritual inspiration and orders to leave Ondo Town, his spiritual apprenticeship location, for Ile-Ife, a distance of around sixty kilometres. He also stated that he was given specific instructions to walk the full distance, which he happily followed despite the fact that his leg was still afflicted with a deep, festering sore.

He left his home, relatives, and kindred on July 10, 1940, to make this spiritual trip to Ile-Ife. He went to Ile-Ife as penance for first disregarding God's call to full-time service. As a result, he fasted for the length of the expedition. Our source did not say how long it took him to do this "achievement." The reasons for going to Ile-Ife are also undisclosed. But, as part of the bundle of "revealed instructions," he didn't ask any more questions. Josiah continued on his trek, ministering to the individuals he encountered along the road. According to Ajayi, Josiah encountered two "mysterious" incidents on this journey: an invisible object with a humming sound like a jet engine hovered above him as he walked; and a little boy in a white robe

encountered the weary Josiah who did not know his way around Ile-Ife town and led him to the Baba Aladura of the C&S in the town before immediately disappearing. The only other source with this information is RCCG at 50, which quotes Ajayi precisely⁴¹.

The story of Josiah's journey from Ondo, his birthplace, to Ile-Ife, the centre of the universe in Yoruba cosmology, is similar to God's summons to Abraham in Genesis 12. In this verse, God tells Abram to "leave your nation, your family, and your father's home and go to a place that I will show you." While travelling from his Ondo home to Ile-Ife, Josiah is claimed to have agreed with God that the current leaders of the RCCG commonly refer to as a history-altering covenant designed to transform the world via the church Josiah was to create later. However, for Josiah, the trek was a portal to a new spiritual period, since "on his route to Ile-Ife."

In Ile-Ife, Josiah went to the C&S Church in Igbo-Itapa, where the "Baba Aladura" publicly inaugurated him as a public prophet of C&S and handed him "his prophet's hand bell," which he had purchased from one of the town's marketplaces. Along with the Bible, the bell became the necessary equipment of the peripatetic prophet, which Josiah had become at Ile-Ife. To bolster his new occupation, Ajayi claims that Josiah returned to Ondo and sold all of his property, using the earnings to pay off previous obligations. Understanding his vacation as a summons to self-deprivation and self-sacrifice, he also handed up his room in his father's house, arguing that he would no longer need it since the God who called him to full-time ministry would see to it that he had all he needed. On July 24, 1940, he set off for Ondo to carry out the heavenly biddings⁴².

According to RCCG at 50, there are scriptural antecedents for Josiah's most recent action in both the Old and New Testaments. The tale of the call of the Prophet Elisha is perhaps the most important of these, while the New Testament's reinforcement may be found in the story of the

rich young man who refused to join Jesus because of his enormous riches and property. The significance of Josiah's deed, however, was to display trust, entire dependence, and devotion to God's cause to satisfy his every need, as he would be without income or stipend from the C&S church as a woli (prophet). There is a progressive internalisation of the demands of the office of woli and, at each point, there seems to be a prior element evident in the office of a *Babalawo*(medicine man) that Josiah just relinquished⁴³.

Josiah's prophetic destiny must have been shown via the manifestation of particular gifts and spiritual endowment. Akinyele Omoyajowo correctly observes that in the C&S society, a prophet is revealed by his special endowment made public through spiritual activities such as healing, seeing visions or the power of dreams, and spirit–possession, with the use of these gifts typically leading to a charismatic lifestyle. Josiah's fast climb to the ranks of woli and apostle in the C&S demonstrated that he possessed widely acknowledged charismatic abilities.

Josiah sought a young woman to marry to complete the journey to Ile–Ife and obtain a seal on his staff of office, as it were. A prophet without a wife is considered less complete in the C&S, especially when there is no clear hindrance. Josiah was urged to marry by the emerging C&S community in Ile–Ife. Esther, a member of the C&S Church Igbo–Itapa and the daughter of Chief Falonipe Awofisan and Madam Odelaanu Omilanu, both of Ile–Ife, was the woman of his choice. With the support of some of the ladies in the church and one Prophet Aaron, the leader of the C&S Band of Prophets in the town, the marriage processes were started just a few months after Josiah arrived in Ile–Ife. Josiah failed to provide Esther with the crucial wedding riches. Perhaps Josiah didn't do his compulsory job since he married into an affluent household. It's also possible that, as a peripatetic prophet, Josiah was unable to provide any wedding money for his

wife due to his poverty. One of our sources, RCCG at 50, claims that God, in addition to calling him a prophet, gave him a free bride. Because Josiah was always on the road, the marriage had to wait until he arrived in Lagos, his next major destination before it could be solemnized by Prophet Abraham Williams Onanuga, the C&S movement's immediate successor and the leader of the Mount Zion C&S branch at Ebute–Metta, Lagos, in 1941. In their assertion that Prophet Moses Orimolade Tunolase officiated at the wedding, Ajayi and RCCG at 50 are historically inaccurate. A.W. Onanuga was the Baba Aladura in charge of Mount Zion C&S church in Ebute–Metta, Lagos⁴⁴.

Josiah's spiritually inspired travel eventually led him to Lagos, Nigeria's fastest expanding city and economic and industrial nerve centre. According to Josiah's son, his father opted strategically to shift himself from the relative obscurity of a prophet's existence in Ondo town of Ile–Ife to one that was formerly led by the movement's founder: Sacred Order of the Mount Zion branch of C&S located at Ibadan Street, Ebute–Metta. According to Adekola's narrative, Josiah resided at 34, Oloto Street with his newlywed spouse while working at the C&S Church. He worked full-time in the church as a "roving evangelist," going from home to home in his white flowing robe, as is customary for C&S members, preaching and praying for people.

As a pastor who had forsaken a convenient source of lawful money from his church, Josiah was forced to rely only on the small earnings of his young bride. Ajayi describes herself as a market porter (alabaru) and subsequently a tiny merchant, selling firewood for cooking fuel acquired from a neighbouring sawmill at Oko Baba in Ebute–Metta. However, Josiah's material demands as a human were minimal: a meal a day and some money for rent. His austere and economical lifestyle was reflected in his eating habits; his dinner at five o'clock in the evening served as his

breakfast and meal for the day, except Sundays, when he indulged in an extra meal of pounded yam (iyan). Fasting and self-imposed austerity in worldly possessions became a tool for him to shape and define his religious identity and position as a prophet and healer. Furthermore, self-abnegation or mortification was a quest for spiritual qualities and potency, which were required for attracting and retaining customers who were seeking solutions to their everyday difficulties and worry.

Adekola mentions another prophet named Taylor who resided in the same compound as Josiah and his young bride. Furthermore, right across the street from Josiah's flat was the home of another prophet. This reflects the situation at the time when a gang of prophets ruled Ebute-Oloto Metta's Street and moved freely throughout the area. The theological competition created by this circumstance made Lagos a "not so pleasant" atmosphere for Josiah and his young bride in the early 1940s.

Adekola states that Josiah laboured tirelessly to establish his theological and prophetic portfolio while working under the tutelage of Apostle Onanuga to define his prophetic lifestyle. He prayed for individuals and purportedly "miracles of healing and deliverance from evil forces were done." Soon after, he created his own identity as a prophet who communicated God's mind, a healer of sicknesses, a deliverer from evil tyranny, and a seer of visions. His clients sought his advice before starting on significant excursions or beginning large economic ventures such as investing in new or risky firms. His thoughts were often sought on more basic, household issues. He skillfully united the duty of ceremonial and symbolic authority, as well as the inspired socio-political leadership that comes with prophetic office and authority, in his person. Adekola recalls that before beginning his preaching schedule, he would generally go to church for prayers. He

would sometimes opt to spend the time between 9 a.m. and 4 p.m. in prayer at his residence or the church property. It wasn't long before word of mouth travelled across the area, bringing a real swarm of fans, patrons, and followers or subordinates who flocked to the church to seek his moral and spiritual direction.

"The anointing on the life of Prophet Josiah also began to appear in their church in Lagos, particularly in the ministry to barren women," Ajayi writes. Josiah's power as a charismatic leader originally arose in the setting of individuals who came to seek solutions to practical challenges in life. His name and religious authority were initially established and propagated through his ministry to women, in particular. Praying for women, particularly those seeking children, became the springboard from which he established his ministry and from which his reputation expanded across the Yaba and Ebute-Metta neighbourhoods. According to Adekola, "after his clients had received answers to their problems, he would then invite them for more prayers and Bible study in the evening prayer meetings."

Pregnant mothers anticipating the birth of their children were another group of people who sought Josiah's assistance. These ladies need spiritual fortification to avert difficulties during childbirth or spiritual attacks throughout pregnancy. A third thread was concerned with the newborn's and children's health and well-being. According to Helen Callaway, who studied the C&S movement in Ibadan, the spiritual and medical attention given to pregnant women and children in Yoruba society has been transferred to the C&S in many instances, which is why a prophet functions as a mediator between humans and divine power in the management of life's exigencies.

He routinely prayed for and with the first set of ladies for the products of the womb, which principally enhanced the worth of women in a patriarchal society. According to reports, Josiah was extremely effective in this area, as many of those who came to him for this purpose had their aspirations fulfilled. This triumph was merely the first step, which inevitably led to the second: spiritual care for pregnant women. The church quickly became a venue where pregnant mothers had their infants delivered. In addition to protecting and securing the entire health of mother and child, giving birth on church grounds served and continues to serve as a method for avoiding the high costs of attending formal health facilities like clinics, maternity centres, and hospitals. However, certain situations are considered "hopeless" by Western-trained medical practitioners and are directed directly to prayer houses. The first followers of Josiah were the extremely poor people who, like Josiah, frequently lived in the backstreets of Ebute-Metta and would typically prefer the services of a prophet and other church-helpers to the formal and foreign settings and processes of cosmopolitan health care.

Apart from being profoundly founded in Yoruba culture and value system, as well as C&S practice, Josiah's overarching concern for women and children is also rooted in his own experience and travails. According to Ajayi, Josiah and his wife did not have a child for four years after their marriage. Confirming Josiah's past, RCCG states at 50 that it was "a case of a physician, heal thyself." This was a firsthand account of the anguish of being childless in a society that sets a high value on children. This condition of barrenness, however, ended when the wife gave birth to a male kid. Thirty days later, the infant unexpectedly died, recalling the instance of an abiku, children born only to die later. The second child was a boy who became sick at the age of four and died when he was twenty-five years old. These encounters shaped his ministerial attitude and concern for women's welfare. He was reported to have done several

"miracles," especially about barrenness. After being catered to by Papa Josiah, many infertile ladies had children." Even now, this part of the church's social face remains a powerful aspect of the RCCG's cultural character⁴⁵.

In addition to this ministry to women, Prophet Josiah established himself by performing what most C&S Church prophets were known for: prophecy. In this regard, C&S prophets seek divine intent to guide and order human acts in the present. Omoyajowo said it thus:

As long as man's search for security lasts, and as long as the craving for knowledge of the future endures, the phenomenon of prophesying shall be a common feature in the C&S Society; and the prophet, whatever his weakness, shall remain a popular man- the more so if he also possesses the gift of speaking in tongues.

Josiah rose to prominence due to his ability to see into the future. Soon after, he was in high demand since he is reported to have made correct forecasts for individuals in their everyday lives, personal relationships, family relationships, and economic and social endeavours. His charismatic talents not only solidified his spiritual authority since he was socially and politically important in the area but he was frequently relied upon to deliver spiritual insights into the mundane issues of his circle of friends and clientele.

With this came conflict in his ministry at the time, as persons seeking his assistance began to attend his apartment rather than the C&S Church facilities. Because he was not the only prophet in the C&S Church at the time, the amount of attention he was receiving began to cause some church members discomfort, which Adekola interprets as jealousy, envy, or mistrust. According

to RCCG at 50, the concerns stemmed from "the jealousy of other prophets who believed too many people were going to Prophet Josiah requesting him to pray for them"⁴⁶.

The popularity of notable C&S leaders like Moses Orimolade Tunolase and Abraham William Onanuga, who previously led the Mount Zion C&S Church where Josiah served, may have contributed to Josiah's success in this ministry. Ajayi claims that Onanuga "loved Prophet Josiah" and often sent the latter as his emissary to reconcile some factions within the church. Under Onanuga, Josiah became famous and had a constant stream of people around him. In order not to lose his clients to other competitors, in 1947, six years after he became a full-time minister in Lagos, he constituted them into a quasi-formal group with routinised rituals of prayers, Bible study sessions, and deliverance services etc. and named it Daily Prayer Band. This prayer band was essentially a "home fellowship group" whose members were not always from the C&S; there were also individuals who supported the prophets' duty as a religious functionary and authority but belonged to diverse religious bodies and orientations. This group's activities included praying, maintaining vigils, spiritual healing, prophetic direction, and Bible study⁴⁷.

Ajayi goes on to say that once Prophet Abraham Onanuga died, Prophet Amodu took over as the C&S Church's top prophet. He got several complaints about Josiah's actions, but he ignored the majority of the unfavourable reports and concerns. The major assumption was that Josiah was encouraging the people around him to separate from the C&S, a church that had already had a surge in secessions before this period. According to Adekola, the Daily Prayer Group's name was altered around July 10, 1948⁴⁸.

Egbe Ogo Oluwa, "The Glory of God Fellowship."

This day was chosen as the formal inauguration of the society, with the approval and cooperation of the C&S leadership. It drew individuals who needed prayer as a fellowship: "people with various issues ranging from barrenness, joblessness, lack of advancement in business, and troublesome household." Josiah "settled all of their issues through prayer." As the fellowships increased in size, so did Josiah's influence in the C&S and in the fellowship he led.

Babatunde tells a different tale, implying that the gang formed after Josiah departed the C&S with nine others. According to one narrative, once Josiah left the C&S, he "began a home fellowship with his wife and two others who had left the C&S." 'Ijo Ogo Oluwa' was the name of the fellowship... "At first, there were nine members." Babatunde's story depicts the RCCG's inception as an autonomous religious movement with no ties to the C&S Church, rather than as a breakaway party excommunicated from the C&S Church. Our primary sources for this aspect of Josiah's ministry assert that the prayer group was created while Josiah was still a C&S prophet. "J.O. Akindayomi had given the name 'Ogo Oluwa Society' to the daily prayer group just before the body was excommunicated by the Cherubim and Seraphim Church," says RCCG at 50."

The reception of a conventional name came after an idea from an individual from the gathering. The acknowledgement of this idea flagged the compelling initiative and control of Josiah who, as indicated by Adekola, gave the introduction address in his ability as "Messenger" and "Prophet-in-control" of the gathering. The center individuals from the general public were: J.A. Fakunju, Matiloko, Ilenusi, Mabun, J.A. Adekoya, Fadiora, Okuwobi, Fetuga, Adefeso, S.A. Olonode and S.K. Padonu. This rundown of names is contained in the burial service program of Reverend Josiah Akindayomi. There is likewise a comparing list in Tijani, Adekola, Ajayi just as the latest church archive, RCCG at 50.⁹¹

The Egbe Ogo Oluwa kept a semi-associated relationship with the Mount Zion C&S Church, Ebute-Metta. Even though it was coordinated from inside the congregation, it had individuals who were not bonafide individuals from the congregation. The greater part of its exercises occurred outside the congregation, essentially in the home of the administrator of the gathering, Prophet Josiah. These exercises included supplication gatherings, vigils, recuperating meetings and guiding individuals with troubles. As the general public was expanding in number, Josiah thought that it is important to move from a little private spot to a bigger one: from Oloto Street to Kano road lastly to 122, Bola Street, all in Ebute-Metta, with the prosperity of the general public characterizing his inclinations. The quest for an actual spot to hold their gatherings and exercises was likewise a quest for a recognize unmistakable from that of the C&S. Holding their gatherings outside the borders of C&S Church viably confined the control of the mother church in much a similar measure as it expanded the power of Josiah as the top of the gathering.

The quest for an opportunity spot of love and different exercises were accomplished when an individual from the gathering, Mr S.A.Olonade, gave a piece of lacking property at 9, Willoughby Street, Ebute-Metta. The securing and improvement of this property set a boundary between the power of C&S and Josiah, checking him out as one to withdraw from the mother church. The new spot of exercises was finished in 1950. Adekola reports that Apostle Abraham Onanuga, the top of the C&S Church at Ebute-Metta was "welcomed for the initial service and commitment of the structure" on the principal Sunday in July 1950. In any case, Apostle Abraham Onanuga kicked the bucket in 1946, inferring that his replacement, Amodu, was the person who administered the commitment service alluded to here. The general public presently had a few officials to run its issues, with Josiah returned as administrator and George Fakunmoju as protem secretary until such time that Matuloko was designated super durable secretary.

As a semi-independent society, individuals from this gathering heightened their exercises, for they had now accomplished a proportion of pride and personality. The strict energy of the individuals brought about a generally announced recovery scarcely a year after it moved to its new structure, a restoration that acquired more individuals into its overlay. The prophetic power of Josiah was affirmed inside this gathering as numerous marvels were accounted for to have gone with his proclaiming and recuperating service.

Both Adekola and Ajayi report that Onanuga was compassionately arranged towards Josiah's service. Be that as it may, Josiah didn't track down a similar blessing with Onanuga's replacement. There was no unanimity in his choice as Baba Aladura. Groups before long created inside the body of the Mount Zion C&S to such an extent that various people laid cases to the headship of the congregation. Be that as it may, with the development of the Glory of God Society, Josiah found himself a considerable powerbroker inside the C&S Church. One of the challengers looked for Josiah's help, a solicitation he declined. Ajayi reports that those bumping for positions inside the congregation before long began summoning the soul of the late originator of the C&S development, Prophet Moses Orimolade Tunolase, by going to his gravesite at Ojokoro burial ground to supplicate and approach him to address the issue with the congregation. As per him, the graveyard visits were planned "to settle complaints and figure out who will involve what position." Josiah was against this training and consequently would avoid it. "This training," composes RCCG at 50, "was unsatisfactory to Prophet Josiah who, through his profound investigation of the Bible realized that such a training is a horrifying presence to God." However, Omoyajowo reports that beginning around 1934, a yearly commemoration administration has been held at the gravesite of Orimolade by Mount Zion Ebute-Metta C&S Church.

Asking at the gravesite of Moses Orimolade Tunolase was not a conventional act of the C&S but rather could be viewed as a feature of the honour concurred Orimolade as a man suspected to have tracked down favour in seeing God, henceforth the conjuring of "the God of Moses Oriomolade." Such summon is additionally normal among individuals from the Celestial Church of Christ where "the God of Oshoffa" is a most loved type of petition. This training can be followed to such Old Testament express as "the God of Abraham, Isaac and Jacob" or "the God of Elijah." Although the RCCG makes a decent attempt to remove itself and its ceremonies from Aladura rehearses, there are as yet specific congruities between what it does as of now and its underlying foundations in Aladura Christianity. The famous summon of "the God of Enoch Adeboye" is an obvious sign of one such congruity.

In 1952, Josiah at long last left the C&S Church. Many reasons are given both in the authority church archives and in different hotspots for his flight. In any case, the report from the congregation gives the feeling that Josiah left the C&S voluntarily. As such, he withdrew from the C&S. For instance, the authoritative history of the RCCG states that:

In 1947, he started to become concerned that the church was departing from the true word of God in some of its practices. By 1952, he felt persuaded to leave the church.

Additionally, Ajayi composes that "in 1952 he left the Cherubim and Seraphim Church." Depending on Ajayi as a source, RCCG at 50 composes that he left Cherubim and Seraphim Church in 1951." However, Adekola reports that Josiah and the gathering he headed were "expelled" by the C&S Church. Tony Ojo likewise composes that "Dad Akindayomi was sent away from Cherubim and Seraphim⁴⁹."

Various reasons are given for Josiah's takeoff from the C&S Ajayi, for example, determines in what ways the C&S "was withdrawing from the genuine expression of God" by asserting that Josiah left the C&S in light of "the syncretic practices" however characterizes "syncretism" as the act of blending black magic in with Christianity. The ramifications of this statement are that the C&S was blending black magic in with Christianity, a claim that might have been a later perusing of the occasions of the period⁵⁰.

Joseph Erinoso gives two extra reasons when he expresses that Josiah was banished because he was blamed for the "affectation of chapel individuals against the head of Cherubim and Seraphim Church." Josiah despised the "assortment of expenses for supplication, recuperating and redemption" by the C&S. Erinoso is separated from everyone else in recording this instance of actuation. The charge of "selling supplications" may not be the situation as it is a generally expected practice for prophets to get gifts and cash from their customers and individuals from their assemblages. Callaway has researched the exercises of C&S prophets in Ibadan and decided that a prophet's office isn't for such, as it's anything but a business exchange and adds that "instalments are made on a willful premise, a peddling or two all at once." Josiah himself got "freewill gift and cash" from "individuals who were coming for supplications when he was in the C&S."

For certain individuals from the RCCG, doctrinal issues were the foundations of conflict between Josiah and the C&S. According to Josiah's child, his dad:

Left the C&S then because there was no restitution. Furthermore, members of the C&S would love a prophet to have many wives, and they were not ready to retribute. He talked to them about the

necessity to change but they said no; the doctrine he was trying to bring was too tough. When he discovered they did not want to change he had to move on to establish his group.

Doctrinal issues might not have been the prompt reason for the ejection of Josiah from the C&S. This might have been explained and embedded into the story a lot later. Doctrinal issues became featured after the split when Josiah went under the impact of companions who were individuals from The Apostolic Church, Four Square Gospel Church and the Faith Tabernacle Church.

Tony Ojo, one more chief minister of RCCG, composes that Josiah was enduring in his recognition of heavenliness, particularly in his demoralization of the young from going to the graveyard to supplicate. RCCG at 50 reports that Josiah left the C and S since he was against "the act of going to the cemetery to counsel the dead." This source further reports that because Josiah went against the interview of the spirits of the dead, the C&S "retaliated and banished him," blaming him for getting sorted out Bible Study outside the C&S Church to take the congregation's run to set up his congregation.

The issue of supplication at the graveyard is not sufficient enough to be the reason for Josiah's removal since, as called attention to right off the bat, it was anything but another presentation in the C&S; Josiah more likely than not been taking part in it from the time he joined the C&S branch at Ebute-Metta. It is truly plausible that Josiah would have withdrawn from the C&S regardless of whether the congregation authority had not suspended him. Adekola approached this end when he composes that, somewhere in the range between 1951 and 1952, Josiah opposed the ideas of a portion of his supporters to pronounce the Ogo Oluwa Group a free church, yet was reluctant to surrender authority over it.

The banning that was given over by the C&S was on Josiah and Glory of the Lord Society. Assuming Josiah had not been expelled, he would have withdrawn regardless because he had set up the primary, physical, and otherworldly fortitude. The topic of control is relevant in arranging the ejection of Josiah and his gathering. As the gathering extended and designated authorities to deal with its undertakings and procured property of its own. Before long, the subject of who controls it unavoidably became squeezing for both the gathering and the mother church. Having worked and made individual penances to arrange and keep up with the gathering, surrendering control to the C&S, the mother church would have added up to an incredible individual misfortune for Josiah. He would have lost his power-base just as all otherworldly, material and representative advantages appended to driving the gathering.

By 1952, he had ascended to the position of "Senior" (alagba) and "Messenger" which is the most elevated office in the C&S pecking order. He was adequately definitive to head the gathering and not yield to the longing of the parent bunch for oversight. Thus, he was "banned" by the C&S Church alongside the Ogo Oluwa Group. Possibly, because of Josiah's distraction with the undertakings of Egbe Ogo Oluwa, he was not interested in the goings-on inside the bigger church. Thusly, his banning in 1952 was for gross resistance to the established power of C&S and expectation to sustain the Ogo Oluwa Group into an undeniable church autonomous of the C&S, the mother church after he had exhibited reluctance to bring his gathering under the power and oversight of the C&S ward. This clarifies why he and the gathering were together expelled.

In a meeting with Olu Okeyemi, the current Baba Aladura of the Mount Zion C&S Church from where Josiah was officially suspended, the congregation authority kept up that the issues that

caused the removal of Josiah were without a doubt "minor and irrelevant." According to Okeyemi, the heightening that followed came because of the negligible degree of schooling of both Josiah and the then administration of the C&S Church. He demands that inner self, pride, and individual interest were all affecting everything then, at that point, making it hard for minor contrasts to be disaffiliated from the C&S. This supported and built up administrative unmanageability and resistance. Omoyajowo sees that from the get-go throughout the entire existence of C&S, "withdrawal turned into the standard method for settling misconception among pioneers, particularly at whatever point the subject of control was involved." The control of the Ogo Oluwa Prayer Group might have been an additional reason for the crack between Prophet Josiah and the C&S authority that at last finished banning the previous.

Be that as it may, the C&S had seen the looming disaster and appropriated such a move to withdraw before it was completely done. It can, in this way, be properly contended that having stopped movements of every kind with the C&S, Josiah needed to leave the congregation. However, since this surrender was not formal, the congregation stepped up and act officially in banning him and his gathering. This comprehension of the occasions accommodates the clear dissimilar positions apparent in our examination. In this way, the ejection went before and turned into a vital condition and quick reason for severance.

When Josiah was expelled from the C&S, he formally constituted his Egbe Ogo Oluwa into a church. A member of the fellowship suggested that the name of the group be changed to Ijo Ogo Oluwa, meaning "God's Glory Church" (GGC). Adekola, who alone records this event, reports that this suggestion was approved by Josiah after a period of fasting and prayer. This new Ijo Ogo Oluwa, however, was both like and unlike the C&S. It was like the parent church in those

specific practices and teaching that Josiah had no problems with fasting and intensive prayers, prognostications and spiritual healing practices, the use of (holy or olive) oil. Above all, it was like the C&S in the definition of Josiah's ministry and charisma as it related to women: praying for the barren, spiritual care for the pregnant as well as spiritual attention for babies and children. These spiritual and material concerns of Josiah were carry-overs from the C&S. These concerns have remained central in the RCCG to the present day. It was unlike the parent church for the reason that the foundation members were not all from the C&S; many of them were from different religious backgrounds, bringing along some practices unique to their tradition. Josiah was also under the strong external influence of friends in the Faith Tabernacle Church in Nigeria.

When Baba gave his life to Christ (that is, ceased being a C&S prophet), he was exposed to the Faith Tabernacle of U.S.A. and Faith Tabernacle and The Apostolic Faith have many things in common and because of this, you can imagine the strict nature of RCCG during his time as General Superintendent.

Such influence was mediated through printed materials like books, pamphlets and tracts that originally went to the Apostolic Faith Church in Nigeria. Although Josiah could not read the tracts that were in English, he had friends who were educated enough to read English, as The Apostolic Faith Church in Nigeria had enlightened people. According to a senior pastor, Josiah interacted and "rubbed minds with these people; he listened to them and was tutored in the doctrine of Faith Tabernacle and incorporated this in his religious practice." In 1952, the new group formed by Josiah adopted the Sunday school manual of the Assemblies of God Church, an American "classical" Pentecostal church that came to Nigeria in 1939. This Sunday school text

was a strong source of influence and Pentecostal identity for the new group as it tried to construct a different identity from its Aladura roots.

There was a conscious effort for Josiah and his group to be different from the C&S, not only as a result of external influence but also as a direct consequence of the hostility directed towards him and his group by their mother church. He discarded the white flowing robe and bell characteristic of C&S prophets started dressing in European-styled suits and changed his name from Josiah Olufemi Akindolie to Josiah Olufemi Akindayomi. Josiah's son, Ifeoluwa, in an interview, claimed that there was no religious significance in the change of name, for it is a cultural practice of the Ondo people to change surnames from that of grandfather to that of their father. Furthermore, he relinquished all the titles he got from the C&S such as "elders," "apostle" and "prophet." He still felt the need for a title though and so adopted one: "Reverend." The choice of "Reverend" points to a departure from Aladura Christianity as a result of influences of such churches as the Assemblies of God, the Four Square Gospel Church, the Faith Tabernacle Church (Nigeria) and the Apostolic Faith Church. All the pastors of RCCG were bearing this title until when Josiah died in 1980 and his successor dropped it for "pastor" as the official designation of RCCG ministers.

"took pots, spoons, jewels, etc. The only thing was that she could not take the floor away. Later, Papa (Josiah) was beaten afterwards (probably by those sympathetic to the restituted wife's cause like co-tenants and neighbours, who thought Josiah was cruel by sending his wife away in the name of religion) and we were driven away from the house".

Having negotiated a new identity for himself, there was an additional need to do so for the Ogo Oluwa Society. The first step was just as natural as would have been expected: Egbe Ogo Oluwa

became Ijo Ogo Oluwa; the Glory of God Society became the Church of the Glory of God (CGG). Adekola, who is the only source mentioning CGG as an initial name of the church, further reports that it was in July 1952, after an intense prayer session, that Josiah suggested a modification of the previous name of the church to Ijo Irapada, meaning the Redeemed Church(RC). The search for identity moved in the young church in different directions, the most important of which was the attempt and how the church today has tried to weave a narrative of divine intervention around a history of survival. But before going into that, it is important to examine how the “Redeemed Church” grew.

A church founded by a semi-literate man, made up mainly of uneducated women and artisans, does not have much documentation about its early growth. Records were mainly kept by the memories of principal agents, most of whom are dead now. Our sources for this section, in addition to Adekola and Ajayi, are reports from Josiah's wife, Esther Akindayomi and his deputy, Pastor A.H. Abiona who are eyewitnesses. Both are published interviews in *Redemption Light* Magazines. What can be confidently asserted is that for the RC, growth and stability came slowly, painfully and with a great deal of difficulty. The primary difficulty for the infant church as Adekola observes was its attempt to seek members or converts from within the same neighbourhood as the C&S. Ordinarily; ex-communication brought with it a form of social and religious stigma and vilification, dissuading prospective converts. Furthermore, members of the C&S actively persecuted the foundation members of this church. For many years, therefore, the church existed as a small group in a constant state of tension with its surrounding social environment dominated by a much larger church as the C&S movement.

Also, the doctrines and certain practices of this young group foreclosed the prospects of large members of people joining it. The most socially alienating teaching and practice of this young church at this time was "restitution." This is understood as "payment for what is damaged" which is regarded as true repentance. The doctrine of restitution is based on the text of Exodus 22:

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief is found breaking up, and be smitten that he dies, there shall no blood be shed for him. If the sum is raised upon him, there shall be bloodshed for him; for he should make full restitution: if he has nothing, then he shall be sold for his theft been certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

One area of application of this doctrine that reverberated with unpleasant social consequences was marriage: the public renunciation of multiple or plural marriages. A man restitutes if he is married to more than one wife and gives up his conjugal and matrimonial rights over the other women except for the first wife; a woman who is not the first wife also leaves her husband and stays alone or remarries a single man later. The procedures of a legal divorce are not involved here for plural marriages are regarded as "marriages in error."

According to Ifeoluwa, Josiah's son, prophets in C&S are encouraged to marry more than one wife. This accounted for his father having three wives at once at a time in his life. After Josiah's restitution, one month after his expulsion from the C&S, he urged other members of his group who were in a similar matrimonial situation to follow suit or leave the fold. This also earned the

group some loss of members, as many people involved in plural marriages said: "This is a hard thing; how can we leave our wives" and went back to the C&S. It does not seem very probable, therefore, that "as from 1952 onwards, many converts were won" into the church as Adekola claims. It was even more improbable that between 1953 and 1954, the church grew greatly for new members from other churches, mainly the orthodox denominations, joined this new church. As the C&S broke away from the CMS and won its initial members from the fold of the CMS, so also did the RC from the C&S and got its initial members from the C&S movement.

In addition to the above situation, Josiah was a complex and difficult person. According to his son, he might have been a pleasant person to be with, but he was undoubtedly a very difficult leader. He was not only a great disciplinarian. He was also authoritarian in his approach to many issues, including his family matters. He literally scared a good number of people away from joining the church. He was said to have authorized the public flogging of some ministers for some misdemeanours. "There was the case of a worker at Ebute-Metta who impregnated his fiancée before marriage. Papa gave him several strokes of the cane as a form of discipline," he concluded. For two months, this same worker was subjected to other humiliating experiences such as standing outside the church building during Sunday services, suspension from the workers' group and mandatory attendance at workers' meetings at 6:15 am on Sundays. His peculiar way of dealing with clergy's malfeasance did not make Josiah a socially attractive personality.

Josiah believed that as the General Superintendent of the group, he was vested with authority by the Holy Spirit "to punish pastors according to the command given by the Holy Spirit. In such circumstances, a pastor may be given several strokes of the cane or to sweep the whole

auditorium as the case may be." According to Abiona, Josiah's deputy, during the early years of the church, his teachings were tough, a situation further compounded by Papa's uncompromising stance, as he was particularly hard on workers and ministers in his teaching. Some of the teachings many people found unpalatable was his stance on restitution before being allowed to go through baptism. No worker was allowed to be involved in a business at variance with the doctrine of the church (such as selling cigarettes or beer). Esther Akindayomi, the wife of Josiah, corroborates Abiona's assertion:

When we began the gospel after our salvation, many friends and co-workers deserted us. Their main grouse was on what they perceived as the hard teachings. Many of them who had more than one wife was unwilling to carry out restitution and left the fellowship.

In the early years of the church, with doctrines that spelt harsh social consequences and some authoritarian tendencies, the church carved out an image of what Roy Wallis characterizes as a "world rejecting religious movement." The church segregated women from men insisted that men must never shake hands with women and that a man must not sit on a chair just vacated by a woman forbade a woman from using chemicals to change the style of her hair to create curls or visit the salon and forbade a woman from riding on a motorcycle. It does not appear likely that a church with these features appealed to many people. Furthermore, a church that did not clap hands during worship services or use musical instruments and insisted that members had to cry during prayers was not a particularly attractive place for many city dwellers. A church that was

nicknamed Ijo Elekun, the weeping church, could not have been the favourite of many city people.

The cumulative effect of all this was that eight years after its inception, the RC had less than a hundred persons at its 1960 convention. The young church expanded, however, slowly, gradually and steadily but never by a dramatic conversion of large numbers of persons at any congress, revival or crusade. The same social networking through which Josiah initially gathered a small group of people around him was put to use: people who had made contact with the church in the context of their socio-religious search brought their spouses and friends. Even as he left the C&S, the same category of people "who daily thronged his house in search of solutions to situation and circumstances" formed the majority in his new church. Esther Akindayomi, Josiah's spouse, had to train as agbebi or iya– abiyamo, a local midwife, to assist in the delivery processes of pregnant women. This was a means of helping in Josiah's ministry to women and a strategy for bringing and keeping people in the church. In the words of Esther Akindayomi, an eyewitness, the growth of the church was slow:

As time went on, with the help of the Holy Spirit coupled with a lot of outside crusades, visitation, and house-to-house evangelism, the Lord began to gather souls for His church.

International Affiliation

These are three sources which notice RCCG's alliance with an outside bunch. The first and most established is Adekola, the second is Abiona and finally, RCCG at 50, which replicates Abiona. The last imitates the subsequent which is an expansion of a meeting distributed in Redemption

Light. While Adekola approached a portion of the correspondences between the RCCG and the outer body concerning the alliance, Pastor Abiona was an essential player in the exchanges, an onlooker. The remaking that follows depends on these two sources and another advantageous piece of data from meetings and conversations with ministers directed during fieldwork.

The aggression of the C&S society and the undisguised doubt and oppressiveness of the pioneer organization towards new strict gatherings as of now in Nigeria made the journey for abroad alliance the main way out of the weak circumstance that a gathering like the RC wound up in. Besides, the notoriety and security such a relationship brought were exceptionally wanted to build up the new gathering on a firm balance.

Olubiya, a chief minister of the RCCG and overseeing manager of Redemption Light, noticed that "during the 1950s, it was popular among recently settled nearby chapels to line up with European or North American houses of worship to take into consideration development opportunity and extension." It was for sheer endurance and other practical reasons which the setting of provincial control foisted on some strict gatherings, especially those established by Nigerians. An unmistakable model is the situation of the development Christ Apostolic Church (CAC) during the 1930s, which Tuner reports "met expanding resistance and by and by searched for help from a Western Pentecostal church."

With a sizeable number of the principal cluster of converts and some type of authoritative and strategy apparatus set up, the RC looked for association with The Apostolic Faith Mission of South Africa (AFM), the biggest of the "old style" or "mission" Pentecostal holy places in South Africa established by John G. Lake and Thomas Hezmalhalch, two North American preachers who came to South Africa from Asuza Street in 1908. It was a white gathering church with

"mission chapels" or "little girl houses of worship" completely isolated from the white "mother church." Adekola, who is the main wellspring of data on the quest for connection, reports that as in the outcome of this craving to be partnered with an abroad church, the youthful church in 1954 changed its name to the Redeemed Apostolic Church (RAC) as per the proposal of a five-man impromptu board set up under the initiative of Josiah. The meaning of this decision of name is highlighted by Anderson's clarification that

In the early days of the Pentecostal movement, the words "Apostolic Faith" were universally used to refer to the new Pentecostal movement, the word "Pentecostal" only being used later.

Pastor T. Osunkeye was mandated by this committee to explore the possibility of affiliation with a foreign mission. Consequently, he made contact in writing with one Arthur Groth of California in the United States of America. It was Groth who directed Osunkeye to seek affiliation with AFM of South Africa for effective administrative convenience since the latter is within the continent of Africa.

The correspondence and negotiations between RAC and AFM culminated in the visit of one Mr Billingham, a missionary from AFM to RAC at 9, Willoughby Street Lagos in 1955. The purpose of the visit was to specify the terms of the affiliation. Inspection and negotiation with the young church continued until early in 1956 when the two parties signed the deed of the union. Following this arrangement, the RAC yet again changed its name to reflect this union: Apostolic Faith Mission of South Africa (Nigeria Branch). According to one of the only two mentions of this name to any extent RCCG document, RCCG at 50 cryptically writes, the time came for a new church to have a name and it was called the Apostolic Faith of South Africa. After some time, probably after learning that Nigeria was not in Southern Africa, the name was changed to

the Apostolic Faith of West Africa. Olubiyei claims that "the first attempt at giving the church a name gave rise to its being called the Apostolic Faith Mission of South Africa, Nigeria Branch Headquarter."

With the affiliation to AFM and change of name came enhanced political, social and religious status of the young church. A missionary, Reverend Klem, attracted more people to the church because they "realized that the new organization had overseas affiliation and that the church was probably backed by the colonial administration." However, Pastor J.H. Abiona claims that "apart from the name, there was no concrete decision on alliance, merges or sponsorships between the church and the 'white men' who would just visit and worship with us once in a while." If there were no alliance or merger, the Nigerian group would not change its name to reflect a subordinate position to AFM. Furthermore, if there were no sponsorship, it would not be necessary for any AFM missionary to visit the "Nigeria Branch Headquarters."

There is yet another version of the quest for affiliation. A slight variation in this narrative claims that the South African Church (AFM) initiated the move for affiliation with Josiah's church. Babatunde, who was the former administrative secretary of RCCG, writes in this respect: "Then came some white men. They had heard about Pa Akindayomi's ministry and were interested in a merger of both ministries. By the time they laid down their agendas, he became convinced that the proposed merger was not of God." However, this is highly unlikely judging by the meagre numerical strength of the RCCG then. Besides, Adekola's writing as a senior pastor of the RCCG was unambiguous that the Nigerian group had everything to gain and not the South African mission. The merger took place and for the church, the open acceptance of this fact may be considered to undermine the account of the divine selection of the church's name and the

covenant which is said to have been established between God and Josiah. RCCG at 50 reports that God gave Josiah a set of instructions, some of which are the church "must not merge with any foreign or overseas church," and the church "must not copy other churches in the world. God alone will direct the church." He added that the church "would go round the world."

Nevertheless, the church later changed its name from Apostolic Faith Mission of South Africa, Nigeria Branch, to Apostolic Faith Mission of West Africa (AFMWA). This new name was a reflection of a measure of autonomy granted by the AFM. It also indicates a geographical scope that the leaders of the Nigerian church had conceived as the primary field of activity of their organization. This period between 1956 and 1960 served to consolidate the church administratively and increase the numerical base. The relationship and union with the AFM were terminated just as soon as Nigeria gained political independence from Britain in 1960, as the new state severed all diplomatic links with the apartheid regime in South Africa.

Independence and Identity (A New Name)

With the severance of connections with AFM, the Nigerian gathering was once more needing another name, another personality. The pioneers considered recovering to one of its prior names. From the Redeemed Church, it was just a short advance from the last name the congregation took on "The Redeemed Christian Church of God" (RCCG). This last name is accepted to have been uncovered to Josiah in a dream in which he was told by God to remember and fastidiously duplicate the English letters, as he was not proficient in English. He complied and later showed the wrote letters to S.A. Olonade, a learned individual from his gathering, who deciphered it as the name of the congregation.

The founder and Late General Superintendent of the church saw in a vision the items "The Redeemed Christian Church of God" which he copied meticulously being illiterate and which was later given meaning to by the literate person he showed it to.

This portrayal, missing in the two most seasoned records on RCCG, highlights the case of the heavenly beginning of the RCCG and the idea of the "contract" God was said to have had with Josiah. The accuracy of this occasion can't be found, as there is no sign of when or where this vision happened. Concerning the mechanism of transmission of the name, RCCG at 50 says:

Curiously, God did not reveal this name to him in his native Yoruba language which he would have been able to understand easily. Instead, he chose to communicate with an uneducated man in English so that no one would question the originality and the authenticity of the name or even doubt the truthfulness of the vision. The church has maintained this name since the 1960s.

A conventional constitution for the congregation was just drawn up later at the time of alliance with AFM. Drawing up a constitution was important for the prerequisites to officially enlist the congregation as a corporate body with the Nigerian government and get legitimate endorsement for its exercises in the country. In the constitution of the congregation named Memorandum and Article of Association of the Redeemed Christian Church of God, the congregation embraces as its saying "Jesus Christ, a similar yesterday and today, and

forever."Expectedly, the text of this constitution looks very similar to that of the AFM. This authoritative archive indicates the name of the congregation as "The Redeemed Christian Church of God" and recognizes twelve targets for the foundation of the gathering. The first and generally significant of these states that the congregation is set up:

To evangelise the world in the name of Jesus Christ and to propagate the Gospel of Jesus Christ (Art 1.3).

The second objective states, in a similar vein, that the church functions:

To convert the heathen and pagans to the Christian faith and to establish Churches and Missions throughout the world (Art 1.3b).

These two targets of the congregation point indisputably to the worldwide degree and goals of the establishing father(s). The congregation accepts that the worldwide idea of its central goal was essential for the contract God made with Josiah in the last option's call to mission. The RCCG has a statement of purpose, which is an expounded variant of the goals contained in the constitution. The statement of purpose accessible on the congregation's site recognizes five objectives for the individuals from the congregation, in particular, to make paradise; to take however many individuals as would be prudent to paradise; to make sacredness a way of life as a condition for making paradise; to establish church inside five minutes' strolling distance in each city and town of agricultural nations, and inside five minutes driving distance in each city and town of created nations; and to seek after these objectives until "each country on the planet is

gone after Jesus Christ our Lord." The fourth assertion is unmistakably from Josiah's replacement.

For the first two decades, the church was mainly in Lagos and other Yoruba towns. Outside Ebute–Metta, the church opened a parish at Somolu, Lagos.

One of the dreams that Josiah had from the get-go in his service was that he would "lecture the expression of God in the Whiteman's territory." This vision seemed ridiculous, in light of the principles of the congregation and Josiah's powerlessness to talk familiar English. He realized it was no time like the present the vision was acknowledged when in 1973, a youthful college teacher joined his congregation. Josiah made him his authority interpreter and translator from the vernacular into English. This translator before long turned into his eyes and window to the rest of the world. Josiah initially visited the "Whiteman's territory" on 28 June 1975 and again was in Tulsa, Oklahoma, the United States of America, in 1979. He set up contacts which prompted his appointment of an Indian–American, Stephen Rathod, as minister at the RCCG public central command in Lagos in 1980. This was two or three months before Josiah kicked the bucket on 2 November 1980 following 28 years of the administration of the RCCG.

As well as heading out to the US in 1975, Ajayi reports that Josiah likewise went on a journey to Jerusalem and other sacrosanct destinations in Israel around the same time. As a congregation originator, he had extraordinary clothing called "Jerusalem Pilgrim's outfit" which he wore during these occasions. Ajayi further records that Josiah had a crowd of people with the Pope during this equivalent journey. RCCG at 50 is the main source that makes reference to the Jerusalem journey yet discards the piece on Josiah's crowd with the Pope⁵¹.

In any case, before Josiah kicked the bucket, he attempted to take care of his home and church thus forestalling what may hasten disarray in his nonappearance. He took his significant other, Esther Akindayomi, to a spot at the Atan Cemetery, where he wished to be his gravesite and trusted in his translator his decision of a replacement; he had prior done this during their second excursion to the United States of America yet asked mystery on all present at the event. The mystery was essential in deciding that such a decision might have produced solid dissatisfaction, defiance, and disarray because Josiah was just six years of age as an individual from the congregation and four years as an appointed clergyman of the congregation in 1979. Additionally, there was as yet alive a portion of the first twelve individuals from Egbe Ogo Oluwa from 1952.

Josiah had likewise recorded into an audiotape what added up to his authority will, showing that again his decision of a replacement and the little property he had would be circulated among his kids. At the point when he turned out to be sick with "hack and general body shortcoming," he realized the end was close. He coordinated that a letter of pardoning be kept in touch with one Pastor T. Oshokoya, a one-time head of the Apostolic Faith Church (AFC) who, once in a while during the 1950s, caused a few plots of the AFC that Josiah had reproduced without the congregation's consent to be seized and annihilated. The letter was viewed as a type of compensation for the extended indignation, disdain and shame that the annihilation of the lots caused him. He likewise coordinated that every one of the parts of the congregation notice 2 November as "Thanksgiving Celebration Day." This date fell on a Sunday. He passed on around 04:30 hours that day, yet not without making one last, conclusive point about his replacement: about an hour before his demise, he demonstrated to the main minister in his room that.

The name of the pastor to take over from him as leader of this church was written on a paper inside the Bible in one of the cupboards in his room and warned that the home of anyone who was against the choice of the successor would be destroyed.

The curse contained in the last piece of this assertion is considered significant in diminishing the degree of outrage and disobedience such decision would produce among his adherents and collaborators. According to a Christian perspective, it might seem uncharitable however it is particularly like curses joined to conventional pledges and vows in Yoruba custom. The insight about his demise arrived at the parts of his congregation as the "Thanksgiving Celebration" was continuing. He was covered on 6 December 1980, as per the particular guidance he set down before his demise in his exceptional Jerusalem Pilgrim's outfit.

The metaphor of the Succession

Two significant symbolisms structure the centre point around which the stories of progression in the RCCG rotate. The account is encapsulated concisely by the assertion, that Moses is dead, Joshua emerges" explaining this then, at that point.



"Moses is dead, Joshua emerges" appeared to be the word from the Lord to the youthful unpracticed worker (Adeboye). He was to be Joshua, to lead the Redeemed Christian Church of God to the Promised Land. Moses had gotten the arrangement from the Lord that Joshua, his associate who had loyally served him, would be the one that would be given the right technique.

The Redeemed Christian Church of God, which is today one of the fastest-growing Pentecostal Churches in the world, started in a small way with a few people. God sometimes starts great things in a very small way. In the beginning, the earth was without form and void. This does not mean the universe was small. Therefore, we are not to despise the day of little beginning (Genesis 1:3).

In March 1981, Pastor E. A. Adeboye, a PhD in Applied Mathematics and senior lecturer at the University of Ilorin was divinely chosen to take over as the General Overseer, of a total of 40 parishes. A new chapter was opened and a new era was born.

The phenomenal growth began under the leadership of Pastor E. A. Adeboye. Today, the Redeemed Christian Church of God has become the fastest-growing Pentecostal church in the world. The pivots of this rapid and uncommon growth are the Christ Redeemers' Friends Universal (CRFU), Model Parishes, Holy Ghost Services, School of Disciples and Let's – Go- A- Fishing.

At present, the Redeemed Christian Church of God has parishes all over Africa, Eastern Europe, Kuwait, Malta, Singapore, the UK, Canada, the United States of America, India, UAE, China, Ireland, Thailand, Fiji and so on.

In addition, wealth must not replace the Holy Spirit because it (wealth) would surely come and sin in any form must not be condoned, no matter how highly placed the culprit may be in the church. God specifically told the founder that from time to time, He (God) would appoint people into offices. Therefore, people should not be jostling for positions. God covenanted with the founder, Reverend Akindayomi that he (Akindayomi) would be obedient to serve and lead the members to serve Him (God) faithfully. He (God) would continually meet the needs of the church and the Redeemed Christian Church of God would go around the world. Reverend J. O. Akindayomi was a true prophet of God whose words surely happened. The Lord used him tremendously to perform miracles, ranging from healing, breaking the jinx of barriers, demonic attacks and so on (Bolarinwa)⁵².

The number of parishes that was forty (40) in 1980 "has risen to 16,453 as of February 2009. As of the 2008 convention, RCCG has reached 110 countries of the world (Bolarinwa).⁹⁶

On January 5, 2009, Newsweek Magazine recognized the General Overseer of the Redeemed Christian Church of God as one of the 50 most powerful people in the world. This validates the impact of the church in the global sphere⁵³. Adrienne S. Gaines, Vinson Synan, and C. Peter Wagner all acknowledge the nomination of Newsweek which brings the church to the limelight. The author has witnessed phenomenal growth in the church for more than twenty years (1990-2015), with her mission to plant churches adding to the number every month all over the world⁵⁴.

The global impact the church has and its missionary exploits in over 197 countries of the world today makes her the dominant mission church in the world, especially in South Africa. It is estimated that by the year 2060 most Africans will be Christians and the majority of them will be Pentecostals. Carlos F. Cardoza-Orladi and Justo L. Gonzalem observe that many churches and

Christian movements were born on African soil. They note that they were faithful to the gospel and while some of them have contact with churches elsewhere, others have little or none. The Redeemed Christian Church of God is one of the churches born on African soil that has no contact with churches outside Nigeria except for missions⁵⁵.

The vision of model parishes began to multiply at home in 1992 and started having missions abroad by 1993, while Christ the Redeemers' Friends Universal (the branch arm of the ministries) was charged with bringing in the elite to the Church parishes and were busy planting new churches as well as bringing in the educated. The Holy Ghost Services were solely responsible for drawing the masses of all ages.

The vision and mission statement of RCCG is:

To make heaven

To take as many as possible with us

To have a member of RCCG in every family of the nations

To accomplish number one above, holiness must be our lifestyle.

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 five minutes driving distance in every city and town of developed countries.

We will pursue these objectives until every nation in the world is reached for JESUS CHRIST OUR LORD.

Ukah identifies five broad characterizations of the church, namely:

1. It is a congregational church.
2. It is a trans-congregational or multidenominational mobilization.
3. It is an educational institution.
4. It is a business firm.
5. It has social institutions and religious NGOs like hospitals, maternities and orphanages

He concluded that from these activities emerged the church's global surge and identity.

The classification listed above is to fulfil the great commission and reach out to the community.

The study encompasses the theology of the church, ordination and educational institutions of the church. The educational institutions of the church are hereby identified as:

1. The Redeemed Bible College (RCBC)
2. The School of Disciples (SOD)
3. Redeemed Colleges of Missions
4. Redeemers' Leadership Bible Institute (RLBI)
5. Redeemers' University (RUN)
6. Redeemers' College of Business and Technology (RECTEM)

These institutions train pastors and professional careers and missionary work. The School of Missions is supervised by the Bible College.

The Redeemed Christian Church of God's Fundamental Beliefs

According to the Covenant Book, the church's pillars of faith are as follows:

1. About the Bible: The church believes the entire scriptures (Old and New Testaments) are written by the inspiration of the Holy Spirit (2 Timothy 3:16-17)
2. About God: The church believes that as revealed by the Bible that there is only one God, who creates the visible and invisible creatures (Genesis 1:1). It believes that only God will be in existence forever (Ezekiel 3:14) and that in God, every creature receives life (John 5:26).
3. About Jesus Christ: The church believes that He is the Son of God; He died for our sins; He is the Savior of the world. He was born of Mary, the virgin, and He is God revealed in the flesh (John 1:1-4). It believes in His death and His resurrection through which He brought redemption (Isaiah 53:4-10; 1 Peter 2:24).
4. About the Holy Spirit: The Holy Spirit is the third person of the Trinity and He is co-equal with God the Father and God the Son (John 14:16-17; Matthew 3:16). He is with the Father and the Son and He is to be worshipped and served. He is the one who performs the work of regeneration for the man (John 3:5-6); the work of sanctification in believers (John 16:8) and He endows believers with gifts (1 Corinthians 12:7). He empowers one in the Lord (Acts 1:8).
5. About the devil: The church believes there's a devil who seeks the downfall of every man. He brought sickness, sin and death into the world (Genesis 3:1-16; Matthew 4:1-11).
6. Justification on New Birth: It is God's grace that cleanses us from our sins by which we can stand before God as though we have never sinned (John 3:3, 5; Acts 13:39; Romans 3:25-26).

7. Sanctification(Holiness): It is the grace of God for progress and competition for cleansing of our soils (John 17:15-17; 1 Thessalonians 4:3; Ephesians 5:25-27)
8. Water Baptism: The church believes that water baptism is by immersion. It does not baptize infants because they are not at the age of accountability (Acts 2:24).
9. Divine Healing: The church believes that healing without medicine is biblical (Matthew 4:23; Psalm 103:3). Jesus bore our infirmities and carried our sorrows (Isaiah 53:4-5)
10. Resurrection: The resurrection of the spirit of all the born-again souls is passed from death to life (Ephesians 6:14; John 5:20). The church believes in the resurrection of the body as Jesus taught (John 5:28-29).
11. The Second Coming of Christ: The church believes in the second coming of Christ that will be in physical form and will be visible to all in like manner as He ascended to heaven (Acts 1:9-11; John 14:3). It believes in rapture (1 Thessalonians 4:15-17; 1 Corinthians 15:51-52) and the judgment of sinners and the ungodly (Revelation 19:19-21).
12. The Lord's Day: The church believes the first day of the week, Sunday, is when believers should come together to worship (Acts 20:7; 1 Corinthians 16:2; Revelation 1:10). It believes that the Lord resurrected on the first day of the week, according to Scripture (Mark 16:9; Ezekiel 31:12-14).

The beliefs of the church reveal the church as evangelical. It also believes in soul-winning, which is the Great Commission the Lord Jesus commanded the church to do. A sound theological foundation is required for a missionary to be thoroughly grounded before venturing into the cross-culture. Following the exponential growth of the church from the humble beginning, it is generally believed that today, the RCCG has become a global movement. Any

organization with such characteristics must operate under a clear and predictable administrative and hierarchical structure.

Hierarchical Structure and Inter-Relationships of the RCCG

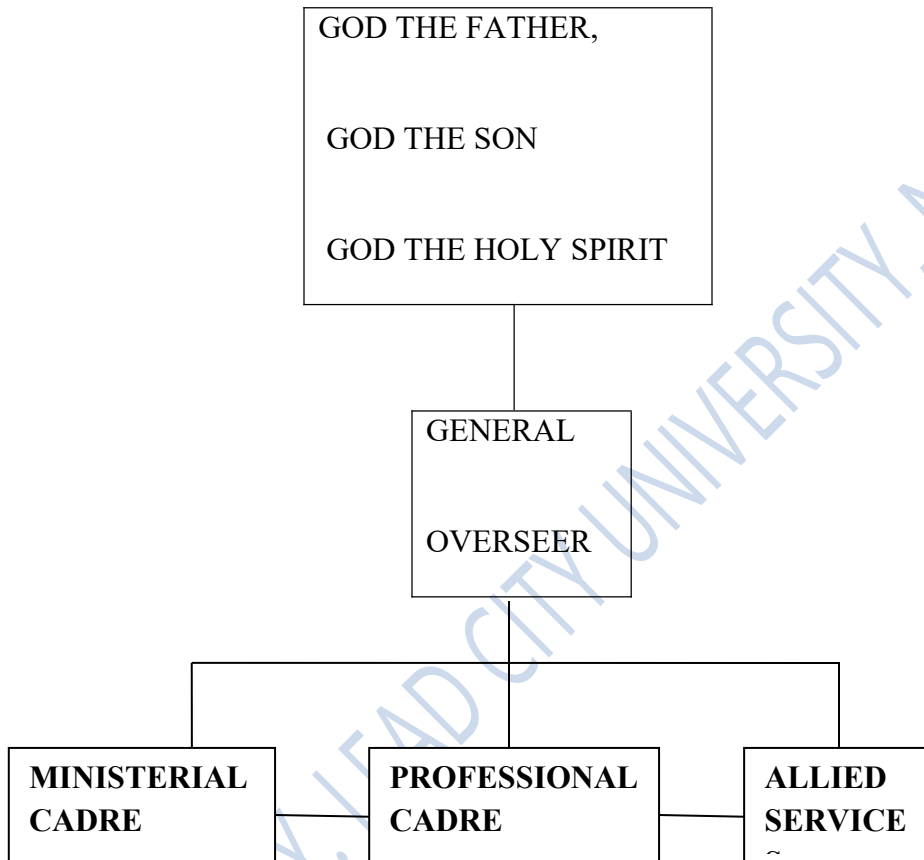


Figure 1: The Main Keys Structures of RCCG Hierarchy

**THE REDEEMED CHRISTIAN
CHURCH OF GOD**

Hierarchy

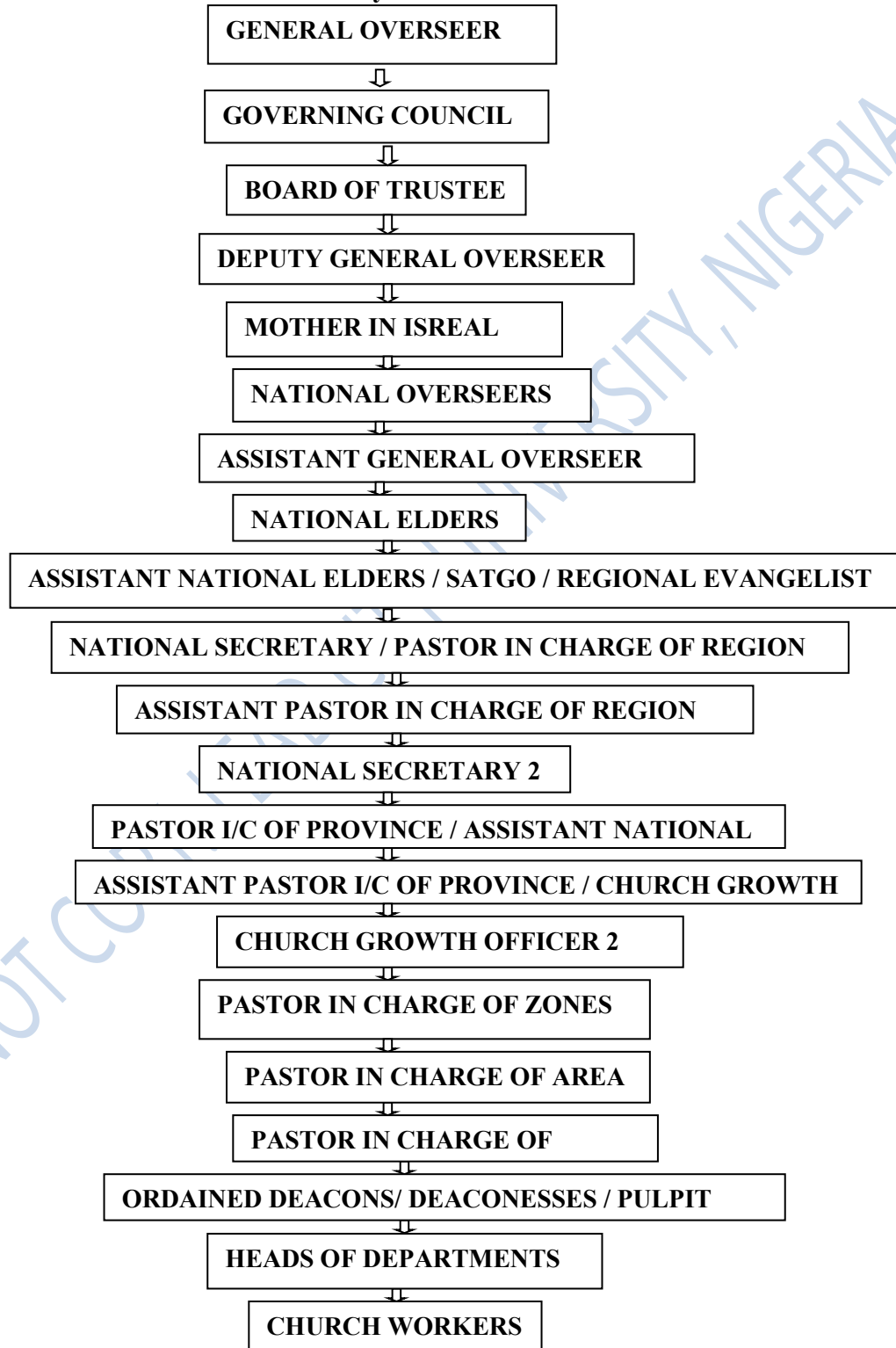


Figure 2: Operational and Functional Department

Operational and Functional Departments, Organ and Units of the Mission exist to ensure the smooth and functional running of the Missions. The following key departments, organs and units are in place, each with its operational and functional terms of reference and schedules of duties, leadership and staffing structure. Key among these are:

1. Administration and Personnel Department

For any thriving organization, a robust, dynamic and forward-looking administration and personnel department is sine quo anon. The Administration and Personnel Department of the Mission are primarily in charge of the general administration of the Mission and all matters relating to personnel and officers of the Mission. It is headed by a Director and ably assisted by various professionals to ensure good service delivery. The Department reports to the office of the Assistant General Overseer, Admin and Personnel.

ADMIN AND PERSONNEL DEPARTMENT ORGANOGRAM

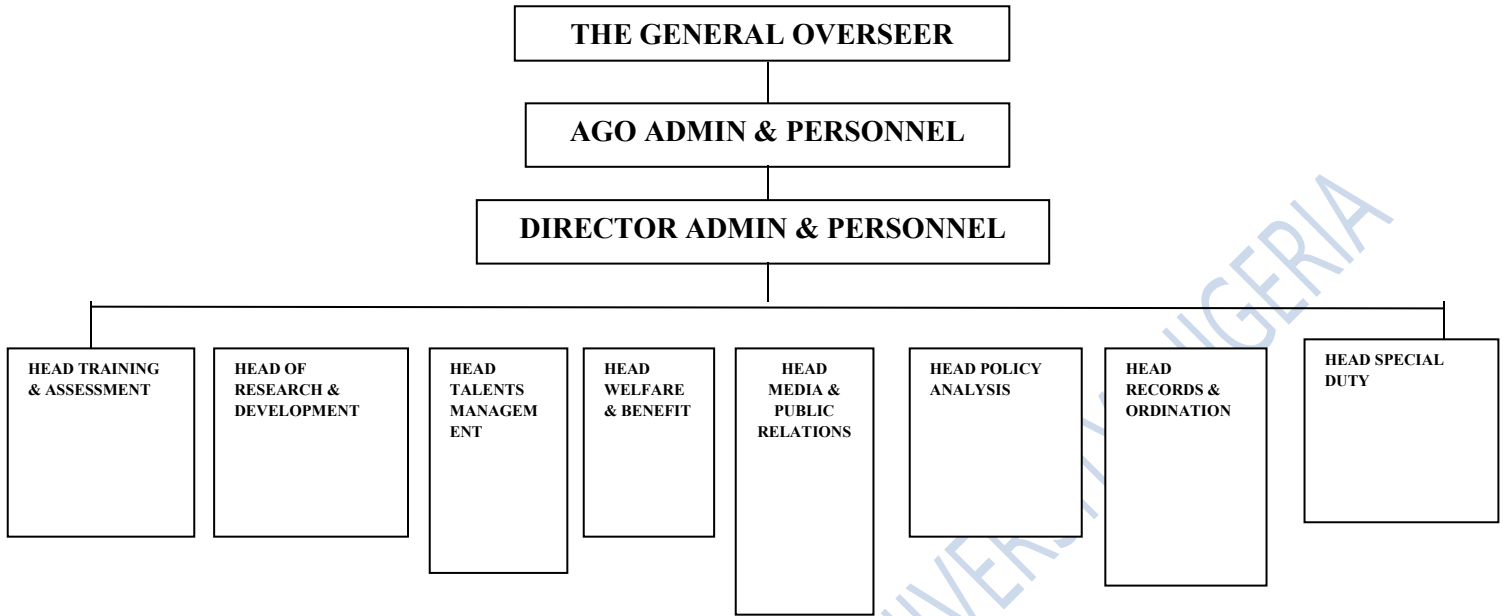


Figure 3: Personnel Department

FINANCE DEPARTMENT ORGANOGRAM

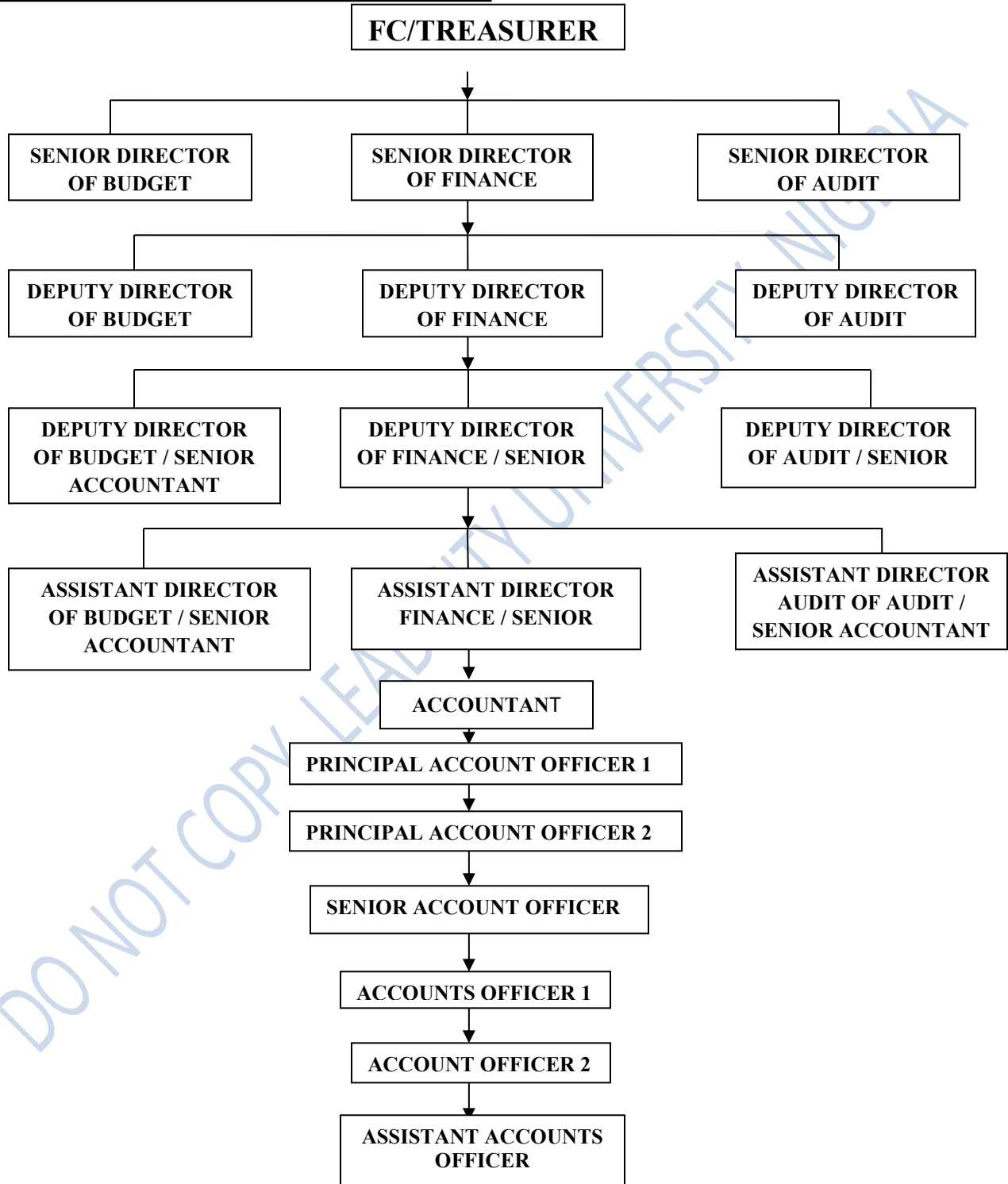


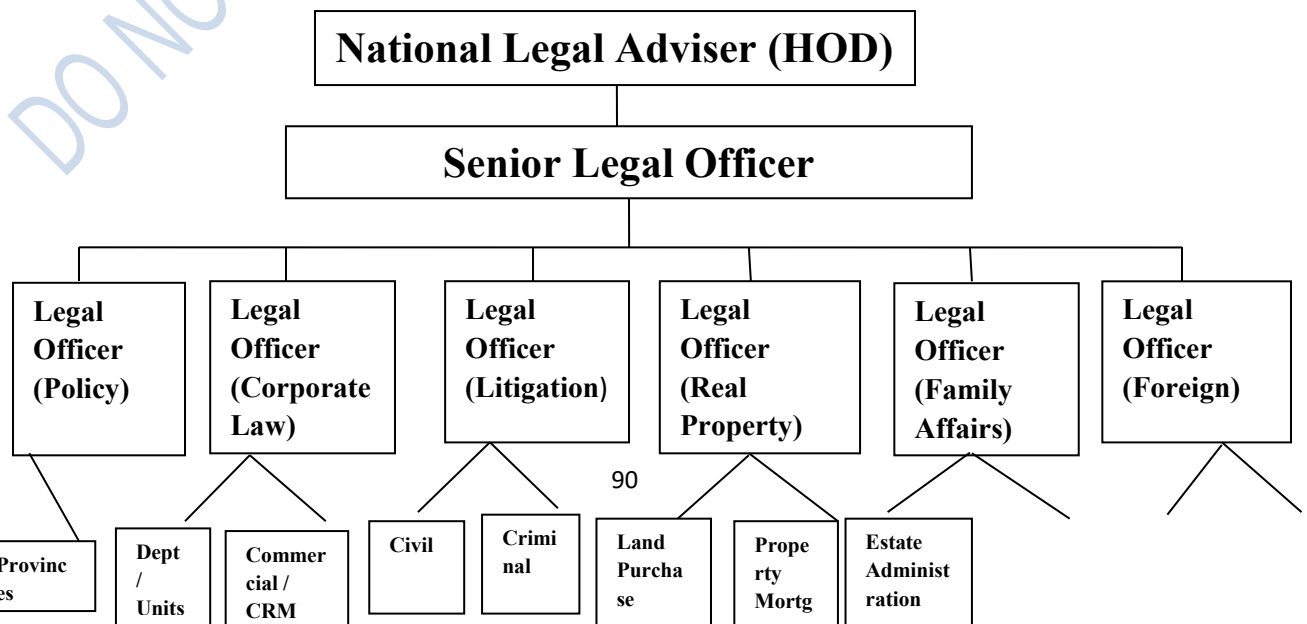
Figure 4: RCCG’s Finance Department

J.F. Odesola remarks that the RCCG National Legal Department (NLD), a team inaugurated under the administrative leadership of Pastors Hasstrup and Olu Obanure in 2007, comprises Christian lawyers enlisted in the defence of the Missions who are empowered to function as the Mission's legal counselling team currently under the administrative leadership of Pastor Johnson Funso Odesola, the Assistant General Overseer, Admin & Personnel⁵⁶.

Core Mandate:

- To guide the RCCG Mission through all legal processes and protect it from any legal pitfalls as the missions execute its God-given vision.
- To provide universal ideals as legal counsels to the Mission in the performance of the Mission's core mandate.
- To provide clear processes by the RCCG Mission within well-defined ambits of the law (local and international).

CURRENT INTERNAL STRUCTURE (2017)



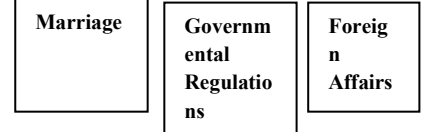


Figure 5: RCCG Legal department

Governing Principles and Governance Framework

We will conduct all our CSR activities following defined standards across all arms of the Mission.

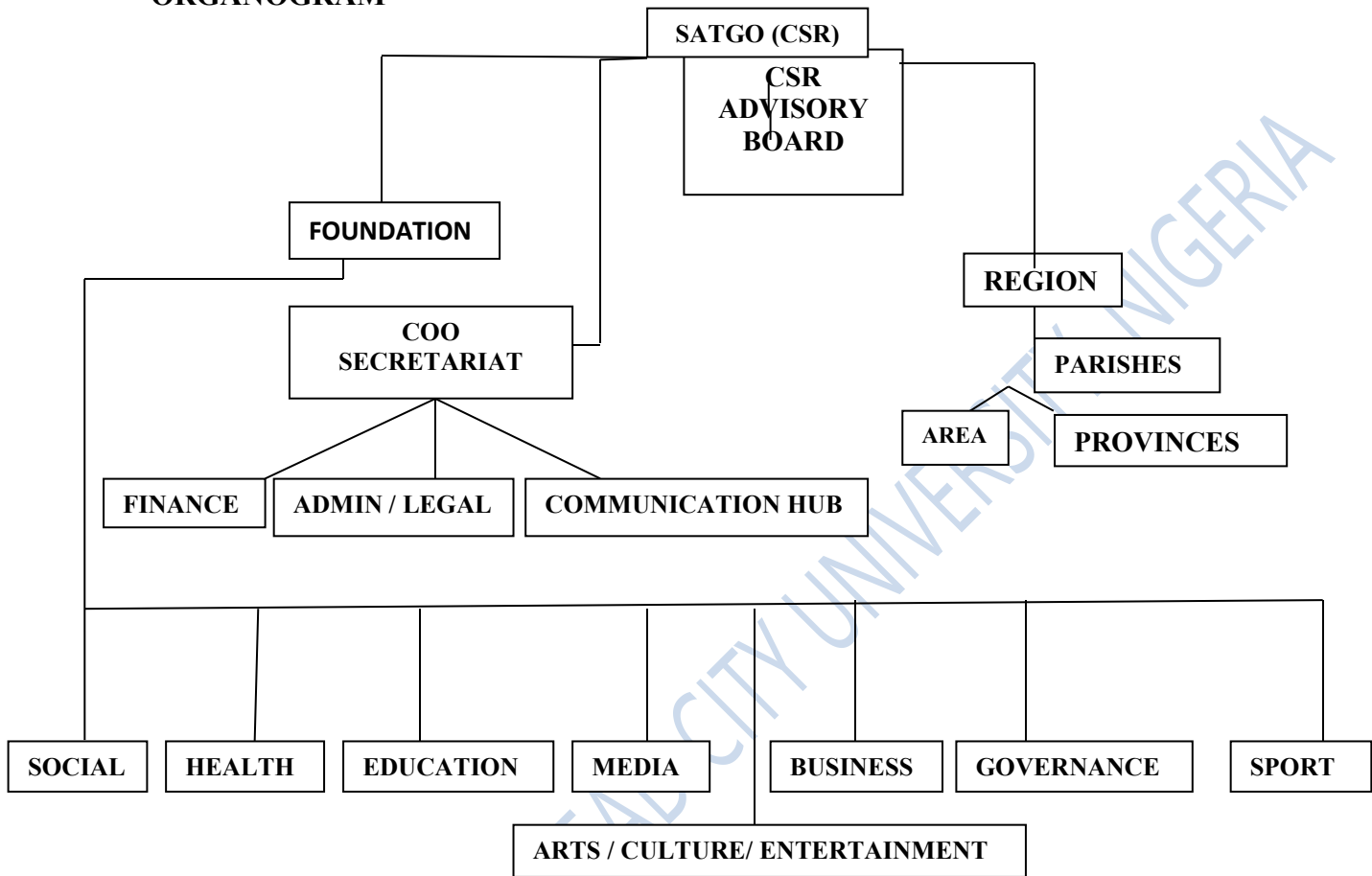
1. Our governing principles align with international best practices.
2. Proper organizational structure and alignment (Board, Foundation, Management, Region, Province, Parish and House Fellowships)
3. Brand services alignment and strategy across all levels of the mission.
4. Partnerships with government, Corporate, Organization and International Donor Agencies.

Standardization

1. A defined framework for the execution of all initiatives across the Mission.
2. A set of mandatory guidelines on all executions.

RCCG CSR GOVERNANCE FRAMEWORK

ORGANOGRAM



2.3.4 History of Missionary Training in Nigeria

I will discuss the missionary training in Nigeria and in particular in the Redeemed Christian Church of God, course content, duration, Faculty, and students. Information will be obtained from the executive of the mission Board to establish the conception of the mission School and the deployment of missionaries that are being trained.

The training programs that are available for missionaries, apart from the Bible College award degrees in affiliation with universities are through the traditional satellite campus training. The

Bible Schools are used to train in-house ordained ministers. The admission standard to these schools is low and the school lack qualified teachers, which affects the quality of graduates⁵⁸.

A survey of the training for the ministry in Africa reveals the dearth of trained missionaries. The committee that conducted the survey focused on the need to provide better training to meet the urgent need of providing ministers for the indigenous ministry.

The committee evaluated the training plan from an indigenous and imported cultural perspective. The reason is to include a training scheme that is relevant to the indigenous culture. It observed that the issues of faculty and finance were big problem⁵⁹.

The committee suggested the centralization of training institutions for regional advantage to alleviate the problem. Training should also include existing ministers and laymen and new ones. The observation that; flocks without shepherds, the shepherd who has not learned how to care for their sheep, are dangerously many in Africa today³ both the local church and the mission field need to be addressed. This statement was true in 1954; the problem for today is to capture the trend of training and equipping ministers for cross-cultural ministry. The commission suggests training qualified personnel. Africa and Missionary to conduct the work of ministerial training. The standard of the university was envisaged. This writer believes that if the local church lacks adequately trained personnel, the mission field will suffer more.

2.3.5 Bible and Theology

African Scholar wrote on missionary training; "Above all they (missionaries) must have the right culture and social qualification as well as spiritual qualifications to enable them to work in other cultures effectively.⁴It is observed that churches in Africa need graduate-level training. This is because Western Theology is super-imposed on Africa existing without adaptation to the culture

of the people.⁵In his opinion churches in Africa exist without theology and he thus advocates for Africa theology⁶⁰.

According to Wakamata the theological writings that are available at a scholastic level have been written by liberals or those sympathetic to liberal theology. This he observes is because of the anti-intellectual inclination of evangelicals. He referred to ancient Africa that produced Augustine and Tertullian and urges modern Africa to add her voice to the contemporary theological scene. He writes; "Christianity is a marriage of scholarship and piety as it has been throughout its 2,000-year history⁶¹.

He also observes that; "In most cases, ethnocentrism is the result of limited educational background. It is born out of sheer ignorance of the nature, meaning and function of culture... a liberal arts degree and or theological training at the same level should be the minimum requirements for going oversea as a missionary, "⁷ He further recommends that missionary qualification should be spiritual, academic and attitudinal⁶². This author shares the view that missionary training should be more than just academic; character and spiritual development are critical in the mission field.

The main goal of missionary or religious training schools in the United States according to V. J. Brereton is to equip workers for home and foreign missions. He observes that apart from teaching other skills, they made the knowledge of the Bible central to their purpose⁶². The basic skill a missionary needs to acquire is to know the Scriptures and be able to communicate them in the mission field. He notes, " The little corps of men and women who turned to the training schools at the turn of the century (20th) were of disparate educational backgrounds, and the school leaders recognized this by providing a variety of routes for those with college, high school,

or only grammar school education.”¹⁰ Trainingschools graduation according to him "might mean earning a certificate, a diploma, or, later on, a degree (usually a bachelor of religious education, or missions, or of theology)⁶³.

2.3.6 Spiritual Development

A scholar defined Bible School as the development of "an institution— sometime denominational, sometime non-denominational operating at roughly a high school level and training men and women as evangelists, missionaries, religious teachers, musicians. Pastors and other workers for the conservative protestant evangelical churches.⁶⁴" He observes s schools normally would send their students out to supplement their classroom experience with practical religious work; classroom curriculum may include the history of missions, Sunday school pedagogy, and methods of evangelism. He gives an example of a Moody Bible Institute (MBI) in Chicago established in the 1920s.

Moody Bible institute's curriculum focused on the Scriptures with Several programs that are heavily biblical oriented namely; "the General Missionary, Pastors, Religious Education, Jewish Missions, and Swedish– English course," most students choose the general course.,¹³ students of the Bible College are engaged in practical work; they are engaged in city missions, churches, jails, hospitals, old people's homes, young people's clubs, and Sunday Schools. They knock on tenement doors and hold services on street corners. The School's founder believes in the thinking that classroom instruction should be followed by experience; he sees study and works as two sides of the same coin.

The study of the Bible and vigorous evangelization were promoted by the leaders of Mood Bible Institute. Students had to do nine to ten practical works weekly and were expected to recount their experience in a monthly report hour, and their mentors would comment and give advice.

Cultural Context

Gwenyth Hubble aptly captures the arrangement of missionaries thus, “Missionary preparation is not of individual pietists, but of men and women of God, men, and women of prayer, who know Him both personally and in community⁶⁵.”

He reframes the position of the international missionary Council held in 1952 that, "the training of missionaries should be regarded as having three parts: pre-field, on the field and first furlough." He reframes the three levels of training.

The average missionary candidate needs to know about the world of today and the part of the world he or she is to serve. The average missionary needs greater knowledge of the gospel, of God of whom he is going to speak, and the knowledge of self. The missionary needs to have a revelation of self through the Scriptures and a personal relationship with Christ. This writer shares the view that the preparation of missionaries is beyond pietism; it requires a deeper understanding of the world we live in today and the brokenness to sacrifice on the mission field.

2.3.6 Relevance of Culture to Missionary training

Scholar says Culture “more or less integrate the system of ideas, feelings and values, associated patterns of behaviours and products shared by a group of people who organize and regulate when they think, feel, and do. Josiah A. Bolarinwa also defines culture as, “... the arts and other

manifestations of human intellectual achievement regarded collectively.”These definitions are explicit to provide a springboard for establishing the relevance of culture to missionary training⁶⁶.

He tried to bring change to a people there is a need to understand their cultural setting. Jeddy Kaleli observes that a consultation of thirty-three evangelicals who met at Willow bank in 1978 to study "Gospel and Culture" affirmed in their report that, "No Christian witness can hope to communicate the gospel if he or she ignores the cultural factor. A deep understanding of the language and culture of the people is critical to effective communication of the gospel.

Communication

The place of communication in the gospel has been enunciated by David J. Hesselgrave who steps outside scripture to make the point that communication skills may be learned outside the scripture.¹⁹ He describes this as, "gold from Egypt is still gold." He establishes that Genesis started with communication and the trend continues throughout the scriptures. He utilizes the science of communication, model of communication and process of communication to illustrate the complexity of communication with the use of a cybernetic model he explains that; "The more we can learn about our receptors (or respondents), the more successful we will be in informing and persuading them, provided, of course, that we use that information in 'moulding' the gospel message⁶⁷."

Hesselgrave describes the missionary as a persuaded man persuading others. He states that missionary communication is simple and complex; "One can engage in it without studying it. But to study and analyze it is to greatly increase one's potential effectiveness.²²The missionary has to penetrate cultural barriers for his persuasion to be effective. He believes that the missionary should understand the culture, be equipped to transform culture and confront culture

if need be as Jesus did during His ministry on earth. This author believes Hesselgrave's view that a missionary should communicate effectively to penetrate cultural barriers⁶⁸.

A new emphasis on missionary training is presented by Lyman E. Reed; he advocates for a new dimension of missionary training that will add the world in which we live to the word and the worker that has been the focus of training. This approach is bi-cultural and he aimed to provide a manual, which will point the way toward producing bicultural missionaries. He states that "the unfinished task is great the need for adequately prepared missionaries is even great. This author agrees with Reed that the proper preparation is a panacea to make the missionary more sensitive to the needs of others in a cross-cultural context. It makes the missionary to be less ethnocentric and appreciate other worldviews⁶⁹.

Herbert J. Kane examines the enterprise of missions, its history, and biblical, and theological roots. He traces these to the ebbs and flow of economic and political power, its failures and its successes. He recognizes that instead of the churches dying with the end of European empires, obedience to the Great Commission is becoming habitual among the churches now multiplying in Asia, Africa, and Latin America. These churches are now engaged in missionary work globally. He states that the church is a missionary institution, and when the church ceases to be missionary minded, it has denied its faith and betrayed its trust. Kane believes that missionaries are made not born; though the making process may be long and difficult it is not impossible. It can also be discouraging; but those who persevere to the end will find it to be a rewarding occupation which is incomparable in valour, excitement, and achievement. He recognizes that the demands on the missionary today are greater than it has ever been. Missionaries of today, he observes are men and women that need wisdom, vision, courage, patience, sincerity, and humility. These qualities and others according to him must be acquired and developed before the

missionary ever sets his foot on foreign soil. This author's belief is also "adequate missionary training" before setting foot on the mission field.

Kane recognizes cultural penetrations as a major component of missionary enterprise. He quotes the parable of the sower to explain the phenomenon of cultural influence (Mt 13: 1- 9). He states that the different kinds of soil are found in various regions of the world where the gospel has been taken by Christian missionaries⁷⁰. This is a major factor in the missionary enterprise. He observes that Christianity is no longer to be seen as the religion of the west. He refers to William Carey's saying that India will be evangelized only by her sons; and David Livingstone who said the same thing about the continent of Africa.²⁷ The author has experienced the significance of the difference in the "soils" in Africa, Europe, and North America; reception of the gospel is different in individual cultures. The emergence of missionaries from the continent of Africa, Asia, and South America (Latin America) on the mission field calls for a new paradigm of missionary training in the twenty-first century.

According to J. Verkuyl, "Today we live in the world where Asia, Africa and Latin America have a growing influence in world affairs, and Christians from those continents occupy a very decisive position in ecumenical affairs," as a result of this he thinks that missiologists working with churches must carry on their labour in all six continents with ecumenical vision⁷¹. He defines missiology as, "the study of the salvation activities of the father, son, and Holy Spirit throughout the world geared toward bringing the Kingdom of God into existence⁷². In sync with his belief, he states that missiology is the study of the worldwide church's divine mandate to serve God in communicating the gospel to all mankind. He approached mission globally, historically, culturally and theologically. This author seeks to focus on how missionaries can be trained in the 21st century to equip them adequately to penetrate the west.

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2.3.7 Scriptures and Theological Beginning for Missiological Education and Intercultural Characteristics

Christian faith is always related to “a distinctive way of living together.”⁷¹ Establishing biblical and theological foundations for missiological education and intercultural characteristics is, thus, essential so that Christians might learn how to relate in God's way to those who are culturally different, as reflected in Isaiah 55:8-9. The biblical and theological foundations of intercultural Christian education reveal values that are different from secular concerns and the principles of secular culture. This chapter thus explores these foundations, to highlight the critical value of intercultural Christian community and education for churches or Christian communities⁷².

2.3.8 Biblical and Missiological Education and Intercultural Characteristics

Today people face many challenges related to cultural diversity. Although some of these challenges are new, “many of the basic needs in Christian education have not changed. Above all, people still need to hear God’s good news of salvation in Christ and learn how to live their daily lives by following Christ⁷³. Christian need to see the world through the lens of God's Word. For this reason, intercultural Christian education needs to be aimed at encouraging people to seek the unchanging love of God in a rapidly changing society, and at inviting them to a genuine relationship with God and other people, based on biblical principles to this end, some important biblical texts for intercultural Christian education are explored below, to build the biblical foundation for the way Christian need to relate to people who are culturally different.

Celebrating Diversity and Harmony (Gen1:1-31)

The first chapter of Genesis teaches us that all creatures are diverse in their very origins and that God intended them to live together in harmony.⁵ Specifically, Genesis 1:12,⁶ Genesis 1:21,⁷ and

Genesis 1:25 describe how God created diverse kinds of plants and animals, each having its intrinsic value. Genesis 1 indicates that God was pleased with what God saw in all kinds of creatures.

The first chapter of Genesis also provides deep insight into human nature. First, God created human beings as male and female, and God created human beings to differ from each other. This reminds us that all human beings have their unique value in God's creation. Second, regarding human nature, Genesis 1:27⁹ indicates that both male and female. According to the biblical account, the essence of the human being is characterized by the image of God, demonstrating the original dignity of human nature⁷⁴.

Genesis 1:1-31 invites us to reflect on the diversity and harmony of God's creation. God created the world and creatures, filled with diversity, and all were intended to live in harmony. After reflecting on this diversity and harmony in God's creation, intercultural Christian education needs to emphasize that human beings learn to live together in fellowship. Moreover, intercultural Christian education needs to emphasize that all human beings are equal before God, since regardless of cultural and ethnical backgrounds, all human beings share a common human nature, being created in the image of God.

The Body of Christ (1 Cor. 12:12-31 and Eph. 4:15-16, 25)

As a body with many parts, but whose parts are from one body, so is the church with Christ. This is because we were all baptized by one Spirit to form one body – whether Jews or Gentiles, slave or free – and we were all given the one Spirit to drink. Even so, the body is not made up of one part of many. Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. And if the ear should say,

"Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact, God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body (1 Corinthians 12:12-20). Instead, of speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him, the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Ephesians 4:15-16).

Paul explains that all church members are valuable. Then, in Ephesians 4:15-16, Paul emphasizes that all the believers belong to the love of God in Christ. 1 Corinthians 12 and Ephesians 4 remind us that becoming Christian means living in a new relationship with others in the ecclesial community as the Body of Christ.

Missiological education and intercultural characteristics help people recognise and celebrate that there are different members with diverse spiritual gifts in the body of Christ. William M. Kondrath argues that faith communities are "at their most vital" when they recognize, understand and celebrate diversity.¹¹ Based on the recognition of diversity in Christ, all Christians should live in unity, regardless of their cultural backgrounds and ethnic origins.

Concerning the biblical concept of the body of Christ, Gary A. Parrett provides an insightful understanding of the relationship between unity and diversity in a church community. On the one hand, Parrett argues that "diversity without unity is unbiblical." He states:

While the New Testament consistently affirms that there is diversity in the church, believers are continually urged to be united in spirit and purpose. They are not to allow diversity to divide the body, whether that diversity is the result of ethnicity, culture, economic status, or preferences regarding church leadership. Believers are to accept one another as Christ accepted them.¹³

On the other hand, Parrett maintains that “unity without diversity” is also unbiblical.¹⁴ In his view, I Corinthians 12 and Ephesians 4 indicate that the essential unity in the Body of Christ requires “the presence of diversity”⁷⁶.

To sum it up, Missiological education and intercultural characteristics Christians need to help people recognize the unique diversity of each member in the Body of Christ, which is essential for building up an intercultural Christian community. Just as one body has diverse parts performing different functions, so too are there many members in the one Body of Christ. Each member belongs to Christ and has a unique function in the one Body of Christ.

HOSPITALITY (LEV. 19:33-34)

“When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God” (Leviticus 19:33-34).

A fundamental principle of intercultural Christian education can be found in the practice of hospitality, which implies “making room for the other in one’s life and one’s world of relation and significance.”¹⁶ From a linguistic perspective, practising hospitality means recognizing and helping strangers in need.¹⁷ The term “hospitality” literally refers to caring for strange people who are in need. The Greek word *phileo* is used for affection and the Greek word *Xenos*, which means strangers or foreigners⁷⁷.

In missiological education and intercultural characteristics, the notion of caring for oneself needs to be changed into the practice of caring for others by practising hospitality. In a culturally diverse society, people can be connected in the space of "respect, acceptance, and friendship" which is created by practising hospitality⁷⁸. Leviticus 19 teaches us that Christians are called to be generous in sharing the love of God with others and by caring for others who are in need. Moreover, this biblical passage demonstrates the importance of practising hospitality toward the poor and the foreigners in a community. Leviticus 19:9-10 demands, "when you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest." Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner⁷⁹.

Missiological Christian and intercultural characteristics have both religious and social aspects. Hospitality helps people expand their religious scope from an inward spiritual experience to an outward social practice. By practising hospitality, an intercultural Christian community "commits itself to become a globally-minded, inclusive, and justice-seeking community"⁷⁹. Letty M. Russell emphasizes that "hospitality is the practice of God's welcome by reaching across differences to participate in God's actions bringing justice and healing to our world in crisis"⁸⁰. "Missiological intercultural Christian education should help people participate in God's actions of justice and charity by practising hospitality toward their neighbours. Leviticus 19:34-37 proclaims, "Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weight, an honest ephod and all my laws and follow them. I am the Lord"⁸¹."

The practice of hospitality lies at the very core of intercultural practice in society, and it serves as an impetus for an intercultural Christian community to embrace people from different cultural backgrounds and social classes. Generally speaking, practising hospitality accompanies the notion of empathy or compassion for the socially and culturally alienated. Empathy and compassion are essential for the intercultural life of Christian in a community because they provide "an awareness of the world of our neighbour in the way that our neighbour experiences it" Leviticus 19:34 states that the Israeli people were once foreigners in Egypt, and urges them to have compassion on the foreigners living among them⁸².

Peaceful and Harmonious Coexistence (Isaiah11:6-9)

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea (Isaiah11:6-9).

Isaiah11:6-9 describes "the image of the community of shalom" in which the wolf shall live with the lamb and the leopard shall lie down with young goats in peace.²⁵ In this image, wild carnivorous animals live with weak and herbivorous animals without threatening them. The bear illustrates a perfect harmony and peaceful coexistence between human beings and animals. The children play with wild animals, such as lions and poisonous snakes. In Isaiah's vision of a peaceful kingdom, there is no violence among animals or between animals and human beings.

The peaceful dwelling of different kinds of animals is dominated not by power, but by God's Shalom.

Eric Law explains that the coexistence of diverse animals in a peaceable realm is possible when they act against their instincts. In other words, the peaceable coexistence of animals such as wolves, leopards, lions, and lambs requires “unnatural behaviours,” contrary to their instincts.²⁵ For example; the lamb can rest with the wolf in peace when the lamb acts against its instinct to flee from the wolf, and when the wolf acts against its instinct to hunt its prey. In the same way, people need to act against their cultural instincts in order "to stop replaying the fierce-devouring-the-small scenario of intercultural encounter⁸³.

From an intercultural perspective, Isaiah11:6-9 presents a vision of the harmonious living in which culturally diverse people dwell together in peace. Eric Law explains that “if cultures are analogous to the different animals, then Isaiah11:6-9 becomes a vision of culturally diverse peoples living together in harmony and peace.”²⁷ Law describes a condition of peaceful coexistence in Isaiah11:6-9 as a “peaceable realm,” rather than as a “peaceable kingdom, which is the more generally known expression. Law explains that the choice of the term “peaceable realm” over “peaceable kingdom” is because “realm” has a more neutral meaning than “kingdom,” which implies a hierarchical human system⁸⁴.

Isaiah11:6-9 thus provides a guiding motif for intercultural Christian education, which helps people build peaceable and harmonious communities as part of "a new and extraordinary social existence where enemies are loved, sins are forgiven, the poor are valued, and violence is

rejected". The coexistence of people from different cultural backgrounds does not mean they are absorbed into a larger whole that is controlled by the more powerful and dominant culture. Moreover, the harmonious coexistence of different cultures does not restrict each culture's characteristics and features. Rather, harmonious coexistence implies that every culture has its distinctive values and norms, and it addresses the idea that people from culturally diverse settings should live together by God's shalom, and not by following their intrinsic characteristics.

Christian Community as House of Prayer for All People(Isaiah 56:6-8)

And foreigners who bind themselves to the Lord to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant – these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar, for my house will be called a house of prayer for all nations. The Sovereign LORD declares – he who gathers the exiles of Israel: “I will gather still others to them besides those already gathered” (Isaiah56:6-8).

Isaiah56:6-8 offers an intercultural vision of the church or Christian community as a house of prayer, embracing all believers regardless of their race or culture. The Prophet Isaiah proclaims that God is the Savior of all people and nations and that all people are welcomed into the house of God in faith. Members of all ethnic groups are welcome to the church as the house of God. However, recent studies have indicated that only eight per cent of American congregations are "racially mixed."²⁹ Most American churches are far from being integrated, although “the importance of inclusiveness” is often argued by mainline churches⁸⁵.

Isaiah's account of the house of God for all nations helps us understand that the priority for intercultural Christian education is to proclaim God brings the joy of salvation into our communities of faith and that God blesses all members of our communities, including our foreign neighbours. In Isaiah 56:6-8, we are reminded that an intercultural Christian community should seek to help Christians build a blessed house of prayer where all people can experience that people live in a culturally plural society, but affirms that all God's people "are full participants, valued for their gifts and perspectives, engaged mutually in the gospel of transformation in their own lives and context" ⁸⁶.

The Community of Love (Mark 12:28-31, John 12:34-35)

"The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your souls and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these." (Mark 12:29-31). John 13:34-35 also says, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples if you love one another."

In Mark 12:28-31, a teacher of the law asks Jesus which is the most important commandment Jesus answers that the most important of all the commandments is to love God with all of our hearts, souls, and mind. The second is to love our neighbour as ourselves. Jesus says that these two commandments, to love God and to love neighbours, are greater than any other laws or rules.

Christ's two great commandments – to love God and to love neighbours – provide the basis for building an intercultural Christian community upon biblical norms. These commandments imply that the vision of an intercultural Christian community is accomplished when God's love revealed in Christ is fully realized among people through the actions and practices of love. In His two great commandments, Jesus Christ leads us to the living God, who is the centre of our lives and away from "the legalistic boundaries of who is in and who is out"⁸⁷.

In John13:34-35, Jesus says "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples if you love one another."³³ Jesus' new command is applied not only to the Jews but to all people across all cultures. By contrast, the old law was mainly applied to the Jewish community. Eric Law argues that the law of the Old Testament "came from God to the Israelites," but "the Law was not the full expression of God's will for all people" from diverse cultural contexts, because the minutiae of the Law were applied to only one specific cultural group⁸⁸. In John13:34-35, Jesus' new command invites all people from different cultures and ethnic groups into the fellowship of love in Christ.

2.3.9 The Missiology Nature of intercultural Community (Matt. 28:18-20)

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matthew28:18-20). In what is known as the Great Commission, the Lord calls His disciples to be His witness to the whole world and

to make disciples of all the nations⁸⁹. Moreover, the Lord commands His disciples to teach others to observe all things that He commands them, not simply to preach the Gospel. Matthew 28:18-20 teaches us that being disciples of Christ does not merely mean the hearing of the Word, but the doing thereof⁸⁹.

Matthew 28:18-20 stresses the missionary nature of the Christian community and addresses two important aspects of intercultural educational ministry. The first is to proclaim the gospel to all people groups beyond cultural, social, and racial boundaries. The second is to bring them into the light of the gospel of Jesus Christ. In Matthew 28:18-20, we are reminded that intercultural Christian life should be based on our commitment to the gospel of Christ, demonstrating God's love for all people. Fundamentally, the Great Commission, to go and to make disciples, is based on the heart of God "toward all the families of the earth"³⁷ According to Charles R. Foster, a key catalyst in a Christian community embracing differences of culture is that community's commitment to the gospel. He explains that an important "catalyst for embracing racial and cultural differences in congregations involves a church's commitment to preach and teach the gospel to all who would hear and respond to it"⁹⁰.

Moving Beyond Cultural Barriers (John 4:1-42)

The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans). Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it this water, will be thirsty again, but *whoever* drinks the

water I give them will never thirst? Indeed, the water I give them will become in them a spring of water welling up to eternal life⁹¹.

John4:1-42 articulates that the Gospel is extended to all people in the mission of Christ, crossing the barriers of culture and race. In this passage, Jesus goes through Samaria on his way from Judea to Galilee. When Jesus arrives at Jacob's well in the Samaritan town of Sychar, He meets a Samaritan woman and begins a conversation with her by requesting a drink of water. The woman is surprised by Jesus' request because Jews and Samaritans do not customarily Samaritan women. How can you ask me for a drink?"Jon4:9 indicate that there are cultural and racial barriers between the Jews and the Samaritans⁹².

In those times, the Jews regarded the Samaritans as unclean because of their intermarriage with foreigners. The Jews thought that the Samaritans had lost their ethnic purity and the Samaritans were not pure-blooded Jews. Furthermore, Jewish people considered the Samaritans heretics. For this reason, the Jews despised the Samaritans and avoided going through Samaritans when travelling between Judea and Galilee, even though passing through Samaritans was the shortest route. However, Jesus acts differently from most other Jews John4:1-42 describes how Jesus intentionally goes through Samaritan on His way to Galilee and thus has this encounter with a Samaritan woman.

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In His conversation with the Samaritan woman, Jesus says: "if you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."⁴⁰ The Lord also says to the Samaritan woman, "whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life⁹³." These words imply that Jesus offers living water not just to the Jews, but to all people.

The focus of this passage is on Christ's inclusive ministry for all people, which abolishes religious-cultural barriers between people. John4:1-42 explains that Jesus not only crosses geographical borders between the Jews and the Samaritans but also crosses "the boundaries of culture, class, ethnicity, religion and gender" to meet with people who do not know who the Messiah is⁹⁴. From an intercultural perspective, this biblical passage teaches us that Christ stretches the boundaries of the Christian community to all people beyond cultural, historical, ethnical and religious barriers.

2.3.10 The Beginning of Intercultural Faith Community (Acts 2:1-11)

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native languages? Parthians, Medes and Elamites, residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the part of Libya near Cyrene; visitors from Rome (both of God in our tongues⁹⁵.

Pentecost is marked by "the beginning of the church," and it also provides "the ideal image of how people from different cultural backgrounds should be able to live together."⁴² The New Testament account of Pentecost offers a specific vision of the intercultural Christian community. On the day of Pentecost, "God graciously and powerfully" demonstrated "His desire to bring to Himself people from every corner of the earth⁹⁶." The Holy Spirit brings them together in a new way, and people hear God's word in their language without losing their identity. Acts 2:1-11 points out the work of the Holy Spirit leading people to the restoration of relationships. The Holy Spirit makes all believers one in Christ.

Becoming an intercultural community is to enter into the work of the Holy Spirit on the day of Pentecost, which provides us with unity beyond cultural, ethnic, linguistic, and political boundaries and barriers. Eric Law explains that human beings are instinctively inclined to form a community for their interests as an "unholy fire"⁹⁶. Also, Law equates ethnocentrism with the individual's tower of Babel, indicating a belief that one's cultural values are superior to the cultural values or norms of another⁹⁷. In building intercultural Christian communities, we need to recognize our towers of Babel, and we should stop building them. For this purpose, we must invite the Holy Spirit to transform our lives into what God intends us to be.

In Jesus Christ (Gen. 3:28; 2 Cor. 5:17)

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female for you are all one in Christ Jesus. (Galatians 3:28). Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! (2 Corinthians 5:17).

The Apostle Paul emphasizes that believers are to be clothed in Christ (Rom 13:14) and to be one in Christ. Paul states that whether one is a Jew or a Greek, a slave or a freeman, a woman and a man, all are one in Christ. The early church communities existed and grew up in culturally diverse contexts.⁴⁷ Galatians 3:28 and 2 Corinthians 5:17 indicate that the primary concern of the Apostle Paul is not merely to build a multicultural society that will unite people of diverse cultural settings, but to bring people into a new community in Christ. Concerning this Pauline interpretation of the community in Christ, Miroslav Volf explains:

Christians need not "lose their cultural identity as Jew or Gentile and become one new humanity which is neither" (Campbell 1991, vi). At the same time, no culture can retain its tribal deities; religion must be de-ethnicized so that ethnicity can be de-scrutinized. Paul deprived each culture of intimacy to give them all legitimacy in the wider family of cultures⁹⁸.

The key idea in this explanation is that Christians need to find their primary identity in Christ, not in their cultural and racial frameworks. Christian identity is fundamentally based on recognition of becoming a new creation in Christ as 2Corinthians5:17 indicates. Finding one's identity in Christ provides a person with a whole new paradigm of the Christian life as a follower of Jesus, regardless of cultural/ethnic background. Galatians3:28 invites us to find an entirely new identity in Jesus Christ, which extends beyond culture and ethnicity.

2.3.11 Missiological Education and intercultural characteristics Foundation

Trinitarian God: God in Relation

There is a basic missiological foundation to intercultural Christian education: the doctrine of the Trinity, which reveals a mystery of “unity in diversity and diversity in unity⁹⁹.” People acknowledge that in the mystery of the Trinity is found the harmonious presence of the divine persons in one God. The mystery of the Trinity reveals that the Father presents God's infinite love in giving up the Son to save God's people. In the intimate relationship of love, the Son has accomplished His work of redemption based on His willing obedience to the Father's plan of salvation in the Spirit. In implementing God's plan of salvation, the acts of the Father, the Son, and the Holy Spirit are not multiplied but are identically one single act. The Father's unlimited love is shared among the persons of the Trinity and is communicated to the world through Christ in the Holy Spirit. God's salvation for humanity can be fully understood in terms of perfect communion of the Trinity.

The Trinitarian God invites people to the mutual loving relationship in the Holy Spirit and with each other in the body of Christ. In *The Orthodox Way*, Kallistos Ware argues that “there is in God something analogous to society.”⁵¹ Ware explains that “God is not a single person, loving Himself alone, not a self-continued monad or The One¹⁰⁰.” As Ware asserts, the mystery of the Trinity teaches us that God is one God in three equal persons, and it also shows us that each person indwells in the other two persons by a ceaseless movement of mutual love¹⁰¹. The Triune God calls us to be instruments reflecting this mystery of mutual love. The gracious invitation of the Trinitarian God welcomes people who live in different cultural backgrounds and setting into an inclusive Christian community.

The fellowship of the Trinitarian God presents the most perfect model of mutual relationship and communion. Christian education aims “to make a fundamental difference in how people realize that they are in relation with God, self, others, and the world¹⁰².” Intercultural Christian education highlights that the inclusive love of the Trinitarian God is the departure point for intercultural learning compared to general multicultural education, which begins with an awareness of cultural differences and similarities.

Missiology Anthropology: The Image of God

Christian anthropology seeks to understand and explain the nature of the human person from the missiological perspective. In particular, understanding human nature in terms of its relationship to God is one of its basic tasks¹⁰³. From an anthropological view, the most important point in defining humanity is the understanding of human nature as created in the image of God. In other words, all human beings have “a certain God-given dignity and value by birth,” because they are made in the image of God¹⁰³. In this respect, when we discuss what human beings are and

what they ought to be, we begin with the recognition that human beings are created in the image of God.

A dictionary definition of reconciliation is “the restoration of friendly relations.”⁶¹ From a theological point of view, reconciliation is a key concept for understanding Christ's redemptive work, which demonstrates the love of God in restoring the intimate relationship between God and humanity. In the grace of God's unconditional acceptance¹⁰⁴. Through Christ's work of reconciliation, God saves us from our fallen and depraved state and gives us new life. The goal of Christ's reconciling work is to lead human beings to union and communion with God and to bring them into the community of God, in which human relations are restored and renewed in the presence of God.

Missiological reflection on reconciliation highlights several important points of intercultural Christian education concerning reconciliation. Firstly, practising reconciliation is foremost an act of response to God's divine initiative in a culturally and ethnically pluralist society. Christian "commitment to intercultural life" is fundamentally founded in the reconciling love of God, who "embodies and initiates love that embraces difference and crosses boundaries, and calls us to a gospel of reconciliation and love¹⁰⁵." God is the initiator of the work of reconciliation.⁶³ True reconciliation can be primarily found in God, who initiates “the reconciling process with the healing of” broken humanity.⁶⁴ In this respect, intercultural Christian education can help people understand that God is “the author of reconciliation,” and can help people “carry out the reconciling process that God initiated¹⁰⁶.”

Secondly, the Christian ministry of reconciliation not only has an individual dimension focused on the restoration of broken humanity but also has a social dimension in providing structures and processes for the restoration of fractured relationships in society.⁶⁶ Generally speaking, individual or personal reconciliation is related to one's spiritual experiences and practices, focusing on solidarity with Christ. By contrast, social reconciliation is more relevant to the process of restoring damaged human relationships by God's grace. Robert Schreier explains that social reconciliation "has to do with providing structures and processes whereby a fractured society can be reconstructed as truthful and just¹⁰⁷."

Christ's reconciling work has both a vertical and a horizontal dimension in the world. In the vertical dimension, Christ's reconciling work reveals the profound love of God and presents the mercy and forgiveness of God toward humanity. The horizontal dimension of reconciliation demonstrates Christ's work of reconciliation, which reconciles people to each other across cultural, economic, national and racial boundaries. The Cross of Christ "not only accomplishes reconciliation between sinners and their God but also destroys the dividing wall of hostility that had separated Jew and Gentile (Ephesians 2)¹⁰⁸."

To sum it up, the ministry of reconciliation has been initiated by the Father through the redemptive work of the Son, and it should be "channelled through us to each other by the empowerment of the Holy Spirit." In responding to God's reconciling love, through Christ and in the Holy Spirit, Christians need to focus on restoring broken relationships that result from cultural differences, racial discrimination, and religious intolerance, and soon, by following God's ways of love, justice and shalom.

Thirdly, reconciliation has two aspects: “to be reconciled” and to become “reconcilers.”⁷⁰ In 2Corinthians5:18, Paul writes, “all this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.”⁷¹ As a new creation in Christ, a believer is reconciled to God, and that person is called to be an ambassador of Christ for implementing God’s reconciliation. T.F. Torrance provides a helpful explanation of the reconciling nature of the church, stating:

By taking its rise from God's mighty acts in reconciling the world to Himself in Christ, the church is constituted as a community of reconciled,' and in being sent by Christ into the world to proclaim what has done in Him, the church is constituted a reconciling as well as a reconciled community¹⁰⁹.

As Torrance explains, the church is not only a reconciled community in which people experience Christ’s work of reconciliation, but is also a reconciling community, which implies the church’s participation in Christ’s reconciling work in the world.

Various social conflicts and tensions may arise because of the diversity of cultural values, norms, and ways of life. To care for people who undergo social and cultural conflicts, Christians need to live as "partners with God in the ministry of reconciliation¹¹⁰." The church or Christian community is called to be both the object of reconciliation and the subject of reconciliation, in which the ministry of reconciliation is realized. The church or Christian community is to be a “sign, foretaste, and instrument” of God’s reconciling love¹¹¹.

Inclusion

From a missiological perspective, the term "inclusion" primarily indicates God's inclusive love for all people, which means God's love and grace is unlimited. Eric Law emphasizes that the

work of inclusion is not just related to human endeavour, but God's inclusive concern for all humanity through Christ. Christians are not able to "act inclusively out of the assumption that God's grace is limited and scarce." In response to God's unlimited love for all people through Christ, Christian communities need to practice their inclusive movement toward others, particularly those who are excluded. In this section, to promote harmonious intercultural relationships, two practical ways—embracing others and making room for grace—will be explored, focusing mainly on two theologians: Miroslav Volf and Eric Law.

Embracing Others

To manifest God's inclusive love for all people, Christians need to embrace others from diverse backgrounds. By embracing others, Christians learn how they should live with others by reflecting on God's inclusive love, in which sinful human beings are forgiven and accepted. Miroslav Volf explains that embracing others implies "the will to give ourselves to others and welcome them, to readjust our identities to make space for them, before any judgment about others"¹¹².

Volf provides theological insight into the way God embraces human beings through the Cross of Christ, demonstrating God's inclusive invitation into the divine communion. Volf interprets the enemy to come in¹¹³. Moreover, he emphasizes that "the goal of the cross is the dwelling of human beings" in the Trinitarian God¹¹³. As Volf explains, the Cross of Christ presents "God's reception of hostile humanity into divine communion," which is one of the most explicit models of embracing others¹¹⁴. In God's inclusive invitation and reception of humanity into fellowship with God, people learn the process of reciprocal interaction and communication with each other.

In *Embracing Diversity: Leadership in Multicultural Congregations*, Charles R. Foster provides a helpful conceptual framework for understanding the practice of embrace based on an exploration of Volf's theology.

To embrace others suggests that we cannot "live authentically without welcoming others – the other gender, other persons, or other cultures" – into the very structure of our being. Volf suggested that we are called to embrace others because we are created to reflect the fellowship that exists in the triune God. So when I speak of "practices of embrace," I refer to the movement of different peoples in the community that seek to be close to others without losing the integrity of their identities¹¹⁵.

According to Foster, the practice of embracing others begins with the recognition that difference is a possibility rather than a problem, and it continues with the recognition that human cultures are inseparably and interdependently linked¹¹⁶.

Volf classifies the movement of embrace into four structural elements, which present a physical metaphor for the Christian practice of embracing others. The first movement of embrace is opening the arms. Volf explains that the act of opening the arms signifies that one creates a space for others to come in, and it demonstrates the desire to share what one has with others¹¹⁷. The second movement is waiting. Volf maintains that "waiting is a sign that, although embrace may have a one-sidedness in its origin... it can never reach its goal without reciprocity¹¹⁸." The third movement is closing the arms, pointing to the relationship of mutual giving and receiving, in which "a host is a guest and a guest is a host." Volf explains that the act of closing the arms is the ultimate goal of embrace. By closing the arms, each person is embracing the other in a

mutual relationship, and both persons hold reciprocal, not superior or inferior positions. The fourth movement is opening the arms again, which signifies a mutual relationship based on freedom and independence¹¹⁹. Volf argues that "if the embrace is not to cancel itself, the arms freedom and independence¹²⁰. For Volf, the perfect unity between two individuals does not mean that two different objects are simply combined into one object, but that each individual freely and independently participates in a fully reciprocal relationship with another, based on mutual dependence and solidarity.

The metaphor of embrace described above reminds us of several important points concerning intercultural education. First, the act of opening arms to others should be considered the first step in implementing intercultural education, in which people communicate and engage with others from diverse cultural backgrounds. Second, the act of waiting demonstrates an essential element in intercultural interaction: respect for the other. The act of waiting with open arms represents a tolerant and non-coercive attitude that waits for the other to come into the relationship.

Third, intercultural education involves a mutually reciprocal relation between cultures based on process, in which minor cultural groups are expected to accept the norms and values of the dominant cultural group. Fourth, intercultural Christian education seeks to incorporate people into the body of Christ. However, incorporation into the body of Christ does not mean a mere integration of different cultural groups but means that all Christians participate in the ministry of Christ and share their joys and sorrows¹²¹.

Making Room for Grace

In *inclusion: Making Room for Grace*, Eric Law explains that numerous English words are used to describe "exclusion," such as omission, ostracism, banishment, deletion, elimination, exile, expulsion, rejection, removal, ban, expel, forbid, isolate, and prevent¹²². In contrast, Law explains that there are only a few English words that are equivalent to inclusion, such as "insertion, addition, and enclosure¹²³." He explains that one of the reasons for the scarcity of words meaning inclusion is because inclusion requires more effort and patience than exclusion. Eric Law maintains that inclusion is an important sign of a faithful Christian community. He emphasizes that an important mission of the Christian community is to welcome socially excluded individuals or groups within particular societies and he then provides an explicit definition of an inclusive process based on a reflection on Christ's inclusive acts as follows:

Inclusion is a discipline of extending our boundary to take into consideration another's needs, interests, experience, and perspective, which will lead to a clearer understanding of ourselves and others, a fuller description of the issue at hand, and possibly a newly negotiated boundary of the community to which we belong¹²⁴.

The essential point of this inclusion process is to stretch the boundary of community to embrace people from culturally different backgrounds in Christ.

Eric Law refers to the process of inclusion as making room for grace, which implies the "transformation of a community from within, moving from being an exclusive community toward being a gracious, inclusive body of God¹²⁵." According to Law, one of the most

significant biblical passages for understanding the Christian inclusion process is John 10:9-10¹²⁵. In this passage, Jesus says, "I am the gate, whoever enters through me will be saved they will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full¹²⁶." Law explains that many people use this passage "to support their exclusion of others," because they interpret the image of Jesus as the gate in terms of a doorman, who prevents uninvited or unqualified people from entering the building¹²⁷. However, this interpretation of Jesus is based on the assumption that God's love is limited and excludes those who are outside of the Christian community. Against this interpretation, Law argues that the image of Jesus as the gate demonstrates "Christ as a gracious host, welcoming strangers to come in and share the abundance of love, joy, and life and sending guests, out into the world to share the same¹²⁸."

Christ's incarnation is the most significant theological basis for understanding God's inclusive grace. Through the incarnation, Christ restored us into fellowship with God. In the incarnate Son of God, God the Father forgives our sins by redeeming us "from the bonds of sin and guilt, corruption and death," and the Father restores us from our fallen humanity to intimate communion with God¹²⁹. Through Incarnation, Christ makes room for grace in which God's mercy and grace are revealed even to sinners. The story of Jesus' Incarnation indicates that by emptying Himself, Christ becomes a person to embrace all people in accomplishing God's purpose of salvation¹³⁰. In particular, by becoming a friend of marginalized people, such as tax collectors, the poor, and the oppressed, Christ demonstrates God's unconditional love for all people without prejudice.

The Christian practice of inclusion – making room for grace reminds us that God's grace is enough not only for us but for all people. Christ invites us to God's unlimited love and grace for

us through His all-inclusive redemptive work, and He leads us to an inclusive community of grace, which reflects God's inclusive love and care for all people. To be fully engaged with becoming God's inclusive community, a Christian community needs to be transformed from a self-centred community, into a God-centered community b making room for the grace to share God's love with others.

To conclude based on a careful biblical and missiological consideration of intercultural practices; Christian communities need to create more inclusive educational environments in which people from diverse backgrounds can develop ways of living together in mutual respect and peace. The biblical and missiological foundations of intercultural education reveal essential principles for intercultural educational practice, and this help overcomes the dichotomy between Christian religious values and the secular concerns of culture. In short, the biblical and missiological foundations of intercultural education remind us that all human beings are created in the image of God and that all are invited to live in a relationship with God, regardless of cultural origin or background. Moreover, these biblical and theological foundations indicate that God's grace is enough for all people, and "God's heart is inclined toward people from every nation, tribe, and tongues on earth." 2.12

2.3.12 Principles, Methods and Practices of Missiological Education and Intercultural Characteristics

Having discussed the biblical missiological education and theological foundations for intercultural characteristics explores what intercultural education ought to be, by looking at its essential features. In a pluralistic society, it is important to develop specific educational programs and activities that correspond to the changing environment. Furthermore, these educational programs should be differentiated to suit different situations. Thus, in this chapter, instead of exploring specific teaching and learning programs, the underlying principles of intercultural education will be analyzed. In this way, I will show how educational programs can be designed and improved in general through a focus on intercultural relations. The rationale behind this approach is that a major focus of intercultural education is to seek “a wider perspective that affects all dimensions and participants in the educational process,” and not merely to find “specific programs for special groups” in a culturally plural society¹³¹.

In 2006, UNESCO issued guidelines for missiological education and intercultural characteristics spelling out the following three guiding principles;

Principle I: Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

Principle II: Intercultural Education provides every learner with the cultural knowledge, attitude and skills necessary to achieve active and full participation in society.

Principle III: Intercultural Education provides all learners with cultural knowledge, attitude and skills that enable them to contribute to respect, understanding and solitarily among individuals, ethnic, social, cultural and religious groups and nation¹³².

Missiological education and characteristics will involve the basic principles stated above, and it will seek to support the integration of the Christian faith and cultural practices.

The fundamental principles of missiological intercultural education may be unpacked as follows. The first principle concerns the very significance of missiological education and intercultural characteristics. Christian education today should be employing an intercultural methodology, which focuses not only on recognizing cultural diversity, but also on helping the learners communicate, interact, work, and live with others in different cultures. In a pluralistic society, Christian educational organizations need to train leaders, including educators and ministers, in responding effectively to the challenge of cultural pluralism. The third principle is the development of missiological education and intercultural characteristics relationships based on an ongoing discussion of the relationship between faith and culture. The fourth principle is fostering intercultural communication by developing an interactive relationships with others. The fifth principle is creating a grace-filled environment to help people move toward mutually respectful relationships. The sixth principle is the transformation of the Christian community as God's chosen people, to embrace diverse voices, perspectives and experiences. The seventh and final principle is intercultural sharing, in which individuals and groups with different cultural backgrounds are invited to share their stores, experiences, and visions. I will now explore each of these principles in more depth.

2.3.13 The Importance of Missiological Education and Intercultural Characteristics

In contemporary society, “the culturally diverse context where we live” should be regarded as “the locus of Christian education¹³³.” Missiological education today should be concerned with proper educational methods or practices to provide a more effective education for people who

live in situations of cultural diversity. The educational process does not happen in a vacuum, but in human relationships within social contexts. Moreover, one's religious life is indissolubly linked to one's cultural sources in a cultural context. It is thus important to comprehend contemporary education in light of the culturally plural environments in which people find themselves.

Many Christians today find themselves in situations of cultural diversity. By and large, they experience "more complex, visible, and widespread" diversity than ever before, due to a dramatic change in the racial and ethnic composition¹³⁴. For example, Canadian society has become remarkably globalized in the past few decades as a result of its high immigration rate. Canada's immigrant population has contributed substantially to the growth of Canada's population¹³⁵. As one of the major immigrant-receiving countries, Canada accepted approximately 249,000 permanent residents and about 290,000 international students and temporary foreign workers in 2011¹³⁶. According to the 2001 Census, there were more than 2000 different ethnic groups in Canada¹³⁷.

As for the United States, the 2000 census indicates that there were sixty-three racial categories in comparison with the 1990 census, which showed only five racial categories. The change in racial categories between the 1990 census and the 2000 census reflects the demographic diversity of the United States today, and the rapid change in the composition of the U.S population. The extensive diversification of the racial/ethnic composition of the population is not limited to North America but is also a universal phenomenon around the world, including South Korea.

As contemporary societies have become more ethnically and culturally diverse, the methodology of intercultural learning is increasingly recognized as significant in helping people actively engage with the many issues and problems associated with a culturally diverse society. Thus UNESCO advocates "an intercultural approach to education" to respond to the growing challenges generated by the rapidly changing global context¹³⁸.

As another important example of the growing awareness of cultural diversity, at the 39th General Council in 2006, the United Church of Canada issued "a Transformative Vision for The United Church of Canada," which included a proposal that "the United Church of Canada commit itself to become an intercultural church."⁹ By adopting a proposal for missiological education intercultural ministries, the United Church of Canada affirmed "a denominational priority in living out its commitment to racial justice, where there is mutually respectful diversity and full and equitable participation of all Aboriginal, Francophone, ethnic minority, and ethnic majority constituencies in the total life, mission, and practices of the whole church."

Reflecting critically on the rapid social and cultural changes in the United States, Hosffman Ospino argues for the inclusion of intercultural perspectives in Christian education as follows;

The context where most processes of Christian Education take place in the United State today is one profoundly marked by cultural diversity. Consequently, the locus, the subject, and the methodological questions concerning missiological Christian Education must develop an intercultural perspective. There is an urgent need for effective intercultural models of Christian Education.

The processes of missiological education and intercultural characteristics need to serve as special spaces where the diverse voice and opinions in the community can be shared through intercultural interactions.

To sum it up, Christian education requires missiological education and intercultural characteristics awareness of and sensitivity to various social and cultural factors to properly respond to the needs of increasingly diverse societies. For Christians, intercultural awareness begins with the recognition that we live together, and share many things in common in the world that God created. Also, intercultural awareness is fundamentally concerned with "deepening our understanding of difference and intentionally honouring the incredible diversity that God has created and love." By increasing missiological education and intercultural characteristics awareness, Christian education can foster reciprocally respectful relationships between people from different cultural backgrounds.

2.3.14 Christian Leadership for Intercultural Characteristics Practice

Christian education in churches and Christian school serves to widen students' intellectual knowledge, enrich their regional practices, and provide opportunities for them to broaden their social and cultural horizons. However, Christian education today faces various challenges due to increasing racial and ethnic diversity in society. Many Christian educators experience difficulties as a direct result of cultural differences and conflicts. For example, a student from different cultural backgrounds "may not share the same values and attitudes, and may give a different interpretation to the teacher's explanations than do other students in the class," because they may have different ways of thinking and acting based on their different cultural experiences¹³⁹.

In managing cultural conflicts and establishing a relationship between people from different cultures, intercultural Christian leaders and educators need to manifest two essential

characteristics. The first of these is "transformation leadership," which helps people "create new possibilities," in forming intercultural relationship¹¹. In intercultural Christian education, transformative leadership is focused more on transforming the self than it is on changing others in a community. In other words, to embrace diverse cultural perspectives and values, transformative leadership aims at the inner transformation of a Christian community. This transformation is primarily based on reflection on Christ's inclusive acceptance of all people.

This sort of transformative leadership will focus on helping learners engage in the transformation of their community, not in terms of the visible aspects of culture, but also the invisible ones¹⁴⁰. The analogy of the iceberg helps with understanding the two dimensions of culture: explicit culture. Explicit culture can be compared to the visible part of an iceberg and can be easily learned or changed. By contrast, implicit culture, characterized as the invisible and larger part of the iceberg, is unconscious and difficult to change. The iceberg analogy of culture reminds us that profound change must be accompanied by "a transformation of the internal culture." Many contemporary multicultural programs tend to focus on external aspects of culture, however, such as language, dress, and food habits, rather than on the implicit and underlying aspects of culture¹⁴¹.

The second essential characteristic of intercultural leaders and educators is relational leadership, which recognizes the importance of relationships in "establishing a ground rule for corporate conduct and decision making¹⁴²." Relational leadership plays a crucial role in developing the capacity of Christian communities to understand the dimension of diversity in society and in shaping social relationships among diverse cultural groups¹⁴³. Relational is particularly important in creating environments that sustain the interactive relationship between people from different cultural backgrounds.

Christian educators need to learn how to student not how to recognize cultural diversity and social change due to globalization, but also to live with diverse others in the light of the Gospel. Christian educators, ministers, and leaders need to develop intercultural skills in support of effective learning and teaching, and they should be primarily concerned with assisting people to build mutually respectful communities.

2.3.15 The Social Dimension of Intercultural Christian Education

In a pluralistic or multicultural society, it is important to recognize the relationship between faith and culture in the education process. The church has always existed in a twofold relationship: God and its surrounding cultural context. From the early church onwards, developed the appropriate relationship by saying that "religion as ultimate concern is the meaning-giving substance of culture, and culture is the total of form in which the basic concern of religion expresses itself¹⁴⁴."

Intercultural Christian education needs to be in a constant dialectical communication "between Christian communities and their surrounding social environment" to improve educational outcomes¹⁴⁵. As far as the relationship between faith and culture is concerned, there are two important points to consider. The first point is the change in perception of this relationship. In the history of Christianity, there has been a gradual shift of emphasis from a dualistic view of culture: Christian culture versus non-Christian culture, to more of a reciprocal relationship between faith and culture.

For example, if we look at the Christian mission in the twentieth century, we find the early conferences, such as the Edinburgh conference in 1910 and the Jerusalem Conference in 1928, Held a dualistic view of the world: the Christian versus the non-Christian world or Christian

versus the secular world. This dualistic view of the world influenced many Christians to see the mission of the church as expansion or extension¹⁴⁶. The view of the Church's mission between 1950 and 1960 emphasized presence and dialogue, and focus on the mission as living the life of the church in the name of Jesus Christ.¹⁹ Between 1960 and 1970 Christian missiologists placed importance on proclamation, dialogue and liberation, and reflected a deep concern about context matters and relations.²⁰ Christian missions in the period after 1970 then presented "a notable advance in evangelical thinking over issues such as social justice, the poor, [and] dialogue as a valid approach to other faiths."²¹ Furthermore, missiology between 1980 and 1990 was largely interested in pluralism and enlightenment. In summary, the emphasis of the Edinburgh Conference on expansion in 1910 has since broadened in the twentieth century to incorporate diverse models of Christian mission, such as communication, reconciliation, and liberation.

However, under the influence of the missionary geography of the two worlds, i.e., the Christian world and the non-Christian world, many contemporary Christian leaders and educators still understand their educational task to carry the gospel from the fully missioned land to the non-Christian world. Moreover, in the history of Christianity, there has been a tendency to emphasize western culture, because Christianity has long been closely related to the development of western society. In the west, the history of colonization has influenced many white Europeans and European Americans to regard their culture as normative in other ethnic cultures. Under the influence of such a Eurocentric perspective, many minority cultural groups have been encouraged "to believe that their poverty and powerlessness are the results of their cultural and racial status and origins" in her book *Decolonization Education: Nourishing the Learning Spirit*, and from her long-term experiences as an indigenous educator for decolonizing education in Canada, Marie Battiste insists in the following:

For every educator, our responsibility is to commit to both unlearn and learn – to unlearn racism and superiority in all its manifestations, while examining our social constructions in our judgments and learning new ways of knowing, valuing others, accepting diversity, and making equity and inclusion foundations for all learners¹⁴⁷.

Intercultural Christian education needs to be aimed at helping people move toward reciprocal relationships based on mutual respect for different cultural values; and away from a relationship based on dominant versus subordinate culture, in which minority viewpoints are integrated into the dominant opinion. As the Second Vatican Council repeatedly states, "Christian faith is bound to no particular form of human culture." Intercultural education thus requires a paradigm shift toward "the ecumenical sharing" of "diverse cultural communities," away from the expansion view of Christianity.

The second point concerns the evangelization of cultures. The church exists in a specific cultural and social context. Hence, in intercultural Christian education, every effort needs to be made "to ensure a full evangelization of culture."²⁴ Christians living within specific cultural contexts have two important responsibilities when participating in Christ's work of transforming the world. First, Christians need to "communicate the truthful reality of God's message" to people who live in culturally diverse contexts¹⁴⁸. Second, they need to recognize "God's self-communication that is mediated through the Bible."

The ultimate purpose of intercultural Christian education is not only to create harmony between diverse cultural groups, but also to serve as a witness to Jesus Christ and His gospel in a society where different cultural groups exist. Gravissimum Educationis stresses that one of the

main tasks of religious education is to imbue the entire lives of students with "the spirit of Christ¹⁴⁹." Christ-centred education is the unique characteristic of Christian educational institutions, which differ from secular institutions that tend to be primarily dedicated to academic education.

Missiological Intercultural education needs to facilitate creative conversation between faith and culture, rather than create culturally-neutral interventions or principles. Allen J. Moore maintains that Christian religious education is "not just learning the beliefs of the past or preserving the tradition of another generation, but it includes reconstructing the heritage in light of present and future social goals and formulating new beliefs and values to serve a society that is in the process of becoming¹⁵⁰." To retain its relevance in today's culturally plural society, the form of Christian witness to the gospel needs to become one that is suitable for contemporary social and cultural contexts, although, the nature of the Gospel itself is not changed.

2.3.16 Intercultural Characteristics Communication

Intercultural education fundamentally engaged in fostering communication between people from different cultural backgrounds. One of the main functions of education for intercultural communication is to provide people "with tools for listening to one another more deeply" and to help them "remove some of the barriers that could produce conflict¹⁵¹." Hoffmann Ospino emphasizes that "an intercultural methodology of Christian Education must provide insightful directions to develop intercultural communicative skills that allow those involved in this process to appreciate other languages, symbols and expressions while engaging in new forms of conversation¹⁵²."

There are two significant aspects of intercultural communication that need to be stressed. Firstly, the key to intercultural communication is maintaining a respectful attitude towards others in conversation, with a non-coercive approach to other cultures¹⁵³. In order to create intercultural communication among people from different cultural settings, people need to create enough space for others to enter into a discussion freely. In his article, "Working Cooperatively with People from Different Cultures," Richard W. Brislin emphasizes the importance of a respectful attitude toward cultural differences as one of the specific indicators of good intercultural interaction. He states:

People are very sensitive about criticisms of their culture. If visitors make no attempts to understand cultural differences and respect local customs, they will have many doors slammed in their faces when they try to accomplish their goals. It is wise to learn local customs and to participate in respected rituals whenever possible¹⁵⁴.

The above recommendation is the primary focus on intercultural business dealings. However, Brislin's explanation points to an important element in intercultural communication in general: respect for diversity

Eric Law provides a set of "Respectful communication guidelines." Which are also helpful for intercultural communication. He gives a special meaning to the word "respect" by forming key phrases from each letter as follows:

R = take RESPONSIBILITY for what you say and feel without blaming others.

E = engage in EMPATHETIC listening.

S = be SENSITIVE to differences in communication styles

P = PONDER what you hear and feel before you speak

E = EXAMINE your own assumptions and perceptions

C = keep CONFIDENTIALITY

T = TOLERATE ambiguity because we are not here to debate who is right or wrong.

Having a respectful attitude toward people from other cultures or toward their cultures is crucial in maintaining reciprocal relationships in a culturally diverse society. For this reason, intercultural education needs to be designed to change "the total education environment to promote respect for diversity."

Secondly, intercultural communication should be based on two essential principles: effectiveness and appropriateness. Concerning the effectiveness of intercultural communication, Robert Schreier maintains:

Communication would be considered effective when the speaker feels that he has achieved his goal; namely, that it has become lodged with the hearer on the other side of the cultural boundary in a manner recognizable to the speaker. Thus, the speaker's satisfaction with the conclusion of the communication (but as we shall see, not a sufficient) condition for intercultural communication competence¹⁵⁶.

The effectiveness of intercultural communication requires a communicative relationship based on mutual respect and understanding among members of a community. In order to develop effective communication methods for sharing one another's feelings, emotions and cultural values in-depth, people need to enter into communication by focusing on relational issues, and not on legal or political motives¹⁵⁷. Moreover, intercultural communication requires using appropriate linguistic and conversational skills for interacting effectively with people from different cultures. Schreier emphasizes that "communication is appropriate when it is achieved

without a violation of the hearer's cultural codes¹⁵⁸." Many problems in intercultural communication tend to arise from an inadequate understanding and awareness of cultural differences. People should therefore find an appropriate way or method for interacting with each other based on intercultural learning about diverse cultural experiences, interpretations and knowledge.

2.3.17 Introducing a Grace-Filled Surrounding

Through intercultural characteristics, and Christian Education people learn how to build a welcoming and inclusive community by embracing differences. A grace-filled surrounding or room for grace is a space where everyone's participation is welcomed and everyone's voice is listened to by creating such a grace-filled environment, Christians share the love of God with others and care for others who are in need. Above all, creating a grace-filled environment for embracing the other is a practical way of following in the way of Jesus Christ, who embraces all people, regardless of their race, gender, or cultural background. To create a grace-filled environment is to practice God's love in our lives.

Introducing a grace-filled surrounding for embracing others involves developing a respectful attitude toward other cultures, which, as mentioned previously, is a critical step in securing successful intercultural education. Creating a grace-filled space is usually accompanied by a mutual invitation and communication, in which people meet together and share their cultural experiences and stories. A mutual invitation for sharing cultural experiences and values with others can only be fully realized in a space where each person's views are respected. Manifesting a respectful attitude, group members are encouraged to share their own life stories with other members.

Scholar explains that most organizations or communities regard the space within their boundaries as "a safe zone" in contrast with "a fear zone," which indicates the space outside their boundaries. In implementing an intercultural education, we need to create a grace-filled space, somewhere between the safe zone and the fear zone, for embracing others and for introducing them to one another. By creating such a grace-filled space "between the safe and fear zones," people can listen to each other's perspectives; moreover, they can "hear the historically voiceless and powerless¹⁵⁹."

An intercultural Christian community needs to extend its outer parameters beyond the boundaries of its safe zone. Extending a Christian community's boundaries is important in creating a space for others, and needs to be done under limitations, the Christian community enters into a process of creating a grace-filled space for others. Jesus Christ created a grace-filled space for embracing others by extending the boundary function of the religious community from "a legalistic, behaviour-based operation to a relational, contextual process¹⁶⁰"

As Eric Law emphasizes, Christ's ministry of restoring all people "reshaped and extended people's boundaries regarding their perceptions of God." For example, Jesus spoke of God as our Father. By referring to God as the Father, Christ invited the children of God to an intimate relationship with the merciful Father. After extending the outer parameter, missiological education and intercultural characteristics boundary of their safe zone. In this way, people openly acknowledge their current boundaries of social, cultural and religious norms. Moreover, they can recognize their repeated patterns of conscious and unconscious exclusion of others⁴¹.

The intercultural Christian community thus needs to create a grace-filled space for embracing

others, in which people are invited to share their experiences and stories in more intimate ways¹⁶¹.

Creating a gracious space or room for establishing an inclusive relationship is essential for building a community of *shalom*, where “the wolf shall dwell with the lamb, and no one will be hurt.”⁴² Elizabeth Conde-Frazier emphasizes that shalom is “a biblical vision in which all of creation is one, every creature living in community and harmony with every other for the joy and well-being of all. Christian educators need to participate in the ongoing discussion about establishing a harmonious and peaceful community anchored in God's shalom amid cultural diversity. Shalom indicates “the presence of relational wholeness,” rather than merely “the absence of conflict¹⁶².” In this respect, intercultural Christian education does not merely mean mutual learning between different cultures but is the practice of sharing the shalom of God with others.

An intercultural Christian community that shares the shalom of God is fundamentally based on the devotion of “faithful members who are willing to bring their community's paralysis to a place where Christ dwells, where God's grace is abundant, and where the Word is spoken and lived¹⁶³. The task of building a community of shalom originates from Christ, who accomplished the reconciliation of sinful humanity to God on the Cross and destroyed the “barrier” and “the dividing wall of hostility” between human beings, as it is written in Ephesians 2:13-17. Jesus Christ calls us into intimate fellowship with God and then sends us into the world to share the shalom of God with others.

To sum up, the ultimate purpose of intercultural Christian education can be defined as creating a peaceable and harmonious community in which people from different cultural backgrounds live

and interact with each other. Intercultural Christian education thus needs to focus on helping people create a community of shalom where everyone can listen to other points of view without preconceived judgments. In Christ's work of restoring our relationship with God and with others, we are invited to create space for sharing our lives with others and to move forward to God's community of shalom.

2.3.18 The Process for Arrangement change

Missiological education and intercultural characteristic entail the transformation of the community. The church and Christian community need to be transformed to fully reflect God's inclusive love for all people. In this regard, an intercultural education program should be fundamentally related to the "changed attitudes of individuals as they interact with one another" rather than simply being about "methods, materials or programs¹⁶⁴." In his book *Word at the Crossing*, Eric Law states that "as I struggled to discern how to share the gospel in a pluralistic world, I began to see more clearly that it is not a matter of what I teach, but how I teach."

How do we help people live in a pluralistic or multicultural society? Law explains that we need to "follow the pattern of Christ's way, truth, and life," and we have to seek to "align ourselves with God." The process of Christian transformation, therefore, needs to begin with a reflection on the question, "what does God have to say about what we are doing?" Christian transformation is based on the initiative of God, not on human wisdom or human initiative. Moreover, the process must be continued with God's "guidance, challenge, comfort, strength, and protection" at every step¹⁶⁵.

As a guideline for becoming an inclusive Christian community, Eric Law suggests the “process for Planned Change” embodied by the grace of God, which focuses on the faithful transformation of Christian communities of cultural diversity. The planned change process articulated by Law presents a practical model for a Christian community’s transformation into an inclusive Christian community.

The initial step in the planned change process is to draw the parameters of the project, determining the extent of the transformation, or deciding "what we would do and what we would not do" drawing the parameters implies recognizing the boundary of a community is being extended to embrace other groups or people from different cultures. From an educational perspective, drawing the parameters can be likened to the process of defining the scope of educational objectives and practices. By extending its scope, the creators of intercultural Christian education not only understand various cultural phenomena in society, but also extend their educational programs, practices, and benefits to those who are culturally different.

After determining a community’s boundaries of transformation, that community moves to the next step, which is gathering the general concerns of the community members. The law stresses that collecting concerns helps people understand the fundamental issues that are troubling the community. The initial data for analyzing the issues are collected “on a surface level,” using various methods, such as surveys, oral interviews or small group discussions.

The next step is naming the fundamental issues or determining the real problems behind the concerns collected from individuals and groups. Law explains that naming significant issues behind the various concerns is the most difficult part of the process of change, but it is essential because naming issues provides a basis for setting the goal or goals for the community¹⁶⁶.

Viewed from the perspective of intercultural education, the above two steps—collecting concerns and naming issues – are crucial in identifying the internal dynamics that emerge from cultural diversity within a community. In the intercultural education process, it is important to deal with the underlying issues of the community, and not merely to recognize the superficial concerns. In the process of transformation, many community members tend to ignore those internal issues that are related to the underlying aspects of culture.

Setting goals, as the next step in naming the issues, helps us focus on “what we are trying to accomplish,” and leads us to define “the ideal anticipated outcome” of the major issues within our community. Here specific educational goals and objectives should be established to promote intercultural practices. When setting specific educational goals, an important point is that the goals should not be “too lofty,” such that they cannot be accomplished within the limitations of available time and resources, or “too fuzzy” because of being ambiguous and obscure. Setting clear educational goals and plans serves as a basis for determining appropriate educational methods and processes.

Once goals and objectives are established, it is necessary to create a detailed action plan for accomplishing them. Law states that "the action plan is a clearly defined (with full accountability) step-by-step plan of what needs to be done for the community to accomplish its goals¹⁶⁷. The step of creating an action plan is the process of developing practical methods for implementing educational programs and practices, to shape, build, renew, and sustain a vital inclusive Christian community."

Having designed a specific action plan, the next step is to implement the plan. Law refers to the implementation of the goals as "sacred acts," and stresses that "we must continue to support each other by meeting regularly to evaluate the steps that we have taken and to pray, study

scripture together, and continue to actively discern God's will." There are two key points to be considered in the process of implementing a detailed educational plan for intercultural education. The first point is to implement plans that are consistent with the educational goals identified in the provisions steps. The second point is to examine whether educational programs are being properly implemented concerning practical procedures of internal and external transformation. The final step is evaluation, which is important in identifying the change that has resulted from the sacred acts of transformation¹⁶⁸. Law explains that by reflecting on the process of change, the church community can start "a new cycle of the process for planned change." The process of planned change is not a non-time event, but a recurring cycle of transformation. Having completed a process of planned change, a community starts a new cycle of planned change by determining a new parameter.

Missiological education Intercultural should thus be a process of ongoing learning and growth. Hence, we should continuously focus on developing intercultural educational programs and practices. Intercultural education needs to provide students with plenty of opportunities to learn how to interact with people from different cultures. By implementing practical programs, such as a process of planned change, people share their own cultural experiences with others, and they also learn various cultural and social values from people who have different cultural and racial backgrounds. Moreover, intercultural practices focusing on mutual respect and responsibility help people learn how to transform their communities into more inclusive.

Shared Christian Praxis for Intercultural Discussion

Missiological Education and Intercultural are aimed at building reciprocal relationships based on shared values in a community and are thus fundamentally related to how individuals share their thoughts, perspectives, and experiences with people from diverse cultural backgrounds.

Christians belonging to culturally and racially diverse communities need to "practice strategic solidarity in many different ways," which will help them "get to know one another on their terms; to listen, suspending temporarily their cultural preferences and judgments; and to engage others in a candid speech that allows for the mutuality of critique¹⁶⁹."

A Scholar shared Christian praxis model of religious education consists of five components: present action, critical reflection, dialogue, story, and the vision arising from the story. Here present action indicates what people do in their own social and cultural setting, while critical reflection involves reflecting on participants' experiences and practices in their present situations.

The shared praxis approach to Christian education. As an important component of the shared praxis model, intercultural dialogue is based on a mutual sharing with "a relational, experiential, reflective way of knowing." The Scholar maintains that "the whole content and process of a shared praxis approach is to be dialogical." Participants share their own stories and visions with others through two essential activities of dialogue: "telling and listening" the dialogical method enables learners to participate in the story of the faith community out of their own past experiences and present stories and is also crucial in helping learners move into an ongoing conversation with God.

The shared praxis approach encourages learners to share their present stories and visions with others; moreover, it invites them to learn the story and vision of the Christian faith community.

A scholar defines the Christian story as "the faith tradition handed on to Christians and the contemporary understanding, celebrating and living of it in their faith community." He refers to the Christian vision as "a metaphor for the possibilities and responsibilities, the promise and demands, that are prompted by the Christian community's story." Groome sums up these five

components of shared praxis as follows; "Christian religious education by shared praxis can be described as a group of Christians sharing in dialogue their critical reflection on present action in light of the Christian Story and its Vision toward the end of lived Christian faith¹⁷⁰."

Scholar also proposes five movements of shared Christian praxis in the process of religious education. The first movement is naming present praxis. The second is reflecting critically on participants' present actions. The third is encountering the Christian story and vision. The fourth is dialectical hermeneutics between the Christian story/vision and the participants' present. The fifth is "decision/response for lived Christian faith." These five movements of shared praxis should be considered as interrelated processes or movements, rather than individual steps. Groome defines shared Christian praxis as follows;

"Share Christian praxis" is a participative and dialogical pedagogy in which people reflect critically on their historical agency in time and place and their socio-cultural reality, have access together to Christian Story/Vision, and personally appropriate it in community with the creative intent of renewed praxis in Christian faith toward God's reign for all creation¹⁷¹.

The writer's five movements of shared praxis need to be discussed from an intercultural perspective, to promote intercultural sharing that supports people from different cultural backgrounds when participating in intercultural learning, communication, and interaction. Share Christian praxis provides several important insights into the way missiological intercultural education can help students engage in "an explicitly shared relationship¹⁷²."

First of all missiological education and intercultural invites students to reflect on their lives in their particular contexts. In the first movement – naming present action – participants are involved in observing their contextual realities in terms of a culturally diverse framework. According to the scholar "present action" implies not merely "the overt productive activity of

the present moment,” but also “our whole human engagement in the world¹⁷³.” In intercultural Christian education, the present action is fundamentally related to probing more deeply into students' feelings, experiences and ideas. The process of naming present action embraces exploring the participants' values and perspectives within diverse social and cultural settings.

Secondly, missiological education and intercultural characteristics experience with other participants. This second movement of shared praxis prompts participants to reflect critically on their "present praxis in their place and time¹⁷⁴." It is this critical reflection on present praxis that encourages students to reflect critically on their cultural norms, realities, and experiences and then share their stories and visions with others.

Thirdly, missiological education and intercultural characteristics need to encourage people to engage in a dialogical reflection between their stories and the Christian story. In this third movement of shared praxis encountering the Christian story and vision, participants are invited to encounter the Christian story and vision as "making accessible Christian story and vision." Similarly, an important focus of missiological education and intercultural characteristics is to present the faith community's story to those students who are living in culturally diverse settings, thereby helping them deepen their reflection on their own stories and experiences in terms of the Christian story and vision of faith¹⁷⁵.

Fourthly, missiological education and intercultural characteristics should help participants recognize how the Christian story and vision are integrated into their cultural lives. In the fourth movement, dialectical hermeneutics between the Christian story/vision and present praxis participants are encouraged to reflect on their own stories and experiences in light of the Christian story. Moreover, participants are encouraged to appropriate the Christian story and vision to their present lives. As the scholar missiological education and intercultural needs to

help people "to critically appropriate the faith community's story/vision to their own lives and contexts¹⁷⁶".

Fifthly, missiological education and intercultural characteristics based on shared praxis need to focus on bringing the Christian faith to Christians' lives and on guiding them in the faith.⁵⁸ In the fifth movement – decision/response for lived Christian faith" – participants are allowed to decide "how to live Christian faith" in a contemporary context, which is dominated by cultural and religious pluralism¹⁷⁷. In other words, participants are invited to decide for lived the Christian faith in their social and cultural lives, through dialectical hermeneutics between the Christian vision and the participants' visions. For Groome, "to promote lived Christian faith" in people's social and cultural lives is an "immediate existential purpose of Christian religious education." In short, as the scholar emphasizes missiological education and intercultural characteristics should be related to nurturing students in the Christian faith as a lived reality.

Concerning the integration of the Christian faith and Christian life, the scholar maintains that "existentially for participants in a teaching/learning event, dialectical hermeneutics amounts to people appropriating the spiritual wisdom of a faith tradition as their own or coming to see for themselves what it means for their lives." Based on the dialectical hermeneutics between people's praxis and the Christian faith, missiological education and intercultural characteristics aims to help people "live more faithfully toward the vision of God's reign¹⁷⁸."

In conclusion, intercultural sharing is a significant aspect of supporting missiological education and intercultural characteristics shared Christian praxis reminds us of important aspects of intercultural sharing.

First, intercultural sharing should entail participants' critical reflection on current practices in light of the Christian faith. Second, intercultural sharing should help participants share stories and visions derived from reflecting on their practices and using a dialogical approach and a dialectical method. Third, in missiological education and intercultural characteristics, intercultural sharing ought to be concerned with leading-learners into sincere communication with God, and not only into a mutual conversion between learners.

Above all, missiological education and intercultural characteristics must begin with and be based upon biblical and theological foundations, which form and refine the basic framework for theory and practice. In developing educational approaches or responses to cultural diversity, important questions are: how do we teach God's Word in increasingly diverse environments? The basic answer to this question is to invite God to be the centre of all educational plans and processes, which is the overarching principle in Christian education. Missiological education and intercultural characteristics should be found in the love of God, and in initiating true fellowship with God and other people.

As discussed in the previous chapters, the biblical and theological foundation of missiological education and intercultural characteristics highlight God's inclusive love for all people. Christian education should therefore be engaged in helping a Christian community redefine its mission in accordance with God's inclusive love and grace in Christ, which flow overall cultural boundaries and barriers. Missiological education and intercultural characteristics are thus fundamentally related to proclaiming the gospel to all people. However, if Korean churches and Christian communities regard immigrants merely as targets for conversion, without embracing

their cultural identities and values, the conflicts caused by cultural gaps between Koreans and other immigrant groups will only deepen. Korean churches and Christian communities need to see immigrants as their brothers and sisters who are to resort to the image of God. Furthermore, Korean Christians need to embrace people of diverse cultural and ethnic origins, and they need to build an inclusive community where all people are welcome in the love of God.

Second, missiological education and intercultural characteristics should be concerned with helping people develop relationships of mutuality with one another. Missiological education and intercultural characteristics do not merely mean acceptance of cultural differences in a multicultural setting, and it does not simply refer to culturally neutral principles for intervening in conflict situations. Furthermore, missiological education and intercultural characteristics are not simply related to the "how-to" of teaching and it ought not to be understood as "a program or a set of results." Isolation lives together in a healthy social relationship based on mutual empathy, care, and respect.

Third, missiological education and intercultural characteristics need to help people learn to live as the disciples of Christ, by overcoming the limitations of their cultural boundaries. In a contemporary multicultural context, many social conflicts and problems arise from cultural differences. Therefore, Christian education needs to be focused on helping individuals understand those cultural differences that exist among them. In missiological education Christian education, awareness of cultural diversity is a key element in implementing effective education. Moreover, missiological education and intercultural characteristics need to invite

people to share their feelings, ideas and experiences with others by participating in intercultural sharing based on mutual respect culture.

Finally, to fulfil their responsibilities, the Church and Christian communities need to be the main agents for missiological education and intercultural characteristics. The essential responsibility of intercultural Christian communities is to provide a proper environment for learning using reciprocal intercultural interaction. Maria Harris explains that in the early centuries of Christianity, there was a noticeable shift in perspective, moving from individuals, such as church educators to the Christian community as a whole, in the matter of who has educational responsibility for instructing children. Harris emphasizes that the early Christians gradually realized that "the church does not have an educational program; it is an educational program." The Church and Christian communities are called to be responsible agents, helping people live together in culturally diverse contexts. Missiological education and intercultural characteristics mean bringing people up in the ways of God and helping them build inclusive community characteristics by sharing God's love.

2.3.19 Missionary Training Programs of the Redeemed Christian Church of God

The missionary training program of the congregation concerning organization, content, term, staff, and understudies' data will be acquired from the chief of the mission Board to build up the origination of the Mission College and the arrangement of preachers that are being prepared.

The source of training for pastors and missionaries by the denomination include:

The Redeemed Christian Bible College (RCBC); The School of Discipline (SOD), Redeemers International Leadership Academy (RILA), and The Redeemed College of Mission (RCM). The RCBC, SOD, and RILA, prepare pastors and the laity for service in the church while RCM, the

focus is to train missionaries for local and foreign mission works. This presupposes that RCM is a school for believers who have a call for mission work. This author's focus is on the preparation of missionaries for cross-cultural mission work and therefore RECOM is the institution suitably positioned locally to equip them.

Established in 1993 by The Redeemed Christian Church of God, The Redeemed College of Mission operates as a sub-set of the Redeemed Christian Bible College. Its main purpose is to train missionaries for deployment to mission posts within Nigeria and foreign mission fields. The school has grown and matured to stand on its own with a permanent site in Ede, Osun States in Nigeria. The activities of the school are now supervised by a central mission board constituted by the church to provide direction and structure.

Central Administration Mission Board

The Redeemed Christian Church of God mission enterprise globally is monitored by the Central Mission Board Constituted for efficiency and effectiveness in accomplishing the Great Commission. The Board consists of a chairman and five senior pastors of regional level or higher. The constitution reflects the significance of missions to the church. The Board's assignment is premised on the board policy framework guidelines highlighted in Mission's Focus of March 2010.

1. To ensure that the right calibre of missionaries are being sent out
2. To ensure adequate guarantee of the welfare of missionaries
3. To avoid duplication and wastage of resources
4. To ensure a proper administrative framework for the execution of the church's mission mandate.

5. To provide a uniform framework for mission within the Redeemed Christian Church of God.

These board objectives capture the need for adequate preparation of missionaries before they leave the shores of Nigeria for cross-cultural church planting. The board is involved in harnessing the resources of the church and deploying the resources efficiently and effectively. It also addresses the issue of funding to guarantee the welfare of missionaries. The Board coordinates the mission activities of the church locally and in foreign countries.

The Redeemed College of Missions is established to train candidates from all denominations and all mission agencies from Nigeria and other parts of the world. The school organizes training of trainees (TOT) for church leaders, mission coordinators, and directors and executives of missions clubs. It also engages in specialized advantage level cross-cultural missions training¹⁷⁹.

Content and Duration

The Redeemed college of Missions (RECOM) currently runs four main programs.

1. Master of Arts (Appendix IV) with specialization in any of the following fields

Biblical Studies and Translation

Frontier Missions

Intercultural leadership

Mission mobilization

Mission research

This program is for the candidate with a Bachelor's degree, it is mission-oriented. This program is a recent addition after the article of the Principal in Mission's Focus of March 2010¹⁸¹. a

detailed curriculum is available as an appendix. The program runs from eighteen to twenty-four (18 – 24) months

2. Bachelor of Art (Missions)

This program is for holders of five (5) ordinary level credits which include the English Language. This is a four-year program with 120 credits that is typical of Bachelor's degrees in the west. The detailed content of the program is attached as Appendix I.

3. School of Executive Missions

This program is designed for church and business executives that have an interest in the mission. The purpose is to prepare pacesetting missionaries for the 12th Century. It is a 60-hour program which holds classes on weekends for holders of diplomas, bachelor's, and higher degrees.

4. Diploma Program in Cross-cultural Missions

Postgraduate Diploma (Appendix II)

Advance Diploma;

Basic Diploma,

Foundational Certificate;

Hausa Indigenous Certificate (Appendix VIII)

Diploma programs are multi-faceted and the purpose and entry qualifications determine the level of participation and diploma/certificates awarded. Hausa indigenous program is culture-specific, and it stands out of all the programs. The development of the program is commendable, and we perhaps need more of such a program that takes cognizance of the uniqueness of culture. A detailed curriculum of the Diploma program is attached as an appendix. The structure of the Diploma courses is attached in appendix III

Language (French and English), Biblical Doctrines, and Practical Attachment are compulsory for all students. In addition to the compulsory course, students branch out to areas of concentration, including:

Basic Missiological Studies

Advanced Missiological Studies

Christian Ministry

Biblical Studies

Other courses are offered to equip missionaries on appropriate technology, use of computers, basic law in missions, and liturgy (RCCG).

Certificate programs are taken in modular form and there are twenty-five courses in all with two credits per course, the course offered focuses on theology, missions, practical theology, ecclesiology, language, and basic technology. This program is for those who do not have more than four credits at the General Certificate of Education Ordinary Level (GCE 'O' level). The list of courses is attached in Appendix V. at this level it seems the spread of classes (courses) is broad and the depth may be thin.

The tent-making unit of the school (Appendix VIII and Appendix), is a short-term and mobile training unit that runs the postgraduate Diploma programs in many Provinces (operational units of the church in Regions) twice every year. The philosophy of the school is that missions are not just for a selected few in the church but every believer. Tentmaking is tailor-made to accommodate part-time missionaries. The program aims to prepare the candidates for personal edification to ensure daily growth as a Christian. The program allows for the personal retreat for

individuals to be strengthened; it is designed to re-activate zero tolerance for sin in the life of the missionary.

There are twenty–courses taken in the Tentmaking program; one of them is on cross-cultural communication and the rest are on the basics of theology, ecclesiology, and missiology; a detailed list is attached as an appendix. Perhaps core emphasis is required on anthropology (cultural orientation) to prepare the candidates for the new culture. The certificate obtained in this program qualifies the holder for ordination in the church, in other words, participants in the program have equal chances as those who attend regular seminaries. The program is flexible to meet specific needs.

The training programs of the school (Appendix VI) are effective locally, with candidates trained from all the States in Nigeria and several countries in Africa. The school has challenges in reaching Francophone countries in Africa and countries outside Africa¹⁸¹. Thus, there is a gap in the training of missionaries for mission ventures in Francophone countries in Africa, and countries outside Africa where the church is actively involved in mission work. The gap is what this author sets out to address and propose a manual that may be useful for the training of missionaries to the west, and perhaps the rest of the world.

Faculty

The school operates with a full–time faculty of about twelve (12). Half of the faculties have a minimum of a Master's degree and virtually all of the faculty have a Bachelor's degree or are on that track to complete the program. One holds a doctorate in ministry and one is on the track for a PhD. Eleven out of the twelve members of the full–time faculty have a background in

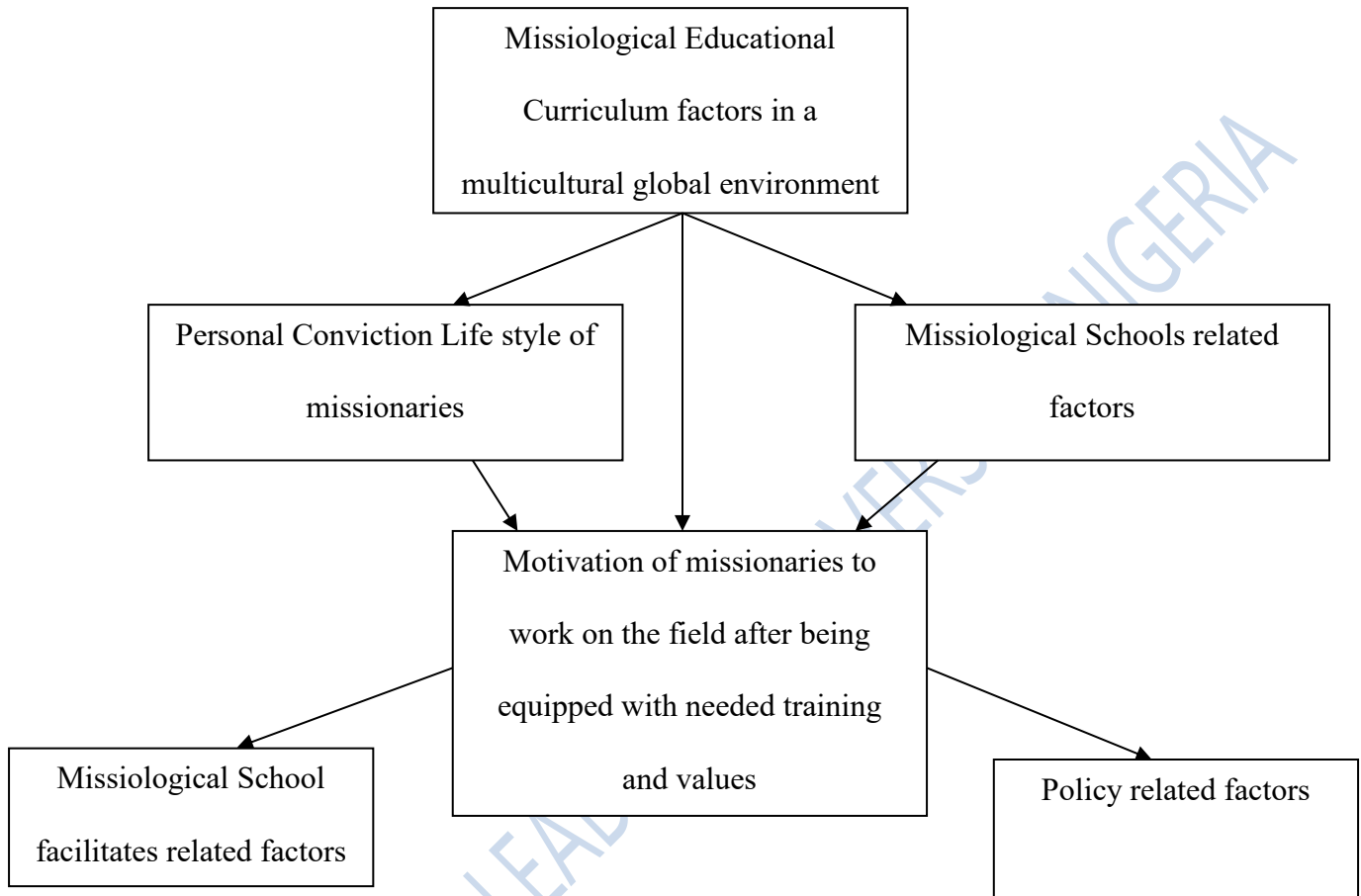
education either in missiology or cross-cultural education. This perhaps suggests that the selection of the faculty is purposeful and based on individual calling for mission work.

Apart from full-time faculty the school engages part-time faculty from the Redeemed Christian Bible College (RCBC); Redeemer's University; Pastors in the church with mission engagement; and missionary institutions and Christian Universities within the country and the church's global network. This avenue provides a rich resource for mission education in the College.

It is noteworthy that the school recently affiliated with Redeemer's University (RU). Redeemer's University is a Christian university sponsored by the church and approved by the Federal Government of Nigeria to award degrees of a high university standard from bachelor's to Doctorate level. The affiliation gives credence to certificates and diplomas issued by the college of the mission.

2.4 Conceptual Framework

Missiological Education Conceptual Framework/Model



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Figure 6. Conceptual Model

The researcher process a conceptual framework to express example of perceived relationships among independent variables (missiological education and intercultural characteristics) and the dependent variables (Redeemed College of Missions). It should be given special attention, however, that these relationships are compound link than they appear. Major problems such as resistance and hostility from the local communities denominational conflicts among the Christian groups themselves, hostile weather conditions, strong and dangerous diseases such malaria and sleeping sickness etc. There is a need for a sound education for the missionaries in order to function at the mission field. Therefore missiological educational curriculum has to factor in the multicultural global environment the personal conviction and life style of the would be missionaries. Building and equipping missiological school to effectively trade the, above shortcomings and challenges. These are to be done in order to motivate missionaries to work on the field upon their graduation with needed trainings and values.

The conceptual framework illustrates what is to be expected through this research work. It is a visual representation of an expected relationship between variables. Variables are simply the characteristics or properties under study in this work of research. This is developed based on my literature reviews and theories about the topic under examination. Therefore, all these factors are interconnected and related in such a way that the variables and the theories will converge in order to deliver the essence of this research work which is to bring about a conscious effort to developing missionaries that one will equipped in learning and character, motivated enough to be an enthusiastic and passionate missionary gladly interactive with other multicultural grouping while delivering would class missionary work all over the world,

lacking nothing is knowledge and Godly values. Hence, this study looked at the missiological educational curriculum factors in the Redeemed Christian Church of God.

Missiological Education Conceptual Framework/Model

2.5 Summary of Reviewed Literature

The beginning of the RCCG has been traced to the founder of the church, Revered Josiah Akindayomi and the present General Overseer, Pastor E.A. Adeboye, a PhD in mathematics, to establish the history of the church. The vision and the mission of the church that gave the church a face are reiterated, while the fundamental beliefs of the church are also lifted for identification of the church. The summary of the structure opens the global spread of the church. A prototype of the church structure is given to examine its power, authority and administrative structures. The mission is committed to the great commission, according to Mathew 28:19-20. The RCCG, without a doubt, is one of the fastest-growing Pentecostal churches in the world that executes the great commission and mandate with pastors in this 21st century. The Missionary Training Program of the church available to pastors/missionaries with a call to missions has been examined in this chapter. The author has enumerated the structure of the programs, curriculum, qualifications of students, the scope of courses taken, and the faculty. the philosophy of the central Missions Board has been stated to shed light on the conception, vision, and operations. The Global School of missions and intercultural studies is a new creation. Biblical data related to missionary training has been examined with a focus on Matt. 28:19 -20. It is the foundational scripture for the Great Commission; it provides the basis for mission work. The author explained Matthew's use of the term "to make disciples" as active and specific to engage disciples in

teaching and reproducing more disciples. The author referred to various scholars to make the point. Other Gospel; Mark, Luke, and John's records of the Great Commission were examined to fulfil the scripture that out of the mouth of two or three witnesses every word shall be established. Examples of Jesus and Paul's teaching were given to explain the model established which disciples were expected to emulate. There was a brief review of missionary training in Africa and the United States. It is observed that the traditional Bible Schools are common in Africa and also that the schools lack qualified personnel and finances. The gap between traditional training and University education is obvious from the trend examined. The components of missionary training were highlighted namely; Bible and Theology; spiritual Development, Cultural; Context; and Communication. Perhaps training could be a panacea needed as a platform for missionaries to prepare adequately for mission work in another culture.

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Chapter Three

Research Methodology

This chapter discusses the study design, population of the study sample and sampling techniques, the research instruments, test of validity and reliability of the instruments, administration of the instruments and method of data analysis.

3.1 Research Design

The study adopted qualitative and quantitative approaches as well as historical and survey research designs to describe the existing situation regarding the state of the curriculum design, cultural characteristics, and evangelism in the Redeemed Christian College of Mission and Bible College in Nigeria.

3.2 Population of the Study

The study population is comprised of academic staff members in the Redeemed School Mission in Lagos, Ogun, Osun, Ondo and the Ekiti States. The composition of each redeemed school in terms of the population of its academic staff is given in Table 3.1.

Table 3.1: Number of lecturers based on the states in Southwest Nigeria

States	Name of School	Number of Lecturers
Lagos	Redeem Christian Bible College	221
Ogun	Redeem Christian Bible College	134
Ondo	Redeem College of Mission	102
Ekiti	Redeem Christian Bible College	78
Osun	Redeem College of Mission	197
Total		732

Source: Fieldwork, 2021

3.3 Sample and Sampling Techniques

Five hundred and eighteen (518) academic staff were systematically selected to participate in the study. This sample was selected using the purposive sampling technique based on the following criteria: an individual is eligible to participate in the study if he or she: is a full-time academic staff of any of the Redeemed Mission School Southwest, Nigeria, has spent a minimum of fifteen years in teaching in the Redeemed Mission School. A summary of sample and sampling technique is presented in Table 3.2

Table 3.2: Sample and Sampling Technique

States	Name of School	Number of Lecturers	Number of selected Lecturers
Lagos	Redeem Christian Bible College	221	164
Ogun	Redeem Christian Bible College	134	71
Ondo	Redeem College of Mission	102	64
Ekiti	Redeem Christian Bible College	78	33
Osun	Redeem College of Mission	197	186
Total		732	518

Source: Fieldwork, 2021

3.4 Research Instruments

The self-developed instrument was designed for the study. The instrument was divided into four types namely sections A, B, C and D. Section A contains the bio-data of the respondents. There are about nine (9) items relating to teachers' data like name of institution, institution nomenclature, sex, age, years of experience, academic cadre, faculty, department and area of specialization.

Section B contains 14 (fourteen) items relating to missiological education indices with 4 (four) options – Very True (VT), True (T), Untrue (U) and Very Untrue (VU) which were used to answer research questions on missiological education indices.

Section C consists of 10 (ten) items relating to intercultural characteristics with 4 (four) options – Very High Extent (VHE), High Extent (HE), Moderate Extent (ME) and Low Extent (LE) would be used to attend to the research questions.

Section D consists of 10 (ten) items relating to the Redeemed College of Mission and Bible College practical trip with three options – High (H), Moderate (M) and Low (L) which would be used to answer research questions. The questions are 10 (ten) in number.

3.5. Validity of the Instruments

To ensure the instrument is valid, the questionnaires were given to the project supervisors and experts for face, content and construct validity for scrutiny and corrections. Corrections made were effected before questionnaires were administered to respondents.

3.6 Reliability of the Instruments

The pilot was tested by some lecturers in Osun State (College of Mission and Bible Colleges). The responses were subjected to Cronbach's Alpha reliability test and the value got were $r = 0.863$, $r = 0.814$ and $r = 0.913$ indicating that the instrument is reliable.

3.7 Method of Data Collection

The study made use of in-depth interviews, structured empirical observation techniques, proper documentation of information, questionnaire, and record materials. Five hundred and eighteen

copies of the questionnaire were distributed to the sampled respondents in the colleges. The secondary sources of information consist of relevant books, journals, magazines, and internet materials.

3.8 Method of Data Analysis

Descriptive statistics of frequency, mean, and standard deviation were used to answer the research questions while inferential statistics of Multiple Regression Analysis was used to test the hypotheses.

End Notes

1. C. Bless, Higson-Smith. *Ontology: A Mixed Methods Epistemology in Applied Research Management Research*, 3rd ed. *Sage Publication Ltd London. Journal.* 2015
2. Y. Osaw. and D. Onen, **Writing Research Proposal and Report; A Handbook for Beginning Researchers, Revised. Edn.** Nairobi Kenya, the Jomo Kenyatta Foundation 2016.
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Chapter Four

Results and Discussion of Findings

4.1 Demographic Data Analysis

4.1.1: Gender of the Respondents

The study sought information on the gender of the respondents. Table 4.1 presents a summary of the age distribution for all the categories.

Table 4.1: Demographic Characteristics Gender * Staff Cross tabulation

Gender	N	%
Male	388	74.9
Female	130	25.1
Total	518	100.0

Source: Fieldwork, 2021

Out of the 518 respondents, 388 respondents representing 74.9% of the sample represented male while 130 respondents which constitute 25.1% represented female participants. This may be because the denomination (Redeemed Christian Church of God) recognizes that men should take pastoral positions while women are expected to be passive in the ministry. This could be a reflection of what happens in all the denominations where about three ratios one of the men to women are heading some of our churches in Nigeria.

4.1.2: Status of the Respondents

The study sought information on the status of the respondents. Table 4.2 presents a summary of the status of the respondents' distribution for all the categories.

Table 4.2: Demographic Characteristics of Respondents' Status/Cadre

Status	Frequency (n) %	%
Professor	11	2.1
Senior/Lecturer 1	85	16.4
Lecturer 2	176	34.0
Ass Lecturer	118	22.8
Graduate Ass	128	24.7
Total	518	100.0

Source: Fieldwork, 2021

Out of the 518 respondents, 11 respondents representing 2.1% of the sample represented the professors, 85 respondents which constituted 16.4% represented the senior/lecturer 1, 176 respondents representing 34% represented lecturer 2, and 118 respondents constituted 22.8% representing the assistant lecturer while 128 respondents which constituted 24.7% represented the graduate assistant lecturer. This showed that the number of the ratio of the lecturers to the population of the members of the Redeemed Christian Church of God in this study is adequate. This could be instrumental to effective instructional dissemination. Hence, this shows the respondents' appropriate academic professional qualifications need to deal with the lecturing activities in their institutions.

4.1.3 Age of the Respondents

The study sought information on the age of the respondents. Table 4.3 presents a summary of the age distribution for all the categories.

Table 4.3: Demographic Characteristics of Age

Age Group	Frequency	%
20-30 years	15	2.9
31-40 years	122	23.6
41-50 years	106	20.5
51 above years	276	53.1
Total	518	100.0

Source: Fieldwork, 2021

For the respondents in table 3, the majority 276 (53.1%) were aged between 51 and above, while the least (2.9%) were between 20 and 30 years and only 228 (44.1%) were between the ages of 31 and 50 years. This indicated that many respondents were old and experienced to handle this spiritual assignment. By implication, the church employs older lecturers with experience to handle lecturing activities in the institutions.

4.1.4: Institution Nomenclature

Table 4.4: Demographic Characteristics of Respondents' Institution Nomenclature

Nomenclature	Frequency	%
RCM	356	68.7
RCBC	162	31.3
Total	518	100.0

Source: Fieldwork, 2021

Table 4 shows that a total of 356 respondents attended RCM representing 68.7% of the total respondents while 162 respondents attended RCBC representing 31.3% of the total respondents.

4.1.5: Year of Experience of Respondents

The study also sought information on the year of experience of the respondents. Table 4.4 presents a summary of the year of experience of the respondents' distribution for all the categories.

Table 4.5: Demographic Characteristics of Respondents' year of Experience

Length of Service	Frequency	%
1-5 years	133	25.7
6-10 years	150	29.0
11-15 years	51	9.8
16-20 years	57	11.0
21- 25 years	66	12.7
26- above	61	11.8
Total	518	100.0

Source: Fieldwork 2021

Out of the 518 respondents, 133 had 1-5 years of lecturing experience, representing 25.7%, 150 had 6-10 years of teaching experience, representing 29.0%, and 51 had 11-15 years which indicated 9.8% of the total respondents, 57 had 16-20 years of teaching experience representing 11.0% of the total respondents, 66 had 21-25 years of lecturing experience representing 12.7% of the total respondents and while 61 had 26 above years of lecturing experience representing 11.8% of the total respondents.

4.1.6: Institution Centre of Respondents

The study sought information on the institution centre of the respondents. Table 4.6 presents a summary of the institution centres' distribution for all the categories.

Table 4.6: Demographic Characteristics of Respondents' institution centres

Institution Centres	Frequency	%
Lagos	123	23.8
Ogun	155	29.9
Ondo	110	21.2
Ekiti	24	4.6
Osun	106	20.5
Total	518	100.0

Source: Fieldwork 2021

Table 4.6 shows that 123 respondents were from the Lagos centre representing 23.8% of the total sample used in the study, 155 respondents were from the Ogun centre representing 29.9% of the total sample, 110 respondents were from the Ondo centre representing 21.2% of the total sample, 24 respondents were from Ekiti centre representing 4.6% of the total sample while 106 respondents were from Osun centre representing 20.5% of the total sample. By implication, it

means we have more lecturers from Ogun centre than other centres. This could be a result of the fact that the headquarters of the church was located in Ogun State.

4.2 Presentation of Results on Research Questions

Research Question One: What is the level of training and development programme exhibited in the Redeemed College of Mission's Practical trip to the Southwest, Nigeria?

Answer Research questions in this section Table 4.7, 4.8 and 4.9 below were used.

Table 4.7: Descriptive Statistics on training and development programmes exhibited

Items	N	\bar{x}	Std. Dev	R
Fund votes for research are enough and well utilized.	518	2.3417	.721	LE
Scholarships to proceed with the acquisition of higher degrees are granted approved for lecturers	518	2.4324	.863	LE
Lecturers are permitted to embark on study leave without pay immediately after they apply for admission	518	2.4768	.732	LE
The college sponsors lecturers for conferences, seminars and workshops.	518	2.6197	.886	ME
The anniversary allows release lecturers for conferences as and when due.	518	2.7452	.734	ME
Young academics are encouraged to develop themselves through research and training programmes organized or sponsored by the	518	2.9344	.772	ME

college.

Missionaries on the field are encouraged to attend the conference. 518 3.0154 .589 HE

Average Total 518 2.6522 .757 ME

R: Remarks; VHE: Very High Extent (3.50 – above); HE: High Extent (3.00-3.49); ME: Moderate Extent (2.50-2.99); LE: Low Extent (Below 2.50)

Source: Field Work, 2020

Table 4.7 showed that each of items 1 to 7 on the training and development programme exhibited in the Redeemed college of mission's practical trip obtained a mean score above 2.50. The above results implied that the respondents rated the training and development programme exhibited in the Redeemed college of mission's practical trip as moderate. The grand mean score was 2.652, which was above the criterion of 2.50 set for the study while the standard deviation was 0.757 indicating that the respondents were not far from the mean and from one another in their responses. Also, the table above revealed that item 7 had the highest mean of 3.015 while the least mean was that of item 1 with a mean score of 2.342. This result implies that the grand mean score of 2.652 indicated that the training and development programme exhibited in the Redeemed college of mission's practical trip in RCCG southwest, Nigeria to a moderate extent. Therefore, the level of training and development programme exhibited in the Redeemed college of mission's practical trip in RCCG Southwest in Nigeria is to a moderate extent with the grand mean score of 2.652.

Research Question Two: What is the level of available school facilities in the Redeemed College of Mission's Practical trip to the Redeemed Christian Church of God, Southwest Nigeria?

Table 4.8: Descriptive Statistics on level of available school facilities

Items	N	\bar{x}	Std. Dev	R
The college gets more grants, aids, gifts, donations and petroleum trust fund from the central board mission, individuals and non-government organizations	518	2.0811	.780	LH
The funding for the programme is allocated when due	518	2.2355	.677	LE
The internally generated revenue of the college is adequate for the smooth running of the school	518	2.4768	.756	LE
School management capital input in terms of running inadequate	518	2.5212	.737	ME
The internet facilities are functioning very well	518	2.5618	.789	ME
Health facilities are adequately provided	518	2.5830	.825	ME
The subvention from the school management is adequate for the smooth running of the college	518	2.6197	.864	ME
Lecture halls are always crowded with the students	518	2.6622	.955	ME
There are adequate and functional computers.	518	2.7336	.796	ME
Adequate and efficient library facilities are provided	518	2.8880	.666	ME
The lecturers' offices are well equipped	518	2.9035	.940	ME
Classroom facilities are in properly arranged	518	2.9324	.749	ME
Library facilities and equipment are sufficiently available	518	2.9556	.825	ME
Utilities like toilets facilities, pipe-borne water and electricity are adequately provided	518	3.0579	.828	HE
The campus is aseptically adorned with learning	518	3.1274	.559	HE

The school environment is conducive to learning	518	3.1815	.719	HE
Lecturers make use of instructional facilities for effective teaching and learning	518	3.1834	.646	HE
The library restocked with print and non-print materials	518	4.5695	7.460	VHE
The school have a functioning library	518	4.9054	7.375	VHE
Average Total	518	2.95681	.432	ME

R: Remarks; VHE: Very High Extent (3.50 – above); HE: High Extent (3.00-3.49); ME: Moderate Extent (2.50-2.99); LE: Low Extent (Below 2.50)
Source: Field Work, 2021

Table 4.8 showed that each of the items 1 to 19 on the level of available school facilities in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria obtained a mean score above 2.50. The above results implied that the respondents rated the level of available school facilities in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria as high. The grand mean score was 2.956 (which fell within the range value of 2.50 and 3.49 was to a moderate extent), which was above the criterion of 2.50 set for the study while the standard deviation was 1.432 indicating that the respondents were not far from the mean and from one another in their responses. Also, the table above revealed that item 19 had the highest mean of 4.905 while the least mean was that of item 1 with a mean value of 2.081. This result implies that the grand mean score of 2.956 indicated that the level of available school facilities in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria is to a moderate extent. Therefore, the level of available school facilities in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria is to a moderate extent with a grand mean score of 2.956.

Research Question Three: Adequacy funding of the Redeemed College of Mission's practical trip to the Redeemed Christian Church of God, Southwest Nigeria?

Table 4.9: Descriptive Statistics on Financial Resource Managements

Items	N	\bar{x}	Std. Dev	R
There is enough accommodation for the trainees during practical trips	518	2.3417	.828	LE
There is enough opportunity for ministration during the practical trips	518	2.4556	.715	LE
The duration of practice is enough to achieve the aims and the objectives of the church's mission	518	2.5502	.821	ME
To what extent did the church involvement in the training development of Redeemed College of Mission expansion		2.7973	.628	ME
Does the world view of the community in conflict with the fundamental belief of church and spiritual warfare?	518	2.9035	.815	ME
To what extent did the Redeemed College of Mission and lecturers involve in evangelism and church planting since the great commission is the mandate of the church?	518	3.0444	.673	HE
Does the lectures, offers a wide range of practical course, vision and core values to raise the standard of the church?	518	3.1795	.549	ME
The practical training in the church has improved the missionary in the field	518	3.1988	.874	HE
The practical training influence the quality of missionary competency and capability	518	3.2259	.665	HE
The experience of the church RCCG has improved the quality of the missionary as well as lecturers	518	3.5676	.551	HE
Average Total	518	2.9265	.712	ME

R: Remarks; VHE: Very High Extent (3.50 – above); HE: High Extent (3.00-3.49); ME: Moderate Extent (2.50-2.99); LE: Low Extent (Below 2.50)

Source: Field Work, 2021

Table 10 showed that each of the items 1 to 10 on the level of adequacy of funding in the Redeemed College of Mission's practical tripS, Southwest Nigeria obtained a mean score above 2.50. The above results implied that the respondents rated the level of adequacy of funding in the Redeemed College of Mission's practical trip to the Redeemed Christian Church of God, Southwest Nigeria as moderate. The grand mean score was 2.927 (*which fell within the range score of 2.50 and 3.49 to a moderate extent*), which was above the criterion of 2.50 set for the study while the standard deviation was .712 indicating that the respondents were not far from the mean and from one another in their responses. Also, the table above revealed that item 10 had the highest mean of 3.568 while the least mean was that of item 1 with a mean score of 2.342. This result implies that the grand mean score of 2.927 indicated that the level of adequacy of funding in the Redeemed College of Mission's practical trip in the Redeemed Christian Church of God, Southwest Nigeria is to a moderate extent. Therefore, the level of adequacy of funding in the Redeemed College of Mission's practical trip to the Redeemed Christian Church of God, Southwest Nigeria is to a moderate extent with the grand mean score of 2.927.

Research Question 4: What is the extent of intercultural characteristics of lecturers in the Redeemed College of Mission's Practical trip to the Redeemed Christian Church of God, Southwest Nigeria?

To answer the Research question above Table 4.10 below is used.

Table 4.10: Descriptive Statistics on intercultural characteristics of lecturers

Items	N	Mean	Std. Dev	R
Does the biblical culture conform with the cultural belief of the host?	518	2.3514	1.142	LE
Can there be indigenization of the church without allowing the culture of people to thrive in the way the church conducts services?	518	2.3861	.828	LE
Can the church function properly without imbibing the tradition and idols of its environment?	518	2.5212	1.016	ME
Is the fundamental belief of the Bible in line with the culture of the people?	518	2.5598	.931	ME
Can the worldview be shaped in such a way that it will comply with the view of the church?	518	2.6023	.918	ME
Can the culture of the church environment be accommodated in the church for better assimilation of the trust communities?.	518	2.7143	.873	ME
Is the frequent interference of the church authority on the activities of the Redeemed College of Mission yielding good fruits on the lecture plan?	518	2.7645	.987	ME
Has the evangelism of the Redeemed College of Mission greatly impacted the mandate of the church?	518	3.1950	.608	HE
Can a wide range of practical courses, vision and core values raise the standard of the church?	518	3.1969	.655	HE
How have the training and development efforts of the Redeemed College of Mission influenced the expansion of the history of RCCG?	518	3.2606	.813	HE
Average Total	518	2.7552	.877	ME

R: Remarks; VHE: Very High Extent (3.50 – above); HE: High Extent (3.00-3.49); ME: Moderate Extent (2.50-2.99); LE: Low Extent (Below 2.50)

Source: Field Work, 2021

Table 11 showed that each of items 1 to 10 on the extent of intercultural characteristics of lecturers in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria obtained a mean score above 2.50. The above results implied that the respondents rated the extent of intercultural characteristics of lecturers in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria as high. The grand mean score was 2.755, which was above the criterion of 2.50 set for the study while the standard deviation was 0.877 indicating that the respondents were not far from the mean and from one another in their responses. Also, the table above revealed that item 10 had the highest mean of 3.261 while the least mean was that of item 1 with a mean score of 2.351. This result implies that the grand mean score of 2.755 indicated the extent of intercultural characteristics of lecturers in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest Nigeria in RCCG southwest, Nigeria are a moderate extent. Therefore, the level of the extent of intercultural characteristics of lecturers in the Redeemed College of Mission's Practical trip in the Redeemed Christian Church of God, Southwest in Nigeria is to a moderate extent with a grand mean score of 2.755.

Research Question 5: What is the current status of the Redeemed College of Mission and Redeemed Bible College in the Redeemed Christian Church of God, Southwest Nigeria?

Table 4.11: Demographic current status of the Redeemed College of Mission and Redeemed Bible Church or Characteristics of Respondents' Institution Nomenclature

Nomenclature	Frequency	%
RCM	356	68.7
RCBC	162	31.3
Total	518	100.0

Source; Field survey, 2021

Table 4.11 explain a total of 356 respondents attended RCM representing 68.7% of the total respondents while 162 respondents attended RCBC representing 31.3% of the total respondents.

Hence the current status as revealed from the table was RCM has 356 (68.7%) while RCBC HAS 162 (31.3).

4.3 Test of Hypotheses

H₀1: There will be no significant joint relationship between missiological education indices (school facilities, training and development programme and funding) and intercultural characteristics of the lecturers on the Redeemed college and Bible college practical trip in the southwest, Nigeria.

Summary of Regression Analysis showing the joint relationship between missiological education indices (school facilities, training and development programme and funding) and intercultural characteristics of the lecturers on the Redeemed college and Bible college practical trip southwest, Nigeria.

Table 4.12a Model Summary

R = 0.75
R² = 0.006
Adj R² = 0.000

Table 4.13b Summary table of ANOVA

Model	sum of Square	Df	Mean Square	F	Sig	Remarks
Regression	9.253	3	3.084	.972	.406 ^b	not significant
Residual	1631.311	514	3.174			
Total	1640.564	517				

a Dependent Variable: practical Trip b Predictors: (Constant), school facilities, training and development programme, intercultural characteristics

Source: Fieldwork, 2021

Table 12 shows the regression correlation (R) among missiological education (school facilities, training and development programme) and intercultural characteristics and practical trips in the Redeemed Christian church of God, southwest, Nigeria. The results show that the regression

correlation (R) is 0.075, R square equals 0.006 and Adjusted R square equals 0.000. This implies that the combination of the variables (independent variables) contributed 0.6% to the variation on practical trips in the southwest, Nigeria.

Further verification using analysis of variance (ANOVA) produced $F_{(3, 5145)}$ equals 0.972; $p > .05$. This implies that the linear relationship between the combined variables and the practical trip is not significant. This means that there is no significant joint relationship between missiological education indices (school facilities, training and development programme and intercultural characteristics of the lecturers on the Redeemed college and Bible college practical trip in the Redeemed Christian church of God, southwest, Nigeria.

H₀₂: There will be no relative significant relationship between missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers on the Redeemed college and Bible college practical trip in the Redeemed Christian church of God, southwest, Nigeria.

Table 4.13: Summary of Regression Analysis showing a relative significant relationship between missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers on the Redeemed college and Bible college practical trip in the Redeemed Christian church of God, southwest, Nigeria.

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	sig
(Constant)	33.959	1.635	20.768	.000	
Intercultural characteristics	.021	.023	.040	-.911	.363
Training and development	.006	.032	-.008	-.185	.853
School facilities	.033	.024	-.061	-1.375	.169

a. Dependent Variable: practical trip

Source: Fieldwork, 2021

Table 14 presents the coefficients that indicate the relationship between each of the factors school facilities, training and development programme and intercultural characteristics and practical trip in the Redeemed Christian church of God, southwest, Nigeria. The result shows the contribution of the variables factors as indicated by standardized Beta (B) weights in the order of magnitude; school facilities contributed most to practical trips with $B=0.061$, $t=1.375$; $p>.05$ while intercultural characteristics were next to school facilities with $B=0.04$, $t= 0.911$; $p>.05$; training and development was next to intercultural activities with $B=0.008$, $t= .185$; $p>.05$. The analysis of the result shows that the independent variables of school facilities, training and development programme and intercultural characteristics have no significant relationship with the practical trip to the Redeemed Christian church of God, southwest, Nigeria.

Chapter Five

Conclusion

This chapter presents a summary of the major research findings and conclusions of the study. The chapter also presents recommendations, contributions to knowledge and suggestions for further research.

5.1 Summary of Findings

The study investigated missiological education and intercultural characteristics as predictors of the Redeemed College of Mission: practical trip in the Redeemed Christians Church of God, Southwest, Nigeria. Three research questions were raised and answered and two hypotheses were formulated and tested to guide the study at a .05 level of significance. The study used a survey research design. A sample of 518 respondents was utilized for the study. The research instrument used for data collection was the questionnaire titled: Missiological Education and Intercultural Characteristics indices Questionnaire (MEICIQ). It contained 40 adapted items on a Likert scale. The instrument was subjected to face, content validity and construct validity and the Cronbach Alpha reliability estimate of 0.83 was obtained. The data gathered was analyzed using descriptive statistics for the stated research questions. Multiple regression statistics were used for the hypotheses. The results using multiple regressions revealed that the regression correlation (R) is .075, R square equals .006 and Adjusted R square equals .000. This implies that the combination of the variables (independent variables) contributed 0.6% to the variation on practical trips in the southwest, Nigeria. Further verification using analysis of variance (ANOVA) produced $F_{(3, 5145)} = 0.972$; $p > .05$. This implies that the linear relationship between the combined variables and the practical trip is not significant.

The coefficients indicate the relationship between each of the factors school facilities, training and development program and intercultural characteristics and practical trip in the Redeemed Christian church of God, southwest, Nigeria. The result shows the contribution of the variables factors as indicated by standardized Beta (B) weights in the order of magnitude; school facilities contributed most to practical trips with $B=0.061$, $t=1.375$; $p>.05$ while intercultural characteristics were next to school facilities with $B=0.04$, $t= 0.911$; $p>.05$; training and development was next to intercultural activities with $B=0.008$, $t= .185$; $p>.05$. The analysis of the result shows that the independent variables of school facilities, training and development programme and intercultural characteristics have no significant relationship with the practical trip in the Redeemed Christian church of God, southwest, Nigeria. Thus, the following are the summary of the finding of the study; there is no significant joint relationship between missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers on the Redeemed Bible college practical trip in the Redeemed Christian church of God, southwest, Nigeria. There is no relative significant relationship between missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers on the Redeemed Bible college practical trip in the Redeemed Christian church of God, southwest, Nigeria.

5.2 Conclusion

The study revealed a noteworthy correlation between missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers in the Redeemed college of Mission, southwest, Nigeria. It is believed that adequate missiological education and intercultural characteristics will guarantee an effective practical trip in RCCG, southwest, Nigeria. Based on these research findings, the study has proven that there

existed no composite influence of all the variables on the Redeemed Bible college practical trip in RCCG. It also established the fact that there existed no relative influence of the independent variable on the Redeemed Bible college practical trip in RCCG. This means that missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers have no singular influence individually on the Redeemed Bible college practical trip in the Redeemed Christian church of God. Consequently, there is an ardent need for the Redeemed Bible College and relevant stakeholders in the RCCG to intensify efforts toward creating enabling situations and materials that will enhance the practical trip. Met Castillo explains the necessary consequences when missionaries, whether from RCCG or other churches in Nigeria and Diaspora sent out inadequate preparation or no preparation at all: Missionaries that are not the train will have a life of continual frustration because they do not have the resources to draw from to endure with the realities of missionary life. They will be limited, and not function properly or effectively because they cannot give what they don't have.

They can't differentiate between cultural reality and Biblical mandates may cause them to bring in, their own culture to the specific people or else become syncretistic, falling into sinful practice in the culture. This thesis is drawn from the experience of researchers and authors around the world. I believe that those who are already in the field engaged in training will be an advantage from the discoveries these centres have made and the insights they have gained. The writer prays that those who are about to start a missiological education training programme will be encouraged to begin and will have an understanding of the method and practice of effective cross-cultural missionary training.

5.3 Recommendations

The missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers are supposed to be promoting the Redeemed college of Mission practical trip in the Redeemed Christian church of God but it was not. In the light of this and based on the conclusion stated above, the researcher wishes at this juncture, to make the following recommendations. The church of the present day is far, far beyond the ecclesiastical and theological frames of mind. It demands a broad dimension of curriculum that will include sociological and anthropological dimensions in the church development.

- i. To enhance practical trips in RCCG, The church administration should provide resources and support for the Redeemed college Mission in terms of finances and materials.
- ii. There is a need to appropriately fund Redeemed college of mission sectors to enable the sector to acquire the necessary facilities to make a practical trip very adaptable and viable to meet the RCCG goal in Southwest, Nigeria.
- iii. The lectures that are the link between the Redeemed college of mission and RCCG should avail the opportunity to attend a practical trip to the Redeemed Christian church of God. This will enhance the Redeemed college of mission practical trip in the Redeemed Christian church of God and also normalize the ensure quality assurance in the policy of the program and system in southwest, Nigeria.

5.4 Contribution to Knowledge

This study contributes to knowledge with findings that; missiological education indices (school facilities, training and development programme) and intercultural characteristics of the lecturers are supposed to influence Redeemed Bible college practical trip in the Redeemed Christian church of God relatively and compositely, in terms of school facilities, training and development

programme and intercultural traits. It addresses the gap existing in the literature where earlier studies did. The followings are the specific contribution to knowledge descriptively, thus;

- i. The study revealed that the level of training and development programme exhibited in the Redeemed Bible College on the mission's practical trip in the RCCG in southwest Nigeria was moderately adequate
- ii. The study revealed that the level of available school facilities in the Redeemed College of Mission's practical trip in the RCCG was to a moderate extent in the southwest, Nigeria.
- iii. The study revealed that the level of adequacy of funding in the Redeemed college of mission's practical trip to the RCCG was moderate.

5.5 Suggestions for Further Studies

Conclusion and the fact study did not cover all aspects, the following suggestions were made for further studies in the following areas.

- i. A study of the impact of RCCG administrative styles on the Redeemed Mission College performance in terms of productivity and winning of souls into God's kingdom could be carried out.
- ii. A study on the assessment of the effectiveness of the lecturers in all the Mission college and Bible College centres either in Southwest, Nigeria or in all the six geopolitical zones in Nigeria could be conducted too.
- iii. The missionary training programs are very good and so it has to arrange different from other missions colleges and theological education for the training of missionaries in the local community. The calibre of people is different and the method also should vary.
- iv. Special training for the Redeemed College of Mission is needed to address a peculiar need of missions.

- v. The courses taken in the Redeemed college of mission and intercultural studies should focus on the missions that missionaries don't have as observed during the post-field structures questionnaires, culture, leadership and communication. The courses should continue to emphasize during orientations and some courses keep on repeating a person in the context.
- vi. Courses preparation the vision should be denominational and Biblical focus, Missionaries who graduated from Redeemed college of Missions can work anywhere in the body of Christ.
- vii. Theological. Mission college's training by extension and character development in the Ministry have been pursued both of them are needed in the mission field as a starting point.
- viii. The discipleship course is yielding many fruits in the church in Nigeria and is one of the criteria for ordaining ministers in RCCG. The writer suggests an integration of the School of Disciple Redeemed college of Mission, missionary Training programs curriculum.
- ix. The progress of cross-cultural satellites of the church observed during an interview should be shown to cease by the church to introduce awareness and motivates missionaries and students in the host community.

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Questionnaire

**Lead City University, Ibadan, Oyo State
Faculty of Management and Social Sciences
Department of Politics and International Relations**

Dear Respondent,

This research questionnaire is to help the researchers to gather information for his work title - **Missiological Education and Intercultural Characteristics as Predictors of Redeemed College of Mission and Redeemed Bible College Practical Trip in the Redeemed Christian Church of God in South West, Nigeria.** Information supplied will be used for research purpose only. Kindly respond to the questions with all sincerity as the confidentiality of information's given is assured.

Thank You.

Research questionnaire on Missiological Education Indices and Intercultural Characteristics in Redeemed College of Mission and Redeemed Christian Bible College.

SECTION A

Instruction: Kindly tick (✓) and fill the blank space in this session.

1. Name of Institution -----
2. Institution nomenclature: RCM () RCBC ()
3. Sex: Male () Female()
4. Age: 20-30 () 31-40 () 41-50 () 50 above ()
5. Year of Experience: 1-5 () 6-10 () 11-15 () 16-20 () 21-25 ()

26 above ()

6. Academic Cadre: Professor () Associate Prof. () Senior Lecturer I () Lecture II

Asst. Lecturer () Graduate Asst. ()

7. Area of Specialization -----

Introduction: In section B, C and D. Kindly read the statements and indicate Very True, True,

U =Untrue, VU = Very Untrue

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SECTION B: Missiological Education Indices Questionnaire (MEIQ)

S/N	SCHOOL FACILITIES	VT	T	U	VU
1.	Lecture halls are always crowded with students.				
2.	Lecturers make use of instructional facilities for effective teaching and learning.				
3.	Adequate and efficient library facilities are provided.				
4.	Health facilities are adequately provided.				
5.	Library facilities and equipment are sufficiently available.				
6.	Utilities like toilets facilities, pipe-borne water and electricity are adequately provided.				
7.	The campus is aseptically adorned with learning.				
8.	The school has a functioning library.				
9.	The internet facilities are functioning very well.				
10.	The school environment is conducive for learning.				
11.	The library is restocked with print and non-print materials.				
12.	There are adequate and functional computers.				
13.	Classroom facilities are in properly arranged.				
14.	The lecturers' offices are well equipped.				

15.	The subvention from the school management is adequate for the smooth running of the college.				
16.	School management capital input in terms of running inadequate.				
17.	The funding towards the programme is allocated as when due.				
18.	The college gets more grants, aids, gifts, donations and petroleum trust funds from the central board mission, individuals and non-government organizations.				
19.	The internally generated revenue of the college is adequate for the smooth running of the school.				

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	TRAINING AND DEVELOPMENT PROGRAMMES				
20.	The college sponsors lecturers for conferences, seminars and workshops.				
21.	Fund votes for research are enough and well utilized.				
22.	The anniversary allows release lecturers for conferences as and when due.				
23.	Young academics are encouraged to develop themselves through research and training programmes organized or sponsored by the college.				
24.	Missionaries on the field are encouraged to attend the conference.				
25.	Lecturers are permitted to embark on study leave without pay immediately after they apply for admission.				
26.	Scholarships to proceed with the acquisition of higher degrees are approved by lecturers.				

SECTION C: Intercultural Characteristics Questions (ICQ)

S/N	ITEMS	VHE	HE	ME	LE
1.	Is the fundamental belief of the Bible in line with the culture of the people?				
2.	Does the biblical culture conform with the cultural belief of the host?				
3.	Can the church function properly without imbibing the tradition and idols of its environment?				
4.	Can the worldview be shaped in such a way that it will comply with the view of the church?				
5.	Can a wide range of practical courses, vision and core values raise the standard of the church?				
6.	Has the evangelism of the Redeemed College of Mission greatly impacted the mandate of the church?				
7.	How have the training and development efforts of the Redeemed College of Mission influenced the expansion of the history of RCCG?				
8.	Can the culture of the church environment be accommodated in the church for better assimilation of the trust communities?				

9.	Can there be indigenization of the church without allowing the culture of people to thrive in the way the church conducts services?				
10.	Is the frequent interference of the church authority on the activities of the Redeemed College of Mission yielding good fruits on the lecture plan?				

Section D: RCCG Experience Questionnaire

S/N	PRACTICAL TRIPS	VHE	HE	ME	LE
1.	The practical training in the church has improved the missionary in the field				
2.	The practical training influence the quality of missionary competency and capability				
3.	There is enough accommodation for the trainees during practical trips				
4.	There is enough opportunity for ministration during the practical trips				
5.	The duration of practice is enough to achieve the aims and the objectives of the church's mission				
6.	The experience of the church RCCG has improved the quality of the missionary as well as lecturers				
7.	Does the world view of the community in conflict with the fundamental belief of church and spiritual warfare?				

8.	Does the lectures, offers a wide range of practical course, vision and core values to raise the standard of the church?				
9.	To what extent did the church involvement in the training development of Redeemed College of Mission expansion?				
10.	To what extent did the Redeemed College of Mission and lecturers involve in evangelism and church planting since the great commission is the mandate of the church?				

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Bio Data

SAMUEL MACDALLYS

RCCG, Throne of Grace, 1-9 Ebute-Metta, Lagos

Tel; 07034487920

Macdallyssammy2012@gmail.com

PERSONAL DATA

Date of Birth: 24th June, 1968

Marital Status: Married

State of Origin: Gombe

Local Govt. Area: Balanga

Religion: Christianity

Nationality: Nigerian

EDUCATIONAL BACKGROUND WITH DATE

Central Primary School, Dadiya	1774 – 1980
Government Science Secondary School, Gamawa	1980 – 1985
Kaduna Polytechnic	1988 – 1991
Redeemed Christian School of Mission, Ede	1993 – 1994
Colorado Pastoral Leadership School, Spring USA	1998 – 2001
Cambridge Tutorial College, Jersey Britain	2000 – 2001
School of Disciple	2003
South Africa Theological Seminary	2004 – 2006
Nigerian Graduate School of Inter Cultural Studies	2009 – 2010
Chartered Institute of Purchasing and Supply	2012 – 2014

QUALIFICATION WITH DATES

First School Leaving Certificates	1980
Secondary School Certificates\NECO	1985 – 2016
National Diploma in Purchasing and Supply	1991
Diploma in Cross Cultural Communication	1994
Advance Certificates in Pastoral Course	2001
Certificate in Stores Management	2001
Certificate in Disciple	2003
Bachelor of Theology (Single Honour)	2006
Master of Art in Cross Cultural Education	2011.
Graduate of Professional Diploma	2014
Doctor of Philosophy (In View)	

WORKING EXPERIENCE

Christ the Redeemers Ministries RCCG, Redemption Camp Designation: Associate Travelling Secretary/ Evangelism Coordinator for Northern States	1991 – 1992
RCCG, Southern Africa 1, Zambia Designation: Consultant Teacher	1995 – 1997
RCCG, Southern Africa 1, Zambia Designation: Pioneer Bible College	1997 – 1998
RCCG, Southern Africa 1, Zambia Designation: Assistant Regional Coordinator	1998 – 2000
RCCG, Southern Africa 1, Zambia Designation: Acting Regional Coordinator	2001 – 2004
RCCG, Southern Africa 1, Zambia Designation: Pioneer Bible College	2002 – 2003
Adebens International Decoration Ikeja, Lagos State Designation: Store Supervisor	2003
RCCG, Southern African 2 White River, South Africa Designation: Coordinator for Interdenominational Prayer Conference.	2005 - 2006
RCCG FCT, Abuja Designation: Monitoring Officer	2006 - 2010
RCCG FCT 3 & 7, Abuja	

Designation: National Secretary

2011 - 2014

RCCG Adamawa Region 7

Designation: Regional Evangelist

2014 – 2017

RCCG Region 1

Ebutte – Metta, Lagos

Designation: Regional Evangelist

2016 till date

RCCG Region 1

Members of Disciplinary Panel Committee

From 2017 till date

Coordinator of Provincial Evangelist

From 2017 till date

Unit Commander Redemption Chaplaincy International
Surveillance and Intelligence

From 2011 till date

Members of Institute of Security and Strategic Studies
War College, Abuja – Nigeria.

From 2022 to date

HOBBIES:

Travelling, Sports and Reading

REFEREES

PASTOR J. F. ODESOLA

Assistant General Overseer (Admin & Personnel)
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Bauchi Amore School
Tel: 08066035159

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University Compliance Page

This is to certify that this thesis titled Missiological Education and Intercultural Characteristics as Predictors of the Redeemed College of Mission's Practical Trip in South West, Nigeria was carried out by Samuel, MACDALLYS Matric No LCU/PG/000890 at the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria in full compliance with the approved University format and style

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