

**Influence of Missiological Training and Trainers' Competencies on  
Outcomes among Missionaries in Southwest, Nigeria**

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**Being a Ph.D. Thesis Submitted to the Department of Politics and International  
Relations, Faculty of Management and Social Sciences  
Lead City University, Ibadan, Oyo State, Nigeria**

**In Partial Fulfilment of the Requirements for the Award of Doctor of Philosophy  
Degree (Ph.D.) in Intercultural Studies**

**2024**

## Certification

This thesis entitled “**Influence of Missiological Training and Trainers’ Competencies on Training Outcomes among Missionaries in Southwest, Nigeria**” was carried out by **Dotun Adeboye** with Matric Number **LCU / PG/ 002644** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria under my supervision

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## **Dedication**

This research work is dedicated to God, Almighty, Jesus Christ, and His mission on earth, that all might be saved. And to the Christian Missionary Foundation (CMF) under whose platform I have exercised ministry for 29 years of my life and to the Nigerian Mission community.

## **Acknowledgement**

My appreciation goes to Lead City University, Ibadan, for the privilege of passing through this institution for my postgraduate studies. I appreciate the University library, authors and authorities consulted during the course of my research. I also appreciate the authorities of the five missiological training institutions selected for this research, and all the respondents to the questionnaire used for this study. I thank God for the life of Dr Oluwaseun Afolabi who came on behalf of the university on recruitment drive, to one of our clergy meetings to encourage us to step aside to pursue post graduate studies. I am very grateful to my supervisor, Professor Donald Abidemi Odeleye, a father, mentor, and role model. You demystified the myth of doing a PhD dissertation; you were more than willing to help. Dr. Adebayo O. Afolaranmi and Dr. Adekunle O. Otunla, co-supervisors. You made yourselves available to take me through the nitty-gritty of research work. I learnt so much as both of you guided and taught me the way to go about excellent research work. Let me also say a big thank you to Prof. Ayo Atwoju, Head of Department of Religious and Intercultural Studies, and Dr. Emmanuel Adetunji, Postgraduate Studies Coordinator. My thanks go to all the lecturers and staff of the department, Dr Modupe Albert, Dr Bunmi Akande and others who I met first during my course work. Their friendly and encouraging attitude was a catalyst to weathering through my “teething period”.

I am very grateful to Rev Reuben Ezedadu, Dr O. Oladoyinbo, my mentors in life and missions. Dr Segun Adekoya, Dr Sunday Adepoju, my mentors in academic missiology. Dr Dola Adeboye, and Dr Funke Oyeneeye, (my external unofficial supervisors), Mr & Mrs Funke Bamgbose (my elder sister), Dr Adedayo Gbadebo (head of our family), Mr Tunji Ajibola and others who contributed financially, morally and

otherwise to the successful completion of this work. Thanks to Mr Victor Ogunsola, my assistant in this research.

I owe a very deep appreciation to my wife, Mrs Temitope Adeboye, our children (Tobi-John and Rehoboth Oluwatise). You encouraged me to go for it and you all stood by me throughout. I thank you for your prayers and support. I appreciate all my siblings, friends, and well-wishers for their moral support.

Even though the above-mentioned institutions and persons have assisted in the process of this research work, I alone stand responsible for the errors, if any, found in the work.

## Abstract

Globally, missionaries are supposed to receive prerequisite training to help them navigate their mission engagement. However, some still operate as if they are sent out unprepared. Despite some empirical evidence on missiological training and practices among Christian organisations in Nigeria, there seems to be little attention paid to the influence of mission education on trainers' competencies and training outcomes. Therefore, this study investigated influence of missiological training (MT) and trainers' competencies (TC) on training outcomes (TO) among missionary institutions in Southwest, Nigeria. The study adopted "Know-Be-Do" Training Outcomes Framework (TOF) and anchored on Cognitive Learning Theory and Theory of Performance. The study adopted Exploratory Sequential Research Design whereby, Content Analysis Research Design was deployed using thematic analysis of the missions training curriculum using Missiological Training Curriculum Coding Sheet (MTCC). Thereafter, Descriptive Survey Research Design was adopted using Trainers' Competence and Outcome Questionnaire (TCOQ)  $r = .864$ . Population of the study involves all mission training institutions and trainers, affiliated to Nigeria Evangelical Missions Association (NEMA) with a total sample of 82 mission trainers selected from five NEMA-members. Findings revealed harmonised patterns of mission curriculum including core mission courses; church relations, linguistic orientation, cultural anthropology, cross-cultural communication, inter-personal relationships, biblical and theological knowledge, leadership, evangelism, discipleship and missions, spiritual life/warfare, general language learning/studies; principles of education and ICT literacies; curriculum development, emotional health, community development and field practical experience. Again, the curriculum of all the selected mission training institutions are in compliant with the expected outcomes and essential attributes of "Know-Be-Do" TOF, while majority (32.9%) of the mission trainers are Master's degree holders reflecting a growing commitment to missiological education in Nigeria. Further, findings revealed that majority (95.1%) of the trainers are familiar with basic ICT and thereby digital competent; also influence of MT on keeping trainers updated on global missiological activities, thinking and writing (65.9%); understanding local political and social situations (62.2%), all recorded high significant ratings. Again, respondents exhibited positive perception regarding competencies in teaching skills, and ICT knowledge (76.8%); curriculum development (74.4%), and correct understanding of diverse contexts of effective missionary training (74.4%); Lastly, MT significantly influences TO ( $r_s(8) = 0.228$ ,  $p = 0.040$ ), likewise, TC in curriculum development, teaching skills and ICT knowledge significantly influence MTO. ( $r_s(8) = .402$ ,  $p = .001$ ). The study concludes that MT in the selected institutions is *Know-Be-Do* TOF compliant and recommend that field missionaries should be encouraged to step aside for a while to acquire further education with enhanced ICT training.

**Keywords:** *Missiological Training, Trainers' Competencies, Training Outcomes, Trained missionary, Missionary trainer.*

**Word Count:** 411

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## **Chapter One**

### **Introduction**

#### **1.1 Background to the Study**

Over the centuries, missionaries have done excellent work, even as the majority of them did not have missiology training. An author corroborated emphasizing that all that is needed to preach the gospel is more of “death to self” and less of academic training<sup>1</sup>. Missiology training was not required to become a missionary or to perform well in the practice of missions. Missionaries who answered the call to missions then did not rely on their university degree or any form of missiology training to be missionaries on the field. One major revival killer is training for higher degrees, training in Bible Colleges and seminaries where, according to an author, there is a shift from using the Bible as the main text to studying how Jesus lived and taught. Thus, the life and message of the student are based on higher philosophy and criticism rather than on the principles of Christ<sup>2</sup>.

The growth of the church worldwide has given rise to new missionary movements. These movements are driven by a genuine passion for sharing the Gospel with those who have not yet heard it. However, it is essential that missionaries receive proper training to avoid potential problems and tragedies that can arise when they are sent out unprepared. Therefore, there is a demand for specialized training to ensure that missionaries are well-equipped for their important task<sup>3</sup>. Training should produce men fashioned for specific tasks especially when we go to God for the secret of how God made His men relevant in His plans. Training should produce men with the Master’s heart not just His head. Men who shall carry out God’s mission. Men who will go and make disciples for Christ among nations. It takes a disciple to make another. There might be serious consequences when missionaries are sent out with inadequate or no

preparation at all. It could be more precarious when the trainer himself is not properly trained. Fulfilling the great commission i.e. making disciples of Jesus from every tribe, tongue, people, and nation is a very important job. This truth places a demand on Church leaders to employ the most effective means available to prepare every believer in Jesus to accomplish this mission of making disciples who can disciple others. According to the doctrine of the Christian faith, the eternal destiny of billions of people hangs in the balance.

One of the perceived disadvantages of Nigerian missionaries is their inability to access appropriate training; Due to an incorrect emphasis on their training, a large number of Nigerian missionary institutions are now generating local pastors rather than missionaries. Unlike Christian theology and other disciplines pursued in Bible schools and Theological Seminaries, where little or no emphasis is placed on the sincerity of divine call as one of the conditions for admission for training, it is a primary priority for missiology training<sup>4</sup>. The true motivations of candidates for missiology training are ascertained through screening; Are they answering the call of Christ, seeking employment (a ticket for a meal), seeking prestige, or reacting to feelings? Is their true calling to serve as a pioneer in missions or to engage in some other form of Christian ministry?<sup>4</sup>. Christian workers fall into different types, some strive outside the church to win non-believers, and others toil inside it to edify and equip believers. It is necessary to direct those called to work in churches right. Such folks are being trained in numerous Bible schools. Missiology training is not meant to produce classroom missiologists, but mission practitioners and promoters of missions<sup>4</sup>.

Training and Education are words that, technically and by definitions, may be explained differently but conceptually they are means of achieving an end. The end in this case is to produce an effective mission practitioner. Whatever the setting is, whether Bible

School, Mission School, Theological Seminary, Sunday School, Church-Based Training Programme, etc. as long as Jesus is the foundation and the Holy Bible is the main manual and reference point, then the primary purpose should be first to produce men after the Master. Men with the Master's heart and also His head. Instructions from God by a teacher are bound to produce effective missionaries.

The purpose of any mission training institution is to produce missionaries who will be able to effectively engage a people group. Effectively engaging a people seeks to establish a minimum benchmark that will help set the stage whereby the church planting movement can thrive even if it does not immediately give rise to church planting. There are four essential elements have been highlighted for an effective engagement of a people group with the gospel<sup>5</sup>: Apostolic effort in residence, Commitment to work in the local language and culture, Commitment to long-term ministry, and Showing in a manner consistent to see a church planting movement emerge<sup>5</sup>.

Who is an effective missionary? When is a missionary said to be effective on the field? What makes a missionary effective? These are questions that make an investigation of the influence of missiology training on training outcomes imperative. Missiological training for effective missionary service therefore seeks to produce men and women who will have the competence to actualize the four essential elements. Preparing believers to make disciples in every tribe and tongue, therefore, is a must and must be done properly. Experiences from interaction at various levels, love for the Lord demonstrated by obedience to the Great Commission, and a genuine quest to explore if missiology training has any influence on missionary practice generally and especially in the area of missions training, form the burden for this research.

The followers of Jesus Christ, mentioned in the Bible did not attend formal school training to preach the gospel. It is admirable to emulate Jesus' style of training. Jesus

Christ served as an example of ministry to the followers, taking them under His wing as apprentices to learn under the direction of His ongoing work. The field served as their classroom. It was practical training that was contextualized and centred on developing a close relationship with Jesus, the trainer.

These followers had the opportunity to hear and see His teachings. Jesus' natural, conversational style of teaching is in contrast to the structured processes of many of today's schools and training facilities. Jesus instructed His followers to give their lives their whole attention. The old ways of living, routines, and worldly pleasures have to give way to the new disciplines of God's kingdom. They have to be prepared to walk in the path of the cross. This is what missiology training stands to replicate<sup>4</sup>. Jesus wanted the trainees to understand that their mission was to proclaim the gospel, heal the sick, and free the oppressed. This was clear-cut from the beginning. As the Father had sent Jesus, so too were the disciples to be sent<sup>7</sup>. “When they saw the courage of Peter and John and realised that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus”<sup>8</sup>. The early disciples were not trained in a formal school setting, yet were extraordinary in performance because they had been with Jesus. None of the early disciples of Jesus Christ had a preaching licence or had gone to seminary. The followers of Jesus Christ of old were fishermen who, filled with the Spirit of Jesus, courageously proclaimed the good news: “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved”<sup>8</sup>.

Invariably, there is no ruling out the place of training, rather it is to emphasise the importance of training, though not in a formal school setting. Several instances in the Holy Bible are typical concepts of missionary training schools. In the Old Testament, the Israelites were instructed thus. "Only be careful, and watch yourselves closely so

that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and their children after them”<sup>9</sup>. “Remember the day you stood before the Lord your God at Horeb, when he said to me; “Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children”<sup>10</sup>. “He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets. And the Lord directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess”<sup>11</sup>.

God, in His wisdom endowed people with wisdom and knowledge of all kinds of skills, and more relevant to us in this study, is the fact that He also gave them the ability to teach others. That personal devotion to the study of any subject area as a prerequisite for teaching others the same has a biblical basis. Examples of Bible verses that support this are as follows: “For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel”<sup>12</sup>. “They read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read”<sup>13</sup>. “Blessed are those who find wisdom, those who gain understanding”<sup>14</sup>. “Get wisdom, get understanding; do not forget my words or turn away from them”<sup>15</sup>.

These are true sayings and an encouragement to seek education. The concept of training is found also, in the ministry of the Lord Jesus Christ and the early Church. “Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness”<sup>16</sup>. “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and prayer”<sup>17</sup>. “Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus.

Apollos was a learned man, with a thorough knowledge of the Scriptures. He had been instructed in the way of the Lord, and he spoke with great fervour and taught about Jesus accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately”<sup>18</sup>. Mission Schools, Bible Schools, and Theological Seminaries have since been put in place to train missionaries. There is a saying that “though the potential to fly is inborn in Eagle, the mother Eagle has to teach the baby Eagle how to fly”. There is no ministry God is calling anyone to know that God has not called people into before, in one form or the other. Such people are therefore better placed to share their successes and failures with a new entrant so that he can avoid their mistakes. Bible Schools, Missions Schools, Theological Seminaries, and other forms of training will help to raise effective and efficient missionaries. They will help raise missionaries who are competent in the Know, Be, and Do domains of mission practice.

To achieve the expected training outcomes, it is essential to consider various factors. One of these factors is the level of knowledge, which interacts with other components to enhance performance<sup>19</sup>. This research aims to explore how the acquisition of knowledge through training impacts the outcomes of the training program for both the trainer and trainee.

## **1.2 Statement of the Problem**

While a great deal of literature exists on the influence of education attainment on job performance in different organisations, issues relating to the influence of missiological training and attainment by the trainers and their competencies in curriculum implementation, teaching skills, and knowledge of information and communication technology (ICT), on training outcomes have scarcely been addressed. Presumably, the

level of missiological training attained, hypothetically predicts or serves as an indicator of the skill levels, competence, or performance, expected of the missionary. Hence, the need for empirical study on the influence of missiological training and trainers' competencies (in curriculum implementation, teaching skills, and knowledge of ICT), and outcomes. Therefore, this study examined the influence of missiological training and trainers' competences (in curriculum implementation, teaching skills, and knowledge of ICT), on training outcomes among missionaries in Southwest Nigeria.

### **1.3 Aim and Objectives of the Study**

The aim of this study is to examine the influence of missiological training and the trainers' competencies (in curriculum implementation, teaching skills, and knowledge of ICT), on mission training outcomes. The objectives are to:

- i. ascertain patterns of missiological training curriculum of the selected mission training institutions in Southwest, Nigeria
- ii. appraise the extent to which missiological training curriculum of the selected mission training institutions comply with the expected outcomes of a trained missionary
- iii. ascertain the extent of missiological training among mission trainers of the selected mission training institutions in Southwest, Nigeria
- iv. ascertain the level of trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT among selected mission training institutions in Southwest, Nigeria
- v. assess the extent of influence of missiological training on trainers' outcomes among selected mission training institutions in Southwest, Nigeria
- vi. assess the extent of influence of trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT, on mission training

outcomes among selected mission training institutions in Southwest, Nigeria.

#### **1.4 Research Questions**

1. What is the pattern of missiological training curriculum of the selected mission training institutions in Southwest, Nigeria?
2. What is the extent to which missiological training curriculum of the selected mission training institutions comply with the expected outcomes and essential attributes for a trained missionary?
3. To what extent has mission trainers of the selected mission training institutions in Southwest, Nigeria acquired missiology training?
4. What is the level of the trainers' competencies in curriculum development, teaching skills, and knowledge of information and communication technology (ICT), among selected mission training institutions in Southwest, Nigeria?
5. What is the extent of influence of possession of missiological training on trainers' outcomes among selected mission training institutions in Southwest, Nigeria?
6. What is the influence of trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT), on mission training outcomes among selected mission training institutions in Southwest, Nigeria?

#### **1.5 The Hypotheses**

The following hypotheses were tested in this study:

**H0<sub>1</sub>:** Missiological training does not significantly influence trainers' outcomes

**H0<sub>2</sub>:** Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT does not significantly influence mission training outcomes.

## **1.6 Significance of the Study**

This study determined the relevance or irrelevance of missiology training to training outcomes. The study also determined the relevance or irrelevance of the trainer's competence to the training outcomes. A positive correlation between these variables provides a reinforcement for the justification for the pursuit of missiology education.

The research would also help the selected training institutions to review their curriculum being used to train missiologists. Ascertaining the degree of compliance with the expected outcomes and essential attributes for a trained missionary and missionary trainer will influence the flow of student traffic to institutions.

## **1.7. Scope of the Study**

The study focused on examining the influence of cross-cultural missiological training among trainers, trainees, and graduates of schools of missions, bible schools, and seminaries in southwest Nigeria. To examine the influence of a trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT, on mission training outcomes, the study carried out a content analysis of the curriculum that produces the mission trainers. This was done on selected institutions. The study then examined the influence of a trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT, on mission training outcomes.

## **1.8. Limitations to the Study**

The study is limited to cross-cultural (Mission) training only and does not consider other theological training but missiology, and cross-cultural mission training. The scope of this research also does not allow a complete study of the vast subject of curriculum development. The research is limited to highlighting the trainer's need for

competency in curriculum implementation and consequently limited to contents analysis of the curriculum that produced the trainers in missiological institutions.

In this study, the researcher identified some limitations that formed the basis of further research. One such limitation is that this study is limited to influence of trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT only, on mission training outcomes, there are other competency areas.

Other major limitation faced by the researcher is the delay from the respondents in taking some time to complete the questionnaire. Not minding the cost, the researcher sent out the hard copies, yet it took some time for the completed copies to return to the researcher. The researcher resorted to obtaining sample size from a questionnaire administered via google forms, which provides an easy, quick, reliable, and smarter way of conducting the research. Despite these limitations, the findings of this study are still adjudged to be valid.

### **1.9 Operational Definition of Terms**

The researcher gives simple operational definitions of the following terms:

**Church and church:** The researcher refer to Church as the Christian religious community as a whole, or a body or organisation of Christian believers, “the body of Christ” while church is referred to as a local congregation of Christian believers.

**Competence and Competency:** Competence, as used is the basic ability of the trainer to perform actions as an average person. It refers to what the person knows or his general knowledge about a specific subject. Competency (plural is competencies) means the more advanced ability and skills of a person when they perform a task. Competency refers to the person's skills or actions, referring to how the person achieves

competence. For example, a person achieves competence in riding a bike by gaining competencies in balance, coordination, and physical stamina

**Information and Communications Technology (ICT):** Information and Communications Technology. That is, computers, smartphones, internet, social media, etc.

**Mission:** This is also referred to as ‘Missio Dei’ i.e. God’s plan to restore His creation to His original purpose and wholesome.

**Missions:** Christian mission is a set of activities aimed at the realisation of the reign of God in history through the making of disciples among all ethnic groups.

The term ‘missions’ is used instead of ‘mission’, which is used for the general mission of the Church. It is also referred to as “The Great Commission”

### **Missionary**

A Christian sent out from the church specifically to go and make disciples among an ethnic group where Christ is not known, to establish the church there. The word ‘missionary’ is the Latin rendition of the Greek word for ‘apostle.’

**Missiology:** The study of religious (typically Christian) missions and their methods and purposes.

**Missiologists:** Missiologists are those who study mission-related issues, reflecting on their relevance and influence on the Church's mission, comparing what the tenor of Scripture has to say, and then striving to make practical application to the mission movement. The term “Missiologists” in this study, refers to missionaries who hold a Master’s degree or PhD in missions–related academic discipline.

**Missiological training:** This is a specialised cross-cultural training that Christians need to become effective at making disciples of people in cultures other than their own. In this study, it is called ‘cross-cultural training’ or ‘cross-cultural missionary training’.

**Mission organisation:** In this study, this term is used for any organisation that has the goal of sending and supporting missionaries. Usually, these kinds of organisations have specialised knowledge and skills in missions that are not found in the average local church or denomination.

**NEMA:** NEMA is the Nigeria Evangelical Mission Association, a body of families of Great Commission believers, networking, equipping, mobilising and assisting the Nigerian Missions movement to fulfil the Great Commission Worldwide. NEMA members span across the six geo- political zones of Nigeria.

**Unreached People Group (UPG):**

A people group or tribe within which there is not yet a ‘viable, indigenous, evangelising church movement’

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## **Chapter Two**

### **Literature Review**

This chapter presents literature review under the subheadings conceptual review, theoretical framework, review of empirical study, conceptual model, and synthesis of gaps in the reviewed literature.

#### **2.1. Conceptual Review**

The conceptual framework of the research is based on some of the concepts that are reviewed in relation to; outcomes of mission training, mission education, job performance, mission training and training outcomes for trainers, mission, missions, missiology, and mission trainer's competency.

##### **2.1.1 Outcomes in Missiological Training**

Missionary work is an important part of the Christian efforts to preach the gospel. The preparatory phase, missionary training, equips individuals with diverse skills and knowledge crucial for navigating the complexities of cross-cultural interactions and diverse communities. The outcomes of missionary training have a profound impact on the missionaries (trainers and trainees), and the communities they serve. Training outcomes are a set of parameters used to describe what a missionary should know, be, and be able to do. For a trainee, it is what he should know, be, and be able to do upon graduation. Several workshops and missionary conferences have taken place on “outcome-based” curriculum profiling, where scholars and mission practitioners have conducted profiling exercises to determine what a missionary and mission trainer should know (knowledge), be able to do (skill), and be (character qualities). This is termed in the publication, as the “*Know – Be - Do*” of a missionary and trainer<sup>1</sup>.

The application of such a profile of mission trainers is that it serves as a standard. When our findings are placed side by side with the listed profile outcomes, we can evaluate the missionaries' and trainers' competencies. Highlights of "*Know-Be-Do*" of a missionary and trainer include: For the "*Know*" domain, contemporary missiological knowledge, theology and history of mission, sociological analysis, research, and missions' strategies, applied anthropology, communication theory, leadership theory, evangelism and church-planting, church function and growth etc<sup>1</sup>. For the "Be" domain, Pioneer characteristics (spiritual maturity, discipline and commitment, confidence and strength in the lord, purposefulness and sensitivity to the spirit's guidance, zeal and giftedness etc). And in the "Do" domain, Pioneer ministry skills (field-entry, evangelism, church-planting, and church-development skills). Training outcomes can also be described as qualifications for missionaries described as Character Areas (spiritual maturity, zeal or cross-cultural evangelism, disciplined and accountable, adaptability, rightly related to God, rightly related to one's family, rightly related to one's community), Ministry Areas (exercises spiritual disciplines, engages in spiritual warfare, communicates effectively), and Skills areas (builds relationships and friendships, understands and communicates cross-culturally, learns a language, evangelises and preaches, teaches, trains, and disciples, plants the church, manages time and resources, copes with stress and loneliness)<sup>1</sup>.

Training areas and expected outcomes for a trained missionary were highlighted during another such exercise that was carried out during the first consultation of mission trainers in Nigeria as: Church Relations (is a committed member of a church, maintains a good testimony, knows how to subject self to church etc); Cultural Anthropology (is able to analyse his own culture, is conscious of his own ethnocentricity, is informed on ethnic groups within the country, respects other cultures, knows biblical anthropology,

promotes Christian transformation of culture etc); Inter-Personal Relationships (applies biblical principles to relationship, knows how to manage inter-personal conflict, maintains good family relationships, looks for relationships with other unlike self, has basic understanding of psychology, knows how to listen to others and respond appropriately etc); Cross-Cultural Communication (demonstrates a desire to know the host culture, is willing to identify with host culture, knows what is effective communication, knows how to manage culture shock, overcomes racial prejudice - solves communication problems, interprets verbal and non-verbal messages etc)<sup>1</sup>.

Furthermore, Linguistic Orientation (is disciplined and persistent; willing to learn, is humble and uninhibited, can laugh at own errors, knows language acquisition techniques, can recognize idiomatic gestures and terms, has experience with language learning, demonstrates proficiency with the language used in training); Biblical Knowledge (is convinced that the bible is the inerrant word of God, knows and loves the bible, knows how to apply sound principles of biblical interpretation, knows basic bible background information etc), Theology Knowledge (knows the triune God, his person and work, understands God's eternal purpose for creation, knows the doctrine and plan of salvation, knows the nature and mission of the church, knows church growth principles, knows how to defend the reliability of the Bible etc); Discipleship (has been discipled, makes disciples, shows sensitivity to new converts, is a model disciple and is worthy of being imitated, transmits life as well as knowledge etc), Evangelism and Missions (knows the gospel, demonstrates a passion for souls and the unreached, knows how to communicate adequately, practises personal evangelism, knows how to prepare evangelistic presentations, knows methods and techniques of evangelism, knows how to identify with those with whom sharing, knows how to respond to problems and

objections, shows evidence of a definite call to missions etc)<sup>1</sup>. (Please, see Appendix I, II and III for other details).

Another publication outlined two things that must be put in place in training for expected outcomes to be achieved. These include one, the type of training and two, the time and place where that training should initially take place<sup>2</sup>. The following prerequisites were established as what to look out for, in potential candidates to be qualified to be trained for cross-cultural church-planting: Demonstration of spiritual and emotional maturity, a distinct call to unreached people ministry, no personal problems or hindrances that would embarrass them in ministry, and a formal training in Bible and religious studies, and or degree work<sup>2</sup>.

## **2.1.2 Educational Training and Job Performance**

### **2.1.2.1 Educational levels and trainer's output**

Most employers of labour consider education to be an index of a person's skill level or productivity, and they use it as a requirement for hiring<sup>3</sup>.

However, little research has been conducted to investigate the relationship between educational level (Training) and job performance. As a result, studies on the effect of educational level on job performance became very relevant. A study was done by analysing the relationships between educational level and nine dimensions of job behaviour. Results show that educational level positively influences core task performance<sup>4</sup>.

Gender, race, job level, and job complexity of the sample are also found to have moderating effects on the relationships between educational level and job performance. Educational level i.e., the academic credentials or degrees an individual has obtained, or the training acquired has a positive effect on the job performance measured as core task behaviour or performance which refers to the basic required duties of a particular

job. Core task behaviour is also explained as the skills, intelligence, behaviours, and knowledge needed by an individual for effective performance on the job<sup>5</sup>.

Individuals with higher levels of education have greater Fluid and Crystallised Intelligence. The capacity of working memory, abstract reasoning, attention, and processing of complex information by an individual is referred to as Fluid Intelligence. Crystallized Intelligence refers to general knowledge, extent of vocabulary, and verbal comprehension<sup>6</sup>.

Summarily, intelligence and educational level are significantly correlated<sup>7</sup>. Individuals with high Fluid Intelligence would be more inclined to education and tend to get into school more unlike those with less Fluid Intelligence. Knowledge of what is needed to do is another parameter used to measure job performance. Knowledge refers to the understanding of the information related to the job duties. Knowledge of facts, rules, and principles i.e. Declarative Knowledge, and knowledge of how to apply the facts, rules, and principles (Procedural knowledge), is a key factor in job performance<sup>8</sup>. Education, therefore, is found to promote core task performance by providing individuals with more declarative and procedural knowledge. Education also helps students to develop deeper competence.

The researcher conducted an online pilot survey on core task performance in Mission Training among ten mission trainers, asking what are the things, issues, etc., that mission training must achieve as performance. Their responses fall under the following categories, as Core Task Performance in Mission Training: envisioning for missio-Dei, well-developed curriculum relevant to missio-Dei and the right list of trainers, evaluation of trainees, trainers, and the training processes, knowledge, application, and practice of cross-cultural communication for evangelism and discipleship across cultures, understand how to practise community development, character formation and

growth in Christlikeness, preparedness for mission field practicalities, and deployment or placement<sup>9</sup>.

### **2.1.3 Education, Learning and Competence**

#### **2.1.3.1 Education**

Education is an all-pervasive, many-faceted activity not easily subjected to any one standard definition. Education is regarded as a quantitative process of change in the behaviour of an individual and the result of an interaction between his innate capacity and the environment in which he lives. It is the process by which the accumulated knowledge, skills, and attitudes of a system are acquired by and transmitted to or within and exchanged among its members and elements<sup>10</sup>. In Education, a person learns facts, figures, and procedures that establish foundations for progressing to the next level. Evaluation is done by testing through paper and pencil and work done is graded<sup>11</sup>.

Training, which is a form of education, focuses on developing skills and the ability to perform through total involvement in the process of learning. Evaluation, which is based on the ability to perform, identifies what the learning participant is doing well and provides corrections for deficiencies and whatever will make the learner acquire performance efficiency. Training requires enough input and understanding of theory and knowledge to grasp the concepts cognitively to be able to perform. Evaluation in training might involve a paper and pencil examination to ascertain that certain concepts are grasped; it can also be given orally or by other innovative ways to ensure the grasp of the contents<sup>11</sup>. Three approaches to training are formal education and informal non-formal education<sup>12</sup>.

### **2.1.3.2 Formal Education**

Schooling is another description of formal education. Enrolling in formal education entails going to school. Education in schools is deliberate, planned, staffed, and funded. Formal education means the education gained in a structured school setting. For this purpose, “school” is defined as the age-specific, teacher-related process requiring full-time attendance at an obligatory curriculum. Formal education refers to the highly institutionalised, chronologically graded, and hierarchically structured education system. Formal education is organised by levels 100 level, 200 level, and so on. A student must complete 100 level before moving on to 200 level and so on and the ultimate success or final reward or achievement in formal education is symbolised by a certificate or degree. Formal education is an effective way to learn new information to develop critical thinking skills, and to acquire other skills useful for additional schooling<sup>11</sup>. For missionary training, formal education (as offered by Bible schools and seminaries) is an excellent way to learn about the Bible and its teachings<sup>12</sup>. The curriculum of formal education is determined by societal needs and expectations, as well as the interests of researchers and scholars in specific discipline fields at higher level<sup>12</sup>.

### **2.1.3.3 Informal Education**

Informal education is the most common approach to education. Informal education is the normal way we acquire our values and learn to express them as relational skills. Informal education may be defined as the process by which an individual imbibes attitudes, cultivates values, develops skills, and acquires knowledge without there being any organisation or system<sup>12</sup>. It is a lifelong process by which one acquires and accumulates knowledge, skills, attitudes, and insight from daily experiences and from the educative influences and resources in one’s environment from family, neighbours,

play, work, public place, mass media, etc. This type of learning process is relatively unorganized<sup>12</sup>. For example, through informal education a child learns social etiquette and manners from his family members and peers, a daughter learns cooking from helping and observing her mother. In missionary training, informal education will be important to achieving those training goals aimed at developing character qualities.

#### **2.1.3.4 Non-formal Education**

Non-Formal education lies between the two extremes of formal and informal. Like formal education, non-formal education is intentional, planned, staffed, and funded but unlike formal education, non-formal education is not organised by levels or grades and neither degree nor certificate is awarded<sup>12</sup>. So, non-formal education denotes any deliberately organised systematic educational activity outside the graded age-specific and certificate-oriented, time-bounded formal system. Non-Formal education, like informal education, is practical; it addresses the needs or interests of students. It involves teaching by example and practice due to its practical orientation. For the same reason, non-formal education frequently happens "in the field" or employs teaching methods that simulate a "field" scenario. Unlike either formal or informal education, non-formal education often is directed toward bringing about specific change. People enrol in a non-formal education program when they want to acquire information or skills that will enable them to do something new or to do better, something they now find difficult.

In missionary training, most cross-cultural, communication, and ministry skills will be learned best through non formal education. None of the three is one size fits all and all three are best for certain types of learning. Abstract concepts and ideas are best learned in formal education. Social skills and values are best learned through informal education. Non-Formal education is most effective in enabling us to apply new

information to practical situations<sup>12</sup>. Formal education (often in Bible schools and seminaries) and informal education (in home congregations and through mission agencies) both play an important role in missionary preparation. The missionary training centre, on the other hand, offers a unique blend of formal and informal missionary preparation.

#### **2.1.4 Learning**

Almost everything we do is a result of what we have learned in the past. Learning activity can also be associated with an educational context. Studies around learning recognized that learning is a continuous process that commences at birth and continues until death and it is the process through which we use our experience to deal with new situations and to develop relationships<sup>13</sup>. A lot of our learning occurs randomly throughout life, from new experiences, gaining information, and from our perceptions, for example: reading a newspaper or watching a news broadcast, talking with a friend or colleague, chance meetings, and unexpected experiences. Many experiences in life provide us with learning opportunities from which we can choose whether or not to learn. Learning can be experiential, from new experiences as we gather information reading a newspaper, radio and television, social media, and from our perceptions. And could take a formal approach such as training, mentoring, coaching, and teaching.

Formal approaches to learning are structured and planned and usually involve a facilitator. Activities in this approach are done by one person to others while in experiential learning, we can do it ourselves. Learning involves the whole personality - senses, feelings, intuition, beliefs, values, and more importantly the will of the person<sup>13</sup>. We can only learn if we have the will to learn. Recognizing and identifying personal learning needs will enable us to evaluate whether the learning has taken place and whether learning has been worthwhile.

When we can gain a mental or physical grasp of the subject, make sense of a subject, event, or feeling by interpreting it into our own words or actions, use our newly acquired ability or knowledge in conjunction with skills and understanding we already possess and do something with the new knowledge or skill and take ownership of it, then we can firmly say, learning has occurred. These stages relate to the learner's thinking, emotions, and actions. They are referred to as 'Domains of Learning'. (Bloom). The three domains are Cognitive (knowledge or mental skills; the thinking part of learning), Affective (feelings or emotional areas (attitude or self)), and Psychomotor domain (physical skills; the actions (what we do with our hands) <sup>14</sup>. The implication of this is that teachers or trainers must first get the attention of learners as they aim to progress through each stage to ensure that learning takes place. Some Learning approaches adaptable for mission training are:

#### **2.1.4 .1 Seminars and Workshops**

Some Non-Formal Education Models, as discussed in the Master's thesis of the researcher, are; Seminars and Workshops, Short-Term Institutes, Conferences, Distance Education, Mentoring, Apprenticeship, and Internship<sup>11</sup>. A seminar is a form of teaching, either at an academic institution or offered by a commercial or professional organisation. It has the function of bringing together small groups for recurring meetings, focusing each time on some particular subject, in which everyone present is requested to participate<sup>15</sup>.

It can involve a group of experienced people meeting with one or more knowledgeable resource persons to discuss a given content area. Information and experience are exchanged. However, it is not expected that either problem-solving, action, or planning will necessarily result from the meeting.

A workshop is a relatively short-term, intensive, problem-focused learning experience that actively involves participants in the identification and analysis of problems and the development and evaluation of solutions. Both assume that good adult learning is self-directed, need-based, participatory, and draws deeply from life experience. They are short-term, intensive, problem-centred, and experience-based. One significant difference between these two formats is that the workshop places a stronger emphasis on the development of competencies and the immediate application of the learning, while the seminar assumes each adult learner is capable of applying the shared content independently. Workshop and Seminar have the following advantages; many people can participate, it is flexible, provides an opportunity to see an expert at work, they can be repeated, they are a unique learning atmosphere, separate from day-to-day concerns and distraction, and provides opportunity to practise and make mistakes without risk, application can be immediate and personal relationships are developed<sup>11</sup>.

#### **2.1.4 .2 Short-Term Institutes**

Short-term Institutes are short-term (e.g., 2 weeks, 1 month, 2 months, etc), intensive, problem-focused, and/or curriculum-based learning experiences that involve participants in a longer, more thorough, and in-depth time of learning than the seminar or workshop. The advantages of this are; that many people can participate, flexibility, opportunity to see an expert at work, can be repeated fairly easily, etc<sup>11</sup>.

#### **2.1.4 .3 Conferences**

A Conference is a short-term (e.g., 2 or 3 days to one week), intensive, usually topic-centred learning experience that involves participants in receiving information and or inspiration from one or more chosen source people, hopefully with discussion sessions where all participants contribute to the discussions. Conferences assume that good adult learning is self-directed, need-based, and draws deeply from life experience. They are

intensive, topic-centred, and hopefully experience-based. An example is the Mission Awareness Conference<sup>11</sup>.

#### **2.1.4.4 Distance Theological Education e.g., Theological Education by Extension (TEE)**

It takes studies to the student, where he is. It teaches men who cannot leave their homes or jobs. It relates their studies to their local church work in the community, and it does not take place in the seclusion of a resident seminary. Self-teaching textbooks permit less time spent in the classroom, but they require more private study<sup>11</sup>.

#### **2.1.4.5 Correspondence Extensions**

Materials are designed to be mailed to the students, who are required to read, study and answer the appropriate questions. The students mail back their answers to the teachers to be graded and awarded marks accordingly. Both teachers and students may not necessarily meet<sup>11</sup>.

#### **2.1.4.6 Mentoring**

Mentoring is when a role model, or mentor, offers support to another person. A mentor serves as a counsellor or guide. The mentor is someone who has “been there” or “done that before”. A developmental relationship between a more experienced mentor and less experienced partner referred to as mentee or *protégé*. A trainer’s job goes beyond the classroom. He mentors. A trainer is to stimulate the development of true spirituality and discipleship, proven within the context of community. Being asked to serve as a mentor is an honour. It indicates that the ministry has faith in your abilities and trusts you to have a positive impact on the trainee. Poor attempt at mentoring may be worse than no mentoring at all. Our mentoring must be tailored to suit the trainees, the organisation and the desired outcomes. Someone with a negative attitude should not serve as a mentor<sup>11</sup>.

#### **2.1.4.7 Apprenticeship**

This is a process where an experienced person, for example, a missionary with long years of stay in the field, meets with a less experienced person to learn a skill to the point where the apprentice will be able to know and practise the skill learnt on his or her own.

#### **2.1.4. 8 Internship**

To develop from an academically trained individual to one who is able to perform his ministry with the close observation of the mentor until he is made to do without supervision.

#### **2.1.5 Training**

Training is a form of education that focuses on developing skills and the ability to perform through total involvement in the process of learning. Training requires enough input and understanding of theory and knowledge to grasp the concepts cognitively to be able to perform. Evaluation is based on the ability to perform, identifies what the learning participant is doing well, and provides corrections for deficiencies and whatever will make the learner acquire performance efficiency. Evaluation in training might involve a paper and pencil examination to ascertain that certain concepts are grasped; it can also be given orally or by other innovative ways to ensure the grasp of the contents<sup>11</sup>.

Education promotes core task performance by providing individuals with declarative and procedural knowledge and also helps students to develop deeper competence, it is therefore assumed that education has a composite relationship with competence. A composite is a material made from two or more different materials that, when

combined, are stronger than those individual materials by themselves. Simply put, composites are a combination of components<sup>16</sup>.

A study conducted on the relationship between educational qualifications and adult skills across countries has it that educational qualifications and literacy skills are highly related and this is not surprising as one aim of educational systems is to equip individuals with competence necessary to take part in society. But educational level does not automatically produce competence, except it is a form of education that has transformed from the common pedagogical form i.e. (the “lecture continues teaching method” into competence-based teaching as a response of universities to labour market needs<sup>17</sup>.

## **2.1.6 Missiological Training and Training Outcomes for Trainers, Trainees and Field Missionaries**

### **2.1.6.1 Imperativeness of Missiological Training**

Many missionaries do not last long on the field because they lack preparation and training for cross-cultural work, even though most were theologically well-qualified<sup>18</sup>.

A scholar investigated what missionary training model can best prepare Christians for cross-cultural services. The conclusions are that, though, the inclination towards academic learning is paramount, Missiology is central, Character formation is vital, becoming a Christ-like model is a goal, Prayer is the lamp light, and Evangelism is a main concern and non-stop activity<sup>19</sup>.

A mission practitioner observed that great cultural change in the world has thwarted both young and old so that many are unable to engage successfully in cross-cultural church planting and that the greatest cause of this is a lack of skill in cross-cultural church planting. Some agencies, wrote, the mission practitioner, report, as high as 47% of their personnel leave the field in the first five years while others stay longer but do

not succeed in planting churches. We cannot expect them to do a job they have never been trained to do<sup>19</sup>. Training for Cross-Cultural Church-planting is a preparation. And “Preparation is not something suddenly accomplished, but a process steadily maintained”<sup>20</sup>. It is a program that speaks to all the important weaknesses that lead to missionary attrition because it integrates the competencies needed to do cross-cultural church planting. These are spiritual disciplines, family dynamics, team building, and work experience, nurturing children, and learning to partner with national peers<sup>21</sup>. A mission practitioner, who worked twelve years in India among different religious sects and communities in Asia, training how to disciple peoples of another culture through Biblical Story, wrote, that birthing kingdom communities (fellowships oriented around allegiance to Jesus and life in his kingdom) are much more a craft than the pursuit of an academic subject. Therefore, a more suitable model for training is needed beyond the typical Bible school or seminary structure. Craftsmen have been trained through a master–apprenticeship model, he wrote further, that a Master in a trade or skill trains apprentices to the level of competency he has attained<sup>22</sup>.

In the manner in which Jesus trained the twelve disciples in the New Testament, He expected the trained practitioners to gain experience and be able to help other apprentices and eventually rise to the level of master trainer themselves. Paul referred to himself as a “wise master builder,” using craftsmanship terminology<sup>22</sup>. The personal attributes that help a person to be more competent at crossing cultures as they interact with people from other cultures, scoring high in some cross-cultural competence attributes may not increase a person’s cross-cultural competence, based on the culture. Results revealed that competence in the areas of relationship orientation, interpersonal skills, cultural interest, inquisitiveness, inclusiveness, and self-efficacy, is also very important<sup>22</sup>. Thus, making disciples of Jesus from every tribe, tongue, people, and

nation is the most important job in the world. It therefore demands the most effective training available<sup>23</sup>.

One outstanding outcome of disciple-making is the transformation of the lives of people. And the expected outcome from a disciple that is transforming is an ability to disciple others. Preparing believers to make disciples in every tribe and tongue, demands our best efforts. This is what the researcher describes as mission training, the goal of which is that believers are trained to be disciple-makers. There is an example in the Holy Bible when Jesus spent three years mentoring, discipling, and teaching twelve men<sup>24</sup>. These trainees learned by watching and listening to the master who later sent them out to practise what they had seen lived out before them. This was a type of hands-on practice, or apprenticeship whereby skills and competency were mastered<sup>25</sup>.

Our perception of what ministry is, affects greatly what we shall receive as ministry vision. With a proper understanding of the biblical concept of ministry, the vision for ministry will be in line with the global program of God, Christ, and the Church. Any person's vision for ministry will be developed in line with what he/she understands to be the meaning of ministry. God has made His program for the earth so clear in the Scriptures and God's servants, both in the bible days and contemporary times have developed and continued to develop ministry vision according to their understanding of what God's program is<sup>26</sup>. The correctness of the individual's understanding of God's program will determine the correctness of the ministry's vision. The burden of developing mission training was birthed by the increasing number of churches that are catching the vision for missionary involvement and are commissioning missionaries in their thousands. The challenge this increase poses on the Church is that this task force must be equipped for cross-cultural ministry<sup>27</sup>.

Skill and competence required to live in an alien culture have to be acquired if we are going to reduce the rate of “casualties” and missionary attrition<sup>28</sup>. Churches in many parts of the world responded to this by developing types of missionary training programs, each varying according to the diverse needs of missionary trainees, available facilities, and funds<sup>28</sup>. Missionary training aims to see many unreached individuals and people groups evangelised and disciplined as followers of Jesus Christ. The level of involvement in missions for which people are being prepared will determine the training program. Targets of training could be people who are called to be missionaries and need missionary training. They may be without formal theological training, or without the means or time to go through the regular school of missions. Candidates for training could be believers who need to be mobilised for involvement in missions.

Thus, training programs come in various formats. There are training packages for discipling the nations essentially for those who will go to the field for missionary service different from training programs for mobilising the church for mission involvement. Training programs can be designed as a refresher course for serving missionaries. As touching the great commission mandate, those who want to labour correctly are few compared to the plenteousness of the harvest<sup>29</sup>. And the available few (full of passion and zeal) are not trained. Training is the intermediate phase between "calling" and "sending" which we always want to jump. The imperativeness of training, therefore, places a demand upon those to whom God has committed missionary training assignments sent to track men down as they are rushing into the harvest, they know nothing about<sup>30</sup>.

When we use the two words “Training and Education” interchangeably we are using them to mean the same thing. Technically and by definitions they may be explained differently but conceptually to us, they are means of achieving an end. The end in this

case is to produce effective mission practitioners. Whatever the setting is, whether Bible School, Mission School, Theological Seminary, Sunday School, Church-Based Training program, etc., as long as Jesus is the foundation and the Holy Bible is the main manual and reference point, then the primary purpose should be first to produce men after the Master, Jesus Christ. Men with the Master's heart and also His head<sup>11</sup>.

A mission practitioner noted that instructions from God by a teacher are bound to produce effective missionaries. Jesus spent most of his interactive sessions with the people answering questions and it is only when questions are asked that answers can be deduced. This is fundamental to the academic process and this generation needs answers which emanate from the right questions. He wrote further that; training will expose the trainee to 'what to do' but might not do it for the trainee in various circumstances. He wrote that training teaches the way now and enables the trainee to discover his or her way later amidst various situations. It is the principles learned and the examples shared that remain as guiding pillars to the practical future of the student<sup>30</sup>. Training is not a quick fix; it is an introduction to a line of thinking, specialty, skills acquisition, and understanding. It is as one vigorously aspires to grow along the line of one's training that one eventually excels in that direction. It is only when learning (a result of being trained) and studying (a result of discovery for oneself) are harnessed that a scholar is equipped and distinguished. Even the Bible spoke lightly of those who are ever learning and never coming to the knowledge of the truth because of their inability in their ensuing activities (post-training life): "The word they heard did not profit them not been mixed with faith in them that heard it"<sup>30</sup>. This is a peculiarity of Christian training gone wrong, wrote the mission practitioner, Christian training must be mixed and internalised with faith. Believing in Jesus Christ and acting on his words are essential elements of fruitful Christian training<sup>30</sup>.

Sharing the gospel may not necessarily require a degree or education, but education can help us fully understand God's word and share the Gospel in different cultural contexts. While no formal education may be required to become a missionary, education is recommended before going overseas as a missionary so they can properly share the Gospel with a different culture<sup>31</sup>. A college degree in business or education would help the missionary bring a skill overseas. Education can be key to effectively communicating the gospel, but it is important to know exactly what you want to pursue. While education is not required for missionaries, continued the Scholar, it is encouraged. Education can help missionaries to become ready to share the Gospel cross-culturally<sup>31</sup>. The education that one is exposed to before going overseas is not only for oneself. That education received will be what you teach others. "In all thy getting, get understanding"<sup>32</sup>. The response of the disciples to a particular teaching sermon of Jesus displays their lack of understanding, Jesus' reply to their response further confirms this: "That's enough", Jesus says<sup>33</sup>. When they further demonstrated their mediocrity and lack of understanding by cutting a man's ear with their sword, Jesus' response was the same<sup>34</sup>.

Hence, as missionaries and trainers, who want the will of God done, there is need to have an understanding of the times, events around us, and the world and their spiritual implications e.g. Global events and their relationship to the end times, an understanding of God's will for nations. In other words, we need to be educated about events happening around us and their effects on the destiny of mankind.

How can we tell you were properly trained? The issue of training is simple and clear, but the issue of ascertaining levels of training is very subjective in today's world. However, there are two types of judges whose opinions count for all trainees. The first type of judge is the public judge; Jesus said, "By this shall all men know you are my

disciple, your love one for another”<sup>35</sup>. The second type of judge is to have empirical evidence, which this research work is expected to do. Certain scholars wrote about missionary training comparing formal and non-formal approaches. He wrote that trainees are admitted to missionary training centres based on missionary calling and gifts, rather than on strict academic qualifications which apply to the formal education approach<sup>37</sup>.

The outcome of training is not a private or exclusive preserve of congregational testimony alone. It is subject to the affirmation of the world through specific biblical cognitive values spelled out by Jesus himself<sup>1</sup>. Again, in the Holy Scriptures, the Apostle wrote “Let your moderation be made known (evident) to all men”<sup>36</sup>.

Missionary training centres do not offer a general education course or even a general bible training course, but rather a focused missionary training program. Each subject taught in the training centre is only scheduled for as long as is necessary to communicate the principles and develop the skills in question; most missionary training centres do not follow an academic term or semester calendar. Furthermore, the subjects taught are not dictated by tradition or social expectations but are chosen to prepare the trainee for effective cross-cultural ministry. Missionary training centres, like other non-formal education organisations, occasionally award certificates of completion to trainees but rarely award degrees<sup>38</sup>. These obvious strengths of non-formal education, they continued, can be taken full advantage of when we focus on recruiting effective trainers and developing curricula that will equip trainees with the character qualities and practical skills competency needed for cross-cultural ministry. Effective trainers employ the power of training by example for trainees to observe in ministry situations and are often taken into “field” situations to practise cross-cultural and ministry skills<sup>37</sup>.

Despite the differences between formal and non-formal approaches, attempts to combine the two are common in missionary training. For example, a bible school may offer a missionary training course or a missionary training centre may expand its curriculum to offer a full list of bible school courses. Although it appears economical to support one educational institution instead of two, combining a bible school and a missionary training centre is difficult. However, there are certain fundamental problems we must watch out for when we attempt to combine the two. Missionary training (non-formal approach) classes often are smaller than more general bible school (formal approach) classes. Developing spiritual gifts and ministry skills also requires more missionary trainers than the number of lecturers needed for Bible school instruction. Consequently, non-formal missionary training programs often are more expensive (per trainee) than (formal) Bible school programs<sup>37</sup>.

The emphasis of bible schools, seminaries, and university (formal) education programs is on “standards,” “degrees,” and “accreditation.” Non-Formal education programs, on the other hand, value practical training. Missionary candidates who study missions in a bible school may still need the practical training offered by missionary training centres<sup>37</sup>. Although all missionary training centres teach from the bible, most missionary candidates should complete a basic bible school course before entering missionary training. Bible schools and missionary training centres need to view their training programs as complementary, not as competitive. For the reasons mentioned above, missionary training centres that attempt to offer a formal bible school program may jeopardise their primary training mission. Affiliation of missionary training centres with bible schools, seminaries, and departments of religious studies in regular universities can be explored. To do this, admission criteria, curricular scope and focus, and training motivation and methods would be looked into<sup>37</sup>.

A trainer's job goes beyond the classroom. He mentors. A trainer is to stimulate the development of true spirituality and discipleship, proven within the context of community. Being asked to serve as a mentor is an honour<sup>11</sup>. It indicates that the ministry has faith in your abilities and trusts you to have a positive impact on the trainee. Poor attempt at mentoring may be worse than no mentoring at all. Our mentoring must be tailored to suit the trainees, the organisation, and the desired outcomes. Someone with a negative attitude should not serve as a mentor. Apprenticeship is a process where an experienced person meets with a less experienced person to learn a skill to the point where the apprentice will be able to know and practise the skill learned on his own. An internship is another model of non-formal education to develop from an academically trained individual to one who can perform his ministry with the close observation of the mentor until he is made to do so without supervision<sup>11</sup>.

#### **2.1.6.2 Nature of Whole-Life Missiological Training**

Because training is targeted at the whole person, a basic factor to consider in developing a training program is a Christian understanding of human beings and their purpose. A training philosophy that places great value on individuals created in the image of God with all their potential, gifting, creativity, and diversity must be developed. God through the training process weaves all these together to produce growth in line with the Biblical worldview<sup>37</sup>.

#### **2.1.6.3 Traditional Concept of Missiological Training**

The need for Bible School, Missions Schools, Seminary, and or Secular Training cannot be wished away. There is a saying that "though the potential to fly is inborn in Eagle, the mother Eagle has to teach the baby Eagle how to fly". There is no ministry God is calling anyone to know that God has not called people into before in one form or the

other. Such people are therefore better placed to share their successes and failures with a new entrant so that he can avoid their mistakes<sup>28</sup>. Bible Schools, Missions Schools, Seminary, and or Secular Training will help to raise effective and efficient missionaries. Bible Schools, Missions Schools, Seminary, and or Secular University Education will help raise missionaries competent in the *Know-Be-Do* domain of mission practice.

The assertion that many missionaries do not last long on the field because they lack preparation and training for cross-cultural work even though most were theologically well-qualified was established by another scholar<sup>38</sup>. The effectiveness of mission training is evaluated by looking at three aspects of the training program: training processes, training outcomes, and stewardship of resources. The training process includes all the curricular and extracurricular activities that are put in place to achieve the aim of training the trainee. Training outcomes are assessed based on whether the training goals and objectives are achieved. A reflection on stewardship of resources will show how the resources are managed for efficiency<sup>37</sup>.

An effective training program uses appropriate methods and contexts to equip trainees holistically. What the trainee is expected to become, know, and do is identified and it is with this in mind that the training program is fashioned out. Such a program identifies what products we want to produce and then works towards that. The desired intent includes character traits and attitudes (major points), ministry ministry-specific skills and knowledge. The qualifications of trainers should reflect the desired qualities of trainees<sup>38</sup>. This is reinforced by a list written out by a scholar as characteristics of an effective training program: An effective training program is oriented towards character and skills development for cross-cultural ministry using biblical and theological education. It is a living community devoted to developing Christian graces and refining

interpersonal skills, best realised when trainees and training staff live together, work together, eat together, worship together, go on missions together, pray together, etc<sup>39</sup>. Again, an effective training program makes strategic use of informal and non-formal systems of learning, incorporates into their program significant field experience and engagement in an actual ministry situation, and has training curricula appropriate to the focus of the training centers<sup>39</sup>. The defining test of whether or not mission training is effective will ultimately be whether the trained mission worker demonstrates competence 'on the field. Whether or not a mission training is effective will ultimately be seen in whether or not, the mission worker demonstrates competency on the field. Mission training must be built upon core Christian values.

However, defining core Christian values is a challenge because scholars, organisations, denominations, and churches highlight different elements of Christian values<sup>40</sup>. Nevertheless, the eight Christ-centred values highlighted by a Scholar as principles reflecting Christ's life and ministry, and, that are central to the Christian faith, and therefore to theological education, including holistic mission training are biblical-based, discipleship, growth, grace, love, respect, service and relationship with God<sup>40</sup>. When placed at the centre of the learning process these values each have an impact on the development and delivery of mission training and affect the interaction between learner and trainer. This in turn will have an impact on the different components within programs<sup>40</sup>. As noted by the Scholar, adopting a biblical approach will influence teaching methods and learning content. These will, in turn, impact positively upon the spiritual formation of the learner. Intentional exercise of Christian love towards the learner when delivering programs will have a positive, even transformative effect on the learning community and the levels of support offered to participants<sup>40</sup>. Core Christian values, therefore, should be at the heart of and the motivation behind every

aspect of program development and delivery when training mission workers. The scholar further wrote that next to the core Christian values being central is that the program design and delivery must be learner-centred, i.e. Consistently and intentionally centred upon the educational, personal, and spiritual needs of the learner<sup>40</sup>. Effective missionary training programme, in the view of another author, must have the following characteristics: 1. It is consciously and intentionally oriented toward character and skills development for cross-cultural ministry. 2. The effective missionary training centre is a living community devoted to developing Christian graces and to refining interpersonal skills. Community life is central to the task of the training centre. Personal weaknesses are exposed, Christian graces are nurtured, and interpersonal skills are refined as missionary trainees and their training staff live together, work together, eat together, worship together, go on mission together, cross cultural barriers together, laugh together, weep together, and pray together. 3. Effective missionary training programs make strategic use of informal and nonformal training learning. The training staff model a life of devotion to Christ and passion for a world. Effective missionary training programs employ informal or nonformal learning methods in at least fifty percent of their training. 4. Effective missionary training programs include a significant level of field experience. The field assignment is a critical aspect. 5. Effective missionary training centres have training curricula appropriate to their task<sup>40</sup>.

The author considers the fact that graduates must be skilled in learning a new culture and in acquiring a new language. They also must be effective witnesses to the gospel and be able to gather believers into a reproducing church<sup>40</sup>. Another author observe that the missionary training curriculum varies from culture to culture and country to country. There are however some basic subjects needed to be included in a Missionary

Training program. These include Biblical Courses on Doctrine, Cross-Cultural Missions Courses, and Pastoral Courses<sup>41</sup>. The author further noted that the products of such a missionary training curriculum shall be missionaries who excel in the following “*Know-Be-Do*” domains of education. In the “BE” area, there are certain spiritual, character, and social traits that we shall be looking out for. These are: 1. Spiritual; a passionate love for God, an obvious Christ-likeness, a Holy-Spirit-controlled life, a commitment to living by the word, and a Spiritual dynamic in work and ministry. 2. Character; a biblical understanding of all modes of expression of self (the old nature) in life and ministry, a continued commitment to renouncing the self-life as God exposes its various manifestation and put up the new man in every aspect of life and ministry, a commitment to living as the new creation by the help and entitlement of the Holy Spirit, readiness to adapt to different situation and people from divers’ kinds of culture. 3. Social; Commitment to peaceful co-existence with neighbours, colleagues, etc., commitment to teamwork, commitment to strong family relationships<sup>41</sup>. In the “Know” area, we shall be evaluating the learner’s grasp of Biblical Theology, the life of a Christian, World Religion, Church and Church planting, Communication and Evangelism, Living and preaching Christ among people and other cultures, Theology, and History of Christian Mission, Current Trends in Missions (Local and Global), Principles of Community Development, Biblical Concept of Ministry and the Minister, Leadership Development, Missionary and “Tent making”, Discipleship as Christ only method of raising men<sup>41</sup>.

In the “DO” domain, our products should be skilled in the following areas: the ability to adjust and identify with another culture, the ability to enjoy and engage in cultural and social activities among other people groups, the ability to learn a different language, capacity to research culture and think through the implications of its structures and

ethos on evangelism, church planting and church development, ability to teach and minister the gospel cross-cultural<sup>41</sup>. The author, again highlighted that two important keys to the development of effective missionary training are the trainer and the curriculum. The term “curriculum” is used in a wide variety of ways. The Latin word “*currere*”, the root word of curriculum, means “the course to be run”. Schools provide the course of study through which a student is to pass successfully, and then, formally recognize the student by awarding a degree.

In a broad sense, the curriculum covers the educational system<sup>42</sup>. The curriculum is the planned and guided learning experiences of students. Thus, it is not only viewed as the prepared lesson plan, as some think but also a combination of the quality of experiences that the students have inside and outside the school<sup>43</sup>. The curriculum is a predetermined path along which a race is run i.e. a race course. It is the content that a student is expected to master before moving on. It is the activity of the student as he moves through a variety of experiences that involve content, skills, and character issues<sup>11</sup>. The curriculum is the entire learning environment in which intentional learning takes place. Deciding what others should do in order to enable them to become or to do something else<sup>11</sup>.

To some other scholars, the best way to approach the development of a sound curriculum is to determine the desired outcomes and then build “backward” to ascertain all of the resources needed to reach the training goal. This is called “outcome-based” curriculum profiling<sup>41</sup>. Several workshops and missionary conferences have taken place on “outcome-based” curriculum profiling, where scholars and mission practitioners have conducted profiling exercises to determine what a missionary and mission trainer should know (Knowledge), be able to do (Skill) and be (Character qualities). This is termed the “Know-Be-Do” of a missionary and trainer<sup>44</sup>.

Training must have a focus. What trainees must become, know, and be able to do must be clearly spelled out. Training must focus on who the person turns out to be (i.e. character development), what he will be able to do (i.e. skills), and the knowledge that will be imparted<sup>46</sup>. Creative and effective educational programs must arise from God-given vision. Any training program that will accomplish God's purpose must be driven by vision, not funding. Not even Students nor denominational or field needs, etc. are as important as God-given vision, in giving birth to a training program that will accomplish God's purpose. You can only develop a burden for training as you discover the need for it. Such a vision would form the bulk of what you will state as the training outcomes<sup>44</sup>. The more precise you are in your vision, the more likely you will be to develop a training program that will accomplish your vision. And the more effective the program will be in accomplishing the great commission. The student when fully trained will be like his teacher "A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher"<sup>45</sup>.

Hence, the qualification of trainers should reflect the desired qualities of trainees. Trainers with extensive Cross-Cultural experience, a high level of spiritual maturity with well-developed interpersonal skills, gifted in teaching and good adult education, and competence in one or more aspects of the school's curriculum, will be effective Trainers<sup>11</sup>.

### **2.1.7 Mission, Missions, and Missiology**

Mission refers to *Mission Dei* (God's mission); that is, God's self-revelation as the one who loves the world, His involvement in and with the world, and His nature and activity which embraces both the church and the world. *Mission Dei* emphasises the good news that God is for all people<sup>46</sup>. When we think of mission, we think of the all-encompassing mission of God to redeem mankind and bring healing to the land<sup>47</sup>. While

missions, also referred to as mission ecclesiae, are the missionary activities of the church<sup>48</sup>. Missions relate to the specific work of the church and agencies in the task of reaching people for Christ by crossing cultural boundaries<sup>49</sup>. *Mission ecclesiae*, missionary activities of the church, to actualize God's mission (*mission Dei*) include among others, Evangelism, explained as the proclamation of salvation in Christ to those who do not believe in him, calling to repentance and conversion, announcing the forgiveness of sin and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit<sup>49</sup>.

The missionary task as formulated by various international conferences since the 1950s is stated as “the whole church bringing the whole gospel to the whole world”<sup>48</sup>. Since the spiritual or the personal sphere in the series of integrated relationships in which people live, cannot be divorced from the material and social sphere; it follows that God's mission to the world is primarily directed at all spheres. This will be, to a large extent, in the church's missionary engagement in respect of the realities of injustices, oppression, poverty, discrimination, violence, and other vices. Mission, in the Biblical sense, therefore is the purpose of God which is to be accomplished in relation to God's plan of salvation for mankind<sup>49</sup>.

“Missions” is the totality of all efforts and activities involved in the process of taking the gospel of our Lord Jesus Christ to the different people groups in diverse cultures, and making it understandable, acceptable, and applicable in their context so that it will stay and stand with the people<sup>49</sup>. It entails, according to the scriptures, sending and senders, going and goers, an assignment or a task to be accomplished, a context, a place, a target group, within which [or among whom] the assignment or task will be accomplished, a time frame or period during which the task will be accomplished, some form of partnership, team-work, and complementarities of roles<sup>50</sup>.

“Missions”, has been generally related to the specific work of the church and agencies in the task of reaching people for Christ by crossing cultural boundaries<sup>51</sup>.

At its core, it involves evangelism, baptising, discipling, and church planting, but it may also focus on the poor, the defenceless, and those suffering from injustice. Because of the specific call to "disciple all nations," “missions” is most closely linked to the Great Commission<sup>52</sup>.

### **2.1.8 Missiology as an Academic Discipline and a Branch of Theology**

A scholar describing Missiology, points out that it is an English word that had its origin from “*missio*” and “*logia*”. “*Missio*” is a Latin derivation of a Greek verb that means the act of sending. “*Logia*” is a Greek derivative of the sense of reason, inference, or study. However, this is more descriptive rather than definitive. The scholar goes further to define missiology as “The science of missions; It includes the formal study of the theology of mission, the history of missions, the concomitant philosophies of mission and their strategic implementation in given cultural settings<sup>53</sup>”.

Another scholar, opined that the term "missiology" is quite old. Naturally, many derivations of the Latin translation of the Greek verb apostle have appeared since the beginning of church history: *mittere*, *missio*, *missiones*, and so on<sup>54</sup>. The term *missio* first appeared in the sixteenth century, when the Jesuit and Carmelite orders of monks dispatched hundreds of missionaries. Naturally, this raises the question of whose mission it is. Further terms, *missio Dei* (God’s mission) and *missio ecclesiae* ((missionary ventures of the church)) emerged from the world missionary conference held in Willingen, West Germany in 1952. The council concluded that “the missionary movement” has its source in God Himself and there is a relationship between *missio Dei* and *missio ecclesiae*<sup>54</sup>. The conference concluded that “There is no participation in Christ without participation in his mission.”

Another scholar corroborated this when he said, “The Church exists by mission, just as fire exists by burning. Where there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith: (i.e. no theology)”<sup>55</sup>. Other studies corroborated this fact that theological education needs both a missiological dimension, *missio Dei*, and a missiological intention, both the study of God’s mission and the furthering of the study of the church’s mission<sup>46</sup>. The study opines that there is no need to regard missiology as a subdivision of one of the classical theological disciplines or self-asserting it as an autonomous subject. Neither is there a need for a third option of having other disciplines amend their own courses slightly by including some threads of mission. What is needed, according to the study, is a combination of these three options. Others point out that to be faithful to the Scriptures, one should refer to *missiones Dei* rather than *missio Dei*, which emphasises the historical data in the Bible that God involved Himself in the various activities of believers who were called upon to perform the innumerable ministries of compassion and reconciliation in his name<sup>46</sup>.

Whether we use *missio Dei* (God’s mission) or *missiones Dei*, we are saying the same thing, the latter is only explaining that the mission of God is the multiple ministries of compassion and reconciliation, carried out by His servants in His name. Mission Training is one of them. Missiology is the academic study of the Christian mission, history, and methodology, which began to be developed as an academic discipline in the 19th century<sup>56</sup>.

The church has always considered its mission because much of the early theological debate arose from the need to clarify doctrine as Christianity spread rapidly into new contexts and cultures. However, despite the fact that mission gave birth to theology, missionary-oriented theology experienced a decline during the long centuries of

Christendom when mission was paired with conquest or relegated to the outskirts of the empire<sup>57</sup>.

Only in the late nineteenth century did theology begin to study mission separately, spurred on by the growth of cross-cultural mission from the West. Between 1867 and 1878, "evangelistic theology" was taught at the University of Edinburgh. Other events that promoted a theology that studied mission separately were the pioneering of the teaching of "mission theory" at Halle in Germany from 1896 to 1910 and the promotion of "mission science" from 1910 in Germany<sup>58</sup>. Scholars have argued that missiology should permeate theology as well as exist as a field of study to accompany missionary praxis, making theological education missiological at its core, if not missional in and of itself. Missiology is a praxis-based and context-specific branch of practical theology<sup>55</sup>. It is inter-disciplinary and draws on both theological and other disciplines (particularly the social sciences) rather than being a discipline in its own right. Missiology became recognizable first of all within the study of Christian theology when, over the centuries of missions, the missionaries encountered various cultures and attitudes to accepting the Gospel by the different peoples<sup>55</sup>. This caused theologians to reflect on issues of society and Christianity, and anthropology and Christianity. Communicating the Gospel and comparing the Christian teaching with other religious or secular teachings made the task of the missionaries even more difficult. They needed a solid theoretical framework within which they could more efficiently find their mission and succeed in spreading Christianity<sup>55</sup>.

Missiology as a distinct field of study is a recent addition to theological education. It is still considered marginal in many theological circles. Some, particularly in Europe, argue that it will not develop further unless it gains greater legitimacy as an "independent, formally recognized branch of theology"<sup>58</sup>. Missiology is part of

practical theology, praxis-based and oriented to specific contexts. It draws on both theological and other disciplines (particularly the social sciences) as an interdisciplinary enterprise rather than as a discipline in its own right<sup>58</sup>.

However, there are suggestions that as the global church grows in understanding of its sense of mission there is a need for missiology, both as a dimension of all theological studies and also as a subject area. This will assist in providing a strong missional direction to the whole enterprise of theology and theological education. Missiology became a fully recognized academic discipline in North America on October 4, 1975, the day the American Society of Missiology was admitted into the Council on the Study of Religion<sup>59</sup>. Since then, there has been a qualitative improvement in the area of teaching of mission as well as a quantitative increase in mission-related programs, particularly in evangelical seminaries and schools of mission<sup>60</sup>.

The original reason for giving "missiology" academic attention in European universities was to gain public recognition and theological respectability for the new discipline. Another reason was to secure its place in institutions of higher education through regular coursework and the needed university examinations. Scholars were then expected to present their findings in a systematic and comprehensive manner, giving careful consideration to methodology<sup>61</sup>.

Missiology as an academic discipline as was described earlier, is a multidisciplinary or interdisciplinary course that includes but is not limited to four disciplinary groups: church history, systematic theology (biblical studies), social sciences, and world religions<sup>60</sup>. The scholar referring to the "Biblical Studies and Missiology (BISAM)" project of the International Association of Missions Studies (IAMS), noted that Missiologists must be trained and equipped to handle hermeneutical matters with depth and expertise, (exegetical and hermeneutical matters being fundamental) in developing

valid biblical models or paradigms for mission, hence the interdisciplinary nature of missiology and Biblical studies. The relationship of missiology with Systematic Theology is best captured in the statement “Missiology today is more than the "theology of mission," narrowly understood, but it is surely not less, for mission cannot dispense with theological criticism and analysis”<sup>62</sup>.

Because of the global nature of missiology's primary task which is the study of *mission Dei* (God's mission) and within that of the mission of Jesus, the apostles, the church (es), and mission-sending bodies, it means that missiology is the study of God's mission everywhere—in all six continents, "from everywhere to everywhere", not restricted to the United Kingdom or the USA, world mission being global, even cosmic, in scope. It follows therefore that missiology is expected to render service to programs designed globally hence the need for sending of academics and theological students into the world to emulate God sent Jesus into the world as a witness.

## **2.1.9 The Cross-Cultural Missionary and Missionary Competence**

### **2.1.9.1 Who is a Cross-Cultural Missionary?**

Just as a tree is best identified by its fruit, a missionary is best described by his or her attitude or character. An author listed 28 qualities the best missionaries have in common. The details on the list are available online<sup>63</sup>. He mentioned names of famous Missionaries, who throughout the years lived lives of great sacrifices and have been missionaries of great honour and fame. Apart from the Apostle Paul and the Apostles of the Early Church, history has also witnessed other great men and women of faith, e.g., William Carey: Pioneer to India and Father of Modern Missions, Adoniram and Ann Judson: Pioneers of Overseas Missions, Hudson Taylor: Founder of the China Inland Mission, and Jim and Elisabeth Elliot: Undivided Devotion to God and the Unreached. Christ called His followers to make disciples of all nations and the Holy

Spirit specifically sets individuals apart for the work of intercultural mission work. Missionaries are Christians who have been called by God to leave the comfort of their homeland and go overseas to spread the Gospel<sup>64</sup>.

The first example, of who a missionary is, is the nation of Israel. God chose them as a people to be a light and example to all the nations they were living among. Beginning with Abraham, God promised in Genesis that he would be a great nation and that all nations would be blessed through him. And he said, “Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you<sup>65</sup>. For instance, Israel is surrounded by foreign nations and God specifically calls them to be lights to these people. These surrounding nations were utterly lost, God describes one of them as “not knowing their right hand from their left,” and it is through God’s compassion that God sent Jonah to speak the truth that they might repent of their wicked ways<sup>66</sup>.

Jesus came to the disciples after resurrection and commissioned them, saying, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age”<sup>48</sup>. The verse, also referred to as The Great Commission, is a perfect instruction laid out for believers in Jesus Christ to follow and pursue. It leads believers in Jesus Christ to reach out to all people of all nations and make them Disciples of Christ<sup>48</sup>.

Invariably, this means every believer in Jesus Christ, is called to be on mission with God, but does not mean that everyone is called to be a cross-cultural missionary. “While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me

Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off<sup>67</sup>. Not all the believers went but they were involved in the activities and lives of those that went<sup>68</sup>.

Missionaries seek to fulfil the Great Commission, working to make disciples of all nations, to baptise them and teach them to follow all the commands of Jesus. In order to do so, they witness, evangelise, plant churches, pray, and worship. They bring the values of the Kingdom of God through their love for people, improving the quality of life for people as much as possible through sanitation, health clinics, schools, and businesses<sup>68</sup>.

The areas and level of competence missionaries need to attain, for them to be effective have been well studied over the years. One of the many authors who has investigated this concluded on the areas of attitude, character, skills and cross-cultural communication<sup>69</sup>. Mission organisations that attach strong importance to these areas of competence in their missionary training have been demonstrated to have low preventable attrition rates<sup>69</sup>. A study of missionary practices linked to ministry fruitfulness identified factors that are contributing significantly to the building of churches among other religions. The factors are, competence in language proficiency, communication of the Gospel in the heart language of the people, discipling in locally appropriate and reproducible ways and the use of a variety of approaches to share the Gospel and to disciple new believers<sup>70</sup>.

Another researcher conducted a short overview of missionary competence implied in the Great Commission in the New Testament. The author used the four passages of the Great Commission in the Bible to explain the framework into which missionary competence fit<sup>71</sup>. The researcher deduced from the passages, certain areas of competence, missionaries need, in order, to live out their calling and that the learning

required to achieve these levels of competence can be divided into the cognitive, affective and psychomotor learning domain<sup>71</sup>.

Another researcher emphasise that cognitive competence implies that missionaries should have an understanding of what the Gospel itself is and an ability to explain it to others. The cognitive competence, with reference to the passages, include faith in God, repentance, the forgiveness of sins, knowledge of Christ's commands so that they may be obeyed and an understanding of how to be used by God in driving out demons and healing the sick. It states that the Gospel should be taught, which implies that it should be communicated well. This, in turn, implies cross-cultural knowledge, language learning skills and mastery of the necessary languages to be able to communicate the Gospel clearly. The author further explained that in today's world, the 'go' of the Great Commission implies that missionaries should know how to arrange travel, gain residence in a country and settle there. The study goes on to explain that affective competencies are also implied in the passages. These are certain character, spiritual and attitudinal competencies<sup>72</sup>.

Invariably, missionaries should have a heart attitude to believe that Jesus has sent them, and has given them the authority to make disciples. Their attitude should be that they also have the power to be effective witnesses. Furthermore, they should expect God to do miracles as they execute the Great Commission<sup>73</sup>. They should have the attitude that demons are real, but are under their authority as long as they have an attitude of obedience to Jesus' commands. Their attitude should be one of faith, knowing that Jesus is always with them, and will protect them from many dangers (e.g. snakes and poison)<sup>74</sup>.

And finally, according to the researcher, psychomotor competencies are implied; i.e. a wide set of skills are needed by the missionaries. These include competent skills of

disciple-making, baptising and teaching, how to pray for the sick and how to drive out demons. Investigating the influence of Trainers' competencies on training outcome is a significant part of this research.

Examining the competence of important individuals from the New Testament will therefore be very relevant. Jesus, a Jew by tribe, demonstrated competence in cross-cultural disciple-making which He was preparing others for, when He ministered to the woman at the well and the people of her Samaritan town<sup>75</sup>. Simon Peter, after God's revelation to him, had a good attitude towards the previously excluded gentiles and became willing to adopt an attitude of equality with the gentiles, a form of competency in 'cultural adaptation and sensitivity'<sup>76</sup>. Philip the evangelist displayed competence in intercultural communication, adaptability to circumstances, evangelism and the exercising of the gifts of the Holy Spirit<sup>77</sup>. Barnabas, has a nickname 'son of encouragement' which is a characteristic that can be seen through some of his actions. Barnabas displayed competency not only in being an encourager, but he also recruited missionaries and helped them become disciple-makers and teachers in their own right. At the right time, he was humble enough to step back and allow others to surpass him in ministry<sup>78</sup>.

Likewise, the apostle, Paul travelled all over the known world to where 'Christ has not been named', to lay the foundations and build the church. Paul displayed competency in strategic matters, choosing cities on major trade routes that would aid in the spread of the Gospel while under the guidance of the Holy Spirit<sup>79</sup>. He used the Roman road system freely under conditions of *pax Romana* (peace enforced by Rome) and exploited his knowledge of the widely-used Greek language that he learnt as a child in Tarsus<sup>80</sup>.

Just like Paul, modern missionaries need to develop competencies in developing strategy, yet being flexible and sensitive to the Holy Spirit. They need knowledge and skills in modern travel and the use of language.

## **2.1.10 Mission Trainer's Competency**

### **2.1.10.1 The Trainer**

One of the major keys to developing an effective missionary training program is a person. That person is the mission trainer, who must have a vision for what effective missionary training is, in his or her own context. He is concerned with conceiving and implementing strategies for missionary training. Usually, he does it with a team of other trainers<sup>81</sup>. The following were enunciated by a Scholar, as qualifications of an effective Trainer: Field experience, Academic qualification, Communication skills, Relational skills, Pastoral ability, Mentoring ability, and Ability to work in a team<sup>42</sup>.

Another Scholar listed the following as essential attributes of an effective Trainer: A. Christian maturity (maintains spiritual discipline in a personal relationship with God, building an ample knowledge of and growing in obedience to the word of God, characterised by the fruit/gifts of the Spirit, practises an effective prayer life, promotes a biblical relationship with the church, exercises good stewardship, Gives priority to balanced family life, lives a sacrificial and simple lifestyle, has vision and passion for mission, builds accountability relationships, is respectful of authority, possesses a teachable spirit etc).

B. Ministry Skills and Experience (has successful cross-cultural experience in ministry, develops effective disciple and mentor relationships, able to manage people and project with sensitivity and wisdom, interacts well with others in cross-cultural and diverse situations, has personal maturity to sustain open and honest relationships, demonstrates cultural sensitivity and respect.)

C. Teaching and equipping skills (a good listener and effective communicator, able to teach using various relevant techniques and resources, brings a wealth of practical and personal experience, can foster good interpersonal and team dynamics, accurately evaluates people and guides them to effectiveness, lifestyle models what is being taught, motivates people to want to learn, not afraid to demonstrate cross-cultural and ministry dynamics before students).

D. Interdisciplinary knowledge (Relates theological knowledge to missiological practice, especially regarding ethnic realities, Prior training, and experience is appropriate to the institution's goals, keeps abreast of other missionaries and mission activities worldwide, has a biblical and historical grasp of the local and global church, keeps updated on missiological thinking and writing<sup>1</sup>).

A scholar identified the following as attributes of a good trainer. A good trainer does not dominate or impose. Allow trainees to take the lead. Guides and facilitates rather than directing or leading. Seems to have an overall game plan. Senses the mood of the trainees and can change his/her game plan in mid-play, switching to something more appropriate than what he/she had planned<sup>42</sup>. A good trainer has knowledge of (and knows when to use) a large variety of training methods and techniques. Choose appropriate activities for each learning objective. Is equally skilful in handling various techniques. Uses a good mix of techniques to the next<sup>42</sup>. A good trainer uses appropriate language. His/her explanations are understandable and succinct, should be able to explain things in more than one way. Senses the mood, spirit, and needs of the group. Can take a humorous comment and turn it to the advantage of training.

The scholar further identified that a good trainer asks for suggestions and then takes those suggestions and acts on them, takes periodic readings of the group, seems to be in control at all times. He announces the objectives for each session beforehand, and

doesn't lecture for long periods<sup>42</sup>. Generally, uses more than one technique per session. Usually choose activities that fully involve the participants. Discusses the trainee's reaction to the session afterward. Processes every session.

A good trainer makes sure the trainees are aware of the process and the content. Uses effective group methods. Get all members of the group to contribute. Distribute pertinent and worthwhile handouts (to reinforce learning). Brings in community resources and people. Takes training out into the community when appropriate. He tries to provide a lively setting for training (with posters, etc.) i.e., dresses up the training site. Knows when to throw in an unscheduled break or a more active exercise for a change of pace. Suggests there might be more than one possible answer to many problems. Is willing to try out (e.g., in a role-play situation) various solutions suggested by the trainees<sup>42</sup>.

The trainer has faith that the trainees can arrive at workable solutions if given the opportunity and chance. Has an ego that is not easily wounded, can admit a mistake or that he/she doesn't know the answer to a question. The trainer is able to gain credibility quickly in a new group. Has a natural charisma. Is sincere; means what he/she says. Doesn't play games with the trainees. Seems to be training from a rich breadth of personal experience and concern for people. Gives the impression he knows what he is talking about. Don't expect the trainees to go through anything he/she hasn't or wouldn't go through. Often joins the groups himself as one of the participants. Generally, keeps the attention of all the Trainees when he/she is explaining the next activity. The trainer is willing to give a straight answer to questions the Trainees ask, even when the questions are of a personal nature. He joins in an informal conversation with Trainees during breaks. The trainer is most of the time, with the trainees rather than with other staff members<sup>42</sup>.

One of the laws of teaching is the law of the teacher. The teacher (Instructor) is a vital factor in the teaching and learning process. His life, knowledge of the subject, and ability to deliver or teach his subject are very important. He should be a man of integrity, possess what he professes, a time-conscious (Punctual and manages his time well) person with a good appearance<sup>42</sup>. Teaching is one of the equipping spiritual gifts a good trainer must have<sup>82</sup>. This involves special spiritual empowerment or enabling by the Holy Spirit to equip or train Christians toward maturity in Jesus Christ or effectiveness in ministry<sup>83, 84</sup>.

The author adds that the trainer's preparation involves giving attention to prayer, studying to have a good mastery of the subject, organising his materials, understanding the people he is teaching, and time consciousness. For effective delivery of lessons, he should have mastery of the use of PowerPoint where possible, employ interactive methods (ask questions, welcome questions and appreciate good suggestions), use good illustrations (testimonies, stories, quotes, relevant experiences), teach with passion and commitment, point the audience to further reading on the subject, ensure effective management of the class and give room for feedback<sup>42</sup>.

#### **2.1.10.2 Trainer's Output and Competency**

There are graduates of our seminaries and bible schools who are ignorant of the climatic social conditions and the spiritual requirement of the mission field that the church is mandated to reach<sup>85</sup>. There is a need therefore for the Church to pay attention to studies that will equip and make men fit for the task. Apart from academic studies, the realities of what the missionaries would face in the fieldwork are also a prerequisite. One of the realities and also the biggest hindrance to the spread of the gospel on the mission field is mutual understanding, hence the number one duty of the missionary is to learn the social manners, customs, and belief systems of the people so that he can "fit in" the

society. Missionary work can be likened or compared with that of a pilot in terms of the acquisition of classroom knowledge in flying school and being able to fly an aircraft. Being a graduate of the pilot school does not give an automatic assurance of competency, (skill, and ability) to fly an aircraft<sup>85</sup>. In the same vein, a Certificate, Diploma, M.A., or Ph.D. in intercultural studies does not give an automatic assurance of competency, skill, and ability to even survive on the mission field and to have an effective ministry.

One of the scholars in the Holy Bible corroborated this with a quote “I may indeed be untrained as a speaker, but I do have knowledge.”<sup>86</sup>. “But though I be rude in speech, yet not in knowledge”<sup>87</sup>. “Even though I am untrained in speech, yet I am not in knowledge”<sup>88</sup>. This statement affirms the writer’s admittance to lack of competency in public speaking, though he is a competent preacher of the gospel.

A review of cross-cultural research in intercultural studies suggests five primary skills and five secondary skills needed for competent cross-cultural ministry. The primary skills are; 1. Interaction and management skills 2. Immediacy skills 3. Social relaxation skills 4. Expressive skills 5. Other orientation skills (adaptability to other people, empathy, open-mindedness, and accurate perception of others' verbal and non-verbal communication. The review identified the secondary skills to include; 1. Task and social skills 2. Innovativeness skill 3. Problem-solving and conflict management skills<sup>89</sup>.

Acquiring competency by the trainer in curriculum development, teaching skills, and knowledge of ICT will be a very helpful tool for the trainer to groom trainees in those primary and secondary skills needed for competent cross-cultural ministry. Terms like “effectiveness”, “success” “ability” etc. have been used interchangeably in literature to explain competence and competency. Thus, competence is the basic ability of someone

to perform actions as an average person. It refers to what the person knows or his general knowledge about a specific subject. Competence is a noun that means “the ability to do something well,” and is an example of a noncount noun. You cannot say, “His doctor has many competences.” But His doctor has a high level of competence, His doctor demonstrates competence, and His doctor displays exceptional competence<sup>90</sup>.

Competency means the more advanced ability and skills of a person when they perform a task. It is the personal attribute or behaviour of an employee which results in effective or superior performance in a job. Competence is the ability to do a particular activity to a prescribed standard and is dependent on the person's knowledge and skills<sup>91</sup>.

Competency refers to the person's skills or actions, referring to how the person achieves competence. For example, a person achieves competence in riding a bike by gaining competencies in balance, coordination, and physical stamina. A mission trainer achieves competence in mission training by gaining competency in certain areas, and for this study, in curriculum development, teaching skills, and knowledge of ICT

### **2.1.10.3 General Patterns of Missiological Training Curriculum**

Patterns of curriculum designs may vary depending on the specific mission focus, theological tradition, and cultural context of the institution. However, they will generally reflect a holistic approach to missiological education, integrating theological principles, practical skills, cultural awareness, and ethical reflection to prepare students for effective cross-cultural ministry. Pattern of curriculum may be outcome-based curriculum with main themes of the courses that are believed to be crucial for any missionary. Themes of the courses like character development, foundational theology, foundational missiology, ministry skills etc<sup>92</sup>.

A pattern of curriculum may be such that addresses the entire person of the learner, including their spiritual- and character formation, the development of the specific skills they need, and a deeper understanding of their task. This pattern follows a curriculum that addresses affective, cognitive, and psychomotor learning<sup>92</sup>. Such curricula often emphasise cross-cultural understanding and competence. Courses on anthropology, sociology, intercultural communication, and contextual theology that will help students engage effectively in diverse cultural contexts are emphasised. Practical skills development; Hands-on training as an integral to missiological education are prioritised. It often includes practical courses such as evangelism, church planting, community development, language acquisition, and contextualised ministry approaches<sup>92</sup>. Other patterns could be viewed either as a production system where the learner is the raw material, as a greenhouse where learners can grow, or as a road on which they are guided to travel with other learners<sup>93</sup>.

Whatever the pattern of curriculum, in Christian training, there must be a clear vision of the destination and this vision must be: God-given, Spirit-generated, Christ-glorifying, biblically sound, and Kingdom-oriented. In other words, it flows from God, its outcome is dependent upon Him and it results in the extension of the Kingdom of God for the glory of God<sup>1</sup>. Other common patterns that may be observed are: A pattern whose focus is Research and Critical Thinking where emphasis is on research skills and critical thinking. Students will learn to analyse cultural contexts, evaluate missiological strategies, and engage with scholarly literature in the field. Most patterns have Field Experience and Internships as an integral part allowing students to apply classroom learning in real-world contexts<sup>93</sup>.

### **2.1.10.3.1 Trainer's Competency in Curriculum Development**

Curriculum development is a vast subject in the area of education. The scope of this research does not allow a complete study of the topic, because the objective here, is to highlight the trainer's need for competency in Curriculum Implementation. Therefore, only the most important aspects of the curriculum that are directly relevant to the subject of this study shall be reviewed. One of the focusses of this study is evaluating trainers' competency in curriculum development. It is therefore imperative to have a broad view of the contents of the curriculum that produced the trainers in missiological institutions peradventure courses on curriculum implementation may or may not be inclusive in the contents.

In a study that investigated teachers' implementation of the competency-based curriculum, findings revealed that 67% of respondents did not understand the concept of the competency-based curriculum or outcome-based curriculum<sup>92</sup>. It was also revealed that the teachers were not using the competency-based or outcomes-based approaches because they did not have the knowledge and skills of the competency-based approaches. In order for the curriculum to be successfully implemented, a teacher should know what a competency-based curriculum is. Teachers' lack of knowledge of the competency-based curriculum could thwart the educational system efforts and the bid to provide quality education<sup>93</sup>. It follows that being a teacher does not guarantee an understanding of the concept of and implementation of curriculum. Likewise, being a mission trainer may not guarantee an understanding of the concept of and implementation of curriculum in mission studies.

### **2.1.10.3.2 An overview of what a Curriculum is and the role of the Trainer**

A curriculum addresses the entire persona of the learner, including their spiritual- and character formation, the development of the specific skills they need, and a deeper

understanding of their task. A well-executed curriculum will result in the intended learning outcomes in students. Integral Ministry Training is a type of missionary training that follows a curriculum that addresses affective, cognitive, and psychomotor learning<sup>70</sup>. A curriculum could be viewed in these ways: either as a production system where the learner is the raw material, as a greenhouse where learners can grow, or as a road on which they are guided to travel with other learners<sup>95</sup>.

In Christian training, there must be a clear vision of the destination and this vision must be: God-given, Spirit-generated, Christ-glorifying, biblically sound, and Kingdom-oriented. In other words, it flows from God, its outcome is dependent upon Him and it results in the extension of the Kingdom of God for the glory of God<sup>93</sup>. A scholar discussing curriculum design did so under these subtopics which the researcher opined would be indicators to measure when discussing a trainer's competency in curriculum development<sup>71</sup>. These are the study of curriculum, differing views for curriculum, basic principles of curriculum planning, cultural bias in curriculum development, hidden curriculum, e-learning curriculum development, social constructivism, and curriculum development, assessments for the curriculum, and steps towards developing a curriculum<sup>71</sup>. An author noted that in educational change, a teacher's role is central and change theories which ignore the personal domain are bound to miss its objectives<sup>96</sup>.

For curriculum implementation to be successful, teachers should be knowledgeable enough to let their learners get involved in the learning process since teachers are major players in curriculum implementation<sup>97</sup>. An author contended that teachers are the end-users and when they are not aware of the objectives of a curriculum, it may not be possible for a curriculum to be successfully implemented. Thus, it is crucial for teachers to know the theoretical underpinning of a curriculum in order to interpret it accurately. In addition, the author argued that curriculum developers should familiarise themselves

with the issues faced by the end-users of the curriculum so that they can create relevant solutions as they revise the curriculum<sup>98</sup>. In agreement with this argument, other authors, added their views and suggested that teachers need to interpret the curriculum correctly to the learners for it to be successful. Hence, teachers' knowledge of the competency-based curriculum for successful implementation of a curriculum is paramount in the implementation stage of the competency-based curriculum<sup>99</sup>.

Consequentially, to test someone's competency in curriculum development, one must evaluate their knowledge, abilities, and comprehension of a variety of topics about planning, carrying out, and analysing educational initiatives. The researcher will assess the trainer's competency in curriculum development, testing the trainer's basic knowledge of curriculum development, knowledge of needs assessment, goal setting and writing objectives, knowledge of content selection, instructional design, and knowledge of assessment and evaluation. The trainer's knowledge of how to integrate technology, and align with standards in curriculum development, shall be tested. Adaptability and flexibility in curriculum development, Ability to involve stakeholders in curriculum development, and understanding of how to go about upskilling and professional development shall be appraised. It is imperative to have a broad view of the contents of the curriculum that produced the trainers in missiological institutions peradventure courses that equip trainees in curriculum implementation may or may not be inclusive in the contents.

#### **2.1.11 Trainer's Competency in Teaching Skills**

There is a need to have a grasp of the principles of adult learning. Since trainees are mature men and women, to come up with effective learning experiences, methods, and contexts, the trainer may need to have training in Teaching Skills. In a sponsored Missionary Training seminar, the working groups came up with a summary of attributes

of a missionary trainer's life and ministry that are key essentials leading to a successful training ministry. The attributes were categorised as Christian maturity, ministry skills and experience, teaching and equipping skills, and interdisciplinary knowledge<sup>100</sup>. (Table 2.1 presents essential outcomes of a trainer.).

**Table 2.1 Essential Attributes of a Missionary Trainer**

<b>Christian Maturity</b>	<b>Ministry Skills and Experience</b>	<b>Teaching And Equipping Skills</b>	<b>Interdisciplinary Knowledge</b>
<ol style="list-style-type: none"> <li>1. Maintains spiritual disciplines in personal relationship with God.</li> <li>2. Is building an ample knowledge of and growing in obedience to the Word of God.</li> <li>3. Is characterized by the fruit/gifts of the Spirit.</li> <li>4. Practices an effective prayer life.</li> <li>5. Promotes a biblical relationship with the church.</li> <li>6. Exercises good stewardship.</li> </ol> <p>Gives priority to a balanced family life.</p> <ol style="list-style-type: none"> <li>7. Lives a sacrificial and simple lifestyle.</li> <li>8. Has vision and passion for mission.</li> <li>9. Builds accountability relationships.</li> </ol> <p>Is respectful of spiritual authority.</p> <ol style="list-style-type: none"> <li>10. Possesses a teachable spirit.</li> </ol>	<ol style="list-style-type: none"> <li>1. Has successful cross-cultural experience in ministry (from language learning and community entry to effective evangelism and church planting, teaching and church-development).</li> <li>2. Develops effective disciple and mentor relationships.</li> <li>3. Able to manage people and projects with sensitivity and wisdom.</li> <li>4. Interacts well with others in cross-cultural and diverse situations.</li> <li>5. Has personal maturity to sustain open and honest relationships.</li> <li>6. Enters into cooperative relationships with diverse peoples.</li> <li>7. Demonstrates cultural sensitivity and respect.</li> </ol>	<ol style="list-style-type: none"> <li>1. Is a good listener and effective communicator.</li> <li>2. Focuses on practical and relevant course (and field) work.</li> <li>3. Able to teach using various techniques and resources.</li> <li>4. Brings a wealth of practical and personal experience.</li> <li>5. Can foster good interpersonal and team dynamics.</li> <li>6. Accurately evaluates people and guides them to effectiveness.</li> <li>7. Lifestyle models what is being taught.</li> <li>8. Motivates people to want to learn.</li> <li>9. Not afraid to demonstrate cross-cultural and ministry dynamics before students.</li> </ol>	<ol style="list-style-type: none"> <li>1. Relates theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities.</li> <li>2. Is familiar with local, political and social situations and organizations.</li> <li>3. Prior training and experience in appropriate to the institution's goals.</li> <li>4. Keeps abreast of other missionaries and mission activities worldwide.</li> <li>5. Has a biblical and historical grasp of the local and global church</li> <li>6. Keeps updated on missiological thinking and writing.</li> </ol>

**Source**<sup>100</sup>

### **2.1.12 Trainer's Competency in Information and Communication Technology (ICT)**

An author describes Information and Communication Technology (ICT), as “all technical means used to handle information and facilitate communication, which includes both computer and network hardware, as well as software”<sup>101</sup>. The author further states that the term ICT was coined when a group of universities and entrepreneurs desired “to help design a network that would help people access information and communicate with others”<sup>102</sup>. And that any tool or networked system of tools used for automated information gathering, storing, manipulating, controlling, displaying, exchanging, and dispersing is considered a technological tool<sup>103</sup>. Examples given are telephones, digital cameras, microphones, amplifiers, loudspeakers, projectors, screens, television sets, tape recorders, video or Video Compact Disc (VCD) recorder, and computers, iPad, iPod, iPhone, and tablets and many more that are emerging almost every day<sup>104</sup>.

Daily activities like work, education, health care, leisure activities, entertainment, travelling, personal relationships, and other life activities have been profoundly impacted by Information and Communication Technology (ICT)<sup>105</sup>. "What is known as the digital environment today, is characterised by integrated communication systems where digital devices are used to communicate and manage the content and activities within it"<sup>106</sup>.

Information and communication technologies' (ICT) influence has made using technology the most effective approach to learn a variety of things<sup>107</sup>.

These technological instruments are growing in importance in people's daily lives and are becoming "key modifiers of human behaviour"<sup>108,109</sup>. The nature of communication

has evolved, and technological instruments have enhanced communication processes<sup>110</sup>.

The introduction of social media in particular and the Internet in general "have solved the geographic problem of distance that usually impacts on communication"<sup>111</sup>. The "time and space barriers that impeded people's interconnectivity" have been erased, and instead, people now have more opportunities to maintain their current social links and build new ones<sup>112</sup>.

There are 4.9 billion social media users globally, meaning 60.49% of the global population use social media. The global social media users are forecasted to reach 5.85 billion by 2027<sup>113</sup>. Eastern Asia has the most social media users (26%) as of 2023. China, with 1.02 billion users, is the country with the most social media users. India and the United States make it to the top three with 755.47 million and 302.25 million users, respectively<sup>114</sup>.

An average person uses social media for two hours and thirty-five minutes every day<sup>115</sup>. With around 1.02 billion users, China has the most social media users worldwide. Statista predicts that the number of Chinese social media users will reach 1.21 billion in 2027. India has the second biggest social media user base, with 755.47 million users. The United States and Indonesia follow with 302.25 and 217.53 million users, respectively<sup>114</sup>.

Jesus commanded his Church to go everywhere and proclaim the Gospel message. The same instruction was recorded as said by Jesus by one of the eyewitnesses of his ministry on earth, "Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you". One Characteristic of these times is that the world that Jesus died for and sent His followers to reach has moved from analogue to

digital. Competence in digital evangelism and discipleship for mission trainers is therefore needful.

A practising online evangelist and discipler, during an interview session with the researcher, said “Success in witnessing, is to take initiative to share Christ in the power of the Holy Spirit and leave the results to God for only God can touch the hearts of men”. That this should be the foundation for digital evangelism and discipleship. Man’s part is to reach out to the people, trusting the Holy Spirit to lead us and then leave the result to God who is omnipresent<sup>116</sup>. The online Evangelist further said that we may not be where the person is, online, but God is there and sees the person’s heart. God can talk to the person.

The practising online Evangelist and discipler, gave an example of Kenneth Hagin who has discipled many people in Africa, whom he has not physically met. This was through his book. This is because he did his own part, took the initiative to write those books in the power of the Holy Spirit and God did his part<sup>116</sup>. The Evangelist went on to highlight a few things to consider when engaging in online discipleship. These are: to consider where the people are. Are they on *WhatsApp*? Then the discipleship should be on *WhatsApp*, On *Facebook*? Then it should be on *Facebook*, and what platform they are using to find if there is a way to create groups in twos, threes, or ten. Not too many, so as to allow for their interaction and participation. They can then be challenged to also go and disciple others. The Evangelist further highlighted that, when engaging in online discipleship, the use of available digital tools for evangelism and discipleship like "*Walking with Jesus*" or *jesusfilms.org* is important. A series of video clips are there on *jesusfilm.org* for online discipleship<sup>116</sup>.

Hence, digital ministry, though, may not replace existing methods, it can support and complement the efforts of the mission trainer. Trainer’s competency in ICT will be an

added advantage in preparing missionaries in today's world. To test the trainer's knowledge of Information and Communication Technology (ICT), the researcher shall ask a range of questions covering different aspects of the field. Questions bothering on knowledge of the basic concepts in ICT, hardware and software, understanding of networking, internet and web technologies, cybersecurity, database management, and development.

Also, the trainer's understanding of ethical and legal considerations in ICT, and knowledge of emerging technologies shall be evaluated. Evaluating trainers' competency in Information and Communication Technology (ICT), can only be valid if the contents of the curriculum that produced the trainers includes courses in ICT. This study will also focus on having a broad view of the contents of the curriculum that produced the trainers in missiological institutions peradventure courses that equip trainees in ICT may or may not be inclusive in the contents.

## **2.2. Theoretical Framework**

The two theories for this study are; Cognitivism Learning Theory and Theory of Performance.

### **2.2.1. Cognitivism Learning Theory**

Generally, there are five primary educational learning theories. They are behaviourism, cognitivism, constructivism, humanism, and connectivism learning theories. These theories can inform successful approaches for teaching and serve as a foundation for developing lesson plans and curriculum<sup>117</sup>. Understanding educational learning theories help to improve communication between students and teachers and also help to determine what students will learn<sup>117</sup>. Learning is the process of acquiring new understanding, knowledge, behaviours, skills, values, attitudes, and preferences. The ability to learn is possessed by humans, animals, and some machines<sup>117</sup>.

Learning can also be explained as a process that brings together personal and environmental experiences and influences for acquiring, enriching, or modifying one's knowledge, skills, values, attitudes, behaviour, and worldviews. This research is all about learning and the effect of what is learned on the performance of the learner. Learning theories will be of great value. All the five primary educational learning theories are relevant to this study. More relevant and interesting to the researcher is the cognitivism learning theory.

Cognitivism learning theory, argue that, learning is dependent on both external factors (such as information or data) and the internal thought process. This implies that learning is understood as knowledge acquisition, with the learner as the information processor who absorbs information, performs cognitive operations on it, and stores it in memory<sup>118</sup>. In other words, cognitivism, as a learning theory, focuses on how people acquire, process, and store knowledge, emphasizing the importance of internal mental processes such as thinking, memory, problem-solving, and understanding.

#### **2.2.1.1 Relevance of the theory to this study**

The goal of missiological training is to impart sophisticated theological, cultural, and social understanding. Consequently, cognitivism can assist trainers in comprehending how to organize and present material in a way that complements learners' cognitive development. Trainers can create curricula that enable learners to retain and comprehend material more deeply by concentrating on how learners absorb information.

Furthermore, in missiology, students frequently have to make connections between newly acquired knowledge and their preexisting knowledge base, which includes historical contexts, cultural understanding, and biblical teachings. To assist students in creating new schemas and successfully integrating new material, cognitivism

recommends employing strategies like idea mapping and the usage of analogies. Cognitive methods also promote the development of critical thinking and problem-solving abilities, which are crucial qualities for missiologists since they frequently deal with challenging cross-cultural situations. Trainers can promote deeper involvement and the development of cognitive skills in trainees by utilizing case studies, simulations, and reflective practices.

The knowledge and awareness of one's own mental processes, is emphasized by cognitivism. This entails trainers knowing their own cognitive biases, teaching philosophies, and ways to improve as learning facilitators for missiology training.

Finally, improving learning outcomes in missiological training can be achieved by using cognitivist ideas. Learners are more likely to attain deeper knowledge, higher cultural sensitivity, and stronger application skills when trainers use cognitive methods to enhance learning. These outcomes are crucial for missiological practice.

### **2.2.2 Theory of Performance**

The Theory of Performance (ToP) develops and relates six foundational concepts to form a framework that can be used to explain performance as well as performance improvements<sup>118</sup>. The six foundational concepts are: to perform, developing performance, level of performance, a performer's mindset, immersion in an enriching environment, and engagement in reflective practice<sup>118</sup>. To perform is to take a complex series of actions that integrate skills and knowledge to produce a valuable result. A performer can be an individual or a group of people engaging in a collaborative effort. Developing performance is a journey, and the level of performance describes the location in the journey<sup>120</sup>. The theory states that the level of performance depends holistically on six components: context, level of knowledge, levels of skills, level of

identity, personal factors, and fixed factors and proposes that a performer's mindset, immersion in an enriching environment, and engagement in reflective practice are three axioms for effective performance improvements<sup>118</sup>.

Theory of Performance (ToP) is useful in many learning contexts including traditional contexts (learning in classrooms, workshops, and other venues that are traditionally associated with learning), Non-Traditional contexts (learning in contexts that are not traditionally conceptualised as learning environments e.g. academic advising, self-development, departments, academic committees, professional research groups, colleges) and organisational learning contexts. This study will find useful, the organisational learning context which informs learning through the idea of examining the level of performance. Figure 2.1 is a scholar's finding when a graph of the level of performance is plotted against certain attributes of higher levels of performance.

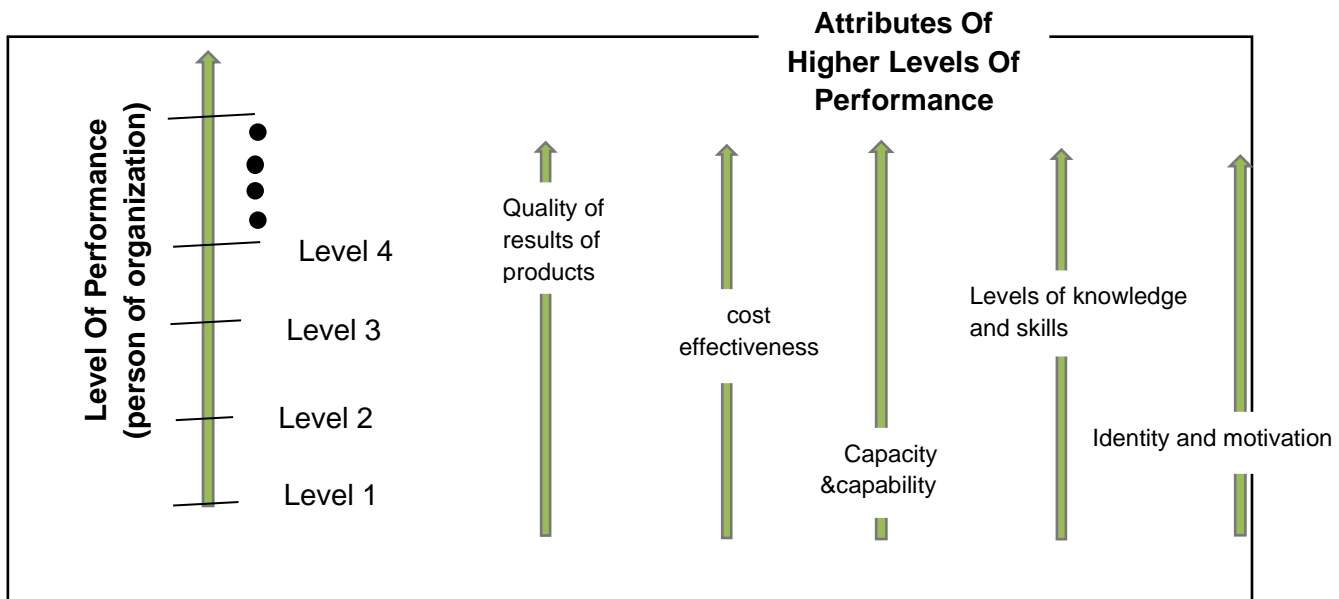


Figure 2.1: **Level of Performance is Plotted Against Certain Attributes of Higher Levels of Performance**<sup>120</sup>

Worthy of note is the fact that as the levels of knowledge and skills increase, the level of performance is increasing. Also, components that holistically interact to establish the level of performance were found to be the level of identity, levels of skills, level of knowledge, the context of performance, personal factors and fixed factors<sup>120</sup>

The Theory of Performance (ToP) is relevant to this study as it provides a framework for understanding how various factors impact the effectiveness of trainers in missiological education and the outcomes they achieve. This could further be explained as follows: Of the six foundational factors affecting performance emphasized by the Theory of Performance (ToP): identity, skills, knowledge, context, personal factors, and fixed factors, skills, knowledge, and identity are crucial trainers' competences for effectively preparing students for mission work. Furthermore, the trainers' ability to deliver training depends on their deep understanding of missiology, cross-cultural communication, theological grounding, and practical mission strategies. Their

competence in these areas directly influences their performance and the learning outcomes of their students.

The ToP encourages a holistic approach to training, which aligns with the holistic nature of missiological education that integrates spiritual, academic, and practical aspects. Trainers who perform well in these areas are more likely to produce competent and effective missionaries.

### **2.3 Review of Empirical Studies**

Some scholars assert that there is a positive relationship between educational qualification and job performance while some disagree. Others establish that degree in missiology improves Christian mission service and missionary competencies while some believe it has no relevance. A scholar noted "You can be a missionary without a degree with God's help and the Holy Spirit's leading"<sup>119</sup>. According to the scholar, missionaries should prepare before going on the field", that sharing the gospel does not necessitate a degree or higher education; however, higher education can help us fully understand God's word and share the Gospel in various cultural contexts.

That mission leaders in Nigeria Evangelical Missionary Association (NEMA)-member mission agencies in Nigeria have basic training programs in place from the start to help volunteers perform well as cross-cultural missionaries on the field, lay credence to the priority placed on a form of education as a basic preparation or requirement for mission engagement. Under normal circumstances, it is a general assumption that job performance is a function of competencies of staff and employers hire and place people in positions based on educational qualifications required by the job. These assumptions that job performance is or not a function of academic degree and trainer's competence is a major drive for this study.

Therefore, a scholar, in a study, examined the relationship between job performances of employees against academic qualifications in that circumstances in order to provide recommendations to the management on how best educational qualifications can contribute to improved job performance. The findings of the study confirmed that educational qualifications have a significant bearing on job performance. The higher the education level, the more are the effects of education and skill on job performance. As such people's ability to understand and use advanced technology is determined by the level of their education. The educated workers tend to be more responsive in receiving instructions and doing new tasks and easily adopt new technology which increases their ability to innovate and improve job performance<sup>120</sup>. The scholar, however, found out some factors considered to limit the positive effects of educational qualifications on job performance at the workplace. The factors include the quality of the work environment, organisational structure and processes and so on.

Another study established that Individuals with higher levels of education have both greater fluid and crystallised intelligence<sup>121, 122</sup>. Individuals with more education are also likely to have greater in-depth, analytical knowledge (crystallised intelligence) as well<sup>122</sup>.

Fluid intelligence, abbreviated as *Gf*, refers to the ability to reason and solve new problems independently of previously acquired knowledge. It is one of the most important factors in learning. Analyses indicate that there is a gain in fluid intelligence which was in response to the dosage of training<sup>123</sup>.

Intelligence and education level are positively and significantly correlated. Individuals who have high fluid intelligence are more likely to get into college and stay in school, whereas those with less fluid intelligence are more likely to be weeded out along the way<sup>124</sup>. Another scholar affirmed that education promotes core task performance by

providing individuals with more declarative and procedural knowledge with which they can complete their tasks successfully with an underlying premise that, by equipping students with greater declarative and procedural knowledge, schools help students develop deeper competence in their chosen vocations and help them move up organisational and occupational career ladders more quickly<sup>125</sup>.

A group of scholars found that cognitive ability was strongly related to job performance and was an important contributor to success on virtually every job and that cognitive ability facilitates the learning of job-relevant knowledge and thereby indirectly promotes stronger job performance as well<sup>126, 127,128</sup>. Some other studies however demonstrated that educational qualification has no direct influence on job performance<sup>129</sup>.

The authors cited others, saying that education is just a screening and signalling device and has no direct connection with performance or productivity because their performance as a reflection of higher education is not a measure of their real productivity but a screening device to gain employment.

While there is a wealth of literature on effective mission training programs and the development of competence-oriented missionary training, evaluation of the impact of education level attained by the trainer on performance as an effective mission trainer, as far as mission training program is concerned, has received little attention. For instance, evaluation of the trainer on the mission training outcomes is done by measuring the following parameters: trainer's vision for mission training and trainer's capacity to run effective mission training. Hence, the correctness of the individual's understanding of *missio – Dei* (God's program) will determine the correctness of the vision for mission training. Missions Trainer must have a vision for what effective missionary training is, in his or her own context. He is concerned with conceiving and

implementing strategies for missionary training. Trainer's capacity to run effective mission training is seen in the effectiveness of the mission training program he designs and executes. This is done by looking at the training processes (all the curricular and extracurricular activities that are put in place to achieve the aim of training in the trainee), training outcomes (whether the training goals and objectives are achieved) and stewardship of resources (how the resources are managed for efficiency).

Some other parameters for evaluating trainer's capacity to run an effective training program are if the training program uses appropriate methods and contexts to equip trainees holistically, identifies what the trainee is expected to become, know and do (character traits, attitudes, ministry specific-skills and knowledge), makes strategic use of informal and non-formal systems of learning and incorporate into their program significant field experience and engagement in an actual ministry situation. Two major parameters to measure are vision for mission training and capacity to run effective mission training. Vision for mission training is a function of a correct understanding of *Missio-Dei*. The capacity to run effective mission training is obvious from the training program the trainer designs and executes (training processes, training outcomes, stewardship of resources, etc. Indices to measure are: (a) Core Task Performance in Mission Training which includes (i) Basic required duties of a particular job, (ii) Skills, intelligence, behaviour, and knowledge needed by an individual for effective performance on the job. (b) Fluid Intelligence: Capacity of working memory, abstract reasoning, attention and processing complex information by an individual. (c) Crystallised Intelligence: General knowledge, extent of vocabulary and verbal comprehension. (d) Knowledge of what is needed to do. Knowledge is the understanding of the information related to job duties i.e. Declarative knowledge

(knowledge of facts, rules and principles) and Procedural knowledge (knowledge of how to apply the facts, rules and principles) <sup>130</sup>.

Core Task Performance in a job is, i. Basic required duties of a particular job and ii. Skills, intelligence, behaviour and knowledge needed by an individual for effective performance on the job<sup>132</sup>. Intelligence could be Fluid Intelligence: Capacity of working memory, abstract reasoning, attention and processing complex information by an individual or Crystallized Intelligence: General knowledge, extent of vocabulary and verbal comprehension i.e. Knowledge of what is needed to do. Knowledge is the understanding of the information related to job duties i.e. Declarative knowledge (knowledge of facts, rules, and principles) and Procedural knowledge (knowledge of how to apply the facts, rules, and principles). A survey carried out by the researcher among nine randomly selected mission trainers produced a list of Core Task Performance, as far as Missions Training Process is concerned, as follows: Envisioning for *Missio-Dei*, Well-developed curriculum relevant to *Missio-Dei* and the right list of trainers, evaluation of trainees, trainers, and the training processes, knowledge, application, and practice of cross-cultural communication for evangelism and discipleship across cultures, Understand how to practise Community Development, Character Formation and Growth in Christ likeness, Preparedness for mission field practicalities, Deployment and placement. Others include first, the core task of planning a mission school which is the 11 or 12-step process that the school is taken through. This allows the core tasks to be contextualised. Without these steps, training may be lacking. Then there are the processes to implement the core tasks in the training and these have to do with how to do effective cognitive (academic) teaching, how to disciple students in the developmental (spiritual, traits/character qualities, and social dynamics) areas, and finally how to do effective field training in language and culture

acquisition, social entry and interaction. The influence of education on the ability to establish or run a mission training program using these criteria of Core Task Performance will be evaluated.

## **2.4 Conceptual Framework**

Conceptual framework offers a wholistic or focused view of the relationships between the variables of interest regarding the research problem. The conceptual framework of the study is based on the cause-and-effect relationships between the independent variables (Missiological training curriculum and three areas of competency of a mission trainer) and the dependent variable (Training Outcomes). Areas of trainers' competencies to be considered for measurement are Curriculum Implementation, Teaching skills, and Knowledge of Information technology. See Figure 2:2 Conceptual framework for the study.

Mission Training Institution as used of this variable with the study refers to Mission Schools, and theological seminaries, that offer certification programmes, courses or degrees in missiological trainings and teachings. Typically, the following institutions are covered in this study:

### **1. Gospel Faith Missions (GOFAMINT) School of World Mission**

Gospel Faith Missions (GOFAMINT) School of World Mission, located at Tinuoye Estate, Igbo-Oloyin road Ojoo, Ibadan, Nigeria. Ibadan, Oyo State. GOFAMINT School of World Mission is the missionary training arm (under the Missions 'department) of the Gospel Faith Mission International.

### **2. Redeemed Christian School of Missions, (RECSOM)**

Redeemed Christian School of Missions, (RECSOM), located at Ede, Osun State. RECSOM is the school of mission of the Redeemed Christian Church of God (RCCG) affiliated to a regular University.

### **3. LIFE Theological Seminary School of Missions of the Foursquare Gospel Church**

LIFE Theological Seminary School of Missions, located at Foursquare camp, Ajebo, Ogun State, the school of mission of the Foursquare Gospel Church in Nigeria, is affiliated to a regular University.

### **4. Evangelical Church Winning All (ECWA) Theological Seminary**

Evangelical Church Winning All (ECWA) Theological Seminary, located at Igbaja, Kwara State, a theological seminary of the Evangelical Church Winning All<sup>131</sup>.

### **5. Wale Oke College of Missions and Evangelism (WOCOME)**

Wale Oke College of Missions and Evangelism (WOCOME), located at Kasunmu village, Egbeda Local Government Area, Ibadan, Oyo State<sup>132</sup>.

### Independent Variables

#### Missiology Training Curriculum:

- Certificate
- Diploma
- First Degree
- Higher Degree

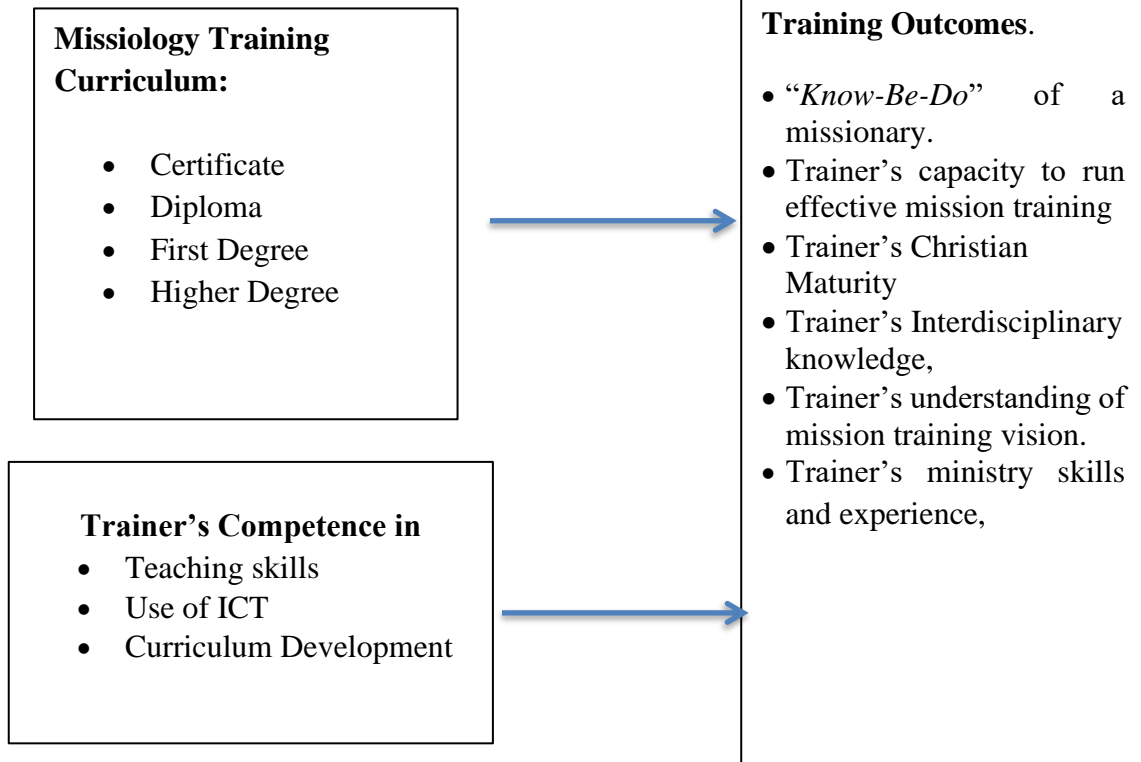
#### Trainer's Competence in

- Teaching skills
- Use of ICT
- Curriculum Development

### Dependent Variables

#### Training Outcomes.

- “*Know-Be-Do*” of a missionary.
- Trainer's capacity to run effective mission training
- Trainer's Christian Maturity
- Trainer's Interdisciplinary knowledge,
- Trainer's understanding of mission training vision.
- Trainer's ministry skills and experience,



**Figure 2:2 Conceptual framework for the Study**

**Source:** Researcher, 2024

## **2.5 Summary of Gaps in Literature**

For missiological training, formal education (as offered by Bible schools and seminaries) is an excellent approach. There is an increase in the number of churches that are catching the vision for missionary involvement and are commissioning missionaries in their thousand. The challenge this increase poses on the Church is that this harvest force must be equipped for cross-cultural ministry. Skill and competence required to live in an alien culture have to be acquired in order to reduce the rate of “casualties” and missionary attrition. Some scholars in the review of literature postulate that two important keys to the development of effective missionary training are the trainer and the curriculum. Some other scholars, postulate that, the best way to approach the development of a sound curriculum is to determine the desired outcomes and then build “backward” to ascertain all of the resources needed to reach the training goal. The Trainer is another major key to developing an effective missionary training program. That person, the Missions Trainer, must have a vision for what effective missionary training is, in his or her own context. The Mission Trainer is concerned with conceiving and implementing strategies for missionary training. The trainers’ competencies, qualifications and essential attributes are very important. Suggested way of improving the trainer’s competence, qualifications, and essential attributes is the pursuit of missiological training.

Some theories, within the literature reviewed, and empirical evidence affirm that there is a relationship between educational level and job performance. There were also some that argued that there is no connection between educational level and job performance. The literature reviewed also affirm that education has a composite relationship with competence, though they agree that educational level does not automatically produce competence, except it be a form of education that has transformed from the common

pedagogical form i.e. (the “lecture continues teaching method” into competence-based teaching as a response of universities to labour market needs.

The Theory of Performance (ToP) states that the level of performance depends holistically on six components, context, level of knowledge, levels of skills, level of identity, personal factors, and fixed factors, and proposes that a performer’s mindset, immersion in an enriching environment and engagement in reflective practice are three axioms for effective performance improvements. Some scholars assert that there is a positive relationship between educational qualifications and job performance while some disagree. Others establish that missiology training improves Christian mission service and missionary competencies while some believe it has no relevance.

Most of the literature reviewed showed that a number of Christian universities and seminaries offer missiology educational qualification at bachelor, master and doctorates level; but little has been done to understand the impact of these programs. If the assertion that there is a positive relationship between educational qualifications and job performance is affirmed, it will encourage field missionaries to step aside for a while to acquire further education in intercultural studies and other specialised mission training.

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## **Chapter Three**

### **Research Methodology**

#### **3.1 Research Design**

This study adopted exploratory sequential research design of mixed–method approach whereby at the first phase, content analysis research design was adopted with in-depth analysis of the curriculum of selected missiological training institutions in line with the objectives of the study. Thereafter, at the second phase, descriptive survey research design was adopted to investigate the influence of missiological training and trainers’ competencies (in curriculum development, teaching skills, and knowledge of ICT), on training outcomes among trainers of selected missiological training institutions in Southwest, Nigeria.

#### **3.2 Population of the Study**

The population of this study consists of all missiologists, and mission trainers, of Nigeria Evangelical Missions Association (NEMA) member training institutions in Southwestern Nigeria<sup>1</sup>. The Southwest region of Nigeria was chosen because of the presence of a relatively large population of evangelical missiological and theological training institutions.

#### **3.3 Sample and Sampling Techniques**

Multi-stage sampling procedure was employed whereby, initially, a purposive sampling method was utilized for the analysis of curriculum contents. Following this, a random sampling technique was utilized to select 82 missiologists who serve as trainers in the chosen five institutions. To have a fair analysis of the training curricular, the researcher selected four mission training institutions, and one theological seminary. The four schools of mission are (1) Gospel Faith Missions International (GOFAMINT) School of Missions Ibadan, Oyo State, (2) Redeemed Christian School of Missions (RECSOM)

Ede, Osun State, (3) LIFE Theological Seminary School of Missions (FOURSQUARE), Foursquare camp, Ajebo, Ogun state, (4) Wale Oke College of Missions and Evangelism (WOCOME), Kasunmu village, Ibadan, and (5) Evangelical Christians Winning All (ECWA) Theological Seminary, (ETSI), Igbaja, Kwara State, being a theological seminary accessed by missionaries in the fields. Random sampling technique was adopted to select a total of 82 missiologists who are trainers in the selected five and Non-Affiliated/Volunteer Mission Trainers who are not on full-time engagement with the selected missiological training institutions but serves as volunteers, associates, and adjunct trainers to the selected missiological institution.

### **3.4 Description of the Research Instruments**

The instruments for the data collection for this research are, a coding sheet and questionnaire. The questionnaire consists of questions relating to the research objectives which the respondent answered. The coding sheet consist of curriculum contents obtained as secondary data from the selected institutions. These instruments include:

- a. Missiological Training Curriculum Coding Sheet (MTCC).
- b. Trainers' Competence and Outcome Questionnaire (TCOQ)

#### **3.4.1 Missiological Training Curriculum Coding Sheet (MTCC)**

The Missiological Training Curriculum Coding Sheet was used for analysis of the curriculum of the selected mission training institutions. Coding categories include:

- i. Section A:** Program details of selected training institutions.
- ii. Section B:** Courses offered and compliance with expected outcomes of a trained missionary.
- iii. Section C:** General and Special Studies.
- iv. Section D:** Field practical

### **3.4.2 Trainers' Competence and Outcome Questionnaire (TCTOQ)**

This instrument was responded to by the trainers of the selected training institutions and other missiological training institutions in the southwest region. The instrument has four sections numbered A – D.

**i. Section A: Personal Factors.** Gathers demographic information on nationality, age, and gender.

**ii. Section B: Trainers' Educational Qualification (Secular and Missiology).** Gathers information on Highest level of secular and missiological education attained, Self-assessment of impact of missiological and secular education on performance as a trainer, and experience as a mission trainer.

**iii. Section C: Trainer's Competency in Curriculum Implementation, Teaching Skills and Knowledge of ICT.** Specifically, the construct of the questionnaire here is a self-assessment of impact of trainer's competency in curriculum implementation, teaching skills and knowledge of ICT

**iv. Section D: Trainers' Outcomes:** Self-assessment of impact of influence of missiological training and trainer's competency in curriculum implementation, teaching skills and knowledge of ICT on trainer's capacity to run effective mission training, trainer's Christian maturity, trainer's ministry skills and experience, trainer's interdisciplinary knowledge, trainer's vision for mission training. (See Appendix VI).

### **3.5 Validity of Research Instrument**

The validity of a research instrument assesses the extent to which the instrument measures what it is designed to measure. To certify that the instruments measured what they were designed for, the researcher gave the instruments to the lecturers in management, intercultural studies, and, the team of supervisors for verification. The researcher ensured that the items of each instrument are comprehensive enough and

representative of the stated objectives of the study. The researcher also consulted with the supervisors for assessment, editing, amendment, and modification of the instrument until they are satisfied with the instrument.

### **3.6 Reliability of the Research Instrument**

To ensure the reliability of the research instrument, the researcher conducted a pilot study among 30 missiologists who are trainers at the Christian Missionary Foundation (CMF), School of Mission Idere, Igboora, Oyo State. The instrument was subjected to Cronbach's Alpha reliability test. Some items were discovered to be below the benchmark and were recast to fit in for the final data collections and the resulting reliability coefficient is .864. See Table 3.3 for the test of the Instrument Reliability Analysis.

**Table 3.1 Reliability Value of Research Instrument**

Section	Construct	Cronbach's Alpha
<b>Bii</b>	Impact of missiological and secular education on performance as a trainer Experience as a mission trainer.	.650
<b>C</b>	Impact of trainer's competency in curriculum implementation, teaching skills and knowledge of ICT.	.670
<b>D<sub>1</sub></b>	Influence of missiological training on Trainer's Outcome.	.716
<b>D<sub>2</sub></b>	Influence of Trainer's Competency in Curriculum Implementation, Teaching Skills and Knowledge of ICT on Trainer's Outcome.	.938
<b>Overall</b>		<b>.864</b>

Source: Field Survey 2024

### 3.7 Method of Data Collection

Data collection involved circulation of the questionnaire through Google Forms via the link:

[https://docs.google.com/forms/d/e/1FAIpQLScThpIOdDbbWHELn2ZjSMZ3fdXG3ZgU7oGvVArl7zZ5j3Dpmw/viewform?usp=sf\\_link](https://docs.google.com/forms/d/e/1FAIpQLScThpIOdDbbWHELn2ZjSMZ3fdXG3ZgU7oGvVArl7zZ5j3Dpmw/viewform?usp=sf_link). (Appendix IX is a sample of the letter of introduction and consent of respondents). The collection of qualitative data (compilation of the curriculum) was at the researcher's request from the selected mission training institutions. (Appendix X is a sample of the letter of request).

### 3.8 Method of Data Analysis

a. Thematic analysis was used to ascertain the patterns of missiological training curriculum of mission institutions and deductive coding system was explored to conduct content analysis of the curriculum of selected missiological training institutions. The codes were then categorised into four themes and seven sub – themes

each for two of the themes, for the qualitative analysis. The codes for the four themes are: 1. Theme 1: Core Mission Courses (CMC). Sub-themes under Theme 1 are: Church relations (CR), Linguistic Orientation/ Cultural anthropology/Cross-Cultural Communication (LCC), Inter-Personal Relationships (IPR), Biblical Knowledge / Theology Knowledge (BK), Leadership (LDR), Evangelism, Discipleship and Missions (EDM), Spiritual life (SL). Theme 2: Spiritual Warfare (SPWF). Theme 3: General and Special Studies (GS). Sub-themes under Theme 3 are: Language Learning (LL), Principles of Education and teaching (PoE), ICT (ICT), Curriculum implementation (CIMP), Emotional health (EH). Practical abilities (Practab), Community Development (CD). Theme 4: Field Practical (FP). Four Themes: 1. CMC, 2. SPWF, 3. GS, and 4. FP. Each of the four theme is allocated 25% for us to have 100% for all.

The first theme CMC has eleven sub – themes, all sharing the 25% equally. The second theme SPWF stand alone and it is allocated 25%. The third theme GS has seven sub – themes, all sharing the 25% equally. The fourth theme FP stand alone and it is allocated 25%. Hence, thematic analysis was adopted for research questions one and two.

Appraisal was done to ascertain the extent to which missiological training curriculum of mission institutions comply with the expected outcomes and essential attributes for a trained missionary and missionary trainer (See Appendix VIII). The researcher subjected the data collected manually, to a process of content analysis into relevant categories. The specific aspects of the curriculum that was analysed, in the study are the courses or subjects taught.

b. Deductive coding system was created based on the expected outcomes of trained missionaries serving as ‘a priori’ codes to which segments of the respective curriculum were assigned.

Also, descriptive statistics; frequency counts, percentages, mean and standard deviation was adopted for quantitative data analysis

c. Mission training outcomes (measured by the trainers' capacity to run effective mission training, Christian maturity, ministry skills, interdisciplinary knowledge, and vision for mission training). Each outcome is a measured scale computed from items of Likert questions. Since the variables in both hypotheses are ranked and the data are not normally distributed, Spearman's Rank-Order Correlation was used to measure the strength and direction of association between missiological training and Trainers' outcome, and trainers' competencies and trainers' outcomes<sup>2</sup>. Spearman's correlation coefficient is a statistical measure of the strength of a monotonic relationship between paired data. In a sample it is denoted by  $r_s$  and is by design constrained as follows:  $-1 \leq r_s \leq 1$ <sup>3</sup>.

Correlation is an effect size and so we can verbally describe the strength of the correlation using the following guide for the absolute value of .00 - 0.19 = "very weak", 0.20 - 0.39 = "weak", 0.40 - 0.59 = "moderate", 0.60 - 0.79 = "strong", 0.80 - 1.0 = "very strong"<sup>4</sup>.

## Endnotes

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## Chapter Four

### Results and Discussion of Findings

This chapter presents analysis and interpretation of data in accordance with the research questions raised in the study.

#### 4.1 Demographic Data Analysis

**Table 4.1a. Demographic distribution of Respondents' Information by Missiological Institution Affiliation, Age, Gender, and Nationality (N=82)**

		Frequency	Percent (%)
<b>Missiological Institutions</b>	GOFAMINT School of Missions, Ibadan, Oyo State	6	7.3
	RECSOM, Ede, Osun State	14	17.1
	LIFE Theological School of Mission, Ajebo, Ogun State	13	15.9
	ECWA Theological Seminary, Igbaja, Kwara State	2	2.4
	Wale Oke College of Missions and Evangelism, Ibadan, Oyo State	3	3.7
	Non-Affiliated/Volunteer Mission Trainers	44	53.6
	<b>Gender</b>	Male	59
Female		23	28.0
<b>Age</b>	20-29	3	3.7
	30-34	4	4.9
	35-39	13	15.9
	40-44	9	11.0
	45 and above	53	64.6
	Mean = 4.28      Std. Deviation = 1.125		
<b>Nationality</b>	Nigerian	79	96.3
	Not Specified	3	3.7

**Source:** Fieldwork 2024

Table 4.1a presents the locations and status of the missiological training institutions whose curriculum contents were analysed. Two of the institutions are located in Oyo state, while the other three are in Osun, Ogun and Kwara states, (approximately 70%) of the states in the Southwest region of Nigeria. Four of the institutions are of the “School of Mission” status while one is of “Seminary” status.

The Table further presents the demographic distribution of respondents' information by missiological institution affiliation, age, gender, and nationality. The table reveals that the majority of the respondents 44, (53.6) are Non-Affiliated/Volunteer Mission Trainers who are not on full-time engagement with the selected missiological training institutions but serves as volunteers, associates, and adjunct trainers to the selected missiological institution.

Invariably, missiological training is mostly undertaken informally by mission trainers due to the fact that remuneration is not based on regular salary on monthly basis. Gender distribution reveals a predominance of male respondents (72.0%) compared to female respondents (28.0%), indicating a gender imbalance in the field. This could reflect broader societal or organizational trends in mission training institutions.

Again, the age distribution of the respondents is skewed towards the older age groups. A substantial majority (64.6%) are aged 45 years and above, indicating that the respondents are likely to be experienced and possibly hold senior positions in their respective institutions. The age groups of 35-39 years and 40-44 years comprise 15.9% and 11.0% of the sample, respectively, while younger age groups (20-29 years and 30-34 years) make up smaller proportions, 3.7% and 4.9%, respectively. The mean age of 4.28 with a standard deviation of 1.125 underscores a mature sample with a central tendency towards the older age brackets.

Predominantly, the respondents are Nigerian, accounting for 96.3% of the total sample, with a small percentage (3.7%) not specifying their nationality. This suggests a homogenous group in terms of nationality, potentially reflecting the local context of the study.

**Table 4.1b. Demographic Distribution of Respondents' Information by Secular Education, Missiological Training, Status/Job Function, Years of Involvement in Mission Training, Nature of Mission Field Engagement and Locations (N=82)**

		Frequency	Percent (%)
<b>Secular Education</b>	Secondary School Certificate	3	3.7
	National Certificate in Education	3	3.7
	OND	2	2.4
	HND	9	11.0
	Bachelor's Degree	29	35.4
	Master's Degree	25	30.5
	Doctorate	11	13.4
<b>Missiological Training</b>	Certificate	21	25.6
	Diploma	19	23.2
	Bachelor's Degree	9	11.0
	Master's Degree	27	32.9
	Doctorate	6	7.3
<b>Status</b>	Resident Trainer in a mission training institution	20	24.4
	Trainer in a mission training institution	16	19.5
	Itinerant mission trainer	8	9.8
	Mission Mobilizer	24	29.3
	Trainer/lecturer in mission departments of Bible Colleges and seminaries	9	11.0
	Trainer without any formal education	1	1.2
	Others	4	4.9
<b>Job Function</b>	Provost/Head of School	11	13.4
	Guest Lecturer/Trainer	63	76.8
	Others	8	9.8
<b>Years of Engagement in Mission Training</b>	5-10 years	48	58.5
	10-15 years	12	14.6
	15-20 years	12	14.6
	20-25 years	5	6.1
	25 years and above	5	6.1
<b>Nature of Mission Field Engagement and Location</b>	Among Least-Reached people group	21	25.6
	Among Reached people group	8	9.8
	Among Rural people	29	35.3
	Urban Mission	6	7.3
	Blank	18	21.9

**Source:** Fieldwork 2024

Table 4.1b presents the demographic distribution of respondents' information by secular education, missiological training, status/job function, years of engagement in mission training, nature of mission field engagement, and locations. The respondents,

as revealed in Table 4.1b possess a range of secular educational qualifications, with 35.4% holding a Bachelor's degree, 30.5% a Master's degree, and 13.4% a Doctorate. Other qualifications include HND (11.0%), National Certificate in Education (3.7%), Secondary School Certificate (3.7%), and OND (2.4%).

This diversity in educational attainment suggests a well-educated cohort with varying levels of academic achievement. In terms of missiological education, the majority have attained a Master's degree (32.9%) or a Certificate (25.6%). Other qualifications include Diploma (23.2%), Bachelor's degree (11.0%), and Doctorate (7.3%). This distribution reflects a growing commitment to missiological education among the respondents.

Regarding job functions, a large majority (76.8%) serve as Guest Lecturers/Trainers, reflecting that majority of the respondents are trainers. Other roles include Provosts/Heads of Schools (13.4%) and unspecified roles (9.8%), suggesting a diversity of job functions within the sample. In terms of status/job function, respondents' roles are varied, with Mission Mobilizers making up the largest group (29.3%). Resident Trainers in mission training institutions (24.4%) and Trainers in mission training institutions (19.5%) also constitute significant proportions. Other roles include Itinerant Mission Trainers (9.8%), Trainers/Lecturers in mission departments of Bible Colleges and Seminaries (11.0%), Trainers without formal education (1.2%), and those in unspecified roles (4.9%). This distribution highlights a preponderance of more of trainers who are mission mobilisers, than trainers who are either resident or guest trainers in mission training institutions.

The length of service in their roles and responsibilities varies, with a majority (58.5%) having served for 5-10 years. This suggests the levels of experience within this time frame. Smaller percentages have served for 10-15 years (14.6%), 15-20 years (14.6%),

20-25 years (6.1%), and over 25 years (6.1%), indicating the scarcity of more experienced trainers within this time frame.

Table 4.1b further reveals the nature of mission field engagement of respondents. A significant proportion (78.0%) of respondents have practical experience on mission fields post-training. This experience which is primarily in rural areas (45.3%), followed by least-reached groups (32.8%), urban areas (9.4%), and reached groups (12.5%), reflects that majority of mission trainers have laboured in rural areas and among least – reached people group, both being a priority group in missionary endeavours. The duration of mission field experience varies, with the majority (53.1%) having 5-10 years of experience. Other durations include 10-15 years (12.5%), 15-20 years (9.4%), 20-25 years (10.9%), and over 25 years (14.1%). This diverse range of field experience highlights the practical engagement of respondents in mission work.

**Table 4.1c Respondents Responses to Nature in Mission Fields Activities, Location of Mission Field Work after Mission School Training and Years of Engagement in mission field work after mission school training (N=82)**

S/N	Statements	Yes					No
		Freq. (%)					Freq. (%)
1.	Have you laboured on a typical mission field after your mission school training?	64 (78%)					18 (22%)
2.	Where have you laboured after your mission school training?	N <sub>0</sub> (%)					
		Least-Reached					21 (25.6%)
		Reached					8 (9.8%)
		Rural					29 (35.4%)
		Urban					6 (7.3%)
		Not Specified					18(21.9%)
	How long have you been in mission field work after mission school training?	5-10 years	10-15 years	15-20 years	20-25 years	25 Years and above	
		34 (53.1%)	8 (12.5%)	6 (9.4%)	7 (10.9%)	9 (14.1%)	

**Source:** Fieldwork 2024

Table 4.1c and 4.1d reveals that a significant proportion (78.0%) of respondents have practical experience on mission fields post-training. This experience which is primarily

in rural areas (35.4%), followed by least-reached groups (25.6%), urban areas (7.3%), and reached groups (9.8%), reflects that majority of mission trainers have laboured in rural areas and among least – reached people group, both being a priority group in missionary endeavours. Table 4.1e also reveals that the duration of mission field experience varies, with the majority (53.1%) having 5-10 years of experience. Other durations include 10-15 years (12.5%), 15-20 years (9.4%), 20-25 years (10.9%), and over 25 years (14.1%). This diverse range of field experience highlights the practical engagement of respondents in mission work.

## **4.2. Presentation of Data**

### **4.2.1 Analysis of Research Questions**

**Research Questions One:** What is the pattern of missiological training curriculum of the selected mission training institutions in Southwest, Nigeria?

To find answer to research question one, thematic analysis was conducted on the mission training curriculum of the five selected missiological training institutions as presented in Table 4.2a, Table 4.2b, and Table 4.2c.

**Table 4.2a Pattern of Missiological Training Curriculum (Types of Programmes, Entry Qualifications and Duration of Programmes) of the Selected Mission Training Institutions in Southwest, Nigeria**

<b>Training Institution</b>	<b>Types of Programmes</b>	<b>Entry Qualifications</b>
<b>1. GOFAMINT</b>	Certificate	Not Stated
	Diploma in Mission	Not Stated
<b>2. RECSOM</b>	Certificate	Not Stated
	Diploma Programme	4 credit passes at O/L
	B.A (UME)	5 credit passes in the SSCE, NECO, or GCE O/L.
	B.A(Direct entry)	5 credit passes at O/L or pass in 2 principal subjects at NCE or A/L. Diploma in Theology or its equivalent from named institutions.
<b>3. FOURSQUARE</b>	PGD	First degree, HND or its equivalent from any recognised institution and 4 credit passes at the O/L, WAEC, GCE, or NECO.
	Certificate	First School leaving certificate, Junior secondary school certificate
	Diploma	4 credits at o/l, Certificate in Missions/ Theology from recognised institution, Matured Christian worker, Assurance of missionary calling.
<b>4. ETSI</b>	Bachelor's degree in Missions	5 credits at o/l, Diploma in Missions/ Theology from recognised institution, Matured Christian worker, Assurance of missionary calling.
	B.A. Theology (Missiology option)	Five O Level Credit passes, Dip. in Theology, NCE and Entrance examination with a minimum of pass of 40%
<b>5. WOCOME</b>	M.A in Missions.	Five O Level Credit passes, First Degree in Theology or Religious Studies
	PGD	Good GCE O/L credits or equivalent plus HND or First Degree and above from any recognized tertiary institution of learning.
	Advanced Diploma	Good GCE O/L credits or equivalent plus GCE A/L or NCE or OND from any recognized institution offering such.
	Basic Diploma in Ministry and Cross-Cultural Missions	A minimum of 4 credits in GCE O/L or its equivalent.

**Source:** Fieldwork 2024

**Key:**

**GOFAMINT:** Gospel Faith Missions International School of Missions

**RECSOM:** Redeemed Christian School of Missions

**FOURSQUARE LIFE** Theological Seminary (FOURSQUARE) School of Missions,

**ETSI:** Evangelical Christians Winning All (ECWA) Theological Seminary Igbaja, (ETSI)

**WOCOME:** Wale Oke College of Missions and Evangelism  
 Gospel Faith Mission International (GOFAMINT) School of World Mission

**Table 4.2b Pattern of Missiological Training Curriculum (Programme/  
 Vision/Goal/Objectives/Philosophy) of the Selected Mission Training Institutions  
 in Southwest, Nigeria**

<b>Training Institution</b>	<b>Programme Vision/Goal/Objectives/Philosophy</b>
<b>1 GOFAMINT</b>	Cross-cultural mission training
<b>2 RECSOM</b>	Objectives: To produce seasoned Missionaries who are able to serve their masters carrying the gospel cross-culturally across the globe. To produce scholars who God can depend on and use in attending to missiological issues in their societies. To raise manpower that heaven can depend on in supplying up to date information on the harvest force and harvest fields to enhance the actualization of the mandate of the Great Commission
<b>3 FOURSQUARE</b>	Philosophy: To train missionaries who can combine skills with knowledge acquisition for both inter cultural and cross-cultural missions through our tripartite approach tagged “KNOW-BE-DO” Purpose: To recruit and train faithful, available, and teachable Christian workers for God's world rescue plan otherwise known as missions. Objective: To prepare missionaries that would be self-sustaining while on the field and would be relevant both on cross-cultural and inter - cultural terrains.
<b>4 ETSI</b>	ETSI envisions a pacesetter in theological education and global research centre. Mission Statement: To enhance, transmit, and sustain high quality theological and Biblical knowledge and ensure social, moral and spiritual development of trainees to the highest level; to undertake high quality academic research for the benefit of the universal church and humanity To provide sound and Bible-based theological education for men and women and to make them theologically adequate for the challenges of the present century. 2. To train Christian men and women who are called into full-time or part-time Christian Ministry as Pastors, Evangelists, Missionaries, and Teachers of God's Word in Primary and Secondary Schools, tertiary institutions, Military Chaplaincy in Nigeria and other Christian organizations
<b>5 WOCOME</b>	Equipping ministers who will be theologically sound and practically fit for effective cross-cultural missions in the nations of the world.

Source: Fieldwork 2024

**Table 4.2c Pattern of Missiological Training Curriculum (Mode of Studies) of the Selected Mission Training Institutions in Southwest, Nigeria**

<b>Training Institution</b>	<b>Mode of Studies: Classroom Teaching/ Field</b>
<b>1 GOFAMINT</b>	Students have the privilege to travel to a mission field (usually) for two weeks for field exposure, evangelism, church planting etc.
<b>2 RECSOM</b>	Students are sent on field practical when they get to half of duration of training
<b>3 FOURSQUARE</b>	Lectures are domiciled in the main campus, Foursquare camp, Ajebo and other designated centres across the country
<b>4 ETSI</b>	Classroom Teaching, Research and Thesis writing
<b>5 WOCOME</b>	Classroom Teaching, Research and Thesis writing. Students are also sent on field practical

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Source: Fieldwork 2024

Table 4.2a-c presents pattern of missiological training curriculum of the missiological training institutions, an *a priori* factor in curriculum content analysis. Each of the four institutions that are of the “School of Mission” status run a curriculum basically to produce cross – cultural missionaries who are able to preach the gospel cross-culturally across the globe. Their curriculum aims at producing missionaries who can combine skills with knowledge acquisition for both inter cultural and cross-cultural missions through what is popularly tagged “*Know-Be-Do*” in missions’ parlance. Producing scholars is not a major aim in one of them while two others that are of the “School of Mission” status, satisfy their secondary aim of producing scholars by affiliating their institutions to degree – awarding institutions while they still maintain their basic training curriculum.

The curriculum of that of a “Seminary” status is set at; undergraduate and postgraduate levels to provide sound and Bible-based theological education for men and women and to make them theologically adequate for the challenges of the present century. To train Christian men and women who are called into full-time or part-time Christian ministry as pastors, evangelists, missionaries, and teachers of God’s word. So, missionaries are

not their only target but are inclusive among others. Thus, the curriculum is broad to take care of what they might consider as the essentials for all the target people.

The postgraduate program of this seminary is designed to broaden the knowledge of those who have Theological Education at first-degree level and want to pursue further knowledge. The curriculum, aims at fostering the spirit of inquiry among graduate students through research training by cultivating a deeper knowledge of fundamental concepts and a growing ability to apply integral ideas to new frontiers through education and to provide research training for those whose future professions will include teaching and research at the university level, as well as those who may be required to work in research and development circumstances in the public or private sectors, such as in government, commercial, or industrial concerns. It aims also to provide both short and long-term training facilities aimed at improving and upgrading the existing and potential high-level ‘personnel required for planning, implementing, and reviewing national development plans.

Pattern of curriculum design for the four schools of mission GOFAMINT School of World Mission, Redeemed Christian School of Missions, LIFE Theological seminary school of missions, and Wale Oke College of Missions and Evangelism (WOCOME) is outcome-based curriculum with main themes of the courses that are believed to be crucial for any missionary with themes of courses like character development, foundational theology, foundational missiology, ministry skills etc.

Scholars and mission practitioners have conducted profiling exercises to determine what a missionary and mission trainer should know (Knowledge), be able to do (Skill) and be (Character qualities). This is termed the “*Know-Be-Do*” of a missionary and trainer<sup>3</sup>.

The four schools of mission, have a pattern of curriculum that addresses the entire person of the learner, including their spiritual- and character formation, the development of the specific skills they need, and a deeper understanding of their task. This pattern emphasises cross-cultural understanding and competence with courses on anthropology, intercultural communication, and contextualization that will help students engage effectively in diverse cultural contexts. Practical skills development and hands-on training in evangelism, church planting, community development, language acquisition, are prioritised in the pattern of curriculum design of the three schools of mission. Field experience and internships as an integral part, is prioritised to allow students to apply classroom learning in real-world contexts. The pattern of curriculum design of the three schools of mission is like a production system where the student is the raw material, and is guided to become a finished product.

**Research Questions Two:** What is the extent to which missiological training curriculum of the selected mission training institutions comply with the expected outcomes and essential attributes for a trained missionary trainer?

**Table 4.3 Pattern of Compliance of Missiological Training Curriculum of the Selected Mission Training Institutions in Southwest, Nigeria**

Themes	GOFAMINT		RESCOM		FOURSQUAR		ETSI		WOCOME	
	Expe	Obser	Exp	Obser	Expe	Obser	Exp	Obser	Exp	Obser
<b>Core Mission Courses</b>	25%	<b>24.5%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>
<b>Spiritual Warfare</b>	25%	<b>23%</b>	25%	<b>23%</b>	25%	<b>22%</b>	25%	<b>22%</b>	25%	<b>25%</b>

<b>General and Special Studies</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>17</b>
<b>Field Practical</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25%</b>	25%	<b>25</b>
<b>Grand Total</b>	<b>100%</b>	<b>97.5%</b>	<b>100</b>	<b>98%</b>	<b>100</b>	<b>97%</b>	<b>100</b>	<b>97%</b>	<b>100</b>	<b>92%</b>
			%		%		%		%	

**Source:** Fieldwork, 2024

Note that: Expe = *Expected*. Obser = *Observed*

The missiological training curriculum contained four themes; Theme 1: Core Mission Courses, Theme 2: Spiritual Warfare, Theme 3: General and Special Studies, and Theme 4: Field Practical.

Each of the four themes is allocated 25% for the researcher to have 100% as a mean of assessing the level of compliance by the selected institutions. The first theme Core Mission Courses has eleven sub – themes: (Church relation, linguistic orientation, inter personal relation, cross cultural communication, linguistic orientation, biblical knowledge, theology, knowledge, leadership, evangelism discipleship and mission, evangelism and mission and spiritual life) all sharing the 25% allotted to this theme equally.

The second theme Spiritual Warfare having seven sub-topics (understands the biblical teaching about demons and Satan, can recognize the evidences of demonic operations, understands the believer’s position of authority, experiences victory over demonic operations, has experience in Christian deliverance ministry, knows the power of prayer, fasting and the word of God and knows how to relate spiritual warfare to evangelism and missions) all sharing the 25% allotted to this theme equally.

The third theme General and Special Studies has six sub – themes (language learning, ICT, principle of education and teaching, community development, emotional health and practical ability) all sharing the 25% allotted to this theme equally. The fourth theme Field Practical stands alone and it is allocated 25%.

The result from Table 4.3, reveals that GOFAMINT out of the expected 25% score attached to each theme in missiological training curriculum obtained: 24.5% in Core Mission Courses, 23% in Spiritual Warfare, 25% in General and Special Studies and 25% in Field Practical respectively. This make GOFAMINT as an institution to be 97.5% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

Similarly, it can be observed from the table that RESCOM out of the expected 25% score attached to each theme in missiological training curriculum obtained: 25% in Core Mission Courses, 23% in Spiritual Warfare 25% in General and Special Studies and 25% in Field Practical respectively. This make RESCOM as an institution to be 98% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

In addition, it is obvious from Table 4.3, that FOURSQUARE, out of the expected 25% score attached to each theme in missiological training curriculum obtained: 25% in Core Mission Courses, 22% in Spiritual Warfare, 25% in General and Special Studies and 25% in Field Practical respectively. This make FOURSQUARE as an institution to be 97% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

Besides, it is obvious from the table that ETSI out of the expected 25% score attached to each theme in missiological training curriculum obtained: 25% in Core Mission Courses, 22% in Spiritual Warfare, 25% in General and Special Studies and 25% in

Field Practical respectively. This make ETSI as an institution to be 97% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. In the same vein, Table 4.3 elicited information on the level of compliance of WOCOME with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

WOCOME, out of the expected 25% score attached to each theme in Missiological Training Curriculum obtained: 25% in Core Mission Courses, 25% in Spiritual Warfare, 17% in General and Special Studies and 25% in Field Practical respectively. Findings implies that WOCOME, as an institution scored 92% in compliance with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

**Research Question Three.** To what extent have mission trainers in Southwest, Nigeria acquired missiological training?

**Table 4.4: Respondents Responses to Mission Trainers Acquisition of Missiological Training. N =82**

S/N	Level of Missiological Training	Freq. (%)
1.	Certificate	21 (21.6%)
2.	Diploma	19 (23.2%)
3.	Bachelor’s Degree	9 (11%)
4.	Master’s Degree	27 (32.9%)
6.	Doctorate	6(7.3%)

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**Source:** Fieldwork, 2024

In terms of missiological training, Table 4.4 reveals that, the majority have attained a Master's degree (32.9%) or a Certificate (25.6%). Other qualifications include Diploma (23.2%), Bachelor's degree (11.0%), and Doctorate (7.3%). Again, 32.9% of mission trainers in Southwest, Nigeria are Master's degree holders. 25.6% hold Certificate in

Missions, while 23.2% are holders of Diploma (23.2%). Bachelor's degree in Missiology holders constitute 11.0%, and a few (7.3%), are holders of Doctorate degree.

**Research Question Four.** What is the level of the trainers' competencies in curriculum development, teaching skills, and knowledge of ICT among selected mission training institutions in Southwest, Nigeria?

**Table 4.5a: Level of Mission Trainers Competencies in Curriculum Development**  
N =82

S/N	Statements	False Freq (%)	Not Sure Freq (%)	True Freq (%)	Mean	S.D
1.	The development of a curriculum requires clear understanding of curriculum models	0 (0%)	4 (4.9%)	78 (95.1%)	<b>2.95</b>	<b>0.217</b>
2.	Must the development of a curriculum consider the demography of the recipients?	2 (2.4%)	12 (14.6%)	68 (82.9%)	<b>2.80</b>	<b>0.456</b>
3.	The development of a curriculum requires consulting the existing curriculum?	14 (17.1%)	5 (6.1%)	63 (76.8%)	<b>2.60</b>	<b>0.768</b>
4.	Is considering the competencies and learning styles of the students a prerequisite in determining the content of the courses in curriculum development?	14 (17.1%)	9 (11%)	59 (72%)	<b>2.55</b>	<b>0.772</b>
5.	Development of a curriculum requires a clear understanding of the basic characteristics of teaching methods	1 (1.2%)	2 (2.4%)	79 (96.3%)	<b>2.95</b>	<b>0.268</b>
6.	Development of a curriculum does not require having the knowledge to perform assessment and evaluation for the education	65 (79.3%)	8 (9.8%)	9 (11%)	<b>1.32</b>	<b>0.664</b>
7.	Development of a curriculum requires knowledge of goal-setting	0 (0%)	4 (4.9%)	78 (95.1%)	<b>2.95</b>	<b>0.217</b>
8.	Development of a curriculum requires knowledge of writing objectives	1 (1.2%)	3 (3.7%)	78 (95.1%)	<b>2.94</b>	<b>0.287</b>

**Source:** Fieldwork, 2024. Average Grand Mean = 2.633

Level of the trainers' competencies in curriculum development; The responses, elicited on Table 4.5a underscore the high levels of competency in effective curriculum development among the trainers. A significant majority (95.1%) of the respondents agree that developing a curriculum requires a clear understanding of curriculum models. The respondents are well-versed in one of the different approaches to curriculum development, which highlights the competence of the respondents in curriculum development. Moreover, 95.1% of respondents recognise that goal-setting is another important approach to curriculum development. Furthermore, 82.9% agree that considering the demographic characteristics of the recipients is crucial.

The necessity of consulting existing curricula is affirmed by 76.8% of respondents. This practice allows trainers to build on established frameworks, adapting and improving upon them to better suit their specific contexts and educational goals. However, 17.1% disagree with this notion, possibly indicating a deficiency in knowledge of curriculum development. Additionally, 72.0% of respondents believe that considering the competencies and learning styles of students is important in curriculum development. Understanding the basic characteristics of teaching methods is considered essential by 96.3% of respondents. This highlights the need for trainers to be knowledgeable about various pedagogical strategies and how they can be effectively applied in different teaching contexts. Level of the trainers' competencies in curriculum development was established by the responses of the respondents to questions and statements on curriculum development.

A significant majority (95.1%) of the respondents agree that developing a curriculum requires a clear understanding of curriculum models. This shows that the respondents are well-versed in one of the different approaches to curriculum development, which highlights the competence of the respondents in curriculum development. Moreover,

95.1% of respondents recognise that goal-setting is another important approach to curriculum

Furthermore, 82.9% agree that considering the demographic characteristics of the recipients is crucial. This reflects an understanding that the effectiveness of a curriculum is significantly influenced by the cultural, social, and educational backgrounds of the learners. The necessity of consulting existing curricula is affirmed by 76.8% of respondents. This practice allows trainers to build on established frameworks, adapting and improving upon them to better suit their specific contexts and educational goals. Additionally, 72.0% of respondents believe that considering the competencies and learning styles of students is important in curriculum development. This reflects an understanding that a learner-centred approach in learning preferences and abilities.

Finally, understanding the basic characteristics of teaching methods is considered essential by 96.3% of respondents. This highlights the respondents' knowledge about various pedagogical strategies and how they can be effectively applied in different teaching contexts.

**Table 4.5b: Levels of Mission Trainers Competencies in Teaching Skills N =82**

S/N	Statements	Not at all Freq (%)	Not so true of me Freq (%)	Not Sure Freq (%)	Partially true of me Freq (%)	Very true of me Freq (%)
1.	Based on both my personal evaluations and feedback from others, I am perceived as a good listener	1 (1.2%)	0 (0%)	1 (1.2%)	24 (29.3%)	56 (68.3%)
2.	I teach from known to unknown	3 (3.7%)	4 (4.9%)	3 (3.7%)	10 (12.2%)	62 (75.6%)
3.	I teach from known to simple to complex	1 (1.2%)	9 (11%)	0 (0%)	16 (19.5%)	56 (68.3%)
4.	I have a clear understanding of learning styles	2 (2.4%)	2 (2.4%)	2 (2.4%)	29 (35.4%)	47 (57.3%)

5.	People do complain that they find it difficult to understand me	31 (37.8%)	37 (45.1%)	0 (0%)	10 (12.2%)	4 (4.9%)
6.	I believe that nonverbal gestures are an essential aspect of communication	2 (2.4%)	4 (4.9%)	3 (3.7%)	6 (7.3%)	67 (81.7%)

**Source:** Fieldwork, 2024

**Average Grand Mean = 4.1037**

Level of trainers' competency in teaching skills was established by the responses of the respondents to questions and statements that are characteristics of teaching skills such as good listening skill, ability to teach from known to unknown, and practice of sequential approach of teaching from simple to complex concepts as displayed in Table 4.5b. Most respondents (68.3%) perceive themselves as good listeners, a characteristic of competence in teaching skills.

Again, a significant majority (75.6%) of respondents emphasise the importance of teaching from known to unknown. The pedagogical approach, also known as scaffolding, involves building on learners' existing knowledge and gradually introducing new concepts, facilitating a smoother and more effective learning process. Additionally, 68.3% of respondents agree that teaching should progress from simple to complex concepts. This sequential approach helps learners to grasp foundational concepts before tackling more advanced material, enhancing their overall understanding and retention.

**Table 4.5ci: Levels of Mission Trainers Competencies in ICT. (N =82)**

S/N	Statements	No Freq. (%)	Not Sure Freq. (%)	Yes Freq. (%)	Mean	S.D
1.	I have access to a computer for my use	8 (9.8%)	2 (2.4%)	72 (87.8%)	<b>2.78</b>	<b>0.609</b>
2.	I maintain a <i>Facebook</i> account that is active	8 (9.8%)	3 (3.7%)	71 (86.6%)	<b>2.77</b>	<b>0.615</b>
3.	I maintain an <i>Instagram</i> account that is active	49 (59.8%)	7 (8.5%)	26 (31.7%)	<b>1.72</b>	<b>0.920</b>
4.	My <i>WhatsApp</i> account is active	1 (1.2%)	1 (1.2%)	80 (97.6%)	<b>2.96</b>	<b>0.246</b>
5.	I am an active <i>Twitter</i> with my account	56 (68.3%)	7 (8.5%)	19(23.2%)	<b>1.55</b>	<b>0.848</b>
6.	I am presently utilizing a minimum of two social media platforms for mission activities	18 (22%)	5 (6.1%)	59 (72%)	<b>2.50</b>	<b>0.835</b>
7.	I have a personal and functioning email address	1 (1.2%)	1 (1.2%)	80 (97.6%)	<b>2.96</b>	<b>0.246</b>
8.	On the average, I dedicate 6 to 8 hours daily, to social media engagement.	61 (74.4%)	16 (19.5%)	5 (6.1%)	<b>1.32</b>	<b>0.585</b>
9.	On the average, I dedicate 2 to 6 hours daily, to social media engagement.	44 (53.7%)	13 (15.9%)	25 (30.5%)	1.77	0.893
10.	On the average, I dedicate 2 to 3 hours daily, to social media engagement.	16 (19.5%)	9 (11%)	57 (69.5%)	2.50	0.805

Source: Fieldwork, 2024

**Table 4.5cii Levels of Mission Trainers Competencies in ICT. N =82**

S/N	Statements	Not at all Freq. (%)	Not so true of me Freq. (%)	Not Sure Freq. (%)	Mean	S.D
1.	I know that ICT is an acronym that stands for “information and communication technology”	2 (2.4%)	2 (2.4%)	78 (95.1%)	<b>2.93</b>	<b>0.344</b>
2.	I can describe the main components of a computer system	13 (15.9%)	9 (11%)	60 (73.2%)	<b>2.57</b>	<b>0.754</b>
3.	I can explain the difference between RAM and ROM	12 (14.6%)	15 (18.3%)	55 (67.1%)	<b>2.52</b>	<b>0.741</b>
4.	I know the function of a Central Processing Unit	9 (11%)	6 (7.3%)	67 (81.7%)	<b>2.71</b>	<b>0.657</b>

5.	I know what operating systems are	5 (6.1%)	12 (14.6%)	65 (79.3%)	2.73	0.568
6.	I am familiar with the distinguishing difference between LAN and WAN	21 (25.6%)	22 (26.8%)	39 (47.6%)	2.22	0.832
7.	I know the purpose of an IP address	24 (29.3%)	17 (20.7%)	41 (50%)	2.21	0.871
8.	I know that the Internet is different from the World Wide Web	11 (13.4%)	15 (18.3%)	56 (68.3%)	2.55	0.723
9.	Common types of cyber threats are malware, phishing	13 (15.9%)	26 (31.7%)	43 (52.4%)	2.37	0.746
10.	Copyright law does not apply to digital content	52 (63.4%)	19 (23.2%)	11 (13.4%)	1.50	0.724

**Source:** Fieldwork, 2024

Level of Trainer's Competency in ICT was established by the responses of the respondents to questions and statements relating to varying levels of engagement and understanding of ICT. Notably, as seen from Table 4.5ci, 87.8% of the trainers have access to a computer, which is a fundamental prerequisite for leveraging ICT in their roles. Table 4.5ci further reveals that active social media engagement is high, with 86.6% having an active *Facebook* account and 97.6% maintaining an active *WhatsApp* account. This high usage of *WhatsApp*, in particular, highlights its significance as a communication tool within the mission training context. However, engagement on platforms like *Instagram* and *Twitter* is significantly lower, with only 31.7% and 23.2% active on these platforms, respectively. This disparity may suggest a preference for more direct communication channels over broader social media networks, or incompetence in this aspect of ICT.

The data on Table 4.5cii, highlights a basic level of ICT literacy among trainers. While 95.1% know that ICT stands for information and communication technology, only 47.6% understand the difference between LAN and WAN, and half of the respondents are aware of the purpose of an IP address.

**Research Question Five:** To what extent does possession of missiological training influence trainers’ outcomes?

What is the extent of influence of Missiological Training on Trainers’ outcome regarding; capacity to run effective mission training, Christian maturity; ministry skills and experience; interdisciplinary knowledge; and vision for mission training. Table 4.6a, Table 4.6b, Table 4.6c, Table 4.6d, and Table 4.6e presents the answer to the research question.

**Table 4.6a. Respondents Perception of the Extent of Influence of Missiological training on Trainers’ Capacity to run Effective Mission Training (N = 82)**

S/N	Statements (Trainer’s Vision for Mission Training)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	My understanding of mission-Dei (God’s program) became clearer.	1 (1.2%)	11 (13.4%)	70 (85.4%)	<b>2.84</b>	<b>0.400</b>
2.	Before my missiological training, I possessed a solid comprehension of mission-Dei (God’s program)	27 (32.9%)	26 (31.7%)	29 (35.4%)	<b>2.02</b>	<b>0.831</b>
3.	My worldview was shifted from missions as a task for some special people to that of all believers for Missio-Dei	7 (8.5%)	19 (23.2%)	56 (68.3%)	<b>2.60</b>	<b>0.645</b>
4.	Helps me to have a correct understanding of what effective missionary training is in different contexts.	0 (0%)	16 (19.5%)	66 (80.5%)	<b>2.80</b>	<b>0.399</b>

**Source:** Fieldwork, 2024

**Average Grand Mean = 2.5671**

Table 4.6a reveals that missiological training has a significant influence on making the trainers understanding of Missio-Dei becoming clearer by the rating of 85.4% of the respondents. A significant shift in worldview, recognising that mission is a task for all believers, was brought helped 80.5% of the respondents to understand effective

missionary training in different contexts, demonstrating a significant influence of missiological training.

The study also revealed that missiological training has a very significant impact on trainers' ability to conceive a well-developed curriculum as rated by 70.7% of the respondents, while 75.6% of respondents rated the influence of missiological training on the understanding of strategies for missionary training in different contexts as very significant. 76.8% of the respondents rated the influence of missiological training on the implementation of these strategies as highly significant.

Moreover, missiological training enhances the trainers' ability to design and execute mission training programs, as rated by 74.4% and 62.2% respectively, of the respondents. Influence of missiological training on the ability to use appropriate methods and contexts to equip trainees holistically is rated as very significant by 74.4% of respondents.

**Table 4.6b Respondents Perception of the Extent of Influence of Missiological training on Trainers' Christian Maturity (N = 82)**

S/N	Statements (Trainers' Christian Maturity)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	Maintaining spiritual disciplines in a personal relationship with God	2 (2.4%)	7 (8.5%)	73 (89%)	<b>2.87</b>	<b>0.409</b>
2.	Knowledge of and growing in obedience to the Word of God	0 (0%)	9 (11%)	73 (89%)	<b>2.89</b>	<b>0.315</b>
3.	Practicing an effective prayer life	0 (0%)	10 (12.2%)	72 (87.8%)	<b>2.88</b>	<b>0.329</b>
4.	In having a biblical relationship with the church	1 (1.2%)	13 (15.9%)	68 (82.9%)	<b>2.82</b>	<b>0.420</b>
5.	In the exercise of good stewardship	0 (0%)	8 (9.8%)	74 (90.2%)	<b>2.90</b>	<b>0.299</b>
6.	In giving priority to a balanced family life	3 (3.7%)	12 (14.6%)	67 (81.7%)	<b>2.78</b>	<b>0.498</b>
7.	Missiological training influenced me in living a	1 (1.2%)	13 (15.9%)	68 (82.9%)	<b>2.82</b>	<b>0.420</b>

	sacrificial and simple lifestyle						
8.	Missiological training clarified my vision for mission and rekindled my passion for mission.	1 (1.2%)	11 (13.4%)	70 (85.4%)	<b>2.84</b>	<b>0.400</b>	
9.	Making me more teachable	2 (2.4%)	18(22%)	62(75.6%)	2.73	0.498	

**Source:** Fieldwork, 2024

**Average Grand Mean = 2.8360**

Influence of missiological training on trainers' Christian maturity, i.e. on their ability to maintain spiritual disciplines, such as prayer and Bible study, their obedience to the Word of God, their prayer life, and their relationships within the church and family life, was very significant as rated by 89%, 89%, 87.8%, 82.9%, and 81.7% respectively by the respondents.

**Table 4.6c Respondents Perception of the Extent of Influence of Missiological training on Trainers' Ministry Skills and Experience (N = 82)**

S/N	Statements (Trainers' Ministry Skills and Experience)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	My missiology training gave me a language and culture learning experience	0 (0%)	27 (32.9%)	55 (67.1%)	<b>2.67</b>	<b>0.473</b>
2.	During my missiology training, I acquired skills in effective cross-cultural evangelism and church planting	1 (1.2%)	19 (23.2%)	62 (75.6%)	<b>2.74</b>	<b>0.466</b>
3.	My discipleship and mentor relationship skills were developed at the mission school	2 (2.4%)	32 (39%)	48 (58.5%)	<b>2.56</b>	<b>0.547</b>
4.	My ability to manage people with sensitivity and wisdom was helped at the mission school	4 (4.9%)	29 (35.4%)	49 (59.8%)	<b>2.55</b>	<b>0.591</b>
5.	I learned how to interact well with others in cross-cultural and diverse situations in the mission school	3 (3.7%)	21 (25.6%)	58 (70.7%)	<b>2.67</b>	<b>0.546</b>

Source: Fieldwork, 2024

Average Grand Mean = 2.6390

Influence of missiological training on trainers' ministry skills and experience i.e. language and culture learning experiences, skills in cross-cultural evangelism and church planting, discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom and Interaction in cross-cultural and diverse situations was also very significant as rated by 67.1%, 75.6%, 62.2%, 67.1%, and 70.7% of the respondents respectively.

**Table 4.6d Respondents Perception of the Extent of Influence of Missiological training on Trainer's Interdisciplinary Knowledge (N=82)**

S/N	Statements (Trainer's Interdisciplinary Knowledge)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities	5 (6.1%)	34 (41.5%)	43 (52.4%)	<b>2.46</b>	<b>0.613</b>
2.	In becoming more familiar with local, political, and social situations and organizations	5 (6.1%)	32 (39%)	45 (54.9%)	<b>2.49</b>	<b>0.614</b>
3.	I am exposed to the need for training and experience appropriate to my goals	2 (2.4%)	17 (20.7%)	63 (76.8%)	<b>2.74</b>	<b>0.492</b>
4.	Keeps me abreast of other missionaries and mission activities worldwide	4 (4.9%)	27 (32.9%)	51 (62.2%)	<b>2.57</b>	<b>0.589</b>
5.	Gives me a biblical and historical grasp of the local and global church	1 (1.2%)	19 (23.2%)	62 (75.6%)	<b>2.74</b>	<b>0.466</b>
6.	Keeps me updated on missiological thinking and writing	4 (4.9%)	24 (29.3%)	54 (65.9%)	<b>2.61</b>	<b>0.583</b>

Source: Fieldwork, 2024

**Average Grand Mean = 2.6037**

**Table 4.6e Respondents Perception of the impact of missiological training on performance N =82**

Statement	Yes. (%)	Freq. (%)	No. (%)	Freq. (%)
Do you think investment in higher missiology education will increase your performance in your calling as a mission trainer?	79 (96.3%)		3 (3.7%)	

**Source:** Fieldwork, 2024

Table 4.6e reveals that, there is strong support for the notion that investment in higher missiological education would enhance performance. An overwhelming 96.3% of respondents believe that further investment in missiological education would increase their effectiveness as mission trainers, with only 3.7% disagreeing. The following areas of training outcomes were considered: influence of missiological training on trainers' capacity to effectively run mission training programs, influence of missiological training on trainers' Christian maturity, influence of missiological training on trainers' ministry skills and experience, influence of missiological training on trainers' interdisciplinary knowledge, and influence of missiological training on trainers' vision for mission training.

**Research Question Six:** To what extent do trainers' competency in curriculum development, teaching skills, and knowledge of ICT), influence mission training outcomes?

The research question relates to the extent of influence of competencies in curriculum development, teaching skills, and knowledge of ICT on Trainers' outcome in relations to; capacity to run effective mission training, Christian maturity; ministry skills and

experience; interdisciplinary knowledge; and vision for mission training. Findings are presented in Table 4.7a, Table 4.7b, Table 4.7c, Table 4.7d, Table 4.7e,

**Table 4.7a Respondents Perception of the Extent of Influence of Competencies In Curriculum Development, Teaching Skills, and Knowledge of ICT on Trainer’s capacity to run Effective Mission Training.**

S/N	Statements (Trainer’s capacity to run effective mission training)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	Conceiving a well-developed curriculum relevant to <i>Missio-Dei</i> .	7 (8.5%)	18 (22%)	57 (69.5%)	<b>2.61</b>	<b>0.643</b>
2.	I have understanding of the strategies for missionary training in different contexts.	7 (8.5%)	14 (17.1%)	61 (74.4%)	<b>2.66</b>	<b>0.633</b>
3.	I have implemented the strategies for missionary training in different contexts.	8 (9.8%)	31(37.8%)	43 (52.4%)	<b>2.43</b>	<b>0.667</b>
4.	I have designed a mission training programme	14 (17.1%)	34 (41.5%)	34 (41.5%)	<b>2.24</b>	<b>0.730</b>
5.	I have executed a mission training programme designed by me	22 (26.8%)	24 (29.3%)	36 (43.9%)	<b>2.17</b>	<b>0.829</b>
6.	I have used appropriate methods and contexts to equip trainees holistically	9 (11%)	30 (36.6%)	43 (52.4%)	<b>2.41</b>	<b>0.684</b>
7.	I have an understanding of what the trainee is expected to become, know and do.	5 (6.1%)	22 (26.8%)	55 (67.1%)	<b>2.61</b>	<b>0.604</b>
8.	I can make use of formal, informal and non-formal systems of learning and incorporate it into the program	7 (8.5%)	19 (23.2%)	56 (68.3%)	<b>2.60</b>	<b>0.645</b>
9.	I recognize the significant role of field experience in a training program	5 (6.1%)	10 (12.2%)	67 (81.7%)	2.76	0.557

Source: Fieldwork, 2024

Average Grand Mean = 2.4986

A significant majority of respondents perceive that competency in curriculum development, teaching skills, and ICT profoundly influence the trainers' capacity to effectively run mission training programs (Table 4.7a). Specifically, 69.5% of respondents rated that competency in curriculum development, teaching skills, and ICT has a "very significant" on the ability to conceive a well-developed curriculum relevant to Missio-Dei, while 22.0% found it "significant".

Similarly, competency in curriculum development, teaching skills, and ICT has a "very significant" (74.4% of respondents) on the understanding of strategies for missionary training in different contexts, while the rating is "significant" in few (17.1%). Furthermore, 52.4% of respondents perceive that competency in curriculum development, teaching skills, and ICT has a "very significant" influence on the implementation of these strategies and 37.8% indicated that the influence is "significant". When it comes to designing mission training programmes, competency in curriculum development, teaching skills, and ICT were rated equally as "significant" and "very significant" at 41.5%. Competency in curriculum development, teaching skills, and ICT was perceived to have "very significant" influence (43.9%) on the capacity to execute a self-designed mission training programme, while 29.3% perceived it as "significant".

Competence in using appropriate methods to equip trainees holistically was perceived as "very significant" by 52.4% and "significant" by 36.6%. Understanding trainee expectations was "very significant" to 67.1% of respondents and "significant" to 26.8%. The ability to incorporate formal, informal, and non-formal learning systems was seen as "very significant" by 68.3% and "significant" by 23.2%. Lastly, competency in curriculum development, teaching skills, and ICT was perceived to have "very

significant" (81.7%) influence on recognising the role of field experience in training, and "significant" by 12.2%.

Summarily, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on trainers' capacity to run effective mission training.

**Table 4.7b Respondents Perception of the Extent of Influence of Competencies In Curriculum Development, Teaching Skills, and Knowledge of ICT on Trainer's Christian Maturity**

S/N	Statements (Trainer's Christian Maturity)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	On maintaining spiritual disciplines in a personal relationship with God	2 (2.4%)	7 (8.5%)	73 (89%)	<b>2.87</b>	<b>0.409</b>
2.	Knowledge of and growing in obedience to the Word of God	4 (4.9%)	6 (7.3%)	72 (87.8%)	<b>2.83</b>	<b>0.492</b>
3.	Practicing an effective prayer life	3 (3.7%)	10 (12.2%)	69 (84.1%)	<b>2.80</b>	<b>0.483</b>
4.	In having a biblical relationship with the church	6 (7.3%)	12 (14.6%)	64 (78%)	<b>2.71</b>	<b>0.598</b>
5.	In giving priority to a balanced family life	4(4.9%)	9 (11%)	69 (84.1%)	<b>2.76</b>	<b>0.534</b>
6.	In living a sacrificial and simple lifestyle	4(4.9%)	9 (11%)	69 (84.1%)	<b>2.79</b>	<b>0.515</b>
7.	My vision for mission clarified and my passion for mission rekindled	3 (3.7%)	13 (15.9%)	66 (80.5%)	<b>2.77</b>	<b>0.504</b>
8.	Making me more teachable	3 (3.7%)	12 (14.6%)	67 (81.7%)	<b>2.78</b>	<b>0.498</b>
9.	In the exercise of good stewardship	4(4.9%)	9 (11%)	69 (84.1%)	2.79	0.515

**Source:** Fieldwork, 2024

**Average Grand Mean = 2.7886**

Table 4.7b presents the respondents perception of the extent of influence of competencies in curriculum development, teaching skills, and knowledge of ICT on Trainer's Christian Maturity. There is a strong consensus among respondents on the significant influence of trainers' competency in curriculum development, teaching skills, and knowledge of ICT their Christian maturity. Indices considered for Christian

maturity include maintaining spiritual disciplines, knowledge and obedience to the Word of God, practising an effective prayer life, having a biblical relationship with the church, prioritising a balanced family life, living a sacrificial and simple lifestyle, clarifying mission vision and rekindling passion for mission, becoming more teachable, and good stewardship.

Influence of competency in curriculum development, teaching skills, and knowledge of ICT on maintaining spiritual disciplines was rated as "very significant" by 89.0% of respondents and "significant" by 8.5%. Its influence on knowledge and obedience to the Word of God were considered "very significant" by 87.8% and "significant" by 7.3%. On practising an effective prayer life was rated as "very significant" by 84.1% and "significant" by 12.2%.

Moreover, influence trainers' competency in curriculum development, teaching skills, and knowledge of ICT on having a biblical relationship with the church was rated as "very significant" by 78.0% and "significant" by 14.6%. Its influence on prioritising a balanced family life was rated "very significant" by 80.5% and "significant" by 14.6%. Its influence on living a sacrificial and simple lifestyle was deemed "very significant" by 84.1% and "significant" by 11.0%. Its influence on clarifying mission vision and rekindling passion for mission were rated "very significant" by 80.5% and "significant" by 15.9%.

Influence trainers' competency in curriculum development, teaching skills, and knowledge of ICT on becoming more teachable was rated as "very significant" by 81.7% and "significant" by 14.6%. On good stewardship, it was rated "very significant" by 84.1% and "significant" by 11.0%. Summarily, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on Christian maturity.

**Table 4.7c Respondents Perception of the Extent of Influence of Competencies In Curriculum Development, Teaching Skills, and Knowledge of ICT on Trainer’s Ministry Skills and Experience**

S/N	Statements (Trainer’s Ministry Skills and Experience)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	My missiology training gave me a language and culture learning experience	4(4.9%)	23 (28%)	55 (67.1%)	<b>2.62</b>	<b>0.580</b>
2.	It was during my missiology training, that I learned effective cross-cultural evangelism and church planting	6 (7.3%)	16 (19.5%)	60 (73.2%)	<b>2.66</b>	<b>0.613</b>
3.	My discipleship and mentor relationship skills were developed at the mission school	6 (7.3%)	25 (30.5%)	51 (62.2%)	<b>2.55</b>	<b>0.632</b>
4.	My ability to manage people with sensitivity and wisdom was helped at the mission school	4(4.9%)	23 (28%)	55 (67.1%)	<b>2.62</b>	<b>0.580</b>
5.	I learned how to interact well with others in cross-cultural and diverse situations in the mission school	6 (7.3%)	21 (25.6%)	55 (67.1%)	<b>2.60</b>	<b>0.626</b>

**Source:** Fieldwork, 2024

**Average Grand Mean = 2.6098**

Table 4.7c reveals that the majority of respondents recognise the significant influence of competency in curriculum development, teaching skills, and ICT on ministry skills and experience. Influence of competency in curriculum development, teaching skills, and ICT on ministry skills; learning language and culture, effective cross-cultural evangelism and church planting skills, development of discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom, and interaction skills in cross-cultural and diverse situations, was rated as "very significant" by 67.1%, 73.2%, 62.2%, 67.1%, and 67.1% by the respondents, respectively.

Summarily, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on ministry skills and experience.

**Table 4.7d Respondents Perception of the Extent of Influence of Competencies in curriculum development, Teaching skills, and knowledge of ICT on Trainer’s Interdisciplinary Knowledge**

S/N	Statements (Trainer’s Interdisciplinary Knowledge)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities	9 (11%)	23 (28%)	50 (61%)	<b>2.50</b>	<b>0.689</b>
2.	In becoming more familiar with local, political, and social situations and organizations	9 (11%)	26 (31.7%)	47(57.3%)	<b>2.46</b>	<b>0.688</b>
3.	I am exposed to the need for training and experience appropriate to my goals	5 (6.1%)	17 (20.7%)	60 (73.2%)	<b>2.67</b>	<b>0.589</b>
4.	Keeps me abreast of other missionaries and mission activities worldwide	7 (8.5%)	18 (22%)	57 (69.5%)	<b>2.61</b>	<b>0.643</b>
5.	Gives me a biblical and historical grasp of the local and global church	4 (4.9%)	14 (17.1%)	64 (78%)	<b>2.73</b>	<b>0.545</b>
6.	Keeps me updated on missiological thinking and writing	7 (8.5%)	19 (23.2%)	56 (68.3%)	<b>2.60</b>	<b>0.645</b>

**Source:** Fieldwork, 2024

**Average Grand Mean = 2.5955**

Table 4.7d presents the respondents perception of the extent of influence of competencies in curriculum development, teaching skills, and knowledge of ICT on Trainer’s Interdisciplinary Knowledge.

The influence of competency in curriculum development, teaching skills, and knowledge of ICT on trainers' interdisciplinary knowledge namely; on the integration of theological knowledge with missiological practice, especially regarding socio-political, economic, and ethnic realities, on familiarity with local political and social situations and organisations, on the necessity for training and experience appropriate to personal goals, on keeping abreast of other missionaries and mission activities worldwide, on a biblical and historical grasp of the local and global church, and on keeping updated on missiological thinking and writing was rated as "very significant" by 61.0%, 57.3%, 73.2%, 69.5%, 78.0%, and 68.3% respectively by respondents.

**Table 4.7e Respondents Perception of the Extent of Influence of competencies in curriculum development, teaching skills, and knowledge of ICT on Trainer's Vision for Mission Training**

S/N	Statements (Trainer's Vision for Mission Training)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	My understanding of mission-Dei (God's program) became clearer.	6 (7.3%)	13 (15.9%)	63 (76.8%)	<b>2.70</b>	<b>0.602</b>
2.	Before my missiological training, I possessed a solid comprehension of mission-Dei (God's program)	22 (26.8%)	25 (30.5%)	35 (42.7%)	<b>2.16</b>	<b>0.824</b>
3.	My worldview was shifted from missions as a task for some special people to that of all believers for Missio-Dei	9 (11%)	18 (22%)	55 (67.1%)	<b>2.56</b>	<b>0.687</b>
4.	Helps me to have a correct understanding of what effective missionary training is in different contexts.	5 (6.1%)	16 (19.5%)	61(74.4%)	<b>2.68</b>	<b>0.585</b>

Source: Fieldwork, 2024

Average Grand Mean = **2.5244**

Table 4.7e reveals that the influence of competency in curriculum development (74.4%), teaching skills and knowledge of ICT on trainers' vision for mission training (76.8%); on understanding of Missio-Dei becoming clearer having a solid comprehension of Missio-Dei, shift in worldview (42.7%), recognising mission as a task for all believers (67.1%), correct understanding of effective missionary training in different contexts (74.4%).

In summary, finding on research question six revealed very significant ratings by the respondents which reflected a positive perception regarding competencies in teaching skills, and knowledge of ICT (76.8%); curriculum development (74.4%), and correct understanding of effective missionary training in different contexts (74.4%); all of which are highly influential in enhancing trainers' abilities across various domains crucial for mission training outcomes.

#### **4.2.2 Hypotheses Testing**

**H0<sub>1</sub>:** Missiological training does not significantly influence trainers' outcomes

**H0<sub>2</sub>:** Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT does not significantly influence mission training outcomes.

**Testing the Hypotheses 1. H0<sub>1</sub>:** Missiological training does not significantly influence trainers' outcomes

Variables tested in this Hypothesis are: i. Level of Missiological Training (Ordinal – Ordered categories). ii. Trainers' Outcome (capacity to run effective mission training, Christian maturity, ministry skills and experience, interdisciplinary knowledge, and vision for mission training). Each outcome is a measured scale computed from items of Likert questions. To perform the test of the first hypothesis, the ordinal data on the level of missiological education of the respondents was correlated with the each of the variable of the training outcomes measured in this study. This was to ascertain the

individual relationship of the training outcomes with the level of missiological education of the respondents. The training outcomes were measured using a three-point Likert Scale (Very Significant, Significant and Not Significant). The researcher then transformed the Likert items under each outcome from ordinal measure to scale measure by calculating and computing the means of the items into a single variable. The five variables were then computed into a single variable and correlated with the level of missiological education.

**Table 4.8a: Spearman’s rho Correlation test of level of missiological education and each training outcome.**

Level of Missiological education	Trainer’s Capacity to Run Effective Mission Training	Trainer’s Christian Maturity	Trainer’s Ministry Skills And Experience	Trainer’s Interdisciplinary Knowledge	Trainer’s Vision for Mission Training
Correlation Coefficient	.263*	.008	.155	.212	.188
Sig. (2-tailed)	.017	.946	.164	.055	.091

**Source:** Fieldwork, 2024

\*. Correlation is significant at the 0.05 level (2-tailed).

Table 4.8a shows the result of Spearman’s rho correlation test of the relationship between the level of missiological education of the sampled mission trainers. There was a weak, positive correlation between the level of missiological education and trainer’s capacity to run effective mission training, which was statistically significant ( $r_s(8) = .263, p = .017$ ). Meanwhile, the correlation of missiological education with other training outcomes was very weak and non-significant. However, as presented in Table 4.8b there was a weak, positive correlation between the level of missiological education of mission trainers and overall training outcomes, which was statistically significant ( $r_s(8) = .228, p = .040$ ).

**Table 4.8b: Spearman’s rho Correlation test of level of missiological education and the training outcomes as a single variable**

Level of Missiological Education	Correlation Coefficient	Training Outcomes
		.228*
	Sig. (2-tailed)	.040

**Source:** Fieldwork, 2024

\*. Correlation is significant at the 0.05 level (2-tailed).

Therefore, the alternative hypothesis which states that missiological training significantly influences trainers’ outcomes was accepted.

**Testing the Hypothesis 2. H0<sub>2</sub>:** Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT does not significantly influence mission training outcomes.

Variables tested in Hypothesis 2 are:

- i. Competencies in curriculum implementation, teaching skills, and ICT knowledge (Measurement scale computed from Likert questions)

The Second hypothesis was also tested using Spearman’s Rank-Order Correlation to measure the relationship between trainers’ competency in curriculum development, teaching skills and ICT and training outcomes. While a three-point Likert scale was used to assess the trainers’ competency in curriculum development and ICT (True/Not Sure/False and Yes/Not Sure/No respectively), a four-point Likert scale (Very True of Me, Partially True of Me, Not Sure, Not so True of Me, Not at All) was used to measure teaching skills. The researcher then transformed the Likert items under each of the three areas of competency from ordinal measure to scale measure by calculating and computing the means of the items into a single variable to have three variables. Each area of competency was then correlated with each training outcome to measure the likely influence, trainers’ competency may have on training outcomes. To determine the overall relationship between trainers’ competency and training outcomes, the three

variables of trainers' competency were computed as a single variable and correlated with the computed variables of training outcome.

**Table 4.9a: Spearman's rho Correlation test of trainers' competency in curriculum development, teaching skills and ICT and each training outcome.**  
 . Correlation is significant at the 0.01 level (2-tailed).

Trainers' Competency in		Trainer's Capacity to Run Effective Mission Training	Trainer's Christian Maturity	Trainer's Ministry Skills And Experience	Trainer's Interdisciplinary Knowledge	Trainer's Vision for Mission Training
<b>Curriculum Development</b>	Correlation Coefficient	.315	.227	.230	.219	.182
	Sig. (2-tailed)	.004	.040	.037	.048	.102
<b>Teaching Skills</b>	Correlation Coefficient	.045	.155	.137	.185	.150
	Sig. (2-tailed)	.689	.165	.221	.096	.179
<b>ICT</b>	Correlation Coefficient	.352	.185	.161	.308	.253
	Sig. (2-tailed)	.001	.096	.148	.005	.022

**Source:** Fieldwork, 2024

\*. Correlation is significant at the 0.05 level (2-tailed).

Table 4.9a shows the result of Spearman's rho correlation test of the relationship between trainers' competency in curriculum development, teaching skills and ICT and each of the five training outcomes. There was a weak, positive correlation between trainers' competency in curriculum development and trainer's capacity to run effective mission training, which was statistically significant ( $r_s(8) = .315, p = .004$ ). Also, there was a weak, positive correlation between trainers' competency in curriculum development and trainer's Christian maturity, which was statistically significant ( $r_s(8) = .227, p = .040$ ). There was a weak, positive correlation between trainers' competency in curriculum development and trainer's ministry skills and experience, which was statistically significant ( $r_s(8) = .230, p = .037$ ). Furthermore, there was a weak, positive

correlation between trainers' competency in curriculum development and trainer's interdisciplinary knowledge, which was statistically significant ( $r_s(8) = .219, p = .048$ ).

However, there was no tangible correlation between trainers' competency in curriculum development and trainers' vision for mission training.

Furthermore, there was no significant correlation between trainers' teaching skills and any of the training outcomes. Meanwhile, there was a moderate, positive correlation between trainers' competency in ICT and trainers' capacity to run effective missions training as well as trainers' interdisciplinary knowledge, which was statistically significant at  $r_s(8) = .352, p = .001$  and  $r_s(8) = .308, p = .005$  respectively. There was a weak, positive correlation between trainers' competency in ICT and trainers' vision for mission training, which was statistically significant at  $r_s(8) = .253, p = .022$ . There was no significant correlation between trainers' competency in ICT and Christian maturity and trainers' ministry skill and experience.

However, as presented in Table 4.9b, there was a moderate, positive correlation between trainers' competency in curriculum development, teaching skills and ICT and training outcomes, which was statistically significant ( $r_s(8) = .402, p = .001$ ).

**Table 4.9b: Spearman's rho Correlation test of trainers' competency and training outcomes.**

Trainers' Competency in Curriculum Development, Teaching Skills, and ICT	Correlation Coefficient	Training Outcomes
		.402**
	Sig. (2-tailed)	.001

**Source:** Fieldwork, 2024

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Therefore, the Hypothesis 2 which states trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT do not significantly influence mission training outcome was rejected, and the alternative hypothesis which states

Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT significantly influence mission training outcomes was accepted.

### **4.3 Discussion of Findings**

Findings from the demographic information and observation from data revealed a predominance of male respondents compared to female respondents indicating a gender imbalance in the field. Again, the age distribution of the respondents is skewed towards the older age groups with a substantial majority being 45 years and above.

A large majority of the respondents serve as Guest Lecturers/Trainers, reflecting that majority of the respondents are trainers. Other roles include Provosts/Heads of Schools. In terms of respondents' roles; findings highlight preponderance of more of trainers who are mission mobilisers, than trainers who are either resident or guest trainers in mission training institutions. Again, findings revealed a significant proportion of respondents have practical experience on mission fields (in rural areas, among least-reached groups, urban areas, and reached groups), post-training reflecting that majority of mission trainers have laboured in rural areas and among least – reached people group, both being a priority group in missionary endeavours.

Findings on research question one revealed that each of the four institutions that are of the “School of Mission” status run a curriculum basically to produce cross – cultural missionaries who are able to preach the gospel cross-culturally across the globe. Their curriculum aims at producing missionaries who can combine skills with knowledge acquisition for both inter cultural and cross-cultural missions through what is popularly tagged “*Know-Be-Do*” in missions' parlance. Producing scholars is not a major aim in one of them while two others that are of the “School of Mission” status, satisfy their secondary aim of producing scholars by affiliating their institutions to degree – awarding institutions while they still maintain their basic training curriculum. This

resonates with the assertion by a scholar that effective missionary training centres have training curricula appropriate to their task<sup>1</sup>. This agrees with scholars' assertion that the best way to approach the development of a sound curriculum is to determine the desired outcomes and then build "backward" to ascertain all of the resources needed to reach the training goal. This is called "outcome-based" curriculum profiling<sup>1</sup>. More so, each of the four institutions that are of the "School of Mission" status run a curriculum basically to produce cross-cultural missionaries who are able to preach the gospel cross-culturally across the globe. Their curriculum aims at producing missionaries who can combine skills with knowledge acquisition for both inter cultural and cross-cultural missions through what is popularly tagged "*Know-Be-Do*" in missions' parlance. An author noted that the products of an effective missionary training curriculum shall be missionaries who excel in the "*Know-Be-Do*" domains of education<sup>1</sup>.

Producing scholars is not a major aim in one of them while the other two that are of the "School of Mission" status, satisfy their secondary aim of producing scholars by affiliating their institutions to degree-awarding institutions while they still maintain their basic training curriculum. The curriculum of that which is of a "Seminary" status is set at, undergraduate and postgraduate diploma level, to provide sound and Bible-based theological education for men and women and to make them theologically adequate for the challenges of the present century. To train Christian men and women who are called into full-time or part-time Christian ministry as pastors, evangelists, missionaries, and teachers of God's word. So, missionaries are not their only target but are inclusive among others. Thus, the curriculum is broad to take care of what they might consider as the essentials for all the target people. The postgraduate programs are designed to broaden the knowledge of those who have Theological Education at first-degree level and want to pursue further knowledge. The curriculum aims at fostering

the spirit of inquiry among graduate students through research training by cultivating a deeper knowledge of fundamental concepts and a growing ability to apply integral ideas to new frontiers through education and to provide research training for those whose future professions will include teaching and research at the university level, as well as those who may be required to work in research and development circumstances in the public or private sectors, such as in government, commercial, or industrial concerns. It aims also to provide both short and long-term training facilities aimed at improving and upgrading the existing and potential high-level ‘personnel required for planning, implementing, and reviewing national development plans. This finding agrees with an author’s assertion that training must have a focus. What trainees must become, know, and be able to do must be clearly spelled out. Training must focus on who the person turns out to be (i.e. character development), what he will be able to do (i.e. skills), and the knowledge that will be imparted<sup>2</sup>.

Again, the curriculum of that of a “Seminary” status is set at, undergraduate and postgraduate level, to provide sound and Bible-based theological education for men and women and to make them theologically adequate for the challenges of the present century. To train Christian men and women who are called into full-time or part-time Christian ministry as pastors, evangelists, missionaries, and teachers of God’s word. So, missionaries are not their only target but are inclusive among others. Thus, the curriculum is broad to take care of what they might consider as the essentials for all the target people. The postgraduate program of this seminary is designed to broaden the knowledge of those who have Theological Education at first-degree level and want to pursue further knowledge. The curriculum, aims at fostering the spirit of inquiry among graduate students through research training by cultivating a deeper knowledge of fundamental concepts and a growing ability to apply integral ideas to new frontiers

through education and to provide research training for those whose future professions will include teaching and research at the university level, as well as those who may be required to work in research and development circumstances in the public or private sectors, such as in government, commercial, or industrial concerns. It aims also to provide both short and long-term training facilities aimed at improving and upgrading the existing and potential high-level ‘personnel required for planning, implementing, and reviewing national development plans. This confirms the assertions of some scholars that the best way to approach the development of a sound curriculum is to determine the desired outcomes and then build “backward” to ascertain all of the resources needed to reach the training goal. This is called “outcome-based” curriculum profiling<sup>2</sup>.

This also resonates with some of the literature reviewed. An author observes that though, the missionary training curriculum varies from culture to culture and country to country. There are however some basic subjects needed to be included in a Missionary Training program. These include Biblical Courses on Doctrine, Cross-Cultural Missions Courses, and Pastoral Courses<sup>3</sup>. The author further noted that the products of such a missionary training curriculum shall be missionaries who excel in the in the “*Know-Be-Do*” domains of education<sup>3</sup>.

Patterns of curriculum designs of the selected missiological training institution studied in this research vary according to the training vision and purpose of the programs put in place by the institutions. This is what greatly influences the focus of training viz a viz, type and duration of Program, courses, mode of delivery etc. Training must have a focus. What trainees must become, know, and be able to do must be clearly spelled out. Training must focus on who the person turns out to be (i.e. character development), what he will be able to do (i.e. skills), and the knowledge that will be imparted<sup>4</sup>.

Finding on research question two concerning the extent of compliance of the missiological training curriculum to the expected outcomes and essential attributes for a trained missionary trainer, revealed that the training curriculum of GOFAMINT as an institution was found to be 97.5% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. Similarly, it was observed that RECSOM training curriculum is 98% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. The training curriculum of FOURSQUARE, as an institution was found to be 97% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer.

Furthermore, finding revealed that the training curriculum of ETSI is 97% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. Findings also elicited information on the level of compliance of the training curriculum of WOCOME; 92% compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. In summary, finding for research question two revealed that the curriculum of all the selected mission training institutions is compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. Finding validates compliance of the curriculum of all the selected mission training institutions with the *Know-Be-Do* Training Outcome Framework (Appendix I), Qualifications for missionaries (Appendix II), Expected Outcomes for a Trained Missionary (Appendix III). Finding for research question two revealed that the curriculum of each of all the selected mission training institutions is above 90%-compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer. The areas and level of competence missionaries need to attain, for them to be effective have been well studied over the

years. One of the many authors who has investigated this concluded on the areas of attitude, character, skills and cross-cultural communication<sup>3</sup>.

Finding for research question two affirms the position of the author that missionary work is an important part of the Christian efforts to preach the gospel. The preparatory phase, missionary training, equips individuals with diverse skills and knowledge crucial for navigating the complexities of cross-cultural interactions and diverse communities. The outcomes of missionary training have a profound impact on the missionaries (trainers and trainees), and the communities they serve. Training outcomes are a set of parameters used to describe what a missionary should know, be, and be able to do. For a trainee, it is what he should know, be, and be able to do upon graduation. Several workshops and missionary conferences have taken place on “outcome-based” curriculum profiling, where scholars and mission practitioners have conducted profiling exercises to determine what a missionary and mission trainer should know (knowledge), be able to do (skill), and be (character qualities). This is termed in the publication, as the “*Know – Be - Do*” of a missionary and trainer<sup>4</sup>.

The application of such a profile of mission trainers is that it serves as a standard. When our findings are placed side by side with the listed profile outcomes, we can evaluate the missionaries’ and trainers’ competencies.

Finding, on research question three also, revealed that respondents, possess a range of missiological education, the majority having attained a Master's degree. In summary, finding on research question three reflected a growing commitment to missiological education among the respondents with 32.9% of mission trainers in Southwest, Nigeria are Master's degree holders. The finding aligns with an author, presenting a case for a commitment to continuous education for missionaries. The author affirms that continuous education is not only planning for growth on all levels; personal, cultural,

and organizational, it helps missionaries to correct errors of the past; continuous education helps missionaries to learn better thus enhancing more creative interaction with life situations. The author stated further that continuous education makes missionaries to be more flexible, relevant, and stimulating in their ministries; makes lives more fully integrated and balanced; makes them have fewer and less serious problems and not stagnate in their missionary ruts; and can thus be a blessing to everyone else and God too<sup>5</sup>. An author from the literature reviewed wrote that Missiology as a distinct field of study is a recent addition to theological education. That it is still considered marginal in many theological circles. Some, particularly in Europe, argue that it will not develop further unless it gains greater legitimacy as an "independent, formally recognized branch of theology"<sup>5</sup>.

Missiology is part of practical theology, praxis-based and oriented to specific contexts. It draws on both theological and other disciplines (particularly the social sciences) as an interdisciplinary enterprise rather than as a discipline in its own right<sup>5</sup>.

However, there are suggestions that as the global church grows in understanding of its sense of mission there is a need for missiology, both as a dimension of all theological studies and also as a subject area. This will assist in providing a strong missional direction to the whole enterprise of theology and theological education. Missiology became a fully recognized academic discipline in North America on October 4, 1975, the day the American Society of Missiology was admitted into the Council on the Study of Religion<sup>6</sup>.

Since then, there has been a qualitative improvement in the area of teaching of mission as well as a quantitative increase in mission-related programs, particularly in evangelical seminaries and schools of mission<sup>7</sup>.

Finding on research question three which reflected a growing commitment to missiological education among the respondents with 32.9% of mission trainers in Southwest, Nigeria are Master's degree holders is an affirmation of the “prophecy” of the author as missions develop further, gaining greater legitimacy as an "independent, formally recognized branch of theology"<sup>5</sup>. The original reason for giving "missiology" academic attention in European universities was to gain public recognition and theological respectability for the new discipline. Another reason was to secure its place in institutions of higher education through regular coursework and the needed university examinations. Scholars were then expected to present their findings in a systematic and comprehensive manner, giving careful consideration to methodology<sup>8</sup>.

Findings on research question four revealed from the study regarding competencies in curriculum development, teaching skills, and knowledge of ICT further revealed that trainers are proficient in curriculum development having demonstrated a strong understanding and substantial experience in the subject matter and can handle related skills well. The position that goal-setting is an important approach to curriculum development is in agreement with a scholar's position<sup>6</sup>. What is the extent of influence of Missiological Training on Trainers' outcome regarding; capacity to run effective mission training, Christian maturity; ministry skills and experience;

Finding on research question four revealed that missiological training has a significant influence on trainers' capacity to run capacity to run effective mission training by making the trainers' understanding of *Missio-Dei* becoming clearer. Missiological Training, causes a significant shift in worldview, causing trainers to recognise that mission is a task for all believers. Furthermore, missiological training helps trainers to understand effective missionary training in different contexts. Finding resonates with

an author's position that the perception of people involved in ministry of what ministry is, affects greatly what is shall receive as ministry vision. God has made His program for the earth so clear in the Scriptures and God's servants, both in the bible days and contemporary times have developed and continued to develop ministry vision according to their understanding of what God's program is<sup>9</sup>. The correctness of the individual's understanding of God's program will determine the correctness of the ministry's vision.

Finding for research question four further revealed that missiological training has a significant influence on trainers' Christian maturity by its impact on trainers' ability to maintain spiritual disciplines, such as prayer and Bible study. Further, findings revealed that missiological training has a significant influence on trainers' demonstration of their obedience to the Word of God, on trainers' prayer life, and relationships within the church. Again, findings revealed that missiological training has a significant influence on trainers' family life. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Christian maturity is one of the attributes<sup>4</sup>.

Finding further supports the "Be" domain of the *Know-Be-Do* outcome framework (Pioneer characteristics (spiritual maturity, discipline and commitment, confidence and strength in the lord, purposefulness and sensitivity to the spirit's guidance, zeal and giftedness etc)<sup>4</sup>).

Finding further revealed that missiological training has significant influence on trainers' ministry skills and experience. This is obvious from the influence of missiological training on trainers' language and culture learning experiences, skills in cross-cultural evangelism and church planting, discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom and Interaction in cross-

cultural and diverse situations. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Ministry skills and experience is one of the attributes<sup>4</sup>.

Again, finding aligns with the "Do" domain, of the *Know-Be-Do* outcome framework (Pioneer ministry skills (field-entry, evangelism, church-planting, and church-development skills)<sup>4</sup>. Findings on research question five revealed high significant ratings of influence of missiological training on trainers' outcomes viz: interdisciplinary knowledge; trainers' understanding of theological, socio-political, economic, and ethnic realities, understanding local political and social situations, keeping trainers updated on global mission activities, and in keeping trainers updated on missiological thinking and writing. This reflection of an understanding that the effectiveness of a curriculum is significantly influenced by the cultural, social, and educational backgrounds of the learners is confirmed by an author who argued that curriculum developers should familiarise themselves with the issues faced by the end-users of the curriculum so that they can create relevant solutions as they revise the curriculum<sup>10</sup>.

This underscores the need for a learner-centred approach that accommodates individual differences in learning preferences and abilities. This has been established by scholars<sup>11</sup>.

This data shows that the trainers are proficient in curriculum development having demonstrated a strong understanding and substantial experience in the subject matter and can handle related skills well<sup>3</sup>. Findings further revealed that respondents have an adequate knowledge of teaching skills and can perform tasks related to teaching, they can be described as competent, as far as teaching skill is concerned. This finding reveals respondents to have an adequate knowledge of teaching skills and can perform

tasks related to teaching, they can be described as competent, as far as teaching skill is concerned<sup>12</sup>.

Furthermore, from the findings from the study, respondents can be said to be at a beginner's level of competency as far as knowledge of ICT is concerned. Summarily, finding from research question four revealed high levels of competency in effective curriculum development among the trainers. Again, finding from research question four revealed that majority of the trainers possess characteristic traits, ability and knowledge that demonstrate competence in teaching skills. Lastly, finding for research question four revealed that while trainers are familiar with basic ICT concepts, there is a need for enhanced training in more complex areas to improve their overall digital competency. With an access to a computer by many, a high active social media engagement, a basic level of ICT literacy among trainers, and a deficiency in knowledge of more complex areas, respondents can be said to be at a beginner's level of competency. There is thus a need for enhanced training in more complex areas to improve their overall digital competency<sup>13</sup>.

Summarily, finding from research question four revealed high level of competency in effective curriculum development among the trainers. Possession of characteristic traits, ability and knowledge that demonstrate competence in teaching skills. And with an access to a computer by many, a high active social media engagement, a basic level of ICT literacy among trainers, but a deficiency in knowledge of more complex areas, respondents can be said to be at a beginner's level of competency in ICT knowledge. This validates the researcher's position that one characteristic of these times is that the world that Jesus died for and sent His followers to reach has moved from analogue to digital; competence in digital evangelism and discipleship for mission trainers is therefore needful<sup>14</sup>.

Finding on research question five revealed the extent of influence of missiological training on trainers' outcome regarding; capacity to run effective mission training, Christian maturity; ministry skills and experience; interdisciplinary knowledge; and vision for mission training. Finding is supported by a list of other Training areas and expected outcomes for a trained missionary that were highlighted during an exercise that was carried out during the first consultation of mission trainers in Nigeria as. These include Church Relations (is a committed member of a church, maintains a good testimony, knows how to subject self to church etc); Cultural Anthropology (is able to analyse his own culture, is conscious of his own ethnocentricity, is informed on ethnic groups within the country, respects other cultures, knows biblical anthropology, promotes Christian transformation of culture etc); Inter-Personal Relationships (applies biblical principles to relationship, knows how to manage inter-personal conflict, maintains good family relationships, looks for relationships with other unlike self, has basic understanding of psychology, knows how to listen to others and respond appropriately etc); Cross-Cultural Communication (demonstrates a desire to know the host culture, is willing to identify with host culture, knows what is effective communication, knows how to manage culture shock, overcomes racial prejudice - solves communication problems, interprets verbal and non-verbal messages etc)<sup>15</sup>.

On the extent of influence of missiological training on trainers' capacity to run effective mission training, finding revealed that missiological training has a significant influence on making the trainers understanding of Missio-Dei becoming clearer. Missiological training causes a significant shift in worldview of trainers to recognise that mission is a task for all believers. Missiological training helps trainers to understand effective missionary training in different contexts. Finding resonates with an author's position that the perception of people involved in ministry of what ministry is, affects greatly

what is shall receive as ministry vision. God has made His program for the earth so clear in the Scriptures and God's servants, both in the bible days and contemporary times have developed and continued to develop ministry vision according to their understanding of what God's program is<sup>16</sup>. The correctness of the individual's understanding of God's program will determine the correctness of the ministry's vision<sup>17</sup>.

Finding also revealed that missiological training has a very significant impact on trainers' ability to conceive a well-developed curriculum. Moreover, missiological training enhances the trainers' ability to design and execute mission training programs. Again, missiological training influences the ability of trainers to use appropriate methods and contexts to equip trainees holistically. All that were elicited from this finding on the indicators of trainers' capacity to run effective mission training underscore the transformative impact of missiological training on trainers' capacity to effectively run mission training programs.

Finding on the extent of influence of missiological training on trainers' Christian maturity was measured by the influence of missiological training on the following indicators of Christian maturity; ability to maintain spiritual disciplines, such as prayer and Bible study, obedience to the Word of God, prayer life, and trainers' relationships within the church and family life. Finding revealed that missiological training influences trainers' Christian maturity, by impacting trainers' ability to maintain spiritual disciplines; such as prayer and Bible study obedience to the Word of God, prayer life, trainers' relationships within the church, and family life. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Christian maturity is one of the attributes<sup>1</sup>.

Finding further supports the “Be” domain of the *Know-Be-Do* outcome framework (Pioneer characteristics (spiritual maturity, discipline and commitment, confidence and strength in the lord, purposefulness and sensitivity to the spirit’s guidance, zeal and giftedness etc)<sup>1</sup>. Again, finding revealed that missiological training influences trainers’ ministry skills and experience i.e. language and culture learning experiences, skills in cross-cultural evangelism and church planting, discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom and Interaction in cross-cultural and diverse situations. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer’s life and ministry by a scholar. Ministry skills and experience is one of the attributes. Again, finding aligns with the “Do” domain, of the *Know-Be-Do* outcome framework (Pioneer ministry skills (field-entry, evangelism, church-planting, and church-development skills)<sup>1</sup>.

Further, finding on research question five revealed that missiological training influences trainers’ interdisciplinary knowledge, i.e. trainers' understanding of theological, socio-political, economic, and ethnic realities, understanding local political and social situations, keeping trainers updated on global mission activities, and in keeping trainers updated on missiological thinking and writing, was significant as rated as follows: trainers' understanding of theological, socio-political, economic, and ethnic realities , understanding local political and social situations, keeping trainers updated on global mission activities, and keeping trainers updated on missiological thinking and writing. Finding is supported by a list of other Training areas and expected outcomes for a trained missionary that were highlighted during an exercise that was carried out during the first consultation of mission trainers in Nigeria as. These include Church Relations (is a committed member of a church, maintains a good testimony, knows how

to subject self to church etc); Cultural Anthropology (is able to analyse his own culture, is conscious of his own ethnocentricity, is informed on ethnic groups within the country, respects other cultures, knows biblical anthropology, promotes Christian transformation of culture etc); Inter-Personal Relationships (applies biblical principles to relationship, knows how to manage inter-personal conflict, maintains good family relationships, looks for relationships with other unlike self, has basic understanding of psychology, knows how to listen to others and respond appropriately etc); Cross-Cultural Communication (demonstrates a desire to know the host culture, is willing to identify with host culture, knows what is effective communication, knows how to manage culture shock, overcomes racial prejudice - solves communication problems, interprets verbal and non-verbal messages etc)<sup>1</sup>.

Finding on research question six revealed a significant majority of respondents perceive that competency in curriculum development, teaching skills, and ICT profoundly influence the trainers' capacity to effectively run mission training programs. Specifically, 69.5% of respondents rated that competency in curriculum development, teaching skills, and ICT has a "very significant" influence on the ability to conceive a well-developed curriculum relevant to *Missio-Dei*, while 22.0% found it "significant". Similarly, competency in curriculum development, teaching skills, and ICT has a "very significant" (74.4% of respondents) influence on the understanding of strategies for missionary training in different contexts, while the rating is "significant" in few (17.1%). Furthermore, 52.4% of respondents perceive that competency in curriculum development, teaching skills, and ICT has a "very significant" influence on the implementation of these strategies and 37.8% indicated that the influence is "significant".

Furthermore, finding revealed that competency in curriculum development, teaching skills, and ICT were rated equally as "significant" and "very significant" at 41.5%. Competency in curriculum development, teaching skills, and ICT was perceived to have "very significant" influence (43.9%) on the capacity to execute a self-designed mission training programme, while 29.3% perceived it as "significant". Competence in using appropriate methods to equip trainees holistically was perceived as "very significant" by 52.4% and "significant" by 36.6%. Understanding trainee expectations was "very significant" to 67.1% of respondents and "significant" to 26.8%. The ability to incorporate formal, informal, and non-formal learning systems was seen as "very significant" by 68.3% and "significant" by 23.2%. Competency in curriculum development, teaching skills, and ICT was perceived to have "very significant" (81.7%) influence on recognising the role of field experience in training, and "significant" by 12.2%.

In summary, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on trainers' capacity to run effective mission training. This validates the essential attributes of a missionary trainer. Research question six investigated the extent of influence of trainers' competency in curriculum development, teaching skills, and knowledge of ICT), on mission training outcomes. Findings revealed that competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on trainers' capacity to run effective mission training, Christian maturity, and ministry skills and experience.

Finding further revealed that competency in curriculum development, teaching skills, and knowledge of ICT significantly influence trainers' interdisciplinary knowledge namely; the integration of theological knowledge with missiological practice, especially regarding socio-political, economic, and ethnic realities, familiarity with

local political and social situations and organisations, the necessity for training and experience appropriate to personal goals, on keeping abreast of other missionaries and mission activities worldwide, a biblical and historical grasp of the local and global church, and keeping updated on missiological thinking and writing.

Finding validates an author's position that there is a need for trainers to have a grasp of the principles of adult learning, and as mature men and women, should be able to come up with effective learning experiences, methods, and contexts. Invariably, the trainer may need to have training in Teaching Skills<sup>4</sup>. Finding from research question six also validates this list of attributes of a missionary trainer's life and ministry that are key essentials leading to a successful training ministry. The attributes were categorised as Christian maturity, ministry skills and experience, teaching and equipping skills, and interdisciplinary knowledge<sup>100</sup>. Finding from research question six validates the researcher's opinion that acquiring competency by the trainer in curriculum development, teaching skills, and knowledge of

ICT will be a very helpful tool for the trainer to groom trainees in those primary and secondary skills needed for competent cross-cultural ministry<sup>12</sup>. Findings, further established the fact that there is a significant influence of trainers' competency in curriculum development, teaching skills, and knowledge of ICT on Christian maturity. Indices considered for Christian maturity include maintaining spiritual disciplines, knowledge and obedience to the Word of God, practising an effective prayer life, having a biblical relationship with the church, prioritising a balanced family life, living a sacrificial and simple lifestyle, clarifying mission vision and rekindling passion for mission, becoming more teachable, and good stewardship. Influence of competency in curriculum development, teaching skills, and knowledge of ICT on maintaining spiritual disciplines was rated as "very significant" by 89.0% of respondents and

"significant" by 8.5%. Its influence on knowledge and obedience to the Word of God were considered "very significant" by 87.8% and "significant" by 7.3%. On practising an effective prayer life was rated as "very significant" by 84.1% and "significant" by 12.2%.

Moreover, influence trainers' competency in curriculum development, teaching skills, and knowledge of ICT on having a biblical relationship with the church was rated as "very significant" by 78.0% and "significant" by 14.6%. Its influence on prioritising a balanced family life was rated "very significant" by 80.5% and "significant" by 14.6%. Its influence on living a sacrificial and simple lifestyle was deemed "very significant" by 84.1% and "significant" by 11.0%. Its influence on clarifying mission vision and rekindling passion for mission were rated "very significant" by 80.5% and "significant" by 15.9%. Influence trainers' competency in curriculum development, teaching skills, and knowledge of ICT on becoming more teachable was rated as "very significant" by 81.7% and "significant" by 14.6%. On good stewardship, it was rated "very significant" by 84.1% and "significant" by 11.0%. Summarily, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on Christian maturity.

Findings further reveal that there is a significant influence of competency in curriculum development, teaching skills, and ICT on ministry skills and experience. Influence of competency in curriculum development, teaching skills, and ICT on ministry skills; learning language and culture, effective cross-cultural evangelism and church planting skills, development of discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom, and interaction skills in cross-cultural and diverse situations, was rated as "very significant": on learning language and culture (67.1%), on effective cross-cultural evangelism and church planting skills (73.2%), on

development of discipleship and mentor relationship skills (62.2%), ability to manage people with sensitivity and wisdom (67.1%), and interaction skills in cross-cultural and diverse situations (67.1%). Finding on the test of hypotheses revealed a weak, positive correlation between the level of missiological education and trainer's capacity to run effective mission training, which was statistically significant ( $r_s(8) = .263, p = .017$ ) and very weak non-significant correlation of missiological education with other training outcomes. However, there was a weak, positive correlation between the level of missiological education of mission trainers and overall training outcomes, which was statistically significant ( $r_s(8) = .228, p = .040$ ). Therefore, the alternative hypothesis which states that missiological training significantly influences trainers' outcomes was accepted.

Furthermore, finding on hypothesis two revealed: i. a weak, positive correlation between trainers' competency in curriculum development and trainer's capacity to run effective mission training, which was statistically significant ( $r_s(8) = .315, p = .004$ ). ii. a weak, positive correlation between trainers' competency in curriculum development and trainer's Christian maturity, which was statistically significant ( $r_s(8) = .227, p = .040$ ). iii. a weak, positive correlation between trainers' competency in curriculum development and trainer's ministry skills and experience, which was statistically significant ( $r_s(8) = .230, p = .037$ ). Furthermore, there was a weak, positive correlation between trainers' competency in curriculum development and trainer's interdisciplinary knowledge, which was statistically significant ( $r_s(8) = .219, p = .048$ ).

However, there was no tangible correlation between trainers' competency in curriculum development and trainers' vision for mission training. Furthermore, there was no significant correlation between trainers' teaching skills and any of the training outcomes. Meanwhile, there was a moderate, positive correlation between trainers'

competency in ICT and trainers' capacity to run effective missions training as well as trainers' interdisciplinary knowledge, which was statistically significant at  $r_s(8) = .352$ ,  $p = .001$  and  $r_s(8) = .308$ ,  $p = .005$  respectively. There was a weak, positive correlation between trainers' competency in ICT and trainers' vision for mission training, which was statistically significant at  $r_s(8) = .253$ ,  $p = .022$ . There was no significant correlation between trainers' competency in ICT and Christian maturity and trainers' ministry skill and experience.

However there was a moderate, positive correlation between trainers' competency in curriculum development, teaching skills and ICT and training outcomes, which was statistically significant ( $r_s(8) = .402$ ,  $p = .001$ ).

Therefore, the Hypothesis 2 which states trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT do not significantly influence mission training outcome was rejected, and the alternative hypothesis which states Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT significantly influence mission training outcomes was accepted.

Summarily, competency in curriculum development, teaching skills, and knowledge of ICT has a significant influence on ministry skills and experience. Finding further reveal there is a very significant influence of competency in curriculum development, teaching skills, and knowledge of ICT on trainers' interdisciplinary knowledge. The influence of competency in curriculum development, teaching skills, and knowledge of ICT on trainers' interdisciplinary knowledge namely; on the integration of theological knowledge with missiological practice, especially regarding socio-political, economic, and ethnic realities, on familiarity with local political and social situations and organisations, on the necessity for training and experience appropriate to personal goals, on keeping abreast of other missionaries and mission activities worldwide, on a

biblical and historical grasp of the local and global church, and on keeping updated on missiological thinking and writing was rated as "very significant" as follows : on the integration of theological knowledge with missiological practice 61.0%, on familiarity with local political and social situations and organisations (57.3%), on the necessity for training and experience appropriate to personal goals (73.2%), on keeping abreast of other missionaries and mission activities worldwide (69.5%), on a biblical and historical grasp of the local and global church, (78.0%), and on keeping updated on missiological thinking and writing (68.3%).

Finding further reveals the influence of competency in curriculum development, teaching skills, and knowledge of ICT on trainers' vision for mission training. The influence of competency in curriculum development, teaching skills, and knowledge of ICT on trainers' vision for mission training; on understanding of *Missio-Dei* becoming clearer, having a solid comprehension of *Missio-Dei*, shift in worldview, recognising mission as a task for all believers, correct understanding of effective missionary training in different contexts, was rated as "very significant" thus : understanding of *Missio-Dei* becoming clearer (74.4%), having a solid comprehension of *Missio-Dei* (76.8%), shift in worldview (42.7%), recognising mission as a task for all believers (67.1%), and correct understanding of effective missionary training in different contexts (74.4%)<sup>18</sup>.

In summary, the data gathered indicates a strong perception among respondents that competency in curriculum development, teaching skills, and knowledge of ICT are highly influential in enhancing trainers' abilities across various domains crucial for mission training outcomes.

Overall, finding from the hypotheses revealed that the alternative hypothesis which states that missiological training significantly influences trainers' outcomes was accepted.

However, while there was no tangible correlation between trainers' competency in curriculum development and trainers' vision for mission training and no significant correlation between trainers' teaching skills and any of the training outcomes, there was a moderate, positive correlation between trainers' competency in ICT and trainers' capacity to run effective missions training as well as trainers' interdisciplinary knowledge, which was statistically significant at  $r_s(8) = .352, p = .001$  and  $r_s(8) = .308, p = .005$  respectively. There was no significant correlation between trainers' competency in ICT and Christian maturity and trainers' ministry skill and experience. However, there was a moderate, positive correlation between trainers' competency in curriculum development, teaching skills and ICT and training outcomes, which was statistically significant ( $r_s(8) = .402, p = .001$ ). Therefore, the Hypothesis 2 which states trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT do not significantly influence mission training outcome was rejected, and the alternative hypothesis which states Trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT significantly influence mission training outcomes was accepted.

## Endnotes

- <sup>1</sup> G. J. Kayser *development of competence-oriented missionary training. A workshop Manual*. Bethany International, USA. 2003
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## **Chapter Five**

### **Conclusion**

#### **5.1 Summary of Findings**

This study investigated influence of Missiological Training and Trainers' Competencies on Outcomes among Missionaries in Southwest, Nigeria. The following objectives guided the study : ascertain patterns of missiological training curriculum of mission institutions, appraise the extent to which missiological training curriculum of mission institutions comply with expected outcomes and essential attributes for a trained missionary and missionary trainer, ascertain the missiological training of mission trainers, ascertain the level of trainers' competencies in curriculum development, teaching skills, and knowledge of ICT, assess the influence of missiological training on trainers' outcomes, and assess the influence of trainers' competencies in curriculum implementation, teaching skills, and knowledge of ICT, on mission training outcomes.

Based on the objectives, the following were the findings:

1. Finding from research question one revealed that mission curriculum patterns of the selected institutions are mostly outcome-based curriculum which generally reflect the different approaches to missiological education, integrating theological principles, practical skills, cultural awareness, and ethical reflection to prepare students or further fortify students for effective cross-cultural ministry.
2. Finding for research question two revealed that the curriculum of each of all the selected mission training institutions is above 90%-compliant with the expected outcomes and essential attributes for a trained missionary and missionary trainer

3. Finding on research question three reflected a growing commitment to missiological education among the respondents with 32.9% of mission trainers in Southwest, Nigeria are Master's degree holders.
4. Finding for research question four revealed high level of competency in effective curriculum development among the trainers, possession of characteristic traits, ability and knowledge that demonstrate competence in teaching skills. While trainers are familiar with basic ICT concepts, there is a need for enhanced training in more complex areas to improve their overall digital competency. With an access to a computer by many, a high active social media engagement, a basic level of ICT literacy among trainers, and a deficiency in knowledge of more complex areas, respondents can be said to be at a beginner's level of competency.
5. The hypothesis tested revealed that missiological training has a significant influence on trainers' capacity to run effective mission training by making the trainers' understanding of *Missio-Dei* becoming clearer. Missiological Training, causes a significant shift in worldview, causing trainers to recognise that mission is a task for all believers.
6. The test of hypothesis further revealed that missiological training has a significant influence on trainers' Christian maturity by its impact on trainers' ability to maintain spiritual disciplines, such as prayer and Bible study. Further, findings revealed that missiological training has a significant influence on trainers' demonstration of their obedience to the Word of God, on trainers' prayer life, and relationships within the church. Again, findings revealed that missiological training has a significant influence on trainers' family life. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Christian maturity is one of the attributes

## **5.2. Conclusion**

In conclusion, the research established with empirical evidence that, the level of missiological training attained, predicts or serves as an indicator of the skill levels, competence, or performance, expected of the missionary. The study hereby validated the Theory of Performance which states that the level of performance depends holistically on six components: context, level of knowledge, levels of skills, level of identity, personal factors.

## **5.3. Recommendations**

Based on this study's findings, the following recommendations are made:

- i. It is recommended that other existing and upcoming mission training institutions embark on a review of their curriculum to evaluate degree of compliance with the expected outcomes and essential attributes for a trained missionary and missionary trainer
- ii. The result of compliance be made available to NEMA leadership to serve as models.
- iii. More field missionaries should be encouraged to step aside for a while to acquire further education.
- iv. Provide a training intervention in ICT, for mission trainers to take care of the deficiency in knowledge of more complex areas.
- v. With the age distribution of trainers skewed towards the older age groups; 45 years and above, it is recommended that aggressive mobilization should embarked on, for every believer to be on mission with God, focusing more on the Christian youth.

Since the level of secular education positively impacts performance significantly and further investment in missiological education would increase

effectiveness of mission trainers, providing trainers with essential skills for mission, it is recommended that mission mobilizers can consider a biblical worldview where believers see and accept the fact that call to mission involvement does not necessarily mean abandonment of profession or career.

#### **5.4 Contribution to knowledge**

The findings from the research on the influence of missiological training and trainers' competencies on training outcomes among missionaries would contribute to knowledge in the following ways:

1. Data sets gathered in the study are empirical evidence for further studies.
2. The self-designed instrument validated and used in the study is a major contribution to knowledge as it could be adopted or adapted by researchers.
3. The “*Know-Be-Do*” Training Outcome that served as framework in this study has been validated to be relevant to missiological training in Nigeria; therefore, it becomes a model or guide for other mission organization in Nigeria, Africa, and other parts of the world
4. Findings validate the theories adopted in the study, and literature reviewed.

#### **5.5. Areas of Further Research**

Some areas of further research were discovered in the course of this study. These areas are:

1. Create and validate competency models specifically for recruitment, training, and development of missiological trainers
2. Improve the instruments used to evaluate trainer competencies and relate them to student outcomes.

3. Explore which aspects of missiological curricula (e.g., theological grounding, cultural context training, leadership development) are most critical for preparing trainees for different ministry contexts (e.g. hostile contexts).
4. Analysis of the role of intercultural competency in training outcomes to determine how effectively missiological training prepares individuals to work in cross-cultural or intercultural contexts.
5. Develop a proposal for adapting mission training to virtual format.
6. Develop reliable and valid metrics for evaluating the effectiveness of missiological training programs on other outcomes such as spiritual, academic, and church – planting efforts of graduates of mission schools.
7. Examine the ways in which training programs and trainer competencies can be enhanced through the systematic collection of trainee feedback.
8. Research how missiological training in mission schools and seminary differs and what can be learned from inter-school cooperation in training programs.

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## Appendices

### Appendix I:

#### *“Know-Be-Do” Training Outcomes*

(A general description of what a competent missionary should know, be, and be able to do by graduation).

#### **1. Pioneer ministry skills (conative)**

##### a. Field-entry skills

1. Pioneer Language Learning (verbal, non-verbal, spatial, etc.)
2. pioneer culture learning (from adaptation to identification to development of culturally viable ministry)
3. survey and strategy planning
4. personal maintenance skills (physical, emotional, spiritual, etc.)

##### b. Evangelism

1. positive relationship building skills
2. communication skills
3. contextualizing expression/statement of the Gospel
4. total dependence on the Spirit of God for guidance and power
5. determining effective methods and media

##### c. Church-planting skills

1. research skills to comprehend context (social, political, spiritual, etc.)
2. strategy and planning skills
3. evangelistic skills
4. small group development skills
5. teaching/discipline skills
6. contextualized church formation skills

##### d. Church-development skills

1. pastoral/shepherding skills
2. vision building
3. training skills (developing people for evangelism, leadership, etc.)
4. teaching/preaching skills
5. planning and management skills

#### **2. Pioneer characteristics (affective)**

##### a. Spiritual maturity and dynamic

##### b. Discipline and commitment (“staying-power”)

##### c. Confidence and strength in the Lord

##### d. Purposefulness and sensitivity to the Spirit’s guidance

##### e. Zeal and giftedness

##### f. Adaptability and flexibility

##### g. Knowledge and life-long learning stance.

##### h. Willingness to face danger and difficulty and to take risks as Spirit-led.

##### i. Creativity and resourcefulness

##### j. Relational and communication skills

#### **3. Contemporary missiological knowledge for leadership (cognitive)**

##### a. Theology and History of Mission

- b. Sociological Analysis, Research, and Missions Strategies
- c. Applied Anthropology
- d. Communication Theory and Skills
- e. Leadership Theory
- f. Religious Studies, Apologetics, and Eclectics
- g. Evangelism and Church-planting
- h. Church Function and Growth
- i. Contextualization
- j. Language Learning
- k. Ministry Development
- l. Biblical and Theological Foundations

**Source:** G. J. Kayser. Criterial Outcomes-Profilng the Competent Missionary. In Development of Competence-Oriented Missionary Training. A workshop Manual. Bethany International, (2003) \USA pp 29-37

## **Appendix II:**

### **Qualifications for missionaries**

#### **A. Character Areas**

##### **1. Spiritual Maturity**

###### **Indicators**

- Spiritually and morally discerning
- Characterized by “the fruit of the Spirit”
- Growing in Christlikeness
- Lovingly committed to reading the Bible
- Prayerful
- Values (and actively exercises) spiritual disciplines
- Committed to (and actively participates in) a local church
- Biblically oriented (applies Biblical values to things, people, and relationships)
- Cooperative
- Sensitive to the needs of others

##### **2. Zeal or Cross-Cultural Evangelism**

###### **Indicators**

- Burdened for the unreached millions
- Faithful in evangelism (i.e. shares the gospel with non-Christian neighbours)
- Eager to learn about evangelistic needs (evidenced by reading missionary biographies and gathering information about evangelistic needs).
- Committed to pray urgently and specifically for world evangelization.
- A motivator of others to pray for missions
- A liberal financial supporter of world evangelism
- Committed to obediently respond to God-given vision
- Committed to accept an on-going life of suffering
- Joyfully accepting of difficult conditions, without self-pity
- Committed to follow Christ’s model of passion and brokenness
- Committed to practice a simple lifestyle

##### **3. Disciplined and Accountable**

###### **Indicators**

- A careful steward of time, money, spiritual gifts, and personal health
- In control of one’s speech
- Faithful in keeping one’s word
- Committed to and practices a lifestyle of mutual submission
- Acknowledging and submissive to authority
- Committed to exercise authority appropriately
- Clean and wholesome in one’s personal habits

##### **4. Adaptable**

###### **Indicators**

- Willing to adapt in one’s role and vocation

- A humble learner
- Positive and hopeful despite adversity
- Patient and uncomplaining
- Focused on one's purpose
- Appreciative of the good in another culture

#### 5. Rightly related to God

##### Indicators

- Reverently submissive to God
- Prayerfully adoring of God
- Experientially aware of the power and authority of Jesus
- Confident of God's faithfulness Conscious of God's presence

#### 6. Rightly Related to one's Family

##### Indicators

- Committed to reserving quality time for constructive relations with one's spouse and children
- A spiritual leader in one's home
- Committed to demonstrate and cultivate openness, sharing, submissiveness, and love
- Encouraging in relationships with one's family members
- Positive regarding one's own self-image

#### 7. Rightly Related to One's Community

##### Indicators

- Respected by one's neighbours (maintains good rapport)
- Appreciative of the positive side of people
- Helpful (looks for opportunities to serve one's neighbours)
- Empathetic (shares the joys and pains of one's neighbours)

### **B. Ministry Areas**

#### 1. Exercises Spiritual Disciplines

##### Indicators

- Pray persistently and effectively
- Praise God appropriately and give Him the thanks due Him
- Faithfully intercede for others
- Practice waiting on God
- Study the Bible for personal and ministry enrichment
- Meditates on God's Word
- Lead in family prayers
- Develop and use a prayer calendar
- Fast

#### 2. Engages in Spiritual Warfare

##### Indicators

- Apply Jesus' power in one's personal life
- Apply Jesus' power in cases of spiritual bondage

- Engage in spiritual battle whenever required
- Resist the Devil by faith, prayer, and fasting
- Discern the spirits

### 3. Communicates Effectively (in one's own language)

#### Indicators

- Carry on intelligible, interesting, and helpful conversation
- Speak effectively in public gatherings
- Write interesting and effective letters and reports
- Keep a personal journal

### 4. Builds Relationships & Friendships

#### Indicators

- Understand different personalities
- Accept people as they are
- Listen attentively and perceptively
- Maintain awareness of one's own perspective
- Discern the boundaries of appropriate communication
- Positively contribute to others
- Appreciate and encourage others
- Manage conflict
- Forgive and ask forgiveness
- Delegate responsibility

### 5. Understands and Communicates Cross-culturally

#### Indicators

- Expose and reject ethnocentrism (is a bridge builder)
- Adopts local culture where appropriate (incarnational model)
- Learn the local language and thought patterns
- Learn cultural roles and relationships
- Identify with the people
- Understand decision making structures and hierarchies

### 6. Learns a Language

#### Indicators

- Recognize the imperative of language learning
- Build friendships
- Observe and listen perceptively to language sounds & patterns
- Imitate local speakers
- Patiently perseveres in language learning
- Regularly practice speaking the language

### 7. Evangelizes and Preaches

#### Indicators

- Build positive relationships, which express Christian love

- Discern the readiness of non-Christian to hear the Gospel
- Express Christian truth, exposing spiritual error
- Apply the Bible to bring conviction of sin
- Express the Gospel clearly and effectively
- Use a variety of methods including indigenous to share the Gospel

## 8. Teaches, Trains, and Disciples

### Indicators

- Lead a personal or group Bible study
- Make truth simple, interesting, and attractive
- Communicate clearly, with sensitivity to one's listeners
- Plan for and encourage discipleship and servant leadership
- Set an example in prayer, Bible study, personal discipline, and character

## 9. Plants the Church

### Indicators

- Survey the field
- Set specific goals and targets
- Evangelize by appropriate means (witness, Bible translation, literature distribution, house visitation, personal counselling, etc.)
- Teach and train new believers for discipleship, stewardship and worship
- Organize and equip believers into self-governing, self-nurturing, and mission-oriented congregations
- Release and enable the church to function indigenously
- Train believers for evangelism and missions

## 10. Manages Time and Resources

### Indicators

- Use a diary day planner to plan ministry involvement and personal time
- Be conscious of time and yet know how to meet the demands and needs of people; balance priorities of time and relationships
- Use waiting time profitably; (redeems one's time)
- Recognize and develop one's own and others' gifts
- Keep accurate financial accounts

## 11. Copes with Stress and Loneliness

### Indicators

- Understand one's own limitations
- Understand cultural and environmental limitations
- Understand one's expectations of self and others
- Pace one's self, taking time for rest and restoration
- Apply God's standard to one's work load
- Maintain awareness that others face stress and limitations
- Build one or more relationships of accountability and sharing
- Accept help from others

**Source:** G. J. Kayser. Criterial Outcomes-Profiling the Competent Missionary. In Development of Competence-Oriented Missionary Training. A workshop Manual. Bethany International, (2003) \USA pp 29-37

## **Appendix III:**

### **Expected Outcomes for a Trained Missionary**

#### **Training Areas**

#### **Competencies**

##### Church Relations

- Is a committed member of a church
- Maintains a good testimony
- Knows how to subject self to church
- Knows how to inform the church of his missionary task
- Understands the purpose and plan of the church
- Has the support of a local church or denomination
- Exercises an approved ministry in the church
- Knows how to maintain communication with the church
- Knows how to relate to other church bodies

##### Cultural Anthropology

- Is able to analyse his own culture
- Is conscious of his own ethnocentricity
- Is informed on ethnic groups within the country
- Respects other cultures
- Knows biblical anthropology
- Promotes Christian transformation of culture
- Has short-term missionary experience
- Is able to research a culture
- Can adapt to another culture

##### Inter-Personal Relationships

- Applies biblical principles to relationship
- Knows how to manage inter-personal conflict
- Maintains good family relationships
- Looks for relationships with other unlike self
- Has basic understanding of psychology
- Knows how to listen to others and respond appropriately
- Lives well with others in a group setting
- Has the ability to confide in others and to keep confidence
- Knows how to share material resources with others
- Maintains a good attitude when criticized

##### Cross-Cultural Communication

- Demonstrates a desire to know the host culture
- Is willing to identify with host culture
- Knows what is effective communication
- Knows how to manage culture shock
- Overcomes racial prejudice - Solves communication problems
- Interprets verbal & non-verbal messages

- Distinguishes what is cultural and what is biblical
- Can detect cross-cultural bridges for evangelism

#### Linguistic Orientation

- Is disciplined and persistent; willing to learn
- Is humble and uninhibited
- Can laugh at own errors
- Knows language acquisition techniques
- Can recognize idiomatic gestures and terms
- Has experience with language learning
- Demonstrates proficiency with the language used in training

#### Biblical Knowledge

- Is convinced that the Bible is the inerrant Word of God
- Knows and loves the Bible
- Knows how to apply sound principles of biblical interpretation
- Knows basic Bible background information
- Understands that the Bible contains solutions to human problems
- Applies biblical message to his life
- Knows the biblical basis for missions
- Has the habit of memorizing Scripture
- Knows various Bible study methods

#### Theology Knowledge

- Knows the triune God, His person and work
- Understands God's eternal purpose for creation
- Knows the doctrine and plan of salvation
- Knows the nature & mission of the church
- Knows church growth principles
- Knows how to defend the reliability of the Bible
- Knows relevant theological issues
- Has knowledge of different religions
- Knows contemporary religions
- Knows basic Bible doctrine

#### Leadership

- Recognizes and is sensitive to the voice of God
- Knows how to work with a team both as a leader and as a follower
- Knows how to delegate authority
- Plans and establishes objectives
- Encourages, motivates & transmits vision Knows own limitations
- Has experience as a leader
- Knows how to develop and use the spiritual gifts of others
- Serves with selflessness
- Shows flexibility

#### Discipleship

- Has been discipled
- Makes disciples
- Shows sensitivity to new converts
- Is a model disciple & is worthy of being imitated
- Transmits life as well as knowledge
- Has knowledge of pastoral counselling and shepherding
- Shows love for own disciples
- Knows strategies & methods of discipleship
- Makes disciples who in turn make disciples

#### Evangelism & Missions

- Knows the gospel
- Demonstrates a passion for souls and the unreached
- Knows how to communicate adequately
- Practices personal evangelism
- Knows how to prepare evangelistic presentations
- Knows methods and techniques of evangelism
- Knows how to identify with those with whom sharing
- Knows how to respond to problems & objections
- Shows evidence of a definite call to missions
- Knows the history of missions

#### Emotional Health

- Is found fit for the field emotionally & psychologically
- Is open to receiving counsel
- Demonstrates adequate self-image
- Maintains emotional self-balance
- Is consistent in motivation toward what he begins
- Knows how to manage failure
- Is approved physically for life on the field
- Balances work and leisure time
- Takes weekly and annual breaks

#### Spiritual life

- Is building an intimate relationship with God
- Experiences the power of prayer and fasting
- Knows biblical ethical principles
- Studies the Bible systematically
- Demonstrates the fruit of the Spirit
- Shows an attitude of service
- Displays moral integrity
- Can facilitate the adoption of an indigenous biblical ethic
- Respects established laws and regulations
- Understands and uses his spiritual gifts

#### Spiritual Warfare

- Understands the biblical teaching about demons and Satan
- Can recognize the evidences of demonic operations
- Understands the believers' position of authority

- Experiences victory over demonic operations
- Has experience in Christian deliverance ministry
- Knows the power of prayer, fasting and the Word of God
- Knows how to relate spiritual warfare to evangelism and missions
- Can teach others about spiritual warfare

#### Practical Abilities

- Knows how to take advantage of a situation
- Knows how to “grow, raise and repair”
- Knows how to perform household duties
- Knows how to operate ministry equipment
- Has knowledge of first-aid, Medicine, and hygiene
- Has knowledge of preventive safety measures
- Encourages the use of indigenous music in ministry

#### Teaching

- Knows how to prepare and use teaching aids
- Can prepare culturally relevant lesson plans
- Sets and accomplishes teaching aims
- Knows various teaching methods
- Demonstrates creativity
- Can analyse students and their learning needs
- Can direct students in applying the truth
- Can evaluate teaching effectiveness
- Has literacy teaching skills

#### Community Development

- Can assess and prioritize community needs
- Knows the biblical basis for community development
- Knows how to mobilize for community development
- Knows means of raising resources
- Recognizes the importance of appropriate technology
- Knows how to identify and utilize local leadership
- Knows how to plan for maintenance projects

**Source:** First Consultation of Mission Trainers in Nigeria. Nigeria Evangelical Missionary Institute. August 24-27, 1992 in Jos, Nigeria. *Adapted from Profile developed at Mission Trainers Consultation, Cordoba, Argentina, July 18-20, 1991. In G. J. Kayser. Criterial Outcomes-Profilng the Competent Missionary. In Development of Competence-Oriented Missionary Training. A workshop Manual. Bethany International, (2003) \USA pp 29-37*

## **Appendix IV.**

### **Missiological Training Curriculum Coding Sheet (MTCC).**

#### **Selected Institutions**

**GOFAMINT:** Gospel Faith Mission International School of World Mission Ibadan, Oyo State.

**RECSOM:** Redeemed Christian School of Missions Ede, Osun State

**FOURSQUARE:** LIFE Theological seminary school of missions, Foursquare camp, Ajebo, Ogun state

**ETSI:** ECWA Theological Seminary Igbaja, Kwara State.

**WOCOME:** Wale Oke College of Mission and Evangelism, Kasunmu Village, Ibadan. Oyo State.

#### **Themes and Sub-themes**

Four Themes: 1. CMC, 2. SPWF, 3. GS, and 4. FP. Each of the four theme is allocated 25% for us to have 100% for all. The first theme CMC has eleven sub – themes, all sharing the 25% equally. The second theme SPWF stand alone and it is allocated 25%. The third theme GS has seven sub – themes, all sharing the 25% equally. The fourth theme FP stand alone and it is allocated 25%.

#### **Theme 1:**

##### **Core Mission Courses (CMC)**

#### **Sub-themes**

1. Church Relations (CR)
2. Linguistic Orientation/Cultural anthropology/Cross-Cultural Communication (LCC)
3. Inter-Personal Relationships
4. Cross-Cultural Communication
5. Linguistic Orientation
6. Biblical Knowledge
7. Theology Knowledge
8. Leadership
9. Evangelism, Discipleship and Mission
10. Evangelism and Missions
11. Spiritual life

#### **Theme 2:**

##### **Spiritual Warfare (SPWF)**

#### **Theme 3:**

##### **General and Special Studies (GS)**

1. Language Learning (LL)
2. Principles of Education and teaching (PoE)
3. ICT (ICT)
4. Curriculum implementation (CIMP)
5. Emotional health (EH)
6. Practical abilities (Practab)

7. Community Development (CD)

**Theme 4:  
Field Practical (FP)**

<b>Theme: Core Mission Courses (CMC)</b>			<b>Compliance</b>
<b>Sub-theme: Church Relations (CR)</b>			
<b>Learning Outcome</b>	<b>Institution</b>	<b>Courses</b>	
Is a committed member of a church	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 107, BDM 115, ADM 318 Church Administration.	
	<b>FOURSQUARE</b>	MSN 224 Church Planting I, MSN 513 Church Planting II,	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	GMM 102, AMM 210 Pentecostal & CLC Polity and Liturgy	
Maintains a good testimony	<b>GOFAMINT</b>	Church-Mission relationship -	
	<b>RECSOM</b>	GNS 101,110. character formation	
	<b>FOURSQUARE</b>	MIN 217Family Life & Ministry	
	<b>ETSI</b>	GTS 111 Spiritual Formation GNS 412 Christian Home	
	<b>WOCOME</b>	GMM 101, GAM 201, GMM 501Personal Edification	
Knows how to subject self to church	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 107, BDM 115, ADM 318 Church Administration.	
	<b>FOURSQUARE</b>	ADM 316 Church Administration & Ceremonies	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	GMM 502, GMM 102, AMM 210 Pentecostal & CLC Polity and Liturgy	

		GMM 507, AMM 212, GMM 104 Church Administration & Financial Management	
Knows how to inform the church of his missionary task	<b>GOFAMINT</b>	Church-Mission relationship -	
	<b>RECSOM</b>	CCM 108, BDM 107, ADM 305 Principles of Mobilization	
	<b>FOURSQUARE</b>	MSN 326 Missions Strategies	
	<b>ETSI</b>	BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM203, AMM 323, PMM611 Prin. Of Missions Mobilization	
Understands the purpose and plan of the church	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 107, BDM 115, ADM 318 Church Administration.	
	<b>FOURSQUARE</b>	MSN 214 Church Planting I MSN 513 Church Planting II	
	<b>ETSI</b>	BMS 411 Church Planting and Growth	
	<b>WOCOME</b>	DMM 214, DMM 102, PMM 513, AMM 204 Church Planting	
Has the support of a local church or denomination	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 108, BDM 107, ADM 305 Principles of Mobilization	
	<b>FOURSQUARE</b>	MSN 214 Church Planting I MSN 513 Church Planting II	
	<b>ETSI</b>	BMS 411 Church Planting and Growth	
	<b>WOCOME</b>	GMM 502, GMM 102, AMM 210 Pentecostal & CLC Polity and Liturgy	
Knows how to relate to other church bodies	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 107, BDM 115, ADM 318 Church Administration.	

	<b>FOURSQUARE</b>	MSN 214 Church Planting I MSN 513 Church Planting II	
	<b>ETSI</b>	BMS 411 Church Planting and Growth	
	<b>WOCOME</b>	GMM 502, GMM 102, AMM 210 Pentecostal & CLC Polity and Liturgy	
Knows how to maintain communication with the church	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	CCM 107, BDM 115, ADM 318 Church Administration.	
	<b>FOURSQUARE</b>	MSN 214 Church Planting I MSN 513 Church Planting II	
	<b>ETSI</b>	BMS 411 Church Planting and Growth	
	<b>WOCOME</b>	GMM 507, AMM 212, GMM 104 Church Administration & Financial Management	
Exercises an approved ministry in the church	<b>GOFAMINT</b>	Church-Mission relationship	
	<b>RECSOM</b>	GNS 109 Understanding Ministry and Spiritual Gifts	
	<b>FOURSQUARE</b>	MIN 322 Spiritual Gifts & Ministry	
	<b>ETSI</b>	GTS 311 Theology III	
	<b>WOCOME</b>	GMM 502, GMM 102, AMM 210 Pentecostal & CLC Polity and Liturgy	
<b>Linguistic Orientation/Cultural anthropology/Cross-Cultural Communication (LCC)</b>			
Is able to analyze his own culture	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology	
	<b>FOURSQUARE</b>	LAN 122 Language learning Techniques, 222 Cross-Cultural Communication, MSN 223 Cross-Cultural Evangelism, MSN 226 Cultural Anthropology, MSN 514 Research Methodology	
	<b>ETSI</b>	GTS 221 Theology II	

		GTS 523 Anthropology, Angelology, and Hamartiology	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Is conscious of his own ethnocentricity	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	GTS 221 Theology II GTS 523 Anthropology, Angelology, and Hamartiology	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Is informed on ethnic groups within the country	<b>GOFAMINT</b>	African Traditional Religion	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology	
	<b>ETSI</b>	GTS 221 Theology II	

		GTS 523 Anthropology, Angelology, and Hamartiology	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Respects other cultures	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology	
	<b>ETSI</b>	GTS 221 Theology II GTS 523 Anthropology, Angelology, and Hamartiology BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Knows biblical anthropology	<b>GOFAMINT</b>	African Traditional Religion Cultural Anthropology.	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology	
	<b>ETSI</b>	GTS 221 Theology II GTS 523 Anthropology, Angelology, and Hamartiology	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural	

		Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Promotes Christian transformation of culture	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology	
	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Has short-term missionary experience	<b>GOFAMINT</b>	Students have the privilege to travel to a mission field (usually) for two weeks for field exposure, evangelism, church planting etc.	
	<b>RECSOM</b>	GMS 101 Life on Mission GMC 101, MS 327 Life on Mission Field	
	<b>FOURSQUARE</b>	MSN 214 Field Survey	
	<b>ETSI</b>	BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 217, PMM 607, AMM 315 Field Work /Practical Attachment	
Is able to research a culture	<b>GOFAMINT</b>	Field Survey/Research, Research and Project	
	<b>RECSOM</b>	BDM 103, ADM 302 Mission Research,	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology MSN 326 Missions Strategies MSN 514 Research Methodology	
	<b>ETSI</b>	GNS 212 Research Methods 1	

		GNS 323 Research Methods II	
	<b>WOCOME</b>	DMM 114, AMM 222 Missions Research GMM 106, 504, AMM 214 Research Methodology	
Can adapt to another culture	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	CCM 110, BDM 103, ADM 306 Cross-Cultural Communication, ADM 310 Cultural Anthropology. ADM 314 Contextualization.	
	<b>FOURSQUARE</b>	Cultural Anthropology	
	<b>ETSI</b>	GTS 311 Theology III	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
<b>Inter-Personal Relationships</b>			
Applies biblical principles to relationship	<b>GOFAMINT</b>	Missionary Interpersonal Relationship	
	<b>RECSOM</b>	BSM 103 Counselling GNS 105 Personal Edification GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MIN229 Pastoral Counseling, MSN227 family Life and ministry, THE 229 Pastoral Ethics,	
	<b>ETSI</b>	GTS 111 Spiritual Formation GNS 112 General Psychology GNS 122 Social Ethics	
	<b>WOCOME</b>	TAM 205, TMM 503 Pastoral Theology TMM 504 Christian Counseling (Clinical Theology)	
Knows how to manage inter-personal conflict	<b>GOFAMINT</b>	Missionary Interpersonal Relationship	
	<b>RECSOM</b>	BSM 103 Counselling GNS 105 Personal Edification	

		GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MIN 522 Conflict Resolution	
	<b>ETSI</b>	GNS 223 Theology, Conflict Management and Terrorism GNS 112 General Psychology GNS 122 Social Ethics	
	<b>WOCOME</b>	TAM 205, TMM 503 Pastoral Theology TMM 504 Christian Counseling (Clinical Theology) DMM 211 Introduction to Conflict Management	
Maintains good family relationships	<b>GOFAMINT</b>	Missionary Interpersonal Relationship	
	<b>RECSOM</b>	BSM 103 Counselling GNS 105 Personal Edification GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MIN 217 Family Life & Ministry	
	<b>ETSI</b>	GNS 412 Christian Home	
	<b>WOCOME</b>	AMM 309, PMM601, GMM601 Ministry and Family Life	
Looks for relationships with other unlike self	<b>GOFAMINT</b>	Missionary Interpersonal Relationship	
	<b>RECSOM</b>	BSM 103 Counselling GNS 105 Personal Edification GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MSN 127 Discipleship II	
	<b>ETSI</b>	GTS 111 Spiritual Formation GNS 112 General Psychology	
	<b>WOCOME</b>	DMM 220 Fundamentals of Communication DMM 212 Christian Ethics in Contemporary Society AMM301, DMM201 Life on the Missions Field	
<b>Cross-Cultural Communication</b>			

Demonstrates a desire to know the host culture	<b>GOFAMINT</b>	Cross-Cultural Communication:	
	<b>RECSOM</b>	CCM 110, BDM 108, ADM 306 Cross Cultural Communication	
	<b>FOURSQUARE</b>	MSN 215Cultural Anthropology MSN 212Cross Cultural Communication MSN 213Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Is willing to identify with host culture	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	CCM 110, BDM 108, ADM 306 Cross Cultural Communication, ADM 310 Cultural Anthropology	
	<b>FOURSQUARE</b>	MSN 215Cultural Anthropology MSN 212Cross Cultural Communication MSN 213Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Knows what is effective communication	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	CCM 110, BDM 108, ADM 306 Cross Cultural Communication,	
	<b>FOURSQUARE</b>	MSN 215Cultural Anthropology MSN 212Cross Cultural Communication	

		MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 220 Fundamentals of Communication DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Knows how to manage culture shock	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology ADM 314 Contextualization	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Overcomes racial prejudice - Solves communication problems	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology CCM 110, BDM 108, ADM 306 Cross Cultural Communication	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication GTS 523	

		Anthropology, Angelology, and Hamartiology	
	<b>WOCOME</b>	DMM 212 Christian Ethics in Contemporary Society AMM301, DMM201 Life on the Missions Field	
Interprets verbal & non-verbal messages	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	GNS 103 Language Learning Technique CCM 110, BDM 108, ADM 306 Cross Cultural Communication	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques MSN 215 Cultural Anthropology MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	GNS 121 Use of English (Lexis and Structure) GNS 211 Use of English (Essay Writing) GNS 221 Literature in English BBS 121 Poetry and Wisdom Literature	
	<b>WOCOME</b>	DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Distinguishes what is cultural and what is biblical	<b>GOFAMINT</b>	Cross-Cultural Communication	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology ADM 314 Contextualization	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology MSN 212 Cross Cultural Communication MSN 213 Cross Cultural Evangelism	
	<b>ETSI</b>	BBS 412 Contemporary African Theology. BMS 412 Cross Cultural Communication BMS 414 Theology of Missions	

	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Can detect cross-cultural bridges for evangelism	<b>GOFAMINT</b>	Cross-Cultural Evangelism	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology ADM 314 Contextualization	
	<b>FOURSQUARE</b>	MSN 215Cultural Anthropology MSN 212Cross Cultural Communication MSN 213Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
<b>Linguistic Orientation</b>			
Is disciplined and persistent; willing to learn	<b>GOFAMINT</b>	Language and Culture Learning	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Is humble and uninhibited	<b>GOFAMINT</b>	Language and Culture Learning	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	

	<b>WOCOME</b>	DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Knows language acquisition techniques	<b>GOFAMINT</b>	Language and Culture Learning	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Can recognize idiomatic gestures and terms	<b>GOFAMINT</b>	Language and Culture Learning	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques	
	<b>ETSI</b>	GNS 111 Use of English (Grammar) GNS 121 Use of English (Lexis and Structure)	
	<b>WOCOME</b>	GMM 105, 108, GAM 301, GMM 203, 206, 503 Use of English DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Has experience with language learning	<b>GOFAMINT</b>	Language and Culture Learning	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 122 Language Learning Techniques	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 108, AMM 313, LMM 601 Language Acquisition Skills	
Demonstrates proficiency with the language used in training	<b>GOFAMINT</b>	Use of English	
	<b>RECSOM</b>	GNS 103 Language Learning Technique	
	<b>FOURSQUARE</b>	LAN 101 Use of English	
	<b>ETSI</b>	GNS 111 Use of English (Grammar) GNS 121 Use of English (Lexis and Structure)	

		GNS 211 Use of English (Essay Writing) GNS 221 Literature in English GNS 513 English Language	
	<b>WOCOME</b>	GMM 105, 108, GAM 301, GMM 203, 206, 503 Use of English	
<b>Biblical Knowledge</b>			
Is convinced that the Bible is the inerrant Word of God	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	GNS 111 Theology Of Faith BSM 106 Basic Doctrine BSM 101 Bible Survey BSM 103 OT Survey BSM 104, 108 NT Survey	
	<b>FOURSQUARE</b>	THE 424 Bible Survey THE 115 Systematic Theology I, THE 116 Bible Introduction, MSN 216 Systematic theology II, MSN 226 Exponential Bible Study, THE 424 Bible Survey, THE 412 Systematic Theology III, DOC 225 Systematic Theology II	
	<b>ETSI</b>	GTS 511 Bibliology and Theology Proper	
	<b>WOCOME</b>	DMM 101, TAM 203, PMM 503 Basic Bible Doctrine AMM 211, DMM 218 Bible Survey	
Knows and loves the Bible	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	GNS 111 Theology Of Faith BSM 106 Basic Doctrine BSM 101 Bible Survey BSM 103 OT Survey BSM 108 NT Survey	
	<b>FOURSQUARE</b>	THE 424 Bible Survey MSN 226 Exponential Bible Study THE 116 Bible Introduction	
	<b>ETSI</b>	GTS 511 Bibliology and Theology Proper	

	<b>WOCOME</b>	DMM 101, TAM 203, PMM 503 Basic Bible Doctrine AMM 211, DMM 218 Bible Survey	
Knows how to apply sound principles of biblical interpretation	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	GNS 111 Theology Of Faith BSM 106 Basic Doctrine	
	<b>FOURSQUARE</b>	MSN 226Exponential Bible Study THE 315Hermeneutics	
	<b>ETSI</b>	GTS 212 Hermeneutics GTS 511 Bibliology and Theology Proper	
	<b>WOCOME</b>	DMM204, AMM 202, TMM 502 Biblical Hermeneutics	
Knows basic Bible background information	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	BSM 101 Bible Survey BSM 103 OT Survey BSM 108 NT Survey	
	<b>FOURSQUARE</b>	THE 424 Bible Survey MSN 226Exponential Bible Study THE 315Hermeneutics	
	<b>ETSI</b>	GTS 511 Bibliology and Theology Proper	
	<b>WOCOME</b>	LMM 102 LAM 202, LMM 502 Greek LMM 202, LAM 301, LMM 603Hebrew DMM 101, TAM 203, PMM 503 Basic Bible Doctrine AMM 211, DMM 218 Bible Survey	
Understands that the Bible contains solutions to human problems	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	BSM 101, 104 Homiletics	
	<b>FOURSQUARE</b>	EDU 410 Sunday School in Missions THE 315 Hermeneutics	
	<b>ETSI</b>	GTS 311 Theology III GTS 324 Apologetics	
	<b>WOCOME</b>		
Knows the biblical basis for missions	<b>GOFAMINT</b>	Biblical Theology Of Missions:	
	<b>RECSOM</b>	BAM 101 Introductory Missions	

	<b>FOURSQUARE</b>	MSN 111 Introduction to Missions MSN 113 Biblical Basis of Missions	
	<b>ETSI</b>	BMS 112 Introduction to Missions BMS 414 Theology of Missions	
	<b>WOCOME</b>	TAM 205, TMM 503 Pastoral Theology TMM 504 Christian Counseling (Clinical Theology)	
Has the habit of memorizing Scripture	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	BSM 105 Theology of Faith	
	<b>FOURSQUARE</b>	THE 116 Bible Introduction	
	<b>ETSI</b>	GTS 511 Bibliology and Theology Proper	
	<b>WOCOME</b>	TAM 205, TMM 503 Pastoral Theology TMM 504 Christian Counseling (Clinical Theology)	
Knows various Bible study methods	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	CRS 308 Hermeneutics and Exegesis	
	<b>FOURSQUARE</b>	MSN 226 Exponential Bible Study	
	<b>ETSI</b>	GTS 212 Hermeneutics	
	<b>WOCOME</b>	DMM204, AMM 202, TMM 502 Biblical Hermeneutics	
<b>Theology Knowledge</b>			
Knows the triune God, His person and work	<b>GOFAMINT</b>	Biblical Doctrine of The Church	
	<b>RECSOM</b>	PRS 601 Systematic Theology	
	<b>FOURSQUARE</b>	MSN 216 Systematic Theology II	
	<b>ETSI</b>	GTS 311 Theology III	
	<b>WOCOME</b>	TMM 101, TAM 201, TMM 501 Systematic Theology DMM 101, TAM 203, PMM 503 Basic Bible Doctrine	
Understands God's eternal	<b>GOFAMINT</b>	Biblical Theology of Missions	

purpose for creation	<b>RECSOM</b>	BAM 101 Introductory Missions BSM 105 Theology of Faith	
	<b>FOURSQUARE</b>	MSN 111 Introduction to Missions MSN 113 Biblical Basis of Missions	
	<b>ETSI</b>	BMS 414 Theology of Missions	
	<b>WOCOME</b>	DMM 107 Introduction to Missions AMM 205 Biblical Theology of Missions	
Knows the doctrine and plan of salvation	<b>GOFAMINT</b>	Biblical Theology of Missions	
	<b>RECSOM</b>	BSM 105 Theology of Faith BSM 106 Basic Doctrine	
	<b>FOURSQUARE</b>	THE 412 Systematic Theology III MSN 111 Introduction to Missions MSN 113 Biblical Basis of Missions	
	<b>ETSI</b>	BMS 414 Theology of Missions	
	<b>LCU</b>	ICS 715 Missiology ICS 711 Theology of Missions ICS 701 Biblical Model of Missions	
Knows the nature & mission of the church	<b>GOFAMINT</b>	Biblical Doctrine of The Church	
	<b>RECSOM</b>	BAM 101 Introductory Missions	
	<b>FOURSQUARE</b>	MSN 111 Introduction to Missions MSN 113 Biblical Basis of Missions	
	<b>ETSI</b>	BMS 414 Theology of Missions	
	<b>WOCOME</b>	DMM 101, TAM 203, PMM 503 Basic Bible Doctrine DMM 107 Introduction to Missions	

		AMM 205Biblical Theology of Missions	
Knows how to defend the reliability of the Bible	<b>GOFAMINT</b>	Hermeneutics	
	<b>RECSOM</b>	PRS 601 Systematic Theology BSM 101 Bible Survey	
	<b>FOURSQUARE</b>	THE 412 Systematic Theology III THE 315 Hermeneutics	
	<b>ETSI</b>	GTS 212 Hermeneutics GNS 321 Theology and STIs GNS 411 Theology, Law and Politics	
	<b>WOCOME</b>	TMM 101, TAM 201, TMM 501 Systematic Theology DMM 101, TAM 203, PMM 503 Basic Bible Doctrine AMM 211, DMM 218 Bible Survey DMM204, AMM 202, TMM 502 Biblical Hermeneutics	
Knows relevant theological issues	<b>GOFAMINT</b>		
	<b>RECSOM</b>	PRS 612 African Pentecostal Theology PRS 607 Sociology of Religion	
	<b>FOURSQUARE</b>	THE 412 Systematic Theology III	
	<b>ETSI</b>	GNS 321 Theology and STIs GNS 223 Theology, Conflict Management and Terrorism GNS 411 Theology, Law and Politics BBS 412 Contemporary African Theology	
	<b>WOCOME</b>	AMM 203Theology and Ministry of Evangelism AMM 224, DMM208, GMM 504Medicine in Missions DMM116, AMM 226, GMM506 Educational Missions	

		DMM 210 Law in Missions	
Has knowledge of different religions	<b>GOFAMINT</b>	Islam And Some World Religions:	
	<b>RECSOM</b>	ADM 323 World Major Religions GMC 103 Islam CRS 110 Religions in Africa CRS 107 African Traditional Religions I CRS 109 Comparative Religion II	
	<b>FOURSQUARE</b>	REL 101 Introduction to the Study of Religion REL 111 Introduction to Islam	
	<b>ETSI</b>	GNS 213 Introduction to Philosophy of Religion BMS 221 History and Doctrine of Islam	
	<b>WOCOME</b>	DMM 110, AMM 218, PMM 508 Islam (Muslim Evangelism) DMM 112 AMM 209 World Major Religions	
Knows contemporary religions	<b>GOFAMINT</b>	Islam And Some World Religions	
	<b>RECSOM</b>	ADM 323 World Major Religions GMC 103 Islam CRS 110 Religions in Africa CRS 107 African Traditional Religions I CRS 109 Comparative Religion II	
	<b>FOURSQUARE</b>	REL 101 Introduction to the Study of Religion REL 111 Introduction to Islam REL 411 World Religion REL 413 African Traditional Religion REL 414 Islam	
	<b>ETSI</b>	GNS 213 Introduction to Philosophy of Religion BMS 221 History and Doctrine of Islam	

	<b>WOCOME</b>	DMM 110, AMM 218, PMM 508 Islam (Muslim Evangelism) DMM 112 AMM 209 World Major Religions	
Knows basic Bible doctrine	<b>GOFAMINT</b>		
	<b>RECSOM</b>	BSM 106 Basic Doctrine	
	<b>FOURSQUARE</b>	THE 115 Systematic Theology I	
	<b>ETSI</b>	GTS 211 Theology I	
	<b>WOCOME</b>	TMM 101, TAM 201, TMM 501 Systematic Theology DMM 101, TAM 203, PMM 503 Basic Bible Doctrine	
<b>Leadership</b>			
Recognizes and is sensitive to the voice of God	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	MPS 611 Christian Worship and Spirituality	
	<b>WOCOME</b>	GMM 101, GAM 201, GMM 501 Personal Edification AMM 206 Leadership	
Knows how to work with a team both as a leader and as a follower	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	ILA 701 Biblical Model of Leadership	
Knows how to delegate authority	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	AMM 206 Leadership	

Plans and establishes objectives	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	AMM 206Leadership	
Encourages, motivates & transmits vision	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	AMM 206Leadership	
Knows own limitations	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	GST 109 110,209,210, 310, A Study in Leadership I - V	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	AMM 206Leadership	
Has experience as a leader	<b>GOFAMINT</b>	Leadership	
	<b>RECSOM</b>	BDM 116 Leadership	
	<b>FOURSQUARE</b>	MIN 423 Spiritual Leadership	
	<b>ETSI</b>	BPS 122 Church Administration	
	<b>WOCOME</b>	AMM 206Leadership	
<b>Evangelism, Discipleship and Mission</b>			
Has been discipled	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	CCM 101 Discipleship BDM 103 Discipleship ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I, MSN 127 Discipleship II,	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship. BMS 424 Mission Praxis	
	<b>WOCOME</b>	EDM 502Discipleship (Character Formation)	
Makes disciples	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	CCM 101 Discipleship BDM 103 Discipleship	

		ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship. BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203Theology and Ministry of Evangelism EDM 502Discipleship (Character Formation)	
Shows sensitivity to new converts	<b>GOFAMINT</b>	Discipleship I	
	<b>RECSOM</b>	CCM 101 Discipleship BDM 103 Discipleship ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 223 Cross Cultural Evangelism MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship. BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203Theology and Ministry of Evangelism EDM 502Discipleship (Character Formation)	
Is a model disciple & is worthy of being imitated	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	GNS 110 Character Formation ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship. BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203Theology and Ministry of Evangelism EDM 502Discipleship (Character Formation)	
	<b>GOFAMINT</b>	Discipleship II	

Transmits life as well as knowledge	<b>RECSOM</b>	GNS 110 Character Formation ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship. BMS 424 Mission Praxis	
	<b>WOCOME</b>	EDM 502 Discipleship (Character Formation)	
Has knowledge of pastoral counseling and shepherding	<b>GOFAMINT</b>	Principles of Counselling:	
	<b>RECSOM</b>	BSM 102 Pastoral Theology BSM 103 Counselling	
	<b>FOURSQUARE</b>	MIN 323 Pastoral Counselling THE 219 Pastoral Ethics	
	<b>ETSI</b>	BMS 424 Mission Praxis BPS 311 Pastoral Theology	
	<b>WOCOME</b>	TMM 102 Introduction to Pastoral Care	
Shows love for own disciples	<b>GOFAMINT</b>	Discipleship I	
	<b>RECSOM</b>	GNS 110 Character Formation ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 424 Mission Praxis BPS 311 Pastoral Theology	
	<b>WOCOME</b>	TMM 102 Introduction to Pastoral Care	
Knows strategies & methods of discipleship	<b>GOFAMINT</b>	Discipleship II	
	<b>RECSOM</b>	ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship MMS 712 Strategies for Reaching World Class Cities	
	<b>WOCOME</b>	AMM 305, PMM 603 Evangelizing Special Groups DMM 107 Introduction to Missions AMM 205 Biblical Theology of Missions	

		DMM215, AMM 319 PMM 506 Strategy of Missions	
Makes disciples who in turn make disciples	<b>GOFAMINT</b>	Discipleship II	
	<b>RECSOM</b>	ADM 316 Discipleship	
	<b>FOURSQUARE</b>	MSN 112 Discipleship I MSN 127 Discipleship II	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship BMS 424 Mission Praxis	
	<b>WOCOME</b>	EDM 502 Discipleship (Character Formation) 107 Introduction to Missions AMM 205 Biblical Theology of Missions DMM215, AMM 319 PMM 506 Strategy of Missions	
<b>Evangelism and Missions</b>			
Knows the gospel	<b>GOFAMINT</b>	Cross-Cultural Evangelism:	
	<b>RECSOM</b>	ADM 322, CCM 102, BDM117 Evangelism	
	<b>FOURSQUARE</b>	MSN 223 Cross Cultural Evangelism MSN111 Introduction to Mission, MSN 113 Biblical Basis for Mission, MSN 114 History of Mission, MIN 110 and 324 Child Evangelism	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship BMS 424 Mission Praxis	
	<b>WOCOME</b>	EDM 502 Discipleship (Character Formation) 107 Introduction to Missions AMM 205 Biblical Theology of Missions DMM215, AMM 319 PMM 506 Strategy of Missions	
Demonstrates a passion for souls and the unreached	<b>GOFAMINT</b>	Cross Cultural Evangelism Rural Evangelism Outreach	
	<b>RECSOM</b>	ADM 322, CCM 102, BDM117 Evangelism	

		GMC 106 Child Evangelism BDM 112 Youth Evangelism	
	<b>FOURSQUARE</b>	MSN 223 Cross Cultural Evangelism MSN111 Introduction to Mission, MSN 113 Biblical Basis for Mission,	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203Theology and Ministry of Evangelism	
Knows how to communicate adequately	<b>GOFAMINT</b>	Cross Cultural Communication	
	<b>RECSOM</b>	CCM 110, BDM 108, ADM 306 Cross Cultural Communication	
	<b>FOURSQUARE</b>	MSN 223 Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 220 Fundamentals of Communication	
Practices personal evangelism	<b>GOFAMINT</b>	Household Evangelism & Church Growth Principles	
	<b>RECSOM</b>	ADM 322, CCM 102, BDM117 Evangelism GMC 106 Child Evangelism BDM 112 Youth Evangelism	
	<b>FOURSQUARE</b>	MSN 223 Cross Cultural Evangelism MIN 110 Child Evangelism	
	<b>ETSI</b>	BMS 111 Evangelism/Discipleship BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203Theology and Ministry of Evangelism	
	<b>GOFAMINT</b>	Homiletics	

Knows how to prepare evangelistic presentations	<b>RECSOM</b>	BSM 101, 104 Homiletics	
	<b>FOURSQUARE</b>	THE 312 Homiletics I & II	
	<b>ETSI</b>	GTS 312 Homiletics I (Theory) GTS 322 Homiletics II (Practical)	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203 Theology and Ministry of Evangelism	
Knows methods and techniques of evangelism	<b>GOFAMINT</b>	Child Evangelism Household Evangelism	
	<b>RECSOM</b>	ADM 322, CCM 102, BDM117 Evangelism GMC 106 Child Evangelism BDM 112 Youth Evangelism	
	<b>FOURSQUARE</b>	MIN 110 Child Evangelism	
	<b>ETSI</b>	BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 105 Evangelism PMM 507 Christian Evangelism AMM 203 Theology and Ministry of Evangelism	
Knows how to identify with those with whom sharing	<b>GOFAMINT</b>	Cross Cultural Evangelism:	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology ADM 314 Contextualization	
	<b>FOURSQUARE</b>	MSN 222 Cross Cultural Communication MSN 223 Cross Cultural Evangelism	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	DMM 109 AMM 207, PMM 502 Cross Cultural Communication of the gospel AMM 307, PMM 605 Cultural Anthropology in Missions	
Knows how to respond to problems & objections	<b>GOFAMINT</b>	Cross Cultural Communication	
	<b>RECSOM</b>	PDM 504 Cross Cultural Communication	

		BAM 206 Contextualization BAM 203 Cultural Anthropology	
	<b>FOURSQUARE</b>	THE 229 Pastoral Ethics THE 212 Homiletics I & II	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication GTS 324 Apologetics	
	<b>WOCOME</b>	DMM 211 Introduction to Conflict Management TMM 102 Introduction to Pastoral Care	
Shows evidence of a definite call to missions	<b>GOFAMINT</b>	Pastoral Ministry/Ministerial Duties	
	<b>RECSOM</b>	BAM 101 Introductory Missions CRS 105 Missions & Discipleship GNS 109 Understanding the Ministry & Spiritual Gifts	
	<b>FOURSQUARE</b>	MSN 111 Introduction to Missions MSN 113 Biblical Basis of Missions	
	<b>ETSI</b>	BMS 414 Theology of Missions	
	<b>WOCOME</b>	DMM 107 Introduction to Missions AMM 205 Biblical Theology of Missions DMM203, AMM 323, PMM611 Prin. Of Missions Mobilization	
Knows the history of missions	<b>GOFAMINT</b>	History of Mission	
	<b>RECSOM</b>	CCM 104, ADM 301 History of Missions	
	<b>FOURSQUARE</b>	MSN 114 History of Missions	
	<b>ETSI</b>	BMS 413 History of Missions	
	<b>WOCOME</b>	DMM 103, AMM 220, PMM 505 History of Missions, DMM 114, AMM 222 Missions Research	

<b>Spiritual life</b>			
Is building an intimate relationship with God	<b>GOFAMINT</b>	Prayer and Mission	
	<b>RECSOM</b>	GNS 105 Personal Edification. GNS 110 Character Formation GNS 104 Spirituality and Personal Edification	
	<b>FOURSQUARE</b>	MSN 112 Discipleship, MSN 322 Spiritual gifts and ministry,	
	<b>ETSI</b>	GTS 111 Spiritual Formation MPS 611 Christian Worship and Spirituality	
	<b>WOCOME</b>	GMM 101, GAM 201, GMM 501 Personal Edification	
Knows biblical ethical principles	<b>GOFAMINT</b>	Ministerial Ethics	
	<b>RECSOM</b>	PRS 617 CRS 204 Christian Ethics. GNS 115 Ministerial Ethics	
	<b>FOURSQUARE</b>	THE 219 Pastoral Ethics	
	<b>ETSI</b>	GNS 122 Social Ethics GTS 613 Theology, Law and Politics	
	<b>WOCOME</b>	DMM 212 Christian Ethics in Contemporary Society	
Studies the Bible systematically	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	CRS 308 Hermeneutics and Exegesis	
	<b>FOURSQUARE</b>	THE 412 Systematic Theology III	
	<b>ETSI</b>	GTS 221 Theology II GTS 311 Theology III GTS 321 Theology IV	
	<b>WOCOME</b>	TMM 101, TAM 201, TMM 501 Systematic Theology DMM204, AMM 202, TMM 502 Biblical Hermeneutics	
Demonstrates the fruit of the Spirit	<b>GOFAMINT</b>	Evangelism & Follow Up	
	<b>RECSOM</b>	GNS 105 Personal Edification GNS 110 Character Formation	

	<b>FOURSQUARE</b>	MIN 228 Spiritual Gifts & Ministry MSN 227 Family Life & Ministry	
	<b>ETSI</b>	GTS 111 Spiritual Formation	
	<b>WOCOME</b>	AMM301, DMM201 Life on the Missions Field AMM 309, PMM601, GMM601 Ministry and Family Life	
Shows an attitude of service	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	GNS 105 Personal Edification GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MSN 127 Discipleship II	
	<b>ETSI</b>	GTS 111 Spiritual Formation	
	<b>WOCOME</b>	GMM 505 Theology of Servant Leadership	
Displays moral integrity	<b>GOFAMINT</b>	Discipleship	
	<b>RECSOM</b>	GNS 105 Personal Edification. GNS 110 Character Formation	
	<b>FOURSQUARE</b>	MSN 127 Discipleship II	
	<b>ETSI</b>	GTS 111 Spiritual Formation	
	<b>WOCOME</b>	EDM 502 Discipleship (Character Formation)	
Can facilitate the adoption of an indigenous biblical ethic	<b>GOFAMINT</b>	Ministerial Ethics	
	<b>RECSOM</b>	ADM 310 Cultural Anthropology ADM 314 Contextualization	
	<b>FOURSQUARE</b>	MSN 215 Cultural Anthropology	
	<b>ETSI</b>	MMS 711 Philosophy of World Major Religion	
	<b>WOCOME</b>	DMM 212 Christian Ethics in Contemporary Society	
Respects established laws and regulations	<b>GOFAMINT</b>	Cultural Anthropology	
	<b>RECSOM</b>	GNS 114 Law in Missions	
	<b>FOURSQUARE</b>	THE 219 Pastoral Ethics	
	<b>ETSI</b>	GNS 411 Theology, Law and Politics	
	<b>WOCOME</b>	DMM 210 Law in Missions DMM 212 Christian Ethics in Contemporary Society	

Understands and uses his spiritual gifts	<b>GOFAMINT</b>	Cross Cultural Church Planting	
	<b>RECSOM</b>	GNS 109 Understanding the Ministry & Spiritual Gifts	
	<b>FOURSQUARE</b>	MIN 322 Spiritual Gifts & Ministry	
	<b>ETSI</b>	GTS 311 Theology III	
	<b>WOCOME</b>	PMM 609, AMM 216 Church Growth	
<b>Spiritual Warfare</b>			
Understands the biblical teaching about demons and Satan	<b>GOFAMINT</b>	Spiritual Warfare and Steps to Successful Ministry:	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
Can recognize the evidences of demonic operations	<b>GOFAMINT</b>		
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
Understands the believer's position of authority	<b>GOFAMINT</b>	Spiritual Warfare and Steps to Successful Ministry	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
Experiences victory over demonic operations	<b>GOFAMINT</b>	Spiritual Warfare and Steps to Successful Ministry	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	

	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
Has experience in Christian deliverance ministry	<b>GOFAMINT</b>	Spiritual Warfare and Steps To Successful Ministry	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>		
Knows the power of prayer, fasting and the Word of God	<b>GOFAMINT</b>	Spiritual Warfare and Steps to Successful Ministry	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
Knows how to relate spiritual warfare to evangelism and missions	<b>GOFAMIN</b>	Spiritual Warfare and Steps to Successful Ministry	
	<b>RECSOM</b>	CCM 109, BDM 114, ADM 317 Spiritual Warfare	
	<b>FOURSQUARE</b>	MSN 311 Spiritual Warfare, MSN 211 spiritual warfare	
	<b>ETSI</b>	BMS 423 Power Encounter	
	<b>WOCOME</b>	DMM 106, AMM 208, PMM 504 Spiritual Mapping and Warfare	
<b>Theme: General and Special Studies</b>			
<b>French or other foreign language.</b>	<b>GOFAMINT</b>	Use of English:	
	<b>RECSOM</b>	GNS 102 Use of English GNS 101 French Language	
	<b>FOURSQUARE</b>	LAN 101 Use of English	
	<b>ETSI</b>	GNS 111 Use of English (Grammar)	

		GNS 121 Use of English (Lexis and Structure) GNS 211 Use of English (Essay Writing) GNS 221 Literature in English	
	<b>WOCOME</b>	GMM 105, 108, GAM 301, GMM 203, 206, 503 Use of English LMM 101, 201, 501 Elementary French	
<b>ICT</b>	<b>GOFAMINT</b>	Vocational, Computer And Internet {Tent Making}	
	<b>RECSOM</b>	GE 128 Basic Computer GNS 108 Computer Literacy	
	<b>FOURSQUARE</b>	EDU 321 Computer Appreciation	
	<b>ETSI</b>	GNS 222 Use of Computer for Research	
	<b>WOCOME</b>	NA	
<b>Principles of Education / Teaching</b>			
Knows how to prepare and use teaching aids	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry:	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Can prepare culturally relevant lesson plans	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	

Sets and accomplishes teaching aims	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Knows various teaching methods	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Demonstrates creativity	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Can analyze students and their learning needs	<b>GOFAMINT</b>	Teaching Techniques/ Educational Ministry	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>		
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	

	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Can direct students in applying the truth	<b>GOFAMINT</b>	Educational Ministry – Literacy Classes	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Can evaluate teaching effectiveness	<b>GOFAMINT</b>	Educational Ministry – Literacy Classes	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	EDU 224 Adult Literacy EDU 220 Sunday School in Missions	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
Has literacy teaching skills	<b>GOFAMINT</b>	Educational Ministry – Literacy Classes	
	<b>RECSOM</b>	BDM 105, ADM 304 Education in Missions	
	<b>FOURSQUARE</b>	MSN 314 Adult Literacy	
	<b>ETSI</b>	BCE 121 History and Philosophy of Christian Education	
	<b>WOCOME</b>	DMM116, AMM 226, GMM506 Educational Missions	
<b>COMMUNITY DEVELOPMENT</b>			
Can assess and prioritize community needs	<b>GOFAMINT</b>	Community Development	
	<b>RECSOM</b>		
	<b>FOURSQUARE</b>	MIN 218 Christian Community Development	

	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	NA	
Knows the biblical basis for community development	<b>GOFAMINT</b>	Community Development	
	<b>RECSOM</b>		
	<b>FOURSQUARE</b>	MIN 218 Christian Community Development	
	<b>ETSI</b>	BMS 414 Theology of Missions	
	<b>WOCOME</b>	NA	
Knows how to mobilize for community development	<b>GOFAMINT</b>	Community Development Mobilization Skills	
	<b>RECSOM</b>	CCM 108 BDM 107 ADM 305 Principles of Mobilization	
	<b>FOURSQUARE</b>	MIN 218 Christian Community Development	
	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	NA	
Knows means of raising resources	<b>GOFAMINT</b>	Mobilization Skills	
	<b>RECSOM</b>	CCM 108 BDM 107 ADM 305 Principles of Mobilization	
	<b>FOURSQUARE</b>	MSN 521 Resource Mobilization & Management	
	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	NA	
Recognizes the importance of appropriate technology	<b>GOFAMINT</b>	Appropriate technology	
	<b>RECSOM</b>	GNS 107 Appropriate Technology and Vocational Studies	
	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions	

	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry EVM 502 Vocational Studies	
Knows how to identify and utilize local leadership	<b>GOFAMINT</b>	Development strategy	
	<b>RECSOM</b>	GST 201 Entrepreneurial Skills Development I (Theory) GST 202 Entrepreneurial Skills Development II (Practical)	
	<b>FOURSQUARE</b>	MIN 218 Christian Community Development	
	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	DMM207 Youth Ministry GMM 505 Theology of Servant Leadership	
Knows how to plan for maintenance projects	<b>GOFAMINT</b>	Development strategy	
	<b>RECSOM</b>	GST 201 Entrepreneurial Skills Development I (Theory) GST 202 Entrepreneurial Skills Development II (Practical)	
	<b>FOURSQUARE</b>	MIN 218 Christian Community Development	
	<b>ETSI</b>	BMS 421 Tent Making and Transformational Development BMS 422 Rural and Urban Ministries	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry	

		EVM 502 Vocational Studies	
<b>Emotional Health</b>			
Is found fit for the field emotionally & psychologically	<b>GOFAMINT</b>	Missionary and His Work	
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>	NA	
	<b>ETSI</b>	NA	
	<b>WOCOME</b>	AMM 224, DMM208, GMM 504 Medicine in Missions	
Is open to receiving counsel	<b>GOFAMINT</b>	Principles of Counselling	
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>	MIN 229 Pastoral Counselling	
	<b>ETSI</b>	GNS 112 General Psychology	
	<b>WOCOME</b>	DMM 211 Introduction to Conflict Management TMM 102 Introduction to Pastoral Care	
Demonstrates adequate self-image	<b>GOFAMINT</b>	Discipleship II	
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>	MSN 222 Cross Cultural Communication MSN 226 Cultural Anthropology	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	AMM 307, PMM 605 Cultural Anthropology in Missions	
Maintains emotional self-balance	<b>GOFAMINT</b>		
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science	

		PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>	MSN 222 Cross Cultural Communication MSN 226 Cultural Anthropology	
	<b>ETSI</b>	BMS 412 Cross Cultural Communication	
	<b>WOCOME</b>	AMM 224, DMM208, GMM 504 Medicine in Missions	
Is consistent in motivation toward what he begins	<b>GOFAMINT</b>	Missionary and His Work	
	<b>RECSOM</b>		
	<b>FOURSQUARE</b>		
	<b>ETSI</b>		
	<b>WOCOME</b>	AMM 206Leadership DMM 104Introduction to Christian Leadership GMM 101, GAM 201, GMM 501Personal Edification	
Knows how to manage failure	<b>GOFAMINT</b>	Missionary and His Work	
	<b>RECSOM</b>		
	<b>FOURSQUARE</b>		
	<b>ETSI</b>		
	<b>WOCOME</b>	AMM 206Leadership DMM 104Introduction to Christian Leadership GMM 101, GAM 201, GMM 501Personal Edification	
Is approved physically for life on the field	<b>GOFAMINT</b>	Missionary and His Work	
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>		
	<b>ETSI</b>		
	<b>WOCOME</b>	AMM301, DMM201 Life on the Missions Field AMM 224, DMM208, GMM 504Medicine in Missions TMM 504 Christian Counseling (Clinical Theology)	
	<b>GOFAMINT</b>	Missionary and His Work	

Balances work and leisure time	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>		
	<b>ETSI</b>		
	<b>WOCOME</b>	AMM 224, DMM208, GMM 504 Medicine in Missions TMM 504 Christian Counseling (Clinical Theology)	
Takes weekly and annual breaks	<b>GOFAMINT</b>	Missionary and His Work	
	<b>RECSOM</b>	GST 104 Reproductive Health Studies GNS 305 Basic Health Science PRS 615 Clinical Theology	
	<b>FOURSQUARE</b>		
	<b>ETSI</b>		
	<b>WOCOME</b>	AMM 224, DMM208, GMM 504 Medicine in Missions TMM 504 Christian Counseling (Clinical Theology)	
<b>Practical Abilities</b>			
Knows how to take advantage of a situation	<b>GOFAMINT</b>	Vocational, Computer And Internet {Tent Making}	
	<b>RECSOM</b>	GNS 107 Appropriate Technology and Vocational Studies	
	<b>FOURSQUARE</b>	MSN 511 Vocational Skills	
	<b>ETSI</b>	GNS311 Entrepreneurial Skills	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry EVM 502 Vocational Studies	
Knows how to “grow, raise and repair”	<b>GOFAMINT</b>	Vocational Skills	
	<b>RECSOM</b>	CCM 112 BDM 106 ADM 309 Agric In Missions GNS 107 Appropriate Technology and Vocational Studies	

	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions MSN 511 Vocational Skills	
	<b>ETSI</b>	GNS311 Entrepreneurial Skills GNS 124 Agric and Animal Husbandry	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry EVM 502 Vocational Studies	
Knows how to perform household duties	<b>GOFAMINT</b>	Missionary and His Work. Missionary Interpersonal Relationship	
	<b>RECSOM</b>	GNS 107 Appropriate Technology and Vocational Studies	
	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions MSN 511 Vocational Skills	
	<b>ETSI</b>	GNS311 Entrepreneurial Skills	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry EVM 502 Vocational Studies	
Knows how to operate ministry equipment	<b>GOFAMINT</b>	Vocational, Computer And Internet{Tent Making }	
	<b>RECSOM</b>	GE 128 Basic Computer GNS 108 Computer Literacy GNS 107 Appropriate Technology and Vocational Studies	
	<b>FOURSQUARE</b>	MSN 511 Vocational Skills	
	<b>ETSI</b>	GNS 222 Use of Computer for Research	
	<b>WOCOME</b>	PMM 517 Tent-Making Ministry EVM 502 Vocational Studies	
Has knowledge of first-aid. Medicine, and hygiene	<b>GOFAMINT</b>	Basic Village Health Care Facilities	
	<b>RECSOM</b>	GMC 102 Medicine in Missions	
	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions	
	<b>ETSI</b>	GTS 614 Theology and Epidemics	

	<b>WOCOME</b>	AMM 224, DMM208, GMM 504Medicine in Missions	
Has knowledge of preventive safety measures	<b>GOFAMINT</b>	Basic Village Health Care Facilities	
	<b>RECSOM</b>	GMC 102 Medicine in Missions	
	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions	
	<b>ETSI</b>	GTS 614 Theology and Epidemics	
	<b>WOCOME</b>	AMM 224, DMM208, GMM 504Medicine in Missions	
Encourages the use of indigenous music in ministry	<b>GOFAMINT</b>	Cross - Cultural Music	
	<b>RECSOM</b>	GNS 107 Appropriate Technology and Vocational Studies	
	<b>FOURSQUARE</b>	MSN 425 Contemporary Issues in Missions	
	<b>ETSI</b>	GNS 114 Music and Drama MPS 611 Christian Worship and Spirituality	
	<b>WOCOME</b>	AMM 311, DMM 209, GMM 603Church Music	
<b>Field Practical</b>	<b>GOFAMINT</b>	Practical	
	<b>RECSOM</b>	PAM 101 Practical Attachment	
	<b>FOURSQUARE</b>	MSN 512 Field Survey MSN 510 Field Practical	
	<b>ETSI</b>	BMS 424 Mission Praxis	
	<b>WOCOME</b>	DMM 217, PMM 607, AMM 315 Field Work /Practical Attachment	

## Appendix V.

### Test of Reliability and Analysis of Research Instrument

#### Microsoft Copy of the Instrument Reliability Analysis

##### Reliability Statistics

Cronbach's Alpha	N of Items
<b>.914</b>	102

##### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
BXIII	266.70	305.767	.258	.914
C1a	266.70	307.767	<b>-.016</b>	.914
C1b	266.78	307.814	<b>-.021</b>	.915
C1c	267.65	307.692	<b>.000</b>	.914
C1d	267.65	307.328	<b>.026</b>	.914
C1e	266.74	307.747	<b>-.014</b>	.914
C1f	267.65	306.055	.146	.914
C1g	266.65	307.692	<b>.000</b>	.914
C1h	266.74	303.383	.285	.913
C2a	266.13	307.482	<b>-.010</b>	.915
C2b	265.87	297.937	.658	.911
C2c	266.00	297.455	.502	.912
C2d	266.26	299.020	.413	.912
C2e	267.87	295.664	.387	.913
C2f	265.74	303.383	.421	.913
C3a	266.70	307.221	.058	.914
C3b	266.74	310.565	<b>-.291</b>	.915
C3c	267.35	306.783	.023	.915
C3d	266.65	307.692	.000	.914
C3e	267.48	311.352	<b>-.225</b>	.916
C3f	266.70	309.403	<b>-.239</b>	.915
C3g	266.74	306.838	.047	.914
C3h	267.74	309.383	<b>-.127</b>	.915
C3i	267.52	310.079	<b>-.111</b>	.917
C3j	267.13	301.846	.190	.914
C3k	266.65	307.692	<b>.000</b>	.914
C3l	267.04	297.407	.358	.913

C3m	267.52	302.261	.134	.915
C3n	267.04	297.407	.358	.913
C3o	267.22	303.996	.101	.915
C3p	267.70	312.403	<b>-.185</b>	.918
C3q	267.52	303.534	.123	.915
C3r	267.22	309.996	<b>-.102</b>	.917
C3s	267.35	301.146	.206	.914
C3t	267.83	300.787	.391	.913
D1a	267.26	291.565	.633	.911
D1b	267.22	293.269	.557	.911
D1c	267.09	293.810	.535	.911
D1d	267.43	296.439	.388	.913
D1e	267.48	299.806	.297	.913
D1f	267.13	307.755	<b>-.020</b>	.915
D1g	267.04	296.498	.476	.912
D1h	266.87	305.119	.163	.914
D1i	266.96	297.862	.592	.912
D1j	266.74	302.474	.512	.913
D2a	266.70	306.221	.196	.914
D2b	266.70	306.221	.196	.914
D2c	266.83	302.059	.407	.913
D2d	266.78	303.814	.313	.913
D2f	266.83	300.332	.537	.912
D2g	266.78	303.087	.374	.913
D2h	266.65	307.692	<b>.000</b>	.914
D2i	266.65	307.692	<b>.000</b>	.914
D2j	266.74	304.474	.312	.913
D3a	267.00	295.364	.610	.911
D3b	266.74	308.111	<b>-.050</b>	.914
D3c	267.04	299.316	.398	.912
D3d	266.91	299.810	.494	.912
D3e	266.91	298.538	.577	.912
D4a	267.04	299.225	.476	.912
D4b	267.13	294.028	.654	.911
D4c	267.04	298.134	.540	.912
D4d	267.22	302.814	.193	.914
D4e	266.96	296.225	.694	.911
D4f	267.00	296.545	.650	.911
D5a	266.78	301.632	.497	.912
D5b	268.04	307.771	<b>-.022</b>	.915

D5c	266.91	306.992	.032	.914
D5d	266.96	295.498	.740	.911
E1a	266.87	303.482	.218	.914
E1b	266.91	302.628	.254	.913
E1c	266.87	300.937	.361	.913
E1d	266.87	300.937	.361	.913
E1e	266.87	301.209	.345	.913
E1f	266.83	302.696	.278	.913
E1g	266.78	302.451	.428	.913
E1h	266.96	296.589	.561	.911
E1i	266.91	299.447	.425	.912
E2a	267.04	299.862	.325	.913
E2b	266.83	304.150	.251	.913
E2c	267.04	301.771	.276	.913
E2d	266.83	298.787	.653	.912
E2e	266.78	300.269	.612	.912
E3a	267.04	296.407	.642	.911
E3b	267.35	301.783	.222	.914
E3c	266.96	296.225	.694	.911
E3d	267.17	302.605	.229	.914
E3e	266.87	299.209	.569	.912
E3f	267.09	299.265	.466	.912
E4a.	266.83	301.605	.441	.913
E4b	267.96	301.589	.230	.914
E4c	266.87	300.300	.494	.912
E4d	266.83	298.787	.653	.912
E5a	267.04	296.316	.648	.911
E5b.	267.09	294.628	.736	.911
E5c.	267.30	299.040	.330	.913
E5d	267.91	299.356	.254	.914
E5e	267.83	304.332	.092	.915
E5f	267.00	295.000	.745	.911
E5g	267.04	298.862	.497	.912
E5h	267.00	291.455	.813	.910
E5i	266.78	300.269	.612	.912

### Reliability Statistics

Cronbach's Alpha	N of Items
<b>.581</b>	9

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Bxiii	20.65	1.510	<b>-.062</b>	.619
C1a	20.65	1.328	.313	.548
C1b	20.74	1.020	.316	.554
C1c	21.61	1.522	<b>.000</b>	.591
C1d	21.61	1.158	.420	.507
C1e	20.70	1.130	.503	.484
C1f	21.61	1.158	.420	.507
C1g	20.61	1.522	<b>.000</b>	.591
C1h	20.70	1.040	.363	.526

### Reliability Statistics

Cronbach's Alpha	N of Items
<b>.374</b>	6

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C2a	16.52	2.625	<b>-.011</b>	.463
C2b	16.26	2.565	.222	.316
C2c	16.39	2.158	.331	.227
C2d	16.65	2.146	.326	.228
C2e	18.26	1.929	.166	.361
C2f	16.13	2.846	.118	.366

### Reliability Statistics

Cronbach's Alpha	N of Items
<b>.716</b>	19

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C3a	44.43	24.166	.285	.712
C3b	44.48	24.806	<b>-.033</b>	.722
C3c	45.09	23.265	.184	.715
C3d	44.39	24.794	<b>.000</b>	.719
C3e	45.22	24.269	.059	.722
C3f	44.43	24.984	<b>-.112</b>	.723
C3g	44.48	23.625	.246	.710
C3h	45.48	23.625	.246	.710
C3i	45.26	22.474	.243	.711
C3j	44.87	25.846	<b>-.209</b>	.758
C3k	44.39	24.794	<b>.000</b>	.719
C3l	44.78	20.723	.485	.683
C3m	45.26	20.202	.420	.690
C3n	44.78	20.723	.485	.683
C3o	44.96	19.771	.575	.670
C3p	45.43	20.711	.453	.686
C3q	45.26	20.202	.536	.676
C3r	44.96	20.043	.535	.676
C3s	45.09	20.447	.494	.681

### Reliability Statistics

Cronbach's Alpha	N of Items
<b>.938</b>	68

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C3t	176.78	240.178	.210	.938
D1a	176.22	230.087	.593	.936
D1b	176.17	231.150	.539	.936
D1c	176.04	232.407	.481	.937
D1d	176.39	233.249	.401	.938
D1e	176.43	236.802	.285	.938
D1f	176.09	243.265	<b>.000</b>	.940
D1g	176.00	234.818	.416	.937

D1h	175.83	240.241	.244	.938
D1i	175.91	235.628	.537	.937
D1j	175.70	238.676	.545	.937
D2a	175.65	242.237	.205	.938
D2b	175.65	242.237	.205	.938
D2c	175.78	237.905	.465	.937
D2d	175.74	240.111	.317	.938
D2f	175.78	237.360	.511	.937
D2g	175.74	239.838	.343	.938
D2h	175.61	243.613	<b>.000</b>	.938
D2i	175.61	243.613	<b>.000</b>	.938
D2j	175.70	240.040	.391	.937
D3a	175.96	233.771	.543	.936
D3b	175.70	243.403	<b>.014</b>	.939
D3c	176.00	236.364	.385	.937
D3d	175.87	236.482	.502	.937
D3e	175.87	235.391	.582	.936
D4a	176.00	236.727	.432	.937
D4b	176.09	231.356	.660	.936
D4c	176.00	235.636	.504	.937
D4d	176.17	238.332	.237	.938
D4e	175.91	233.538	.685	.936
D4f	175.96	233.862	.639	.936
D5a	175.74	238.383	.481	.937
D5b	177.00	245.000	<b>-.088</b>	.940
D5c	175.87	242.391	.073	.939
D5d	175.91	232.174	.782	.935
E1a	175.83	238.150	.325	.938
E1b	175.87	236.482	.411	.937
E1c	175.83	235.150	.515	.937
E1d	175.83	235.150	.515	.937
E1e	175.83	235.968	.463	.937
E1f	175.78	237.360	.397	.937
E1g	175.74	237.929	.524	.937
E1h	175.91	232.083	.659	.936
E1i	175.87	233.755	.578	.936
E2a	176.00	237.636	.274	.938
E2b	175.78	239.269	.350	.938
E2c	176.00	237.909	.298	.938
E2d	175.78	235.360	.681	.936

E2e	175.74	236.747	.637	.937
E3a	176.00	233.455	.650	.936
E3b	176.30	236.130	.323	.938
E3c	175.91	233.538	.685	.936
E3d	176.13	238.300	.271	.938
E3e	175.83	236.696	.519	.937
E3f	176.04	234.862	.547	.937
E4a	175.78	238.451	.419	.937
E4b	176.91	239.265	.177	.939
E4c	175.83	236.968	.498	.937
E4d	175.78	235.360	.681	.936
E5a	176.00	234.000	.613	.936
E5b.	176.04	231.589	.763	.935
E5c.	176.26	234.656	.386	.938
E5d	176.87	235.391	.282	.939
E5e	176.78	238.632	.166	.940
E5f	175.96	231.771	.783	.935
E5g	176.00	236.091	.474	.937
E5h	175.96	229.771	.778	.935
E5i	175.74	236.747	.637	.937

**Appendix VI:  
Trainers' Competence and Outcomes Questionnaire (TCOQ)**

**Section A: Personal Factors**

**Part 1: General Background**

Name (optional) \_\_\_\_\_

Nationality-

Age Group: 20-29 ( ) 30-34 ( ) 35-39 ( ) 40-44 ( ) 45 and above ( )

Gender: Male ( ) Female ( )

**Section B. Trainers' Educational Qualification (Secular and Missiology)**

Highest level of secular education: Primary School ( ) Secondary School Certificate ( ) National Certificate in Education ( ) Ordinary National Diploma ( ) Higher National Diploma ( ) Bachelor's degree ( ) Master's degree ( ) Doctorate ( )

Levels of mission education attained: Certificate ( ) Diploma ( ) Bachelor's degree ( ) Master's degree ( ) Doctorate ( )

Do you think your level of secular education is positively impacting your performance as a trainer? Yes ( ) No ( )

How? A. Significantly B. To some extent C. Not sure D. Insignificantly.

Have you labored on a typical mission field after your mission school training? Yes ( ) No ( )

If yes, among Least – Reached ( ) Reached ( ) Rural ( ) Urban ( )

If yes, how long? 5 – 10 years ( ) 10 -15 years ( ) 15 – 20 years ( ) 20 – 25 years ( ) 25 and above years ( )

Has your secular educational qualification provided you with the skills needed for your mission work? Yes ( ) No ( )

What is your present category of mission training: Resident Trainer in a mission training institution ( ), Trainer in a mission training institution ( ) Itinerant mission trainer ( ) Mission Mobilizer ( ), Trainer/lecturer in missions departments of Bible Colleges and seminaries ( ) Trainer without any formal education ( )

How long are you in Mission Training? 5 – 10 years ( ) 10 -15 years ( ) 15 – 20 years ( )

20 – 25 years ( ) 25 and above years ( )

Present Job Function in Mission Training? Provost / Head of School ( ) Guest lecturer / Trainer ( )

On what basis are you engaged in your present assignment in Mission Training? Divine Call and placement ( ) Administrative posting by the organization ( ) Education qualifications ( ) Field Experience ( )

Do you think investment in higher missiology education will increase your performance in your calling as a mission trainer? Yes ( ) No ( )

**C. Trainer's Competency in Curriculum Implementation, Teaching Skills and Knowledge of ICT**

Please rate yourself appropriately in the under-listed. 1 = "True "; 2 = "False ", 3 = "Not Sure"

<b>1</b>	<b>Trainer's Competency in Curriculum Development</b>	<b>1</b>	<b>2</b>	<b>3</b>
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	Development of a curriculum requires clear understanding of curriculum models			
	The development of a curriculum must consider the demography of the recipients			
	Development of a curriculum does not require consulting the existing curriculum			
	Considering the competencies and learning styles of the students is not a prerequisite in determining the content of the courses in curriculum development			
	Development of a curriculum requires a clear understanding of the basic characteristics of teaching methods			
	Development of a curriculum does not require having the knowledge to perform assessment and evaluation for the education			
	Development of a curriculum requires knowledge of goal-setting			
	Development of a curriculum requires knowledge of writing Objectives			

How well does the following statement describe you? The responses are indicated as Very True of Me (VTM), Partially True of Me (PTM) Not so True of Me (NST) Not at All (NAA), Not Sure (NS)

<b>2</b>	<b>Trainer's Competency in Teaching Skills</b>	<b>VT M</b>	<b>PT M</b>	<b>NST</b>	<b>NA A</b>
	From personal and people's assessment of me, I am a good listener				
	I teach from known to unknown				
	I teach from known to simple to complex				
	I have a clear understanding of learning styles				
	People do complain that they find it difficult to understand me				
	I believe that nonverbal gestures are an essential aspect of communication				

Please respond with YES(Y) NO (N), NOT SURE (NS)

<b>3</b>	<b>Trainer's Competency in ICT</b>	<b>Y</b>	<b>N</b>	<b>NS</b>
	I have access to a computer for my use			
	I have an active Facebook account			
	I have an active Instagram account			
	I have an active WhatsApp account			
	I have an active Twitter account			
	I am currently engaged in using at least two of these accounts for mission activities			
	I have a personal and functioning email address			
	I spend on average, 6 – 8 hours on social media daily			
	I spend on average, 2 – 6 hours on social media daily			
	I spend on average, 2 – 3 hours on social media daily			
	I know what ICT stand for			

	I can describe the main components of a computer system			
	I can explain the difference between RAM and ROM			
	I know the function of a Central Processing Unit			
	I know what operating systems are			
	I know the difference between LAN and WAN			
	I know the purpose of an IP address			
	Explain the difference between the Internet and the World Wide Web			
	Common types of cyber threats are malware, phishing			
	Copyright law does not apply to digital content			

#### D. Trainers' Outcomes

Please tick appropriately the **influence your missiological training** has on the following. Please indicate appropriately the under-listed as it relates to you. Respond as Very Significant (VS) Significant (S), Not Significant (NS)

		VS	S	NS
<b>1</b>	<b>Trainer's Capacity to Run Effective Mission Training</b>			
	Ability to conceive a well-developed curriculum relevant to Missio-Dei.			
	Understanding of the strategies for missionary training in different contexts			
	Implementing the strategies for missionary training in different contexts.			
	Designing a mission training programme.			
	Executing a mission training programme designed by me.			
	Executing a mission training programme designed by others.			
	Use of appropriate methods and contexts to equip trainees holistically.			
	An understanding of what the trainee is expected to become, know and do.			
	Ability to make use of formal, informal and non-formal systems of learning and incorporate it into the program			
	Ability to recognize the significant role of field experience in a training program.			
<b>2</b>	<b>Trainer's Christian Maturity</b>			
	Maintaining spiritual disciplines in a personal relationship with God			
	Knowledge of and growing in obedience to the Word of God			
	Practicing an effective prayer life			
	In having a biblical relationship with the church			
	In the exercise of good stewardship			
	In giving priority to a balanced family life			
	In living a sacrificial and simple lifestyle			
	My vision for mission was clarified and my passion for mission rekindled			
	Making me more teachable			
<b>3</b>	<b>Trainer's Ministry Skills and Experience</b>			

	My missiology training gave me a language and culture learning experience			
	It was during my missiology training, that I learned effective cross-cultural evangelism and church planting			
	My discipleship and mentor relationship skills were developed at the mission school			
	My ability to manage people with sensitivity and wisdom was helped at the mission school			
	I learned how to interact well with others in cross-cultural and diverse situations in the mission school			
<b>4</b>	<b>Trainer's Interdisciplinary Knowledge</b>			
	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities			
	In becoming more familiar with local, political, and social situations and organizations			
	I am exposed to the need for training and experience appropriate to my goals			
	Keeps me abreast of other missionaries and mission activities worldwide			
	Gives me a biblical and historical grasp of the local and global church			
	Keeps me updated on missiological thinking and writing			
<b>5</b>	<b>Trainer's Vision for Mission Training</b>			
	My understanding of missio – Dei (God's program) became clearer.			
	I already had a good understanding of missio – Dei (God's program) before my missiology training			
	My worldview was shifted from missions as a task for some special people to that of all believers for Missio–Dei			
	Helps me to have a correct understanding of what effective missionary training is in different contexts.			

Please tick appropriately the influence your competency in curriculum development, teaching skills, and knowledge of ICT has on the following. Respond as Very Significant (VS) Significant (S), Not Significant (NS)

		VS	S	NS
<b>1</b>	<b>Trainer's Christian maturity</b>			
	Maintaining spiritual disciplines in a personal relationship with God			
	Knowledge of and growing in obedience to the Word of God			
	Practicing an effective prayer life			
	In having a biblical relationship with the church			
	In giving priority to a balanced family life			
	In living a sacrificial and simple lifestyle			
	My vision for mission clarified and my passion for mission rekindled			
	Making me more teachable			

	In the exercise of good stewardship			
<b>2</b>	<b>Trainer's Ministry Skills And Experience</b>			
	My missiology training gave me a language and culture learning experience			
	It was during my missiology training, that I learned effective cross-cultural evangelism and church planting			
	My discipleship and mentor relationship skills were developed at the mission school			
	My ability to manage people with sensitivity and wisdom was helped at the mission school			
	I learned how to interact well with others in cross-cultural and diverse situations in the mission school			
<b>3</b>	<b>Trainer's Interdisciplinary Knowledge</b>			
	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities			
	In becoming more familiar with local, political, and social situations and organizations			
	I am exposed to the need for training and experience appropriate to my goals			
	Keeps me abreast of other missionaries and mission activities worldwide			
	Gives me a biblical and historical grasp of the local and global church			
	Keeps me updated on missiological thinking and writing			
<b>4</b>	<b>Trainer's Vision for Mission Training</b>			
	My understanding of missio – Dei (God's program) became clearer.			
	I already had a good understanding of missio – Dei (God's program) before my missiology training			
	My worldview was shifted from missions as a task for some special people to that of all believers for Missio–Dei			
	Helps me to have a correct understanding of what effective missionary training is in different contexts.			
<b>5</b>	<b>Trainer's capacity to run effective mission training</b>			
	To conceive a well–developed curriculum relevant to Missio–Dei.			
	Understanding of the strategies for missionary training in different contexts.			
	I have implemented the strategies for missionary training in different contexts.			
	I have designed a mission training programme			
	I have executed a mission training programme designed by me			
	I can use appropriate methods and contexts to equip trainees holistically			
	I have an understanding of what the trainee is expected to become, know and do.			
	I can make use of formal, informal and non-formal systems of learning and incorporate it into the program			

	I recognize the significant role of field experience in a training program			
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## Appendix VII:

### (Recast)Trainers' Competence and Outcomes Questionnaire (TCOQ)

#### Section A: Personal Factors

##### Part 1: General Background

Name (Optional) \_\_\_\_\_

Nationality-

Age Group: 20-29 ( ) 30-34 ( ) 35-39 ( ) 40-44 ( ) 45 and above ( )

Gender: Male ( ) Female ( )

##### Section B. Trainers' Educational Qualification (Secular and Missiological)

Highest level of secular education: Primary School ( ) Secondary School Certificate ( ) National Certificate in Education ( ) Ordinary National Diploma ( ) Higher National Diploma ( ) Bachelor's degree ( ) Master's degree ( ) Doctorate ( )

Levels of missiological education attained: Certificate ( ) Diploma ( ) Bachelor's degree

( ) Master's degree ( ) Doctorate ( )

Do you think your level of secular education is positively impacting your performance as a trainer? Yes ( ) No ( )

How? A. Significantly B. To some extent C. Not sure D. Insignificantly.

Have you labored on a typical mission field after your mission school training? Yes ( ) No ( )

If yes, among Least – Reached ( ) Reached ( ) Rural ( ) Urban ( )

If yes, how long? 5 – 10 years ( ) 10 -15 years ( ) 15 – 20 years ( ) 20 – 25 years ( ) 25 and above years ( )

Has your secular educational qualification provided you with the skills needed for your mission work? Yes ( ) No ( )

What is your present category of mission training: Resident Trainer in a mission training institution ( ), Trainer in a mission training institution ( ) Itinerant mission trainer ( ) Mission Mobilizer ( ), Trainer/lecturer in missions departments of Bible Colleges and seminaries ( ) Trainer without any formal education ( )

How long are you in Mission Training? 5 – 10 years ( ) 10 -15 years ( ) 15 – 20 years ( )

20 – 25 years ( ) 25 and above years ( )

Present Job Function in Mission Training? Provost / Head of School ( ) Guest lecturer / Trainer

( ).

On what basis are you engaged in your present assignment in Mission Training? Divine Call and placement ( ) Administrative posting by the organization ( ) Education qualifications ( ) Field Experience ( )

Will investing in higher missiological education enhance your effectiveness as a mission trainer? Yes ( ) No ( )

### C. Trainer's Competency in Curriculum Implementation, Teaching Skills and Knowledge of ICT

Please rate yourself appropriately in the under-listed. 1 = "True "; 2 = "False ", 3 = "Not Sure"

1	Trainer's Competency in Curriculum Development	1	2	3
	Does development of a curriculum require clear understanding of curriculum models?			
	Must the development of a curriculum consider the demography of the recipients?			
	Does development of a curriculum require consulting the existing curriculum?			
	Is considering the competencies and learning styles of the students a prerequisite in determining the content of the courses in curriculum development?			
	Development of a curriculum requires a clear understanding of the basic characteristics of teaching methods			
	Development of a curriculum does not require having the knowledge to perform assessment and evaluation for the education			
	Development of a curriculum requires knowledge of goal-setting			
	Development of a curriculum requires knowledge of writing Objectives			

How well does the following statement describe you? The responses are indicated as Very True of Me (VTM), Partially True of Me (PTM) Not so True of Me (NST) Not at All (NAA), Not Sure (NS)

2	Trainer's Competency in Teaching Skills	VT M	PT M	NST	NA A
	Based on both personal evaluations and feedback from others, I am perceived as a good listener				
	I teach from known to unknown				
	I teach from known to simple to complex				
	I have a clear understanding of learning styles				
	People do complain that they find it difficult to understand me				
	I believe that nonverbal gestures are an essential aspect of communication				

Please respond with YES(Y) NO (N), NOT SURE (NS)

3	Trainer's Competency in ICT	Y	N	NS
	I have access to a computer for my use			
	I maintain a Facebook account that is active			

	I maintain an Instagram account that is active			
	My WhatsApp account is active			
	I am an active Twitter with my account			
	I am presently utilizing a minimum of two social media platforms for mission activities			
	I have a personal and functioning email address			
	On the average, I dedicate 6 to 8 hours daily, to social media engagement.			
	On the average, I dedicate 2 to 6 hours daily, to social media engagement.			
	On the average, I dedicate 2 to 3 hours daily, to social media engagement.			
	I know that ICT is an acronym that stands for “information and communication technology”			
	I can describe the main components of a computer system			
	I can explain the difference between RAM and ROM			
	I know the function of a Central Processing Unit			
	I know what operating systems are			
	I am familiar with the distinguishing difference between LAN and WAN			
	I know the purpose of an IP address			
	I know that the Internet is different from the World Wide Web			
	Common types of cyber threats are malware, phishing			
	Copyright law does not apply to digital content			

#### D. Trainers’ Outcomes

Please tick appropriately the **influence your missiological training** has on the following. Please indicate appropriately the under-listed as it relates to you. Respond as Very Significant (VS) Significant (S), Not Significant (NS)

		VS	S	NS
<b>1</b>	<b>Trainer’s Capacity to Run Effective Mission Training</b>			
	Ability to conceive a well–developed curriculum relevant to Missio–Dei.			
	Understanding of the strategies for missionary training in different contexts			
	Implementing the strategies for missionary training in different contexts.			
	Designing a mission training programme.			
	Missiological training influenced my capacity to execute mission training programme designed by me.			
	Missiological training influenced my capacity to execute mission training programme designed by others.			
	Use of appropriate methods and contexts to equip trainees holistically.			
	An understanding of what the trainee is expected to become, know and do.			

	Ability to make use of formal, informal and non-formal systems of learning and incorporate it into the program			
	Ability to recognize the significant role of field experience in a training program.			
<b>2</b>	<b>Trainer's Christian Maturity</b>			
	Maintaining spiritual disciplines in a personal relationship with God			
	Knowledge of and growing in obedience to the Word of God			
	Practicing an effective prayer life			
	In having a biblical relationship with the church			
	In the exercise of good stewardship			
	In giving priority to a balanced family life			
	Missiological training influenced me in living a sacrificial and simple lifestyle			
	Missiological training clarified my vision for mission and rekindled my passion for mission.			
	Making me more teachable			
<b>3</b>	<b>Trainer's Ministry Skills and Experience</b>			
	My missiology training gave me a language and culture learning experience			
	During my missiology training, I acquired skills in effective cross-cultural evangelism and church planting			
	My discipleship and mentor relationship skills were developed at the mission school			
	My ability to manage people with sensitivity and wisdom was helped at the mission school			
	I learned how to interact well with others in cross-cultural and diverse situations in the mission school			
<b>4</b>	<b>Trainer's Interdisciplinary Knowledge</b>			
	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities			
	In becoming more familiar with local, political, and social situations and organizations			
	I am exposed to the need for training and experience appropriate to my goals			
	Keeps me abreast of other missionaries and mission activities worldwide			
	Gives me a biblical and historical grasp of the local and global church			
	Keeps me updated on missiological thinking and writing			
<b>5</b>	<b>Trainer's Vision for Mission Training</b>			
	My understanding of missio – Dei (God's program) became clearer.			
	Before my missiological training, I possessed a solid comprehension of missio – Dei (God's program)			
	My worldview was shifted from missions as a task for some special people to that of all believers for Missio–Dei			

	Helps me to have a correct understanding of what effective missionary training is in different contexts.			
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Please tick appropriately the influence your competency in curriculum development, teaching skills, and knowledge of ICT has on the following. Respond as Very Significant (VS) Significant (S), Not Significant (NS)

		VS	S	NS
<b>1</b>	<b>Trainer's Christian maturity</b>			
	Maintaining spiritual disciplines in a personal relationship with God			
	Knowledge of and growing in obedience to the Word of God			
	Practicing an effective prayer life			
	In having a biblical relationship with the church			
	In giving priority to a balanced family life			
	In living a sacrificial and simple lifestyle			
	My vision for mission clarified and my passion for mission rekindled			
	Making me more teachable			
	In the exercise of good stewardship			
<b>2</b>	<b>Trainer's Ministry Skills And Experience</b>			
	My missiology training gave me a language and culture learning experience			
	It was during my missiology training, that I learned effective cross-cultural evangelism and church planting			
	My discipleship and mentor relationship skills were developed at the mission school			
	My ability to manage people with sensitivity and wisdom was helped at the mission school			
	I learned how to interact well with others in cross-cultural and diverse situations in the mission school			
<b>3</b>	<b>Trainer's Interdisciplinary Knowledge</b>			
	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities			
	In becoming more familiar with local, political, and social situations and organizations			
	I am exposed to the need for training and experience appropriate to my goals			
	Keeps me abreast of other missionaries and mission activities worldwide			
	Gives me a biblical and historical grasp of the local and global church			
	Keeps me updated on missiological thinking and writing			
<b>4</b>	<b>Trainer's Vision for Mission Training</b>			
	My understanding of missio – Dei (God's program) became clearer.			

	I already had a good understanding of missio – Dei (God’s program) before my missiology training			
	My worldview was shifted from missions as a task for some special people to that of all believers for Missio–Dei			
	Helps me to have a correct understanding of what effective missionary training is in different contexts.			
<b>5</b>	<b>Trainer’s capacity to run effective mission training</b>			
	To conceive a well–developed curriculum relevant to Missio–Dei.			
	Understanding of the strategies for missionary training in different contexts.			
	I have implemented the strategies for missionary training in different contexts.			
	I have designed a mission training programme			
	I have executed a mission training programme designed by me			
	I can use appropriate methods and contexts to equip trainees holistically			
	I have an understanding of what the trainee is expected to become, know and do.			
	I can make use of formal, informal and non-formal systems of learning and incorporate it into the program			
	I recognize the significant role of field experience in a training program			

### Appendix VIII:

#### Detail report of Content Analysis of Missiological Training Curriculum of selected Institutions and Compliance with expected Outcomes for a Trained Missionary.

SUB THEME	GOFAMINT	RESCOM	FOUR SQUARE	ETSI	WOCOME
Church Relation.	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25
Linguistic Orientation	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25
Inter Personal Relation	0.57 x 4 = 2.28	0.57 x 4 = 2.28	0.57 x 4 = 2.28	0.57 x 4 = 2.28	0.57 x 4 = 2.28
Cross Cultural Communication	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32
Linguistic Orientation	0.38 x 6 = 2.28	0.38 x 6 = 2.28	0.38 x 6 = 2.28	0.38 x 6 = 2.28	0.38 x 6 = 2.28
Biblical Knowledge	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32	0.29 x 8 = 2.32
Theology Knowledge	0.25 x 7 = 1.75	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25
Leadership	0.33 x 7 = 2.3	0.33 x 7 = 2.3	0.33 x 7 = 2.3	0.33 x 7 = 2.3	0.33 x 7 = 2.3
Evangelism Discipleship & Mission	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25
Evangelism & Mission	0.21 x 11 = 2.3	0.21 x 11 = 2.3	0.21 x 11 = 2.3	0.21 x 11 = 2.3	0.21 x 11 = 2.3
Spiritual Life	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25	0.25 x 9 = 2.25
<b>TOTAL</b>	<b>24.5</b>	<b>25</b>	<b>25</b>	<b>25</b>	<b>25</b>
<b>GENERAL AND SPECIAL STUDIES</b>					
Language Learning	4.1	4.1	4.1	4.1	4.1
ICT	4.1	4.1	4.1	4.1	4.1x0=0
Principle of Education and Teaching	0.45 x 9 = 4.05 = 4.1	0.45 x 9 = 4.05 = 4.1	0.45 x 8 = 3.6	0.45 x 9 = 4.05 = 4.1	0.45 x 9 = 4.05 = 4.1
Community Development	0.6 x 7 = 4.2	0.6 x 5 = 4.2	0.6 x 7 = 4.2	0.6 x 7 = 4.2	0.6 x 2 = 1.2
Emotional Health	0.45 x 6 = 2.7	0.45 x 7 = 3.15	0.45 x 3 = 1.35	0.45 x 3 = 1.35	0.45 x 7 = 3.15
Practical Ability	0.58 x 7 = 4.1	0.58 x 7 = 4.1	0.58 x 7 = 4.1	0.58 x 7 = 4.1	0.58 x 7 = 4.1
<b>TOTAL</b>	<b>23.2 = 23</b>	<b>22.5 = 23</b>	<b>21.45 = 22</b>	<b>21.95 = 22</b>	<b>16.65 = 17</b>
<b>SPIRITUAL WARFARE</b>					
	3.5 x 7	3.5 x 7	3.5 x 7	3.5 x 7	3.5 x 7
<b>TOTAL</b>	<b>24.5 = 25</b>	<b>24.5 = 25</b>	<b>24.5 = 25</b>	<b>24.5 = 25</b>	<b>24.5 = 25</b>
<b>FIELD PRACTICAL</b>					
	25	25	25	25	25

<b>GRAND TOTAL OF THE FOUR THEMES</b>	<b>25</b>	<b>25</b>	<b>25</b>	<b>25</b>	<b>25</b>
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## **Appendix IX:**

### **Sample of letter of introduction of the researcher and consent request of the respondent**

Dear Sir/Madam,

I am a student of Lead City University, Ibadan studying towards a Ph.D. in Intercultural studies. I am writing a thesis on the “Influence of Missiological Training and Trainers’ Competencies (in Curriculum Development, Teaching Skills, and Knowledge of ICT), on Training Outcomes among Missionaries in Southwest, Nigeria”. To this effect, I have designed the attached questionnaire, which is intended to obtain data on the research topic. The university’s confidentiality clause binds me. Thus, the data collected through this questionnaire will be used purely for academic purposes only.

Given the time constraint, I would be very grateful to receive the completed questionnaire at your earliest convenience. Completed questionnaires can be sent to my email at: [topedotun@gmail.com](mailto:topedotun@gmail.com)

Sincerely,

**Dotun Adeboye.**

Researcher

**Prof D.A Odeleye**

Project Supervisor

## Appendix X

### Sample of request for access to training curriculum of selected institutions.

Date

e

Dear Sir,

#### **Request for access to your Training Curriculum for research purposes**

I am a student of Lead City University, Ibadan studying towards a Ph.D. in Intercultural studies. I am writing a thesis on the “Influence of Missiological Training and Trainers’ Competencies (in Curriculum Development, Teaching skills, and Knowledge of ICT), on Training Outcomes among Missionaries in Southwest, Nigeria”.

To this effect, I shall be doing a content analysis of the curriculum of selected mission training institutions in the southwest region. Your respected institution is one of them.

I hereby request that you grant me access to the curriculum for your training programs.

The university’s confidentiality clause binds me. Thus, the data collected will be used purely for academic purposes only.

Sincerely,

**Dotun Adeboye.**

Researcher

**Prof D.A Odeleye**

Project Supervisor

## Biodata

### A. Personal Biodata

Name Dotun ADEBOYE  
Date of Birth January 09, 1965  
Home Town: Abeokuta  
Local Govt Ifo  
Nationality: Nigerian  
Phone Number +2348033302734  
E-mail topedotu@gmail.com  
Marital status Married  
Place of service: Christian Missionary Foundation (CMF) Ibadan Oyo State, 1995 till date

### B. Institutions Attended

Lead City University, 2020 till date  
Ibadan  
Bethany International 2007  
University, Singapore  
University of Lagos 1989/90  
FUTAB 1983  
African Church 1982  
Grammar School,  
Abeokuta  
AJPS Oke Foko Ibadan

### C. Academics & Missiological Qualifications

Doctor Philosophy in 2024  
Intercultural Studies (in view)  
Master of Arts in 2007.  
Intercultural Studies  
CMF School of 1995  
Mission Idere  
Bachelor of Science 1989/90  
(B.Sc. Microbiology)  
UNILAG, Lagos -  
Pre – Degree Course 1983  
African Church 1982  
Grammar School,  
Abeokuta  
AJPS Oke Foko Ibadan 1976

### D. Ministry & Leadership Experience

Field Missionary in 1998 - 2002  
Borno State  
CMF North East Zonal 2002 - 2005  
Director

Principal CMF School of Mission 2005 - 2012  
 Zonal Secretary, NEMA SW Zone  
 National Vice Chairman, NEMA 2019 till Date  
 CMF Corporate Training Director 2012 - 2018  
 CMF Corporate Training Director /Nigeria National Director 2018 - 2024  
 CMF Corporate Training Director 2024 till Date

**E. Activities On The Field / Office**

Run the school Programme 2006 - 2012  
 Routine cross-cultural evangelism & mission work among a named unreached people group  
 Coordination & Supervision of CMF FIELDS in the the North East. 1998 - 2005  
 Organized and coordinated Short-Term Missions Training in Maiduguri, Borno State. 2001,2003,2004,2005  
 Attended the **Nigeria Maiden Perspectives Course and Training of Trainers** course. 2004  
 Coordinated the mobilization efforts for North East brethren to attend the GOFEST 04. 2004

**F. ASSOCIATION**

Member, NEMA  
 Member, NAPCOUN

## **Certificates**

Certificate of Participation, **Specialized Basic Course on Child Evangelism**. CEM Nigeria. December 1995.

Certificate of Participation, **Trainers' Course**. CMF School of Missions. January 1997

Certificate of Participation, **NEMA Advanced Missions Training Standards Development Workshop**. NEMI, Jos Nigeria and Bethany Fellowship International. USA. July 2003

Certificate of Participation, **NEMA Advanced Missions Workshop On Integral Ministry Training**. NEMI, Jos Nigeria and WEF Missions Commission, Canada. October 2005

Certificate of completion, **Live School**. World Mission Centre South Africa December 2022.

Certificate of completion, **Simply Mobilizing International Kairos Course**. Simply Mobilizing International. February 2018.

Certificate of completion, **Head Facilitators Training Course of Simply Mobilizing**. Simply Mobilizing International. March 2019.

Certificate in **Mentoring / Coaching In Discipling For Development**. November 2021

Certificate of completion, **Leadership Training For Equipping And Mobilizing Leaders**. International Leadership Institute. I.L.I. U.S.A. September 2022

Certificate of Participation, Intensive Core Course of Study of the **Perspectives Of The World Christian Movement**. NEMA, Jos Nigeria and US CENTER FOR WORLD MISSIONS Pasadena USA. August 2002.

Certificate of Participation, **The Connect between Theology and Psychology**. NAPCOUN Webinar Series I. Nigerian Association of Pastoral Counsellors and Department of Guidance and Counselling, Lead City University, Ibadan, Nigeria. April 2023.

Certificate of Participation, **Dynamics of Checkmating Domestic Abuse: A Pastoral Counsellor's Perspective**. NAPCOUN Webinar Series VI. Nigerian Association of Pastoral Counsellors and Department of Guidance and Counselling, Lead City University, Ibadan, Nigeria. September 2023.

## **Publications**

### **I. Thesis/Dissertation/Articles**

1. Dotun Adeboye (2007). Title. Unpublished Master of Arts Dissertation in Intercultural Studies, Bethany International University, Singapore (MTPI Nigeria),

2. Dotun ADEBOYE, Abiodun Olalekan OWOADE, and Adebayo Ola AFOLARANMI. "Critical Review of the Interplay between the Fourth Industrial Revolution and Religion." **International Journal of Contemporary Research In Humanities** 1, no. 1 (2023): 1-11.

3. Dotun Adeboye, Donald A. Odeleye, and Adebayo Ola Afolaranmi. "EQUILIBRIUM BETWEEN ENGAGING IN PRACTICAL MISSIOLOGY AND SCHOLARLY ACADEMIC MISSIOLOGY: A DRIVING FORCE TO ATTAIN MISSIO DEI." (2024). **African Journal of Culture, History, Religion and Traditions** ISSN: 2997-3171 Volume 7, Issue 2, 2024 (pp. 26-33)

4. Dotun Adeboye, Donald A. Odeleye, Adebayo Ola Afolaranmi, and Adekunle Olusola Otunla. INFLUENCE OF MISSIOLOGICAL TRAINING ON TRAINERS' COMPETENCES AND CHRISTIAN MATURITY IN THE SELECTED MISSION TRAINING INSTITUTIONS IN SOUTHWEST, NIGERIA. **Lead City Journal of Religions and Intercultural Communication** (ISSN 3043-4416) The Journal of the Department of Religious and Intercultural Studies, Faculty of Arts, Lead City University, Ibadan, Nigeria Volume 2, Number 3, December 2024

Signature

Date

### **University Certification**

This is to certify that this thesis “**Influence of Missiological Training and Trainers’ Competencies on Training Outcomes among Missionaries in Southwest, Nigeria**” was carried out by **Dotun Adeboye** with Matric Number **LCU / PG/ 002644** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria is in FULL compliance with the approved university format and style.

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**Signature**

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**Date**

## Plagiarism Report