
**EDUCATIONAL QUALIFICATION AND PRIMARY OCCUPATION OF THE
CHRISTIAN LEADER AS CORRELATES OF HUMAN COMMUNICATION AND
GOD'S CALL FOR MISSIONS****By****Prof. Godliness Okokon UMOH
Ibom Metropolitan Polytechnic,
Uyo, Akwa Ibom State, Nigeria****Akintunde Oluwaseyi Olusina Ph.D
ICOF Colleges and universities,
Kentucky (Nigerian Campus)****And****Lawrence Stanislaus ATANADI, Ph.D
College of Technology and Christian Education,
Uyo, Akwa Ibom State****ABSTRACT**

The study investigated the educational qualification and primary occupation of the Christian leader as correlates of human communication and God's call for missions. The multiple stage sampling procedure was used for the study. The research area was Uyo in Akwa Ibom State of Nigeria and Cotonou in Benin Republic, all in West Africa. The total respondents were 116 and 32 for Uyo and Cotonou respectively. The questionnaire used for the study is titled: Training Needs Assessment of Church Workers Questionnaire (TNACWQ). The data obtained were analyzed using Pearson Product Moment Correlation Coefficient (PPMC) statistics. All hypotheses were tested at 0.1 and 0.5 alpha level respectively. It was concluded from the study that there is a rejection of no relationship between God's calling for missions and primary occupation by both countries saying that God's call is not a function of ones' occupation. One of the recommendations further stated in the study states that a strong Christian body should come together and pull resources through conscious planning to address training gaps for successful missions.

KEYWORDS: Training Needs, Uyo and Cotonou

INTRODUCTION

The purpose of a training needs assessment is to identify performance requirements and the knowledge, skills and abilities needed by an agency's workforce to achieve the requirements says Watkins, (2012). An effective training needs assessment will help direct resources to areas of greatest demand, especially the training of church workers for mission's development. A needs assessment is the process of identifying the "gap" between performance required and current performance. (Barbazette, 2006). When a difference exists, it explores the causes and reasons for the gap and methods for closing or eliminating the gap, posits Kautman, R. and Gneria –Lopez (2013). A complete needs assessment also considered the consequences for ignoring the gaps according to Kaufman, (2006).

The great commission which says "go ye therefore, and teach all nations, baptizing them in the name of the father and of the son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even unto the end of the world"¹ encourages training and developing church workers to meet ethnical, cultural and cross cultural needs require training needs assessment for fulfillment of the great commission. The gap created is the issue of raising qualified and equipped man-power required to accomplish the Great commission. The Great Commission is mission mandate of taking the gospel to sinners from one ethnic group to another and from border to border with the aim of accomplishing salvation from sin and its consequences. Jesus Christ identified training needs or gap, when he lamented over the missions field saying that its missions field is ripe for harvest but its labour are few (Heward-Mills, 2012). Fewness here indicates the gap or training needs. Jesus saw a lot of incompetent workers with only few qualified ones. The few qualified ones were insufficient for the vast field of mission hence missions could not be accomplished. He bridged the gap as He began intensive leadership training of the twelve disciples and later seventy. The mission field is experiencing low productivity and poor mission's outcomes. According to Johnstone, (1996), the missionary is supposed have a minimum qualification of first degree or its equivalent from science or social science, with additional education in Diploma or Postgraduate Diploma in Cross Cultural Theology or Mission, ICT and Computer training. These are the training needs, represented as gaps. Meeting these needs will bridge the gap for missions to have its free course and the great commission accomplished as a requirement for the soon return of Jesus Christ.

STATEMENT OF PROBLEM

Mission's development cannot occur without functional departments of the church. It is observed by the researcher that many churches do not have functional missions department responsible for planning and executing mission's programmes. Other departments such as youths, musical, men and women wing of the church are poorly developed and can constitute poor missions development for the church.

The Redeemed Christian School of Missions writing on cross-cultural communication says that a missionary who is not well trained on handling issues on culture "may experience situation that are conflict with his own norms. The result of this is tension which can cause emotional disturbances in the missionary"; this is called culture shock. There are cases where some missionaries were just sent without formal training to evangelize other nations, failed because of lack of training and were sent home according to some churches.

Other problems identified include selection of unqualified people for missionary training owing to godfatherism and church politics. In this case unqualified person may have hidden agenda in the mission field. There are reported cases where such people who are not called into the work escape and travel out for business and other activities, rather than to preach the gospel assigned to them.

The lack of identification of training needs of mission workers remains a serious problem and

continue to present the inability of the churches to train Christian Missionaries effectively for a successful preaching of the gospel across many parts of the world including West Africa.

OBJECTIVE OF THE STUDY

The main objective of the study is to identify training needs of church workers for church and missions programme/development.

HYPOTHESES

1. There is no significant difference between educational qualification of the Christian leader and human communication.
2. There is no relationship between God's calling for missions and primary occupation.

TRAINING NEEDS OF CHURCH WORKERS FOR MISSIONS DEVELOPMENT

RECSOME, (2005) is of the opinion that training today should be different, examining the failure of past missions programmes, hence the need to examine where they failed and how they succeeded. The gap that exist becomes the training need for mission's development.

➤ The Need for Training of Laity

The writing on training and mobilizing the laity for ministry and missions, emphasized that there has been a concentrated training effort given to fulltime Christian leaders or clergy to the neglect of the laity; this now becomes a training need. Heward-Mills, (2005) defines the lay minister as "a person or minister who maintains his secular job and yet is active in the ministry of the Lord". The laity constitutes the vast majority of church members; educated or uneducated, government functionaries, company personnel, self-employed individuals, business executives, traders, shop-keepers, people of various vocations, retired or unemployed people, house-wives, technocrats or technicians willing to serve the Lord in a particular local church. Most of them are usually untrained theologically.

The revival, expansion and survival of the church requires the mobilization of trained laity because the clergy or church leaders alone cannot do the work. For Christ's Great Commission to be fully accomplished the laity must be educated on how to minister at their own level to others formally or informally. They must be released to fulfil this "every believer's ministry" as practiced in the early church.

Wagner, (1976) asserts that a close study of Christ's approach to discipleship training reveals that this is the central focus of the Master in His evangelism strategy. Right from the very minute He meets an unbeliever, He attracts his or her attention through inspirational conversations, visionary questions and answers and thought-provoking, need-satisfying, solution-oriented witnessing. Jesus Christ discerns the potentiality of a disciple in every unconverted soul. For example He nicknamed Simon, "Cephas"-as stone. He saw in Nathaniel "an Israelite indeed in whom there is no guile".

Christ's discipleship approach builds upon or amplifies His soul-winning method. His teaching approach is pictorial, making use of object lessons, easy-to-understand comparisons, contrasts, illustrations or parables. He taught, rebuked, and commended His disciples in practical situations of life. From a large crowd which attended His meetings He chose twelve apostles who closely associated with Him. He imparted his knowledge, wisdom, vision, zeal, aspiration, aims and objectives into them. They became His mouthpiece, witness and ambassador after his earthly ministry. This was achieved by adopting the following procedures:

- Selection
- Instruction
- Intimacy
- Demonstration
- Delegation
- Equipment
- Supervision.

In villages, vocational outreaches are tailored to meet the custom, occupation, religion and aspiration of the people, like outreaches to farmers, fishermen, teachers, children, literacy class ministry; traders and shop-keepers outreaches; evangelization of principalities like chiefs, political heavy-weights and disposition of both urban and village dwellers will unfold the appropriate ministries and right approach of evangelizing them.

The benefits of training and releasing the laity for ministry and mission are innumerable. Like a living organism, the local church will grow in leaps and bounds. The immediate community will be awakened spiritually as they witness the demonstration of the presence, love and power of God. As Philip brought a lot of joy to the Samaritans, the glory of God and the joy of fulfillment in the Lord will radiate inside and around the dynamic, soul-winning local church. It is such conducive atmosphere of revival and spiritual fervency that produces effective home and foreign missions and a powerful witness of Christ in our contemporary world.

➤ **Training Need on Cross-Cultural Strategies**

On, developing cross-cultural strategies: targeting, recruitment, training, mobilization DLM training manual writes that the practical demands of the Great Commission require that serious thoughts be given to cross-cultural ministries. The Church cannot sit back and ignore the vast multitude of unreached people. At the historic Lausanne Conference, the Church's attention was drawn to the need for urgent, practical and planned outreaches to dying men and unconcerned sinners all over the world. Article nine of the Covenant reads:

Hildebrant, (1991) points out that some African churches have need for training in cross-cultural missions. "More than 2,700 million people, which is more than two-thirds of mankind, are yet to be evangelized. We are ashamed that so many people have been neglected, it is a standing rebuke to us and the whole Church". Since the need is still enormous in light of the present global population explosion, Churches and mission agencies should evolve laudable, workable, spirit-guided and result-oriented cross-cultural strategies which would make the fulfillment of the Great Commission possible in our generation." Says Wagner, (1976).

Wagner, (1976) writing on reason for cross-cultural strategies says to really appreciate reasons for cross-cultural strategies, a good working definition is necessary. "A cross-cultural strategy is a chosen means to achieve definite pre-determined goals in gospel work outside one's cultural setting.

The following reasons can be deduced from the above passages to support the need for cross-cultural strategies:

- Reaching all people in all nations requires crossing both cultural and geographical boundaries.
- The multi-dimensional nature of the need requires strategies for effective outreaches.
- Phenomenal and unprecedented changes in world situations (economically, politically, socially and technologically) call for systematic approach in mission work.
- Effective missions outreach requires a well thought out strategy that would eliminate failure, friction and all barriers to the fulfillment of the task of winning the world for Christ.

The development of strategies is crucial to the effective evangelization of the world. Before sound strategies can be developed, some basic issues ought to be well understood and settled. There must be

- Right motive,
- Right manner,
- Right mentality,
- Right method,
- Right men,
- Right moment.

➤ **Need for formal education/training of Christian workers**

Mulholland, (1991) who wrote on student profile is of the opinion that missionaries should be exposed to secular university backgrounds before attending a theological seminary or Bible College. Training is essential bedrock of missions. The training arm of missions is the baby machine, the incubator where missionaries are hatched. Training with the mindset of Jesus yesterday, today and forever will not work. Our curriculums must be improved. Various things that are out of touch with the practical realities on the field today should be expunged. Some courses must be struck out and new ones inculcated, according to RECSOM (18).

Missionaries today must go with something extra. With several mission fields of yesterday now closing to the gospel, missionaries need to be strategic there are some places we cannot go with the Bible in our hands. But missionaries can go with something else in our hands and the Bible in our hearts. Our programmes must have directions and focus. There are some fields a single missionary dares not go, no matter how heavily anointed, else, he becomes emergency prayer point. Some married couples can be sent to such fields. Hence, we have couples' ministry. It becomes obvious why the spouse of a missionary must be trained; else he/she becomes vision persecutor for the spouse says RECSOME, (2005).

➤ **Mobilization: Training Need**

Most church workers lack training and mobilization according to Wagner, (1976).

Mobilization is the advertisement of mission. It is the vehicle that carries missions to various places. We must mobilize strategically. Mobilization must be thorough, convincing, rich and enlightening. "We must present missions in such a way that all prejudices and wrong conception about missions will be erased. People must get the right conception about missions. It is our duty to market' missions" posits Wagner.

RECSOM, (2005) rhetorically asked the questions about students, whether they are campus students, church-based students, etc.? Are they the working class, women, men, leaders, professionals, the youth, the high and mighty etc.? Mobilization must be thorough, convincing, rich and enlightening

"We must revolutionize the way we do missions today. We must do missions with target, focus, plans, direction, bearing and definite goals. For instance, we may plan to reach: Big cities, Language block, Countries, Difficult places to reach, Religious block etc." says RECSOME, (2005). Indigenization Policy as strategy by RECSOM (2010) are: "All our mission fields must be indigenized if we are to make a lasting impact. We must go with the mindset of converting, discipline and empowering the indigenes in our various mission fields with the aim of handing over the fields to them".

➤ **Training Needs on Discipleship**

Discipleship according to RECSOM is a core competence of missions. A successful discipleship programme proves a well-done job on the field. It is a proof of being responsible to the souls won. Without discipleship, the whole efforts expended on any mission field is a cheer fruitless exercise and excursion of no eternal consequences. What do we mean by indigenization? To “indigenize” is to force local cultures to be adopted by another. In missions, indigenization describes the process of planting ministries and churches that fit naturally into the environment of the people we are making efforts to evangelize and consequently make disciples out of them (RESCOME 12).

➤ **Training of Indigenes**

Trained indigenes from various unreached tribes can better reach their own people. They know the best way to present the message of the cross to their own people. They will be able to adapt the gospel into the way of thinking of their people. Little wonder, Jesus was born in Israel and Moses a Hebrew.

Indigenes can work for the Lord among their own people where mission work is restricted or outlawed. An indigene does not need any visa to enter his country. He is not subject to stringent immigration laws. He cannot be deported. The best approach in countries where mission work is not allowed or restricted is to convert the indigenes.

Cultural Protection according to Hilderbrant, J. (1991) it has been discovered that indigenous folks are usually suspicious of a foreign missionary. Their initial fear is that a foreigner is bringing a new culture, religion, language and way of life in order to impose same on them. Concern for cultural protection from and suspicion of foreigners by the natives has no place in fields being manned an indigene.

The sending force tends to spend less and worry a little over a field being manned by a native. Such expenses usually spent on drugs, training of missionaries' kids and family welfares, transport expenses and other logistics can be channeled towards other pressing areas added RECSOM.

In event of crisis when churches are being burnt, the one being pastured by their own son will not be burned, and if at all it will be burned, it will be the last to be burned.

In the heat of challenges when missionaries normally flee, an indigenous missionary has no other place to run to. He is likely to suffer with the sheep. Let's take a brief look at Recsom indigenization programmes.

This programme is designed to train disciples from various unreached people groups in the north. To an average southerner every northerner is either Hausa or Fulani Recsom has cured many of this cancer of ignorance. We have trained students from over 100 tribes within and outside the country, says RECSOM.

Where land is not ordinarily sold to a non-indigene for religious purposes, indigenes can surrender their own family land for church use. The church can also buy land for use in the name of an indigene.

Adaptation posits RECOME of an indigenous missionary to the culture, system and general climatic condition of the field is not a problem. Several missionaries were not able to do much on their fields because they could not cope with the new environment, culture, and general climatic conditions of their field. Many fall sick easily, in fact, many missionaries die prematurely because harsh weather conditions. An indigene does not need to go through all these problems.

➤ Training Needs on Language Acquisition

One of the major challenges in cross cultural missions is language acquisition. It usually takes time for a missionary to learn a new language. And without a missionary learning the local language of field he may not be able to reach the people effectively, language acquisition, culture shock and social integration are no problems for a native.

The way and manner of perceiving an issue in francophone country is different from Anglophone. Therefore, to properly reach them, the gospel must be domesticated to their own way of thinking posits RECSOM.

Rising and training missionaries from Francophone countries is therefore the only viable way we can reach them with the gospel. We have the mandate to reach Francophone Africa, not necessarily with the gospel at this time, but to raise indigenous workforce from among the people of God in this language block. African has more French speaking countries than any other language. See African language spread at a glance.

French	-	22 countries
English	-	18 countries
Portuguese	-	4 countries
Spanish	-	2 countries
Arabic	-	others

Source: Recsome 2005

The implication of this is that until we saturate the Francophone African countries with the gospel, Africa remains largely unreached. The francophone has been found to respond more to their own people than just any man from another country or a different culture being colonized by different countries. The French worldview is quite different from the English; so will the missionary from various lands relate to the indigenes on the foreign fields.

➤ Need for church networking programmes in Africa

Wagner, (1976) writing on involving the local church in networking and missions in Africa says the Church is the body of believers called out from the world. Jesus Christ is the builder of the Church¹⁴. The Universal Church is the total body of believers all over the world¹⁵ which is composed of local assemblies (To be a bona fide member of the church one needs to be washed in the blood of Jesus Christ through confession of sins, repentance from same and acceptance of Jesus Christ as personal Saviour and Lord. Christ is the Head of the Church and the Church being the Body of Christ is charged with the responsibility of evangelizing the world since the Head is now seated at the right hand of God interceding for us.

The early church (both leaders and members or Clergy and Laity) resolutely pursued the Great Commission with all earnestness and commitment and they had the testimony that they turned the world of their upside down and filled it with their doctrine.

We need the same zeal, compassion and sense of mission today. God has not abandoned Africa. For God, inspiring one of the saints of old, said that the heathen nations will become His inheritance and the Princes of Egypt and Ethiopia i.e. (Africa) shall stretch out their hands unto God²⁰.

This is prophetic and it shall surely come to pass. When God gives a prophecy He uses men as His instruments accomplish it.

However, we need to know the scope of the task and the diversity of needs and peculiarities involved as far as Africa is concerned. This calls for networking the local Churches through sharing of information, visions and maps out our different strategic levels of consultations (regional, national and grassroots)

Deeper Life Missions Training Manual writing on the picture of the local churches in Africa says that today churches in Africa have been plagued with diver's problems. These problems include

ignorance of basic spiritual truths, Luke warmth, distractions from the world, extended family systems, lack of love and disunity, envy and jealousy, territorial spirits and powers, infiltrations by false doctrines and false teachers, worldliness, crave for materialism and defilements hence need for training of church workers.

In conclusion, it must be said that Tentmakers Ministry remains largely unexplored according to Deeper Life Mission Training Manual. Jesus said in²⁷ that the field is white already for harvest, we must beam the gospel into every nook and corner of our continent, and we must be involved-full-time pastors, full-time missionaries inclusive but there are limitless opportunities for tentmakers. You can be one, and you can make others one. Missions cannot be done anyhow, if we are to do missions today in a way that will be acceptable and profitable to God, the field and the people we are to reach, it must be done systematically and strategically. What do we mean by contemporary missions strategies? We mean what right approach to missions should look like. We also mean how missions should be done in these days of highly improved technology. We equally mean the right attitude to missions today. How missions should be done in this jet age; what strategies we should employ to gain the whole world; what true missions should look like in the 21st century, right from conversion, discipline, training, sending out and monitoring of a missionary on the field.

METHODOLOGY

The multiple stage sampling procedure was used for the study. The research area was Uyo in Akwa Ibom State of Nigeria and Cononou in Benin Republic, all in West Africa. The total respondents were 116 and 32 for Uyo and Cotonou respectively. The questionnaire used for the study is titled: Training Needs Assessment of Church Workers Questionnaire (TNACWQ). The data obtained were analysed using Pearson Product Moment Correlation Coefficient (PPMC) statistics. All hypotheses were tested at 0.1 and 0.5 alpha level respectively.

RESULT AND HYPOTHESES

Table 1: Type and extent of training received by church workers for mission development (Uyo, Nigeria)

S/ N	Type of training Received	f	\bar{x}	1-1.5 NW T	1.6- 207 FT	2.1 - 2.5 W T	Remarks
1	Basic responsibilities and qualifications of a worker on training	10 2	2.3			√	Workers were well trained on basic responsibilities and workers qualifications
2	Training in human communication	10 0	2.2 0			√	Well trained in human communication
3	Training on Audience Analysis	98	1.9 8		√		Fairly trained on audience analysis
4	Basic church Administration	10 3	1.8 9		√		Fairly trained on basic church administration
5	Record keeping of church transaction	98	2.0 0		√		Fairly trained on record keeping
6	Adult psychology	10 7	1.6 3		√		Fairly trained on adult psychology
7	Child psychology	10	2.0		√		Fairly trained on child

		2	0				psychology
8	Small business enterprise	10 2	1.9 5		√		Fairly trained
9	Conflict identification/Resolution using arbitration	10 1	1.9 1		√		Fairly trained
10	How to conduct church business sessions	10 1	1.9 4		√		Fairly trained
11	Computer skills training	10 1	1.5	√			Not well trained
12	How to set up small scale business concern	10 1	1.9 5		√		Fairly trained
13	Gender analysis skills	10 1	2.0 0		√		Fairly trained
14	How to prepare lessons for sermon/Bible study	10 0	1.2 4	√			Not well trained
15	Public speaking training	10 1	1.9 5		√		Fairly trained
16	How to plan and conduct community based evangelism	10 2	2.0 0		√		Fairly trained
17	Skills in handling personal evangelism	10 1	2.1 0			√	Well trained
18	How to handle conflict between age long cultural practices and Biblical position	10 1	1.5 0	√			Not well trained
19	Marriage counselling training	10 1	1.5 0	√			Not well trained
20	Training on social media usage	10 2	1.5 0	√			Not well trained
21	Basic health education	99	1.6 9		√		Fairly trained
22	Knowledge of cults and comparative world religion	99	1.4 7	√			Not well trained
23	Warfare prayer strategies for cross cultural missions	10 1	1.5 0	√			Not well trained
24	Strategies for evangelism unreached communities or 10/40 windows	10 1	1.5 0	√			Not well trained
25	Prayers and deliverance ministries	10 1	1.9 3		√		Fairly trained
26	Training the laity for missions	99	1.6 0		√		Fairly trained

Source: Field Survey

Key: NWT – Not Well Trained

FT – Fairly trained

WT – Well trained

\bar{X} – Criterion mean = 2.10

a. and below constitute training needs

Table 2: Type of Training Received (Cotonou, Benin)

S/N	Type of Training Received	f	\bar{x}	1-1-5 NWT	1-6- 2.0 FT	2.1- 2.5 WT	Remarks
1	Induction of orientation training on basic responsibilities and qualifications of a church worker on mission	31	1.68		√		Training need
2	Training in human communication	31	1.6		√		Training need
3	Training on audience analysis	31	1.8		√		Training need
4	Basic church administration	31	1.45	√			Training need
5	Record keeping of church transaction	31	1.70		√		Training need
6	Adult psychology	31	1.70		√		Training need
7	Child psychology	31	1.64				Training need
8	Small business enterprise	31	1.19	√			Training need
9	Conflict identification and resolution using arbitration	31	1.70		√		Training need
10	Writing skills/reporting	31	1.67		√		Training need
11	How to conduct church business session	31	1.25	√			Training need
12	Computer skills training	31	1.10	√			Training need
13	How to set up small scale	21	1.70		√		Training need
14	Business concern Gender analysis skills	31	1.85		√		Training need
15	How to prepare lessons for sermon/Bible study	31	1.50	√			Training need
16	Public speaking training	31	1.92		√		Training need
17	How to plan and conduct community based evangelism	31	1.45	√			Training need
18	Skills in handling personal evangelism	31	1.65		√		Training need
19	How to handle conflict between age long culture practices and Biblical position	31	1.13	√			Training need
20	Marriage counselling training	31	1.47	√			Training need
21	Training on social media usage	31	1.78		√		Training need
22	Basic health education	31	1.71		√		Training need
23	Knowledge of cults and comparative world religion	31	1.35	√			Training need
24	Warfare prayers	31	1.55	√			Training need
25	Strategies for cross cultural	31	1.40	√			Training need

	missions						
26	Strategies for evangelizing unreached communities or 10/40 windows	31	1.38	√			Training need
27	Prayers/deliverance ministries	31	1.86		√		Training need
28	Training the laity for missions	31	1.32	√			Training need

Source: Field Survey

Key: NWT = Not well trained

FT = Fairly trained

WT = Well trained

Hypothesis 1

There is no significant difference between Educational qualification of the Christian leader and human communication. Spearman rho correlation coefficient was used to analyses the data spearman rank correlation formula is given below

$$r_s = 1 - \frac{6\sum D^2}{N(N^2-1)}$$

Where D denotes the differences between the ranks of corresponding values of X and Y and where N is the number of pairs of values (X, Y) in the data

Table 3: Educational level versus training in basic human communication

	Uyo (Nigeria)		Cotonou (Benin)	
	Education	Communication	Education	Communication
Education Qualification Spearman’s rho Correlation Coefficient Sig. (t-tailed) N	1.00	0.368 ^{xx} .000	1.000	-0.291 -0.060
	102	101	31	30
Human Communities Spearman’s rho Correlation Coefficient Sig (1-tailed) N	0.368 ^{xx} 0.000	1.000	-0.291 -0.60	1.000
	101	101	30	30

Education: The highest educational level attained by respondents

Communication: Any training received by respondents in human communication

Correlation is significant the 0.01 level (1-tailed)

Correlation is not significant

The result displayed in table 3 show that correlation is significant at 0.01 level (1-tailed) for Uyo, hence hypothesis rejected. Comparatively a different result is reflected where in Cotonou (Benin) the tested correlation was not significant accepting the hypothesis. There is no significant difference between education of leader and human communication. The analysis using spearman rho revealed that Uyo (Nigeria) in table three was significantly positive (0.368^{xx}) at 0.01 level (1-tailed) while it

was not significant for Cotonou (Benin) recording – 0.291. In Uyo Nigeria’s case educational qualification was related to communication. This implies that the better the communication the more the training education and development of the missionary. This is in line with Gibbs (1939) who says that training is necessary because “The average audience of today is better educated than that of a generation ago. Surely it is not too much to expect that the gospel preacher, with the greatest and grandest message in all the world, should be able to tell out the good news in equally good forceful English, clearly enunciated and correctly pronounced”. The reverse is the case in Cotonou (Benin) who supposedly believed that training gospel ministers in the art of communication is worldly or carnal, as seen in the researchers previous work (Umoh, 2011).

Hypothesis 2

There is no relationship between God’s calling for missions and primary occupation

Table 4: God’s calling for Mission versus primary occupation

UYO				COTONOU			
	Observed N	Expected N	Residual		Observed	Expected	Residual
00	13	48.5	-35.5	0	11	15.5	-4.5
1.0	84	48.5	-35.5	1	20	15.5	-4.5
Total	97			Total	31		

Occupation

	Observed N	Expected N	Residual		Observed	Expected	Residual
0.00	2	25.5	-23.5				
1.00	27	25.5	1.5	1	3	10.3	-7.3
2.00	30	25.5	4.5	2	9	10.3	-1.3
3.00	43	25.5	17.5	3	19		8.7
Total	102			Total	31		

Test Statistics

	UYO		COTONOU	
	Call	Primary Occupation	Call	Occupation
Chi-square	51.969 ⁹	34.549 ⁶	2.613 ⁶	12.645 ⁹
df	1	2	1	2
Assuming Sig.	0.010	0.000	0.0106	0.02

The chi-squared formula is given as

$$X^2 = \sum \frac{(\text{observed frequencies} - \text{Expected frequencies})^2}{\text{Expected frequency}}$$

$$= \sum = \frac{(fo - fe)^2}{fe}$$

fe = Expected frequency

fo = Observed frequency

fe = (row total x column total ÷ Grand total)

There is no relationship between God’s calling for missions and primary occupation. The result shows that in Uyo (Nigeria) 34.549^b and Cotonou 2.613^b were observed. This shows that the hypothesis were not consistent, hence rejected in both cases. This explains the reason that God’s

calling for missions is not based on one's profession but rather on ones yieldedness training and development for missions work according to the Bible in "But God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty. And the base things of the world, and things which are despised, hath God chosen, ye the things which are not to bring to naught. God chooses a man he wants irrespective of his or her background for his work.

CONCLUSION

From the study it is concluded that there is

- A disagreement over educational qualification and human communication. Uyo (Nigeria) proves significant whereas Cotonou (Benin) showed not significant.
- A rejection of no relationship between God's calling for missions and primary occupation by both countries saying that God's call is not a function of ones' occupation.

RECOMMENDATIONS

From the study is recommended that:

- Weekly monthly and annual workers training programmes be organized for worker's mission's development.
- Research works are fundamental to mission's development and success, as meaningful organizations and Christian bodies should support, encourage or sponsor good research works on missions.
- A strong Christian body should come together and pull resources through conscious planning to address training gaps for successful missions.

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