

**INVESTIGATING TRAINING NEEDS OF CHURCH WORKERS: AS IMPACTING
CHURCH AND MISSION PROGRAMMES DEVELOPMENT IN AKWA IBOM
STATE AND COTONOU**

BY

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ABSTRACT

The study investigated the training needs of church workers on a comparative basis between Uyo (Nigeria) and Cotonou (Benin Republic). 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 therefore concluded from the study that training methods preferred were; Uyo (Nigeria – seminar, conference, social media, Bible College/Seminary, and Cotonou (Benin) as: conference, leadership training programme, lecture, social media, similar. One of the recommendations made from the study stated that Further training on the utilization of ICT should be emphasized to enable missionary church workers thrive with the rising development of science and technology.

KEYWORDS: Training Required, Training Needs, Training Methods, Uyo and Cotonou.

INTRODUCTION

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 is few (Heward-Mills, 2005). 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 missions' outcomes.

Eyinade, Oke Joel, the principal of the Redeemed school of missions Ede, delivering a speech during the 19th graduating ceremony of the school on 2nd September 2012 said, "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 according to him. Our curriculums must be improved. Various things that are out of touch with the practical realities on the field today should be expunged.

Taylor (1991) writing on setting the stage says that the issue of cross-cultural training demanded more. They were further trained to cope with challenges beyond their culture, country or community. This needed more time and specialized training. In the process of training in prayers and spiritual warfare that they got qualified and hence commissioned by God and sent by church's administrative sending agent who laid hands on them and supported their mission. No missionary work can be done until one is really qualified for the task and hence no one can be qualified until the actual training is done.

STATEMENT OF PROBLEM

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.

OBJECTIVE OF THE STUDY

The study sought to:

- Identify other areas of trainings required by church workers.
- Identify training needs of church workers for church and missions' programme/development.
- Develop a training method preference index of church/missions' programme.

AREAS OF TRAINING FOR CHANGE AGENTS AND THEIR SPECIFIC NEEDS

Areas of training are listed below:

- **Pre-service training and**
- **In-service training**
 - Induction or orientation training.
 - Foundation training.
 - Maintenance or refresher training.
 - On-the-job training.
 - Career development training.

Pre-service training is the process through which individuals are prepared to enter a certain kind of professional job such as agriculture, medicine and engineering people have to attend regular classes in a formal institution and need to complete a definite curriculum and courses successfully to receive a formal degree or diplomas. One is not entitled to a professional job unless he/she has earned a certificate (Halim, and Ali, 1993).

TRAINING NEEDS OF CHURCH WORKERS FOR MISSIONS DEVELOPMENT

- **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 (a) right motive, (b) right manner, (c) right mentality, (d) right method, (e) right men, (f) right moment.

The following steps should be taken in developing and executing cross-cultural strategies:

- **Targeting:** This means focusing specifically on a given people or a given place. A target area should be selected after careful consideration of data, examination of receptivity or responsiveness, after receiving definite requests for assistance or as a result of divine leading.
- **Goal-setting:** The setting of goals is vital for effective cross-cultural strategies. Goal should be specific, qualitative and quantitative, segmented into both long- and short-term periods, simple, clear, achievable, challenging and set with faith in the inexhaustible grace and power of God.
- **Strategizing:** This involves deciding and defining the means of achieving all the stated goals for the targeted outreaches. In forming strategies, one should consider: (a) the activity to be carried out; (b) phases and mode of operation; (c) analysis of target group and specialized outreach methods, and (d) personnel/research needed and their procurement.
- **Recruiting:** Basic qualifications should be determined before recruitment. The qualifications should be in four areas: (a) spiritual; (b) ministerial; (c) physical; (d) mental.
- **Training:** Training of prospective candidates is fundamental to successful cross-cultural outreach. Training for effective work overseas should be in three stages; (a) Basic course on evangelism and missions, (b) specialized training in line with task in targeted outreach, (c) pre-field orientation programmes – which will prepare them for ministry in a new culture.
- **Mobilization:** This is the formal sending of the missionaries. These items are necessary (a) commissioning services; (b) special prayers by pastor or missions board members; (c) reiteration of goals; (d) reassurance on moral, financial, spiritual support; (e) affirmation of home members dedicated to the total welfare; (vi) date of departure to new field.

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 Church. 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 God. 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 divers' problems. These problems include ignorance of basic spiritual truths, lukewarmness, 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. A few local assemblies are however vibrant and militant for the Lord²². This is an encouragement and a challenge to all churches and local assemblies. Those who fail to plan are invariably planning to fail. A plan involves taking stock of available resources and projecting their use for the purpose of achieving stated objectives. Although planning takes time, such time is never wasted. Jesus had a purpose and in fulfillment of that purpose, He called His disciples and sent them out²⁴. He knew their number, gave them geographical boundaries, the audience to be reached, items to take along and what they should and do. The church, following the example of Christ must map out the target areas for short term missions and begin to mobilize the body of Christ for prayer. There must be (a) Spiritual planning (b) Financial Planning (c) Manpower planning (d) Logistics Planning, and (e) Material Planning.

- **Spiritual Planning:** Prayer and Fasting. This must include plans for following up the new converts.
- **Financial Planning:** These must be adequate plans on how to raise enough funds and how to judiciously spend the money.
- **Manpower Planning:** Important questions as to how many tentmakers are to be sent out, when and in what batch – all these must be carefully noted.
- **Logistic Planning:** Transport arrangement and necessary contacts to be secured.
- **Material Planning:** Posters, handbills, tracts, Christian literature and other materials that would be needed for various outreaches must be carefully planned for. The church stands to benefit through a well-organized tentmakers short term mission. It leads to the dispersal and diffusion of the gospel to various places. The word of the Lord would be planted in the hearts

of men and women in strange lands says Lewis, (1999). New converts could be disciplined through scheduled follow up visits and teaching. Thus, the planting of indigenous churches can be enhanced. Success in the tentmaker's ministry provides challenges to other church members to serve the Lord more sacrificially, thus making them more devoted to the Lord. Above all, the church of God will grow numerically and spiritually. It does provide an avenue for the church to fulfil the Great Commission.

In conclusion, it must be said that Tentmakers Ministry remains largely unexplored according to Deeper Life Mission Training Manual. Jesus said in 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 mission's 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, discipling, training, sending out and monitoring of a missionary on the field.

TRAINING NEED ON THE TECHNIQUES FOR THE CONVERSION OF MUSLIMS/PEOPLE IN OTHER RELIGIONS OF THE WORLD

RECSOME (2005) posits that there is an alarming increase of Muslims and other religions of the world, this calls for training of missionaries to meet the need and challenge. The challenge is that bulk of Muslim population of the world are now in India, Asia, Indonesia, America and Africa.

- **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: Ransome 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.

TRAINING METHOD PREFERENCE INDEX OF CHURCH WORKERS

- **Formal and Non-formal Biblical and Theological Studies;**

Taylor, (1991) writes on the subject below The Bible school or seminary gives the graduate the required theological training expected of the future missionary, and church leaders do not have to concern themselves with 'losing' a prime candidate to another denomination or agency. The trainee comes already with a particular theological formation which the missionary training school respects as part of life in community. As you read the different models, note which have this pre-requisite and which integrate the two into the one training stream. Formal programmes are the best known in the world. They are highly structured; largely classroom and lecture oriented; ladder graded; primarily theoretical, working with the will and the mind; tending to move towards some certification or degree; d they are concerned with standards of excellence and accreditation. Their prerequisites are objective and generally standardized. The course will be set up like a university-level one, with assignments and known testing programmes. Non-formal education tends to point to the planned but non-classroom activity of personal or group study; evaluated field trips, guided practicums and internships; in-service training. It tends to be geared to learning by doing, in context; involving the staff and faculty in a discipleship and mentoring role; with graduation not so much a result of passing courses and programmes, but experience and ministry competency. This dimension requires direction and supervision of the training leadership, as well as a final personalized evaluation of the trainee. Yet a third crucial facet of the learning process comes into focus, namely informal education. This takes place in the dynamics of the learning community. I have witnessed some excellent examples of this school ethos. The most impressive one I experienced was at All Nations Christian College during a month-long lectureship visit. Read carefully what David Harley describes about the learning community of ANCC. This school has already impacted other centres in Africa and Asia. When Dr. Joshua Ogawa, Japanese missionary with OMF, was first commissioned to lay the groundwork for what would later become the Asian Cross-Cultural Training Institute, he spent a term at ANCC, serving on the staff, and also

carefully observing this training model. Later as the founder of ACTI he adapted some of these strengths to Asia. A number of other Two Thirds World training centres have learned much from ANCC's sensitive blending of formal, non-formal and informal education. This informal learning dimension encourages the acquisition and development of positive and open attitudes toward other cultures, as well as ways of living out our Christianity in a multicultural arena. The life in community is crucial; many training schools expect their staff to live on campus and provide housing for them. The centre becomes a magnificent learning community with both tensions and blessings. Some trainers frankly harbour grave suspicions about formal education. They have observed the weaknesses of formal training. They also want to avoid further exportation of the Western dominated model of equipping. With the opportunity to create something new in the Two-Thirds World, they are designing the programme solely on the non-formal system. Those who prefer formal training suspect that the non-formal is simply a cover for inferior education. They feel that non-formal training simply cannot meet all of the needs. They also minimize the role of the informal community aspect, or say it just is not practical. This is unfortunate. My own conviction is that we must wed formal, non-formal and informal education. This can be creatively done in both biblical, theological and cross-cultural studies. Let us integrate the strengths of the three emphases as Dr. Lois McKinney so eloquently argues in her chapter in this book.

Biblical and theological studies are a well-known category of teaching and learning, and I shall not detail them here. Unfortunately, many missionary trainees have studied missions in seminaries with little integration and even a false dichotomy between the two categories. Too many 'regular' professors have no cross-cultural experience and show little real interest in the missionary world. On the other hand, note how Columbia Biblical Seminary takes care of this problem. What is the content of a missionary training programme, assuming that the foundational biblical and theological studies are already completed? On the formal side of the spectrum we would include, among others: (1) biblical and theological studies of both the Old and the New Testament basis of missions, New Testament church growth, hermeneutics and contextualization, spiritual warfare and power encounter; (2) historical studies of the expansion of the Church, the history of missions themselves, and regional or national historical areas; (3) cultural studies, examining contextualization, cross-cultural communication, anthropology, sociology, and research methods; (4) specialized studies depending on the candidate's needs such as: linguistics, Bible translation and language learning; targeting unreached people groups; urban studies; university students; tent-making in restricted access countries; Islamic or studies in other world religions. The planned, but non-formal aspects could include: (1) studies in practical courses such as health, agriculture, animal husbandry, schooling of missionary children, motor mechanics and others; (2) discussions about missionary family life and husband-wife relationship in a cross-cultural setting; (3) a series of guided field trips to study cultural or religious phenomenon; a more serious practicum in urban areas, towns and the rural sector under supervision and with the participation of local believers, d missionaries, if they are available; a final, serious in-service internship followed by a wrap-up session with the teaching staff. The informal dimension would creatively become a central dynamic of the teaching and learning process in the missionary training programme or centre.

Taylor, further stressed on Pre-field Equipping by the Agency. The vast majority of mission agencies have some specific programme of orientation. This may be called something like 'Candidate School'. This stage of the equipping is very important due to the particular distinctiveness of each agency and its calling within the Great Missionary Enterprise. Agencies dedicated to linguistics and bible translation have a programme which often requires serious, formal studies. Missions to the Muslim world require special preparation for that ministry. The Proyecto Magreb mission that places Latin Americans in the North African Muslim world has its own needed training programme based in Spain and North America. Each mission has its own doctrinal statement, its principles and practice, its standards of service and behaviour, its position on different issues such as the government. Each mission has its concept of the role of the wife, the care of the missionary family and the education of children. This activity of pre-field equipping can be accomplished in the sending country, at an international location, or even in the very field to which the missionary is being sent. The closer this training is to ultimate ministry, the more effective it will be. Now what about the very small agencies or the sending local churches that do not offer this kind of equipping? Unless they make serious preparations for doing it, they run the risk of betraying the trust of their missionaries. There is no substitute for some kind of on-field accountability, for on-field orientation, and for leadership guidance about expectations and future ministry. Some small agencies or churches have linked up with more established international missions and have seconded their personnel to them. I am familiar with a number of Asian missionaries, for example, who are working under SIM International in Latin America or Africa.

Taylor again writing on On-field Career Training said that unfortunately, here is where so many agencies neglect their personnel. Sometimes this is due to the informality of the agency or sending body. They have falsely assumed that merely to place a person on the field means that their job is complete. Nothing could be farther from the truth! The shepherdship and ongoing guidance of the missionary is imperative. Ministries change; leadership changes; political freedoms for. service change; different needs and gifts emerge on the field that may require further study; M. K. education needs and the missionary family's needs will change. The sensitive mission agency will be careful to serve its staff by giving wise counsel, opening up doors and opportunities for different ministry; and this avoids the drop-out rate that so many times comes from poor on-field counsel. Mission leadership must include shepherd-leaders who know how to meet individual and family needs. The; wise mission will encourage its staff to further their training in order to serve more effectively. In his contribution on training of the trainers, and global vision mobilization, Taylor emphasizes the need for the Training of the Trainers. Who teaches and equips the new missionaries in the missionary training centres? Where does this crucial staff come from? How are they themselves to be equipped, particularly those in the great network of schools that is emerging in Africa, Asia, the Middle East, the South Pacific, Latin America and the Caribbean? Is not a new and exciting chapter opening up to some veteran missionaries who themselves were at some time equipped by others in order to serve cross- culturally? Now can they offer their experience, their teaching and discipleship gifts for the training of the new generation of Two-Thirds World missionaries? I certainly hope so!

This training of the trainers is a prime concern of the World Evangelical Fellowship Missions Commission. Global Vision Development according to Ferris, (1991) says that the challenge here is to stimulate current and future church leaders toward a biblical view of world missions. We seek enthusiastic involvement in the Global Enterprise, and the mobilization of the Church for world evangelization. We must tap into and motivate the entire spectrum of Christian leaders: pastors and other local church or denominational leaders, theological institutions, Christian schools and colleges, educators, researchers and writers, the relief and development experts, literature and media movers, national and regional fellowships of evangelicals. And as they become aware of the gargantuan task before us, they will clearly see the imperative of effective missionary training. The 10/40 Window is home to the majority of the world's Muslims, Hindus, and Buddhists. It the undeniable task of the church to join God the Father in bringing the gospel to these peoples, according to Johnstone, (1996). With hearts of faith, many of God's servants world-wide believe that we are the "Joshua generation," called to spiritually Inherit the lands" of the remaining unreached peoples through church planting. This is the time. The end of the story has already been told. "... I looked and there before me was a great multitude that I no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb..." (Revelation 7:9). The Praying through the Window III project lays the foundation for a global strategic initiative called Joshua Project 2000. Joshua Project 2000 is an international co-operative strategy focused on the least-evangelized peoples of the world. We are hoping that every church, agency denomination, and Christians from every country in the world will work toward the goal of "A church for every people and the gospel for every person by AD2000." We are trusting God for reproducing churches of at least 100 believers in each of the Joshua Project 2000 peoples by December 31, 2000. Your prayers are the foundation in this effort. The people groups profiled in this book are based on a list compiled by Joshua Project 2000 and included in the appendix of this book. The Joshua Project 2000 list of peoples attempts to identify those people groups most in need of a church-planting movement. The list includes more than 2000 people groups, each with a population of at least 10,000, with less than five percent Christians. Most are distinguished by ethnicity and language. Prayer was instrumental in developing this list. On November 21, 1994, researchers from around the world gathered in an extraordinary meeting. They represented a wide range of perspectives. The researchers devoted the first half of their meeting to prayer. One by one, each participant read a verse from John 17 and prayed that verse to the Lord. (Luis, 1991). In a spirit of unity researchers drafted the document that serves as the foundation for the Joshua Project 2000 peoples list today according to Wagner, (1976). The document stated: "Whereas we agree that Jesus commands us to share the gospel with the whole world, and to ensure that every people group or 'nation' (Matthew 28:20) in the whole world is -discipled.... We therefore, representing various research initiatives...do now resolve in wholehearted agreement without any reservation, to Invite the Christian community world-wide to the following:

- To use ethno-linguistic peoples within a country. .as our current frame of reference for assessing the task and for mobilizing the world-wide church for prayer and mission involvement. For strategic purposes, the closely related peoples on the list can be clustered together. The 129 people-group names in

this book serve as names for dusters of people groups, and thus represent the majority of the Joshua Project 2000 peoples. Praying for these peoples and committing to take the gospel to them allows us to be a channel of blessing to the world. The Scriptures tell us of a man named Obed-Edom. 'The ark of God remained with the family of Obed-Edom in his house for three months, and the LORD blessed his household and everything he had" (1 Chronicles 13:14). After the ark was taken to Jerusalem, Obed-Edom also moved. He became a gatekeeper to the house of the Lord (1 Chronicles 26:15).

METHODOLOGY

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 analysed using Pearson Product Moment Correlation Coefficient (PPMC) statistics. All hypotheses were tested at 0.1 and 0.5 alpha level respectively

RESULTS

Table 1: Training methods preference order (Uyo, Nigeria)

| S/ N | Training method | f | \bar{x} | 1(%) | 2(%) | 3(%) | 4(%) | 5(%) | Remarks |
|------|-------------------------|-----|-----------|----------|----------|----------|-----------|-----------|------------------|
| 1 | Lecture | 101 | 2.05 | 34(24.9) | 68(34) | 66(22) | 16(4.1) | 15.31 | 9 th |
| 2 | Conference | 98 | 4.24 | 5(4.7) | 10(98) | 20(19.5) | 31(31) | 40(39.5) | 2 nd |
| 3 | Group Discussion | 101 | 1.70 | 47(46) | 74(36) | 51(16.7) | - | - | 10 th |
| 4 | Seminar | 101 | 4.53 | - | 74(36) | 24(24) | 124(15) | 310(20) | 1 st |
| 5 | Workshop | 101 | 4.00 | 4(3.9) | 14(6.7) | 39(12.7) | 128(31.4) | 220(43.1) | 5 th |
| 6 | Bible College /Seminary | 101 | 2.07 | 31(33.3) | 52(28) | 51(18.3) | 56(15.1) | 20(4.33) | 11 th |
| 7 | Demonstrations | 101 | 2.28 | 43(43) | 62(31) | 60(20) | 20(5) | 45(9) | 8 th |
| 8 | Brain storming | 101 | 2.45 | 31(32.6) | 52(27.4) | 60(21.1) | 20(10.5) | 35(7.4) | 7 th |
| 9 | Satellite/Tv | 101 | 4.15 | - | - | - | 20(15.6) | 400(83.3) | 3 rd |

| | | | | | | | | | |
|----|--|-----|------|----------|---------|----------|-----------|-----------|-----------------|
| 10 | Leadership training, programme of the church | 100 | 4.10 | 3(3) | 6(3) | 48(15.8) | 148(36.6) | 205(40.6) | 6 th |
| 11 | Part time Bible college/seminary | 98 | 4.68 | 20(10.1) | 16(8.1) | 48(16.2) | 132(33.3) | 185(31.3) | 4 th |

Source: Field Survey

\bar{x} = Criterion mean.

NB: Preference is based on the ascending criterion mean

Key 5 – Most Preferred

4 – Fairly Preferred

3 – Just Preferred

2 – Poorly Preferred

1 – Not Preferred

Table 2: Training methods preference (Cotonou, Benin)

| S/N | Training method | f | \bar{x} | 1(%) | 2(%) | 3(%) | 4(%) | 5(%) | comment |
|-----|------------------------------|----|-----------|----------|----------|----------|----------|-----------|------------------|
| 1 | Lecture | 31 | 4.58 | - | - | 6(6.5) | 36(29) | 100(64.5) | 2 nd |
| 2 | Conference | 31 | 5.61 | - | - | - | 44(35.5) | 130(64.5) | 1 st |
| 3 | Group discussion | 31 | 1.77 | 9(29) | 18(29) | 24(25.8) | 12(9.7) | 10(6.5) | 9 th |
| 4 | Seminar | 31 | 4.45 | - | - | 3(32) | 60(48.4) | 75(48.4) | 4 th |
| 5 | Workshop | 31 | 4,48 | - | - | - | 64(51.6) | 75(38.4) | 3 rd |
| 6 | Bible College Seminary | 31 | 3.35 | 5(16.1) | 8(12.9) | 13(16.1) | 36(29) | 40(25.8) | 7 th |
| 7 | Demonstration | 31 | 1.45 | 15(48.4) | 14(22.6) | 18(19.4) | 12(9.7) | - | 10 th |
| 8 | Brainstorming | 31 | 2.16 | 9(29) | 14(22.6) | 15(16.1) | 28(22.6) | 15(9.7) | 8 th |
| 9 | Satellite/Tv others | 31 | 3.61 | 2(65) | 4(65) | 33(35.5) | 28(22.6) | 45(29.0) | 3 rd |
| 10 | Leadership training programe | 31 | 4.58 | - | - | 6(6.5) | 36(29) | 100(64.5) | 2 nd |

| | | | | | | | | | |
|----|--|----|------|-------|--------|----------|----------|----------|-----------------|
| 11 | Part time Bible College Seminary programme | 31 | 3.94 | 2(65) | 2(3.2) | 12(12.9) | 56(45.2) | 50(32.3) | 6 th |
|----|--|----|------|-------|--------|----------|----------|----------|-----------------|

Source: Field Survey

\bar{x} = criterion mean

\bar{x} 2.0 competent otherwise result shows in competence

The training methods preferred by Uyo Nigeria are if the following order 1st seminar conference, social media part time Bible College and leadership training programme of the Local Church. In Cotonou (Benin) conference, lecture, leadership training, social media and seminar in that order was preferred.

Taylor, (1991) stressed on the need for formal and non-formal training of church workers based on preferred methods. It was observed that workers prefer informal training through seminars, lectures, conferences and workers training organized by the Local Churches. Little is accepted in terms of formal Bible College training. This can be attributed to the fact that most Christian workers in the areas were tent making workers or perhaps, Christian leaders in the area detest training in Bible Colleges because of some notions about seminaries for example it is believed in Uyo (Nigeria) that the calling of God is not obtained or trained in Bible College and according to the researcher Bible Colleges/Seminaries teach false doctrine and classify them as dervish. Gangel, (1981) says that effective teaching methods can restore confidence on God's programme especially on the area of training and fitness.

Table 3: Areas of Training Required (Uyo, Nigeria)

| S/N | Training method | f | \bar{x} | 1(%) | 2(%) | 3(%) | 4(%) | 5(%) | Remarks |
|-----|--|-----|-----------|--------|----------|-----------|-----------|-----------|-------------------|
| 1 | Full time church pastor | 101 | 3.19 | 4(3.9) | 8(3.9) | 33(10.8) | 128(31.4) | 250(49) | Not Training need |
| 2 | Tent making ministry | 101 | 3.5 | 4(3.9) | 22(10.8) | 78(5.5) | 160(39.2) | 100(19.6) | Training need |
| 3 | Church administration | 101 | 3.34 | 6(9) | 36(17.6) | 99(32.4) | 76(18.6) | 120(23.3) | Not Training need |
| 4 | Children ministry | 101 | 4.09 | 1(1) | 12(5.9) | 45(17.4) | 160(39.2) | 195(38.2) | Training need |
| 5 | Youth ministry | 101 | 4.15 | 3(2.9) | 4(2) | 42(73.7) | 156(38.2) | 215(42.4) | Training need |
| 6 | Medical missions | 101 | 3.76 | 1(1) | 12(5.9) | 78(25.5) | 124(30.4) | 165(33.5) | Training need |
| 7 | Skill acquisition programme | 100 | 4.02 | 4(3.9) | 14(6.8) | 85(24.8) | 140(34.7) | 145(28.7) | Training need |
| 8 | Building and technical duties | 100 | 4.23 | - | - | 3(1) | - | 420(98.9) | Training need |
| 9 | Foreign language | 101 | 4.03 | 2(2.9) | 2(3) | 75(24.3) | 124(30.7) | 205(40.6) | Training need |
| 10 | Theology and mission | 101 | 3.70 | 4(3.9) | 18(8.7) | 84(27.2) | 144(35) | 120(23.5) | Training need |
| 11 | Acquisition of more skills to train others | 101 | 4.05 | - | - | 30(9.7) | 144(35) | 275(53.4) | Training need |
| 12 | Computer/ICT | 100 | 3.65 | 3(2.9) | 30(14.6) | 75(24.3) | 132(32) | 125(24.3) | Training need |
| 13 | Psychology/ Human temperament | 101 | 3.24 | 9(8.7) | 28(13.6) | 69(22.3) | 96(23.3) | 125(24.3) | Training need |
| 14 | Philosophy of religion | 100 | 4.18 | 2(1.9) | 36(11.7) | 180(43.7) | | 200(38.8) | Training need |

| | | | | | | | | | |
|----|---|-----|------|---------|----------|-----------|-----------|-----------|-------------------|
| 15 | World religions | 101 | 4.16 | | | 69(22.3) | 152(36.9) | 200(38.8) | Training need |
| 16 | Sermon preparation and delivery | 101 | 4.44 | - | - | 21(6.8) | 172(41.7) | 255(49.5) | Training need |
| 17 | Spiritual growth and maturity | 100 | 4.12 | 1(1) | (1) | 69(22.3) | 140(34) | 200(38.8) | Training need |
| 18 | Prayers/spiritual warfare | 101 | 3.30 | 30(30) | 35(3.5) | 20(20.1) | 10(9.8) | 5(4.5) | Not Training need |
| 19 | Bible studies | 102 | 3.13 | 34(1.9) | 38(15.5) | 154(39.8) | | 205(30.8) | Not Training need |
| 20 | Call and ministry of a Christian missionary | 101 | 4.74 | 1(1) | 2(1) | 69(22.3) | 140(34.9) | 200(38.8) | Training need |
| 21 | Marriage/Family life | 101 | 3.23 | | 14(11.8) | 67(28.4) | 136(33.3) | 130(25.5) | Not Training need |
| 22 | Bible Doctrine | 100 | 3.86 | - | 6(2.9) | 120(39.2) | 120(29.4) | 140(27.5) | Training need |
| 23 | The gifts and ministry of the Holy spirit | 101 | 4.27 | - | - | 33(10.8) | 204(50.1) | 195(38.2) | Training need |
| 24 | Evangelism/church planting | 99 | 3.91 | - | 8(4) | 102(34) | 108(30) | 170(20) | Training need |
| 25 | Basic health education | 98 | 4.09 | - | 16(8.1) | 33(11.1) | 172(43.4) | 180(36.4) | Training need |

Source: Field Survey

\bar{x} = Criterion mean.

When the criterion mean is more than 3.50, it becomes a training need.

Table 4: Areas of training required (Cotonou, Benin)

| S/N | Training method | f | \bar{x} | 1(%) | 2(%) | 3(%) | 4(%) | 5(%) | comment |
|-----|--|----|-----------|--------|----------|----------|----------|-----------|-------------------|
| 1 | Full time church pastor | 31 | 4.00 | 3(9.7) | 4(6.5) | 12(12.9) | 20(16.1) | 85(54.8) | Training need |
| 2 | Tent making ministry | 31 | 4.19 | 2(6.5) | 4(6.5) | 9(9.5) | 20(16.1) | 95(61.3) | Training need |
| 3 | Church administration | 31 | 3.13 | 2(6.5) | 12(19.4) | 33(35.5) | 40(32.5) | 10(6.5) | Training need |
| 4 | Children ministry | 31 | 4.00 | - | - | 30(32.3) | 44(35.5) | 50(32.3) | Training need |
| 5 | Youth ministry | 31 | 4.65 | 2(6.5) | - | 27(29) | 52(41.9) | 35(22.3) | Training need |
| 6 | Medical missions | 31 | 3.45 | 2(6.5) | 2(3.2) | 36(38.7) | 32(29) | 35(22.6) | Not Training need |
| 7 | Skill Acquisition | 31 | 3.84 | 4(6.5) | 30(32.3) | 40(32.3) | 45(29) | - | Training need |
| 8 | Building and tech. duties | 31 | 4.71 | 18.2 | 4(6.5) | 27(29) | 40(32.3) | 45(29) | Training need |
| 9 | Foreign language | 31 | 4.34 | 1(3.2) | 2(3.2) | 12(14.9) | 20(16.1) | 100(64.5) | Training need |
| 10 | Theology and Missions | 31 | 4.34 | 1(3.2) | 2(3.2) | 12(14.9) | 20(16.1) | 100(64.5) | Training need |
| 11 | Acquisition of more skills to train others | 31 | 2.61 | 6(9.7) | 18(19.4) | 12(41.9) | 45(29) | - | Not Training need |
| 12 | Computer/ICT | 31 | 4.55 | 1(3.2) | 4(6.5) | 21(12.6) | 44(35.5) | 50(32.3) | Training need |
| 13 | Psychology/Human Temperament | 31 | 4.13 | 1(3.2) | - | 18(19.4) | 44(35.5) | 65(41.9) | Training need |
| 14 | Philosophy of religion | 31 | 3.45 | 3(9.7) | 4(6.5) | 18(25.8) | 32(25.8) | 50(32.3) | Not Training need |
| 15 | World religions | 31 | 4.07 | - | - | 21(22.6) | 60(48.4) | 45(29) | Training need |
| 16 | Sermon preparation and delivery | 31 | 3.58 | 2(6.5) | 4(6.5) | 18(25.8) | 32(25.8) | 55(35.5) | Training need |

| | | | | | | | | | |
|----|---|----|------|--------|--------|----------|----------|-----------|-------------------|
| 17 | Spiritual growth and maturity | 31 | 3.84 | - | 2(3.2) | 24(25.8) | 28(22.6) | 65(48.4) | Not Training need |
| 18 | Prayers/spiritual warfare | | | | 2(2.3) | 33(35.5) | 40(32.5) | 45(29) | Not Training need |
| 19 | Bible studies | 31 | 3.81 | 3(8.7) | 4(6.5) | 18(19.4) | 28(22.6) | 65(41.9) | Not Training need |
| 20 | Call and ministry of Christian missionary | 31 | 4.36 | 1(3.2) | 2(3.2) | 9(9.7) | 28(22.6) | 95((61.3) | Training need |
| 21 | Marriage/family life | 31 | 3.68 | 2(6.5) | 6(9.7) | 21(22.6) | 40(32.3) | 45(29) | Not Training need |
| 22 | Bible Doctrine | 31 | 3.90 | - | - | 36(38.7) | 40(32.3) | 45(29) | Not Training need |
| 23 | Gifts and ministry of the Holy spirit | 31 | 4.26 | - | 2(3.2) | 9(9.7) | 56(45.2) | 65(41.9) | Training need |
| 24 | Evangelism and church planting | 31 | 4.10 | 1(3.2) | 4(6.5) | 9(9.7) | 56(45.2) | 53(35.5) | Training need |
| 25 | Basic health education | 31 | 4.16 | 1(3.2) | 2(3.2) | 15(16.1) | 40(32.3) | 70(45.2) | Training need |

Source: Field Survey

Critical mean = 4.0 = 4.0 ≥ = training need

Table 3 and 4 (Areas of Training required) revealed that Uyo had fifteen training need out of the twenty-six listed area of need, while Cotonon (Benin) had seventeen training needs. Some training need identified were: foreign language such as French, English, Technical works etc other were medical mission, Theology and mission, computer ICT, world religion, building and technical dentist, skill acquisitions programmes etc. Hildebrant, (1991) says that missionary training has changed today become of advancement in science and technology and that yesterday's method cannot be relevant today. He further stressed on the need for Gods wisdom during on mission training. Timmon, (1991) emphasized on the need for effective prayers and the understanding of demotic strength in the land, effective land deliverance and prayers for success in mission activities.

CONCLUSION

From the study it was concluded that training methods preferred were; Uyo (Nigeria – seminar, conference, social media, Bible College/Seminary, and Cotonou (Benin) as: conference, leadership training programme, lecture, social media, similar. It was observed that workers prefer informal training through seminars, lectures, conferences and workers training organized by the Local Churches. Little is accepted in terms of formal Bible College training. This can be attributed to the fact that most Christian workers in the areas were tent making workers or perhaps, Christian leaders in the area detest training in Bible Colleges because of some notions about seminaries for example it is believed in Uyo (Nigeria) that the calling of God is not obtained or trained in Bible College and according to the researcher Bible Colleges/Seminaries teach false doctrine and classify them as dervish.

RECOMMENDATIONS

It is therefore recommended that:

- Informal training should be adopted for local churches to achieve efficient missionary outcomes.
- Further training on the utilization of ICT should be emphasized to enable missionary church workers thrive with the rising development of science and technology.

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