

**Intercultural Ministry Training of a Pentecostal Theological Institution in the United
States of America**

by

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Abstract

This study examines the training of Pentecostal theological graduates for intercultural ministry in the United States, with a focus on integrating intercultural education within theological programmes. It emphasises the value of cultural diversity and encourages educators and students to develop intercultural competencies for harmonious interaction in a multicultural world (Bennett, 2009). Day's (2021) proposition for theological education on a hybrid of cognition and praxis was engaged. The concept envisions the preparation of students for effective ministry in a pluralist society. It is the framework of intercultural education conceived for ministry which is intentional, and faith based. The research positions intercultural education as vital for equipping theological graduates to serve in pluralistic societies. The study is critical because ministry engagement in intercultural contexts demands a new learning set to prepare students adequately for pluralist societies.

Utilising qualitative methodology, data were collected through semi-structured interviews and then analysed with a thematic approach and Atlas-ti qualitative software to identify the main themes to be addressed. The case study focuses on a Pentecostal theological training institution that prepares graduates for ministry across the Americas, involving interviews with 28 participants, 14 faculty members and 14 students. The findings highlighted the central role of curriculum design in fostering intercultural education, the significance of educators' competence and capacity building, and the need for cultural understanding to adapt ministry practices to diverse contexts. Cultural adaptation requires understanding of the diverse backgrounds of students and the contents in which they will serve. The research concludes that church ministry is dynamic, necessitating evolving theological training to prepare leaders for diverse societies. The thesis contributes to practical theology through the understanding that integrates contextual theology, transformative learning, and intercultural communication to enhance intercultural competencies in Pentecostal theological education and understanding the other as we live in a democracy. This framework aligns with Pentecostalism's mission to engage diverse cultures, advocating for a holistic curriculum that equips graduates to navigate the complexities of intercultural ministry in an evolving global landscape.

Keywords: Theological education, intercultural education, intercultural ministry, Pentecostals, cognitive learning, pluralist society, new ecology, spiritual formation, migration.

Declaration

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I declare that ‘Intercultural Ministry Training of Pentecostal Theological Graduates in the United States of America’ is my work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references. I further declare that I submitted the thesis to the appropriate originality detection system which is endorsed by Unisa and that it falls within the accepted requirements for originality. I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

Signature: Kola Aiyedogbon

Date: February 2025

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This thesis is not the product of an individual effort, it is a joint venture with the church, academy, and community which have contributed immensely to the conception, nurture, and completion of the study.

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Dedication

To my wife, Ronke for her sacrifice for me, our children, and grandchildren

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LIST of ACRONYMS

ATS	Association of Theological Schools
CHEA	Council for Higher Education Accreditation
CQ	Cultural Intelligence
DE	United States Department of Education
EI	Emotional Intelligence
IC	Intercultural
IE	Intercultural Education
OBE	Outcome-Based Education
PAOC	Pentecostal Assemblies of Canada
PTE	Pentecostal Theological Education
RCCG	Redeemed Christian Church of God
RE	Religious Education
SWOT	Strength, Weaknesses, Opportunities, and Threats
TE	Theological Education
TRACS	Transnational Association of Theological Schools
TLT	Transformative Learning Theory
WCC	World Council of Churches

Chapter 1

1.1 Introduction

This study examines the training of Pentecostal theological graduates for intercultural ministry in the United States, with a focus on integrating intercultural education within theological programmes. It emphasises the value of cultural diversity and encourages educators and students to develop intercultural competencies for harmonious interaction in a multicultural world (Bennett, 2009). The study explored how Western Pentecostal theological education addressed these intercultural challenges. It examined the curricula, teaching methodologies, and institutional structures that either facilitated or hindered effective intercultural ministry training.

Given the global nature of Christianity today, with the plethora of cultural expressions and contexts, it is imperative that theological education not only imparts knowledge but also fosters an understanding and appreciation of diverse cultural perspectives. By investigating how Western Pentecostal theological institutions equip students for intercultural engagement, the study aimed to uncover insights and strategies that could enhance the preparation of future ministers. These insights are crucial for developing a theological education that is responsive to the globalised context of modern ministry, ensuring that graduates are not only well-versed in scripture and Pentecostal doctrine but are also adept at navigating and ministering effectively in diverse cultural landscapes.

The ultimate goal of the theological task is to keep alive with zeal the prophetic and the teaching ministry of Christ in the life of the Church and society (Barron, 2007). Barron opines that specialists have a particular role to play in the enterprise and the entire people of God are called to contribute based on the Word of God and being inspired by the Holy Spirit (2007, 32). Christ's commission to the church in the Gospel of Matthew (28:20) was to teach his followers all the commands he has given. Theological graduates should be adequately educated to be effective in ministry in the global world and to make important contributions to the well-being of the pluralist society (Osmer, 2008, 234).

The current trend of theological education is towards intercultural education. According to Arbuckle (2015), it bends towards intercultural movement which has become the norm in pluralist societies, especially in the West. According to Bennett, intercultural education is to foster respect and mutual understanding among people of different cultures. It emphasises the value of cultural diversity and

encourages students to develop intercultural competencies for harmonious interaction in a multicultural world (Bennett, 2009). Intercultural ministry does not exist in a vacuum, an environment of intercultural living in the context of ministry would prepare it for a pluralist society. This requires the preparation of the educators and the students, hence the need for intercultural education before embarking on intercultural ministry.

Intercultural education requires a new perspective beyond doctrinal beliefs and includes cultural dimensions that take cognisance of the student's cultural foundation and give way for the integration of cultures to form a 'new culture' (Esterline & Kalu, 2006). It will facilitate new, adaptive leadership to enable the church to fulfil the Great Commission in modern pluralist societies (2006). Intercultural living will be a timely response to cope with the new demographics globally. It is an intentional and distinct expression of faith venture (Gittins, 2015). It is a fusion of cultures that eliminates human distractions and distortions that are obstacles to intercultural ministry such as race, segregation, and class structures that inhibit intimacy and building relationships. As Resane (2018) has observed, for Christianity in general to be relevant it must reach people in all spheres of life. The aggressive spread of Pentecostal churches in changing cultural contexts globally makes it imperative to change the approaches to teaching and learning in theological studies (Resane, 2018).

Intercultural living is described as an intentional and explicitly faith-based undertaking (Gittins, 2015, 9). Intercultural ministry begins with the intentionality and commitment of the student to learn and understand pluralist culture which is the new context of ministry globally. It will improve the quality of intercultural theological educational training of students and enhance the impact of mission work in the West.

Intercultural competencies should be seamlessly integrated throughout the theological curriculum, not treated as isolated subjects. This holistic integration ensures that students develop a pervasive intercultural awareness and skill set applicable across all aspects of ministry.

1.2.1 Landscape of Theological Schools in North America

Sun (2020) writes of three narratives that dominate the landscape of theological schools in North America: (1) "the decline of MDiv degree; (2) tensions around slavery and its afterlives that define race in terms of

black and white, and (3) struggles around the marginalisation of women in ministry and leadership,” (Sun, 2020, 2). It is observed that the three narratives do not tell the whole story. The author opines for a rethink of both the dominant groups and the minoritised group to reframe the meaning and purpose of theological education, especially in the diaspora. It is argued that theological education as it is has issues handling the three narratives identified while there are more than our eyes can see (Ibid.). The author addresses theological education in a pluralistic context from a Pentecostal perspective (2020, 3).

According to Sun (2020), the dynamics of theological education are changing at this time and miracles, church planting, diasporic displacement and migration, and the fulfilment of the Great Commission happen at the same time. It happens both in the East and the West. The awareness of these activities prompts Sun who states that it will ‘prompt the production of new resources and ideas of how we can educate Christians of diverse ethnic and cultural backgrounds in the future,’ (2020, 6).

Sun (2020) argues for the future of theological education that will envision both ‘particularity and universality,’ one that is specific and yet considers the diasporic that has changed the demographics of the context of ministry (2020, 133). It is argued that the time is now for all theological schools to adjust to accommodate the pluralist society that is the context of ministry, it is time for further dialogue and ‘reimagining the future of theological education. It is the concern of several scholars that this study embraces and takes to a new level of intentionality in intercultural ministry training from Pentecostal perspectives.

1.2.2 Intercultural Dialogue in Theological Education

Intercultural dialogue emanated from Gadamer’s coinage of the ‘fusion of the horizons’ that illuminates the understanding of the fusion of cultures together to derive a single culture for members of multiple cultures. Day (2021) argues from this perspective for a theological education that is a hybrid of ‘cognition and praxis.’ According to Day (2021), ‘it is a move away from institutional structures of the church and in its place imagine new ecologies of theological development of intimacy and belonging,’ (2021, 6). It focuses on the relationships between the main players on the field and the context of ministry. Academic discourse has been on integrative culture and the spiritual formation of the theological graduate (e.g., Hanciles 2008, 2021, Kato 2015, Farley 2005, Jennings 2020, and Gittins 2015).

The context of ministry is not static, as such the theological graduate that will minister in the new context must be adequately equipped to be effective. The theological graduate is a work in progress. Intercultural education in the mission movement is a recent phenomenon that has elevated the discourse to the level of intentionality and faith commitment of theological graduates in ministry.

In the earlier contributions to the mission movement, Reed (1985) in *Preparing Missionaries for Intercultural Communication: A Bi-cultural Approach* focuses on how to equip cross-cultural missionaries to be more adequately prepared for the task of intelligent communication. Reed (1985) sets forth the significant areas in training the missionary to communicate with other cultures. He sees adequate training as a panacea to make the student more sensitive to the needs of others in a cross-cultural context. This will make the student a better communicator of the Christian message, less ethnocentric and more appreciative of national believers and their worldviews.

1.2.3 Operationalising Intercultural Education

Operationalising intercultural education involves:

1. Curriculum Development: Redesigning the theological curriculum to incorporate intercultural competencies across all courses, ensuring that every subject area includes elements of intercultural understanding.
2. Faculty Training Programmes: Establishing comprehensive training programmes that equip faculty with the necessary intercultural competencies and pedagogical skills.
3. Experiential Learning Opportunities: Creating opportunities for students to engage in intercultural experiences, such as international mission trips, cross-cultural internships, and collaborative projects with diverse communities.
4. Assessment and Evaluation: Developing assessment tools to evaluate the effectiveness of intercultural education initiatives and make data-driven improvements.
5. Institutional Support and Resources: Providing institutional support, including funding for intercultural programmes, access to intercultural resources, and fostering a supportive environment for intercultural initiatives.

Practical Theology is dedicated to the faithful performance of the gospel and the fruition of the human encounter with God (Swinton and Mowat, 2016, 4). It is the praxis of Christian faith, which is beyond faith, it is the act that demonstrates one's belief. Intercultural ministry goes beyond a multi-cultural praxis that recognises individual cultures while all accept a common culture, it involves the 'fusion' of multiple cultures together and the 'actors' involved subscribe to the new culture, it reveals authentic praxis. Practical theology, as described by Swinton and Mowat (2016) focuses on living out the teachings of the gospel and deepening the human relationship with the divine. The approach inherently emphasises empathy, understanding, and engagement with diverse communities, values that are central to intercultural education. The need for inter-cultural ministry adjustment of African theological graduates in the United States of America is evident because of the undisputable plethora of African churches in a pluralist environment from ill-prepared graduates to function in the West. Lack of adequate training to engage in a pluralist society (new context of ministry) limits their ability to attract membership from multiple cultures.

The study will draw from a new model of theological education prescribed by Day that proposes a transformative theological education (Day, 2021, 5). It is a paradigm of theological education that emphasises the transformation of the believer. It is a shift from caring for the *Ekklesia* structures and institutions of the church and instead imagining new ecologies of theological development that embrace caring and compassion for the communities (Day, 2021).

The paradigm seeks to eliminate human distractions and distortions that create obstacles for inter-cultural ministry such as race, monoculture, segregation, and class structures that prohibit intimacy and building relationships. The dynamics seek for transformative theological education, one that goes beyond human distortions and distractions mentioned above and beliefs that hope and justice are vital to make the future of theological education truly liberating (Day, 2021, 134). It will be an inclusive and radical model of education. The terms "truly inclusive" and "radical" in the context of this study on Pentecostal theological education signify a profound transformation in how theological training is approached, especially in the realm of intercultural ministry. The truly inclusive aspect focuses on creating an educational environment that not only acknowledges but actively incorporates and values diverse cultural, racial, and socioeconomic backgrounds. Practically for Pentecostals, this means: Curriculum and teaching methods that respect and integrate the cultural contexts and experiences of students from various backgrounds. It includes encouraging a learning atmosphere where all voices are heard and valued, ensuring that no group

is marginalised. It develops community engagement practices that reflect the diversity of the global church, preparing students to minister effectively in varied cultural settings. The term “radical” indicates a fundamental, deep-rooted change that challenges and moves beyond traditional structures and practices. For Pentecostal theological education, this implies, moving away from a sole focus on institutional and ecclesiastical structures toward a more dynamic, community-focused approach that emphasises service, compassion, and relational ministry. It challenges and deconstructs existing barriers like racism, classism, and monoculturalism that hinder genuine fellowship and ministry effectiveness, and adopts a distinct stance that not only critiques unjust structures within society and the church but also pioneers innovative, justice-oriented practices in theological education and ministry (Day 2021, 134).

Implementing these concepts practically means Pentecostal theological institutions should foster environments where students are equipped to engage with and learn from diverse cultures and communities, embodying a theology that is as concerned with social justice and community transformation. This approach aims to cultivate ministers who are adept at navigating and contributing positively to the multicultural, pluralistic contexts they will encounter in their ministry work. This study seeks to argue for theological formation that provides a solid foundation to thrive in inter-cultural ministry. It is a reality that requires dialogue and praxis in Christianity.

Migration globally has created new expressions of Christianity which evolved in a multi-cultural ministry context that is rapidly changing the dynamics of Christianity from national Christianity to multi-cultural Christianity (Kwiyani, 2020, 16) and ultimately inter-cultural ministry. Multiculturalism is defined as a commitment by all to the existence of cultural groups of different backgrounds that have some structures held in common by all the groups in the society (Kwiyani, 2020, 72). Individual culture’s dignity is preserved while together they model a common culture. Arbuckle in *Living Mission Interculturally* defines the intercultural concept; “intercultural living is an intentional and unequivocally faith-based venture,” (Gittins, 2015, 4). Taylor argues for ‘The Politics of Recognition’ for inclusivity in society, the discourse is to favour equalisation of rights and entitlements, moving from honour to dignity and the elimination of class structure. It is to foster multicultural ‘fusion’ that will eliminate “first-class” and “second-class” citizens (Taylor, 1994, 37). The author draws from Gadamer’s ‘fusion of horizons’ to make the point for moving in a broader horizon (Taylor, 1994, 67). In the latter, it is possible to live respectfully with each other without a dominant culture. The ‘fusion’ is a seed that can be nurtured to grow and propel living

interculturally. It requires migrants to function from the position of cultural strength to move out and perform in other cultures with confidence, respect, and dignity (Arbuckle, 2001). It requires a new learning culture to prepare theological graduates for the church of the 21st century.

To function from the position of cultural strength that exudes confidence, honour, and acceptance, migrants will contend with race and ethnic issues that are prevalent in the West and specifically the United States of America which is the central focus of the study. Economic immigrants and religious immigrants who are not highly skilled have to confront discrimination and racial prejudice in the West because they are not welcome. Kwiyani (2020) observes the anti-migration sentiment that migrants are using up resources of the ‘owners of the land’ and depriving nationals of jobs (Kwiyani, 2020, 69). Racism is a malaise in the West that migrants will contend with in their efforts to live interculturally. Nonetheless, Kwiyani notes that, “... as followers of Christ, confronted by the fact that Christ will side with the migrants-that the Scriptures are sympathetic to the stranger and the foreigners among us... that Christ Himself was an immigrant,” (Kwiyani, 2020, 70). Migration is a reality which makes crossing cultures inevitable and inter-cultural ministry unavoidable.

The new direction of Christianity has opened fresh possibilities for theology and ultimately theological education. Andrew F. Walls referred to by Anderson captures it well, “It is now almost a missiological maxim to speak of ‘the southward swing of the Christian centre of gravity,’ a swing which has made Christianity more Third World than Western.” (Anderson, 2001, 292).

McGavran (1955) the renowned missionary had the vision of a broad dimension of theological education curriculum that would include sociological or anthropological education to prepare theological graduates properly for multi-cultural assignments. McGavran believes that this adjustment in training theological graduates is overdue because it is required to communicate the Christian faith and influence the culture in which it is situated.

Edwards (2021) argues for a perennial urgency of theological education during cultural crisis. The author alluded to C.S. Lewis’s famous argument in ‘Learning in War-Time’ (Edwards, 2021, 169) where Lewis opined that you cannot postpone learning at any time. What is pertinent in this argument is the fact that; “Human culture ... exists under the shadow of something infinitely more important than itself.”

1.3 Background to Pentecostal Movements in the West

The Pentecostal movement, originating in the early 20th century, has profoundly influenced global Christianity, especially through its dynamic approach to ministry and education. This study delves into the background of the Pentecostal movement in the West, tracing its roots back to the seminal event at Azusa Street, CA in 1906 (Synan, 1997). The Holy Spirit's outpouring, characterised by speaking in tongues, marked a pivotal moment, initiating a wave of Pentecostalism that led to the establishment of new theological institutions and Bible Colleges. These institutions aimed to nurture a deep understanding of the Bible and Pentecostal doctrine, emphasising experiential faith and the active work of the Holy Spirit.

Pentecostal theological education, particularly in the West, has been instrumental in shaping a unique brand of ministry that resonates with global Christianity's diverse tapestry. However, this study highlights a critical challenge: the issue of intercultural theological education. As the movement expanded globally, the need for a robust theological framework capable of bridging diverse cultural contexts became apparent. This is especially true for African students who, upon travelling to the West for higher theological education, often find that the certificates from their home denominational institutions are not recognised or adequate for effective ministry in a multicultural setting.

1.3.1. Evolution of Pentecostalism in the West

As observed above, the Pentecostal church movement in Africa is recent. Robbins (2016, 117) describes it as, "The form of Christianity in which believers receive the gifts of the Holy Spirit and have ecstatic experiences such as speaking in tongues, healing, and prophesying...". Robbins traced the origin of Pentecostalism to the early twentieth-century developments of Christianity in the West, specifically in North America (Robbins 2016). Barret and Johnson observed that despite its origin in the West a hundred years after its birth two-thirds of 523 million adherents live outside the West in places like Africa, Latin America, Asia, and Oceania and the majority of converts to Pentecostalism annually come from the same region (Barret and Johnson, 2002, 284).

The new development marks the beginning of a shift from Christianity being the religion of the West to the religion of the world. Hanciles (2013, 71) states that: "The re-emergence of Christianity as a non-western faith-marked by a momentous demographic shift from its heartlands in the West coincides with a

historic rise in global migratory flows that has propelled a new missionary movement that are non-Western Christians....”

The trend continues to reflect the shift of Christianity from the West to the global South (Africa, Asia, South America, and the Caribbean) as opined by Hanciles (2004, 94); “It is now a commonplace that in the last five decades or so massive and profound demographic shifts have taken place within global Christianity which has falsified the traditional notion that it is a Western religion,”. As Philip Jenkins (2002, 2-3) notes in *The Next Christendom*, ‘the era of Western Christianity has passed within our lifetimes, and the day of Southern Christianity is dawning and that by 2050, only about one-fifth of the world’s Christians will be white Caucasian.’ These developments attested by various scholars pose challenges for ministry in churches crossing cultures in the West.

Scholars recognise migration flows as a new phenomenon with multi-directional movement, migrants from the South (Africa, Asia, Latin America, and Oceania) now going to the West and migrants from the West also travelling to the South. This development opens the globe to multi-culture emanating from many ethnic groups crossing boundaries with their cultures to other nations of the world. Robins (2004) identifies the role of the Pentecostal charismatic church in the paradigm shift, as “... a paradigm case of a global cultural flow that starts historically in the West and expands to cover the globe,” (Robins, 2004, 118). The new development of migration flow has given rise to the scholarly conversation and media attention of African churches in Europe and the West according to Adogame (2013).

The new phenomenon is a dynamic one with demographic implications that impact culture, and other variables that influence daily living. It is a global concept that will call for adjustments in learning to cope with new ministry contexts which are imminent. Martin (2016, 6) argued that:

Global mobility and immigration promise to bring an increase in diversity to Pentecostal churches everywhere. Even within a single nation, the mobility of citizens means that churches are no longer monolithic representations of a local or even regional ethnic group. This increased diversity means that ministers must develop the “imagination” (Palmer 2001:202) and must be able to adapt to new contextual factors in their preaching, teaching, and methods of leading. Today’s Pentecostal minister should be educated in the theology and practice of cross-cultural ministry (Estrada-

Adorno 2013, 272-296). In sum the challenges of ministry are great, and they require that ministers receive more education than in the past.

Ministry in intercultural contexts demands a new learning set to cope with the diversities in multi-culture. As aptly noted, “Ministers must be able to engage theologically and skillfully the philosophies and questions of contemporary culture (Lewis 2007, 173). Pentecostal ministers, therefore, must make full use of higher education as a means of developing the mind and for acquiring skills in multimedia, creative programming, biblical studies, theology, contemporary preaching strategies, and other ministry-related practices” (Martin 2016, 6).

1.3.2 The Main Issues Regarding Intercultural Theological Education

There is a plethora of issues to deal with in the construct of intercultural theological education. Some of what may be considered the main concern of scholars are that; the migration of people from the global South to the West is not a passing phenomenon, the world will become more and more diverse (multiple cultures) which calls for the imminent response of the church to inter-cultural ministry (Kwiyani 202, 68-69). It is aptly observed that “Each subculture requires a different pastoral approach,” (Arbuckle, 2001, 44); this presents a challenge in a new paradigm of theological education to fashion a model that will prepare theological graduates to minister in inter-cultural contexts. Adogame (2013, 17) explicitly describes the complex dynamism of African migration and the impact on religious beliefs and spiritual resources thus:

While narratives emerged from and focused on West Africans, specifically Ghanaians and Nigerians, in the earlier stages of the migration process, the picture widens and becomes more complex in the later stages of the migration process as the religious communities they forged in diaspora take on a multi-ethnic and multi-outlook. Other African immigrants, but also non-Africans have joined the membership of churches founded by Ghanaians and Nigerians, besides forming their communities.

As stated above it is evident that Africans in the *diaspora* established churches that were attended by members from other cultures and thus necessitated revising the theological curriculum to adjust it for adaptation to the new contexts.

1.3.3 Inter-cultural Mission Movement

Mission ventures date to the time of William Carey's mission venture that evolved into what we embrace today. Kwiyani (2020) recognised William Carey's influence on the missionary movement that began as a small stream in 1792 and within 100 years became a mighty river that reinforced the vision of the Western missionary movement to convert the world in their generation (2020, 41). The mission venture by Carey initiated a missionary movement that would eventually cover the globe. This culminated into what today is described as a 'mission from everywhere to everywhere,' as described by Michael Goheen referred to in Kwiyani (2020, 41).

Kwiyani observes that the world is not static, it changes at a fast rate and shapes that we may not even recognise:

World Christianity has emerged.... Today many of these non-western expressions of Christianity are here in the West. Any major city in Europe and North America will have a good number of African, Asian and Latin American Christians. Their presence has created a cultural diversity within Western Christian communities that has never existed before, (Kwiyani, 2020, 16).

Migration has contributed immensely to multi-cultural missionary movements across the world. Kwiyani observes that "The world Christianity that we celebrate today has come about because of Carey's daring spirit. He is remembered for his bold statement: 'Expect great things from God; attempt great things for God,'" (2020, 19). The movement to North America, Europe, and other parts of the world of missionaries emanating from Africa, Latin America, and Asia has changed the dynamics of doing missions in the host countries because of the multi-cultural challenge. Multi-cultural assembly is not simple but desirable, it is the new normal in missionary movements globally.

1.4. Research Problem

Theological education, a staple in mainline churches, is relatively nascent in the Pentecostal tradition, which historically has shown a marked aversion to formal education. Martin (2016) notes that, unlike their mainline counterparts, Pentecostals often eschew formal theological training, viewing it as unnecessary or even contrary to spiritual empowerment.

Vondey (2013) and Martin (2016) both highlight the need for a reimagined educational experience that enables Pentecostal graduates to navigate various community settings effectively. Anderson (2001)

emphasises the necessity for contextual theology in the Pentecostal tradition, advocating for an educational approach that is sensitive to the varying needs and challenges of congregations across different cultural landscapes. For instance, the concerns of African congregants often revolve around pressing socio-economic issues, in stark contrast to the more ideologically driven discussions prevalent in Western congregations.

The disparity in resources and educational opportunities between students from affluent backgrounds and those from less privileged environments underscores the need for an inclusive approach to theological education. The Roman Catholic church (United States Conference of Catholic Bishops, n. d.) and various evangelical institutions, such as Fuller Theological Seminary and Asbury University, have integrated intercultural competencies into their curricula, preparing their students for effective ministry across diverse cultural settings. However, the Pentecostal tradition has been slower to incorporate intercultural studies into its educational framework. The case study of a Pentecostal institution in this research illustrates this lag, emphasising the necessity for Pentecostal theological education to adapt to the demands of a globalised and multicultural ministry context. Allan Anderson alluded to Chris Thomas that; "... in his presidential address at the 1998 meeting of the Society for Pentecostal Studies, suggested that Pentecostal theology in the twenty-first century needs to have five characteristics, one of which is to be 'contextual.'" (Anderson, 2001, 288).

The explanation is for the inclusivity of diverse voices of the Pentecostal family globally for recognition of their theological language. The concerns of congregants in Africa are different from what concerns congregants in the West. While in the West people discuss ideology, abortion, support for Israel and so on, major issues for people who live under oppression, insecurity, unemployment, housing shortages and the like are paramount on the hierarchy of needs (Anderson, 2000, 291). A student who is called and grows up in an environment with meagre resources can ill afford the luxury of quality seminary education. The needs are physiological at the lowest level of Maslow's (2013) hierarchy of needs while in the West congregants are positioned close to the top of the hierarchy-self-actualisation, at the point that you are self-sufficient but only fighting for recognition. Intercultural ministry must require adjustments to cope with different cultures.

The Roman Catholic church has taken cultural diversity to the level of availing all ministers in the church to be students of intercultural studies. The church (www.usccb.org) introduced 'Intercultural Competencies Modules' for the education of ministers and the laity so that they can experience the richness of their faith (United States Conference of Catholic Bishops, n.d.). The focus is on spiritual formation, solid biblical foundation, and fulfilment of calling in ministry.

Fuller Theological Seminary in California and Asbury University, Wilmore KY are among the theological seminaries of evangelical churches that have established the School of Intercultural Studies. The school prepares students for intercultural ministry. They focus on inter-cultural contexts and courses that will facilitate effective ministry such as inter-cultural communication, cultural and religious diversity, spiritual formation, and practical skills needed for inter-cultural ministry.

The Pentecostal church tradition is playing catch-up in establishing institutions that will concentrate on inter-cultural studies. Where it exists at all it is relatively new. The institution chosen as a case study is not an exception. It has been observed that "... the context of theological education was not the Bible College, the seminary, or the university, but the community in which God's people were found. Only when the context is clear in our minds can we begin to adjust the content of our education," (Anderson, 2001, 293). Yong aptly captures the significance of diaspora; "The diaspora now no longer remains the frontier when Christianity is expanding. Instead, diaspora captures the very heart of God's saving work, no matter when, where, or among whom," (Yong, 2013, 12).

Up to the end of the 19th century and early twentieth century, missionary movements were from the North to the rest of the world. The advent of Pentecostal movements that spread across the globe changed the dynamics of migration with migrants from the South, Africa, Asia, and South America migrating to Europe and North America for work and religious purposes. The new paradigm calls for a new breed of students to cope with the new contexts of mission work.

The relevance of theological education to the new paradigm of crossing cultures which Kwiyan (2020) describes as the new normal calls for investigation. Theological education has been observed to be a cause for concern. Naidoo (2012) outlines the challenges facing theological education in South Africa, which are emblematic of broader issues within the field. These include a fragmented and specialised curriculum,

a lack of coherent vision, and a disconnect between theory and practice. These challenges are not unique to South Africa but are reflective of the global crisis in theological education, which needs to address the realities of contemporary ministry effectively.

The research problem centres on the need for a transformative approach to Pentecostal theological education that embraces intercultural competencies and prepares graduates for effective ministry in a diverse and changing world. This involves not only a shift in curriculum content but also a fundamental reevaluation of the role of theological education in the Pentecostal tradition, ensuring that it is relevant, contextual, and equipped to meet the needs of a global Christian community.

The problem that this study seeks to resolve goes beyond individual human culture; it is the ultimate accomplishment of the Great Commission through intercultural ministry adjustment of theological graduates in the diaspora. It is observed that “a well-educated clergy should be aware of epistemological, philosophical, and cultural diversity and should be able to adapt to the situation.” (Martin, 2016, 2). He argued that despite Pentecostals’ aversion to education because of the avowed decline in mainline church membership, the solution is not to abandon it but to reform it. He makes a case for the reform of theological education on the belief that; “Ministers must be able to engage theologically and skilfully the philosophies and questions of contemporary culture (Lewis, 2007:173). Students from the Pentecostal tradition, therefore, must make full use of higher education as a means of developing the mind and for acquiring skills in multimedia, creative programming, biblical studies, theology, contemporary preaching strategies, and other ministry-related practices” (Martin, 2016, 6).

Theological graduates are also not prepared to deal with the *Context*. Every professional organisation in the world takes time to prepare for starting operations in any field of enterprise. The organisation engages in strategic planning to assess itself and the environment it operates. The strategic plan provides direction and a measuring tool. According to the critical remark, “There is no other professional organisation in the world that is as functionally incompetent as...seminaries. Most of our students emerge from seminaries less prepared than they entered, biblically uncertain, spiritually cold, theologically confused, relationally calloused and professionally unequipped,” (Karkkainen, 2012, 246), it attests to the fact that theological education requires an overhaul to meet the need of ministry. Karkkainen alluded to a classic study by Swiss sociologist Lalive d’Epinay (2012) conducted in the 1960s which showed that; “...the traditional

theological academic training received by mainline Methodist and Presbyterian pastors in Chile was far from making them more effective pastors and church planters than Pentecostal pastors and pioneers in the same location, who had received the minimal amount of education,” (2012, 246).

The mainline churches lean towards the skilful development of the clergy. The Pentecostal church tradition needs to be intentional about intercultural education for ministers who will be engaged in multicultural ministry. At the same time from inception, the Pentecostals and the charismatic do not regard education as important to accomplish the Great Commission. Karkkainen argued that the counter effect of theological education as observed might be due to a poor theological education. Instead of poor theological education, as above identified that lack of trained leadership could facilitate and nurture congregational and denominational life. Karkkainen (2012) observes a dearth of academically trained leadership among Pentecostals in the Global South except for South Korea, and even in Europe and the USA. Theological education from the Global South requires re-examination because of the imminent role of involvement in mission work in the North (Europe and the USA).

1.4.1 Research Aim

This research aims to investigate theological graduates’ training in the Pentecostal tradition to consider the value and need of this ‘new’ model of learning for pluralist contexts of ministry for theological graduates from Africa to be effective in the Americas.

1.4.2 Research Question

It will address the research question:

How is inter-cultural education being supported in Pentecostal theological education so that students can adequately engage in Christian ministry in a diverse pluralistic culture?

To investigate the research question, three research objectives will be evaluated as indicated below.

1.4.3 Research Objectives

1. To investigate how Pentecostal theological education is conceived and gives attention to intercultural adaptation in its entire learning programme.

2. To explore how students experience and value their intercultural education in college and the ultimate adjustment to intercultural ministry.
3. To determine the challenges and what will be involved in implementing intercultural education in Pentecostal theological education.

The first objective will review the plan of the School of Intercultural Studies in the Pentecostal tradition to understand step-by-step learning, adoption, and application of principles of cultural adjustments that exist, for example, bonding that virtually infuses two cultures when two people from different cultures live together and learn from each other. This objective is to establish the comprehensiveness of preparation; beyond cognitive learning to involve modelling within the learning community and practical meaningful exposure to the community.

The second objective is to explore how students experience and value their education for intercultural ministry. It is to explore what individual students encounter during the programme and how the experience is valuable to them. What courses are being offered that prepare them for the pluralist culture where they practice ministry? It is to examine the value of the education as perceived by the students. It will explore the adequacy of the specialised training for students. The aim is to find out how the students are equipped and the outcome of the theological education in the seminary. It will examine the value of intercultural training to prepare students for a pluralist society.

Since within the Pentecostal tradition, intercultural education is a newer focus, the third objective is to determine the challenges and how practical it is to implement intercultural education. It is to examine the intentional decision of the institution to include intercultural studies in the training of students to be assigned ministry work in a pluralistic society. How does the institution ensure the implementation of inter-cultural studies produce results? It will explore the challenges the Theological Institution will face in the implementation of a new paradigm of theological education that focuses on theory and practice, learning and culture in ministry in an intercultural context.

1.5 The Rationale of the Study

Theological education has been under scrutiny by various scholars globally. Migration factor that has changed the dynamics of ministry all over the world makes it imperative to rethink the relevance of

theological education which has been the main source of Bible College and Seminary curricula available globally. It is the community of God's people and not the institution (Bible College, Seminary, or University) that is the context of theological education (Anderson, 2001, 292). It is imperative to envision a new paradigm that will make the community that is served the core of theological educational design for the future. Thus, the shift of mission enterprise that has evolved from crossing cultures to living interculturally demands a new theological orientation to prepare students for ministry.

The student from Africa needs gifts and skills to do ministry in another culture. Gittins' example of the pastoral worker nicknamed "Backhome Man" makes the point (Gittins 2015, 3). He is fond of referring to his experience in the home culture with the phrase 'backhome' and the audience nicknamed him 'Backhome Man.' In Gittins (2015, 4), Arbuckle alluded that "The generous worker had the gift of internationalism-that is, he was prepared to live in someone else's culture-but he lacked the skills to learn anything from, and integrate with, the host cultures,".

Several scholars attest to a review of theological education available to students engaged in crossing cultures for ministry, (Adogame, 2009; Hanciles, 2008; Kalu, 2005; Kwiyan, 2020; and Olupona, 2007). The conversations centre on multi-cultural ministry, "a group committed to all while maintaining some separate structures but with some structures held in common" (Kwiyan, 2020, 72). The dialogue has moved on to living interculturally, which is what you do intentionally. It is imperative for the school to intentionally prepare students for intercultural missions to be able to practice ministry as authentic members of international faith communities. It will enhance reverse mission enterprise and adequately prepare students for intercultural ministry.

1.5 Definition of Terms

Six terms will feature throughout the research which should be defined and identified for understanding. It is to maintain clarity and a common understanding of terms that will be used in the research.

Intercultural: denotes the adaptation of a new culture by people of different cultures who relinquish their cultures to adopt the common community culture. It is described by Kato (2011) as a 'fusion' of cultures that evolved from mutual relationships and the intention to adopt the new culture.

Intercultural Education: is an intentional and faith-based engagement, theory and praxis are blended to create a new learning culture (Gittins, 2015). According to Larney (2013), ‘Interculturality stands for an attitude that rejects both extreme relativism and exclusive absolutism. It inhabits different cultures but also seeks to transcend their narrow limits,’ (2013, 125).

Intercultural Living: The term inter-cultural living is a recent phenomenon which is the focus of this study. According to Gittins “intercultural living is an intentional and explicitly faith-based undertaking,” (Gittins, 2015, 9). Arbuckle defines it as; “Intercultural living is an international and unequivocally faith-based venture,” (Arbuckle in *Living Mission Interculturally*, 2015, 4). It is the new concept that takes multiculturalism to a new level of intentional fusion of cultures. This study is centred on an intercultural mission movement that is intentional to fulfil the Great Commission. It is the praxis of ministry that fosters belonging and excludes discrimination, injustices, and racism that causes segregation in fulfilling the Great Commission.

Cross-cultural: The term cross-cultural is used as the great commission which is recorded in Matthew’s Gospel 28: 19-20. It is a commission to go into all the nations and make disciples of men and women. Luke makes the diversity clear in Acts 1: 8 with Jesus’s commission to witness in Jerusalem, Judea, Samaria, and to the end of the earth. Cross-cultural concept emanates from the great commission; it is concerned with engagement beyond the boundaries of the nation or a cultural group. Hanciles observes that the Gospel narrative of Jesus’ life and ministry records dynamic boundary-crossing and the message of good news beyond the nation of Israel (Hanciles, 2008, 148). From boundary-crossing a new development emerges which reflects more than two cultures interacting.

Multi-cultural Education: concepts will feature in the study. Kwiyani aptly states that “Christianity, by its very nature, must be multi-cultural,” (Kwiyani, 2020, 6). It is defined as “A group that is committed by all to the existence of different cultural groups as sanctioned entities that maintain some separate structures but with some structures held in common by all groups in society,” (Kwiyani, 2020, 72). It deals with cultural diversity within a particular nation or social group.

Mission

The concept of mission is the great commission assignment to the Church (Matthew 28: 19-20) to spread the good news of Christ's resurrection to the world (Acts 1:8). Mission concept in the study implies crossing cultures to spread the gospel to the world.

1.7 Literature Review

The literature review evaluates the state of knowledge on a research topic. It assesses previous research on the topic, evaluates it critically, and structures what has been published in books and journals (Vyhmeister, 2008, 209). It synthesises information from many sources about the development of knowledge and attempts that have been made to resolve the problem (2008, 210).

1.7.1 Intercultural Mission Movement

International religious communities experience constant changes with the global demographic movements that give rise to intercultural communities. In Kwiyani (2020), Charles Taylor argues from Hans-Georg Gadamer's theory of the 'fusion of horizons' that multiculturalism enables us to engage a broader horizon, which fosters living respectfully with each other without overpowering one another (2020). It is what is required in this study to equip students who will be trained to mix with other cultures to succeed in other cultures. It is fostering a new paradigm of theological education that focuses on living inter-culturally.

Gittins sees the challenge facing everyone now, old, and new members of an assembly is to identify and respond to the new normal of intercultural living (Gittins 2015, 7). Gittins identified ten features of intercultural living which he called 'ten theses' that give the prerequisites of intentionality to be part of the intercultural community (2015). The ten theses are:

1. Intercultural living is an intentional and explicitly faith-based undertaking.
2. Since a particular culture...marks every single person, it follows that a person's faith can only be lived culturally: there is no lived faith without a corresponding lived culture. Faith is expressed in practice.
3. A community that is polarised into "us" and "them" will never achieve intercultural living; only in a community striving to become "we" can it possibly succeed.

4. For the vast majority of people, intercultural living is undesirable and unnecessary. It is unnatural or at least not “natural” ... But it is possible, perhaps “supernatural,” if undertaken from a supernatural motive.

5. As anyone who has attempted intercultural living will attest, it is far from easy. But it is highly desirable and appears to be urgently desired by God, lest one single culture comes to dominate in a culturally diverse community and individuals become significantly distressed, alienated, or worse.

6. Goodwill is not enough to bring about intercultural living.... Goodwill is surely very necessary, but alone it remains quite insufficient. Also required are commitment and the sustained hard work necessary for the acquisition of both skills and virtue.

7. Intercultural living demands graciousness, diplomacy, compromise, mutual respect, serious dialogue, and the development of a common and sustaining vision.

8. For the majority of people... intercultural living is something quite new. Most humans throughout history have been monocultural, and this remains true in modern times even when people live in a multicultural or international environment.

9. Intercultural living is increasingly perceived as necessary for viable international religious life, but the cost is high. Where it succeeds it will bring about a revolution in religious life as we now know it, but such a revolution is obligatory if dry bones are to live.

10. Intercultural living... is not just required of members of international religious communities; more broadly, it presents a challenge to any person of faith who undertakes ministry to any “other,” whether other by gender, age, ethnicity, religion, culture, or any criterion of difference (Gittins 2015, 7-8).

Gittins (2015) argues for the future of mission movement that intentionally fosters intercultural living. The intentionality of intercultural mission movement gives space for the creation of a ‘new culture’ that is acceptable to the community composed of people from different cultures.

Day (2021, 5) argues for a new form of theological formation that considers the role of progressive black Pentecostal communities and radical social dynamics which envisions ‘otherwise communities of intimacy and belonging,’. Day opines that we must move away from caring for structures and institutions and imagine new ecologies of theological formation that cater for caring and compassionate communities.

According to Day (2021) “We do not desire each other;” it is our desire for one another intentionally that makes it obvious for intercultural living (2021, 5).

The intercultural phenomenon is conceived by Kato (2011, 7) as ‘hybridity’ which he defines as:

... the mixture of phenomena relating to culture, tradition, race, ethnicity, and religion, that have been hitherto commonly considered self-contained, monolithic, and distinct from others. The mixture occurs to such an extent that a *tertium quid* (a third entity distinct from its parent substances) often results. Such a mixture reveals an important facet of hybridity: that it is a cross-category process.

Kato (2011) argues that the categories in question do not matter; cultures, nations, ethnicities and so on, it is secondary. He opines that the hybridisation process blurs the distinction, a ‘new entity’ of mixed culture has emerged that reflects the ingredients of the mixture but is distinct from any of them. If we are going to practice ministry in a populist society with the daily influx of migrants from many cultures in the world, a new brand of theological graduates equipped for intercultural ministry is essential.

1.7.2 Theological Education

The objective of theological education (TE) is to cultivate a deep understanding of God and church doctrine, developing students’ theological insights and fostering a life of faith. This educational approach is rooted in a tradition that combines theoretical knowledge with practical application, as highlighted by Martinez (2018), emphasising the importance of training leaders to discern and engage with God’s actions in the world. Aleshire (2018) champions a formal approach to theological education, advocating for the integration of intellectual discipline and pastoral skills to prepare students for the complexities of a pluralistic society. This perspective aligns with Matinez’s vision for a future where theological education transcends the confines of Western models, aiming for a spiritually enriched and pedagogically innovative framework.

The significance of spiritual development in theological education is underscored by Kelly (2016), who asserts that no amount of intellectual or practical skill can substitute for genuine spiritual growth in preparing students for ministry. The notion extends to the context of intercultural living, where seminaries are called to intentionally equip students for effective engagement across diverse cultural landscapes.

Saunders (2020) calls for a contextualised training model to mobilise African American missionaries, reflecting a broader trend towards more intentional and culturally attuned theological education. This extends to African theological graduates in the Americas, emphasising the need for training that goes beyond mere cognitive learning to include practical, contextual engagement. Recent scholarly discussions, including contributions from Jennings (2020), Sun (2020), Day (2021), and Yong (2021), have highlighted the changes facing traditional theological education. Yong (2020) points out the necessity for seminaries to reinvent themselves to remain relevant in addressing contemporary ministry challenges, particularly in light of shifting religious dynamics in North America.

Aleshire (2018) draws on Henri Nouwen's insights to emphasise the importance of authenticity in ministry, suggesting that theological education should not only inform but also transform students into genuine witnesses of Christ. This authentic witness is crucial for ministry in today's diverse and pluralistic context, underscoring the indispensable role of formational education in preparing leaders to navigate and contribute to the complex tapestry of global Christianity.

The significance of theological education for African ministers has been a concern to many scholars, Adogame (2013), Kalu (2005), and Wakatama (1976) who call for discourse on the apparent lack of African Theologians to cope with Christian expansion on the continent and preparing missionaries for ministry work globally. Wakatama (1976, 54-55) argued that the church in Africa was trying to exist without a theology; "The workers were more concerned with practical evangelism, education and medical care than with any academic or theological issues that might arise from the presence of Christianity in Africa.... The church here now finds itself in the situation of trying to exist without a theology." Without theological training, the absence of theology is imminent, the gap should be filled.

Kwiyani (2020) explores the cultural dimension of a shift in theological education to meet the demands of a new form of church that has transformed from the erstwhile mono-culture church to a multi-cultural church. He argues in favour of pluralism and diverse society emanating from migration from the Global South to the North which influences the way we do church in the West (Kwiyani, 2020 16).

Yong argues for a new form of theological education as the form of the church itself has changed from 'the hierarchically organised church of western Christendom' (2020, 11); it now spreads out and extends

horizontally. He explores the church's transient nature in the North American context specifically the United States and a hybrid of local and global church expansion which he coined 'glocal' (2020, 6). He recognises the movement of church expansion toward a more global horizon. His goal is "to understand church in its organic relationality and experiential spirituality to imagine emerging and new forms of theological education," (2020, 11). It is an enterprise to argue for a new form of theological education from a pneumatological perspective. Sun (2020, 6) calls for ways to educate Christians from diverse ethnic and cultural backgrounds. She argues from a diasporic seminary point of view for she argues for "... new ways of thinking and doing theological education among all theological schools are necessary to welcome the future," (2020, 133). It is evident from recent scholarship enumerated above that theological education needs to be revisited.

Theological education has been under scrutiny by many scholars globally. The migration factor that has changed the dynamics of ministry globally further contributes to the necessity of rethinking the relevance of Western theological education which has been the main source of Bible College and Seminary curricula available globally. It requires first, contextual orientation for it to be contextual. Anderson argued that '... the context of theological education was not the Bible College, the seminary, or the university, but the community in which God's people were found,' (Anderson, 2001, 292).

The impending movement of ministry that is crossing cultures makes Anderson's (2001) assertion worth evaluating in ministry today. It is a motivation for the author to explore theological educational philosophy that will be foundational for inter-cultural ministry adjustment emanating from the sending culture and applicable in the receiving culture. It will be a 'construct' that is derived from the sending mission in the context of ministry that prepares theological graduates for intercultural ministry in the West. This will enhance reverse mission enterprise and adequately prepare theological graduates for ministry in an inter-cultural context.

Adogame (2013) rightly states, "... the motives for migration therefore include economic, political, cultural, historical, studying abroad, religious, mission as well as the reverse mission and other factors," (Adogame, 2013). He claims that; "Next to the intentional expansion of religion (mission), migration is the most important factor determining the spread of religion," (Adogame, 2013). If theological graduates

who migrate to the West will be effective and have a positive impact in an intercultural environment, it requires adjustment.

1.8 Positioning of the Study within Practical Theology

1.9 Definition of Practical Theology

Practical Theology is the branch of theology that is about praxis not just cognitive learning.

Theory and practice should blend; they are not mutually exclusive. The perspective of intercultural theological education will require intentional effort by students to acquire skills that foster intercultural living.

Schleiermacher a renowned scholar calls Practical Theology, the theory of praxis (Immink, 2005, 3). This implies that Practical Theology is interested in the theory of praxis of the believers and not abstract theology gained from other disciplines. It is located within the environment of the diversity of human spiritual and numerous experiences, residing in the complexity of relationships and experiences that make up what we know (Swinton and Mowat, 2006, 3). Swinton et al metaphorically explain Christianity from Practical Theology perspectives as performance; “Religious belief is not just some kind of primitive metaphysics... it is a performance just like you’d perform Lear... It has to be performed for you to understand what Lear is-a drama,” they prescribed that Christianity is not just a text but a performance (2006, 4). It makes clear that Christianity is beyond belief, it must be lived; it is what Practical theology is all about, taking seriously the actions of God as they relate to the church and her interaction with the world to guarantee faithful participation in God’s redemptive practices for the benefit of people.

1.10 Nature of Practical Theology

The context of ministry is significant in the training of theological graduates to be effective on the mission field. Magezi (2019) states that, ‘context has a high significant influence upon behaviour and beliefs’ (2019, 19). Ganzevoort (2009) described the common ground in Practical Theology as the Hermeneutics of lived religion or as tracing the sacred. He identified four interlocking forks in the road of Practical Theology discipline. The forks represent the choices and dilemmas that easily divide the discipline (Ganzevoort, 2009). These forks together define the manifold shapes of the discipline: object, method, researcher, and audience (2009). Based on Ganzevoort’s (2009) classification, this thesis investigation is

from Pentecostal Theological church tradition and the focus is on the Church, Faith, and Intercultural Education from religious perspective.

1.11 Research Methodology

1.11.1 Research Paradigm

The paradigm used was the interpretive research paradigm. According to Polenis (2015, 538);

Interpretive research paradigm is characterised by a need to understand the world as it is from a subjective point of view and seeks an explanation within the frame of reference of the participant rather than the objective observer of the action.... The interpretive paradigm is more concerned with relevance than rigour.

Interpretive research paradigm chosen relied on the methods of interviewing, observation, and analysis of existing texts (Cohen & Crabtree, 2006).

While the value of the positivist paradigm is capable of generalisation, the interpretivist is concerned with how it fits and works with how participants view it (Glaser & Strauss, 1967).

1.11.2 Qualitative Research

The research methodology was qualitative which is essentially interested in situations and practices. The purpose of the qualitative approach is to understand and meaning people interpret their contexts and their experiences (Merriam and Tisdell, 2016, 15). According to Swinton and Mowat, “It assumes that human beings are by definition ‘interpretive creatures’; that how we make sense of the world and our experiences within it involve a constant process of interpretation and meaning seeking.” (Swinton and Mowat, 2006, 28). It recognises ‘the world’ as a place of complex activities where human beings are making efforts to understand their experiences. The primary task of qualitative research is to identify and develop an understanding of these experiences. “...It requires a deep and thorough knowledge of the theory and practice of Hermeneutics and interpretation,” (2006, 29). The research methodology was about understanding how people interpreted their contexts and experiences (Merriam and Tisdell 2016, 15). The qualitative essentially investigates situations and practices about understanding the meaning of how people express their contexts and their involvements (Merriam and Tisdell, 2016).

The qualitative approach will be helpful with a deep understanding and interpretation of the intercultural phenomenon being studied. Qualitative method was chosen for the study because hermeneutically the experiences of participants can be interpreted and analysed technically, for example using Atlas-ti software. It is also a social science method that enables the researcher to generate the relevance of the data rather than the rigorous approach for physical sciences.

1.11.3 Case Study Research

The study used descriptive research to gain insight into a specific institution that trains theological graduates for ministry in the Americas. The case study involves a detailed description of the setting of individuals which is followed by an analysis of the data to generate themes or issues (Stake, 1995; Wolcott, 1994). The case study approach provided insights and depth of investigation in the theological seminary chosen for the study.

1.11.4 Practical Theology Methodology

Practical theology can be defined as “theological reflection and construction arising out of and providing guidance to the Christian community in the praxis of its task” (Hyun-Sook Kim, 2005). It seeks to bridge theory and practice, connecting church and society, and guiding towards future Christian education by encompassing both *ecclesial* and *non-ecclesial* contexts. According to Sung Kyu Park (2010), Practical theology “describes a context, interprets what has been discovered, brings in Christian norms, and constructs models of Christian practice.” It involves a foundationalist framework that integrates interdisciplinary work and experience interpretation to foster transformative theology.

The descriptive-empirical task is concerned with ‘gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts’ (Osmer, 2008, 4). The descriptive empirical task is apt for the study because the practical theological interpretation is grounded in a spirituality of presence (2008, 34). It is involved in what is going on in the lives of individuals, families, and communities. The thesis investigation is concerned with what is happening and why is it happening so that the researcher can discern patterns and dynamics in the context of inquiry (2008, 34).

The interpretive task draws on theories of the arts and sciences for better understanding and to explain why these patterns and dynamics are occurring. Both tasks will address the questions, ‘What is going on?’ and ‘Why is this going on?’ respectively in the context of the research. It will enable the researcher to gather data for analysis. Osmer’s (2008) tasks have been proven valuable practical theological tools in handling qualitative data collected. The researcher is engaging the descriptive-empirical and interpretive approach because there is no other study on Pentecostal Theological Education that focuses on the topic, it is suitable to generate data when we are not clear of what obtains. The researcher will explore Day’s new prescriptions for theological education (Day, 2021).

1.11.5 Theoretical Framework

The study as mentioned above is building on Day’s model of new theological education prescribed in her book: *Notes of A Native Daughter: Testifying in Theological Education* published in 2021. Day’s argument for a new paradigm of theological education aligns with what this study seeks to build on, it is an intercultural missionary movement in a pluralistic society where there needs to be intentional collaboration and congregational leaders working together more visibly as an example for the followers (Kwiyani, 2020, 74).

Day (2021), with regard to Cone’s theological education experience, emphasises a practical approach to learning rather than merely obtaining a university degree. Day favours Cone’s theological educational philosophy that imbibes praxis beyond theorising (Day, 2021, 68). Day (2021) seeks to build on Cone’s discontent with merely earning a degree but instead engaging in praxis to enhance effectiveness in a ministry context that has become global. Day (2021) has drawn from the revolutionary community of scholars who believe in an alternative approach to theological education. Day’s model and Osmer’s descriptive-empirical and interpretive tasks will work together to generate a new paradigm of intercultural education that is nascent in Pentecostal Theological Educational training.

Transformative learning theory as expounded by Mezirow (1991) will be engaged to fashion the learning design. It is a theory of adult learning that is established in cognitive and developmental psychology. This is a departure from pedagogy to andragogy that fosters adult inclusive learning process. The process is clarified as depicted by, “... synopses of studies of transformative learning in such various contexts as the workplace, church leadership... and other settings of informal adult learning,” (Mezirow, 1991, 199-200).

As Dirkx (1998) notes, Mezirow (1991) observes that “the core of the learning process itself is mediated largely through a process of reflecting rationally and critically on one’s assumptions and beliefs Open to other points of view, and able to integrate different dimensions of their experiences into meaningful and holistic relationships” (Dirkx, 1998, 4). The learning theory provides illumination on the focus of the study and a guide on how the institution prioritises this learning area.

1.12 The Sample

The research was conducted at the Redeemed Christian Bible College and Seminary, Dallas, Tx because the Seminary trains theological graduates in Pentecostal church tradition deployed for mission work in the US and the Americas. It is located in the chosen context of the research, and it provides a rich data source. There are very few Pentecostal churches that have the network of the church and have institutions that train students for the pluralist society. The institution is committed to Pentecostal distinctives and practices (Creswell, 2014). It was accredited by the Transnational Association of Christian Schools (TRACS) Cat. IV on Nov. 5, 2019 (www.rccgnaseminary.org). The accreditation of the college reinforced its status to train theological graduates for ministry globally. The credits earned in the college are transferable to other colleges in the United States and elsewhere in the world.

1.13 Sampling

The sampling method used was a non-probability type of sampling that enabled the researcher to choose the sample instead of randomly selecting it (Abowitz and Toole, 2010). The qualitative methodology engaged for the study essentially investigated situations and practices to understand the meaning of the praxis in the college and the experience (Merriam and Tisdell, 2016). The method allowed the researcher to select the sample size from one institution and interview participants within a prescribed period when they were available. Participants were interviewed to explore inner perspectives, the thoughts that were in line with any qualitative data collection.

1.14 Data Collection

The data collection method that was used was through interviews. Interviews could be structured, semi-structured or unstructured. Structured interviews were those with questions prepared and presented to each interviewee similarly in a strictly determined order, it was not flexible. The semi-structured interview allowed for flexibility because the interviewer chose topics of the interview which were available to the

interviewee and the interviewer asked questions from the topics during the interview. This method gave room for follow-up questions and the interviewer had the opportunity to use 'cues or prompts' for the interviewee to respond to questions he/she had not answered (Hancock, Ockleford, and Windridge 2009, 16). Data was also collected on the website of the institution concerning the vision and mission of the institution. Information was obtained about the church from the website of the Redeemed Christian Church of God.

1.15 Data Analysis

The data analysis method used open coding (Boeijie, 2010, 77) a process used in the analysis of qualitative research. It was done in three stages; 1. Reading through the data to create a storyline; 2. Categorising the data into codes; and 3. The use of memos for clarification and interpretation (Heather, 2015, 1). Open coding was the process of categorising the data, coding, and interpretation of the data (Boeije, 2010, 77). Categories were concepts that stood for a phenomenon; they were generated to allow for openness to what emerged from the data (Neergaard and Ulhoi, 2007, 137). The process of storyline and coding commenced from the inception of data collection for the trustworthy link of data collected with the analysis. Data collected were coded and grouped into categories and into themes that explained the participants view of the data collected. The themes generated were analysed and interpreted.

1.16 The Role of the Researcher

Any research would cause disruptions in the space of participants, therefore from the conception stage of the research this was considered. It was the responsibility of the researcher to acquire the competence of skills needed for quality research and to avoid bias in the interpretation of data collected. The researcher was conscious of the distortions to work and found ways to make the research glitch-free. Marshall and Rossman identified some of these ways; issues of entry, relationship, reciprocity, and personal biography (Marshall and Rossman, 2011: 112ff).

The researcher agreed on time to spend with the research participants from the beginning, time was set for the interview, and allowance was made for follow-up where necessary. The researcher gave room for unexpected circumstances that might cause slack in the research process. I was aware of my biases and did not let them influence the research process. It was important for the researcher to be honest, and sincere, and avoid bias in the process, it gained the confidence of the participant.

I have participated in the college's teaching of courses across the levels of degrees and diplomas offered and I was aware of the college's commitment to missions globally. I am aware that I should be neutral as a researcher should not interfere in the process of data collection and should not be biased. I chose the college as my research site to collect data because of my experience with the college. It afforded me easy access to collect data from the educators, graduates, and student participants in the study. I considered it a good place to collect data concerning the adequacy of support in Pentecostal theological education to students to enhance their effectiveness in engaging Christian ministry in a diverse pluralist culture.

1.17 Ethical Considerations

The research did not envisage harm to any of the participants, however, there was an arrangement made to attend to medical emergencies at no cost to the participant. Clough and Nutbrown (2002:84) addressed ethics in research beyond technical competence by saying, '.... To understand, researchers must be more than technically competent. They must enter into chattered intimacies; and open themselves to their subjects' feeling worlds, whether these worlds are congenial to them or repulsive. They must confront the duality of represented and experienced selves simultaneously, both conflicted, both real....' The researcher must honour and protect the rights and the welfare of the participants.

Unisa's recognised moral principles of ethics (2016:11), autonomy, non-maleficence, beneficence and justice were complied with and implemented. The autonomy of the participants in the research was respected. They were given the freedom to decide concerning their participation in the process. The voluntary consent of the participants was acquired through clear and expressive presented information. Participants were allowed to withdraw from the research at any time. The interviews were conducted anonymously in line with the institution's research protocol.

Non-maleficence principle dictates that no harm should come to the research participants. The research that was done and how it was done should be beneficial. Due to the Covid pandemic restrictions during data collection, there was no physical interaction with the participants. Therefore, the participants were not in any physical danger and all efforts were made to ensure that the participants were free from manipulation.

The beneficence principle dictates that the researcher consciously seeks to promote the welfare of participants. There was no harm or risk to the participants. Justice is the principle of fairness; there was a fair selection of the participants in the research process. The research participants were selected in line with the research topic. It included theological educators who have taught in the institution for five years or more, students who were in the final stage of their courses, and graduates in ministry for more than two years.

Permission was given by the institution to conduct the research; participants were approached through email with an informed consent form to request permission to undertake the research and efforts were made to protect their privacy and integrity. All interviews were conducted in an anonymous format. The participants were treated with dignity and respect, and their autonomy was strictly guided. The research questions and answers were handled with utmost respect. There were no questions asked that would implicate anyone in any way. The recorded interviews did not bear the names of anyone, or a numbering system attached to it.

The research will not be named or shamed institutions, educators, or students, but will mainly be used to address the issues as pointed out in the research topic. The collected data, hard copies or electronically stored, would be kept in a locked safe with the researcher for the prescribed period of five years.

1.18 Chapter Outlines

Chapter 1: Introduction and Background: The chapter consists of the purpose of the study, motivation, and contribution to knowledge which was the goal of the study. The methodology of the research was described and there was a layout of the theological framework.

Chapter 2: Literature Review: This chapter was devoted to a review of literature in the theoretical fields of Theology, Missiology, and Anthropology. Literature in these fields, especially new thoughts on the study was covered.

Chapter 3: Fieldwork: In this section, I laid out the plan for the structured interview, the categorisation of the interview conducted, the coding, and the interpretation. I discussed how I managed myself as a researcher.

Chapter 4: Discussion: I discussed the findings which involved an analysis of research findings and synthesis with academic literature.

Chapter 5: Conclusion: Theoretical and theological Conclusions and recommendations were made.

Chapter 2: Literature Review

2.1 Introduction

The literature review aimed to evaluate the state of knowledge on the research topic. It assessed previous research on the topic, critically evaluated and structured what had been published in books and journals, (Vyhmeister, 2008, 209). It was a recognition of the research and studies that had been done on the topic (2008). According to Vyhmeister (2008) Literature Review ‘...synthesises information from many sources about the issue, its background, and previous attempts to resolve the problem,’ (2008, 210). Thus, it suggests future research and identifies gaps in knowledge. The chapter was conceptualised in a manner that considered the broad picture of intercultural education, and it looked at specific areas that relate to the study. The literature review placed original and scholarly research into a context relevant to the topic. It focused on global migration trends and the resulting pluralistic society, prompting a reconsideration of theological approaches. It also explored shifts in missionary efforts and conceptualisations for training theological students to serve in multicultural settings. Additionally, it delved into the impact of global migration on religious movements, particularly within the United States. It examined the emergence of new forms of Christianity alongside multiculturalism preceding intercultural ministry,

The chapter centres on five key research areas: intercultural mission movements and theological education, migration’s impact on missions, Pentecostalism’s role in global movements, the effect of movement on theological education, and the theoretical framework of theological education.

2.2 The Practical Theology of Intercultural Education

Intercultural education is reviewed from a practical theological perspective. Lartey (2006, 6) explored how to ‘enable pastoral practitioners of different faith traditions to hone their reflective and expressive skills and thus to engage more fully in theologically informed practice as well as theology that is influenced, grounded and shaped by practice.’ Lartey (2006, 8) opines that the practice will require more than cognitive abilities, ‘to navigate the deep waters of cultural and national differences. Emotional and spiritual intelligence are also required.’ Lartey’s (2006) intercultural approach to theological education is based on three principles, ‘contextuality, multiple perspectives and authentic participation’ (2006, 11). He opined that ‘context has a highly significant influence upon behaviour and beliefs. As such, behaviours and beliefs need to be understood and analysed within their context (Lartey, 2006). From contextual

perspectives, Larney approached the issues interculturally, expecting differences of perspective, and allowing multiple and conflicting voices to be heard (2006). The key areas of review from a practical theological lens addressed literature to evaluate the state of scholarship on the research topic.

2.3 Intercultural Theological Education

2.3.1 Intercultural Theology

Intercultural theology was explored which concerned behaviours and beliefs that needed to be understood and analysed within their context,' (Larney, 2013). Larney (2013) opines that pastoral theology has become 'more reflective of the plurality within the world,' (2013, 12). As a result of this 'practitioners and teachers of the disciplines in the West will have a wider and deeper knowledge of the global context, and thus be more sensitive to, and help students be more informed about, the global contexts in which we all now live and work,' (2013, 12). According to Larney, 'Practical Theology is contextual and situationally related in both diagnosis and prescription. Attention to the context and situation in the life of persons is a crucial aspect of the pastoral theologian's craft,' (2013, 19). The context of contemporary ministry engagement creates the necessity for intercultural education to cope with mission work. Thiemann (1991) states that 'An incessant appeal is for theological education that has the capacity 'to unify theory and practice, critical studies, and pastoral concerns,'" (Thiemann, 1991, 167).

De Young, Emerson, Yancey, and Kim (2003) agree that the 21st century holds the potential to flag off multiracial congregations (De Young et al, 2003, 74). They argue that the progressive emergence of multiculturalism is imminent in ministry and growth. The 21st century offers several multicultural and intercultural challenges to theological education (Dames, 2011, 239). Dames sees the intercultural faculties of theology as beacons of hope during this century (2011). The faculties of denominational institutions that have not adapted to the reality of a pluralist society's challenges will lag and continue the form-based educational practices that enhance monocultural education. Dames (2011) postulates that "This pedagogical shift differentiates between *instrumental* and *communicative* learning," (Dames, 2011, 241). According to Mezirow, the former is concerned with 'task-oriented problem solving to improve performance, and the latter with 'a critical assessment of assumptions supporting the justification of norms,' (Mezirow 2008, 8-9).

Intercultural education requires a new perspective that transcends doctrinal beliefs and includes anthropological dimensions that reflect on the students' cultural foundation and allow for the integration of cultures to form a 'new culture.' 'Theology curricula have to integrate intercultural dimensions, diverse voices from diverse racial, cultural, language and gender groups, '(Esterline & Kalu 2006: 23). Intercultural theological education will facilitate new, adaptive leadership to enable the church to fulfil the Great Commission amid pluralistic postmodern society (2006, 31). It requires a change of faculty preparation, a new curriculum, and a new learning system with a laser focus on intercultural living and ministry.

2.3.2 Intercultural Education

The study focused on a higher level of inculturation which is intercultural, intentional, and faith based, what has been described as the fusion of cultures. It is beyond adjustment to culture; it is the giving up of cultures for the 'new culture' that emerges from the fusion. The focus is the unification of theory and practice, theological graduates are being trained to go beyond cognitive learning to consciously give up the old culture for the 'new culture' that evolves in the new context. As Resane (2018) observed, "The changing cultural contexts and landscapes demand changing approaches to teaching and learning in theological studies," (2018, 11). It is a global phenomenon that demands a new paradigm of teaching and learning to prepare theological graduates for the great work of missions ahead. Resane (2018) advocates for inculturation and liberation for Pentecostals in theological education. These are opined as burning issues for theological education in Africa. The purpose is to contextualise ministry training that makes it relevant to the culture it operates. Inculturation theology is contextual, it considers the culture of ministry. Liberation theology advocated is regarded as 'humanistic and secular' from the mainstream Western Theology perspectives. Resane (2018) advocates for a theology that is passionate and concerned with rectifying the glaring injustices in society.

It is opined that "For theology or Christianity in general to be relevant, it must reach the needs of the people in all spheres of life," (Resane, 2018, 9). This study goes beyond inculturation and liberation theology, it is taken further to the level of intercultural ministry training that demands intentionality and faith commitment in ministry engagements.

2.4 Theological Education and Intercultural Mission Movements

Drawing from a diverse array of scholarly perspectives and empirical evidence, this section provided a comprehensive understanding of the challenges and opportunities inherent in intercultural mission movements and the corresponding shifts in theological education. Through this exploration, we could understand how a responsive theological education paradigm would equip students to navigate the complexities of intercultural ministry in the 21st century.

2.4.1 Intercultural Mission Movements

Intercultural terms have been used for a new culture that would emerge from the fusion of cultures. It emerged from intercultural living which is an intentional and explicitly faith-based undertaking (Gittins, 2015). The global migration movements have created pluralist societies, especially in the West which makes intercultural ministry to fulfil the Great Commission desirable in the ‘new’ societies globally.

Ospino’s (2007) study on the foundations for an intercultural model of theological education was reviewed to establish the scholarship and gaps for a new study. The ten theses of Gittins (2015, 7) on intercultural living were explored to deduce the state of scholarship and establish the difference between the theses from the current study. Other scholars’ various contributions to the new phenomenon of intercultural ministry and training theological graduates to engage in intercultural ministry were reviewed. The purpose was to update knowledge and validate the contribution of this study.

2.4.2 Teaching Theology in Culturally Diverse Context

Ospino (2007) conducted a foundational study, “Teaching Theology in Culturally Diverse Contexts: Foundations for an Intercultural Model of Theological Education” that provides a pathway to envisioning intercultural theological education in a pluralist society. The dissertation was conceived from a practical theological perspective, and it focused on theological education in culturally diverse contexts like the United States, (Ospino, 2007). The study was based on Catholic church tradition which the author traced to the nineteenth century. Ospino conceived pluralism as an important category for Catholic theologians. Pentecostal churches are practically engaged in mission globally but the emphasis on pluralism is just evolving. The author refers to David Tracy’s affirmation of theologians’ exploits in a pluralistic context always searching for new methods of theological inquiries to interpret human experience and Christian tradition (2007, 23). Pluralism poses a pertinent concern for theologians that necessitates discourse about

the encounter of the sacred and the secular. Faith and culture have become significant discussion points in the milieu of changing ministry contexts.

The culturally diverse and pluralistic society in the United States created a new context of ministry practice which calls for a new reflection on theological education in the new reality. Scholars explored the cultural and social diversity as avenues for theology and thus a new dialogue on theology emerged, Ospino states that, ‘Scholars call these reflections contextual,’ (2007, 25). The need for a new theological approach prompted Catholic theologians to study several theological movements worldwide and some focused on the American theological experience (2007). Ospino proposed a new method of theological education that is “‘responsive and responsible’ to the context in which Catholic theology is done today in the United States,” (2007). The author focused on several schools of theology in the United States that have engaged culture as a major area for theological reflection, (2007, 26).

Ospino’s (2007) study from Catholic Schools of Theology perspective in the United States opens up a dialogue on demand for theological educational training to prepare students for engagement in missions in a pluralist society. A new theological perspective, *albeit* from Catholic church tradition, is nevertheless instructive to extend the discourse into other church traditions, in the case of this study, Pentecostal. The author advocates that ‘... in the United States theologians and theological educators must be attentive to cultural diversity, the pluralistic nature of our society, and the modern/postmodern dynamics that shape our current conversation,’ (2007, 46). The ministry context is critical to fashioning a new form of theological education for students that will operate in a pluralist society. As argued by Ospino (2007,93) theological educational enterprise cannot be static because of the shifting contemporary sensibilities (postmodernism, pluralism, and cultural diversity) that transform the way American Christians understand and interpret faith and culture (2007, 93). The author postulates attention to these transitions and adequate response of a new theological construct with ‘...appropriate language, categories (‘experience and culture’), and methods to assist believers in their hermeneutical quests here and now,’ (2007, 93).

Ospino proposes that the three sensibilities, postmodernism, pluralism, and cultural diversity should be engaged to study more traditional sources in formulating a new paradigm of theology in a pluralist society. Furthermore, the author suggests three complementary principles to be considered: “1) the affirmation of the possibility of dialogue between theology and culture; 2) the acknowledgement that such dialogue takes

place, and it is significantly shaped by the demands of a culturally diverse context; and 3) the judicious analysis of intercultural communicative factors that determine the vibrancy and outcomes of such dialogue,” (2007, 97). According to Ospino, the method of correlation by Tillich as revised by Tracy (2007) honours to some extent these principles (2007).

The author’s (Ospino, 2007) central thesis on formulating a new theological method based on the parameters highlighted above is, “... while the critical method of correlation provides a solid starting point to envision fresher forms of theological reflection that are (multi-)culturally responsive and responsible, more needs to be said about the communicative aspects of the dialogue between theology and culture, particularly in culturally diverse contexts,” (2007, 97).

The author’s thesis lays the foundation for a new theological education enquiry that involves the theologian/educator, students, and the context of ministry. The study benefited from Ospino’s (2007) insightful analysis that recognises the institution’s role, the student, and cultural diversity in fashioning a new paradigm of theological education to prepare theological graduates for intercultural ministry. The imperative of cultural diversity in the United States of America makes it ‘inevitable’ to fashion an intercultural ministry training method to equip students for ministry in a pluralist society.

Two communities of Catholic theologians according to Ospino (2007) have openly stated that their methods of reflection are intercultural: U.S. Latino and Asian-American theologians, (2007, 108). U.S. Latinos approached intercultural theology from three dimensions, epistemological foundations, hermeneutical principles (interpretation of liberating praxis), and sources (the reality of ‘*mestizaje*’- multiple cultures, and *lo cotidiano*’- everyday Christian life). The author referred to Phan’s (2007,110) proposed method for theology that assumes an intercultural perspective consisting of four elements: “1) autobiographical discourse, 2) traditional philosophies (like Confucianism and Taoism), 3 intercultural dialogues to make theology culturally relevant, and 4) the use of ‘memory’ and ‘imagination’ as hermeneutical keys for his theological method that relate to Asian’ philosophy of life,” (2007, 110). This study is conceived from the Pentecostal perspective that distinguishes it from Ospino’s focus on the Catholic church tradition. It is conducted in a Pentecostal Bible College and Theological Seminary that trains theological graduates to be missionaries deployed to pluralist societies in the West. It is looking

beyond cultural plurality into the intentionality of intercultural ministry constructed to equip students for church ministry.

2.4.3 Five Dimensions of Theological Education

Five dimensions of theological education were appraised by Ospino (2007) namely, ‘anthropological, ethical, *ecclesial*, socio-political, and pedagogical’ (2007, 134). The author suggests the “multicultural education and social reconstructionist” approach as the pedagogical dimension of choice to address theological educational reform that will transform the structure, curriculum, and pedagogies in a culturally diverse nation such as the United States of America. Multicultural education the author explains. ‘...it is a primary philosophy that seeks to permeate the structures of the educational process to effect transformation for justice and inclusion,’ (2007, 154). Ospino referred to Nieto’s definition of the philosophy that embodies transformative/reconstructionist spirit:

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers reflect. Multicultural education permeates the school’s curriculum and instructional strategies, as well as the interactions among teachers, students, and families, and the very way that schools conceptualise the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes the democratic principles of social justice, (2007, 154).

Nieto’s (2007, 154) definition entails elements of transformative learning theory that are being adopted for this study, a challenge to the *status quo* of cognitive learning (pedagogy) to embrace a new learning system (transformative learning theory) that allows adult participation and the eradication of barriers that may make the paradigm change impossible. The philosophy creates an environment of cultural diversity where intercultural ministry is inevitable.

Ospino (2007) has proposed a model of theological education intended for the 21st century that is named the ‘intercultural model of theological education,’ a model that responds to the need for a multi-cultural

and pluralistic reality of the 21st century. The author opines that ‘It is not enough to affirm the need of doing and teaching theology interculturally.... We must do and teach theology interculturally as a service to the church both in its local and global manifestations’ (2007, 160). Ospino’s (2007, 160)) model depends on five dialogical dynamics:

Dynamic 1: Acknowledgement of the concurrent conversations among theologies and cultures in the context of the multicultural church.

Dynamic 2: The Church and the Academy discern together the approaches to further the reflection on the relationship between theologies and cultures,

Dynamic 3: The Academy leads a series of autonomous investigations based on previous, engaging new voices and perspectives when necessary.

Dynamic 4: The academy shares the results of its investigations with the larger Church.

Dynamic 5: Diverse voice in the Church reflects the relationship between theologies and culture, this time informed by the first four dynamics. Conversation five is simultaneously conversation one of the next cycles.

The model of Ospino (Ospino, 2007, 160) is based on Catholic church tradition and the dynamics are conceived to respond to Catholic church structure and philosophy. While the dynamics are born out of qualitative research, the *ecclesiastical* structure of the Catholic church is classical and unique. This study will benefit from a dynamic which concerns the evaluation of what currently exists and cultures in the context of the multicultural church.

Barron (2007) in a thesis, ‘Missions Exposure and Training: The Development and Assessment of a Cross-cultural Training Programme for Two-third World’s Missionaries’ argues for proper preparation of students for the missionary enterprise in the light of complex changes taking place in the cultural composition of the church universal (2007, 32). Barron’s thesis focused on cross-cultural training (theological education), from a two-thirds world perspective, however, the insightful study connects the philosophy of the Word Council of Churches (www.oikoumene.org.n.d) on theological education that is foundational in theological educational endeavour globally. Barron (2007) captures a working definition of theological education from the WCC (www.oikoumene.org.n.d) that is useful for the study,

... The ultimate goal of the theological task is to keep alive in a dynamic way the prophetic and teaching ministry of Christ in every historical moment in the life of the church and society. In this perspective, although specialists have a particular role to play, the whole people of God are also called to contribute, in the light of the Word of God and with the inspiration of the Holy Spirit,” (2007, 32).

It is instructive that the theological educational task should not be static, when the dynamics of the context change, there should be a rethink of curriculum and the modes of delivery that respond to the present's reality.

2.4.4 Outcome-Based Education

Spady (1994), an educational psychologist considered to be the father of Outcome-Based-Education advocates for Outcome-Based Education (OBE), which he defines as,

clearly focusing and organising everything in an educational system around what is essential for all students to do successfully at the end of their learning experiences. This means starting with a clear picture of what is important for students to be able to do, then organising curriculum, instruction, and assessment to make sure this learning ultimately happens,

(Spady, 1994, 12). This concept implies intentionality to focus on the 'end' from the beginning and design the curriculum that will facilitate the 'end' that educators (theological educators) want to achieve. Spady prescribes two keys for OBE,

1. Developing a clear set of learning outcomes around which all of the system's components can be focused, and
2. Establishing the conditions and opportunities within the system that enable and encourage all students to achieve those essential outcomes, (1994, 13).

This concept starts with the intention to design a curriculum that will be results-oriented and tailor students' education toward the results expected. It is akin to the intentionality of intercultural theological education that conceives developing a curriculum that is outcome-based for intercultural ministry. The difference is the nature of this thesis that builds on the 'fusion' of cultures and the curriculum design on cognitive learning and spiritual formation for effective results in intercultural ministry in a pluralist society.

2.4.5 Gap in Ministry Training

Bedard notes the gap in ministry training of theological graduates as observed by Blanchard, Hybels, and Hodges, that students did not learn the practical things they need to function on the mission field (Bedard, 2008, 9). They were not taught how to lead a growing church, motivate staff, and relate with the congregations in a pluralist society; instead, they acquired biblical, and theological education with hermeneutical and homiletical proficiencies (2008). Bedard opines that ministerial training would have been different to focus on tackling practical issues such as resolving conflicts, and how to minister in the context of ministry, while still preparing students theologically (2008). The thesis, a study of “Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada” (PAOC) addressed the educational dilemma faced by the ministerial training institutions of PAOC. In Bedard’s (2008) search for a model of ministerial training for PAOC, the author recaps eight fields of related interest that emerged from the study out of which three are related to this study but different in goals and objectives. These fields are:

1. Synergogy-The blend of pedagogical and collaborative approach to education,
2. Lifelong learning among Ministers-How Schools and denominations can cultivate lifelong learners of their ministers, and
3. Pentecostal/Evangelicalism-A Pentecostal variation to evangelicalism which embraces the Person and Power of the Holy Spirit for today, (2008, 365).

The intentionality of intercultural ministry is missing from Bedard’s models. An intercultural ministry that is intentional and faith based is core to this study, it is the ‘fusion’ of cultures that births ‘interculture,’ the hybridity is essential in fashioning a new paradigm of theological education.

2.4.6 Intercultural Mission Movements

The intercultural mission movement is a recent phenomenon that has elevated the discourse to the level of intentionality and faith commitment of theological graduates in ministry. In the earlier contributions to the mission movement, Reed (1985) in *Preparing Missionaries for Intercultural Communication: A Bi-cultural Approach* focuses on how to equip cross-cultural missionaries to be more adequately prepared for the task of intelligent communication. The author sets forth the significant important areas in training the missionary to communicate with other cultures. He sees proper preparation as a panacea to make the

missionary more sensitive to the needs of others in a cross-cultural context. This will make the missionary a better communicator of the Christian message, less ethnocentric and more appreciative of national believers and their worldviews.

2.4.7 Cultural Behaviour

Bellah *et al* (1985) in *Habits of the Heart: Individualism and Commitment in American Life* explore the American values that are component ‘ingredients’ of American culture. They engaged in two aspects of life namely, private life and public life. They embarked on four independent research to investigate the role that private and public lives play in shaping the American Culture. The authors attempted to answer the question; ‘how to think about the relationship between economic success in our centralised, bureaucratised economy and the ultimate goals of successful private and public lives (Bellah *et al*, 1985 23). The authors investigated how Americans think about the nature of success, the meaning of freedom, and the requirements of justice today. These variables, wealth (success), freedom, and justice have an enormous influence on the American culture. One has to deal with its influence on culture, either in the secular or religious environment.

The three variables that Bellah *et al* (1985) investigated are critical in intercultural living since they influence American culture which is the context of ministry students would be practising in. The authors discovered that success is a matter of individual choice, but it takes a dominant place in American culture. Freedom, they found out in the culture means ‘being left alone by others, not having other peoples’ values, ideas, or style of life forced upon them, being free of arbitrary authority in work, family, and political life... it becomes hard to form bonds of attachment to, cooperation with, other people, since such bonds will imply obligations that necessarily impinge on one’s freedom (1985, 23). Justice, the authors discovered Americans think of it as a matter of equal opportunities for everyone which must be based on the conceptions of a substantively just society (1985, 26). This is where ‘intentionality’ will play a major role, and it is the new paradigm of intercultural ministry.

The intercultural mission movement is the current discourse in academia. It is a new phenomenon in ministry and mission engagements globally. The challenge facing everyone now, old, and new members of a church is adjusting to the new normal of intercultural living (Gittins, 2015, 7). Gittins (2006) identifies

ten features of intercultural living that give insight into what the dialogue entails. The ten features termed, ‘ten theses about intercultural living’ provide expression to intercultural living, namely:

1. Intercultural living is an intentional and explicitly faith-based undertaking.

...

8. For the majority of people... intercultural living is something quite new. Most humans throughout history have been monocultural, and this remains true in modern times even when people live in a multicultural or international environment.

9. Intercultural living is increasingly perceived as necessary for viable international religious life, but the cost is high. Where it succeeds it will bring about a revolution in religious life as we now know it, but such a revolution is obligatory if dry bones are to live.

10. Intercultural living... is not just required of members of international religious communities; more broadly, it presents a challenge to any person of faith who undertakes ministry to any “other,” whether other by gender, age, ethnicity, religion, culture, or any criterion of difference (Gittins, 2015, 7-8).

The ten theses elucidate the prerequisites of intentionality to belong to an intercultural community (2015). Gittins (2015) argues for the future of mission that is intentional to encourage intercultural living. It is a call to move beyond multi-culturalism that admits other cultures in the assembly while the dominant culture still exists. The scenario is the creation of a ‘new culture’ acceptable to the community comprising people from different cultures. The theses reveal the challenges to face and the desirability to embark on the venture regardless of the inhibitions. It is what this study sets out to do, take the challenge and build on the theses by turning the theory into practice. Day’s (2021) view is to move away from institutional dominance, caring for structures and curricula, and imagine new thinking that will foster intercultural living and learning, it is a calling to desire each other that allows for intercultural living (Day, 2021, 5). Kato (2015) conceives intercultural living as hybridity, the process that blurs the distinction between cultures, nations, and ethnicities; instead, a ‘new entity’ of mixed culture emerges that looks like the ingredients of the mixed, but it is a new culture construct distinct from any of them. Sacks’s (2007) illustration of living spaces and different rights and duties according to the type of space, for example, living in a hotel or a family home (Sacks, 2007). The hotel provides certain entitlements which the guest has paid for, and the guest may be liable for damages to hotel property and be charged for such. Sacks (2007) describes the family home as a place of family harmony, a place where survival depends on the

quality of interaction and compromise between individual family members. The ‘family spirit’ and the identity of the family continue even when kids are grown and have left home. Close as the family unit seems, survival is fraught with drama, trauma, belonging, differences, and mutuality (2007). Gittins states that ‘Reflecting on the different ways in which people live, permanently or temporarily, might help us visualise an intercultural community as one with much more in common with a family home than with any of the other examples of communal living’ (Gittins, 2015, 11). The study aims to develop intercultural ministry from the perspectives of belonging and bonding which are critical in spiritual formation to prepare theological graduates for the mission field.

2.4.8 Globalisation of Missions

The church of the 21st century is globalised. Pocock *et al* (2005) argue that globalisation fulfils the creation mandate of God in Gen. 1: 26-28, and failure to fulfil the mandate was judged by God at Babel, Gen. 11: 1-9. God does not intend to restrict the activities of the church to the Northern Hemisphere but to make it a church that crosses boundaries and flows in a multicultural society within the globe (Peacock *et al*, 29). Bonk notes the phenomenal shift of missions from the North to the South and the surge of workers that migrated from Africa, Asia, and Oceania to the West and hence are part of the plural society the church should serve. Bonk argues that with the influx of these migrants, there will be a need for comprehensive training to cope with the several cultures in the pluralist society that has emerged in the United States and U.K. (Bonk, 2003, 40-42).

2.5 Migration Movement Impact on Missions

Migration and diaspora significantly influence missionary movements and cross-cultural ministry, leading to a shift where the South sends missionaries to the North. This, coupled with the global spread of Pentecostalism, demands a new approach to theological training. The changing demographics of world Christianity underscore the urgency of adapting theological education to a pluralist society. The historical context of Pentecostalism informs current ministry practices globally, prompting a re-evaluation of theological education to meet the demands of intercultural ministry. The emergence of ‘interculture’ as a new phenomenon underscores the need for adapted theological training to navigate diverse cultural landscapes effectively.

This section will delve into the profound demographic shifts experienced by the United States, particularly the surge in immigration since the 1980s, leading to a more culturally diverse society. Consequently, there is a growing recognition of the necessity for ministry preparation to adapt to the demands of a pluralist environment. Moreover, it will explore the global trend of increased diversity resulting from migration, reshaping the landscape of missions from a predominantly North-centric approach to a more inclusive, worldwide exchange. Scholars emphasise the imperative for theological education to engage with diverse perspectives and equip graduates for intercultural ministry in this evolving context. Key trends such as global migration and the emergence of world Christianity underscore the urgency for theological programmes to evolve and prepare students for the challenges and opportunities of serving in multicultural settings.

2.5.1 Introduction to Demographic Shifts

The United States has been a country of immigrants from the beginning. The pace of immigrants has intensified with recent statistics indicating that the country became more culturally diverse in the 1980s than any other decade in the century (Schreiter, 1992, 6). The country has become more culturally diverse, so the ministry context students are called to minister in demands adequate preparation for a pluralist society thus the language of multiculturalism evolved (1992). The twenty-first-century theological graduate should be prepared for ministry in a new dimension in a pluralist society which calls for addressing the new face of mission that has moved from crossing cultures to multiculturalism and in this century an intercultural ministry.

Banks observes that ‘In nation-states around the world, there is increasing diversity as well as increasing recognition of diversity.... The United States, Canada, and Australia were diverse when the European Explorers and settlers arrived in these distant lands,’ (Banks, 2007, 9-10). The author notes that the US has become more diverse (ethnically, racially, and linguistically) in the last four decades of the twentieth century (2007).

2.5.2 Global Trends in Migration and Shifts in Missionary Movements

Migration has been the cause of ethnic, cultural, and religious diversity found in nations around the world today (Banks, 2007). It is observed that in 2005, approximately 191 million migrants were living outside the nation of their birth which represented 3% of the world population according to Martin & Zurcher in

Banks (2007, 10). The trend of migrations emanating from nations of the world to all nations of the world changes the face of missions globally which demands attention and theological reorientation to prepare students for the new millennium.

Pocock *et al* (2005) address the changing face of missions, a movement from missionary movement from the North to the South to missionary movement from all nations to all nations; a shift that engages the South in dynamic mission enterprise. It is a product of global consultations that include Christian leaders from around the world. The collected works of the conferences bring the reflections of the majority of world Christians to the attention of Western readers (Pocock *et al*, 2005, 14). The editors of the book, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*, note that the conviction of the authors is that; “North American evangelical schools and their graduates can remain relevant only to the extent that they read, listen, and interact with believers from around the world about the conduct of the missionary enterprise,” (2005, 14). They allude to ministry training that is beyond monoculture in the age of a pluralist society. The book has three sections namely, the global context which describes major trends in the world in which we minister; the missional context which deals with trends internal to the body of Christ and the mission community; and the strategic context which focuses on trends of a strategic nature.

A guiding principle in choosing the trends as the authors (Pocock *et al*) have noted arose from the distinction between a *trend* and an *issue*. Regarding Hesselgrave’s explanation of trends as “broad outlines...broad enough and deep enough to possess explanatory and predictive potential,” (2005, 13). An *issue*, on the other hand, is more temporally limited. The authors (Pocock *et al*) state that; “trends are what is characteristically happening, and they intensify over some time. Issues are points often raised by those trends that become the focus of debate,” (2005, 13). The authors address the *trend* of global migration as a major component of the globalisation trend and the *issue* of homogeneous or heterogeneous churches in communities that are culturally diverse.

The growth of the pluralist society has changed the dynamics of missions and ministry globally. Masuzawa (2005) observes the pluralist doctrines and writes, ‘Today, the pluralist doctrine... seems to have become the ruling ethos of our discourse on religion, scholarly and non-scholarly,’ (Masuzawa 2005, 13). In the book, *The Invention of World Religions: Or How European Universalism Was Preserved in the Language*

of Pluralism, Masuzawa traces the protean notion of religion,' the universal phenomenon to the present reality of the overwhelming sense of objective reality referred to as 'concrete sanctity' which has become self-evident and now holds the society in its way (2005, 2). The concept of the pluralist society from the historical perspective of Masuzawa establishes that what had been 'the religions of the world' has metamorphosed into 'World Religions,' (2005, 13).

This study benefits from the historical perspectives that ascertain the pluralist society's impact on religions and takes it further to the realm of 'intentionality' that is the core of intercultural ministry practice. Kwiyani (2020) observes that migration globally has created new expressions of Christianity crossing cultures that are rapidly changing the dynamics of Christianity from what is national to a new paradigm of Christianity to many cultures of the world (Kwiyani, 2020). Migration has contributed immensely to multicultural missionary movements across the world. Kwiyani observes as noted earlier that "The world Christianity that we celebrate today has come about because of Carey's daring spirit. He is remembered for his bold statement: 'Expect great things from God; attempt great things for God,'" (2020, 19). The movement to North America, Europe, and other parts of the world of missionaries emanating from Africa, Latin America, and Asia has changed the dynamics of doing missions in the host countries because of crossing-culture challenges.

2.5.3 Challenges and Opportunities in Intercultural Ministry

Intercultural assembly is not simple but desirable, it is the new normal in missionary movements globally. Charles Taylor referred to by Kwiyani (2020) "... draws from Hans-Georg Gadamer's theory of the 'fusion of horizons' to argue that multiculturalism enables us to move on to the broader horizon, where it is possible to live respectfully with each other without overpowering one another." (2020, 73). It is what is required in this study to equip students who will be trained to mix with other cultures to succeed in other cultures. It is a new paradigm of theological education.

The impact of migration as envisaged by Kwiyani is phenomenal, he argues for the migration of millions of non-Western Christians to the West to have a great impact on the Western religious and cultural mission context in the twenty-first century (2020 14). Kwiyani sees the discourse on mission in the West including cultural diversity which has resulted of the migration from non-western Christians now constituting

members of ‘the worldwide Christianity,’ (2020, 14-16). Kwiyani aptly captures the trend, ‘With the emergence of world Christianity, many new expressions of Christian, Ghanaian, Zimbabwean, Brazilian, Jamaican, Korean, Indonesians, and many others-would rise,’ (2020, 16). The cultural diversity that exists in the West today is because of the different expressions of faith because of migrants who brought their religions and established churches in the *diaspora*.

Migration has changed the paradigm of ministry. Migrants crossing borders with their culture and religion ultimately settle to establish a church and interact with the culture of the Western church they attend with family and friends. What had been a monocultural church would become multi-cultural through permissive integration of other cultures with the dominant culture. The current study intends to take this to a new level of intercultural ministry where there will be no dominant culture but rather a culture that is a ‘fusion’ of all cultures.

The migration movement enumerated above makes it imperative to explore a new paradigm of theological education that will equip students for the pluralist culture they are called to serve. The reflections of the majority of world Christians attest to the changing face of world missions. The works of Pockock et al (2005), Masuzawa (2005), Kwiyani (2020), Hesselgrave (2005), Schreiter (1992), and Banks (2007) attest to the need for intervention to raise a new generation of theological graduates skilful to serve in the pluralist society that has come to stay.

2.6 Pentecostalism in Global Movement

Pentecostalism has grown phenomenally in the global world that it requires focus on its theological education and adaptation to the pluralist world.

2.6.1 Historical Roots of Pentecostalism

Pentecostalism in the West can be traced to Azusa Street in California in 1906 when the church witnessed another outpouring of the Holy Spirit. William J. Seymour had a house fellowship in a family house where the host and hostess were baptised in the Holy Spirit with the evidence of speaking in tongues. The holiness movement precedes the Pentecostal movements in the United States of America (Synan, 1997, 13). The Pentecostal-like religion in America occurred in a revival in Kentucky where the revivalist flame spread over the entire South (US). According to Synan, the Holiness movement of the Methodist church in the 19th century predated the Pentecostal movement of the 20th century. The movements occurred at

different times in history, but the features are similar making one assume that one preceded the other (1997).

Synan (1997) traces the story of the rise and development of the Pentecostal tradition from the early days of rejection in the first century to the days of acceptance and stunning growth in the twentieth century. Synan states that this could well be the major story of Christianity in the twentieth century. Pentecostal movement can be characterized by Peter Wagner's (1997) observation, that, "in all of human history, no other non-political, non-militaristic, voluntary human movement has grown as rapidly as the Pentecostal-charismatic movement in the last twenty-five years," (Synan, 1997, xi); Pentecostalism deserves to be seen as a major Christian tradition side by side with Roman Catholic, Orthodox, and Reformation Protestant traditions.

Synan (1997) sees the Pentecostal movement as a modified "second blessing" of the Methodist spirituality pioneered by John Wesley in the holiness movement. Synan traced Pentecostalism to Azusa Street, Los Angeles, California. He sees Azusa Street as the centre of the movement under the direction of William J. Seymour and his staff. The inception was the beginning of a Worldwide Revival (as reported in Apostolic Faith magazine) with an outbreak of speaking in tongues in London, Stockholm, Oslo, and Calcutta.

In Foster (1981), William J. Seymour, the one that is credited today as the vessel used for the Pentecostal movement in the West was thirsty to sit outside the Bible Class of Charles Parham because of segregation (he Seymour was African American) to learn about Parham's new faith where forty enthusiasts followed Parham to learn his new faith (Foster, 1981, 43). Agnes Ozman was the first to encounter the baptism of the Holy Spirit with the evidence of speaking in tongues before other students had a similar experience (1981).

The invitation of William J. Seymour to Los Angeles by Neely Terry culminated in the breakout of Holy Ghost Baptism which marked the beginning of the Pentecostal church movement that emanated in the West and has reached the whole world. Hollenweger (1969) notes Seymour preached on the baptism of the Holy Spirit with the evidence of speaking in tongues, Acts 2: 4, and was kicked out of the Negro Holiness church that invited him (Hollenweger, 1969, 22). Foster (1983) notes that Lee was compassionate

to Seymour, he invited him to his home, 214 Bonnie Brae Street so that he would not be homeless. Lee was a sympathetic member of the congregation that was compassionate to William J. Seymour. Things began to happen as people sought the blessing of God (Foster, 1983, 57). A Baptist couple Richard and Ruth Asberry organised prayer meetings in their home and invited Seymour to conduct it.

Foster (1983) notes that on April 9, 1906, Lee and six others were filled with the Holy Spirit with the evidence of speaking in tongues. It marked the birth of fire spreading and on April 12 Seymour himself was baptised in the Holy Spirit the meeting went on for three days and on the second day the house was filled that people could not get close, as they got closer to the house they would be baptised in the Holy Spirit and would be speaking in tongues. The whole city of Los Angeles (LA) was stirred, the sick were healed, and people were saved as they entered the venue of the meeting (Foster, 1983, 57-58).

Seymour sought a bigger place after he was baptised in the Holy Spirit to accommodate the crowd the house could not cope with and he found 312 Azusa Street, LA, an old building used by the Methodist Church, it was in this building that the great revival took place for three years and from there spread to the whole world (Foster, 1983). Azusa became notable as the Headquarters of the Pentecostal movements of the 20th century that has spread across the globe. According to Owen, “The beginning of the revival is universally accepted as the April 9th meeting at the Asberry house on Bonnie Brae Street,” (Owen, 1998, 75).

2.6.2 Expansion and Growth of Pentecostalism

Pentecostalism had challenges of acceptance by the evangelical churches at the early stages of the church hence the growth was limited. Later, issues of Apostolic Faith magazine reported beginnings in Africa, Canada, Hawaii, China, Denmark, Australia, and even in Jerusalem. Synan (1997) observes Bartleman’s prediction that “the Pentecostal revival was ‘a worldwide one without doubt,’” (1997, 130). He sees a direct link between the then-largest Christian church in Africa (“Deeper Life Bible Church”-Nigeria) to Azusa Street. Synan states that the leader of the church, William Kumuyi was converted in 1964 through the Apostolic Faith Mission, an African missionary project of Florence Crawford’s church in Portland, Oregon, which itself had a direct outgrowth of the Azusa Street mission, (1997, 141).

The Catholic charismatic movement that began in 1967 with a prayer meeting of curious students at Notre Dame University is an offshoot of Azusa Street (Ranaghan, K. & D., 1969, 41-42). As a result of the first meeting a separate retreat was organised where students from Notre Dame and St. Mary's College, Professors, Priests, and Nuns met, it marked the beginning of the charismatic movement in the Catholic Church. The Ranaghans (1969) state that, "By the end of the semester the thrust of the renewal had touched hundreds of Catholics across the country," (1969, 41-42).

The integration of Pentecostalism did not happen quickly until, "the historic invitation to join the National Association of the Evangelicals extended to several American Denominations in 1943 marked a turning point in *ecclesiastical* history..." (Synan, 1997, 221). The enlargement of Pentecostalism thus began with Pentecostal crusaders namely, William Branham, Jack Coe, and Oral Roberts, and by 1960 through Oral Roberts's television ministry, millions of Americans were introduced to Pentecostalism in their living rooms, (1997, 223). Demos Shakarian began a Full Gospel Businessmen's Fellowship in 1952 to spread the Pentecostal experience to those who might not attend a Pentecostal church to experience it, the fellowship has spread to all the continents of the world today (Ibid).

It is apparent from the above that we can trace the spread of mission enterprise to all continents of the world in the twentieth century up to the 21st to the Pentecostal movement of Azusa Street, CA that started in 1906. The Pentecostal movement of the early 20th century as aptly captured marked the beginning of accelerated mission enterprise (crossing cultures) in the West that ultimately covered the globe.

2.6.3 The Redeemed Christian Church of God

The Redeemed Christian Church of God was founded in 1952 (www.rccg.org.n.d.). It is one of the early Pentecostal churches that caught the wave of the Pentecostal movements which originated from Azusa Street, CA and spread across the world. The growth of the church was modest with about 40 parishes in Nigeria until 1981 when the founder handed over the leadership of the church to the leader who embarked on aggressive church planting that has spread to almost 200 countries in the world. The aggressive Great Commission drive by the church started in the United States in early 1990 and the number of Parishes in the US has grown to almost 1,000 parishes in 2023 (www.rccgna.org.n.d.). The phenomenal growth in a pluralistic society created the incessant need to train ministers who would engage in ministry in a pluralist

society. The Bible College and Seminary, the context of the research was established in the 1990's to train ministers engaged in a pluralist society.

The Redeemed Christian Church of God (RCCG) is a global church with Parishes in North America, South America, Asia, Africa, Australia, and Oceania (www.rccg.org n.d.). There are more than 2000 parishes in Nigeria. Parishes are in African countries, Cote d'Ivoire, Ghana, Zambia, Malawi, Zaire, Tanzania, Kenya, Uganda, Gambia, Cameroon, and South Africa. In Europe, the church is in England, Germany, and France. In the United States, there are Parishes in Dallas, Tallahassee, Houston, New York, Washington, and Chicago and also in the Caribbean states of Haiti and Jamaica (www.rccg.org n.d.).

The church (RCCG) is well known for its major programme, the Holy Ghost service which is held on the first Friday of every month at the Redemption Camp (now Redemption City) at Km. 46, Lagos-Ibadan Expressway. More than 500,000 people attend each service. The Holy Ghost Service is now held globally in the United Kingdom, India, USA, Canada, South Africa, Australia, Dubai, Ghana, Philippines and many more (www.rccg.org n.d.).

The mission of the church focuses on making heaven and church planting:

- '1. To make Heaven.
2. To take as many people with us.
3. To have a member of RCCG in every family of all nations.
4. To accomplish No. 1 above, holiness will be our lifestyle.
5. To accomplish No 2 And 3 above, we will plant churches within five minutes of walking distance in every city and town in developing countries and within five minutes of driving distance in every city and town of developed countries.
6. We will pursue these objectives until every nation in the world is reached for the Lord Jesus Christ,' (www.rccg.org n.d.).

The missional focus of the church positions it to support theological graduates deployed to pluralist societies of the world. It is a challenge that the church should confront, which is a work in progress. The preparation of students for the pluralist world is overdue.

2.6.4 Summary

Pentecostalism has been traced from the early days of rejection in the first century to the days of acceptance and immense growth in the twentieth century. The precursor of Pentecostalism pioneered by John Wesley in the holiness movement was reviewed. The work of Charles Parham where Seymour attended a Bible study class on the corridor was captured. The first encounter of the Baptism in the Holy Spirit by Agnes Ozman was part of the second wave of Pentecostalism. From the historical analysis, the three main elements of the Pentecostal Church movement are prayer, *charism*, and baptism in the Holy Spirit. Pentecostalism has grown phenomenally to spread from Azusa Street to all parts of the world (Synan, 1997). The rapid growth and development make the equipping of skilful theological graduates a challenge to the church tradition. It is overdue to step up and fill the apparent gap in Pentecostal theology that is indispensable in intercultural ministry. The development reveals that the place of intellectual development has not gained priority in Pentecostalism. This study seeks to address the gap that needs to be filled.

2.7 Theological Education Impacted by Pentecostal Movements

In this section, I will review theological education available to students in the United States. It would involve navigating the landscape shaped by cultural diversity, racial dynamics, and evolving paradigms of learning and ministry. The exploration begins with an examination of the dichotomy within seminaries, where issues of race, injustice, politics, and identity coverage, often give rise to conflicts and challenges. As theological institutions grapple with the imperative to prepare students for intercultural ministry in an increasingly diverse society, the discourse encompasses concepts of servant leadership, spiritual formation, and epistemological shifts. Drawing from a rich array of perspectives and scholarly insights, this review seeks to illuminate the imperative for integration, dialogue, and transformative praxis in theological education within a pluralistic world.

Theological education literature available to theological educational students in the United States will be reviewed. This will include cognitive learning before the massive immigrant movements that have changed the dynamics of ministry, and what obtains given the shift from crossing cultures to multiple cultures and ultimately intercultural phenomenon. The review will cover the dichotomy in the rendering of theological education in the Seminaries and the conflicts arising as a result of race, injustice, politics, and identity. It will entail servant leadership postulates to overcome leadership inadequacies of theological

educational students being prepared for intercultural ministry engagements in the West. The review will cover the arguments for an epistemological shift as an alternative to the epistemologies of the North. The Literature on the necessity for the integration of culture as a panacea for intercultural living will be reviewed. The dichotomy of Religious Education (RE) and Intercultural Education will be examined and the dimension of colonial difference to intercultural learning and teaching in theological education.

2.7.1 Dichotomy in the Delivery of Theological Education

The segregation in American culture has created a dichotomy in the delivery of theological education. The separation that exists between white and black students has been an issue that should be addressed to create a conducive atmosphere of learning. Westfield's (2018) book of anthology addresses critical questions that black faculty and black students can face in teaching or attending theological seminaries in the United States of America. The Westfield (2018) addresses the issue of race and whether it matters for the faculty to be black to teach black students and whether the black faculty should teach like the white faculty. Black students hesitate when being mentored by black faculty. The author inquired to find out why there was resistance (Westfield, 2008, 18). It is pertinent to address the issue of race in the United States environment for students to learn without inhibitions. This is critical for eliminating bias in learning and thus creating a conducive environment for intercultural theological education.

The current trend of theological education bends towards an intercultural movement that is permeating a pluralist society, which is prevalent especially in the West, this is different from inculturation which has been the norm in academic discourse. As stated earlier, Arbuckle (2015) defines it as; "... an intentional and unequivocally faith-based venture," (Arbuckle, 2015, 4). According to Lartey (2013), a primary and constitutive form of any theological exercise is interpretation. One of faith's most basic functions lies in interpreting and seeking an understanding of situations considering faith's essential frame of reference (2013, 15). About Farley, he states that "the 'interpretive' involves 'thinking of situations under Gospel. He states Farley's account, 'Theology, is an interpretive and thinking activity determined by the Gospel'. From Lartey's perspective, theological education illuminates the light of the gospel 'on the situations and circumstances of human life and seeks to understand and act in response to these situations in the light of this interpretation,' (2013, 15). The situations and circumstances change hence theological education must not be static.

2.7.2 Challenges of Theological Education in a Pluralistic World

A new paradigm of theological education will contend with racism to create a clear path that will be receptive to students and Professors. Westfield (2008) opines that “issues of race, politics, and identity must be grappled with if we are to make effective changes in the educational arena of the twenty-first,” century (2008, xi). Westfield (2008) observes a form of Balkanisation creeping into the American immigrant pattern that might inhibit intercultural theological education. Balkanisation metaphor refers to Yugoslavian social patterns where diverse immigrant communities live in distinct and separate communities without assimilation into one nation (2008, 18). This thesis is taking the ministry training of theological graduates beyond assimilation into the mission field culture but far into an intercultural ministry that transcends cognitive learning in the realm of intentionality for bonding and intimacy in ministry engagements.

Chiroma and Cloete (2014) propose mentoring as a supportive pedagogy in theological training. They argue that effective mentoring to support theological training can contribute to the spiritual formation of theological graduates (Chiroma and Cloete, 2014, 1). They draw from a doctoral thesis that focused on the critical evaluation of a mentoring programme of three evangelical church seminaries. Through empirical investigation, it has been revealed that mentoring plays an important role in the development of theological graduates in three major areas: spiritual formation, character, and ministry formation (2014). While mentoring can be effective in shaping theological graduates for ministry work, it is external to the student. This study considers the internality and intentionality of the students as commitments as they cultivate the habit of spiritual formation and intercultural ministry. It is indeed a Christ-like approach.

2.7.3 Spiritual Formation

Plessis and Nkambule (2020) explore spiritual formation from a servant leadership perspective. The authors deduced from empirical studies that a deeper knowledge of servant leadership as part of the spiritual formation of theological graduates will equip them to overcome the struggles and challenges, they encounter in ministry (Plessis & Nkambule, 2020, 4). They conclude that ‘Not all theological students are natural leaders, but with fundamental knowledge about the principles of servant leadership and the characteristics of servant leaders, they will be able to apply the principles to continuously develop their competencies and skills,’ (2020, 4).

Westfield (2008) advocates for Pressley's 'Novels of Resistance' as a more effective approach than case studies in understanding and appreciating intercultural variables namely, identity, family values, community, as well as suffering that are interwoven in a complex and diverse cultural context. It is a fictional model where the characters (anonymous) are part of and yet outside their cultures. It makes it effective to address issues that students bring to the classroom, the model helps to explore the relationship of personality to culture which is a process of healing that ultimately makes analysing acceptance of responsibility easier and hence provides a path for intercultural living (2008, 20). This concept is helpful as a learning tool in developing intercultural living that leads to intercultural motifs in theological educational training.

Santos (2018) argues for the re-interpretation of the world before changing it. The argument is for an epistemological shift that recognises that there are alternatives to the epistemologies of the North. The shift lies in what the author calls the epistemologies of the South. Santos opines, "... we must change the world while constantly interpreting it; as much as change itself, the re-interpretation of the world is a collective endeavour," (Santos, 2018, viii). The author gives six corollaries that are derived from the thesis:

1. Alternative thinking,
2. Re-interpretation is possible in the context of struggle,
3. Struggles mobilise multiple kinds of knowledge,
4. The oppressed social groups should not continue to struggle, if they do, there will be no room for the epistemologies of the South,
5. "We do not need another theory of revolution, we need to revolutionize theory," (2018 ix), and
6. There is no dominance of intellectuals, instead the epistemologies of the South call for 'rearguard intellectuals,' "intellectuals that contribute with their knowledge to strengthening the social struggles against domination and oppression to which they are committed," (2018 ix).

This study will benefit from Santos' study from the perspective of elimination of dominance of a social group and the epistemologies of the South that call for a new understanding of learning that is not 'foreign' to the South. Intercultural ministry training fosters 'a new culture' without any dominance from existing culture. What is needed to establish a new theological educational curriculum is to revolutionise the

existing theory/concept of pedagogy and explore a new paradigm that is a hybrid of cognitive learning and spiritual formation.

2.7.4 Justice and the Expression of Faith

Francis (2015) sees actions in pursuit of justice as inseparable from the expression of faith (Francis, 2015, 3). Regarding the case of Michael Brown who was killed in Ferguson, Missouri, the author opines that, ...My faith, or my belief and trust in God, motivated me to join the efforts to seek justice and provide care. Francis (2015) got involved in the practical example of the integration of culture that was a clash of the majority and minority cultures in the United States. My faith was integral to my works, and, together, enabled me to embody my idea of faithfulness in this time of communal distress, (2015, 3).

This is a practical example of the integration of community (culture, work, neighbour, church) and faith (gospel to all the world; Acts 1: 8; Mtt 28: 19-20; Mk 16: 16-18). Intercultural ministry calls for intentionality to integrate into the community of ministry. Francis (2015) observes that,

Images of tanks and tear gas have flashed across television and computer screens around the world, but it is not likely that the breadth and diversity of the stories of clergy that laid their all on the altar of justice ever made it across the airwaves in a comprehensive way. This book shines a spotlight on some of their sacred stories of courage and hope that might be waken in us seeds of possibilities that, if nurtured, could bend our imagination, and actions toward a future filled with hope (2015, 4).

The author touches on the salient issues of intercultural ministry, justice and caring without racial barriers. It is what intentionality is all about, total sacrifice for good news to spread without inhibitions and it is the focus of this study to accentuate the integration of cognitive learning and spiritual formation.

As observed earlier, Sun (2020) opines for ways to educate Christians from multiple ethnic and cultural backgrounds from the *diasporic* seminary point of view, "... new ways of thinking and doing theological education among all theological schools are necessary to welcome the future," (2020, 133). It is evident from recent scholarship that theological education needs to be revisited. Johannessen and Skeie (2018) observe, "Today, scholars in religious studies and religious education are at the forefront in problematising the tendency to 'reduce' challenges of pluralisation and integration to a question of religion," (2018, 4).

They state that from religious education perspective, intercultural education tradition does not always recognise how ‘deep’ religious plurality can be (2018). They opine that while people agree about the significance of human rights, they differ on basic issues such as ‘epistemology, worldview and values.’ They concluded that these issues of cultural integration should be included in the teaching and learning process, as it fosters dialogue in a diversified environment (2018, 5). They referred to Habermas's argument for religion to have a recognised place in public discourse which he proposed to be a secular language for communication between cultures. They alluded to Taylor’s position in favour of ‘a common official language that does not privilege anyone... for a pluralist society, like the Universal Declaration of Human Rights and the principles of equality for the law and social secularity,’ (2018, 6), they argued that Taylor was cautious to be distant from ‘secular reason’ that has become universal. These arguments make it clear that a solution to intercultural living in a pluralist society is imminent, there may be different approaches to get there, so we should keep searching, hence this study focuses on intercultural ministry that is intentional, and faith based.

2.7.5 Colonial Difference to Intercultural Learning

Andraos (2012) has introduced the dimension of colonial difference to intercultural learning and teaching in theological education (2012, 3). He argues for intercultural learning that is beyond ‘Eurocentric educational approaches that highly emphasise reason and individualism,’ (2012, 3). He opines for more creativity and the exploration of the epistemic potential of authentic intercultural learning in theological institutions and classrooms globally (Ibid.). Andraos alludes to Riebe-Estrella’s metaphoric question that seeks to move from the basics to the fundamentals (‘... get below the pedagogical waterline to the base of the educational iceberg,’ 2012) to argue for moving away from the dominant Eurocentric approach to learning and engage the fundamentals of intercultural education that addresses the pluralist society culture of the 21st century.

Colonial difference is defined by Andraos as ‘the dominant consensus, often very subtle and silent, that the different representations and systems of cultural knowledge by authors, students, professors, ... do not have the same value,’ (2012, 5). He argues that ‘the cultural, religious, and theological knowledge represented in the classroom are not equally valued. Using Mignolo’s terms, persons who come from different places, and think from different locations, that is from different worldviews, are not interacting mutually,’ (2012, 5). Andraos, from a Catholic theological perspective advocates for a decolonised

theological education that focuses on a general theoretical orientation of the entire theological curriculum and learning environment that is a life-long process, (2012, 11).

This study will gain from decolonising the culture of Andraos to focus on the intentionality of intercultural learning that is devoid of cultural dominance and move beyond it from a Pentecostal perspective to explore the ‘fusion’ of cultures in theological education that is intentional, and faith based.

2.8 Theoretical Framework of Theological Education

In this section, I will review the theoretical framework with a focus on Day’s (2021) model of theological education and transformative learning theory that will be foundational in developing a hybrid model of theological education to equip students for intercultural ministry. It will review various scholars’ contributions to evolve a new theological model that will be adequate to prepare students for intercultural ministry. The scholars to review include Arbuckle (2001); Farley (2005); Hanciles (2008); Jennings (2020); Kato (2015); Kwiyani (2020); and Sun (2020). Mezirow’s work, adjudged to be the most well-known transformative theorist will be reviewed to establish the relevance to this study. It will be engaged in fashioning a new model of theological education based on Day’s new model of theological education as mentioned above.

2.8.1 Day’s Model of Theological Education

The study will engage Day’s (2021) model of theological education that moves away from institutional dominance and cognitive learning and proposes a transformative learning model in the ministry training of theological graduates in the United States of America (Day, 2021, 6). Day’s argument for a new paradigm of theological education aligns with what this study seeks to explore, it is an intercultural missionary movement in a pluralistic society where there needs to be intentional collaboration and congregational leaders working together more visibly as an example for the followers (Kwiyani, 2020, 74).

Day argues from Pentecostal perspectives and the observation of students at Princeton University who exhibited deep yearnings to experience radical moments of intimacy and belonging (Day 2021, 103).

According to Day (2021), "... we must be witnesses to a different theological formation by considering the contributions of progressive black Pentecostal communities and broader radical social movements, which are envisioning otherwise communities of intimacy and belonging" (Day, 2021, 5). It is evident that migration of Africans to the West and the existing pluralist society makes intercultural living desirable and it calls for a new paradigm of theological education for students to do ministry in the West.

There are challenges that Day recognises in a new model of theological education, especially for black theological seminaries. These are genuine racist and ethical issues that are critical and real but not insurmountable. Day (2021) aptly captures Miles Jones' question to make the point: "Consider Miles Jones, who in an article for the Christian Century entitled 'Why a black seminary?' Miles Jones states that black seminaries provide a kind of theological formation that the 'state cannot license.' This 'state cannot license' claim must be read against the problem of institutional racism upheld by American political institutions," (Day, 2021, 77). The context of ministry in a pluralistic society creates racist and ethnic challenges that the institution and students would deal with to accomplish a new paradigm of theological education that enables the reverse mission to thrive.

2.8.2 Contributions to a Model of Theological Education

Farley approaches intentionality to change from a philosophical perspective. The longing to make a change is described as a function of desire; concerning Plato who recognises 'desire as fundamental power of the soul,' (Farley, 2005, 1). She states that "Augustine describes desire as a weight that draws our hearts more irresistibly than gravity draws our bodies," (Farley, 2005, 1). It is opined that willpower is weak against the force of desire, 'if we wish to change what we do, we must change what we desire.' (Farley, 2005, 1-2). The author notes that it is a stronger desire that can displace desire. Desire is described as a 'burning light' that cannot be extinguished. The 'burning light' is akin to the intentionality of intercultural living that draws the heart of the students to long for intercultural ministry. According to Farley,

We are born to make manifest the Glory of God that is within us, The Contemplative path is the desire to live more completely into our birthright.... The temptations of Christ showed us two directions power can flow... power that flows from egocentrism: power to feed oneself, to capture the authority and the kingdoms of the world, to perform miracles of self-self-preservation... Renunciation of egocentrism does not leave us impotent, it fills us with power, (Farley, 2005, 147-148).

The power that theological graduates need is the kind of power that Jesus exhibited to renounce the devil and depend on God the Father to supply the power from above. Intercultural living requires a total dependence on God for power to surmount obstacles that are imminent in intercultural ministry. Farley (2005) sees attention to interiority as a necessity to stir up the capacity for relationships and ultimately ignite in us the passion to love unconditionally and delight in the lives of others. The interiority is beyond text, it has become part of you, love has been fully assimilated and can blossom without effort. This argument bolsters the author's exploration of intentionality that is germane to the intercultural philosophy of ministry.

2.8.3 Hybridity of Culture from Hermeneutical and Diasporic Perspectives

Kato (2015) argues for the hybridity of culture from hermeneutical and *diasporic* perspectives to explain the construct of a 'new culture' that emanates from the fusion of the cultures, the 'new culture' evolves from the intentionality of the migrants in *diaspora* to give up their culture to adopt the 'new culture.' Kato (2015) explains the concept of Peter Phan as he aptly captures 'intercultural theology:'

A North American Intercultural Theology from the perspective of migration will take this pre-existing multicultural experience of these new arrivals as the vantage point from which to perceive and know reality (epistemology), interpret (hermeneutics), and guide the articulation of a Christian understanding... facing multiple cultures (methodology). The resulting theology would then be truly inter-cultural (Kato 2015, 60).

Kato (2015) advocates for a critical hermeneutical theory that can resist tradition and enhance a new paradigm of Christian faith and praxis expressed in the recent experience of many people- '*diasporic* hybridity,' (2015, 66). Kato aptly states, "From this nature of the *diasporic* and hybrid individual, there arises another urgent necessity-negotiating two or more cultures, often without the help of a good guide," (2015, 67). This thesis intends to fill the gap of 'a good guide' in intercultural ministerial training of students for the pluralist society that is prevalent now.

2.8.4 Theological Education from Belonging Perspectives

Jennings (2020) opines that theological education could mark a new path for Western education, a vision of education that cultivates the new belonging which is the dream of the world. It is a new form of

education that does not struggle for institutional survival or engage in the challenge of the educational delivery system, not bogged down with financial modelling for results or a replication of pedagogical models. He advocates for a new paradigm of theological education that is inclusive, one that is beyond cognitive learning, an educational model that is beyond text but one which is a matter of the heart, it is intentional to develop the spirit beyond cognitive learning (Jennings, 2020, 154).

It is argued by Jennings (2020) that, ‘the formation of the self-sufficient man has always been the greatest temptation for Christian formation.... It models what we want but not who we are (2020, 30). The self-sufficient man is a typical Christian who is ‘flawless,’ the ‘model’ of a Christian except that the model does not fit Christ’s model who was crucified and cried for help, not a self-sufficient man. Jennings (2020) notes that ‘It was a faith that reached toward an obedience that bordered on docility and certainty not the clear singularity and power of magnanimity (self-sufficiency),’ (2020, 30). According to Jennings, the new paradigm of theological education emulates Christ’s virtue of brokenness and centres on loving and learning, what he describes as, ‘the work of joining fragments aligned with the work of loving and learning together...,’ (2020, 39). Jennings (2020) opined ‘The work of joining fragments aligned with the work of loving and learning together....’ (2020, 39). He argues for moving our educational imagination away from ‘the man’ and focusing on what makes the man which he conceives as fragments that he envisioned as the things that constitute the foundation of educational work (2020, 30). He defines fragments as; “...a reality of being creatures who can only apprehend with our sense bites, in touches, in smells, in sounds, and in focused but shifting sight. We live in the reality of these pieces where the world is always too much for us to hold at once,” (2020, 34). He paints the picture of theological education as a moving target with the ‘fragments’ that join to form a candidate not static. Jennings (2020) argues that the theological graduate is a work in progress and not a self-sufficient man who is moulded in Theological Seminaries but inadequate to be effective in a multiple culture ministry environment.

Intercultural ministry training requires sacrifices from all parties involved. In Kwiyani (2020), Arbuckle asserts that if multiple cultures will coexist, ‘three types of power must be exercised by dominant and migrant societies namely, nutritive power, integrative power, and relational power. The first allows for independence, the second, integrative power involves people working together to benefit all and the third is the willingness of all to learn from each other, (Kwiyani, 2020, 119). Arbuckle advocates for power sharing as a prerequisite to function in a multiple-culture environment.

In Kwiyani (2020), Mark DeYmaz shares Arbuckle's prescriptions for multiple cultures to coexist, what he calls 'embracing dependence,' it means that the congregation would be leaning on each other, to depend on God and each other for their being (Kwiyani, 2020). This philosophy was demonstrated by Jesus in Lk 10 when he advised his disciples to go without a purse or spare sandals and to depend on the hospitality of strangers. The parties will renounce something to gain the confidence of each other in the congregation. The study takes this further to the intentional level, a decision to make the move despite all odds that may be obstacles on the way. Intercultural ministry is beyond just tolerance of each other, it is what you make happen.

2.8.5 A New Paradigm of Theological Education that Combines Cognitive Learning and Spiritual Formation

Hanciles' (2008) argument of 'reverse mission' based on global migration advances the dialogue on crossing cultures on mission enterprise. Hanciles argues that 'globalisation is propelling a great increase in personal mobility, and that people on the move are bringing their ideas and outlook with them' (Hanciles 2008, xvii). The contributions of Gittins (2006), Hanciles (2008); Jennings (2020); Kato (2015); Kwiyani (2020); and Sun (2020); favour a new paradigm of theological education to cope with the new realities in a pluralist society. Day proposes a new paradigm that will combine cognitive learning and spiritual formation.

Day (2021) argues for a new model of theological education that is a hybrid of spiritual formation and cognitive learning (2021, 5). It is a move away from the institutional structures of the church and in its place imagine new ecologies of theological development of intimacy and belonging. The author opines for a new theological educational concept that takes the challenge of the rapidly changing moment, into the unknown, 'and desires truth-telling and justice,' (2021, 134). It is a model that blends cognitive learning with praxis, one that practices intimacy and belonging which is truly inclusive.

The new model of theological education will not settle for institutional preservation but boldly lead communities into futures of love, care, and justice. Day (2021) states that this can only happen when the community is open ('intentional') to the realities of racial trauma and pain, in moments that teach us something about living together and belonging, the moment that institutions are transparent and

accountable (2021, 135). Day opines for, ‘... new economies of desire, connection, and belonging,’ (Ibid.). It is the new direction of theological education.

The new direction requires a new dynamic of learning for intimacy and belonging. The transformative learning theory development provides a springboard to bounce.

2.8.6 Transformative Learning Theory

Transformative learning theory (TLT) is the foundational theory on which the new learning model of Day (2021) will be built. The theory emerged within the field of adult education as a powerful insight into how adults learn. It will provide a springboard to the new paradigm of intercultural ministry training. Dirkx gives a diagnosis of TLT as it has evolved in scholastic debate which is germane to this study. According to Dirkx, the conceptual framework of transformative learning is a sharp departure from what practitioners have held to be the aims and processes of adult learning (Dirkx, 1998, 1).

Dirkx (1998) notes that ‘The great majority of practice within North American adult education is guided by an instrumental view of the learning process, one that is designed to foster change as a form of adaptation,’ (1998, 1). It is the view of adapting to the broader social-cultural context based on what the adult is seeking namely, new information, self-improvement, new skills for doing the existing job or taking on a new one. The goals set represent the desires of the individual to adapt effectively to demands each one perceives within the context. It is a dichotomy of articulation with the past and making room for present knowledge, skills, or abilities. Knowledge is presumed to be outside the learner to be absorbed through the learning process. As Darkx about Mahoney (1992) notes, ‘The meaning of what one learns rests with the accuracy with which one internalises and represents this knowledge within one’s cognitive schemes,’ (1998, 2). Accuracy and internalising what is learnt make the learning formative and permanent. TLT is explored further by Dirkx about Clark based on four different “strands” of thought while considering research and transformative learning. The transformative learning theory addresses the adult learner whose context vary and are flexible in the choice of learning options. The adult learners are versed in experience and form a part of the church community that is dynamic and progressive, they will benefit from the new learning model.

The four strands evolved in the work of several adult educators Dirkx (1998) referred to: ‘Paulo, Freire, Jack Mezirow, Larry Daloiz, and Robert Boyd,’ (1992, 2). The works of the four scholars provide a deeper

understanding of transformative learning that is foundational in exploring a new model of theological education Day envisages. Freire's theory of transformative learning is referred to as conscientisation (consciousness-raising), it emanates from the process in which learners develop an awareness of structures in society that constitute obstacles to equality and freedom (1992, 3). The theory through praxis is emancipatory and liberating at a personal and social level. It gives a voice and ability to set the game and determine the rules, that is naming the world and constructing the meaning of it (1992, 3).

Mezirow's (1991) work is adjudged to be the most well-known of transformative learning theories in adult education learning. The author developed a theory of adult learning in cognitive learning and developmental psychology. It is the process of forming meaning from what we know through reflection, critical reflection, and critical self-reflection. Reflections help to identify, assess, and reformulate significant assumptions on which we base our perspectives. For the author, the outcome of transformative learning reveals individuals who are more inclusive in the way they see the world can determine the difference in its various aspects, are open to other points of view and are willing to integrate (belonging) to fashion a meaningful and holistic relationship (Mezirow, 1991). This study hinges on the ability of students to reflect on what they learn and the willingness to belonging and be effective in a pluralist society.

According to Dirkx (1998), Daloz sees a relationship between making sense of our experiences and the developmental movement of our lives. To move into new developmental in the adult's lives requires the adult to construct a new meaning profile that helps them to understand their changing world. Every stage of one's developmental life requires a new learning experience which is also influenced by the socio-cultural context of one's educational experience. The author's transformative learning experience is orientated towards personal change. The role of transformative learning is conceived to be akin to mentorship. The fourth strand of transformative learning sheds further light on the theory.

In Dirkx (1998) it is noted that Transformative education is Boyd's idea of transformative learning. Boyd is concerned with the expressive or emotional-spiritual dimensions of learning and making these dimensions holistic and conscious in our daily experience in life. It is concerned with adult learners making a choice consciously and knowing the aspects of their lives they are not conscious of. It is argued that symbols are powerful images that convey significance for us from the unconscious level. Meaning-

making involves the process of translating the symbols within conscious awareness to gain insight into the hidden aspects of their lives. This study will benefit from the intrapersonal expression of self symbolically and in relationship with others.

The four strands of unparked transformative learning centres on the actualisation of the person and society through liberation and freedom. There are coercive forces within individual and socio-cultural contexts that block the realisation of an individual's goals. These forces hinder our perceptions as persons and communities and limit our ability to be who or what we are. Dirkx (1998) notes that "Transformative learning aims at identifying these forces and freeing us from their coercive influence through reflection, dialogue, critique, discernment, imagination, and action.... Thus, transformative learning is essentially a way of understanding adult learning as a meaning-making process aimed at fostering a democratic vision of society and self-actualisation of individuals," (Dirkx, 1998, 9).

2.9 Summary

Intercultural education was reviewed from a practical theology perspective. It delved into Lartey's exploration of the theology expected of pastoral practitioners from different faith traditions that would be influenced, grounded, and shaped by practice. Intercultural approach to theology contextually subsumes differences of perspective and room for multiple and conflicting voices. The significant influence of context on behaviour and beliefs according to Lartey (2013) was notable for the conception of intercultural education from a practical theological standpoint.

Theological education has undergone a profound evolution, transitioning from a monocultural focus to embracing cross-cultural interactions, culminating in the necessity of intercultural ministry in the 21st century. Ospino's (2007) foundational thesis on "Teaching Theology in Culturally Diverse Contexts" and Gittin's (2006) exploration of intercultural living have provided crucial insights into this transition.

In response to changing demographics and societal needs, a new paradigm of theological education has emerged, emphasising the preparation of students for ministry in multicultural contexts. This paradigm shift involves a fusion of cognitive learning and spiritual formation, departing from traditional approaches. Scholars such as Day have advocated for this hybrid model, which integrates cultural, contextual, and migratory factors into theological education frameworks.

Theoretical frameworks in theological education have also evolved, with recent scholarship emphasising the need for a holistic approach that transcends traditional ecclesiastical structures. Various models proposed by scholars highlight the intersection of culture, context, and spirituality, envisioning new ecologies for theological education that prioritize intimacy and longing.

Central to this new paradigm is the transformative learning theory, which provides a foundation for understanding and implementing theological education models that prioritise self-actualisation and empowerment. By embracing Day's (2021) model of transformative Learning and theological education can evolve beyond abstract concepts to tangible outcomes in ministry practice. However, despite theoretical advancements, a gap persists in the training of theological graduates for intercultural ministry in the United States. While scholars recognise the importance of intercultural training, implementation remains a challenge.

Chapter 3: Fieldwork

The purpose of this study was to research the question of ‘how intercultural adaptation is being supported in Pentecostal theological education so that students can adequately engage in Christian ministry in a diverse pluralistic culture?’ It is to investigate the intercultural ministry training of theological graduates in a theological seminary in the United States of America.

In this chapter, I will describe the field in which the research was conducted and explain the qualitative research methodology engaged in the study. I will explain the background of participants selected in individual categories that consist of educators, students that include graduates from the institution and current students. In addition, I will describe the data analysis procedure with the use of Atlas-ti software. I will explain the findings of the study.

The research used a case-study approach. According to Creswell (2013), ‘Case studies are a design of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a programme, event, activity, process, for one or more individuals,’ (Creswell 2013, 43). The approach was used because of the question asked (Yin 1994, 7), it allowed for specific enquiries and investigations in the institution. The case study approach was chosen to gain insight into the institution that trains theological graduates for ministry in the Americas. The choice also afforded the researcher a detailed description of the setting of individual participants which was followed by an analysis of the data to generate themes (Stake, 1995; Wolcott, 1994).

3.1 Profile of the Institution

The research was conducted at the Redeemed Christian Bible College and Seminary, Dallas, Tx selected as a case study. The Seminary was established in the 1990s to train theological graduates to be deployed for mission work in the United States of America and Canada. It was accredited by the Transnational Association of Christian Schools (TRACS) Cat. IV on Nov. 5, 2019 (www.rccgnaseminary.org). The accreditation which is recognised by the United States Department of Education (DE) and the Council for Higher Education Accreditation (CHEA) enables the school to award degrees for programmes from undergraduate to doctoral level, and certificate programmes. The school is qualified to process Federal Financial Aid for students which enables it to offer degree programmes to students beyond the church that established the school.

The main campus of the Seminary is in Dallas, Tx and it has satellite campuses and learning centres in North America (USA & Canada) which belong to the same college. At the inception, the college-trained theological graduates were posted for ministry engagement in the USA. As the mission enterprise of the sponsoring church grows to cover the Americas, its role will be enhanced to train theological graduates who will engage in missions in nations with multiple cultures and languages namely, Dutch, French, Portuguese, and Spanish (www.rccgna.org).

The accreditation of the college in 2019 reinforced its status to train theological graduates for ministry globally. The credits earned in the college are transferable to other colleges in the United States and elsewhere in the world. The recruitment of students for admission to the college is global with the offering of degree programmes for undergraduates and postgraduates up to the doctoral level.

The mission of the college is to “...build leaders who serve as true ambassadors of Christ in a world of limitless diversity and build the kingdom of God on earth within the multifaceted context of the universe,” (www.rccgnaseminary.org). The mission is pursued with godly excellence in teaching, mobilising resources, and the provision of quality reading materials physically and by digital connections to reputable theological libraries globally. The college is confronted with the challenges of 21st-century America and the world in sustaining the distinctive of holiness and a focus on the eschatological ultimate of making it to heaven. It is committed to raising theological graduates that will impact all cultures and make church ministry relevant in the twenty-first century.

The college currently trains theological graduates for ministry work in North America (USA and Canada). It has the opportunity to train for three sub-continent of North, Central, and South America that consist of 44 countries, and 1190 parishes structured into 19 regions administratively (www.rccgna.org) where the parent church has missions. The vision of the college is to have a satellite campus of the college in each regional headquarters that will be a unit of the main campus in Dallas, Tx. The class size is between 20-30 which consists of males and females with a ratio of 3:1 and an average age of about 30. Students are from multiple cultures but mainly from Africa, especially Nigerian American nationals. Students register for classes on two platforms, on-site and online. Online students attend intensive classes as part of the learning experience.

The vision is being pursued through contextual education in ministry, the faith exhibited by the apostles, a commitment to Christian Orthodoxy, and the passion to understand how to communicate the Christian faith and position it in the centre of the global marketplace. The college is being repositioned to take on

the challenges of providing theological graduates for three subcontinents of the Americas which require a paradigm shift from the learning orientation that has been practiced for several decades.

Theological graduates are trained in college at four levels namely,

- 1 Doctoral programmes, Doctor of Ministry with two tracks,
- 2 Graduate programmes, Master of Arts in ministry with six tracks,
- 3 Undergraduate programmes, Bachelor of Arts degree with eight tracks, associate in ministry, Diploma, and
- 4 Certificate programmes.

Currently, the programmes are conceived to equip theological graduates for mission work in North America. The preparation engages a pedagogical educational model that involves a one-way communication of teacher-student that may not be adequate for the present ministry practice.

The model of training theological graduates for the 21st century may need to change where migration has changed the dynamics of ministry from monoculture to a multiple culture and now the conversation on intercultural ministry that seeks to adequately prepare theological graduates for an intercultural ministry in a pluralist society like the United States of America and other nations.

The study is on the evaluation of a graduate programme on multicultural studies that prepares theological graduates for the pluralist societies in the West. The core courses offered are Evangelism, Missions, Languages, Cross-cultural communications, church planting, theology of missions, Practicum, and Research projects. The student takes elective courses in Biblical Studies, Systematic Theology, and Missions. A maximum credit hour of 52 is obtainable to earn a degree. The platform of learning is both online and on site with occasional intensive classes for online students during the semester for the class. The practical components are for six credit hours which involves an internship in a church and bonding with families to experience other cultures.

I have participated in the college's course teaching across the levels of degrees and diplomas offered from 2012-2022 and I was aware of the college's offerings and its commitment to missions globally and the desire to impact the community in the marketplace. I am aware that I should be neutral as a researcher should not interfere in the process of data collection and should not be biased. I chose the college as my research site to collect data because of my experience with the college. It affords me easy access to collect data from the educators, graduates, and student participants in the study. I consider it a good place to

collect data concerning the adequacy of support in Pentecostal theological education to students to enhance their effectiveness in engaging Christian ministry in a diverse pluralist culture. The college serves a major Pentecostal denomination (RCCG) with missions in more than 196 countries of the world (www.rccgna.org).

3.2 Intercultural Education

Intercultural education has been described as an educational approach aimed at fostering intercultural understanding, mutual respect, and collaboration among students from different cultural backgrounds (Munezane, 2024). The School of Missions and Intercultural Studies offers master's degrees and postgraduate diplomas that consist of the core courses listed above. It is a two-year programme with a specific focus on intercultural studies. It was conceived to prepare missionaries for the Americas which consists of 44 countries in North America, South America, and Central America (www.rccgna.org). The vision is not to produce missiologists but to prepare graduates who will practice in pluralist societies that have become the field of ministry globally.

3.3 Research Process

The church (RCCG) was founded in 1952 in Lagos, Nigeria by Pastor Josiah Akindayomi. In 1981 Pastor E. A. Adeboye, a Mathematics Professor at the University of Lagos took over the leadership after the passing of the founder to glory. In chapter 2 the profile of the church was provided. The church had embarked on a global mission venture since 1981 and had established many parishes in Nigeria, and almost 200 countries in the world.

The vision and the mission statement of the church globally had been intact with a slight modification in the United States because of the context and demographics:

- To make Heaven.
- To take as many people with us.
- To have a member of RCCG in every family of all nations
- To accomplish no 1 above, holiness will be our lifestyle
- To accomplish No 2 and 3 above, we will plant churches within five minutes walking distance in every city and town of developing countries.

We will pursue these objectives until every Nation in the world is reached for the Lord Jesus Christ (www.rccgna.org n.d.). To plant new churches in the United States, the location of any existing parish must be at least 10 minutes driving distance, this variation allows for the context and commuting culture.

There are parishes of the church in many cities and States of the USA Canada, and the Caribbean. There are parishes in South America, the Middle East, Australia, and many cities in Europe. One of the major services of the church, an all-night miracle service, the Holy Ghost Service is held every month in Lagos. The Holy Ghost Service is now held all around the world, half-yearly in London, annually in Washington D.C and Toronto, Ontario, Canada and bi-annually in Europe (www.rccgna.org n.d.).

The case study provides learnings on understanding how the institution supported students prepared for ministry in a pluralist society and the dynamics required for adequate training of theological graduates to engage in intercultural ministry.

3.4 Sample Size

The institution's student size is more than 200 in the Americas while the class for missions and intercultural studies fluctuates between 20-30 per class. Educators in the institution were more than thirty. A sample of 28 was selected, 14 educators, and 14 students (seven graduates and seven current students). The sample size was more than ten per cent of the institution's total student population and more than 50% of any class size being investigated.

The faculty, graduates, and students were purposefully selected as actors in the college who could help the researcher understand the problem and the research question (cf. Creswell 2014, 239). The researcher used random sampling to invite more than 100 participants (38 faculty and more than 62 graduates and students).

3.5 Research Participants

The primary data samples collected for the study were among selected educators, graduates, and students.

3.5.1 Academic Staff

The current list of the faculty was obtained from the President of the College, and a participation letter was emailed to the faculty members on the list that was followed up with phone calls to get 14 responses out of the faculty list of 38 who were interviewed. These were educators who have been teaching in the

school for more than five years and hold doctorate degrees and a minimum of master's degrees. Thirty-eight educators were contacted and fourteen agreed to be involved with intercultural studies and were interviewed.

The educators' category interviewed were numbered P1-P14. Each participant had been with the college for upwards of five years and their experiences and academic qualifications match the teaching role in the college. The educators were selected from the list of faculties obtained from the school teaching in the School of Missions and Intercultural Studies. The educators interviewed included eleven males (11) and three (3) females. They all exhibited interest in the research on intercultural studies and cooperated in answering questions for the duration of individual interviews.

It was explained to the participants that the consent to participate was voluntary and that there was no personal reward for it except the benefit to the community. Participants in this category were of African American and African descent who studied in the US earned a minimum of master's degree and have been teaching in theological institutions in the United States of America for upwards of five years.

Adequate equipment was available to conduct the interviews, and the internet access was stable to facilitate visual and audio recording of the interviews. The recording was stored in a storage device (flash drive) dedicated to the research.

3.5.2 Students

The college provided the list of more than 60 current students and those that have graduated within the past ten years out of which fourteen (14) were selected based on how advanced in the programme. Seven students (7) who were studying in the college were interviewed. Those chosen were in the second year nearing completion and could share experience gained that was relevant to the research inquiry. Ten showed interest and seven (7) of the number were interviewed. There were four females and three males, six were African Americans either born in the US or naturalised, and one was a resident studying on a student visa (F1). They all displayed interest in intercultural education and were willing to participate in the research.

3.5.3 Graduates

The graduates were included to share their collective experience of the value of intercultural education gained from the school and how it is applied in practice. Fifteen graduates (15) of the college were emailed and called in this category, there were ten responses (10) and the first seven (7) were interviewed of those that responded. To reach the graduates, emails were sent to fifteen and followed up with phone calls and attendance at the Regional Conference held on the East Coast to invite graduates to participate. The seven

graduates interviewed have been engaged in ministry for more than two years after graduation which allowed them to make use of the education and skills gained in the college. I had to trace the graduates to their places of assignment and regional conferences that are held annually.

There were more efforts to get this category to participate because they were already assigned to the mission field in North America and the Americas. There were six males and one female, two were in full-time ministry and five were part-time in a pluralist society. They are all engaged in ministry and were enthusiastic to share their experience on the mission field. As earlier observed, the purpose is to explore the thoughts consistent with any qualitative data collection; 'To capture participants own word, their thoughts, perceptions, feelings and experiences,' (Holloway 2005:39).

3.6 Data Collection

3.6.1 Interviews Method

The researcher utilised semi-structured interviews (cf. Hancock et al, 2009, Cater, 2011) with questions designed for three categories of participants namely, educators, graduates, and students. Typical questions asked will be stated below and the list of questions asked in each category will be an appendix to the research.

Those interviewed exhibited commitment and willingness to participate as a contribution to improving theological education in theological institutions in the United States and beyond. They were willing to speak and exhibited sincere interest in the study and they were available for the duration of the interview (cf. Creswell, 2007: 133).

Individual interviews were conducted virtually via Zoom and the video and audio were recorded with the consent of the interviewee to facilitate the transcripts of each one and make coding, categorisation, and generation of themes possible (Creswell, 240). Zoom was used for convenient access and because of the financial constraints of multiple travel by air to several places to collect data. The average time for the interview was about 40 minutes, it was not more than 60 minutes maximum.

3.6.2 Ethics Process

The researcher related with people in the process of the research which required the moral behavior of the researcher during the research project. It necessitated interaction with people and not just ideas. The

researcher was responsible for the well-being of the respondents/participants during the time of collaboration in the research and the protection of their privacy after the completion of the study. The researcher would respect the autonomy, rights, and dignity of research participants.

The study was carried out in the interest of the public good and the researcher would demonstrate competence, ability, and commitment to the research. The rights and interests of the participants and institution would be protected. The cultural differences between the researcher and the participants would be respected.

In the beginning, the researcher made the purpose of the investigation known and the participant's role was clarified. A formal letter of introduction attested to by the University was addressed to participants as proof of the authenticity of the investigation and formal approval. The purpose of the research was explained to participants and the intended objectives were. The names of the participants would not be revealed unless they consciously chose to do so.

The researcher sought for commitment of the participants and ensured this with a consent letter signed by the participants. Confidentiality was critical in the research process and both parties agreed to it during the research process and after it. Participation in the process was voluntary, and allowance was made to 'unsubscribe.' The conduct of the research was honest, fair, and transparent. The researcher was honest about his limitations, beliefs, values, and needs. The participants were not exploited.

Data collected would be available to the researcher alone, only the supervisor would have access to it. It would be saved in a USB that would be in the custody of the researcher for five years. The researcher related with people in the process of the research which required the moral behaviour of the researcher during the research project. It necessitated interaction with people and not just ideas. The researcher was responsible for the well-being of the respondents/participants during the time of collaboration in the research and the protection of their privacy after the completion of the study. The researcher would respect the autonomy, rights, and dignity of research participants.

3.6.3 Interview Questions

The interview questions were designed and reviewed with the supervisor and printed to make the interview purposeful (see the appendix for the interview questions). A pilot interview was conducted by the researcher virtually with interviewees selected from each category to be interviewed. It was to test how appropriate the questions were to address the purpose of the study and to sharpen the skill of the researcher in interviewing techniques. The interview schedule was further refined, and the final instrument was established.

The interviews were recorded virtually, on audio and Google Cloud platform. They were transcribed on Otter-ai and subsequently saved on a dedicated flash disk for the research. The transcribed documents were uploaded to Atlas-ti for data analysis. The transcribed interviews were uploaded as a document on Atlas-ti for coding, categorisation, and generation of themes for analysis.

3.7 Data Analysis

Open coding was used as a method. It breaks down qualitative data into discrete parts to examine them and compare them for similar patterns and differences (Strauss & Corbin 1998). Charmaz stipulates that the goal is “to remain open to all possible theoretical directions indicated by your readings of the data,” (Charmaz 2006, 46). It allows the researcher to reflect deeply on the contents and the nuances of the research data and be immersed in them (Charmaz 2006). There is no specific formula, it is an open-ended approach to coding, and it is appropriate for virtually all qualitative studies (Saldana 2009). This study has followed Charmaz’s advice that detailed line by line at the initial coding is more suitable for interview transcripts (Charmaz 2006). The interview transcripts were followed line by line and codes were generated from what the interviewee said. I moved from open coding to In Vivo coding and eventually grouped the categories generated into emerging themes.

3.7.1 Transcription

The researcher reviewed the transcription individually and compared it with the audio for verification and authenticity. The transcripts were numbered line by line (continuous) for easy reference to individual participants’ words and sentences. The transcription was reviewed several times for immersion and application of codes for the generation of categories and themes to explain the research objectives.

3. 7. 2 Coding

Coding is described as a process that allows data to be “segregated, grouped, regrouped and relinked to consolidate meaning and explanation” (Grbich 2007, 21). It is the search for patterns in data to explain the phenomenon, it locates ideas that help to explain why the patterns exist (Bernard 2006). Saldana aptly describes coding as, “... a method that enables you to organise and group similarly coded data into categories or ‘families’ because they share common characteristic-the beginning of the pattern.” (Saldana 2009, 8). “Codes are primarily, but not exclusively, used to retrieve and categorise similar data chunks so that the researcher can quickly find, pull out, and cluster the segments relating to a particular research question, hypothesis, construct, or theme. Clustering and the display of condensed chunks then set the stage for further analysis and concluding,” (Saldana 72). Coding enables the researcher to identify patterns in the data advance to the categorisation stage and eventually generate themes that explain and address the research question.

According to Creswell (2013), text data in a qualitative study are dense and rich and as such you cannot use all the information you gather, instead, researchers need to extract ‘relevant’ data from the bunch that show some pattern to explain interrelationships between data and the research question. Qualitative data analysis is a process that occurs on two levels, “(a) the first is the more general procedure in analysing the data, and (b) the second... the analysis steps embedded within specific qualitative designs,” (Creswell 2013, 246). While the first level is general to all qualitative researchers, the second level is specific depending on the research design selected for the research. There are five research designs identified by Creswell out of which I have chosen the case study research design that is relevant to the study. Case studies and ethnographic research involve a detailed description of the setting or individuals, followed by an analysis of the data for themes or issues (Stake, 1995).

3.8 Thematic Analysis

The process of thematic analysis is to identify themes in the data that capture meaning relevant to the research question being investigated (Flick 2014, 147). The themes may link as the analysis proceeds. It helps the researcher identify patterns in the data (Braun and Clarke, 2006). The researcher decides what the themes represent, and as such it should be rid of bias to reflect the originality of the participant's view (Boyatzis, 1998; Ryan and Bernard 2000). Thematic analysis is engaged to explain the phenomena of the

thesis from emerging themes in the data collected and it is supported with quotations from participants to explain the claims.

3.8.1 Analysis and Presentation of the Data

Figure 3.1 gives the modified overview representation of the data analysis process adapted for this study from Creswell (2013) which explains the interrelationship between the steps of coding and analysing data collected. Though the figure is linear, a flow of data analysis from the bottom to the top in actual practice is interactive; the stages are interrelated, and some occurred side by side as data were being collected, coded, and categorised, and themes emerged from the process.

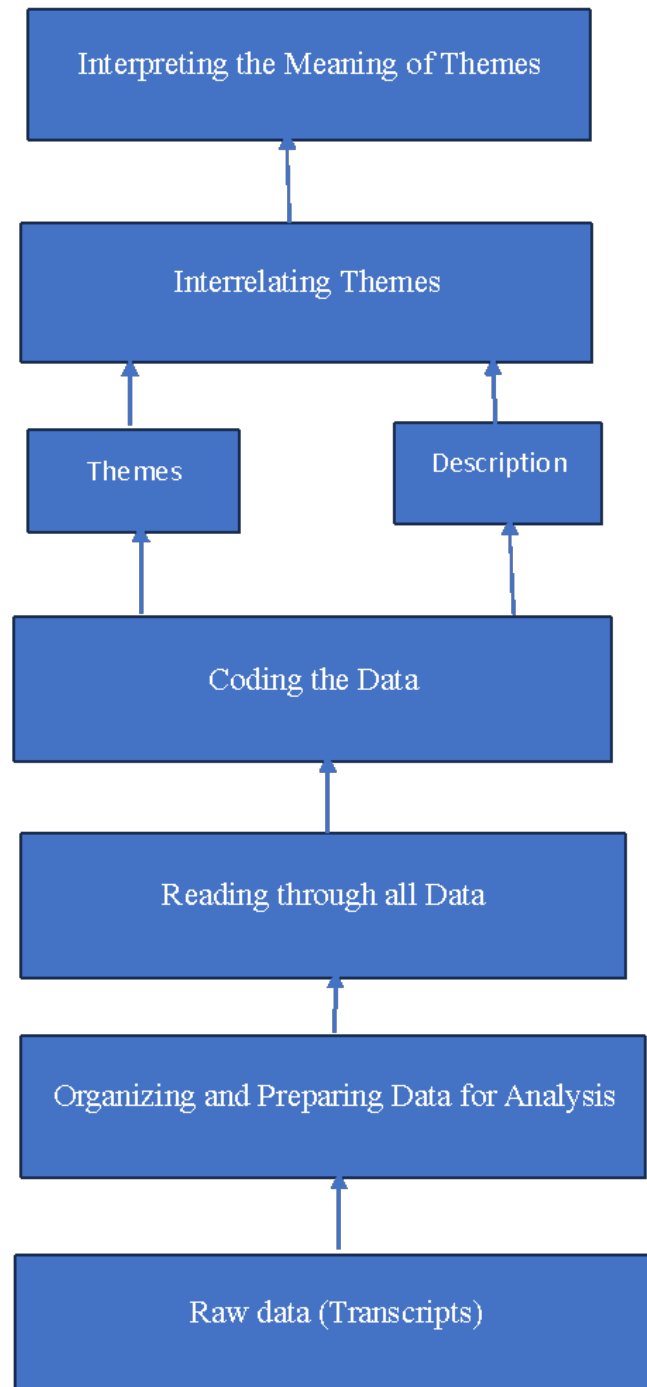


Fig. 3.1 Seven level Data Analysis and interpretation adapted from Creswell (2013)

The seven stages of figure 3.1 depict the flow chart of the process of data analysis and interpretation from the bottom up as described by Creswell (2013, 246).

3.9 Reconceptualisation of the data

There were 317 codes with 23 minor categories and 14 minor themes made up of codes which were further reduced to 11 major categories and resulted in 8 major themes (see code list, appendix iii) and a diagram representing overall themes (appendix ii).

The themes emerged by working through the data systematically, going through the content and allocating open codes, observing similarities in the data, and grouping them into categories. The categories were eventually grouped into themes. Figure 3.2 is a diagram representing all themes for this study.

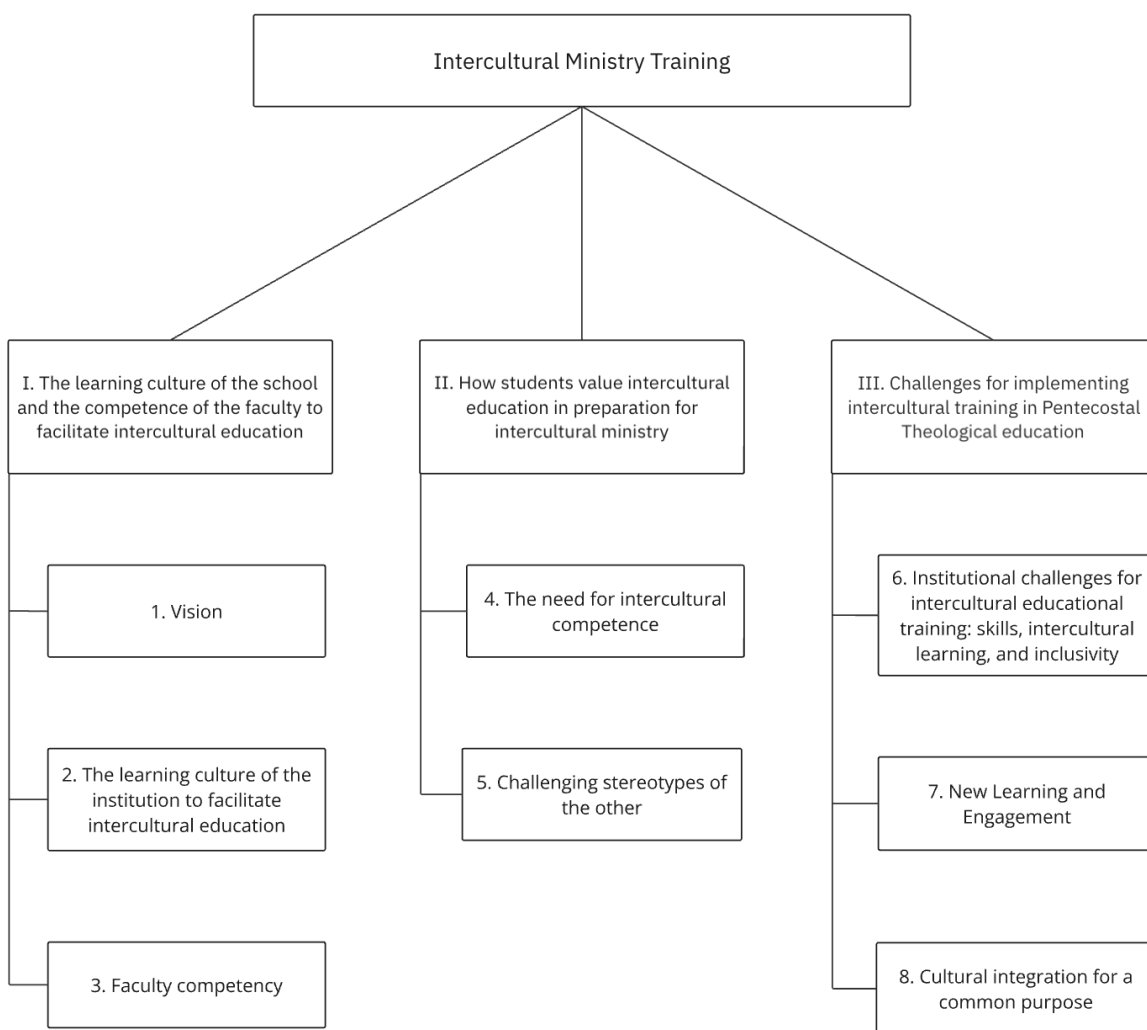


Fig. 3. 2 Data Analysis: Network of Research Objectives and Themes

3.10 Development of Research Themes

In this section, I will indicate the process of forming themes how the data was coded, merged into categories and how themes emerged from it. As shown in Fig. 3.2 above, eight themes explain participants' insights into intercultural education derived from: (1) Vision, (2) the learning culture of the school and the competence of the faculty to facilitate intercultural education, (3) faculty competency, (4) the need for intercultural competence development, (5) challenging stereotypes of the other, (6) challenges for implementing intercultural education in Pentecostal theological Education, (7) challenges for new learning and engagement, and (8) cultural integration. Each theme emanated from the synthesis of sub-themes that explain the phenomenon of the research objective the major themes respond to.

The interview questions focused on the conception of intercultural education, faculty preparation to engage in it, the challenges of intercultural education, and students' evaluation of the training to prepare for intercultural ministry in a pluralist society.

3.10.1 Referencing

The educator participants were numbered P1-P14, graduates were numbered G1-G7, and current students were numbered S1-S7. The interview transcripts were numbered individually. Quotes have the prefix of the category (P, G, and S) of the interviewee, the number of the interviewee, and the line number of the quote for easy identification.

3.11 Research Findings

The research findings from the fieldwork will be discussed here. The research objectives and the themes that emerged from the data that revealed each objective will be analysed.

The research design for the study is interpretive. It is the paradigm that is characterised by a need to understand the world as it is from a subjective point of view and seek explanation from the participant's frame of reference instead of the objective observer of the action. It is more concerned with relevance than rigour (Polenis 2015). From the descriptive and interpretive methodology of Osmer (2008), I sought to understand from interviews conducted what is obtained from the lens of participants and interpret it from the data collected. I conducted semi-structured interviews with educators, graduates, and students in the context of the research.

From the data collected important themes emerged, as viewed in the diagram above (Figure 3.2) in this chapter. The themes reveal the perception of participants, the vision, and learning culture of the college, and faculty preparation and competence for intercultural educational training for theological graduates in a pluralist society.

I will explore the emerging themes, namely (1) Vision, (2) The learning culture of the College and the competence of the faculty to facilitate intercultural education, and (3) Faculty.

3.11.1 Research Objective One

The goal was to investigate how Pentecostal theological education is conceptualised and give attention to intercultural adaptation in its entire learning programme.

The first research objective concerning vision emerged as data shows the institutional vision of the college composed of the objectives, quality standards, and the conceived vision as revealed by the participants (see Appendix 7). It is composed of institutional conceptions of intercultural education derived from data collected. It is a component of the schools' objectives, the quality standard of the college which is in practice and the conceived vision from inception. The data revealed the objectives, the value of quality standards in casting the vision for intercultural education and the objectives the College wants to accomplish.

I will explore the emerging themes, namely (1) Vision, (2) The learning culture of the College and the competence of the faculty to facilitate intercultural education, and (3) Faculty.

3.11.1.1 Theme 1: Vision

Some educator participants' responses to the question on the vision of the college reflect that the vision is based on the main purpose of the church to fulfil the great commission. Educator participants interviewed believed the vision of intercultural studies reflects the praxis of theology. Their expression of the vision of the institution is not consistent, while the great commission and the mission focus of the church are dominant for some, others see the application of intercultural learning as the main vision. Participants' different expressions of the vision below reveal the inconsistency of the vision of the institution.

P 4 states the vision of the Seminary with clarity,

the vision is to reach all people all over the world, with the gospel of Christ, and with the love of Christ and then the mission of the school in having a specialised programme in intercultural studies, (P3 L7).

The participant explained the vision of the seminary as a dual concept of preparing students for the Great Commission to preach the gospel and to share the love of Christ in a mutual relationship. It emphasises the calling to desire each other which promotes intercultural living.

P 13 explains the purpose of the school offers a specialized programme that cuts across cultures: *The mission of RCCG is all about **evangelism and missions all around the world**. So why would the school have a programme on Intercultural Studies and global missions? First, if you're trying to raise men or women of God who are going to be involved in missions or involved in taking the gospel throughout the ends of the earth, then you want to of course, have a programme where you are teaching them on tolerance of different cultures, hence the Intercultural Studies. (P13 L23).*

The Seminary's goal is clear from the various participants' understanding of the purpose of the school and the commitment to embrace the vision of heralding the good news among all cultures and bridging the gap between cultures. The school imbibes the purpose of the mission (RCCG) which is to make heaven, win souls, and plant churches within five minutes walking distance in developing countries and five minutes driving distance in developed countries until every nation in the world is reached for Christ (www.rccg.org).

The quality of intercultural education theological graduates earn is part of what constitutes the vision of the seminary from the participant's own words,

P5: *So, the value system, the **intercultural study, must be seen through the lenses of the Bible, not the other way around**. So, everything that we designed was designed through the lens of the Bible, that is the way best way you can do it. (P5 L25).*

The scripture is critical to establishing the quality standard to accomplish a high value and vision of intercultural education. Participants from the category of students attest to the value of scriptures as a foundation for the enduring vision of the Seminary, as it is written in Matthew 9: 37-38, “The he said to his disciples, ‘The harvest truly is plentiful, but the labourers are few, therefore pray the Lord of the harvest to send out labourers into His harvest.’” The great commission as recorded in the Gospel of Matthew 28:

19-20 commissioned disciples to spread the gospel and make disciples of the converts, and to be witnesses of Christ in all cultures of the world, ‘...Jerusalem, Judea, Samaria, and to the end of the earth,’ Acts 1: 8. The goal of the college is firmly established on the scriptural foundation when the institution’s foundation is solid, a house built on the rock will stand, Matthew 7: 24-25. This position is explained by two student participants S2 & S6.

*There's no male, there's no female. In Christ Jesus, we have all become one, (S2 L45). S2: So, I think first we need to be able to find **scriptures to support intercultural education. When we look all over the Bible, diversity and intercultural interactions within the ministry is what Jesus was about.** And we have examples in the New Testament that tell us that there is no Greek, and there's no Jew.*

The student refers to Paul’s epistle to Galatians to avoid discrimination among Christians in chapter 3: 28, ‘there is neither Jew nor Greek, there is neither slave nor free, there is neither female nor male; for you are all one in Christ,’ all Christians are ‘sons of God through faith in Christ Jesus,’ (Galatians 3: 26). It is a fundamental scripture that illuminates the faith component of intercultural education in preparing theological graduates to cross barriers in a pluralist society where discrimination, class, race, status, culture pose challenges in intercultural ministry.

The vision of the school to train theological graduates for intercultural ministry should be unique and understood by the educators who will implement the new learning culture. Some students identified scriptural foundation as the core on which to build intercultural learning. The vision of the college should be unique to accomplish its purpose.

From the perspectives of educator participant 3 (P3), the fulfilment of the great commission and the preparation of theological graduates to accomplish the purpose are foundational in conceiving intercultural studies. The participant linked the mission of the parent ministry of the school to the vision of the school. It was expressed as follows:

The parent ministry of the school is in over 196 countries. So, the vision of the school is to replicate that to make sure that our school is also replicating that same model where many of our students will come from all over. Right now, you know, we're a continent, we, the Americas have been named America's continent. So, our school right now is really going into different continents. Where we are right now, we're going into Nicaragua, we're going into all these different countries

*particularly South American countries and Central American countries, to put our imprint, our footprints, that the same way that the **global mission** is replicated in 196 Countries. That's the same vision we must make an impact in all the several countries. (P3 L22-33).*

The participant explained in detail the breadth of the field open to the Seminary in training theological graduates to engage in ministry. Gittins identifies intercultural living as ‘a challenge to any person of faith who undertakes ministry to any “other,” ... religion, culture, or any criterion of difference,’ (Gittins 2015, 7-8). Cultural diversity in the context of ministry demands a new paradigm of learning to adjust to the pluralist society.

Participant 8 sees the understanding of various cultures as a main objective to accomplish the vision of the Seminary which he aptly comments,

*The objective is to make sure that we reach the people that we desire to reach, number one. And number two, we get our message across as clearly as possible, which means making sure that there is no misunderstanding. And, you know, jokingly, we say amongst ourselves, that Jesus Christ did not come to destroy culture, the objective is just to make sure that we understand other people's culture, **understand our culture**, and can communicate effectively. (P8 L15).*

The educator (P8) commented on the need to understand each other's culture to foster multiple-cultural relationships and ultimately promote intercultural interactions. Understanding of culture and the hybrid of the new learning paradigm fuses cognitive learning and spiritual formation which is indispensable in intercultural learning. Understanding builds mutual trust and enhances relationships that are critical for intercultural learning. It will be a positive development to cross cultures and learn from one another.

The vision of intercultural education in the institution emphasises spreading the gospel through evangelism and fostering relationships with diverse cultures. It aligns with the church's mission to engage with a pluralist society, preparing graduates to effectively navigate cultural differences. By incorporating a biblical foundation, the curriculum ensures theological integrity while addressing the needs of a multicultural world. However, the success of this vision depends on how effectively it is communicated and understood by educators because any ambiguity or inconsistency may hinder the overall educational goals and the church's mission of global evangelism.

The inconsistency in educators' understanding of the institution's IC vision presents a significant challenge. A lack of alignment among faculty can create confusion, resulting in incoherent course content and disjointed educational outcomes. Educators need a clear and unified understanding of the vision to ensure that they work towards the same objectives. Without coherence, there is the risk of the curriculum becoming ineffective and failing to equip graduates with the necessary skills for intercultural engagement.

The theological task of the prophetic and teaching ministry of Christ should remain central to the educational framework. A dynamic and evolving vision, as Barron (2007) suggests, is essential for staying relevant in a changing cultural and ecclesiastical landscape. As society evolves, the church's theological educational content must adapt to ensure students are prepared for contemporary challenges in a pluralist society. The adaptability ensures that graduates are equipped not only with theological knowledge but also with the practical tools needed to engage in meaningful intercultural relationships that reflect the core values of the Pentecostal church tradition.

3.11.1.2 Theme 2: The Learning Culture of the Institution to Facilitate Intercultural Education (Design of Courses and Pedagogy)

This section focuses on the learning culture, the competence, and the capacity of the faculty which seem to be dominant in the educators' response to facilitating intercultural education. The theme emerged from the interviews with all participants, especially the educators. Nine educators five graduates and four students saw the constitution of the learning culture and the faculty competence as core to developing an intercultural education curriculum. The learning culture theme emanated from two major categories; Design of Courses and Pedagogy and both have been described in participants' words as how they were carried out in the school to facilitate intercultural education.

An educator participant (7) expressed his view of learning to be inclusive, the inclusiveness is explained by Gupta as, an 'educational model that runs on the rails of diversity,' (Gupta 2022, 63). It is a model where students and teachers interact and influence one another, one that involves different cultures (2022).

We want to allow discovering and building new knowledge of people that are within different groups, different cultures, different languages, different classes, different genders, different sexual orientations and sexual identities, different races, people with different abilities, people

with different ethnic backgrounds, given people with different religions and other diversity groups within the United States, within North America, within the Americas and globally. (P7 L12).

Some participants and mostly graduates from the school favour collaboration of the school with similar institutions in considering a new learning culture that will be meaningful to prepare theological graduates for intercultural ministry.

Graduate participant G4 specifically explains the need for a change of paradigm that begins first with the training of the instructors (educators) in collaboration with similar institutions that offer the programme,

*I think it will start with the lecturer itself. And that's why I mentioned the data, you start with the instructors themselves, where I think these instructors that are teaching these programmes need to be in a partnership between our seminary, and some, because the ministry we're talking about is at the end of the day is still going to be within the church settings or as missionaries. So there's going to be within a church setting or as missionaries, **I think it behoves us to start with the people that are going to be teaching it for them to be infused in ministry, in a church setting, or a mission setting, go through a six-week programme, or a three-month programme, whatever it will be, in partnership this is not something we just do in isolation, we do in partnership with established missions** and then they can now pass on some of that knowledge in a curriculum to the students. (G4 L24).*

It is noteworthy that a graduate participant, G4 and a student participant, S6 mentioned the educational component that is beyond the biblical and theological part to include supplemental information and all actors that are involved in decision-making in the parent church of the Seminary.

*G4: We all do that work. We go through the courses and programmes that we do online, just to keep sharp to keep it the same thing. I think we must have those things in place where it's not just reading the Bible, and fasting and prayer, but it goes beyond fasting and prayer and reading the Bible. You know, listening to God's word. Yes. Listen to messages, yes. **But there needs to be almost like an educational component from a seminary standpoint that, you know, provides supplemental information to all ministers in the mission,** (G4 L56).*

The design of courses is also prominent from the participant's view to facilitate a change in the intercultural educational training of theological graduates. According to an educator participant,

P1: *So, the way this course is designed is to ensure that pastors can recognise differences as important things. So, the kinds of music you play in the church will tell people the church is for them, or the church is for the people from the diaspora. The same thing with the clothes, the attire, the US, and the food that has been served during programmes the use of time, and the use of examples during messages and doing teachings. So, a lot of those things remind us of the differences in society. So those are things that are brought forth that pastors need to be aware of.* (P1 L15).

Some participants and mostly graduates from the school favour collaboration of the school with similar institutions in considering a new learning culture that will be meaningful to prepare theological graduates for intercultural ministry.

Students and graduate participants S2, S6, and G6 all express views about collaboration in learning and design of new courses to equip new theological graduates being trained for a pluralist society,

*The LU does that well, they do what they call L U serve, where **the university provides opportunities for the local churches and their students to go to partners to do projects on a particular weekend.** They tried to do it twice a year. And that provides the opportunity for students who probably would otherwise not have gone to a particular church and interacted with certain ministries, to have the opportunity,* (S2 L49).

Some participants' view on the learning culture is communication effectiveness which one participant called the fusion of languages which is akin to the fusion of cultures (cf. Kato 2011) earlier mentioned in chapter one.

Participant G 3 sees the fusion of language as pertinent in the new paradigm of intercultural education. He explains,

*Now there are certain gospel artists that I've seen, who have done a good job with being able to fuse all of those. And there are certain musical groups that I've seen, that fuse it so well, that they have a very diverse following. Because of the way they've been able to navigate and fuse all the songs together. You see it a lot in the like, you see a lot even in Nigeria now. **With the way the songs are being put together, they feel they take some Western sound like a contemporary Western sound,** and they take and fuse it with Nigerian lyrical content. And it's, you know, it's the*

*way it's happening right now. And **I think that helps in being able to reach a diverse audience of people from different backgrounds- the musical part of it.** (G3 L81).*

Many participants explained the teaching methods in the school and faculty relationships with students, some of these are enumerated below,

*P6: As I said, everything now is based on the legality of our process situation. Because of the way we prepare students, **we are training them so that anywhere they find themselves, they will be relevant,** not only in America, for example, they can graduate and decide to move to London, or they can decide to move to Australia, they can decide to move to Canada, we make sure that everything we are teaching them is not only faith-based, they are also involved in psychology, sociology, theology, everything is organised so that the education we are providing is thorough, so that by the time they graduate, it will be very easy for them to walk in any environment, no matter because of that operate in that type of area. (P6 L47).*

Participant Nine (9) mentions the practicum aspect of teaching that the faculty engages in as part of the delivery process. It is a form of interactive learning method with an opportunity to apply the knowledge gained.

*P9: So, by the end of the second year, because the master is slated for two years, by the end of December before the end of the second year to complete all the practicums and pass all those things he needs to go for at least three months now. Whereby is going to be greatly immersed into the system... is going to be preaching in those churches that we have posted them to. So, he's doing all those things. And at the end of the day, no, he cannot come back the same, he would have **at least understood the culture** that he will be engaging with. When he gets back to any station, we are posting them, (P9 L26).*

Continuous training is part of the learning package to keep the educators up to date as the educator participant, P10 indicates in his comments below. This is part of the collaborative effort of the Seminary with the other schools offering similar programs.

*P10: For example, **I must engage in other training outside of the college to keep abreast with the language in use,** you know, there's always something new, slang, some new social media outlet, something is always coming up the music and so all of that are tools that we use in sessions*

with children. So being able to just like continuing education, I think in so many seminaries is where I'm getting that, (P10 L 94).

The educators operate the easy access principle as P11 shows for interaction with the students and to facilitate learning. The adult learning environment created enhances students' participation and it promotes a better understanding.

*P11: We have an **easy access principle**, I am easy to reach, I give you my number, I tell you can, you know, text call, whatever it is, I am available to you. So, we do that, I do that. And also, personally, and I'm sure it is with my peers as well. If I noticed that a student has a particular challenge in an area, I'm going to say, can we speak outside class, there are some people a bit more reserved. And so sometimes you want to reach out to them one on one and find out, sometimes they may have something else going on, you want to be accessible to them, you want to be able to know if they're struggling. And so, we generally have that kind of policy, as you know, the faculty.*

It is noteworthy that a student participant, S6 mentioned the educational component that goes beyond the biblical and theological part to include supplemental information and all actors that are involved in decision-making in the parent church of the Seminary.

*S6: But if there is a way all of these being taught can also be taught at the upper level, that people that are in the realm of power, can get to learn some of those things and listen to the experiences of people that are in class, and be willing to change as well, for us to be able to achieve our common goal of evangelism, I think it would go a very long way. And I know it starts from the individual, I must change my mindset so that when I get to that level, I can do it right. But I think now for all those things that will lead to be effective. **It goes beyond just the lower level, the middle level must hear it, the upper level has to hear, and everyone should be willing to come to the table and say we want to learn, and we want to change.** (S6: L58).*

The findings highlighted the need for a shift in pedagogical approaches to embrace intercultural education emphasising a move beyond traditional teacher-student methods. By advocating for praxis beyond the classroom and the application of knowledge in diverse contexts, it aligns with progressive educational theories.

The importance of collaborative learning and communication skills in intercultural education was acknowledged, as these would be key competencies in today's globalised world. The findings emphasised that educators, students, and graduates affirm the need for these competencies in the curriculum. However, there was no explanation of how the inclusivity of all stakeholders in the new paradigm of learning would play out. For instance, how are collaborative learning environments structured? These are weaknesses that could undermine the new learning system and need to be addressed.

While the idea of a hybrid curriculum design that combines theory with practice is an appealing one, the design should be explicit on how to address the specific needs of a pluralist society. The importance of moving beyond Christian doctrines was articulated. It is critical to explore how the curriculum will be inclusive of diverse cultural and religious components essential for intercultural education.

3.11.1.3: Theme 3 Faculty Competency

Educators rate the competency of faculty as high. Out of the fourteen interviewed, nine (9) rate the competency of faculty as high. It was discovered that competence was valued by what the faculty should cultivate and develop over time to sustain the quality of intercultural education. It was found that the faculty members combined knowledge and ministry to qualify as faculty in the college. From the perspective of the educators, faculty engaged in the college were regarded as capable of teaching intercultural education. Some of the participants' words confirm this,

*P1: Somehow, so, some of the professors or some of the faculties have had life experiences working for companies in the United States of America, and they have interacted on a larger scale in society. So, they bring those experiences to the class. And so, that is great, because, in some of these studies, you need somebody who can be a bridge between the two cultures. And so, in that respect, we've done well, but in respect of having somebody who has a **dominant knowledge of this culture**, that is where we are still struggling, I will still need to build up that phase. (P1 L18).*

The Professors blend practice with theory which is what is being advocated for intercultural education for theological graduates preparing for intercultural ministry (cf. Dirkx 1998, 1).

The competence of the faculty is considered important and educator participant 3 expressed confidence in the faculty as it is constituted, virtually all faculty members interviewed accede to the competence level of Seminary faculty to be of high standard, however for intercultural education to happen it must be intentional, educators would be prepared for it through training and the acquisition of intercultural competence relevant for the ministry context.

*P3: Most of them have doctorates, especially in fields very similar to Intercultural Studies, and most of them have written their thesis around topics, that are very embedded in intercultural studies. So, most of our professors have doctorates our recruitment policy is very deep because we just do not select people out of the blue, **we make sure that apart from people of faith, we also make sure we look at their background, what have they done, what research projects have they done in this particular field.** So, that gives us a great overview about, you know, the kinds of lecturers, kind of professors we're bringing on staff, (P3 L105).*

The development of relationships is a treasured skill that faculty could use to influence theological graduates in learning that is beyond cognitive education. Informal education is a main part of the new paradigm of transformative learning (cf. Mezirow, 1991). Educator participants P8, P11, and P14 all attest to the competence of the faculty which affirms that the school has skilled educators. Educator participant 14 expresses the college's preference for skilful faculty:

*P14: Some people are well advanced in their education and experience some people have relevant degrees in the area of their study. Not just some because I'm just a pastor. I can take general knowledge, or I am an engineer, because I know in the Bible college, no matter what somebody is, I mean, somebody can be a medical doctor, or engineer and a pastor, it doesn't mean that the person knows, So I believe they try to look as you know, faculty that have credentials, and have the experience to be able to, and the **educational experience**, I think, is required by the accreditors, (P14 L46).*

Faculty competence in intercultural education plays a crucial role in developing students' ability to succeed in a pluralist society. Educators should go beyond academic knowledge to foster an inclusive learning environment that encourages cultural awareness and understanding. It requires the ability to engage with students from diverse cultural backgrounds and to communicate in ways that promote respect, empathy, and collaboration. Educators must be equipped to handle the complexities of intercultural

dynamics, making sure that the classroom serves as a space where students can appreciate cultural differences in a meaningful way.

Intercultural education promotes the shift towards more interactive and experiential learning that reveals the limitations of traditional teaching methods. While academic knowledge remains important, educators must also integrate informal learning experiences that would help students develop social and intercultural competencies. These competencies are critical in a pluralist society, where students engage in real-world contexts, interact with different groups, and resolve conflicts across cultural boundaries.

The institution will need to provide ongoing professional development opportunities for faculty, invest in intercultural resources, and create policies that promote diversity and inclusion within the educational system. By overcoming these barriers, the institution would ensure that educators are well-equipped to meet the needs of a diverse student body and to prepare graduates for a pluralist society.

3.11.1.4 Summary of Research Objective 1

The conception of Pentecostal theological education, as described by educators, varies between them. Clarity in vision is crucial for directing the institution's mission and ensuring that all involved understand and contribute effectively. A properly communicated vision aligns everyone, fostering a collaborative environment and making the implementation of the educational plans smoother. Without this alignment, misunderstanding can arise, leading to inefficiency and failure to meet the intended goals of the institution.

Participants in the assessment of faculty revealed a positive evaluation of the qualifications and competence of the educators. However, it became evident that the faculty's effectiveness would be further enhanced by incorporating diverse cultural perspectives. The inclusion is necessary to address the complexities of intercultural education in Pentecostal theological training. The diversity of cultures within the faculty helps bring a broad understanding of different Pentecostal expressions and enhances the learning environment for students from varied backgrounds. The approach enriches intercultural education and prepares students for ministry in diverse global contexts.

For intercultural education to succeed, it requires the engagement of all parties involved in its design, learning, and practice, especially in a pluralist society. The educational vision must be co-created with

input from all stakeholders, including students, faculty, and church leaders. In addition, the implementation of the vision demands expertise in pedagogical strategies, cultural awareness, and theological reflection. To educate students for a global Pentecostal movement calls for specialised knowledge and skills. Therefore, a well-informed, collaborative approach, supported by expertise, is key to the long-term success of intercultural education in Pentecostal theological education.

3.11.2 Findings to Research Objective 2

Major themes emerged from the participant's responses to interview questions relating to how students experience and value their intercultural education experience in college and the eventual adjustment to intercultural ministry. It unveils the required skills and loopholes to cover a new paradigm of intercultural education. These are the need for intercultural competence and challenging stereotypes of the other.

3.11.2.1 Theme 4: The Need for Intercultural Competence Development

Sun advocates as observed above for a 'production of new resources and ideas of how we can educate Christians of diverse ethnic and cultural backgrounds in the future,' (2020 6). She argued for theological schools to adjust to the new context of ministry created by the diasporic that changed the context of ministry with the proliferation of pluralist societies globally (2020). Kato from the Literature review in Chapter 2 argues for the urgency of a good guide to prepare for the diasporic and pluralist cultures that are real in ministry today (Kato 2015, 66-67).

Two student participants (S6 & S7) commented on the need to improve their learning skills to catch up with the reality of the new context and close the gap that would exist in intercultural education. It calls for teamwork that involves the academy, the congregation, and the community.

Participant S6 *Like I said before, are we there yet? No, we're not. But I think that even as leaders, and as individuals when we begin to apply correctly, not based on emotions, but based on the fundamental truth of the Scripture, that we applied correctly. The congregants begin to come to that acceptance and to that level, but I think the world is moving towards that. But now that the congregation, you know, the people, the individual, they're moving towards that pattern, that lifestyle that the world is changing, (S6 L66).*

Working as a team in learning will facilitate sharing knowledge and building trust across cultures and confidence to apply the learning in a ministry-based context. It requires a deliberate effort and taking risks to break from the old norm to allow for a new learning system for the changing context and demographics of the ministry. The building blocks of a Christian team identified include study and prayer, training in basics of leadership such as group dynamics and conflict resolution, and assessment, 'knowing the components and context (vision) for team building encourages prayerful assessment,' (Elrod, 2007, 213). Elrod notes that team building is not another programme, it is intentional and dependent on Christian values and faith in God, (2007). Hence the learning experience should be a teamwork that includes the educators and students which is cultivated as a habit.

A student participant, S7 also commented about the gap in learning that intercultural education should address,

*I believe that in our current world, we, within an intercultural and pluralist society, **having theological education should include social media, the cultures that are prevalent in such that content, social media and technology**, especially in such areas because when we are looking at pluralist society, we're not only talking about the rural areas or the areas that don't have access to these things, we're also talking about areas, urban centres, and one of the challenges of today is that, that will have virtual reality has made it difficult for you to interact with most people on Facebook face to face, you maybe talk to them on Zoom, talk to them on phone, and interact with them with other use of other technologies (S7 L51).*

The reality of the pluralist society demands a new learning culture that connects with the new generation and reflects the context of ministry.

Participant S3 reveal the experience of having multiple cultures from African nations, especially Nigerian natives.

*But it's a lot easier with having some number of African Americans worshipping with us, either by marriage or something, **we don't have a problem with Africans generally, Cameroonians, Kenyans, Ghanaians, and the majority are Nigerians** (S3 L87-90).*

The constitution of the church congregation of the parent church is the main source of recruiting students that attend the institution and as such it would affect the component of different cultures enrolled for the course. This experience limits the practice of intercultural learning except there is an intentional effort to broaden the cultural mix in the institution. A student participant commented on how the context of ministry can affect culture,

*I see that there are some **cultural practices** I have stopped because of my renewed faith in Christ at the RCCG Mercy Court, which is predominantly a Nigerian church. I have adopted some cultural aspects from the Nigerian people. And part of that is dating, the dating life. So, in the African American culture, we find that it is acceptable to date as many people at the same time, as much as you want. **But as I learned about Christianity, but more at RCCG, I am learning that it's acceptable to date one person at a time, and for the end goal to be married, to marry that person, and to minimise any kind of temptation before marriage while courting that person, and those are ideals that are culturally embedded within the Nigerian culture (S1 L 88-96).***

A student participant commented on the biblical standard for intercultural education,

*It's not an easy thing for all of us. And we see that there is a lot of segregation still in the church in America. That's why you have people talk about white churches, black churches, African churches, Korean churches, Chinese churches, that we find in every city that we go to in America, you find that clear division, and people saying they are uncomfortable. And so there needs to be a lot of **education, looking at it from a scriptural standpoint,** (S2 L 191-195).*

Intercultural education in ministry that takes root from scriptures will be built on a solid foundation. Apostle Peter was schooled to cross boundaries by going to Cornelius' house to preach the gospel to the Gentiles who were not friendly with the Jews (Acts 10). If Peter did not get direct instruction by heavenly vision, he would not have spread the gospel to the Gentiles. Intercultural education with a biblical background will maintain a high-quality standard.

The integration of social media into intercultural education reflects the growing importance of digital platforms in modern learning environments. In a pluralist society, social media serves as a communicative tool for diverse cultural exchange, allowing students to engage with multicultural perspectives and real-time information. This shift towards digital education requires students to adapt to new learning modalities

that transcend traditional classroom settings. Students' adjustment to intercultural education is not only mastering digital tools but also adapting to the broader social context. Students should be able to navigate global social contexts and contribute to a diverse, interconnected society.

Students would need to develop intercultural competencies and adapt to the new learning system and a new context of ministry in the global world. The transformative learning theory takes learning beyond cognitive knowledge to include praxis and individual preferences in building skills required for a pluralist society. The need for personalised approaches becomes critical, as students' backgrounds vary, and learning styles are different. In the new context, educators should be prepared to offer support that considers the diverse needs, ensuring that all students can adapt in an increasingly digital, intercultural environment. When students build intercultural competence, it enhances the value of knowledge gained through learning and increase the value of intercultural education in the institution.

3.11.2.2 Theme 5: Challenging Stereotypes of the Other

Graduate participant students interviewed mentioned the elements of re-packaging the context of intercultural ministry to accommodate the changing dynamics in the pluralist society. It was related to the changing environment of the practice of ministry.

A graduate participant (G6) delved into the need for adjustment to new learning and community in an intercultural education context,

*Generation Z, baby boomers, and all those, those generations, we're told that for you to be able to allow them to come in you must prepare the environment, you find out that some of these Gen Z want everything that is shining like you have LED screen, you have TV, you have all these things that draw the young ones into the sanctuary the lightning in the church LED in the church, you know, the pulpit itself so, those are those days that we were taught immediately after COVID struck and then we discovered that we must go online. **So, we quickly repackage ourselves, which is what we were taught in branding and re-branding. So that course itself helps us a great deal to be able to rebrand ourselves,** the church has become a global thing that sometimes, for example, there are some members that you have not seen for the past one or two years, and yet they watch us, they pay their tithes and offerings, and we have not seen them. And when you say anything, they will tell you we watch everything you are teaching. We are there. The fact that we're not on site does not mean we don't watch the service (G6 L29).*

The context of ministry was not static, and it made it inevitable to design a new curriculum of learning to cope with the emerging pluralist society that had come to stay.

Participant G7 commented on seeing things from others' perspectives and not being culturally rigid,

I'm coming from a different culture, a different background, a different country, a different setting, to a set of people who don't see things, the way I see them. So that's one of the things that I think I learned, from my time in the ministry. And does that mean in my conversation, in our approach to things? (G7 L43).

The learner should be intentional about seeing things from others' perspectives, as this will facilitate reinventing the learning experience and fostering respect for different cultures. This approach encourages collaboration in creating a unique culture that reflects the 'fusion' of all cultures involved. As Gittins (2015) observes, 'Intercultural living demands graciousness, diplomacy, compromise, mutual respect, serious dialogue, and the development of a common and sustaining vision,' (Gittins 2015, 7-8). Students need to consider other perspectives as part of their preparation for engaging in a pluralist society, where such understanding will be crucial for effective ministry.

An environment that fosters intercultural education must be open to change and capable of viewing the world as a dynamic, evolving entity. The community the student is called to serve has a significant influence on shaping the preparation necessary for effective ministry. Ospino (2007) advocates for a new theological education framework that responds to contemporary shifts, pluralism, and cultural diversity, all of which have transformed the context of ministry (Ospino, 2007, 93-94).

3.11.2.3 Summary of Research Objective 2

In this section, themes related to Research Objective Two; 'To explore how students experience and value their intercultural education in college and the ultimate adjustment to intercultural ministry' have been examined. They were, 1. The need for intercultural competence development, and 2. Challenging Stereotypes of the other. The first one consisted of the four sub-themes that evolved into the major theme namely, 'i. Quality Standards for intercultural education, ii. Context of learning, iii. Individual learning skills, and iv. Engage learning. Participants' experiences expressed in the interview were distilled in the section as it addressed the research objectives. It illuminated the required skills for intercultural education and the observed gaps to fill in conceiving a new paradigm of learning that would be adequate for intercultural ministry.

The second major finding, the competence of the educators and capacity building coupled with the themes that expressed it responded to the second research objective, the essence of faculty competence, intercultural competence of students that want to prepare for intercultural ministry and challenging stereotypes to accommodate multiple cultures and eliminate barriers that could be clogged in the wheel of the new learning system. It is a process that is intentional and requires commitment, education, and self-reflection. It is a collective effort with the potential to create inclusiveness, empathy, and justice where individuals are valued as they are and by their contributions to society. There are challenges to overcome in implementing the new concept of intercultural education.

It was discovered that attention was devoted to preparing students to engage in intercultural ministry. Gaps were identified by students in the learning environment, and the inclusion of social media was deemed necessary to build efficient intercultural competence. In participants' view, intercultural competence, individual learning skills, and being engaged in learning through interactive relationships with mentors, peers, faculty, and partners in intercultural educational development would be needed to evolve a new paradigm of intercultural education. Improvement of the learning skills featured prominently, especially by students.

3.11.3 Findings to Research Objective 3

The aim was to determine the challenges and what would be involved in implementing intercultural education in Pentecostal Theological Education.

The responses of participants focused on the challenges of cultivating intercultural ministry skills, intercultural learning and engagement, and inclusivity of a multi-cultural learning environment, three major themes emerged from the various categories that evolved from the transcripts of the interviews.

3.11.3.1 Theme 6: Institutional Challenges for Intercultural Educational Training: skills, intercultural learning, and inclusivity.

Many educators interviewed addressed the challenges of culture, especially the constitution of the faculty. Implementing intercultural education in a Pentecostal theological education environment posed a problem. Students in the institution came with the baggage of their culture to study and their culture had an influence on the culture of the institution, as such educators in the institution reflected to some degree the culture of the students. Participants' responses indicated that educators in the college were drawn from the main

culture of the student population. The components of the curriculum designed for the institution reflect the prevalent culture, for example, a practicum designed to foster belonging (staying and doing things together as one family) in another culture, and internship arrangements to expose students to multiple cultures ultimately would take place among the same culture. This posed a major challenge in evolving a new paradigm of intercultural theological education to prepare graduates for a pluralist society. The participants' quotes confirmed the findings.

Educator Participant 1 identified cultural challenges for intercultural education in Pentecostal Theological education among students and faculty that are engaged in ministry in a pluralist society (USA).

Educator participant 1

*Yes, **the culture, of the Redeemed seminary**, but the church itself, lends itself heavily to the **Yoruba culture from West Africa**, Nigeria. And so, that still is a predominant culture that dictates a lot of the nuances in interaction, not just at the seminary, but at the church. So that is **a challenge that we have to deal with when it comes to having the church minister in Main Street America**, (PIL41).*

A prevalent culture in the school would be a challenge to the type of educational components designed for theological education. The predominant Yoruba culture within the institution limits the cultural diversity that is critical in the new learning system of intercultural education. Shaw described the culture of a school as 'one of the most subtle but influential elements of the hidden curriculum,' (Shaw 2022,101). He opined that the interactions between the administration, faculty, staff, and students transmit powerful messages about the nature of the school community (2022). The culture of the Redeemed Seminary was taken from the cultural ways of the ethnic culture of the students.

Yoruba culture, the dress, food, and at times songs, and language observed to be prevalent in the institution influence educators that join the institution and the recruitment of students for courses.

The institution's image will reflect the dominant culture. It has no place in designing curriculum for intercultural studies, the observation aptly captures one of the main challenges in implementing intercultural education in a Pentecostal Theological Education school. Hong refers to Michelle LeBron's definition of culture as, "The way things are done around here," and argues for a comprehensive understanding of culture beyond ethnicity (Hong 2021, 35). She describes culture as, 'what flourishes between the intersections of life with all its identities, nationalities, ethnicities, beliefs, embodiments of religion, and spiritualities, and everything that makes us who we are. Culture like religion, is always in

formation and transition,’ (2021, 35). Hong argues that you cannot pin culture down. Her explanation of culture reveals the challenge to confront in intercultural education.

The college encountered cultural challenges among students and in the context of ministry. It corroborated with the research objective that intercultural education in a Pentecostal Theological Education context cannot happen without challenges to deal with to fashion a paradigm change in educational practices.

Educator participant 10 noted the challenge understanding cultural competencies in intercultural education posed to the college, he states:

*Being able to **accommodate different ways of thinking** makes a big difference in preparing the students for what I like to call global work because we might not physically be working on several continents, but with **the advent of virtual learning, virtual work, we have students who may live in North America but might be working for a company based in India or Australia**. So, the world is getting more and more connected than ever before, so I think the challenge right now is that the understanding having a **good understanding of cultural competencies and how to integrate that into teaching practices** and also as more of an expectation for the students as well to broaden their world a bit to accommodate people of all walks of life. So, I would say that might be a challenge that I have observed, P10 L52-53.*

Implementing intercultural education in the institution faces significant challenges, starting with the predominance of a single cultural narrative in curriculum design. Traditional Pentecostal education often reflects the dominant culture of the institution or its founding community which limits exposure to other cultural perspectives. As Hong (2021) suggests, students today are transnational and require curricula that address their global contexts. The assumption of cultural uniformity (monoculture) stifles efforts to foster intercultural dialogue and limits the ability to prepare ministers for pluralist societies. Institutions must shift to a student-centred approach, identifying specific needs and experiences that enrich their theological formation.

Another challenge is the lack of cultural competence among educators and administrators, which hinders the effective implementation of intercultural education. Building intercultural competence requires intentional efforts and faith to engage multiple cultural narratives and recognise the value of diverse traditions in shaping ministry. Without adequate training, faculty may struggle to contextualise theological

concepts in ways that resonate across cultures. Integrating interculturality requires proactive engagement and restructuring of existing pedagogical methods to meet diverse global realities.

Teaching examples or theological applications drawn solely from dominant cultures reinforce cultural hierarchies, alienating marginalized voices. To overcome this, curriculum design must embrace inclusivity, intentionally representing varied cultural contexts to reflect a pluralist society.

By addressing these challenges, intercultural education can better equip students for intercultural ministry, fostering understanding and collaboration within an increasingly pluralistic and interconnected world.

3.11.3.2 Theme 7: New Learning and Engagement

The faculty, graduates and students who participated in the interview grappled with the centrality of individual culture (lifestyle, norms, worldview, and learning styles) for a new learning environment. Student participants and graduates expressed their concern for the power of culture to overshadow vision if it was not engaged from the concept stage. A graduate student commented on the plurality of society prevalent as a necessity for intercultural ministry. Demographics in the context of the study revealed a population structure that constituted a limited number of Africans and except there was a conscious plan to train graduates for ministry in a pluralist context, only a few could be reached with the gospel. An educator participant's experience in a pluralist context revealed that the 'fusion' of music of different *genres* could create cultural awareness.

Participant G4 succinctly describes the role of culture in conceiving a new paradigm of intercultural education,

"Culture will eat vision for lunch," (G4L72).

It is so significant that the entire concept could be swallowed by cultural orientation, in other words, the challenge with it should be addressed squarely. The expression, "Culture eats strategy for lunch" is a known concept in management. It implies that your plans may be brilliant, you will execute them in an environment, a culture for incubation. Your big plans may not be worth more than the paper on which it is written unless it is engrained in how the organisation operates. The culture of the organisation determines success no matter how successful the strategy may be.

In designing a new theological education paradigm, the role of culture was found to be inevitable, it would play a major role. It would be a necessity to prepare students adequately for intercultural ministry in a pluralist society.

A student participant (S2) comments on the challenges of intercultural education and the intentionality of learning to make it a reality,

*It will require a lot of **intentional interaction** and outreach by the leadership. I know that in many communities, for example, in our community as well, we have kind of, I suppose, the Chamber of Commerce that brings everybody together, but I know that some of the churches, some of the pastors, especially the non-denominational pastors, have opportunities to interact. So if we can start that outreach there, and maybe we share pulpits, we partner together to do outreach, we pray and follow the conviction about the church being one as Jesus prayed, we really see each other as brothers and sisters, and brothers and sisters in Christ are not so much competing for the same people in our communities, then I think that would help us tremendously in our community, (S2 L49).*

Intercultural learning environment fosters inclusivity, unity, and community building. By intentionally integrating diverse cultural practices, such as music and shared experiences, institutions become spaces that celebrate pluralism while enhancing individual interest and engagement. The dynamic environment created aligns with a new learning paradigm where culture and vision play central roles.

The fusion of music from various *genres* as a pathway for intercultural engagement is innovative, highlighting art's power to transcend cultural boundaries. This approach resonates in pluralist societies, where music can serve as a common ground for students from diverse backgrounds. Reliance on music alone may oversimplify the complexities of intercultural education. It is crucial to address other cultural expressions, such as language, food, and traditions, to provide a holistic and inclusive educational experience. Expanding the scope of cultural awareness would ensure broader, more meaningful intercultural connections among learners.

Extending the learning environment beyond the classroom into praxis for intercultural education reflects an innovative approach to intercultural ministry preparation. Practical orientation enhances theoretical knowledge by immersing students in real-world cultural contexts, promoting adaptability and cultural sensitivity. While experiential learning is invaluable, guidance through structured mentorship and reflective practice would make the impact solid.

3.11.3.3 Theme 8: Cultural Integration

Cultural integration was seen as what should be done intentionally. It is the fusion of individual cultures that produces a new culture that all subscribe to. Student participants viewed the changing mindsets of congregants as pointers to the need to reframe the learning culture and also cultural integration. A student participant viewed changing dynamics in the environment and a pluralist society reality as a wake-up call for educators to prepare an evolving intercultural educational curriculum that integrates cultural diversity.

An educator participant (P9) makes an explicit statement of the intentionality of intercultural education,

*Well, it is intentional. And it is also a result of what binds us together. So, we know that by that even if you don't want to do it, you must **be intentional about it**. It's not going to work, you must **be intentional, everybody is intentional**. And it is also God's given ability to be able to tie us, all of us together like that, (P9 L 72-73).*

The emphasis of the participant on the intentionality of the educators and the students preparing for intercultural ministry is essential and a foundational philosophy of intercultural ministry, Day described it as it happened in Pentecostal practice, 'it's only through the joining together of bodies in desiring, living with, and loving each other that Christian community is possible,' (Day 2021, 95). It would be the concept of a desire to pursue a goal at all costs, the passion to accomplish the objective.

A student participant (S6) spoke of changing mindsets of congregants that attracted the attention of the faith community to act on a new way of taking the gospel to the people.

*So, I think especially the younger generations now, of course, you will agree with me that the world right now, it's not what used to be many years ago, a lot of advancements a lot of exposure or technological advancement, has brought a lot of I would say revolution, or whatever it is to the world now. **And I want to say that the mindset of the congregation is changing, you know, the younger generation people are learning, even the older generation beginning to learn from their kids, they are beginning to learn from, maybe their workers and like people that they work with.** Like I said before, are we there yet? No, we're not. But I think even we as leaders, and as individuals, will begin to apply correctly, not based on emotions, but based on the fundamental truth of the Scripture, that we applied correctly. The congregants begin to come to that acceptance and to that level, but I think the world is moving towards that. But now that the congregation, you know, the people, the individual, they're moving towards that pattern, that lifestyle that the world*

is changing. Life is changing. And for us to be relevant, we must move in the right direction to be relevant, (S6 L66).

The changing world dynamics demand a new approach to intercultural education, particularly as societies become increasingly pluralistic. Cultural integration within intercultural education goes beyond simple tolerance; it necessitates the active engagement of educators and learners in cultivating environments that embrace diversity. A pluralist society, like in the United States, presents both challenges and opportunities for education. The growing intercultural landscape underscores the need for inclusive pedagogical frameworks that value cultural perspectives equally. Without addressing cultural integration, intercultural education risks falling into superficial multiculturalism, where diversity is acknowledged but not meaningfully incorporated into the learning process.

Achieving effective cultural integration requires intentionality and collaboration from both educators and students. Intentionality involves rethinking curricula, pedagogies, and assessment models to ensure the representation and inclusion of multiple voices. Learners need to actively engage with diverse perspectives and challenge their own biases to fully benefit from intercultural education. This shared commitment ensures that intercultural learning is not merely cognitive but a transformative experience that equips individuals for pluralist societies.

The success of intercultural education in a pluralist society depends on cultivating authentic cultural integration. Rather than prioritising assimilation into dominant cultural norms, true integration celebrates cultural diversity as a strength. It requires a paradigm shift that views pluralism as an opportunity for dialogue, collaboration, and growth. Such a shift fosters environments where students and educators alike develop skills for intercultural ministry, navigating differences constructively. Cultural integration, therefore, is not just about coexisting but about engaging meaningfully across cultural boundaries to promote mutual understanding and collective progress in a changing world.

3.11.3.4 Summary of Research Objective 3

The third research objective (RO3) has been examined in this section, ‘To determine the challenges and what will be involved in implementing intercultural education in Pentecostal theological education.’ Three themes that emerged from the code analysis and working through the data systematically to generate

patterns and similarities have been discussed, 1. Challenges for implementing intercultural education in Pentecostal theological Education, 2. Challenges for new learning and engagement, and 3. Cultural integration. The themes emanated from sub-themes, interactive effectiveness of intercultural education, engaging in intercultural learning, and evolving multi-cultural learning environment.

A solid theoretical foundation would be indispensable to introduce a new learning of intercultural education. The critical need for educators, students, and the church to collaborate in fashioning a new learning system was explained. The challenges that were prevalent in introducing a new educational model were recognised by many participants with advice to avoid such so that the specialized learning programme could be successful. The participants also proposed the need for bonding to foster cultural integration which would be fundamental to intercultural education.

3.12 Conclusion of the Findings

Three critical findings have emerged from the data drawn from the Redeemed Christian Church of God theological seminary in the United States that would be vital for the effective incorporation of intercultural education within Pentecostal church tradition. The Redeemed Christian Church of God's approach to intercultural education highlights both strengths and areas of improvement. The church's main strengths include a global reach that fosters multicultural outreach, the adaptation of worship practices to different cultural contexts, training programmes that enhance cultural competence, and the empowerment of diaspora communities. However, several limitations are evident, such as the absence of an adequate intercultural education curriculum, difficulties in achieving cultural integration within congregations, the potential for ethnocentrism, a tendency to focus on homogenous cultural groups, and tensions between cultural adaptation and doctrinal consistency.

To improve its intercultural education approach, RCCG could benefit from developing a comprehensive framework that addresses cultural diversity more systematically. Empowering local leaders from various cultural backgrounds, encouraging open dialogue on cultural differences, and expanding outreach beyond diaspora communities would also enhance its efforts. Despite significant progress in embracing intercultural practices through its global presence, contextualised worship and informal training programs, RCCG's approach remains limited. To strengthen its stance on intercultural education, the church needs

to adopt a more formalised strategy that goes beyond current practices, addressing the complexities of cultural diversity more effectively.

The eight themes expounded in this chapter emerged from working through the data systematically. Participants' perceptions in their own words of the challenges involved in implementing intercultural education in a Pentecostal theological education were illustrative of what is involved in designing a new paradigm of intercultural education to address intercultural ministry training in a pluralist society.

Educators did not agree with the institution's vision of intercultural education. Vision is foundational in any institution's strategic positioning for the future, inconsistency should be questioned. A holistic vision which involves all parties at the conception stage would be desirable. The new concept of learning should focus on the ministry context which is a pluralist society where the students are being prepared to engage in ministry.

The capacity of the educators would need enhancement to cope with the intercultural educational challenges that would emerge from the new learning concept. The new process of learning should be intentional, it requires commitment, education, accommodation of new ideas, and self-reflection. It would desire collective effort to create inclusiveness, empathy, and justice that individuals need to belong to the new paradigm of intercultural education.

Chapter 4: Discussion of Findings

4.1 Introduction

The main aim of the study was to investigate how intercultural adaptation was being supported in Pentecostal theological education so that students could adequately engage in Christian ministry within a diverse and pluralist culture. The motivation behind this research stemmed from a recognised gap in theological education within the Pentecostal church tradition, where the preparation of students for intercultural ministry in pluralist societies remained insufficient.

Practical theology seeks to bridge theory and praxis; it connects church and society and guides towards future Christian education from ecclesia and non-ecclesia contexts (Hyun-Sook Kim, 2005). From its descriptive and interpretive dynamics, it constructs models of Christian practice (Sung Kyu Part, 2010). The descriptive and interpretive methodology of Osmer (2008) engaged in the study unveiled the practice of theological education in the institution and identified the deficiency of intercultural education to prepare students for a pluralist society.

I will discuss three critical findings of the case study and focus on three areas of intercultural education in Pentecostal theological educational institutions. First, the focus is on Pentecostalism and the lack of understanding of intercultural education (IC). Second, I will focus on the challenge of capacity building of staff in intercultural education and my third focus would be on Pedagogical challenges in intercultural education work within the Pentecostal context, including issues of Yoruba culture, race, identity, cross-cultural teaching, avoidance of real issues, and needed competencies. I will conclude with a practical reflection on how intercultural education is critical to equip theological graduates in Pentecostal church tradition and the contribution of the study to the institution in preparing the graduates who will engage in ministry in pluralist societies.

4.2 Three Major Findings

Three major findings from the data collected include:

4.2.1. Design of Intercultural Education Curriculum

The design of an intercultural education curriculum is fundamental for preparing students to engage effectively in Christian ministry within diverse cultural contexts. Intercultural education, as a recent

academic discourse, emphasises the "fusion" of cultures in learning and ministry. This concept transcends the traditional monocultural pedagogical approach, moving towards a more inclusive and culturally responsive model. Pedagogy, a foundational element in education, must evolve in theological contexts to meet the needs of students who will minister in pluralistic societies.

The goal of intercultural education is not merely academic but also practical, enabling students to engage with diverse cultural groups in a meaningful and effective manner. To achieve this, the curriculum must be thoroughly conceptualised and skilfully designed to foster intercultural competence, both theoretically and practically. It should reflect the dynamic realities of pluralist societies and equip students with the knowledge, skills, and attitudes necessary for intercultural ministry.

4.2.2. Competence of Educators and Capacity Building

A well-designed curriculum alone will not be adequate without competent educators capable of delivering intercultural education effectively. The capacity of educators to teach intercultural competence is critical, as they must possess both cultural competence and pedagogical skills to guide students through complex intercultural challenges. This includes not only theoretical knowledge but also practical experience in intercultural ministry contexts.

Capacity building among educators is crucial, as it ensures that they can continually adapt to evolving cultural dynamics and effectively mentor students in their intercultural development. Ongoing professional development and training in intercultural pedagogy are necessary to maintain a high standard of education in Pentecostal institutions, thereby ensuring that graduates are well-equipped to minister in pluralist societies.

4.2.3. Cultural Understanding and Challenges of Implementation

Implementing intercultural education in Pentecostal theological institutions poses unique challenges, particularly regarding cultural understanding and sensitivity. Cultural adaptation requires a deep awareness of the diverse backgrounds of students and the contexts in which they will serve. This understanding extends beyond theoretical knowledge to the lived realities of intercultural interactions in ministry.

The implementation of intercultural education will encounter several barriers, including resistance to change within established theological traditions, the complexity of integrating intercultural perspectives

into existing curricula, and the need for institutional support. Addressing these challenges requires a collaboration of theological institutions, institutional flexibility, and the intentional inclusion of diverse cultural perspectives in theological education.

4.3. Major Issues for Institutional Focus

4.3.1 Pentecostalism and the Lack of Understanding of Intercultural Education

Pentecostalism, with its roots in the early 20th-century revival movements, has significantly influenced global Christianity (Synan, 1997). However, as revealed in the findings, there exists a notable gap in the understanding and implementation of intercultural education within this tradition. This gap can be traced back to the historical aversion to formal theological education among Pentecostals, as noted by Martin (2016). The findings from Chapter 3 indicate that while the vision of the RCCG seminary includes a commitment to intercultural ministry, there is a disconnect between this vision and the actual pedagogical practices employed.

The historical focus on doctrinal purity and spiritual empowerment, often at the expense of cultural engagement and competency (Vondey, 2013), has contributed to this lack of understanding. This aligns with Anderson's (2001) argument for a contextual theology that recognizes the diverse needs of congregations across different cultural landscapes. The findings suggest that the RCCG seminary, like many Pentecostal institutions, is grappling with the challenge of integrating intercultural competencies into its curriculum while maintaining its spiritual emphasis.

The lack of understanding of intercultural education in Pentecostal settings raises important theoretical questions about the nature of theological education in a globalised world. Drawing on Bennett's (2009) definition of intercultural education as fostering respect and mutual understanding among people of different cultures, we can see a clear need for Pentecostal institutions to bridge the gap between their spiritual focus and the practical realities of ministry in diverse cultural contexts.

This situation calls for a reimagining of Pentecostal theological education, one that aligns with what Osmer (2008) describes as the need for theological graduates to make important contributions to the

well-being of pluralist societies. It requires a shift from a purely doctrinal approach to one that incorporates intercultural competencies as a fundamental aspect of ministerial preparation.

4.3.1.1 Towards an Integrated Approach

To address this lack of understanding, Pentecostal institutions like the RCCG seminary need to develop a more holistic approach to theological education. Participants (educators and students) advocated from data collected that the educators, students, and the church community involvement would be desirable in designing a theological educational curriculum to prepare theological graduates for intercultural ministry. Hitherto it has been the responsibility of the educators alone. This approach should integrate intercultural competencies into the curriculum while maintaining the spiritual emphasis that is central to Pentecostal identity. Such an integration aligns with Arbuckle's (2015) observation of the current trend in theological education towards an intercultural movement. The integrated approach could involve:

1. The development of a clear and consistent vision for intercultural education that is concise, understood and embraced by all faculty members. The vision is core for the success of the implementation; thus, brevity and clarity will make communication easily understood.
2. Intercultural studies to be a specialised curriculum designed to fit the context and the intercultural paradigm of the course. The new phenomenon will be distinct and adequate to prepare for intercultural ministry.
3. To provide opportunities for students to engage with diverse cultural perspectives, for example, bonding as part of their theological training. It will be a practical experience of what to expect in an intercultural ministry context.
4. To encourage critical reflection on the relationship between Pentecostal spirituality, theory, practice and cultural diversity. The conception and attention to intercultural adaptation in the learning programme of the institution.

Intercultural education, as proposed in this study, moves beyond a purely cognitive model of learning. It is an intentional and faith-based engagement, theory and praxis are blended in learning to create a new learning culture. In Pentecostal theological education, the fusion of cognition and praxis is essential for effective intercultural education. Gittins (2015) argued for the future of mission that was intentional to encourage intercultural living. Gittin's ten theses about intercultural living provided an expression of

what to expect in intercultural living. The challenges were several for any person of faith who engaged in ministry to any “other” regardless of gender, age, ethnicity, religion, and culture.

Dames (2011) differentiated between instrumental and communicative learning, the former as Mezirow explained above was concerned with ‘task-oriented problem solving to improve performance, and the latter... the justification of norms,’ (Mezirow 2008, 8-9). It was argued that intercultural education was beyond doctrinal beliefs but included the cultural foundation of students and the integration of cultures for a new culture of learning.

Heidelberg (2011) explored the theological approach of intercultural education and advocated for the change of mission studies to intercultural theology (2011). It marked the beginning of academic discourse on the nomenclature of mission studies. Ustorf (2011) argued the impact of demographic changes in World Christianity which made global migration a core factor in designing a new concept of theological education suitable for a pluralist society (2011).

Barron (2007) coined a working definition of theological education that is holistic and dynamic to include the prophetic and the teaching ministry of Christ. Barron focused on the training programme for two-thirds of World Missionaries, hence it was from a two-third world perspective. The study connected the philosophy of the World Council of Churches on theological education and gave it a global view.

As a researcher in this field, I have identified several key areas of deficiency in Pentecostal church tradition that must be considered in evolving intercultural education. The first is the design envisaged must be a product of a new learning experience divorced from the pedagogical learning format where the student just absorbed the teaching without input and any contribution to the curriculum. According to Blair (2010) it ‘is perceived, at least in part, as a *tabula rasa* upon which can be written or drawn what is known about a particular discipline’ (Blair 2010, 67).

Spady advocates for Outcome Based Education (OBE) that conceives curriculum design based on what the student is expected to do at the end (1994). The concept designs a curriculum that is result-oriented but omits the ‘fusion’ of cultures and the hybridity of cognition and praxis that are core to this study. The gap in ministry training was noted by Bedard that while theological graduates acquired cognitive learning, they lacked the praxis that deals with practice on the mission field (2008). The design of an intercultural education curriculum for intercultural ministry must combine cognition and practice to be adequate for 21st-century theological graduates who will engage in ministry in a pluralist society.

The instructor (“facilitator”) and the student participate in the learning experience. It is the adult education method differentiated from ‘pedagogy’ where the instructor is the repository of knowledge who passes it on to the student. Blair opines that ‘the use of the experiential learning techniques, both to evaluate prior learning and to encourage future learning, has challenged or changed the fundamental assumptions about the acquisition of knowledge, the learning process, the relationship between knowledge and learning particularly among adults,’ (2010, 68). Blair advocated for four distinct strands to revolutionise adult education. While Blair’s first strand of reviving adult education focuses on demographics, the second considers the delivery structure. It is the cohort model that is accessible and flexible for the student and suitable for adult education.

The ‘cohort’ model is interactive with few students and flexible class time. The third strand proposed is the ‘practitioner faculty’ (adjunct faculty) which enables the engagement of professionals in the academy to facilitate learning. There is a downside to the use of practitioner faculty which is overcome by instructional design of courses (2010). Blair’s (2010) second strand addressed the learning revolution focused on the flexible delivery method instead of the erstwhile rigid classroom experience. The context of learning and the convenience of the student plays a major role in the design of the curriculum that meets the requirement. It is noted that “‘seat time’ is not, by itself, a sufficient measure of the quality of learning that takes place, and 2) and that students are more likely to succeed if the learning takes place within a consistent and supportive social network known as a ‘cohort,’” (Blair, 69). The cohort model allows for flexibility of learning time such that the classes are not regimented, it is structured to the convenient time of the student (2010).

The third and fourth learning revolutions Blair argues allow for the engagement of professional faculty (adjunct faculty), and online learning respectfully. The professionals provide “‘just-in-time’ learning which assists the student to apply theory in practice. According to Blair, “the immediacy of such learning was attractive to adult students,” (2010, 71). The model of part-time faculty provides a higher profit margin to the college because full-time faculty are more expensive. The fourth strand is the ultimate online learning which seems to be the norm of the higher education learning model in the 21st century. There is a threat of quality with online learning which creative technology addressed to fashion a semblance of relational culture (2010). Blair observed that ‘The major learning platforms (Blackboard and WebCT) brought together multiple technologies-email, synchronous discussion (“the chat room”), asynchronous discussion (“the discussion board”), audio, video streaming ...into a single dynamic environment that provides more

flexibility for creative learning strategies,’ (2010, 74). However, Blair observed the downside of the inferior quality of academics and preference for profit instead of the quality of learning (2010). Online learning is flexible for the student, accessible, and convenient. Blair’s four strands perceived changes in demography, delivery structure, professional faculty, and online learning. They focused on the external while this study conceived the internal desire and formation of the man, the desire for intercultural education that would be intentional, and faith based which would be adequate for intercultural ministry. It would be akin to Day’s proposed model of cognitive learning and spiritual formation which this study built on to intentionality and faith-based intercultural education.

The learning model to be designed will synchronise with a transformative learning model developed by Mezirow (1991) and a blend of cognition and praxis as opined by Day (2021). These platforms are worth considering in designing the learning model for intercultural education that is for adults. Another key is the conceptualisation of the new learning experience beginning with the vision as a core consideration in designing the intercultural education curriculum.

4.3.1.2 Understanding Vision

The Pentecostal church has always placed a major emphasis on the empowerment of the Holy Spirit which is recognised in the church tradition as the foundation for all areas of life, including education. Education in the Pentecostal church tradition is beyond the accumulation of knowledge, but it integrates the process of spiritual formation, building character, and intellectual development. A typical education in a Pentecostal church must align with the core values of faith, equipping believers to grow in their knowledge of the Bible, intimate relationship with God, and effectively serve their community.

Theological education in a Pentecostal church institution will focus on spiritual formation, biblical knowledge, empowerment through knowledge and spiritual gifts and, community and global outreach (missions). A few examples of visions set by Pentecostal church institutions reflect this. The vision of Pentecostal Theological Seminary (www.ptseminary.edu/2023-2024 academic-catalogue, n.d.) states:

The Seminary seeks to be a community of faith, worship, and study, nurturing covenantal relationships and creating awareness of the world mission and global diversity of the Church. The Seminary intends to help students integrate life and learning in such a way that they may acquire the maturity and professional competency needed to carry out the mission of the Church in the world. As a denominationally sponsored institution, the Pentecostal Theological Seminary is fully

committed to the spiritual, doctrinal, and ethical emphases of the Church of God and is firmly dedicated to serving and training its ministry.

The Seminary emphasises the spiritual, doctrinal, and ethical positions of the church.

The College of Theology and Ministry of Oral Roberts University (www.oru.edu, n.d.) prepares students: “to carry the healing Gospel where God's light is seen as dim, where His voice is heard small, where His healing power is not known, even to the uttermost bounds of the earth.” Emphases are on biblical principles, the ministry of healing, worldwide evangelism, church planting and methods of cross-cultural communication. It prepares the student for effective cross-cultural ministry in foreign and home ministries. Jakes Divinity School’s mission is, “to prepare men and women for excellence in both local and global ministry, as guided by the power of the Holy Spirit, and with faithfulness to Jesus Christ,” (www.jakesdivinity.org, n.d.). The vision setting for a Pentecostal church institution is based on the Holy Spirit as the foundation on which to build other learning cultures.

Vision is core in considering a new paradigm of theological education. Blair (2010) as observed above argued for revolution in adult learning in four strands. The vision of RCCG highlighted above is global and cuts across many cultures. The presence of the church in several pluralist societies globally, USA, South America, Central America, Europe, Africa, and Australia makes it imperative to pursue intercultural education for effective ministry in the new context.

The categories considered a paradigm shift from the *status quo* learning model to envision a new learning experience that is a departure from the pedagogical design which has been the teaching norm in education. The first strand is a ‘non-traditional’ learning model that extends learning beyond the classroom and one-directional teaching. The strand is distinguished from ‘pedagogy,’ instead it embraces ‘transformative learning,’ with the understanding of the role of the instructor as a “facilitator” of learning.

Tanner aptly observes while proposing action for change for global citizenship initiatives, ‘Throughout the world, concerned individuals are involved in initiatives to promote international and intercultural understanding...’ (Hicks & Holden, 2007, 152). Intercultural understanding (education) is germane to this study hence the relevance of Tanner’s observation.

As noted by Tanner (2007) the concept of education for global citizenship has been elaborated with a curriculum proposal that includes three elements, knowledge and understanding, vital skills, and values

and attitudes. The first element consists of five core concepts to fashion the curriculum namely, social justice, diversity, interdependence, sustainable development, and conflict. The concepts are organised to foster an understanding of how global orientation works.

Vision is central to life; it is synonymous with dreams but different because it is derived from a thoughtful plan or picture of what is contemplated to be achieved in the future. While dreams can reveal what is conceived for the future, a vision consists of how to accomplish it. According to Kantabutra ‘the writer of Proverbs asserted several thousand years ago that vision is critical to people’s lives,’ (Kantabutra 2010, 269). It is written in Proverbs 29: 18, “Where there is no vision, the people perish.” The vision of the school is significant to accomplish the purpose of intercultural theological education; it provides the needed guidance for success. Participants’ responses attest to the significant role of the school’s vision in a paradigm change to train students for intercultural ministry. The fulfilment of the great commission has been recognised as fundamental to the vision of the school in conceiving intercultural theological education.

The vision of the school is foundational in conceiving intercultural studies, without a clear vision, the great commission challenge by Jesus Christ cannot be fulfilled. As it is written in Matthew 28: 19-20, a commission to go and make disciples of all the nations of the world, it is inclusive, the intercultural ministry is intentional and faith-based that is conceived to go beyond boundaries and reach everyone, it is ‘culture blind.’ The starting point is the intentionality of the school in the adaptation of intercultural education to prepare theological graduates for a pluralist society that is the focus of ministry in the twenty-first century.

The second element addressed skills set requirements: critical thinking, effective communication, respect for people, and conflict resolution. These skills enable participation and multiple levels of citizenship. The third element of values and attitudes focuses on a broad view comprising a sense of identity, self-esteem, the recognition of common humanity, empathy for others and belief in mutual relationships (2007). These vital elements in education equip the student to develop morally and socially. Tanner’s prescription for curriculum development for intercultural understanding illuminates the requirements for a new context that emerged from data collection in conceptualising and designing a curriculum for intercultural education in the Pentecostal church tradition.

It emerged from data that the contextual phenomenon of the vision would be critical to training theological graduates who would engage in ministry in a defined context. It would enable theological graduates to use what they have learned practically within a pluralist society. The training that was specialised and beyond theory as opined by Day (2021), the learning culture that was conceived with the end in mind from inception, a specialised programme focused on pluralist society.

The vision if well thought out from the conception stage should be clear and expressive such that educators would state the same vision in concise and precise form, the variance of the vision of the school may suggest that the vision was not properly conceived, or the educators lacked understanding of the vision and as such would not be able to implement it adequately.

The conception of the vision might also be based on the old paradigm of learning which conflicts with Ospino's argument that 'theological educational enterprise cannot be static because of the shifting contemporary sensibilities such as pluralism and cultural diversity (2007). Ospino proposed adequate attention to the changing context that called for a satisfactory response of a new theological learning system, appropriate language, and methods adequate for the interpretation quests of believers (ministers) who were preparing to minister interculturally (2007, 93).

Pentecostal church tradition is growing sporadically which necessitates a thoughtful and intentional approach to intercultural education (IE). Vision plays a paramount role in conceptualising and implementing intercultural education in the learning programme. The lack of coherence observed in the institution's vision should be addressed to prepare for a new learning culture that will be sustainable. The sense of purpose to be derived from a clear, concise, and simple vision of intercultural education is lost without a clear understanding of why intercultural education is imminent within the context of Pentecostal Theological Education (PTE). The vision is to capture the value of the 'fusion' of cultures and the belief that intercultural competence is critical for effective ministry in a pluralist society that has become the context of ministry globally.

Lussier and Achua note, 'When followers are not convinced of the need for change or don't understand it, there is a greater likelihood of resistance,' (Lussier and Achua 2010, 436). The vision of intercultural education must be clear to be understood by all stakeholders; it sets the foundation for the learning system. This is what will unleash the 'real power of vision' and engage all parties that will implement the vision (Kotter 1996, 85). The idea is to get all parties on board from the conception stage of a change in the paradigm of theological education in the college. It is a critical aspect that the institution will fine-tune.

A new paradigm of intercultural learning requires adequate reflections on the new concept of theological education and adaptation to intercultural learning in the entire learning programme. In scriptural expression, ‘a new wine must be put into a new wineskin’ (Lk 5:38) for transformation inherent to achieve a change of the learning paradigm. The vision can only survive in a cultural environment that allows it to thrive.

4.3.1.2 The Learning Culture of the Institution

The learning philosophy of the school determines the content of courses offered in its context. Given the global spread of the Pentecostal church tradition, intercultural adaptation is a major aspect of Pentecostal Theological Education. Gupta (2022) explains inclusiveness as a new model running on the rails of diversity. When courses are being designed, they should consider the cultural perspectives that are culture-specific such as music, dressing, food, and the use of time, in other words, course design intentionally adopts an outcome-based educational model as advocated by Spady (1994). It is the concept that is defined as, “clearly focusing and organising everything in an educational system around what is essential for all students to do successfully at the end of their learning experience,” (Spady 1994, 12).

The study reveals that cultural adaptation is critical to accomplishing the objective of intercultural education in the institution. Inclusiveness will play a central role in shaping a new culture of learning in PTE. Yong (2014, 23) refers to Karl Rahner’s inclusivity argument that explains the possibility for everyone to be saved, either they have heard the gospel or never understood the gospel since God desires that no one should perish and has made salvation available to everyone (e.g. 1 Tim. 2: 3-4; John 3: 16; and 1 John 2: 2). Religious barriers apart, the important thing is for the individual to respond to God which includes everyone from all cultures (2014).

Inclusiveness will allow discovering and building new knowledge of people within different groups, different cultures, different languages, and different classes (Yong, 2014). The concept is inclusive; all cultures are given equal opportunity to be equipped for intercultural ministry. It responds to the research objective envisaged in the fashioning of an intercultural educational learning model. Intercultural education prepares the student for ministry in a diverse pluralist society where there are people from multiple cultures to reach out to, it calls for adequate preparation of the students to be engaged in Christian ministry.

In a Pentecostal church in the United States, what obtains in most of the parishes is people that look alike attending church services, people from the same culture, there is no attraction for people from other cultures. The scenario points to a lack of intention to reach out to people from other cultures. It will require intentional effort to train theological graduates who can engage in ministry in a pluralist society. The era of cultural allegiance has to go and give room to the melting of cultures together so that the church can imbibe one culture (intercultural worship).

Data analysed revealed collaboration in learning and the design of new courses as critical in a new learning model. This would take place between the school and other theological colleges and seminaries that offer courses in intercultural studies. The institution would partner with existing institutions that offer intercultural education to gain from their experience. The collaboration would harness knowledge in designing a programme adequate for a specialised study in intercultural education.

Barron's (2007) definition of theological education captured from WCC (World Council of Churches) affirms the collaborative philosophy in conceiving theological education, the *ecumenical* church is to be involved, "... although specialists have a particular role to play, the whole people of God are also called to contribute, in the light of the word of God and with the inspiration of the Holy Spirit," (2007, 32).

The fusion of cultures critical to a new paradigm of intercultural theological education was noted by many participants as pertinent in designing a new curriculum for learning. Educators, Graduates, and Student participants expressed views that aligned with a fundamental philosophy of Intercultural theological education, while some participants expressed the fusion of cultures from musical perspectives, others addressed fusion from language perspectives, the communication model of other societies who would speak their language and integrate with the culture were critical in achieving the concept of a new culture emanating from many cultures fused.

The teaching methods to adopt for intercultural education would be beyond a faith-based education, they considered multiple cultures where students could train so that anywhere they found themselves, they would be relevant. The teaching would be interdisciplinary; it would involve psychology, sociology, and theology, and students would be prepared to work in any environment.

The data revealed the fusion concept that agreed with Kato's (2015) argument for the hybridity of culture from *hermeneutical* and *diasporic* philosophy to evolve a 'new culture.' Kato observed an urgent necessity

in negotiating the hybridity of cultures, and the ‘help of a good guide,’ the research question of this study was conceived to investigate answers to the gap Kato noted (2015, 67).

Based on the findings I propose consistent and integrated learning that involves educators, students, and the laity. The holistic learning model is critical in intercultural theological education akin to Mezirow’s (1991) Transformative Learning Theory (TLT). It is the process of making meaning of what we know through reflection, and reformulating beliefs that reveal individuals who are more inclusive in the way they see the world and are open to other views and willing to integrate (Mezirow, 1991). The ideal is a reconceptualisation of intercultural education in a Pentecostal Theological Education context that is culturally adaptive and inclusive. A model of the hybrid of cognitive learning and spiritual formation that is holistic opined by Day (2021) and validated from data collected is core for a new paradigm of intercultural education. The new model will require a competent faculty and enhanced capacity for implementation.

4.3.2 The Challenge of Capacity Building of Staff in Intercultural Education

The challenge of capacity building for staff in Intercultural (IC) education is a critical issue that directly impacts the effectiveness of educational programmes designed to prepare students for ministry in diverse, pluralistic societies. In one of the ten theses Gittins proposes that “Goodwill is not enough to bring about intercultural living.... Goodwill is surely very necessary, but alone it remains quite insufficient. Also required are commitment and the sustained hard work necessary for the acquisition of both skills and virtue,” (Gittins 2015, 7-8). The faculty needs more than credentials; they need the desire, diligence, and specialised skills in IE for the success of the new paradigm of theological education that suits the ministry in a pluralist society.

Continuous training of educators is paramount as a part of the course design for a new paradigm of learning in theological education, data reveals the requirement for educators to engage in continuous training for competency in the delivery of adequate intercultural training in the new context of a pluralist society. They are to engage in other training outside the college in keeping abreast of the language in use, new slang, new social media outlets, new things that come up in music, and continuous learning in the seminaries.

Intercultural education to prepare theological graduates for ministry in a pluralist society embodies the hope of a transformed culture as identified by Greener about McClendon’s definition, “Theology of Culture is first of all about the church’s role in the world. On the other hand, the church embodies the

hope of a transformed culture. The social practice of the church should be the example of the gospel norm (Jesus Christ) in the surrounding culture,” (Gener 2023, 94). Grener argues that preparing the way for the gospel is more than a one-way movement from church to culture instead the church, world (‘culture’) and gospel are interrelated. It is therefore necessary to recognise their interrelationship (‘mutual involvement’) and separate ‘the contemporary living gospel whose “preach ability” would shape the church and inform the world for the sake of the kingdom of God,’ (2023 96). The interrelationship of church, world, and the gospel is akin to the ‘fusion’ of cultures to achieve intercultural educational learning in preparation for ministry in a pluralist society. 4.3.3.3 Cross-Cultural Teaching and Competency Development

The study highlighted the need for educators to develop specific competencies essential for teaching cross-culturally. These competencies include cultural awareness, empathy, and the ability to facilitate discussions around difficult topics. This aligns with Hanciles' (2008) who emphasises the need for theological education to include experiential learning opportunities that allow students to engage with diverse communities. To address this challenge, Pentecostal theological education needs to develop clear competency frameworks that consist of the essential intercultural competencies needed for effective intercultural ministry.

The new paradigm of intercultural education demands the acquisition of competence and enhanced capacity by educators and students who are involved in teaching and preparing for the new context of ministry. According to Grener, ‘McClendon’s work makes it clear that insight into the church-gospel-world triad is central to a viable theology of culture in any context,’ (2023 98). It is the responsibility of educators to acquire the needed competence to integrate learning in a trichotomy model that will include all parties, church, world, and the academy in preparing students who will engage in ministry in a pluralist society.

In the process of the research, I identified several key barriers that must be addressed to build a competent faculty. First, there is a significant gap in the specialised skills and competencies required for effective Intercultural Education (IE). While faculty members often possess the necessary academic credentials and ministry experience, these qualifications alone are insufficient. Intercultural education demands a deeper, more nuanced understanding of cultural dynamics, and the acquisition of these skills is not automatic—it

requires deliberate, sustained effort. Gittins (2015) rightly points out that goodwill is not a substitute for the “hard work” involved in becoming an effective intercultural educator. Moreover, intercultural education demands a holistic approach. Faculty members must not only provide cognitive learning but also integrate spiritual, cultural, and practical dimensions into their teaching. This holistic preparation is vital for equipping students to engage effectively with the complexities of intercultural ministry. Faculty members must serve as role models, mentors, and agents of transformation, embodying the values and competencies they aim to instil in their students. The challenge lies in moving beyond theoretical knowledge to foster an environment of personal and professional transformation.

Another critical challenge is the recruitment of faculty with specialised expertise in intercultural theological education. Many institutions have strong theological faculties, but they lack educators who are equipped to teach from an intercultural perspective. Intercultural educational philosophy is a hybrid of theory and practice, qualification alone cannot suffice (Kato, 2015). It is an intentional and faith-based learning philosophy (Day, 2021). This gap in a specialised faculty poses a serious obstacle to the development of robust intercultural programmes. Without a faculty who are both theologically grounded and interculturally competent, it is impossible to deliver the kind of transformative education that students need.

Pedagogical limitations also present a significant challenge. Traditional, unidirectional teaching methods that prioritise teacher-to-student transmission of knowledge are no longer sufficient. Effective intercultural education requires a participatory, interactive approach that engages students as active participants in their learning. This shift in pedagogy demands that the faculty not only acquires new teaching strategies but also embraces a different philosophy of education—one that centres on mutual learning, dialogue, and the co-creation of knowledge.

Achieving a high level of competence in intercultural education is required to promote diversity, inclusion, and effective communication in a globalised society. The competence of the faculty emerged will be important to all educator participants. Faculty plays a pivotal role in the design and implementation of intercultural educational adaptation in the learning programme of the institution. Vizintin expresses the role of educators in intercultural learning, ‘The education of teachers is essential as interculturality requires the objective and scientific description of a dynamic and changing reality,’ (Vizintin 2022, 3).

It is observed that in Europe (Vintinzin, 2022) during the second half of the twentieth century the continent was transformed from sending emigrants to receiving immigrants which ultimately necessitates an intercultural approach to learning to accommodate the immigrants' influx into the continent. Vizintin's observation is like the United States' experience of massive immigration from all over the world; the underlying assumptions of intercultural education were traced to multicultural education developed in the US, Canada, and Australia in the 1970s in response to immigrant language discrimination in education, racism, and ethnocentrism (2022). Vinzintin's argument for the component and competence of the faculty is critical to accomplish the objective of a new concept of IE to equip ministers for a diverse and pluralist society that is the context of ministry in the United States of America.

Capacity building for IC education must be seen as an ongoing process. Intercultural competence might not be something that could be achieved once and for all; it would require continuous training, evaluation, and adaptation. Faculty would be committed to lifelong learning and would remain agile in responding to shifting cultural contexts. This ongoing development is essential for maintaining the relevance and effectiveness of IC education.

In addition, there may be resistance to change, both among individual faculty members and within the institution as a whole. Faculty members must confront entrenched biases and challenge the traditional focus on cognitive learning, embracing a more integrated approach that includes emotional and cultural intelligence. Entrenched biases are attitudes that are deeply rooted or stereotypes that affect behaviour. They can be revealed in many ways, such as giving preference to the treatment of certain cultural norms or a lack of understanding of diverse cultural backgrounds. According to Dusseldorp *et al*, (2020), these biases can be obstructions to effective teaching and learning, which may result in unequal educational opportunities and outcomes. The faculty must examine its personal beliefs, experiences, and perceptions about different cultures. It will enable the faculty to address the biases, for example, teaching practices that favour a dominant culture can marginalise minority voices and affect student engagement and success (Bennett, 2019). A professional development programme that concentrates on intercultural competence is useful for faculty. The faculty will be better prepared to design inclusive curricula that contains diverse perspectives and experiences. According to Witte and Wilkins (2018), such programmes can enhance a deeper understanding of cultural diversity, and empathy, and develop communication skills.

Race is a major constraint in building intercultural relationships. Separation and discrimination are genuine concerns in the new paradigm of theological learning that can deploy students to do intercultural ministry. The influence can be traced to historical contexts, social interactions, and individual perspectives. Historically race has been a critical factor in the structure of social hierarchies and power dynamics which all affect how relationships that cross racial lines are formed and sustained. The legacy of colonialism, slavery, and segregation has caused prolonged racial conflicts and prejudices that has affected intercultural interaction. Historical understanding shapes perceptions of the “Other,” leading to biases that can block genuine interactions (Said, 1978). For instance, students from historically marginalised groups may be averse to interactions because of a previous experience of discrimination.

Ignoring race in education can leave marginalised students unfulfilled because their unique experiences and identities are not recognised (Delpit, 1995). Students may not have the opportunity to critically engage with the social and historical contexts that influence racial dynamics. Freire (1970) emphasised that students should recognise and analyse the power structures that influence them. Gittins (2015) in one of his ten theses he aptly argues that ‘A community that is polarised into “us” and “them” will never achieve intercultural living; only in a community striving to become “we” can it possibly succeed,’ (2015, 8). The norm expected by students forms a critical part of what builds a genuine intercultural education and makes it a worthwhile adventure. This is pertinent as a measuring tool to check for the effectiveness of the process.

There is an increasing awareness that traditional models of cognitive learning alone are not sufficient for preparing students for the changing world challenges. A new paradigm that integrates emotional intelligence (EI) and cultural intelligence (CQ) can be adapted to the teaching methodology. This approach goes beyond enhancing the learning outcome to also foster a more holistic educational environment. Emotional intelligence is concerned with the ability to recognise, understand, and manage one’s emotions and that of others (Goleman, 1995). It is essential to foster effective interpersonal relationships that are critical in a collaborative learning context. Cultural intelligence fosters the ability to relate to and work effectively in pluralist cultures (Earley & Ang, 2003).

Confronting entrenched biases in intercultural education would require a multifaceted approach involving self-reflection, professional development, emotional intelligence, and cultural intelligence. By addressing their biases, the faculty can create a more inclusive educational atmosphere that recognises diversity and fosters intercultural understanding. Overcoming this resistance is a significant part of the capacity-building process.

4.3.2.1 The need for intercultural competence

For students to cultivate the new philosophy of intercultural education, they need to acquire the critical skill consciously to effectively communicate, interact, and relate with individuals from diverse cultural backgrounds. This is more so because intercultural competence is crucial for ministry in a pluralist society which has become the norm due to the migration of people globally that makes intercultural ministry unavoidable. Ospino (2007) argues for more dialogue between theology and culture, especially in culturally diverse contexts. His study of Catholic U.S. Latino and Asian American theologians reflects the imperative cultural diversity in the United States of America.

The data reveals the importance of cultural competency in preparing for intercultural ministry. They indicate the need for learning about different cultural norms, and values and developing communication skills. The students are being prepared to be change agents deployed to mission fields. They are being monitored to evaluate their level of success; the goal is for every student that attends the programme to complete and be change agents.

It is also discovered that many participants see beyond pedagogical preparation and want a holistic preparation to involve the entire seminary, many participants observe the role of the faculty to interact with other parties of the seminary so that they can function at the same level and philosophy of IE is understood by all, and everyone will participate to make it work. In a nutshell, IE preparation for a pluralist society should be beyond the philosophy of pedagogy, a teacher-student system of learning. This calls for a new theory of learning that will facilitate the inclusion of all parties as it is conceived in Transformative Learning Theory (Mezirow 1991).

Communication styles between cultures can also be influenced by race and cultural background which may lead to misunderstanding and misinterpretation. According to research, non-verbal communication, such as eye contact and gestures, may vary significantly across cultures (Hall, 1976). These differences

can cause obstructions when individuals from different racial or cultural backgrounds interact, which may lead to frustration and conflicts and inhibit open dialogue.

An ideal intercultural learning environment where intercultural competence is a norm should form an integral part of conceiving a new learning paradigm that will prepare students adequately to function in a new ministry context that consists of pluralist societies. The various observations of participants attest to the goal of the second objective of the study which is to assess the value of the new learning and skills acquired in adjusting to a new context of ministry. The second theme which explains and responds to the second main finding is ‘challenging stereotypes of the other.’

4.3.2.2 Challenging Stereotypes of the Other

In a world that is increasingly globalised where pluralist societies are becoming commonplace, challenging stereotypes are critical for peaceful coexistence and unity. By challenging stereotypes, we eliminate the barriers that do not allow people to access equal opportunities, engage in communal life, and live free from bias and fear. Training and conscious awareness programmes can help people identify and overcome bias.

Challenging stereotypes is beyond promoting diversity and inclusion, it is concerned about creating a just and equitable culture where all belong. It eliminates discrimination and social inequalities and provides equal opportunities to live in harmony. Stereotypes can create negative attitudes towards others. It can discourage one from being open to learning new things and understanding other points of view. Efforts to reduce negative stereotyping through education and interactions can facilitate a new orientation towards others (Charters P. *et al*, 2021). The new construct of IE would seek to challenge stereotypes to facilitate one culture that is free from all the nuances and foster mutual relationships.

Education on biases and stereotypes would be helpful to allow for the inclusion and the fusion of cultures to achieve intercultural education. In Kezar, Lester, and Anderson’s case study of a university on ‘Challenging Stereotypes that Interfere with Effective Governance’ emerged four lessons, first; Inclusion of all parties involved in a decision that affects them, second, Stereotypes and biases must be challenged, the third, the case for inclusion is not a one-off, it must be a steady process, and fourth, dialogue must be encouraged continuously so that biases can be handled and people can develop new perspectives (Kezar, Lester and Anderson 2006). These lessons encourage inclusiveness, and the commitment of all parties concerned to make a change which is critical in this study.

Culture influences the person and the person in turn acts based on the culture which they have cultivated. The new paradigm of learning calls for breaking away from the norms of tradition to embrace a new model of intercultural studies intentionally.

4.3.3 Pedagogical Challenges in the Pentecostal Context

In this section, I will discuss the third major issue of intercultural education, the pedagogical challenges raised in the case study. I will discuss cultural understanding and the challenges of implementation. Challenges for new learning and engagement and the critical role of cultural integration in intercultural education will be discussed. I will also discuss the outcome of the data collected and state the contribution of the study to academic discourse on intercultural education.

4.3.3.1 Navigating Cultural Complexities

The findings from Chapter 3 highlighted significant pedagogical challenges in implementing intercultural education within the Pentecostal context, particularly about the Yoruba culture, race, identity, and cross-cultural teaching. These challenges reflect the complex interplay between cultural heritage, religious tradition, and the demands of ministry in a pluralistic society.

A monocultural environment poses learning challenges in intercultural educational platforms. The cultural foundation might be an obstacle to implementing a new paradigm of theological education. While cultural heritage enhances the learning environment, it also creates challenges in fostering an inclusive and diverse educational system. The current homogeneity of the faculty, mainly from the same cultural background as the majority of students, limits the diversity of perspectives and experiences shared within the classroom (Shaw, 2022). Cultural homogeneity can unknowingly perpetuate biases and hinder the development of a truly intercultural learning environment. The findings suggest that intentional efforts are needed to diversify the faculty and promote intercultural dialogue, without it the institution may not adequately prepare students for ministry in diverse cultural contexts.

The predominance of Yoruba culture within the institution though observed by several participants nonetheless limits the cultural diversity that is the essence of intercultural education. While this cultural foundation provides a rich resource for exploring issues of identity and cultural expression, it also presents challenges in preparing students for ministry in diverse cultural contexts. This aligns with

Hong's (2021) comprehensive understanding of culture as something that flourishes at the intersections of life, encompassing identities, nationalities, ethnicities, beliefs, and spiritualities.

The cultural influence in the school should be diffused to allow intercultural education a space to thrive. Shaw notes the culture of a school as 'influential elements of the hidden curriculum,' (Shaw 2022, 101). The dominant culture is a challenge that must be dealt with to give way to intentional intercultural education. The data revealed that most of the students comes directly from mission, and as such they were predominantly from a particular culture that created challenges in relating with people from other cultures.

4.3.3.2 Addressing Race and Identity in Intercultural Education

The findings revealed that educators face difficulties in addressing real issues related to race and identity in their teaching. This avoidance can stem from a desire to maintain harmony within the classroom or a lack of preparedness to engage with sensitive topics. Educational frameworks have focused on commonalities to bridge divides which has not addressed the problem of race. To ignore race in education may leave marginalised students feeling invisible, because their identities would not be recognised (Delpit, 1995). However, as Dirkx (1998) notes, transformative learning requires educators to create an environment where students feel safe to explore their assumptions and beliefs about culture and identity. This situation calls for a more robust approach to addressing issues of race and identity within the curriculum. Drawing on critical race theory and intercultural communication theories. The importance of critical consciousness in education is critical for students to recognise and analyse the power structures that influence their lives (Freire, 1970). Avoiding race can create obstacles to genuine communication between students with different backgrounds. Sen (2006) highlighted that understanding identity requires recognising the multiple faces that contribute to one's experience which includes race. Pentecostal theological education needs to develop frameworks for engaging with these issues in ways that are both theologically grounded and culturally sensitive.

4.3.3.3 Addressing the Avoidance of Real Issues

The findings indicated a tendency to avoid dealing with real issues related to cultural differences and conflicts. It can impede the development of necessary intercultural competencies. It is crucial to address these issues head-on to prepare students to engage in a pluralist society (Mezirow, 1991). This avoidance can leave students ill-equipped to navigate the complexities of ministry in a pluralistic

society. To address this, Pentecostal theological education needs to cultivate a culture of open dialogue and critical reflection. Strategies for fostering this culture could include:

1. Incorporating critical incident analysis into the curriculum to help students reflect on real-world intercultural challenges.
2. Encouraging faculty to model vulnerability and openness in discussing their own intercultural experiences and challenges.
3. Creating safe spaces for students to explore and discuss controversial topics related to culture, race, and identity.
4. Integrating conflict resolution and mediation skills into the curriculum to equip students to navigate intercultural tensions.

Hanciles argues for the migratory factor responsible for the plurality of societies and ultimately contributed directly to the escalation of cultural interactions in the destination societies, ‘migration is a defining feature of human existence and a significant force of historical change,’ (Hanciles 2021, 416). Plural societies demand a learning culture that considers the various cultural ethos. It will enable multiple cultural understanding and adequately prepare students for IE.

Vizintin (2022) opined that ‘All societies are heterogenous. Different cultural, ethnic, linguistic, and religious communities coexist in all societies... But is this evident in the curricula and teaching material that teachers use in the classroom?’ (Vinzintin 2022, 100). The plurality of societies poses challenges for implementing intercultural education in Pentecostal Theological Education.

According to Hanciles, ‘The growing World Christianity scholarship maintains that the study of Christianity as a global faith must be pluralistic and incorporate the voices, experiences, and expressions of Christians worldwide in all their social, ethnic, and generational diversity,’ (Hanciles 2021, 3). Intercultural education must deal with multiple cultures which will create challenges as theological graduates are trained for ministry in a pluralist society.

It is a challenge to encourage students to actively engage with other cultures and honour diverse beliefs and practices prevalent in individual cultures that ultimately fuse to make one. There are certainly concerns about how certain cultural elements align with Pentecostal theology which had been the practice and experience in Pentecostal church tradition. Integrating intercultural education into Pentecostal Theological Education requires a deliberate effort to prepare the students to absorb the change and consciously

integrate into a specialised programme. The transformative learning theory deals with unlearning what had been known, a departure from the presumption that knowledge is outside the person, instead the meaning of what one learns is internalised, and represents the knowledge within one's cognitive schemes (Dirkx, 1998, 2). It gives room for interactive learning models that involve all the parties, students, educators, and pluralist society members.

Breaking the barriers that the challenges observed posed to teaching interculturality will require the development of cultural competencies by educators that would enable them to transcend race and attract people from other cultures. This can only happen with the intentional effort of the institution to go beyond the ordinary and attract faculty and students from other cultures. The institution will engage faculty from other cultures which would make the intention of intercultural learning authentic.

Cultural challenges would be encountered in the implementation of intercultural education in the Pentecostal theological educational preparation of students for a diverse pluralist society. Gittins (2015) identifies the cultural challenge among the ten theses proposed to argue for intercultural living, 'as anyone who has attempted intercultural living will attest, it is far from easy,' (Gittins 2015, 7-8). We are living in a culturally diverse world and the dominance of one culture is resisted, it makes intercultural living more desirable and a fulfilment of the agenda of God to go into all the nations of the world to witness and disciple those that believe, (Acts 1: 8; Mtt 28: 19-20).

Hong (2021) notes that students are more transnational than ever in the age of technology, as such the school should take into consideration what students need instead of assuming it. Cultural interaction is facilitated with the use of technology, and it makes cultural adaptation unavoidable.

As the findings have revealed, Yoruba culture which is the main culture in the institution poses a major challenge, it dominates the nuances in interaction in the institution, and it reflects the church that established the institution.

The imminent challenge of implementing intercultural education in a world that is getting more connected than ever before requires a good understanding of cultural competencies and how to integrate them into teaching practices. Global orientation must connect the world, and a new paradigm of IE will provide an

avenue to prepare students who will be deployed to practice ministry in the pluralist societies that have become the new context of ministry in the twenty-first-century world.

The challenges may require the establishment of support services to help students from various backgrounds adapt to the new cultural construct and academic demands to cope with the change. The college should have a game plan to address the challenges that will emerge as a result of the specialised programme. It should be a part of what would be conceived in designing the curriculum from inception.

4.3.3.4 Challenges for New Learning and Engagement

Integrating intercultural education with Pentecostal Theological Education can be challenging. In a diverse cultural context finding the right balance between theological foundation and cultural diversity is a complex activity. Ensuring cultural sensitivity in the process of incorporating intercultural perspectives is critical. The deep-rooted traditions and practices of the college will be challenged and in any educational setting, resistance to change is a major challenge. As such it is not going to be a smooth ride to introduce the new learning, the specialised intercultural studies should be packaged to accommodate the challenges of a shift of focus to embrace the diversity of culture in the learning curriculum.

The role of culture came out as the core of the intercultural learning paradigm. The predominant role of culture was captured by a recent graduate from the institution who captured it vividly in the management catchphrase, “Culture will eat vision for lunch,” to emphasise the weight culture commands on vision and the strategy to accomplish it.

The SWOT (Strength, Weaknesses, Opportunities, and Threats) analysis matrix (2 x 2) of strategy is designed to operate in an environment that is defined by culture, as such the essence of it has a major influence on the success or failure of the strategy. Indeed, the external component of the strategy, opportunities and threats are drawn from the environmental factors of which culture is dominant. The dominant role that the culture of the organisation plays in changing the learning philosophy of intercultural ministry is essential in the new orientation of intercultural education.

Hanciles argument supports the significant role of culture in the advancement of the Christian faith, ‘migration has been an indispensable element in the advancement of the Christian faith from the earliest beginnings and a prime factor in the plural frontiers of cross-cultural engagement that mark the world Christianity movement.’ It is opined that ‘migrants have been prime movers of Christian expansion,’ (Hanciles 2021, 1).

One of the five research areas captured in the Literature Review is validated by Hanciles, ‘the migration and diaspora impact on missionary movements and ministry crossing cultures,’ which forms the core of the study. Hanciles contended with what he called the ‘empire argument’ that ascribes Christianity expansion to a ‘top-down’ focus on ‘structures of power, institutional life or resources, and great men,’ (2021 2). The argument shifts focus from Christian expansion to migration movements that impact the cultures of the destination society. The pluralist society which is the context of intercultural ministry for theological graduates to be equipped is constituted of multiple cultures that settled in the destination societies. It is a global phenomenon that demands a timely response.

There is a critical need for cultural awareness in music that attracts people of different cultures. The fusion of music was identified as a mode of cultural consciousness, for example, Latin music which might not be so fast as African music. It was evident that music played a major part in bringing people of different cultures together all over the world. It united people across generations and age barriers.

The ‘fusion’ word borrowed from the hermeneutical philosophy of Hans-Georg Gadamer (‘fusion of the horizons’) explains the value of culture ‘divinely’ in a pluralist society that calls for shared understanding and tolerance (2008). The intercultural ministry construct argument in this study is conceived on ‘intentionality and faith’ that merges cognitive learning (theory) and spiritual formation (faith-based) for a new paradigm of intercultural education contemplated to be adequate for a pluralist society.

There must be an intentional interaction that will involve the leadership and the community to foster intercultural living, it was mentioned that it will require a lot of interaction and outreach by the leadership to partner together to do outreaches, pray and follow the conviction about the church being one as Jesus prayed, to regard each other as brothers and sisters in Christ. The institution's focus should be a holistic approach and partnering with the community would be fundamental if a new theological paradigm would thrive in a pluralist society.

The praxis of preparation for intercultural ministry should be beyond learning theory, it should deviate from mere cognitive learning to include real-life situations, to engage in practicum with pastors to get a full picture of what life in ministry would be.

The practical aspect of ministry which is the second pillar of the study is seen as foundational to the reality of intercultural ministry. Day’s argument (2021) is to train theological graduates that will combine theoretical theological education, ‘cognitive learning’ with praxis in the context of ministry, ‘spiritual

formation,’ it is a ‘fusion’ of ministry preparation that adequately equips the students for the new culture being fashioned from a ‘fusion’ of cultures.

The ideal curriculum for IE should include a comprehensive design for cultural awareness and integration for adequate preparation of theological graduates for a pluralist society. It is an intentional endeavour with the conviction that it could be realised.

4.3.3.5 Cultural Integration

Cultural integration seeks to harmonise diverse cultural perspectives from the PTE context to achieve a new construct of ‘one culture’ that is a ‘fusion’ of several cultures. Attaining IE is the core of this to make intercultural ministry a reality in a pluralist society. Cultural integration is a foundational component to accomplishing the objective. Intercultural ministry is the phenomenon of eliminating cultural bias and fusing all cultures as one. A new culture is borne that people from multi-cultures adapt as the culture of the community or a pluralist society. The new culture is fashioned on two pillars namely, ‘intentionality and faith.’

Intentionality in ministry, the bond of Christian virtue in love is what binds us together, it must be intentional. Christian community is possible according to Day (2021) when we desire to love each other and join as one body (2021). The *nexus* is to join and become one, the trace of individuality and differences would be eliminated. The new culture formed from the fusion of cultures is a new one constructed from the cultures ‘fused’ together, individual cultures have given way to the new culture.

The African philosophy of *Ubuntu*, “I Am Because We Are,” explains the mutuality of joining together to absolve a new cultural construct. All players are of ‘one culture’ which facilitates intercultural ministry in a pluralist society.

Intentionality is a conscious effort to engage in learning that will involve all the parties in the community, educators, students, graduates, and the community of intercultural ministry, it starts from conscious engagement, willingness to learn and being vulnerable, some of the ways we do things have to change, just like it did in the book of Acts 6, the Jewish culture, how to adjust for the church to assimilate the Gentiles.

The data revealed a need for a change of mindset to cope with a new learning model suitable to accommodate the conceived intercultural education because life would be changing. And for Christian

ministry to be relevant, we must move in the right direction. A student participant emphasised that the younger generations live in the age of technological advancement, digital learning, virtual classrooms, and online learning. These influenced the learning models that were envisaged and must be reckoned with. The observation confirms the essence of a plethora of cultures in the 21st-century world that demands a new theological educational model to cope with the constant changes that happen virtually daily.

There must be a recognition for a theological world where things are not static, in the IT world, certification is invalidated within three years if the certified does not update the knowledge, you are not relevant in six months. As such, theological schools and intercultural schools must be prepared for the new paradigm of learning, we need to be dynamic in our approach and be deliberate about it. The rapid technological change prevalent in the world today poses a challenge to be up to date in the execution of the mandate to reach out to all cultures of the world (Mtt 28: 19-20). Intercultural learning is a challenge the theological seminary should face intentionally and with absolute faith to engage in church ministry in the constantly changing context of ministry globally.

Integrating culture into theological education makes the curriculum robust more engaging and relevant to students being trained for a pluralist society. It helps the students to develop a new worldview and cultivate a new dynamic of theology in diverse cultural contexts which strengthens their faith in intercultural ministry. Cultural integration contributes to the sense of belonging and oneness in a diverse Pentecostal community. Individuals will see their cultures respected in fashioning a new culture, it helps to build inclusiveness and a harmonious community. As opined by Gittins in the ten theses listed above, 'Intercultural living demands graciousness, diplomacy, compromise, mutual respect, serious dialogue, and the development of a common sustained vision,' (Gittins 2015, 7-8). All parties must cultivate the intentional habit of making intercultural education work.

4.3.3.6 Summary

The third major focus, intercultural education work challenges has been discussed. The cultural understanding and challenges of implementation of the new learning system were discussed. The issue of cultural understanding and the challenges that are imminent in the implementation of intercultural education in Pentecostal Theological Education have been enumerated. A solid theoretical foundation would be indispensable to introduce a new learning of intercultural education. The critical need for educators, students, and the church to collaborate in fashioning a new learning system was explained.

The challenges that are prevalent in introducing a new educational model were recognised by many participants with advice to avoid such so that the specialised learning programme can be successful. The need proposed for bonding to foster cultural integration that would be fundamental to intercultural education was examined. Hancile's argument that identified migration and hence culture as core to the Christianity movement was highlighted. The data revealed core requirements to achieve the goals of the third objective of the study.

4.3.4 Summary

From a Practical Theologian's perspective, the discussion on intercultural education emphasises the theological and practical implications of fostering cultural understanding within theological education. The challenges faced in implementing a new learning system in Pastoral Theological Education were highlighted, underscoring the need for a robust theoretical framework grounded in both theology and praxis. This foundation is vital for successfully integrating intercultural education into the Pentecostal Theological Education curriculum.

Unlike previous studies from evangelical perspectives that focused solely on outside knowledge, this research combines cognitive learning with practical intercultural skills, offering a holistic model for training leaders to be prepared for pluralist societies of the 21st century. The findings have practical implications for designing curriculum in Pentecostal institutions which can be adapted across diverse theological settings to prepare students adequately for pluralist societies globally.

Future research could explore the practical implementation of this framework in various Pentecostal theological institutions, examining its effectiveness in addressing the challenges identified in this study. Additionally, comparative studies with other Christian traditions could provide further insights into best practices for intercultural theological education in diverse contexts.

Ultimately, the findings of this study underscore the critical importance of intercultural education in preparing Pentecostal ministers for the realities of global Christianity in the 21st century. As the church continues to grow and diversify, the ability to navigate cultural differences with empathy, wisdom, and theological depth will be essential for effective ministry and mission.

The major issues the institution should address discussed in this chapter are fundamental to developing intercultural education. A vision of intercultural education clearly defined will enhance the understanding

of the faculty as the ultimate goal of a change in the learning philosophy. The competence of the faculty charged with the responsibility to prepare theological graduates is critical, adequate training and collaboration with institutions that have designed a similar curriculum should be a part of the training programme.

No matter how bright the vision conceived might be, the context of implementation and the cultural environment would be critical for a successful implementation. The best of visions would not survive without the cultural competence of the educators and the cultural awareness and preparation of the students. All stakeholders in the implementation of the new learning system should be integrated culturally, otherwise the entire exercise would lack the skill set for successful implementation.

Chapter 5: Conclusion

5.1 Introduction

The chapter offers recommendations on how Pentecostal church tradition can support intercultural adaptation to train theological graduates who will engage in intercultural ministry in a pluralist culture. It goes on to propose possibilities for future research and finally provides a conclusion.

5.2 Summary of the Major Findings

The purpose of the research was to investigate theological graduates' training in the School of Intercultural Studies in the Redeemed Christian Church of God Bible College and Theological Seminary to explore intercultural adjustment for theological graduates from Africa. The three major findings are:

5.2.1 The first major finding on the design of the intercultural education curriculum addressed the institution's conception of Pentecostal Theological Education and the attention given to intercultural adaptation in its learning system. To give learning meaning it must be organised into a comprehensive design (De Yong, ed., 2003, Armstrong 1984). The design of an intercultural education curriculum would be crucial to prepare students who would engage effectively in intercultural ministry.

The design would capture the conception of the new learning and the perceived goals to accomplish this which would make the learning meaningful. It should involve all the players that would benefit from the new learning philosophy, the educators, students, and the church community. The design would take cognisance of the context of learning, the learner which in Pentecostal Theological Education context would be adults, and delivery methods suitable for the target audience. It also considered the changing environment of education which had become interactive, inclusive, and less classroom based. The role of culture which was critical to intercultural education was evaluated along with the vision of the new learning philosophy. The indispensability in the specialised programme was accorded due consideration.

The significance of the shifting environment of culture in the learning scheme was vividly demonstrated. The dynamics of the Pentecostal church tradition that had grown phenomenally all over the world and the major role of the migration factor that necessitated a new learning system were core in the design of a new curriculum for intercultural education in a Pentecostal Theological Education environment.

It was observed that the learning culture of the institution influenced the accomplishment of the vision for intercultural education. As noted earlier, 'culture can eat vision for lunch,' the most articulated vision could only survive if the environment was conducive to thrive. The new learning environment should permit inclusiveness, a holistic concept that considers all parties to the new system of intercultural education. It would give equal opportunity to all cultures to be equipped for intercultural ministry.

In designing a new course, collaboration with other colleges and institutions engaged in intercultural education was necessary. Barron (2007) affirmed this for the *ecumenical* Church, while there was a special role for the specialist, the whole people of God should be involved to contribute to designing courses that would benefit the entire Church (2007). In all this, the 'fusion' of cultures which is fundamental to intercultural education is critical to a new curriculum for learning. This includes 'fusion' that combines all cultures (e.g., music, food, language, communication, education, arts, and social) and evolves an 'intercultural creation' that evolves an environment suitable for intercultural ministry.

Continuous training emerged as significant in the new course design and learning environment for competency and the delivery of adequate intercultural training in the context of a pluralist society. The training of educators should be beyond the walls of the college. It should cultivate the Transformative Learning Theory espoused by Mezirow (1991) which was concerned with the process of understanding through reflections, reformulating beliefs, and being open to other views which could be integrated (1991).

The goal of intercultural education should not be limited to academics but should expose students to engagement with diverse cultures and praxis in the context of a pluralist society. It would require a curriculum that would be thoroughly conceptualised and skilfully designed for effective intercultural competence in theory and practice. It would reflect the changes in the pluralist society and equip students with the required skills, knowledge, and divine abilities necessary for intercultural studies.

5.2.2. The second major finding centres on the 'competence of educators and capacity building' that would ultimately enhance students' experience, and the value of training needed to adjust to intercultural ministry. A well-designed curriculum alone would not be adequate without effective educators who can implement intercultural education successfully. As Gittins (2015) aptly posits, Goodwill is not enough to achieve intercultural living, it requires diligence, commitment, building

capacity, and acquisition of both skills and virtue. The faculty should build competence specifically in intercultural education and continuously learn to be up-to-date with changes in the learning culture and demographics of the context of ministry. Grener (2023) observed that it would be more than a one-way movement, it should include the world, church, and the gospel. It would be a holistic preparation to adequately equip the educators and train theological graduates to engage in ministry in a pluralist society.

The insight into the triad of church-gospel-world would be core to a viable theology of culture in any context (2023, 98). The interrelationship between the three arms of theology explained the ‘fusion’ of cultures this study investigated the intercultural education preparatory for intercultural ministry in a pluralist society. The educators would take the responsibility to be adequately equipped in a trichotomy model that would include all parties, church, world, and the academy in preparing students for ministry in a new context. The knowledge required should be beyond theory but that would include practical experience in an intercultural ministry context.

The study had taken Gener’s observation further beyond ‘method’ in the theology of culture limited to ‘explication and analyses of the triad, it was elevated into the ‘fusion’ of the cultures of the triad to obtain a ‘new culture’ which emanated from the fusion. It evolved that the massive immigration from all over the world into the United States necessitated the conception of intercultural education to address language discriminations in education, racism, and ethnocentrism that were imminent upon the arrival of immigrants in destination societies. It further makes the component and competence of the educators critical to achieving a new paradigm of intercultural learning in the preparation of students that would be deployed for ministry in the pluralist society. The Transformative Learning Theory propounded by Mezirow (1991) would be adapted in the comprehensive design of the curriculum, methods, and delivery of courses and in equipping educators for a new learning model.

A gap was observed in the training of faculty for specialised intercultural education; it would require the evaluation of the existing component of educators to assess competence. A specialised training programme built on the holistic culture concept should be arranged to prepare educators for the new learning model. Coupled with the educators’ competence development, there would be a critical need for intercultural competence which should be intentional for all parties involved, educators, students, and the church. This would involve the acquisition of the critical skills for effective communication, interaction, and cultivating

relationships with individuals from diverse cultures. A dialogue between theology and culture would be desirable as opined by Ospino (2007). Day's model of Pentecostal Theological Education that embraces cognition and praxis appears in sync with multiple preparation suggestions that would be holistic, physical, spiritual, and social. What would be adequate to train on intercultural education should be beyond the philosophy of pedagogy, hence the adaptation of Day (2021) and Mezirow (1991).

The new learning design should break away from the old tradition and be replaced with a new learning model conceptualised on intercultural learning. It should be concerned with creating a just and equitable culture where all are part of it. The new learning system-intercultural education would eliminate barriers that obstructed intercultural living, jettison the old stereotypes of tradition, and cultivate a 'new culture' that would be the hybrid of several cultures.

5.2.3. The third major finding centres on cultural understanding and the challenges of implementation of intercultural education. Implementing intercultural education in Pentecostal theological institutions poses unique challenges, especially concerning cultural understanding and sensitivity. Cultural adaptation requires a deep knowledge of the pluralist backgrounds of students and the context of the ministry where they will serve.

Migratory factors as argued by Hanciles (2021) are responsible for the plurality of societies which contributed to multiple cultural interactions globally (2021). The diversity of culture in destination societies requires intercultural education to foster an understanding of several cultures and ultimately attain a melting pot of a new culture where the ethos of all parties is the same. The cultural diversity must be evident in the curricula and teaching materials for the specialised intercultural education courses.

The study of Christianity as opined by Hanciles (2021) 'must be pluralistic and incorporate the voices, experiences and expressions of Christians worldwide in all their social, ethnic, and generational diversity,' (2021, 3). It is a main challenge in the implementation of intercultural education that must be overcome to prepare theological graduates for a pluralist society. It is an intentional effort to involve all parties involved in the implementation process and commit them as stakeholders in the new learning culture.

There is an imminent need for a change in the learning philosophy (culture) of the college in the implementation process of a new curriculum. Transformative Learning Theory will address the hitches that may be accomplished in the process of changing to a new learning model. It was observed that breaking with Pentecostal church tradition will be hard, especially having to encourage students to engage with other cultures and honour diverse practices and beliefs.

The dominant culture observed in the college poses a major challenge to break it and make room for the diffusion of multiple cultures that will ultimately result in the ‘fusion’ of cultures which is the aim of this study. The culture of the college as Shaw noted above is an ‘influential element of the hidden curriculum,’ (2022, 101). Overcoming these challenges may require setting up support services to assist students from various backgrounds adjust to the new environment and academic demands in order to cope with a new learning model.

There is the challenge of coping with the infiltration of immigrants into the United States. They constitute the multiple cultures which define the context of ministry in the twenty-first century. The new context of ministry requires a new learning philosophy in response to the obvious change in the demographics of the destination societies. The spread of Pentecostal church tradition in the twentieth century as observed earlier makes it imperative to seek for intercultural education model suitable for Pentecostal Theological Education.

Cultural integration that seeks to harmonise diverse cultural perspectives from the Pentecostal Theological Education context is considered the biggest challenge for intercultural education. It is the nexus of the triad, world, church, and gospel, it is what gives life to the new culture. Heiderberg describes it as a ‘fusion’ of cultures based on which he recommended that ‘mission studies’ in theological seminaries be changed to ‘intercultural theology,’ (2011). The product of the ‘fusion’ of cultures that is a ‘new creation of culture’ depends on the intentionality and faith of all stakeholders to create a new culture that is acceptable to all. It is the internal virtue that creates the bonding and belonging which are critical in intercultural education to training theological graduates for a pluralist society.

5.3 Recommendations to RCCG North America: Enhancing Intercultural Education for Effective Ministry

To better prepare students for Christian ministry in a diverse and pluralistic society, RCCG North America should focus on three major issues to support intercultural adaptation in Pentecostal theological education. These include addressing the lack of understanding in intercultural education, the need for a comprehensive intercultural curriculum, and the integration of theoretical frameworks that emphasise cultural understanding within theological training.

First, the historical facts within Pentecostalism that have led to a lack of understanding and a unified approach to intercultural education must be addressed. While maintaining doctrinal purity and a strong emphasis on spiritual experience, the church should also prioritise engagement with diverse cultural contexts as part of its educational strategy. The tendency to favour experiential ministry over structured academic theological training has resulted in educational frameworks that do not adequately match the global expansion of the Pentecostal tradition.

Second, RCCG North America should adopt a comprehensive intercultural curriculum that incorporates cultural diversity as a vital component of ministerial preparation. The existing educational frameworks do not match the global expansion of the church. To cope with the expansion RCCG may need to adapt its educational frameworks to address the complexities of intercultural engagement needed in these new contexts (Anderson, 2001).

Third, theoretical frameworks like contextual theology, which emphasise the interrelationship between ministry and the cultural context in which it operates, are essential for intercultural adaptation. This approach aligns with the findings that current intercultural initiatives lack a cohesive and contextually grounded methodology. To address these gaps, the church should consider implementing Bennett's (2009) model of intercultural education, which emphasises mutual understanding and the development of intercultural competencies, thus bridging the fragmented and insufficient intercultural education currently in place.

5.3.1 Bridging the Gap: Integrating Intercultural Competencies

To address the identified gaps, Pentecostal theological institutions should adopt an integrated approach proposed by many scholars (Hanciles, 2008, Lartey, 2006, Shaw, 2022, Mezirow, 1991, Hong, 2021 and Dirkx, 1998).

1. Curricular Reformation: Embedding intercultural competencies as a core component of theological curricula, rather than treating them as supplementary subjects.
2. Faculty Training: Ensuring that educators are adequately trained in intercultural competencies to effectively teach and model these skills for students.
3. Institutional Vision Alignment: Developing a unified vision for IC education that is consistently understood and implemented across all levels of the institution.
4. Experiential Learning Opportunities: Providing students with practical, immersive experiences that enhance their intercultural understanding and skills (Hanciles, 2008).

Implementing these strategies aligns with the theoretical perspectives of contextual and transformative theology, promoting an educational environment that is responsive to the cultural diversity inherent in global Pentecostalism.

5.3.2 The Challenge of Capacity Building of Staff in Intercultural Education

1. Current State of Faculty Preparedness

While the institution employs qualified educators, there is a significant need for ongoing professional development in intercultural competencies. Faculty members possess a theoretical understanding of IC education but often lack the practical skills to effectively integrate these competencies into their teaching practices (Lartey, 2006). This gap highlights the necessity for comprehensive capacity-building initiatives to equip faculty with the tools required for effective IC education.

2. Cultural Dynamics within RCCG Seminary

The predominant Yoruba culture within the institution profoundly influences its educational practices. While cultural heritage enriches the learning environment, it also presents challenges in fostering an inclusive and diverse educational framework. The homogeneity of the faculty, primarily drawn from the same cultural background as many students, limits the diversity of perspectives and experiences shared within the classroom (Shaw, 2022).

This cultural homogeneity can inadvertently perpetuate biases and hinder the development of a truly intercultural learning environment. There must be an intentional effort to diversify the faculty and promote intercultural dialogue so that the institution may not struggle to adequately prepare students for ministry in diverse cultural contexts.

3. Theoretical Insights on Faculty Development

Transformative learning theory (Mezirow, 1991) posits that meaningful learning occurs through critical reflection and the transformation of existing perspectives. Applying this theory to faculty development implies that professional development programmes should not only impart new knowledge but also encourage educators to critically examine and transform their intercultural competencies. Furthermore, Larney (2006) emphasises the importance of faculty being role models in fostering an intercultural learning environment. This role modelling is essential for creating a culture of inclusivity and mutual respect within the seminary.

4. Strategies for Effective Capacity Building

To enhance the capacity of staff in intercultural education, the institution should consider the following strategies to position for the future (Banks & Banks (eds), 2010).

4.1 Targeted Professional Development Programmes: Implementing workshops, seminars, and training sessions focused on developing intercultural competencies and pedagogical skills for fostering an inclusive classroom environment.

4.2 Cross-Cultural Exchanges and Collaborations: Facilitating opportunities for faculty members to engage with diverse cultural contexts through exchanges, collaborative research projects, and partnerships with international theological institutions.

4.3 Mentorship and Peer Learning: Establishing mentorship programmes where experienced educators in IC education can guide and support those new to the field, fostering a culture of continuous learning and improvement.

4.4 Incorporating Intercultural Competencies into Evaluation Metrics: Integrating intercultural competencies into faculty evaluation and promotion criteria to emphasise their importance and encourage their development.

4.5 Diverse Recruitment Practices: Actively recruiting faculty from diverse cultural backgrounds to enhance the range of perspectives and experiences within the seminary, thereby enriching the intercultural learning environment.

5. Creating a Diverse and Interculturally Competent Faculty

A diverse faculty is crucial for modelling intercultural competencies and providing students with a wide array of cultural perspectives. Shaw (2022) highlights that the culture of an educational institution is significantly shaped by its faculty's diversity. Therefore, the institution should prioritise the recruitment and retention of educators from varied cultural backgrounds to reflect the global nature of Pentecostalism. Additionally, fostering an environment that values and respects diverse cultural identities will encourage faculty members to bring their unique perspectives into the classroom, further enhancing the intercultural learning experience for students.

5.3.3 Pedagogical Challenges in Intercultural Work within the Pentecostal Context.

5.3.3.1 Navigating Cultural Complexities and Yoruba Influence

The predominance of Yoruba culture within the RCCG seminary creates a unique cultural ecosystem that influences pedagogical practices. While cultural heritage provides a rich foundation for theological education, it also poses challenges in fostering an inclusive intercultural environment. Educators may inadvertently prioritize Yoruba cultural norms, limiting the exposure of students to diverse cultural perspectives necessary for effective intercultural ministry (Hong, 2021). To navigate these cultural complexities, it is essential to critically examine and address how Yoruba cultural influences shape pedagogical approaches. Gay (2010) advocates for a culturally responsive paradigm that includes:

1. Culturally Responsive Teaching: Adopting teaching methods that recognise and incorporate diverse cultural perspectives, promoting a more inclusive and dynamic learning environment.
2. Cultural Competency Training: Providing faculty with training to become culturally competent educators who can effectively address and integrate diverse cultural contexts within their teaching.
3. Encouraging Cross-Cultural Interactions: Facilitating opportunities for students and faculty to engage with and learn from individuals from different cultural backgrounds through seminars, workshops, and collaborative projects.

5.3.3.2 Addressing Race and Identity in Theological Education

The study revealed that educators often struggle to address real issues related to race and identity within the classroom. This avoidance may stem from a desire to maintain harmony or a lack of confidence in navigating sensitive topics. However, ignoring these issues hinders the development of essential

intercultural competencies among students (Dirkx, 1998). To effectively address race and identity, theological education should:

1. **Integrate Critical Race Theory:** Incorporating frameworks that critically examine the role of race and power dynamics within theological contexts and ministry practices.
2. **Foster Open Dialogue:** Creating safe spaces for students and faculty to engage in honest and respectful discussions about race, identity, and cultural differences.
3. **Incorporate Diverse Theological Voices:** Including theological perspectives from various racial and cultural backgrounds to provide a more comprehensive and inclusive understanding of ministry.
4. **Develop Reflective Practices:** Encouraging students and faculty to engage in reflective exercises that examine their own cultural biases and assumptions, promoting personal growth and intercultural awareness.

5.3.3.3 Competency Development for Cross-Cultural Teaching

Effective intercultural ministry requires specific competencies, including cultural awareness, empathy, and the ability to facilitate intercultural dialogue (Deardoff, 2006). The findings indicate that while educators recognise the importance of these competencies, they often lack the training and resources to develop and implement them effectively (Hanciles, 2008). To address this gap, theological education should focus on:

1. **Comprehensive Competency Frameworks:** Developing clear frameworks that outline the essential intercultural competencies required for effective ministry and integrating these into the curriculum.
2. **Experiential Learning Opportunities:** Providing students with practical experiences, such as internships, mission trips, and service-learning projects, that allow them to apply intercultural competencies in real-world settings.
3. **Simulation and Case Studies:** Utilising case studies and role-playing simulations to equip students with the skills to navigate complex intercultural situations and conflicts.
4. **Continuous Assessment and Feedback:** Implementing ongoing assessments and feedback mechanisms to monitor and enhance the development of intercultural competencies among students and faculty.

5.3.3.4 Overcoming the Avoidance of Real Issues

The tendency to avoid addressing real cultural and racial issues within theological education can impede the development of necessary intercultural competencies. Addressing these issues head-on is crucial for preparing students to engage effectively in diverse ministry contexts (Mezirow, 1991, Lartey, 2006).

Strategies to overcome avoidance include:

1. **Curricular Integration of Sensitising Topics:** Embedding topics related to race, identity, and cultural conflict within the core curriculum to ensure they are addressed systematically.
2. **Facilitation Training for Educators:** Equipping educators with the skills and confidence to facilitate difficult conversations and manage classroom dynamics effectively.
3. **Peer Support Systems:** Establishing peer support groups and discussion forums where students can share experiences and insights related to intercultural challenges.
4. **Mentorship Programmes:** Pairing students with mentors who have experience in intercultural ministry to provide guidance and support in navigating cultural complexities.

5.3.3.5 Developing Needed Competencies for Intercultural Ministry

The findings underscore the necessity for both students and faculty to develop a range of competencies to effectively engage in intercultural ministry. These competencies include:

1. **Cultural Intelligence (CQ):** The ability to understand, respect, and adapt to different cultural contexts, fostering effective intercultural interactions (Earley & Ang, 2003).
2. **Empathy and Emotional Intelligence:** The capacity to empathise with individuals from diverse backgrounds and manage one's own emotions in intercultural settings (Goleman, 1995).
3. **Intercultural Communication Skills:** Proficiency in communicating across cultural boundaries, including language skills and non-verbal communication awareness.
4. **Critical Thinking and Reflective Practices:** The ability to critically analyse cultural assumptions and engage in reflective practices that promote ongoing personal and professional growth.
5. **Conflict Resolution and Mediation Skills:** Competencies in resolving intercultural conflicts and facilitating constructive dialogues in diverse ministry contexts.

5.3.3.6 Practical Applications of Competency Development

To cultivate these competencies, the institution should consider the following practical applications of intercultural competencies (Lartey, 2006):

1. Intercultural Workshops and Seminars: Regularly organising workshops that focus on developing specific intercultural competencies through interactive and experiential learning methods.
2. Cross-Cultural Mentorship Programmes: Establishing mentorship arrangements that pair students with experienced intercultural ministers who can provide practical insights and guidance.
3. Integration of Technology in Intercultural Training: Utilising online platforms and multimedia resources to provide diverse cultural perspectives and facilitate global interactions among students and faculty.
4. Collaborative Learning Environments: Encouraging collaborative projects and group work that require students to engage with peers from different cultural backgrounds, fostering mutual understanding and teamwork.

5.4 Theoretical Implications

Intercultural dialogue emanated from Gadamer's coinage of the 'fusion of the horizons' that illuminates the understanding of the fusion of cultures together to derive a single culture for members of multiple cultures. Day (2021) argues from this perspective for a theological education that is a hybrid of 'cognition and praxis.' As earlier mentioned, 'it is a move away from institutional structures of the church and in its place imagine new ecologies of the theological development of intimacy and belonging,' (2021, 6). The focus is on the relationships between the main players on the field and the context of ministry. Academic discourse has been on integrative culture and the spiritual formation of the theological graduate as revealed in the Literature Review (e.g., Hanciles 2008, 2021, Kato 2015, Farley 2005, Jennings 2020, and Gittins 2015).

The context of ministry is not static, as such the theological graduate that will minister in the new context must be adequately equipped to be effective. As evident from the literature above and the themes that

emerged from the data collected, the theological graduate is a work in progress. The role of culture in preparing graduates for a pluralist society has been affirmed theoretically and validated with data.

This study contributed to the academic discourse on the training of theological graduates from a Pentecostal theological education perspective and the actualisation of the desire of Day's imagination mentioned earlier of 'new ecologies of theological development of intimacy and belonging,' (Day, 2021, 6). Achieving intercultural education in Pentecostal Theological Education demands the intentional efforts and faith of all stakeholders in the triad of the world, church, and the gospel.

5.5 Limitations to the Study

The study should have been focused on investigating the curriculum content and how it supported intercultural education. The focus would have given depth to the research and a better understanding of the support available from Pentecostal Theological institutions to support intercultural education. The time constraint limited the extent of investigation that would have been conducted, with more time exploration could involve multiple institutions in Pentecostal church tradition which would yield a robust understanding of how the church prepared theological graduates for ministry in a pluralist society.

5.6 Future Research

There is more to intercultural education than has been known until now because it is a relatively recent phenomenon. The coinage of the phrase 'fusion of the horizons' by Gadamer provided insight for deeper investigation into a new concept of 'culture' that fits the description. There is an aspect of the 'fusion' that is beyond intentionality and faith as explained in this study that requires further investigation. What is 'meta-fusion,' what is the catalyst? When a new creation of culture is attained, what agent enhances the new culture movement?

Intercultural education should be investigated beyond theological education, it is a profound phenomenon that is indispensable to build community, unity, and a single purpose. Ultimately it will generate new movements that will energise the people and make interactions human and meaningful in the pluralist societies that have come to stay just like the 'social media' that dominates how people relate globally.

Future research should explore the practical implementation of this framework across various Pentecostal institutions, assessing its impact on both faculty and student intercultural competencies. Comparative studies with other Christian traditions could also provide valuable insights into best practices for intercultural theological education, further enriching the discourse and advancing the field.

5.7 Conclusion

From a Practical theologian's perspective, the exploration had been on intercultural education with an emphasis on the theological and practical impact of fostering cultural understanding within the theological educational system. The challenges that an institution would face in implementing a new paradigm of theological education in Pastoral Theological training were highlighted, underscoring the necessity for a broad pedagogical framework with a solid foundation in both theology and praxis. The foundation is critical for the successful integration of intercultural education into the Pentecostal Theological Education curriculum.

The aim of the study to explore how intercultural adaptation is being supported in Pentecostal Theological Education so that students can adequately engage in Christian ministry in a pluralist society has been explored with three research objectives addressed. Three major findings that provided answers to the research question have been discussed, and the role of culture as the environment of intercultural education was articulated. Three areas of focus by the institution have been explained. The 'fusion' of cultures to create a new culture central to this study was discussed. Transformative Learning Theory to accomplish the dream of a new learning system had been emphasised to accomplish the goal. The role of holistic preparation to include the triad of the world, church, and the gospel was established as core to adequately equip theological graduates for ministry in a pluralist society.

The case was made that the study of Christianity must be pluralistic to cater for the change in demographics globally due to migration that has changed the context of ministry. The context of ministry is not static and the preparation of theological graduates for ministry must move with the changes we encounter in a pluralist society. Migration has changed demographics in the context of ministry globally. Intercultural education that is intentional and faith-based is indispensable in a pluralist society that needs theological graduates adequately equipped, competent, and willing to be a part of the new culture of ministry.

By integrating theories of contextual theology, transformative learning, and intercultural communication, Pentecostal institutions like RCCG Seminary can develop a robust curricula that foster intercultural competencies among their graduates. This integration is not only essential for effective ministry in today's pluralistic societies but also aligns with the broader mission of Pentecostalism to engage meaningfully with diverse cultural contexts.

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APPENDICES

Appendix 1

Permission letter to conduct research at the Bible College and Seminary



4320 Highway 380 Business
Greenville TX 75401 U.S.A
Tel: 425 802 8392

OCTOBER 1ST, 2021

TO WHOM IT MAY CONCERN:

PERMISSION LETTER TO CONDUCT A RESEARCH

Dr. Kola Aiyedogbon has approached our College for Permission to conduct a research titled: *"The Inter-Cultural Ministry Training of Nigerian Theological Graduates in the United States of America"* for his Ph.D. Degree with the University of South Africa.

RCCGNA Seminary gladly supports Dr. Kola Aiyedogbon's effort and permits him to conduct his research under our auspices.

Thank You

Dr. Oluwasayo Ajiboye
President
<https://rccgnaseminary.org/>

Appendix 2.

Ethics Certificate by the University of South Africa.



COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

25 April 2022

Dear Dr. Kola Aiyedogbon

Decision:
Ethics Approval from 25 April 2022 to 25 April 2027

NHREC Registration # :
Rec-240816-052
CREC Reference # :
14023830_CREC_CHS_2022

Researcher(s): Name: Dr. Kola Aiyedogbon
Contact details: 14023830@mylife.unisa.ac.za
Supervisor(s): Name: Professor Marilyn Naidoo
Contact details: Naidom2@unisa.ac.za

Title: The Inter-Cultural Ministry Training of Theological Graduates in the United States of America.

Degree Purpose: PhD

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for five years.

The **low risk application** was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the



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confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date **(25 April 2027)**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

*The reference number **14023830_CREC_CHS_2022** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature: 

Prof. KB Khan
CHS Research Ethics Committee Chairperson
Email: khankb@unisa.ac.za
Tel: (012) 429 8210

Signature: PP 

Prof K. Masemola
Exécutive Dean: CHS
E-mail: masemk@unisa.ac.za
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Appendix 3

Informed Consent

Kola Aiyedogbon

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the audio and video recording of the research interview.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname... KOLA AIYEDOGBON.....(please print)

Researcher's signature.....Kola Aiyedogbon.....Date.....October 19, 2021.....

Appendix 4

Code List

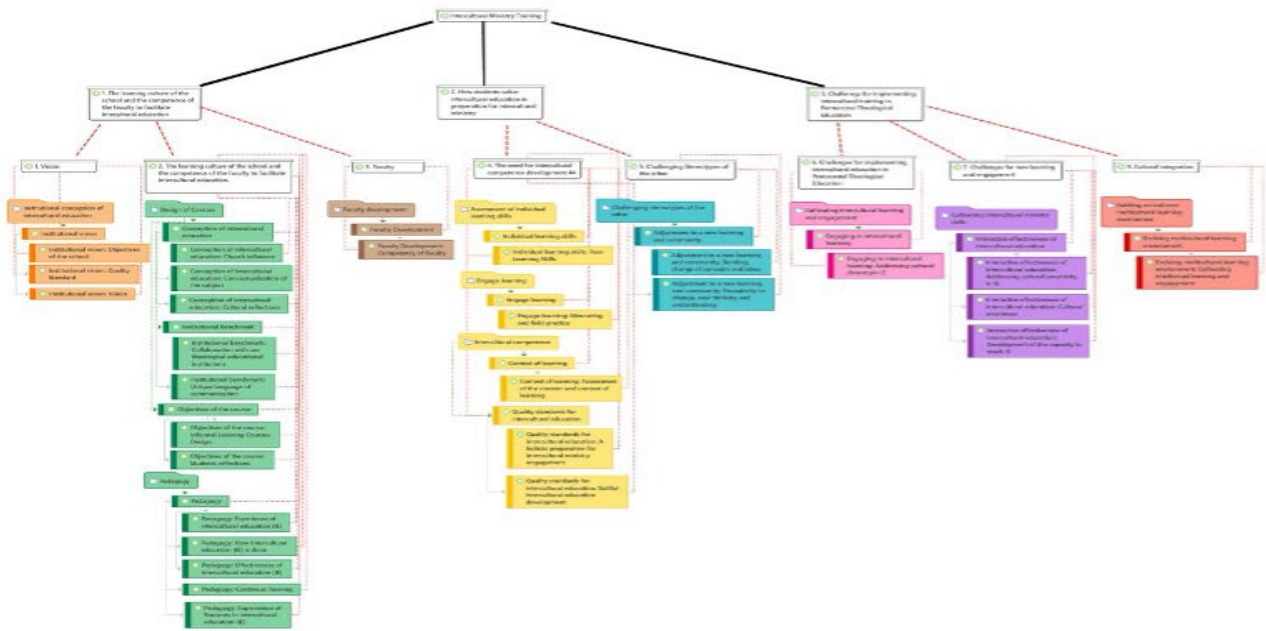
Research Objectives	Major Themes	Major Category	Minor Themes	Minor Category
1. To investigate how Pentecostal theological education is conceptualized and give attention to intercultural adaptation in its entire learning program.	i.Vision	Institutional conception of intercultural education, 23	Institutional vision 23	Objectives of the school 6 Quality standard 8 Vision 9
	ii.The learning culture of the school and the competence of the faculty to facilitate intercultural education.	Design of Courses, 81	Institutional benchmark, 18 Conception of intercultural education, 36 Objectives of the course, 27	Collaboration with our theological educational institutions, 11 Unique language of communication, 7 Church's influence, 4 Conceptualization of the subject, 13 Cultural reflections, 9 Students' learning outcomes, 10
	iii.Faculty	Pedagogy 50	Pedagogy 50	Informal learning, 12 Students' reflections, 6 Value of course to students, 9
		Faculty Development, 23	Faculty Development, 23	How intercultural education is done 6 Experience of intercultural education 5 Effectiveness of intercultural education, 7

				Learning application 6 Continuous training 8 Supervision of students 18 Competence of the Faculty 23
2. To explore how students experience their intercultural education in college and the ultimate adjustment to intercultural ministry	i. The need for intercultural competence development 44 ii. Challenging Stereotypes of the other 32	Intercultural competence 25 Assessment of individual learning skills 11 Engage Learning 8 Challenging stereotypes of the other 32	Quality standards for intercultural education 12 Context of learning 13 Individual learning skills 11 Engage learning 8 Adjustment to a new learning and community 32	A holistic preparation for intercultural ministry engagement 3 Skillful intercultural education development 9 Assessment of the content and context of learning 13 Insensitivity to culture 3 Poor learning skills 8 Mentoring and field practice 8 Receptivity to change, new thinking and understanding 18 Bonding, change of concepts and ideas 14
3. To determine the challenges and what will be involved in implementing	i. Challenges for implementing intercultural education in Pentecostal Theological Education	Cultivating intercultural ministry skills 34	Interactive effectiveness of intercultural education 34	Addressing cultural sensitivity in intercultural education 11

intercultural education in Pentecostal Theological Education	ii. Challenges for new learning and engagement iii. Cultural integration	Cultivating intercultural learning and engagement 24 Building an inclusive multicultural learning environment 33	Engaging in intercultural learning 24 Evolving multicultural learning environment 33	Development of the capacity to teach intercultural education, 12 Cultural awareness 11 Cultivating intercultural learning engagement 24 Addressing cultural diversity in intercultural education 9 Cultivating intercultural learning and engagement 24
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Appendix 5

Network Diagram



RESEARCH INTERVIEW QUESTIONS SCHEULE I: EDUCATOR

Thesis Title

Intercultural Ministry Training of Pentecostal Theological Graduates in the United States of America

Research Question

How is inter-cultural adaptation being supported in Pentecostal theological education so that students are able to adequately engage Christian ministry in a diverse pluralistic culture?

Research Objectives

Three objectives of the research:

I. Questions to investigate how Pentecostal theological education is conceptualized and give attention to inter-cultural adaptation in its entire learning program.

Educator

- a. How is intercultural education conceptualized and implemented? What is the vision and mission of the school in having a specialized program in intercultural studies?
- b. What are the objectives of the school (intercultural studies) and what strategies have been pursued to accomplish the objectives?
- c. How are the courses offered in intercultural studies designed to prepare students for intercultural ministry? What are the criteria used to select the courses?
- d. Tell me how you do intercultural education for intercultural studies, what goes into it, how do you supervise students that are enrolled in the specialized program?
- 1.5. What is the competency of the faculty involved in teaching intercultural studies courses? Have they undergone intercultural training or preparation? How are they selected for the assignment?
- 1.6. Do you experience any challenges with culture/ethnicity in the school's effort to students for intercultural ministry?

II. Questions to explore how students experience and value their inter-cultural education in college and the ultimate adjustment to inter-cultural ministry.

Educator

- 2.1 How are you supervising students that are enrolled in intercultural education, what informal learning sessions are included in preparing them for intercultural ministry?

Educator

2.2 Is there a way you can understand the extent to which each student is involved learning interculturally and being prepared for a pluralist society? Are there culture issues that attract your attention like institutional culture (minority, majority, ethnic issues)?

Educator

2.3 How do you evaluate students learning experience in preparation for ministry in a pluralist society?

Educator

2.5 Is there any measure of the effectiveness of intercultural education gained by students on the ministry impact on the mission field?

RESEARCH INTERVIEW QUESTIONS SCHEDULE II: STUDENTS

II. Questions to explore how students experience and value their inter-cultural education in college and the ultimate adjustment to inter-cultural ministry,

Student

2.4 What is your experience in studying a specialized course on intercultural theological education? Are you involved in the design of the modules?

III. Questions to determine the challenges and what will be involved in implementing inter-cultural education in Pentecostal theological education.

Student

3.2. What are the challenges in ministry in a pluralist society like the US/Americas?

Student

3.3. How can you evaluate the preparation you have in the school to do ministry in a diverse pluralistic culture? Will you assess it as adequate?

Student

3.5. What challenges have you encountered in the preparation and adjustment to the concept of intercultural education?

Student

3.6. How would you assess intercultural theological education offerings in terms of adequate preparation for a pluralist society ministry?

RESEARCH INTERVIEW QUESTIONS SCHEDULE III: GRADUATES

II. Questions to explore how students experience and value their inter-cultural education in college and the ultimate adjustment to inter-cultural ministry.

Graduate

2.6 How would you evaluate your preparation theoretically and practically in the college for intercultural studies? Have you been adequately equipped for intercultural ministry?

Graduate

2.7 How do you value your experience of intercultural education in the college? Can you be specific on what has made an impact on you in the college that are useful in the pluralist society.

III. Questions to determine the challenges and what will be involved in implementing inter-cultural education in Pentecostal theological education.

Graduate

3.6 How did you prepare for cross-cultural ministry? Can you state your journey from the call to ministry and being equipped to perform in a multi-cultural environment?

Graduate

3.4. How do you value the theological education gained in the mission School to equip you for a cross-cultural ministry? Have you experienced a gap in your theological educational training since you have been engaged on cross-cultural mission in the United States of America?

Graduate

3.7. What are the cultural issues you have encountered in your engagement in ministry after your intercultural education in a Pentecostal tradition?

Appendix 7

Research Interview Transcripts

Transcribed Interview S 1 IMT

1 S 1: What is your experience in studying specialized intercultural theological education?

2
3 A: My experience in studying intercultural theological education began as a young child, when I was in
4 my early childhood, and being raised by an Apostolic Faith doctrinal family began with that. So I
5 remember being taught scriptures as a youngster, while I was spent Head start, pre K, kindergarten, first
6 grade, going to church, on Sunday mornings early for Bible study, going to church for prayer going out
7 throughout the week. And at this time in my life, it was a theological education within one singular
8 culture. Then, later on, as I age, I was influenced by another culture. And that culture is the Islamic
9 culture through the influence of my father, who converted to the Islamic religion, and taught that
10 theology, to me, my family and my siblings, as well. So that was the beginning of my studies in
11 intercultural theology, because there was the African American apostolic, theological, cultural
12 education.

13
14 A: And then there was the African American Islamic theological, cultural education. And that had led
15 me on to continue my bilateral research, both spheres of intercultural theological education, whereby I
16 excelled in the acumen of both cultures, and religions. So, when I had turned 15 years old, that's when I
17 had accepted the Islamic culture and theology for myself, after having practiced Christianity and with
18 my family, and with foster families.

19
20 A: So, let me speak on the foster care part just a little bit. So, after living with my biological family, for
21 three years after my birth, about three to four years after my birth, that's when I entered the foster
22 system. And in that system, in swimming, is where I was introduced to various denominations of
23 Christianity. So I first started off as knowledge within influenced by Islam, early on by my dad, then and
24 prosecutor, I was raised by Baptist, Methodist and Jehovah's Witness and I saw various differences in
25 the environment of these different religions. In the apostolic the practice, and belief of speaking in
26 tongues, was heavily enforced or greatly valued than in any other doctrines that I was exposed to. Now,
27 another culture that I experienced another elements of ballistic importance and significance was in the
28 Islamic faith. So, in the apostolic doctrine is keenly important that it is heard of you to speak in tongues,
29 that your salvation is valid. And then in the Islamic faith, the same exists, but not speaking in tongues,
30 but speaking in the Arabic language, which is the language of the Quran, so that would also validate a
31 person's legitimacy in the Islamic faith. So I learned that part about intercultural theology or intercultural
32 theological education, is that language is important after belief, as the Bible says, I believe that Romans
33 10 Nine, that if you believe in your heart and confess with your mouth, you know that Jesus is Lord,
34 then shall be saved. So language is keenly important, it is paramount. In intercultural theological
35 education, it depends on what you say, what other people hear you say, are the key indicators of what
36 you believe, what your faith is, what you say and how you say it. So, my experience in studying it also
37 included traveling abroad to Egypt, back in 2016, I earned a scholarship from the Nigerian American
38 Islamic commission. During the time when I was a devout Muslim, I earned a scholarship to study in
39 Egypt. And there I learned about intercultural theology as well, because I then noticed a cultural

40 difference between the Arabic Christians and the Arabic, although they had the same cultural origin or
41 ethnicity, but their faith changed the cultures just a little bit. And so, between those two faiths, within the
42 same nationality, caused me to see that certain traditions that were practiced by Arabic Christians are
43 different from Arabic Muslims, their lifestyles were a little bit different. So for an example, in the
44 Arabic Christian homes, you would see portraits of saints, or you would see relics and statues of
45 Christian importance, then in the Islamic faith, you wouldn't see portraits in people's homes. But you
46 may notice that there would be calligraphy verses of the Koran posted up there, or some pictures of
47 scholars like that. So those are some,

48
49 S 1: From your experience and from education and knowledge, the intersection of culture and faith. You
50 just said, you made a point about the fact that they both have intersection somehow, now. What is the
51 significance of that Intersection?

52
53 A: Right? Here's the thing. And as I said, culture is the normative of the behaviors, ideals and standards
54 of a people that is based upon their original beliefs, their original beliefs as a people as their nation, as
55 their tribe, as their families had evolved over the years, those customs and traditions that are separate
56 from religion, and persons can have a belief which is faith is to have an undoubted belief that something
57 is true, although it may be a conjecture, or you know, it could be ostentatious, these matters could be
58 seemingly true, but not so the case. And so what culture that's how it is, I would hold dearly, to some
59 normative practices, expressions, ideas and ideals within a certain group of individuals I identify myself
60 with in practice of that identity, that is what we see as culture. Now, faith is stepping outside of culture.
61 Because you can be in a specific kind of culture where there are normal behaviors that are typical of a
62 population of people. But when your faith is new, or when it's renewed, you may do some things that are
63 outside of that cultural practice, as we can see, in the example of Judaism, where a person to be
64 culturally a Jew, but by faith a different religion for example, we see the example of Jesus Christ where
65 Jesus Christ...,

66 S 1: Yes, I can hear you. Okay. Now let me rephrase the question. Culture and faith. I mean culture and
67 faith are exclusive. There was each is different, but there is a relationship. Now, what is your experience
68 of this relationship? And how can you describe it?

69 A: Yes, my experience in or my experience at the intersection where culture and faith intersect is in the
70 example of being an African American, and also being a former Muslim, that changes the cultural and
71 faith aspect. So, I'm an African American culturally, and from the former experience of being a Muslim,
72 changed my faith in a way where I would not practice certain cultural behaviors that were normal in
73 persons who were not of that particular faith. One example would be celebrating birthdays. So, the
74 African American culture as well as other cultures, it's acceptable and normal to celebrate birthdays for
75 any person. But then coming into the Islamic faith and culture. I learned that it was unacceptable to
76 practice the celebration of birthdays. So, the cultural aspects and the faith aspect is divided at that
77 moment, because that practice is based on theological precepts. So based upon my experience of
78 exploring other faiths caused certain cultural practices to desist. Other cultural practices were
79 safeguarded, like thanksgiving. Thanksgiving is another popular American holiday. So, when I was an
80 adamant Christian there was no issue with celebrating birthdays, as an African American. As a
81 Christian, there were no issues with thanksgiving. But as a former Muslim, in that regard, from the
82 African American culture with an Islamic faith, I could not celebrate birthdays, but I could participate in
83 thanksgiving, for the sake of uniting the family, because family values are important in the Islamic faith,
84 there are certain references in the Quran would say, do not break the ties of kinship. And so whenever
85 there are events, or occasions where families come together, that are in line with the Islamic doctrine,

86 then they are acceptable to be practiced. So, I experienced that in my own studies, also, I experienced
87 differently now, as I adhere to the gospel of Jesus Christ at RCCG Mercy Court. Now, at this junction,
88 I see that there are some cultural practices that I have stopped because of my renewed faith in Christ at
89 RCCG Mercy Court, which is predominantly a Nigerian church. So, I have adopted some cultural
90 aspects from the Nigerian people. And part of that is dating, the dating life. So, in the African American
91 culture, we find that it is acceptable to date as many people at the same time, as much as you want. And
92 even, you know, performing some minimal romantic expressions before marriage. But as I learned about
93 Christianity, but more at RCCG, I'm learning that it's acceptable to date put with one person at one time,
94 and for the end goal to be married, to marry that person, and to minimize any kind of temptation, before
95 marriage, while courting that person, and those are ideals that are culturally embedded, or embedded
96 within the Nigerian culture. And they also have roots in the Christian faith, as the Bible says, flee the
97 devil or resist the devil and he would flee that is one example. So, resisting the devil. So, I see that in the
98 Nigerian culture, there is stronger application of Christian doctrine. And certain other cultures may not
99 have that same level of representation of doctrine. Except for the African American apostolic, so I
100 noticed that that is heavily enforced, the two things are heavily enforced in the African American
101 Apostolic Church, one is speaking in tongues, and the other one is praise, dancing. So those two are
102 cultural aspects in faith. So that's when that's when they're not divided, but they are encapsulated.

103 S 1: What are the challenges in ministry, in the pluralist society like the US?

104 A: Yes, yes, it's a popular topic. Because we see where many preachers of the gospel, many ministers
105 are now having a universal perspective, where the gospel is being edited in a way that would comfort
106 and satiate the acceptable desires of people of different faiths and cultures. So, instead of being set apart,
107 the different preaching, the unadulterated gospel of Christ, we see that there are some accommodations
108 being made to speak to groups of Islamic faith, Buddhism, Zoroastrians, or to speak to atheists and
109 agnostics. And in a way where it would make it acceptable for them to remain the way that they are.
110 And for them to accept a medium of the gospel of Christ. So it's an exchange, it's a hidden exchange
111 kind of away like that. So in a pluralist society, we have the onslaught of transgenders. We have the
112 onslaught of agnostics, and atheists, and people who just don't care about God, you know, or call God,
113 the higher being. They call God, the universe, those who are free thinkers. So the challenges in ministry
114 is where we see that there are preachers who are compromising to increase numbers so that they can
115 bring in more members while preaching and all adulterated gospel. So the Bible says preach the gospel.
116 Adults read it, the unadulterated, but there are many that are preaching deep, adulterated gospel. So
117 that's one challenge, because you have one pole, one group, one section of gospel ministers for
118 preaching the unadulterated gospel of Christ. And then you have the other group instead of preachers
119 who are preaching the adulterated gospel of Christ. So the challenge is between ministries, where the
120 doctrines differ, where the practices differ, and there is confusion, and contention, and conflict. And
121 another area is of challenge is in churches who want to increase number of, you know, for the building
122 of God's kingdom, and seeking to do that in an honest way. That safe keeps the values the morals and
123 the originality of the gospel. So the challenges are many as, as plural as the society is becoming with its
124 diversity, the challenge is to be more equitable and inclusive.

125 S 1: The intercultural ministry focuses on inclusiveness. So from your own perspective that you have,
126 you have been in different cultures, Islamic culture, African American culture, African culture,
127 American culture, what do you see as the solution?

128 A: Here's what I see, as a solution, I see the remnant, the remnant, the 'Hoggelstasis,' I believe, is the
129 Greek word for it. As if wine is being made, and it's being pressed, and that which is left at the bottom of
130 the barrel, is the analogy that I want to make. So the balance, after we have, I'm using the analogy of
131 Trial Balance statements and accounting. So when we have made our profits, our income statements are

132 there and then we expend for our liabilities, and our balance, profit or revenue, rather, our balanced
 133 revenue is what we have left, as is actually the true value of our business for our individual persons.
 134 And so that's what it comes down to what are our similarities, similarities, our commonalities, our
 135 intersections, our meeting points, and strengthening those key areas where we meet and building upon
 136 those areas. So, many times we exaggerate the mind natural differences rather than expanding on the
 137 strength of our commonalities. So, that is one suggestion or recommendation, suggested
 138 recommendation I would make for the question that you posed about multiculturalism, in faith or in
 139 intercultural studies, the approach to it to reactiveness or responsive measures towards it is to study,
 140 study these cultures and locate the comparisons, and build and center as much attention on the
 141 commonalities as possible so that those areas grow rather than the migratory forest. So making it more
 142 stable in substantial, then fluid and loose and disconnected. Right. So if our routes are the same, we
 143 really should decide on building a harvest that would produce the same fruit. So that's what it comes
 144 down to strengthening our opinions and actions based upon cultural commonalities and embracing
 145 cultures in a way that is not compromising one's own morals and beliefs.

146 S 1: How can you evaluate the preparation you have to do for ministry, in a diverse pluralist culture?
 147 A: Okay, you evaluate, the way one way I can evaluate it is through trial and error of ministering or
 148 speaking with persons of diverse religions. So, for an example I have experience in Islam. And the
 149 reason why I came back to the Christian faith, after being in Islam is through my studies, and finding
 150 certain verses in the Quran that led me back to the Bible, and sharing that experience with other people
 151 who are in the Islamic faith. And having seen the light in that way. You know, there was a verse that I
 152 came across in Quran that says that when God formed Adam, and then blew into him, the spirit of life,
 153 and then Adam became another being, that verse is also found in Genesis. And it reminded me of the
 154 revelation of the Holy Spirit, being filled with the Holy Ghost, being baptized by the Holy Ghost, and
 155 how in Christianity we believe that the Spirit of God can live on the inside of us, as they did in Adam,
 156 that they clearly said that God gave to him the breath of life, and Adam became a living soul a living
 157 being. And now you know, the Orthodox or true Muslims believe that the Holy Ghost for the Spirit of
 158 God does not live inside of a human beings. And while yet a verse in the Quran is correlated with a
 159 verse in the Bible, that indicates that the Holy Spirit is residing in man, or that he is with us. So my, my
 160 approach to evaluating my preparation to furthering studies intercultural education is to continue to read
 161 on other religions, to assess them, to evaluate them, to evaluate the people interview the people, and
 162 those religions, assess their, you know, their health with regards to their doctrines, you know, as far as
 163 when I mean health, their mental health, their physical health, or their, you know, vitality and things like
 164 that, and compare those metrics as well to other cultures and faith groups to see, okay, what is it that you
 165 all are doing, that's making you better in certain areas that we are not doing in some areas that are
 166 making us back and vice versa and vice versa. So, you know, to compare and contrast and then after
 167 comparing and contrasting in the middle of it, the intersection of the Venn diagram, being able to apply
 168 those in research. So, the evaluation is in person, it is impartial and is impacting ... So there are some
 169 persons who have faith but they are lacking some cultural aspects. And there are those who are more
 170 culturally intensive, but are lacking faith in some areas. So the evaluation would include surveys, the
 171 evaluation would include polls, the evaluation would include community walkthroughs, it would include
 172 events where items are being donated to the public, and then having those persons write down on the
 173 registration What their faith is what their culture is, and then asking them, why it's important for them to
 174 receive certain kinds of services from the community based upon what they believe, and how they
 175 practice their cultures. Another example of evaluating this is to always follow through with the people
 176 and the communities that are, you know, inquired upon. So if I'm evaluating the Islamic population of

177 people, and interviewing them, screening them polling them, then I would have to follow through with
178 them to solidify the data that I've gathered.

179 S 1: What challenges have you encountered in the preparation and adjustment to the concept of
180 intercultural education? Have you had any challenges?

181 A: The challenges, has been being able to effectively preach the gospel to other nationalities, and to
182 other religions, people to people of other religions rather. So, other nationalities one barrier, there is a
183 linguistic challenge, and a cultural challenge. So first, the linguistic part, say, for example, I went to
184 minister the gospel of Jesus Christ to a Hispanic population of people, I need to have a working
185 knowledge of the Spanish language, you know, and then also the culture because the way that I as an
186 African American Express the gospel is a little bit different than how they express and receive the
187 gospel. You know, and some people may not be open to the style of African American preaching.
188 Maybe because that's cultural, we preach or express the gospel, and a different cultural light, it's a
189 different way of expressing, like the way we move our bodies, our tone of voices, the words that we use,
190 how we understand scriptures, and things like that. So, a challenge is an existence of linguistic barriers.
191 First, with having diverse languages, that's the first one. And then the second one is the presentation, the
192 expression, you know, say, for example, we have five nationalities that all believe in Christ, all are
193 Christians, but their reception of the gospel is different, because of their temperament. Now, as African
194 Americans, we like to get loud, we'd like to exaggerate our expressions in a way, you know, with
195 quickening and convulsions, and changing the tone of our voices in certain ways, as compared to other
196 nationalities who are in Christianity, like a more mild and subtle approach. That's, that's more easygoing,
197 it's not overwhelming, it's not loud, it's not including a lot of bodily movements. So, the cultural part and
198 the faith part of this multicultural challenge is overcome language barriers and also being able to cultural
199 expressions. And not everyone is able to adopt and adapt right and not everyone is able to acquire a new
200 language quickly. So, sometimes we need to help with translators. So, those who cannot only translate
201 the language, but also explain what the message is in a way that is normative of that culture. Right. So,
202 learning body language learning tones, learning philosophies of these groups, and receiving the support
203 is another challenge receiving the necessary support of these other cultural groups in spreading across
204 the gospel to them.

205
206 S 1: You used two words that I would like to ask for the expatiation. Now, you say that we need to learn
207 to adopt and adapt to the cultures. Now these two words, ingredients of intercultural education, so can
208 you try and explain it?

209
210 A: Okay. So, adoption is the take on the acceptance you are, you're going to pull in certain cultural or
211 theological underpinnings and practices, ideals of another group, and you're going to add them to your
212 portfolio, you're going to add them on, you're adopting, you're adding what others have that you don't
213 have. And then adjusting is when you may not have acquired those aspects of another culture or a
214 doctrine, but you adjust to it where you're not the odd one out and you're not uncomfortable. It's where
215 you're adjusting by making certain reductions, or you're making certain improvements on your character,
216 in a way where you assimilate, you connect, and you blend in with those groups of people. So you may
217 understand adoption as a method of increase, you may understand adoption. As acquisition, you are
218 acquiring new skills, adoption, you're acquiring new languages, for example, if you want to minister to
219 the Islamic population, you don't necessarily have to adopt to the Islamic religion, but to become more
220 effective in your ministry to them, you may want to adopt the language. Because with that, you can
221 adjust better, you can be more adjustable to the environment, in that culture, where you can express the
222 language that you adopted, there are certain skills, you know, for the exponentiation, on the mention of

adoption and adjustment, and the area of technological advancements and minister. So when you are able to adopt new technologies, or adopt innovative ways to do ministry that are different from the norm, or the casual form of ministering in person, or by some mediums that are considered archaic now, where you can now make better adjustments. So that adjustments gives you more flexibility. Right, it gives you more flexibility. So after you have adopted some cultural aspects, maybe you have begun to purchase some garbs that are resembling a certain cultural group that you're not from, for an example, you know, I'm African American, but I have adopted aspects of Nigerian culture where I now wear African attire, right, I have adopted, sometimes the tone nation or the accents of the West African people, I have adopted some of the theological interpretations of them. So, you know, adopting is taking on increasing building upon bringing in something new to you, but maybe owe to others. Or it may be new to you and new to other people as well. You know, adjusting is making maneuvers and flexibilities in areas where you can't do or you're unable to do something a certain way that you're used to doing it, and then being able to shift it in a way where you're then able to complete an intention in a different way. So that is the adjustments and the difference between the two.

S 1: Yeah, thank you. I want to take you a little bit further on that. Intercultural is a higher order. You mentioned about assimilation is a higher order than assimilation in the sense that it's a fusion of cultures and then you come up with one culture. So how, I mean, how will you address that? In the American society, for example, where all cultures come together?

A: Yes. Yes, in one, you know, as it was stated previously in American history, it's called the melting pot. Yeah, the melting pot where I believe it started in New York, where a lot of immigrants from Europe, Asia, Middle East Africa, were coming to New York and it built this montage watch. It became a montage of multiculturalism, where you would see every culture represented. And I witnessed this recently at RCCG Mercy Court on October 16, 2022 when we had the concert of our praise, prayer and conference with an international praise service. And every tribe and culture that was present in the congregation was welcomed to represent their own cultural expression of praise and worship. And I was one of the expressive attendants there, who participated in the worship, in leading into African American English, songs of exhortation to God. So, every culture without minimization, or without removal of their own cultures, were able to express God sincerely and generally and genuinely in their own vernacular and cultural style of expressing their faith. So, you know, being able to create this montage and this canvas of every culture in one all in one, all inclusive, you know, is to embrace it, you know, allow persons to embrace their own culture, to express their own culture and to share each other's cultures. So, that interculturalizing is for me, to identify with your culture and also for you to identify with my culture and not to have any way at all how we call on it this year, not just a removal, but extinction. We don't want another person's culture to become extinct, because of their intercultural realization forming one culture, what we want is shared culture, where interculturalism is its own culture, where I would arrive in a garb for in a clothing that is indicative of a separate culture from mine, and those also who are within the intercultural group would do the same in representing my culture as well without losing their culture.

S 1: Okay, thank you. I want to ask one more question. Now, how will you evaluate intercultural theological education offerings, in terms of adequate preparation for pluralist society ministry? How will you evaluate it, that is various offerings from what we have discussed?

268 A: Yes, the way I would evaluate it is through revision, I would revise what I have learned, and forming
269 peer discussion panels to learn of what other peers have learned, what they understood what they have
270 gained, and what they have put into practice, and how they would sustain their growth and their gain
271 from it. So, being able to go back and review all that I have learned from the theoretical aspects of
272 theological education, and the practical aspect of the theological education, reviewing these areas, and
273 then assessing my application of them, reviewing the insight of other people who are involved and their
274 application of them as well. I believe that when I would evaluate, the preparation theoretically or
275 practically ... for intercultural ministry in college is to assess the people on campus, after I have
276 understood and you know, well prepared myself for it, it's then to analyze and assess the external
277 environment of those persons who are identified with the intercultural group or not identify with the
278 intercultural group.

279
280 A: So, evaluation of preparation theoretically, so, that comes with the mindset preparing my mind, to
281 accept and to reject certain things, to filter. So, to prepare my mind to be a filtration system, and then
282 practically, you know, preparing myself, maybe financially or preparing myself, you know, socially
283 preparing myself to socialize more with people and to prepare, you know, back to the theoretical part
284 preparing my mind to accept or to understand some knowledge that is unclear to me some knowledge
285 that is a little bit different from what I'm used to learning. So preparation, theoretically and practically.

Transcribed Interview S 2 IMT

1 S 2: What is your experience in studying a specialized course, on intercultural theological education?

2
3 A: I have some experience through the College seminary. It is within the context of, well, different
4 settings, different courses. But I think the one that is most related will be the intergenerational studies,
5 where we looked at how it's a generations study, intergenerational studies, being intergenerational
6 Ministries are being conducted across different cultures, and across in the sense of just natural
7 geographical locations. And we can add the similarities across those different areas. And looking at
8 interculture, intergenerational ministry, from the context of each generation, and in a different culture.
9 So for example, the baby boomers had a different culture when it came to work. And when it came to
10 their approach to lifestyle expectations, whereas even including the way they communicate, and the kind
11 of ... that they prefer, compared to those who are either Millennials or gen Z, for example, when we
12 looked at the intergenerational ministry, in that context, we looked at even church services, in terms of
13 who determines what kind of music, the dressing codes, that things have been influenced by the culture
14 in which each generation has developed. And we talked about some of the challenges of that. And some
15 of the reasons why it was, it was necessary to have that, to be able to connect across different cultures,
16 we put it within the context of Redeemed Christian Church of God in North America specifically, where
17 we have a lot of baby boomers, and maybe some who are gen Y people.

18
19 A: Although Gen X Gen X people who have, who grew up in a different culture, even geographically,
20 many of them grew up in Nigeria and have different context, different expectation. And then they come
21 here and they're doing ministry, try specifically planting churches, and then they have raised their
22 children in the American culture, the expectation or the output that those children have, it's very
23 different. They go to school, here, they have a different accent, they have a different food preference,
24 and communication preferences, and so on. But then everybody still comes together in the church setting
25 and discussing that has been a core topic, though, considered in the course.

26
27 S 2: Thank you. Are you involved in the design of the of the course?

28 A: No, I was a student in this in this instance.

29 S 2: Did you have any input? Or does the professor ask for inputs in improving the course or program?

30 A: Yes. The course was designed to be very interactive. We were put in groups. So each group had to
31 look at the final example of the church, to look at how they were there to evaluate their approach to
32 intergenerational ministries, and see what they were doing and what they could do differently. So we
33 had a group work to do, and they were presented and Professor provided feedback on that. But we also
34 had the opportunity to provide evaluation on the teaching, and maybe some ways to make things better
35 at the next iteration of the course.

36 S 2: How would you evaluate that participation in having inputs in the course?

37 A: I think that the, the participant participation, you mean the group, the group work that we did a group
38 work was very enlightening, because we looked at a particular chapter some of the people ... And it was
39 very eye opening for them to see some of the efforts that the church was already making to promote
40 intergenerational ministry. But they also were able to see some of the areas where multi-generational
41 issue was happening and not intergenerational, there was no deliberate interaction that was being
42 fostered. So, we also are required to do a practicum in the diploma course, one of the people in my
43 group, they've decided to do their practicum on one of the areas that identified as a perfect fit for

intergenerational ministry in the church. So, I see that that's kind of like a direct application that came out of the participation in the course. But we also were able to provide feedback, real time feedback to the professor regarding some of the challenges that we all were facing in different regards. Of course, there was, there was no way to solve all the challenges, but there were strategies that were offered on how to better approach them. And some feedback was also provided the professor to give some of that feedback back to leadership, through the Redeemed Christian Church of God and Seminary, to provide some of that feedback to RCCG North America or the America's leadership, to see how we can better strengthen intergenerational and definitely intercultural ministry within the continent, because now with the Americas, it becomes an imperative for us to, to develop intercultural ministry because we're dealing with people from Latin America, Central, Central, South, and North America.

S 2: Thank you, what are the challenges in ministry, in a pluralist society, like the United States of America?

A: Well, so, I will say that there are myriad of challenges. One of the major challenges that I have encountered is one, there's a desire to make Christianity one of many ways to God. Because you have people that have different, different approaches, people who are experimenting, especially when we're looking at gen Z, many of them have kind of the question. And many of them have started off in church, and organized Christian communities, and are veered into a lot of different religions, and alternative experiences. So, they tend to question how Christianity can say that Jesus is the only way to God, that is one of the main shot one of the main areas philosophically, where I see that is a big challenge. And so it becomes, it behooves all of us to be able to provide a good defense, for the faith that we proclaim, and explain to people how that truly what the Word of God says, is the truth that Jesus is the way to God, there's no other way. He's the only one or that which you can say. So that's one. Another thing I see is that they seem to be very liberal and allowing people to do whatever they want. So many rules of guardrails, like Christianity does. And some people tend to see that as being controlling or being traditionally thinking or conservative. And that becomes, that could be a challenge, but we must figure out how to cross them, build bridges with people like that. Another challenge that I see is that a lot of people, especially for those of us in the Bible Belt, the more south we go, the more that becomes prominent, where a lot of people identify the conservative Christian religion with the Republican when you are apolitical. And when people feel like they, they want to support socialist views, they want support democratic views. And they already feel like they put Christianity in a box and tag them with a political agenda. That can be a challenge and being able to reach across that and help people understand the church is not a political entity and is a front but that is been another area of challenge. One last one that I will mention is the issue of morality. Especially when it comes to marriage, and the definition of marriage and all everything that has to do with it, including pre-marital relationships, same sex marriages, Christianity has a firm stand. I mean, Bible believing Christianity, because we know that the churches now who neither endorses the ordained ministers nor who have the same sex or gay or lesbian lifestyle. So that's a big issue that is prevalent in our society and becomes a challenge that we need to be aware of as I tend to minister to people. We are aware of that where we have a way to love them without accepting or supporting the lifestyle. The same way people who promote premarital sexual activities cohabitation, and those who have fully immoral, supremo polyamorous relationships, all of those do not align with Bible believing Christianity. And those are some of the challenges that just identify off the top of my head.

S 2: How do you overcome those challenges in an intercultural environment and be able to win souls to Christ?

90 A: So, one of the things I know is that staying focused on the Word of God is that having a solid
91 foundation, and just stating what the Word of God says, and not getting embroiled in arguments, a lot of
92 praying and sensitivity to the Holy Spirit, wisdom in bringing across the word in a way that is
93 nonjudgmental. We can work with people who are different from us who have different beliefs without
94 being judgmental, without condemning them, offering them the love of Christ. But within the
95 boundaries of that the Bible has specific lifestyle requirements for us. So, the mantra come as you are,
96 but don't stay as you are, becomes important that we're able to hold up the standards of the Word of
97 God. As we love this people, we express the love of Jesus to them. But we don't compromise on what
98 the Word of God says we don't give it our own private interpretation or turn it down just to make people
99 comfortable, the word of God is not for our comfort, it is for our correction and to help us align with the
100 channel ways of God which will never change.

101
102 S 2: How can you evaluate the preparation you have in the school to do ministry in a diverse pluralist
103 culture?

104
105 A: So, the course itself was, I would say a preparation working through looking at the different
106 materials, audio visual materials, discussing topics that make us uncomfortable naturally, you come out
107 of your comfort zone, creating that awareness, and providing the opportunity to discuss and review those
108 things was one of the ways. The other thing is that the diploma training requires that we have a
109 practicum. And, but then the practicum is you're not required to do it. And you get to choose where you
110 do it, but you must define the objectives and goals of the practicum, that is approved by the school. So,
111 for myself, I picked two in a work at it will be an intercultural because we're working with medical
112 professionals who are based in the Caribbeans. So just by virtue of their location, it's already a different
113 culture. So we're exploring how we can engage in bilateral exchange of, of experiences, creating an
114 avenue and network of physicians where those who are in North America can go if they wanted to
115 engage in medical missions in the Caribbeans, we have people that we can work with, they provide us
116 the background and guidelines for those who are interested in maybe graduate medical education in
117 North America, we can provide guidance for them, as well as if they are applying to come here or if they
118 want to attend conferences and all of that. So that's what my own practicum is focused on. So that I
119 believe that is an example of intercultural studies. So, I'm required to write out it's kind of like, if you if
120 a pro forma as it were, for how that would work in real time. So that will be presented to young adults
121 and youth Academy. There's already exploring opportunities for that in the Caribbeans.

122
123 S 2: Will you assess it as adequate in terms of multicultural ministry?

124
125 A: I think it's a, it's a beginning, I don't think is exhaustive is not comprehensive, yet. I believe that this
126 is going to be a pilot, on which we can build more extensive engagement. Because this is the first stab at
127 developing such performance. So, I believe that if things continue to work as planned prayerfully it will
128 become a steppingstone for a lot of work that can be robust and extended across the South American
129 continent. And the Caribbean, South America, Central America and the Caribbeans.

130
131 S 2: What challenges have you encountered in preparation and adjustment to the concept of intercultural
132 education?

133
134 A: What I think first and foremost is a mindset change. For I have worked in different places, and I've
135 had some experience, especially in the secular world, where I've had to one of the places where I worked

136 before coming to the US we had over 30 people from different for up to 30 nations working in the
137 organization where it was, but so the organization has its own vision, mission and goals and objectives,
138 which is quite different from when you're when it's ministry. So, with ministry, learning to engage with
139 other believers who are of a different cultural background, which all of us bring a lot we bring a
140 significant amount of our culture into the way we pray the kind of songs we sing. So um I'm very
141 mindful of that. So, when I can minister, for example, in our church, I'm the worship pastor. So, we don't
142 sing any vernacular songs, majority of the people in our local assembly of African descent, migrant
143 population, we have some people who are, who are local, Caucasian, and who are of the, from the
144 Caribbean, and African Americans who are not from Lynchburg, where we are. So, we're very mindful
145 that the worship does not engage anybody. So, in that setting, the songs that we sing are all in English
146 language, because that is the language of expression in where we are. And we incorporate contemporary
147 Christian songs, as long as the lyrics and the message is clearly scripture. So that's one of the areas
148 where we focus on, another thing we do here to ensure that we overcome some of those challenges that
149 people tend to run to easily because we all tend to stay in our comfort zone is the kind of food that we
150 serve. When we have events. We don't default to the comfortable Nigerian food, the popular Jollof rice,
151 we are deliberate in bringing about in, in use in presenting foods that everybody who is not from West
152 Africa is able to eat. And of course, when we have a potluck is a different thing. But then with a potluck,
153 everybody has different varieties of foods that they bring, and they can explain where they're from. So
154 honestly, I think one of the, I would say the overarching or biggest challenge is the mindset if we're able
155 to shift in our minds, and we're more mission minded. And when I'm able to step out of my comfort
156 zone, interacting with people who are not, who are not like me, who don't think like me, who would
157 don't worship like me, one of the churches that we attended before we came to Lynchburg was a non-
158 denominational church, and they did not, they did not clap their hands when they worshipped. They
159 didn't raise their hands in worship, they didn't dance. And we had to adapt. Because yeah, when I, when
160 I sing, I will raise my hand. But I didn't go around clapping and dancing and jumping around like I
161 would in a different setting that I was more comfortable with. But when we were able to make that
162 adaptation, because we wanted the opportunity to minister to the people from a different culture, I
163 recognize that preferences. It was one thing and things that are true... So, I can still worship God
164 without clapping my hands and jumping around. My worship is still acceptable. And I must not judge
165 somebody else who is not jumping around with it during their worship. Same with their understanding
166 of praying in tongues, especially praying in tongues in public. Prayed out loud, period, it's not something
167 they were familiar with. So, when we were in that setting, we did not insist on coming around and
168 saying that there was something wrong with them or that Christianity was secondary, because they didn't
169 raise their voices when they were praying. So those are some of the challenges and some of the ways
170 that I have been able to be more deliberate in reaching across the cultures.

171
172 S 2: I would like to follow up on your comment on the overarching challenge, which you mentioned as
173 the mindset. How would you break that down in terms of intercultural education? What role will that
174 play intercultural education?

175
176 A: So, I think first we need to be able to find scriptures to support intercultural education. When we look
177 all over the Bible diversity, and intercultural interactions within the ministry is what Jesus was about.
178 And we have examples in the New Testament that tells us that there is no Greek, there's no Jew, there's
179 no male, there's no female. In Christ Jesus, we have all become one. And in the book of Revelation that
180 tells us that God's ultimate plan is that from every tribe, every tongue, every nation, there will be
181 representation in his kingdom in this world, those who worship God. So, God is multi-generational,

182 multi-culture, he created all that diversity. So being able to find scriptures that show us why that is
183 important, so that we can embrace it and see it as a plan of God. We also know that the book in the Acts
184 of Apostles is the natural tendency, the easiest thing for the flesh is to just go with the people we are
185 comfortable with, we sing the same songs, we eat the same thing, we dress the same way. It's
186 predictable, we have control of it. And we see that the book of Acts ran into that issue as well where
187 Peter prefers to stay with his Jewish brothers. And the Lord had to come to him and show him a vision
188 before he could accept the Gentiles. And even after he had gone to Cornelius's house, and Paul had to
189 call him out, when he had been, he had been mingling with Gentiles, people from a different cultural
190 background. And then his Jewish brothers came he withdrew. And Paul was like, Sir, let's not be
191 hypocritical. So, it's not an easy thing, honestly, for all of us. And we see that there's a lot of segregation
192 still in the church in America. That's why you have people talk about white churches, black churches,
193 and African churches, Korean church, to a Chinese church, that we in every city that we go in America,
194 you find that clear division, and people saying they're uncomfortable. And so there needs to be a lot of
195 education, looking at it from a scriptural standpoint. Because if we're able to present it from the truth of
196 the Word of God, I think it's easier for people to embrace so that they know it's not you're not just
197 promoting a liberal agenda, because, again, politics has really infiltrated the church so much, that when
198 you begin to promote some of those ideas, some people feel like, Oh, they're just supporting a particular
199 political agenda, which is not, is not true. So being able to provide education that has solid, scriptural
200 basis for it, I think would be extremely helpful. And then looking at cases, case studies, let's find
201 ministries that have done this effectively. Where they have been able to break down the cultural barriers,
202 and you have people from different backgrounds, who are able to come together and reflect the
203 complexion of the Church. The Church of Jesus Christ is a church of different cultures, people from
204 different natural cultures, and help all of us understand that the only true, truly two cultures in the world,
205 the culture of the Bible, and the culture that is of the devil. And if we're able to break it down to that,
206 then we'll realize that we all have more in common than we have differences.

207

208 S 2: I want to seek for just one moment for an explanation or perhaps maybe like, way forward, you
209 mentioned about segregation of the churches. The white church, the Chinese Church, the Korean, the
210 African church, and so on and so forth. You explained that people stay in their own comfort zone. New
211 cohorts. So how can we get them out and fuse together?

212

213 A: Yes, it's a challenge. To answer it, honestly, it will require a lot of intentional interaction and
214 outreach by the leadership. I know that in many communities, for example, in our community as well,
215 we have kind of, I suppose, for example, the Chamber of Commerce that brings everybody together, but
216 I know that some of the churches, some of the pastors, especially the, the non-denominational pastors,
217 have opportunities to interact. So if we are able to start that outreach there, and maybe we share pulpits,
218 we partner together to do outreaches, we really pray and follow the conviction about the church being
219 one as Jesus prayed, we really see each other as, as brothers and sisters, and brothers and sisters in Christ
220 are not so much competing for the same people in our communities, then I think that would help us
221 tremendously in our community. The Liberty University does that, well, they do what they call L U
222 serve, where the university provides opportunities for the local churches and their students to go to
223 partner to do projects on a particular weekend. They tried to do it twice a year. And that provides the
224 opportunity for students who probably would otherwise not have gone to a particular church and
225 interacted with certain ministries, to have that opportunity. But again, it's a one and done kind of thing.
226 There's no longitudinal relationship that has been forged there. So I believe that finding opportunity for
227 outreaches together and partnerships crusades, I know that Dr. Townes here in our city is very

passionate about bridging the gap. And he has we've been proud of some one or two meetings that he organized, I think two years ago now, his intention was to bring pastors from across different denominations across different cultural backgrounds together to discuss and assess some of the challenging issues that we have in our community and see how we can pull resources together to address some of those challenges. So that will require a lot of prayer, a lot of deliberate movement, I believe, for the leadership to invest in that in catching that vision and investing in the actualization of it.

S 2: Okay, I would like you to further explain only intentionality, that is the key thing, intentionality. That's to be intentional. So can you go a little bit deeper into that, that to be able to foster intercultural education and ministry, it must be intentional and comes from leadership.

A: Yes, so, I believe that nothing good happens by accident. And there must be a commitment first and foremost to achieving that, and then pulling resources towards it. So if the leaders in a church, or each dominant denomination is crafting the plans for each year, and they're looking at the programs, they will get involved in that will line up with the mission and vision. If, if they're in the process of discussing that with the board, and the ministers and workers or the workforce and the churches and they begin to say okay, maybe even on a small scale, let's go across town, to fellowship with a church on the other side of town that we ordinarily would not go to So let's invite a pastor from one of those other places that we normally would not interact with on a regular day. So it's not only just thinking about it, but having an action plan. And following through with the action plan. Creating, maybe some churches have what they call intercultural ministry. So they have the director of intercultural ministry, that is, looking specifically for opportunities to make that happen, just like in a lot of school institutions of higher learning, and a lot of offices in the day we're living in everybody's second, right? Diversity, Equity, inclusivity and justice, that's become the buzzword. Some churches are using the term diversity as well with it, but then what's the distill? What? It has to be defined clearly? What is intercultural ministry? What does that mean, for every church? And how do we plan to make that happen? If there's no plan, it's not going to just happen on accident or randomly. So I believe there has to be careful design of it, which I honestly, ... has to engage in as well, I believe is one of the ways that we'll be able to keep the young people excited about the work that RCCG is doing in North America, because many of them see themselves as American, they're not Nigerian, in their thinking, because that's all they're known to, for the most part. And many of them are married outside of Nigerian culture. And so how would they be able to continue to minister and develop their ministry effectively, without feeling like they have to do it in a certain way?

S 2: Thank you very much. So how would you assess the quality of our theological education offerings, in terms of adequate preparation for pluralist society ministry, how we evaluate for the Redeemed, Christian Church of God's Bible College and Seminary?

A: ah, there's a lot that still needs to be done. I don't know the details of what has been what is being done deliberately. But I know that there's significant room for improvement, I'll take the class, the class, I'm taking all the classes I've taken within the diploma course, I found that majority of the people in the class are Nigerian descent. And the summer, some of the, one of the classes, I remember clearly, that the professor was allowing people to speak in their native language, because he addressed somebody like that. And I thought to myself, if we had people who were not from that side of even from Nigeria, they will be lost in this class. So there still needs a lot of work that needs to be done. Majority of the people in the classes that I've taken, I would say, at least in the, the average, I'll say, in the 40s and 50s, we'll

274 have a few people on either side of it. So there needs to be more engaging of the younger generation, the
275 Gen Z's especially to be proud of, of the bible school to create the diversity of thoughts and ideology to
276 challenge the status quo. Because that's how growth happens. Nobody grows in their comfort area. So
277 that's why those are some things that I kind of noticed for my own personal experience, but of course,
278 my experience is limited. Because this is the first really extended course I'm taking at the Bible school.
279 So in a succinct way, there's still a lot to be done a lot of growth and it'll happen if we're serious about
280 engaging in intercultural ministry in in a pluralist society.

281
282 S 2: Thank you very much. Is there anything that you wish I had asked which I did not ask for something
283 that you want to mention that will foster or boost intercultural education in the Bible college and
284 seminary?

285 A: I don't think so. I think the questions were well crafted and I appreciate your asking me to clarify
286 some of
287 statements that I made and sharing my experience with you. Thank you.

1
2 **Transcribed Interview S 3 IMT**
3

4 S 3: What is your experience in studying a specialized course? On intercultural theological education?

5 A: It's a good thing to be honest with you, what we studied was intergenerational. Intergenerational not
6 intercultural. However, with my own personal knowledge and experience, I can cope with somewhat of
7 entire culture. But it is something that cannot be ignored in the congregation. And I'm sure this is meant
8 for a church for what purpose, right... So intercultural ministry cannot be ignored, it's important to be
9 able to have a wholesome congregation. And, and the purpose for which the church was created to go
10 into the world and make disciples of all nations or nations, that's all culture, or traditions. So I will say,
11 does give them much answer for that one.
12

13 S 3: Are you involved in design of the modules? Are you involved in the design of the course?

14 A: No, I'm not involved in the design of the course, the instructor of my course, designed the course, I
15 only participate as a student. And then as a student yesterday, we did not make any suggestions for
16 improvement of the course.

17 A: Um, regarding the course and having the intergenerational course, we had various discussions. And,
18 you know, depending on the views and understanding of the participants, that is the students in class for
19 Dr. Fowler. So we interjected with this course something's not exactly the way it ... in the sense that we
20 are open to give our own experience. So I will say, Yes, we do give our own experiences.
21

22 S 3: What are the challenges in ministry, in a pluralist society, like the United States of America?
23

24 A: Our challenges and our not limited to the United States of America, a lot of challenges in ministry is
25 everywhere. Because number one ministry in terms of church is set up to go to the unbelievers to reach
26 out to the yet to believe, right, and then you cannot determine who is going to be the one that you're
27 going to reach out to today. It could be you know, in the United States, as you have mentioned,
28 specifically, there is freedom of a lot of things, their freedoms about gender, there is the diversity and
29 inclusion in equality, that is a form of influence for front of the of the country. It's our value as a nation
30 of the United States. And the church cannot be separated from their value. So those things sometimes
31 play themselves as challenges. However, and I don't know if I'm going ahead of myself, I know that God
32 has not promised us a bed of roses. In the ministry, there are going to be challenges there are going to be
33 trials and temptations, but by the grace of God, and the wisdom of the Holy Spirit will know how to
34 overcome them.
35

36 S 3: Can you mention some of the challenges specifically?
37

38 A: I do that too. Talking about gender equality. So let me say diversity that you will reckoned with that
39 much better if I'm talking about gender equality is men and women being equal. Right, but we do know
40 that the Bible states that man is the head of the family and the woman is, you know, a helpmate in the
41 traditional You know, conservative, religious side of the scripture was strict with strictly abide by that.
42 But in the modern days, we believe that men and women, yes, if it's a Christian home, or not should be
43 given to the man. But it's not like the woman is coming behind the man, you know, it's not. But you
44 know, so there's the conservative, and there is the modern days tweak to what we originally believe the
45 Bible says, In addition... which is very pertinent in our society is regarding gay, you know, all those
46 things gay being ordained as heads in ministry, be sure, and all those things holding important position.

47 Those are challenges. Those are things that there is no where were you having a discourse about
48 Christianity, being able to reach out that that will not be brought into it? So if I may answer that
49 question, which I have had discussions about severally that we have agreed or tend to be, there's a there
50 is a majority, believing that we are to love them, because they are creatures of God, because they are
51 human beings. We are not to discriminate against them. We love them for who they said what God has
52 created them to be, if we see them as men as men, if we see them as women as women. However, what
53 we don't love is the sin that they perpetrate. So I will say that much for that answer.

54
55 S 3: So how can you evaluate the preparation you have in the school to do ministry in a diverse pluralist
56 society?

57
58 A: I'm already in ministry. So I'm just adding on knowledge to be able to expand my wisdom and
59 knowledge in ministry. But the knowledge that we I gained from the class helps us to understand that
60 intercultural and intergenerational ministry is important. I know that it seems like we are far away from
61 those two topics, or two processes of ministry. Because in most churches, maybe not most in some
62 churches, there is the inclination of going towards separating different groups may be age groups. We
63 have the youth, we have the elders, we have the adult church, we have the children church, that is multi-
64 generational.

65
66 A: However, we believe that in a church community issue be intergenerational amid intergeneration. It
67 also intercultural because for instance, in my church, we have some Americans, maybe not many, like
68 African Americans, maybe our sons or daughters are married to them, they come to church. They're
69 from a different culture and tradition completely. And we have in our midst talking about generation, we
70 have elders, we have the grandparents' group, we have the 60s and 50s. We have our children, the
71 graduate university, graduate and young couples in a different church, and things like that. There's a
72 tendency towards multicultural in, in a generation and talking about multicultural. You're saying of the
73 elders like you flocks of the same feather, you know, birds of the same feather flock together. So there's
74 an inclination of Africans, those that are black want to be in the same congregation. It's been a challenge
75 to some extent, getting the white this is no racism. I've seen the white to comfortably worship with the
76 black especially at ... the original African, black cry we've got word migrated from Africa. It's not like
77 our great grandparents. No, no, that came here during slavery. It's a little challenge because the model of
78 our worship is not the same as theirs. You will hear a shout Hallelujah, Amen, we are dancing, we jump
79 in, some of them are not used to it.

80
81 A: So, talk to us, talking about intercultural, it's a challenge, really mingling some culture, and we've
82 attempted in my church, just using my local church as the prime example. We've attempted to integrate
83 Hispanic people into our congregation. I've been in that you're going to bet 20 years, I can remember at
84 least two times, at least two times that we try to have Hispanic people come to the church, a pastor set
85 up their own section so that they can bring in, you know, people from other Hispanic people to come
86 and worship. But we've not made a success of it. That's intercultural. So it's a big challenge to really
87 work through that. But it's a lot easier with having some number of African American worshipping with
88 us, either by marriage or something, but with Africans generally, we don't have problem with any
89 African country. Come in. I have, we have Cameroonians. We have Kenya's we have Ghanaians we
90 have majority because I'm from Redeemed Christian Church of God, majority are Nigerians, but we
91 actually ... the Department of diversity and inclusion that allows integrate people from all nations that
92 we are the same. So I hope that answers that question.

93
94 S 3: Will you assess the preparation has been adequate for your ministry?
95

96 A: Sure, it is adequate, sufficient.
97

98 A: Okay. Can you explain the question? yeah, what are you talking about preparation towards? Is it the
99 courses or towards building the church, planting a church or preparation in the courses for intercultural
100 ministry?
101

102 S 3: Would you assess if it has been adequate? Or what is your own opinion?
103

104 A: It is adequate, very adequate, I can't but say that I'm viewing intercultural ministry from the eyes of
105 intergeneration amid other cultures being in the same place, so, yes, for that it is adequate, very
106 adequate.
107

108 S 3: What challenges have you encountered in the preparation and adjustment to the concept of
109 intercultural education?
110

111 A: Challenges I encountered in the preparation towards the concept of intercultural education, I think
112 maybe I went ahead of myself, I explained the challenges for the examples that I gave earlier, talking
113 about whites, we have not been able to incorporate the white the Caucasians, that's what we call them
114 into our congregation. Now, I can see a calm, some of them will just talk by one or two, and before you
115 know it, they come and that is because we have different method of worshipping, we're worshipping the
116 same God but our tenets that but ethics involved in our I mean, let me say the habits and processes of
117 our worship may be a little different from what they're used to. They may be for instance, example used
118 to just sing hymns we sing hymns, or just standing and praise worship and, but where we come from
119 with that background, we clap we dance we shout, sometimes even our musicals may be too loud for
120 them. Right because we have guitar we have all these things, they may or they may just be used to using
121 the organ, the piano and maybe others that know all these other have more sophisticated instruments. So
122 those are the challenges it is the cultural difference in our mode of worship is a major challenge to be
123 able to build an intercultural ministry in this land.
124

125 S 3: What in your opinion do you need to overcome those cultural differences?
126

127 A: Honestly, we're worshipping God if we're worshipping God. And if there is a place where we can also
128 worship God comfortably in their own way. We are, we are going to meet at the feet of Christ. I don't
129 see I have not thought about how to overcome the challenges of bringing Caucasians Hispanic, into our
130 congregation. However, we've been successful in bringing all nations of Africa, all African nation as
131 many as possible, which we don't all have the same culture. But I don't know maybe the continental
132 connection brings us together. And we worship quite well together. But for the Caucasian, I can't even
133 think of anything. Hispanic. I've never been to the church. So, I can even say I've been to the churches of
134 the Caucasian. And now I've been to Foursquare before I joined, originally Anglican, from Nigeria.
135 When I came here, we went to one church briefly. Then I joined Foursquare, close to me, the church. I
136 wouldn't say closed, but they had to close that, that place... The people in that church in Foursquare
137 when I was there is a small church and maybe, maybe 15 families, we may not even be up to 15
138 families, I have my little children, four of them. And we were the only black in the church.

139

140 A: What we mean Caldwell, and I think is because it's a small church, we really, really, I mean, there
141 could be some restriction now, and it was a good church, it was a good challenge, because I know I
142 related well with a pastor's wife, the young couple was younger than me. The pastor, even when we're
143 moving into our house, some decades ago, he was the one who called another person to come and help
144 us carry our bed into the house... remembering that I think it will work better in a smaller gathering in
145 our culture, ministry work better in a smaller church. And also it depends on the person that is actually
146 like I am going into their church.

147

148 A: I know Foursquare is all over the world. No, my uncle was the first Foursquare reference. So but I
149 was calling one of my neighbors when their partner was the one that I met, one of my children in the
150 laundry, invited us to join. And as it were, as at that time we were in between was the church between a
151 church looking for a church, so I think it will work well. With the, with the church that are I know,
152 Baptist, Methodist, those churches that are well established, that you have black, no matter where they
153 come from, they are more of white, but you have black worshipping with them conveniently, there are
154 some of us that don't like our dancing and jumping, that will rather be in a place that is solid. I mean, we
155 are solid in this in the eyes of God. But I will not rather be in a place where everything is like so quiet.
156 And just so I don't know, I don't know how to overcome it. But I think it depends on the person on the
157 people that want to go worship in such churches as I experienced earlier in my years in this country.

158

159 S 3: You just mentioned worship distinction. And the size of the church will be an influence as well. So
160 apart from these two, can you think of any other?

161

162 A: Okay, let's say denomination because the example that I gave for Foursquare and the ones that have
163 seen before they are the older churches. They are Methodists Baptists, those are the ones that in most
164 Pentecostal, most Pentecostal churches and I know some of Redeemed churches have success, but it's
165 not like a big success that you can talk about white worshipping with us. So I will say denomination also
166 play a major part.

167

168 S 3: How would you assess intercultural theological education offerings in terms of adequate preparation
169 for a pluralist society?

170

171 A: I am saying I will say that, it's an essential, I think, yeah, it is essential to be if I may ask you, sir,
172 what church are you from? Where do you worship? Okay, I know that's a little personal, but I just
173 needed to get a window.

174

175 S 3: I'm a member of the Redeemed Christian Church of God, based in Richmond, Virginia.

176

177 A: Okay, good. So you are in US, okay, because perception of somebody outside of this nation may be
178 different from Okay, so, that question again, that last question. Second, addressing the last question
179 about how will you assess intercultural theological education offerings, in terms of adequate preparation
180 for a pluralist society ministry?

181

182 A: Intercultural theological education, yeah, it's, this is a good course, that you're chatting with this
183 study that you're doing. Because indeed, we're going to find solutions. And I'm not the only one that
184 volunteered in that class. And I'm sure you have so many people that will give suggestion. And by the

185 time this is all added together, he's going to give us a solution, some solutions to why intercultural
186 ministry is not thriving, or what we need to do better, to let it thrive, and be successful. So that we can
187 fulfill the mandate of 'go ye into the world and make disciples ...' the Great Commission. So it is
188 essential, it's an essential education... So if there's going to be diversity, they're going to be diversity in
189 town, there's going to be diversity in perception. There's going to be diversity in what we've talked about
190 gender. So we need to know how to reach everybody for Christ. So, it's very essential and important.
191 And I'm glad you're doing this research.

192

193 S 3: You said we need to know how to reach everyone for Christ. And I presume that you're talking
194 about bringing different cultures together. So how do you think that can be possible in the church
195 through education?

196

197 A: Education. I mentioned earlier, I happen to be the assistant pastor in charge of diversity and
198 inclusion. We are in my local church; we try to make sure that the congregation are aware that this is a
199 church for all nations. And good question, how do we go about it? I had a meeting with my team on
200 Sunday is showing the cultures highlighting the culture, celebrating those cultures, celebrating the
201 Ghanaians show that there is a ... in this search a family of Ghanaians show that there are Cameroonians.
202 Let them come in their costume, let them dress and reaching the world. That's the educational part. We
203 are educating them.

204

205 A: We are bringing the awareness that yes, we are a multicultural ministry, and that also we fulfill the
206 Great Commission. And as we're talking thank You, Lord Jesus Sunday is the fact that when they see
207 when you see me, from your first name. I know you're a Yoruba, when you see me Oh, you are you've
208 been in that church before me and you come out and say, Oh, I'm the Yoruba from this. I'm just making
209 that as an example. And the Yoruba from maybe Oregon State or from one of those states, right. I am
210 new in that church. I will identify as ... he speaks my language that will give me some comfort, it will
211 give me some there's a word I'm looking for. It will make me confident or so inclined? That okay, there's
212 somebody that I can identify with. Right. So that's an education.

213

214 A: We must publish. We must let people know, I'm glad that you are a Redeemed member, as you do
215 when we're doing the convention national our annual convention in United States. You know, most of
216 the people there, they're most of us are Nigerians. Of course, there are Ghanaians in our churches, there
217 are Cameroonians. There are Kenyans they know all different nations. How? How about if one of even
218 if it's a 15-minute slot, during the program, that we let them come together from the different churches?
219 And give it a maybe lead? Lead? The chorus? I mean, give a worship praise worship session, do you
220 think they will not be glad that we really identify where they came from? They will be, why not most of
221 the things I will do is I know we were in America, we all speak English, by the same time we are
222 multicultural. And that could help them be able to go back home and say oh, my brother, my sister,
223 because they're still here. So Maria, and I'm bringing them into the church there are enlarging and
224 expanding the family of Christ.

225

226 S 3: You just identified the mode of dress and then the language. Are there other things that you have
227 encountered in ministry that show challenges in bringing these cultures together?

228

229 A: In a ministry where there are a majority of a certain tribe or culture, we want to be mindful of
230 overshadowing the other minor there are no minor in the presence of God but in terms of number in the

231 congregation. We want to make sure that we speak a language that everybody understands. We also
232 want to make sure that we celebrate them. We celebrate them, they have Independence Day in their
233 various nations. How are they will come out and tell and say Okay, today's Ghanaians Independence
234 Day. We acknowledge them. We bring their flag if we normally place the US flag on the altar, I'm just
235 giving examples. Why not under the Nigerian flag if it is October 1. If it's Ghana's independence, put
236 their flag and acknowledged it, they need acknowledgement. So, if we do not identify with all the
237 techniques, they will go, they will go.

238

239 A: So we need to identify with them, we need to encourage them. And we need to speak a language we
240 don't need when English is a language that they understand... So, coming to the meetings that I have
241 with my group on Sunday, that's we decided, Okay, we have something that we do in my church. We
242 call it mega Sunday, mega Sunday is, is a one service we normally have two services is big. And we
243 display all sorts of things. And our plan is that we're going to, because my group is full of all nations
244 than young Cameroonians, and some of them that were around, we decided, Okay, we are going to
245 create a slot for them to come and show their nations during the magazine. So, they will wear their
246 costumes, they will greet in maybe a good afternoon, good evening, whatever it is, right? Oh, man,
247 maybe another time, when we have them make us on the we'll have them to come and sing maybe two,
248 two-minute song from each of them. That will be encouraging.

249

250 A: Then we also thought about having a spread. Maybe during some mega Sunday, we say people bring
251 food from all your nations, right? And we'd have a taste, it doesn't mean that we're going to eat better
252 food there. But we just have a taste, identify with them that we're together, we're Christians and look at
253 it, we got to ration. I've never been to a nation, something where people from my church, I've been to
254 missions, okay. So, if we don't start it from home, and start knowing how to eat their food, if we go on
255 mission trips, how we're going to bring ourselves to be able to relate with them, and we're not going to
256 carry in your ... all the way to Kenya or Uganda or something. So, we can start from home trying to eat
257 what they eat so many others. And so surprisingly, our children are marrying their children too. I mean,
258 so in our culture of marriage, you cannot stop it.

259

260 S 3: You just alluded to communication within the church community. Now, how do you see
261 communication being effective in an intercultural community?

262

263 A: Pluralism besides just having one model of one language that everybody understands one language
264 it's hard. It's really hard, but we propagate it we encourage it, but is it always the situation maybe not,
265 but if we continue to insist, somewhere somehow, we will get there I will be getting better to be getting
266 better. So communication will be effective. We have one language. So how can we achieve way wedge
267 in the sense of English when you are in the in the congregation when you are in charge to speak
268 English... But if it's mandatory for everybody, when you are in the church, community, speak English.
269 And the same thing will be up with those might be the things that do not allow Caucasians and Hispanic
270 to remain. Right. They made some of them I'm just saying you could be communication is very
271 important. Having a language that everybody understands That does not mean that you're not going to
272 set up a party day to celebrate different languages. Because God has a reason for making us different. So
273 we're not going to just kill that or destroy that.

274

275 35:15

276 S 3: As a community, we, we are together as one in the church. Now, you just mentioned about
277 language.
278

279

280 A: There are other ways we communicate apart from language or inclusion. It's not just in the phrases
281 and our worship right in our faces what we do in our church is like if somebody from another culture is
282 coming to do thanksgiving oh, maybe a Ghanaian or Cameroonian. Okay, yeah, Uganda is coming to,
283 we're not going to be speaking, singing English song for that person. We want to make sure that we
284 identify even amid English songs that we're singing our praises or Thanksgiving song, we will try and
285 bring something from that person's nation.
286

286

287 S 3: Okay, thank you now. Is there anything you want to suggest for an intercultural ministry that will
288 make it effective?
289

289

290 A: Think that's pretty much it. To be honest with it. Something just came to me.
291

291

292 A: Now, we must be open minded. We must be open minded in the ministry. We must be open minded
293 sometimes. It's so difficult. Can you give me one second, let me quickly take this call if you don't mind?
294

294

295 A: Okay, I'm sorry about that.
296

296

297 A: So, I was saying open mindedness is very important. It's very important. Some people are hard to
298 change. So even amongst age mates, and things like they were amongst the same culture, the way we see
299 them, some things are different. But if we open our minds, to I remember, remember this. I can't say
300 this.

300

301 I know you know it. But as I'm led by the Holy Spirit, the scripture of when God gave the vision to
302 Peter, to one minister, to holiness, and then those things came and he said, I cannot bring myself to eat
303 what is not holy. So, he was closed minded. Right.... So, we need to be open minded to change. We
304 need to be open minded to change.
305

305

306 The Word of God remains the same. It doesn't change, but situations around us. It's not what it was in
307 the Bible days anymore. So open mindedness will help us to be successful in intercultural and
308 intergenerational ministries.
309

309

310 S 3: Thank you very much. Now, you just alluded to be receptive, receptive to one another, and our
311 foster intercultural ministry. Thank you so much. I appreciate it. You have anything that you expected
312 me to ask that I did not ask?
313

313

314 A: Not what you're expected to ask, but what would have been a good way to start is introducing
315 yourself fully to me. Right, because I mean, you know how privacy is in this nation. I know my lecture.
316 He has said you will but it's a good thing to develop and say okay I'm this and that I'm from this church
317 is and is purposed for this no it would have been a good thing to do at the beginning of the interview

1 **Transcribed Interview IMT S 4**

2 S 4: What is your experience in studying a specialized course on intercultural theological education?

3
4 A: My experience is very detailed and very wide when you're discussing intercultural main cultural
5 ministry. Because I, I can say I have two different backgrounds. I left Nigeria when I was very young.
6 So, I know my grandfather here. And so that gives you a span of how long I've been in America, all my
7 children were born here, met my spouse here. So, I have very little recollection of ministry, attendance
8 or work in in Africa, let me put it that way. So, but I am still very connected to the African community,
9 of course I can, you can never run away from your background. But so my experience is that, the first
10 thing I noticed is Africans, or specifically, Nigerians would take ministry to heart. We take it for lack of
11 a better term as a matter of life or death. In other words, if you don't come to this night vigil tonight, you
12 may not live to see tomorrow. It because God is waiting for you didn't know God that woke you up is
13 you know, God that gave you the car is you know, God gave you the resources. Why are you now
14 saying you are tired after working 16-hour days, and just trying to rest and then somebody's telling you,
15 if you don't come to church tonight, then you are no longer a born-again Christian. Whereas my children
16 will look at us and say, what do you guys do? That's the cultural dichotomy that I noticed. I did not
17 express it to them that you know, I agree with them. But I will reason to say you know what, I think the
18 students are right.

19
20 A: Somewhat, somebody once said to me, the word of God will last forever. Why do you want to live
21 the Word of God in one day? Why do pastors want to preach the whole Bible in one day? What are you
22 going to preach tomorrow? And another one said to me, it's a daily walk with Christ. So if you finish the
23 work today, who are you working with tomorrow? So we don't leave room for growth. Culturally. We
24 don't leave room for integration.

25
26 A: Culturally, somebody walks into a church today. As an African in an African child, we want the
27 person to be born again today, baptized today, speak in tongues today and doing deliverance ministry
28 today. By tomorrow, you are married, the next day you are pregnant the next day you have children.
29 And if those things don't come in sequence, then they start looking at you as a wasted investment. All
30 that love was shown to you on day one. This is day eight.

31
32 A: What are the fruits? The day you enter this job we clap for you. We're welcome. First time I want to
33 do to our special reception area. We fed you with drinks and food and all those. Here is the eighth and
34 you're just not telling me that you're struggling with this Christianity. So we don't allow room for that.
35 And when that person looks at, oh, maybe I'm in the wrong
36
37 church. They don't come back Okay. Okay.

38
39 S 4: Are you involved in any way in designing the modules for intercultural studies?

40 A; No, sir.

41
42 S 4: What are the challenges in ministry in a pluralist society, like the United States of America?

43
44 A: The challenges that I observe is, and meet some of my, some of my observations, and, you know, I
45 just keep it to myself, because you don't want to sometimes stare at the Hornet's Nest, just, you know,
46 you're just some of the things I noticed is that you have ideas, you have opinions, you have suggestions.

47 But until you have the right title, it really doesn't matter. In other words, I might have, I'm like, I'm a
48 deep thinker, I, you know, I for exercise that run a lot, you know, so my wife, she does get sick all the
49 time, because you go run in the cold and all that. But I run and when I run, I free my mind. If there is no
50 reading a book, you can transport you from Dallas, Texas, to Vienna, Virginia in two seconds. And you
51 being that in the Orthodox, living room, experience from that set of eyes. So I have my own opinions.
52 But you are until you have the right title, until you're in front of say, a provincial pastor, or a
53 pastor...whereas when I visit white churches for lack of a better term when you are leaving, they
54 ask you, did you enjoy our service today? Is there something would you want us to do better? They are
55 informally getting your opinion. Right? Do they act on it? I don't know. Because sometimes I don't go
56 back there. Just the one time is busy. But the fact that somebody asked your opinion. It's like you're
57 sitting down with your wife and saying, Honey, how did I do yesterday during service? She's your
58 number one fan. But she's also your best critic. After all the hoopla after all the adoration all the pastoral
59 you did wonderful pastor, you are this person you would say Honey, you did not do well. You said
60 XYZ. So there is no avenue to share your opinions. There's no avenue to be to and I'm not talking about
61 my local branch. I'm talking in general terms of the intercultural my fields, in African churches,
62 specifically in Nigeria churches, but I have not yet visited another African church, but I go to American
63 churches a lot.

64
65 S 4: Can you be specific about a particular challenge in ministry, in this respect?
66

67 A: Asked me that question again.
68

69 S 4: Can you be particular about a specific example of challenges in ministry, in a pluralist society, like
70 the US?
71

72 A: Challenges in ministry? Yeah. So, one of the challenges I see that confronts African churches going
73 back again, is this dying devotion to title. When you go to an American church, the pastor will say Hi,
74 I'm Bob. Oh, well, he's been brought on the pulpit to say thank you for coming now, you guys, Dr. Bob,
75 Dr. color for the message. I, I attended CAC for a long time. When I first came to America, I think this
76 is the fact that I became the secretary at CAC. After the poem were delayed apostle a brother and I had
77 almost daily communication by phone because the church in Dallas was his biggest church at that time
78 in America so he paid special attention
79

80 to CAC ... So I go to the American church, and I say, Hey, I'm here to tell you some observation. And
81 they say, yes, the pastor is, you know, primarily, my name is Bob, my name is Chris. And I'm the Lead
82 Pastor. He's wearing a shirt and blue jeans. And he goes up there for 15 minutes and deliver the path was
83 summer. And you're going, wow. My wife and I, we vacation a lot. And when I worked for the airline,
84 as an analyst, we often went to Hawaii. And every time we went to Hawaii will visit this church in
85 Maui. We'll spend two weeks in Maui, our church. And the pastor is a tall guy. And he will always meet
86 us because hey, I remember you guys from last year, you know, and we'll just chat for a few minutes.
87 But I noticed that where he's coming on the pulpit, he's carrying his own iPad or his own laptop. And
88 then when once it's time to minister, his pulpit rises up from the ground. Right, preprogrammed. And he
89 just puts his laptop there or iPad and he delivers it, Simon, when it's 30 seconds for him to get off that
90 stage, the pulpit goes down. So he's protocol officers know that we better be on peace, and we will be
91 watching because that day is about to go down. And if his iPad is still on, that probably is going to go
92 down with it. So we're here. Nigeria, pastors take their members hostage, just because I invite you to

93 come minister in my church that you want to exhaust the whole Bible today... You know, when you tell
94 them ... services from 10am to 11:30am, by 11: 25 we should be saying the grace.

95
96 S 4: Explain the distinction between the church and the culture where the church is situated?
97

98 A: This is America, they value time. The premium placed on time. The Americans pride themselves on
99 giving you your time back. They know that your time does not belong to them. And Americans have
100 come to realize that if I give you five minutes back today, you will come back tomorrow. Because you
101 will understand that I'm not going to waste your time. I'm not going to kidnap you. I'm not going to
102 browbeat you and tell you, you can spend that one and a half hour for Jesus. Because he woke you up
103 this morning. Those are elementary statements for pastors to make is you know, God, I woke up this
104 morning. Hello. I know that I'm 16. I know who woke up this morning. Is that some is that the sermon?
105 You know, those are? Elementary stuff does I think that you preach it to my eight-year-old grandson,
106 Carter, don't you know God woke you up this morning? Yes, Grandpa, I know. Can we please talk about
107 real stuff? Right. Can we please talk about salvation can tell you about my journey here. Please talk
108 about repentance. Can we please talk about forgiveness? Can you please talk about the things that will
109 count on the Day of Judgment....
110

111 S 4: How can you evaluate the preparation you have in the school to do ministry in a diverse pluralist
112 society?
113

114 A: The evaluation of preparation you have in school, you can never know the preparation you had in the
115 school to do this in a pluralist society.
116

117 A: So um, I'm glad you're asking that question. I'm glad I am taking this course. But I don't know if
118 you've spoken to any of the professors I've had. I've made it clear that I will challenge maybe not I don't
119 verbalize it. But I've said to myself, I will challenge not only me, I will try my classmates but also trying
120 my professor. This is not going to be a seminary where you just throw out the normal catchphrases
121 and then expect to get away with it. I will ask for clarity that will ask for new answers. As for
122 clarification this course is providing me the ability to do some deep thinking. Do most importantly it's
123 it's opening my consciousness to say okay, this is a cultural issue. It's a cultural phenomenon. It is not
124 endemic to a particular parish. It is not a systemic issue with this particular region... at the end of this of
125 his session when he does finish, we're going to discuss solutions because I don't enjoy wasting my time.
126 time because some of some of your students, some of our students are providing detail solutions. And,
127 you know, I hope those, those ideas will be taking in context and framed and used as building blocks for
128 the way forward.
129

130 A: Believe it or not, there's going to come to a time where this culture that will keep bringing from
131 Africa is going to die away. Right, because I have my four children, now they have the actual then we
132 have our grandchildren. So if you are tracing my family tree now, we'll see. Okay, Chris, and his wife,
133 God bless them, they might have another 40 years to go. And then you know, there'll be no that we
134 brought that from Nigeria, but I children were born here. So you will, they'll be hard pressed to say this
135 is the way we're doing to Nigeria? No, this is the way we do it in America. And some of us are sounding
136 the alarm now. Like, don't come to a seminar. And so that's the way to do it in Nigeria. No, you are in
137 the United States of America. How should we do it in America? I'll tell you what, part of the issue we
138 are having now in RCCG. All of the problems we have in RCCG, is we take the Nigerian culture and

139 want to blend it with American culture and it's not going to work. You understand? When I was at CAC
140 we arrived at ten o'clock in the morning, that's the only time I remember, I don't know, when we leave
141 church, sometimes you will by 6pm in the evening, because the pastor can talk for the next several
142 hours. And we'll just sit down, clap and clap and clap and yes, and even faster, administering somebody
143 will just give them and raise a song, and then just spontaneous combustion, nothing planned. No, no
144 programming, nothing, no structure, nothing. And then you saw the church gradually, gradually
145 dwindling. Now note what happened. You ask yourself, Okay, what happened? Okay. People started
146 going to school, they came back, and they went to school, they went to nursing school, they went back
147 to college, and they started getting professional jobs and then realizing that look, I must be at work at
148 12: 30 in the afternoon on Sunday. I don't have seven hours for you to tell me the same thing over and
149 repeatedly. You could have told me this in less than 30 minutes. And then we'll be very happy. So, what
150 happened? They stopped coming. Did they stop going to church? No, sir. They started going to where
151 you will respect their time. They never asked you. We display our culture a lot. Sir. Have you been to a
152 Nigerian wedding lately? I've been to I've been fortunate to attend about three weddings in the last two
153 months. We display our culture a lot in the United States need the security officers that we bring when I
154 talk to them, they will say wow, you guys are so gorgeous when you put on your head gear, your days
155 and that you want to take pictures with us. This is the time for you to display your culture. Not a church.
156 People's lives are dependent on you. But by the way, they don't have seminars for you to diagnose what's
157 wrong with them. They already know what's wrong with you. They know come to church this morning.
158 Yes. You know why they came to church because they already admitted I'm a sinner. I need deliverance.
159 So you but you don't need seven hours to tell them that.

160
161 S 4: I want to ask further questions on your response. You mentioned about solutions, discussing
162 solutions in the program and that is about the input of students in designing courses for intercultural
163 studies. So can you expatiate that?

164
165 A: Get the input, get people's input you if you invite me to a meeting, the list if you would like us to set
166 up this Zoom meeting with the two of us. My least expectation for you is going to be there. That was
167 done was the least expectation. But my greater expectation was, he asked to be prepared for this
168 meeting. So, what happened? We spend about two or three minutes and pleasantries and went straight to
169 work. Right? Get their input, you want to have a church in every class... And this is how you must do it.
170 Right, you can have Yeah, you can have to achieve within five miles of each other. But both are not you
171 do not have to start and end at the same time. You do not have to have competent programs on the same
172 day. Who did you know not have to have equal amount of membership, they do not have to have equal
173 amount of x, y, z? No. Both of those charities must be allowed to survive on their own instinct.
174 Otherwise, one of those churches should be encouraged to merge with the other church. You have been
175 around now for 10 years, just like your sister church down the road. As a matter of fact, 90% of your
176 members are now in that church, I think it will be wise to merge with them combined resources, instead
177 of you paying this \$1,000 a month, every month for rent, and they already own their building. That's
178 combined resources.

179
180 A: Right? So, get people's input, ask them for their ideas, ask them for their opinion, just because I give
181 you my ideas. I'm not expecting you to go implement it on day one, but you must make people feel an
182 ownership of the product.

183

184 S 4: How do you assess the adequacy of the preparation? If you want to rate it, have you assessed in
185 terms of preparation for ministry on a scale of one to 10?
186

187 A: Right now, say about a four. Okay. Why did this fall? Because I don't know that there is an organized
188 performance seminary.
189

190 A: There's an organized project process somewhere to say, you are now being sent out to do this. You
191 are being asked to start a parish. We are going to take you through XYZ. We're going to take you
192 through three-month, four month, five month course. On Start on ministry, not what you learned in
193 seminary, those are building blocks those were foundations, we're now going to take you through real
194 life situations you are going to spend one month with this pastor one month with this pastor one month
195 with this pastor one month, by the time you are finished, you will get a full picture of what life in
196 ministry is really about. So that when you start encountering some of these issues, your first instinct will
197 not be to run away.
198

199 S 4: What challenges have you encountered in the preparation and adjustments to the concept of
200 intercultural education?
201

202 A: I would not call my experience challenges, okay. Because I don't see it as an official
203 delegation. Because I have millennial children. I enjoy speaking to them. I enjoy listening to them
204 especially like my youngest son is 12 is about to turn 26 A favorite phrase to me is that listen to me.
205 That if you just listen to me, it will make sense to you. I know you are angry with just let me explain. So
206 in are trying to educate, cross culturally, we have our own opinions. Our father's my father is talking and
207 I'm talking and the next five minutes I'm a dead man. You know, but now my back to them we stand toe
208 to toe with me. I said know that you're wrong, you must listen to me. How do you know what I'm about
209 to say when you will not even listen to me? You are so angry. You don't want to listen to me. So we, we
210 are brought up in these in this style of just letting them know how we feel. And walking away and
211 leaving them there and going okay, what did I do? So we're not really educating them on what they've
212 done wrong. We are telling them what they did wrong. But we're not explaining how it is wrong. You
213 brought a girl home when we told you that she will be no girls in this house. Okay, that was wrong. But
214 could you explain to me how that is going to bring Third World War Okay, is that there might be there
215 might be you might be tempted to have sex, you might be tempted to do things. And then what is the girl
216 is pregnant? What are the aggressors you read? And then it becomes you versus the state. So you have to
217 give them reasons that for their own benefit. So you want to spend the next 20 years in jail for five
218 minutes sex. You know, what if she gets mad at you tomorrow because you texted another girl and she
219 said you raped her yesterday. So you know, we're not really providing the why we are telling them
220 because I said so I used to tell my children that because I said no, don't go like this, okay. You know,
221 okay. Did I solve anything? No.
222

223 S 4: How would you assess intercultural theological education offerings, in terms of adequate
224 preparation for a pluralist society ministry?
225

226 A: How we assess what pluralist society mean, in ministry, but like I said, earlier, when I started, most
227 of my experience will be western based, because that's, that's all I really, I really have. And when I pick
228 a ministry to study, like, if I study a potter's house, or if I must study, you know, any of these big
229 ministries, yeah, yeah. Locally, you begin to see that they have a very vibrant teaching ministry. And I'm

230 not talking about Sunday school or Bible studies. They, they have teaching ministries on marriages.
231 They have teaching ministries on money management. They have teaching ministry in sect, believe it or
232 not, they do ministry in relationship they have to do ministry in foster, first step parenting, you know,
233 they have teaching ministry, in in some topics that you will never think relates to Christianity.
234

235 A: But they have not come to realize that who really are the Christians in our members? If the answer is
236 yes, then why are we not fully equipped? And in the African context, we believe, yes, you get married,
237 you get your wife, you get your children. And that's it. And what that says is the end, well, your wife
238 may be inclined to go along with that because she wants peace at home, or your children like just
239 everywhere. Because you were not equipped to handle that family structure.
240

241 A: You just saw your pastor on Sunday saying daddy, mommy. And everybody goes home. Right? I
242 said, so give me food. I'm hungry. I'm the father. You eat, you go to bed... We will watch one TV. If we
243 are watching one CNN program, this whole house is going to be watching that one program. Not for me
244 to be watching Fox News. Yeah, you are watching cartoon series as far as your products in the next
245 room watching something nobody knows. And then the daughter, my daughter is in the other room on
246 video games. Everybody's just disjointed. There is no there is no center in general, he said, Things Fall
247 Apart, the center can no longer hold. Because you know, the family structure has been decimated, right.
248 And we are partaking in unknowingly. I must go to work tomorrow. Please give me my food. Let me go
249 to bed. Your song got a bad note. Please go into the chat tomorrow. Leave me alone. I'm going to bed.
250 We're now where we are letting the internet raise our children. And then when our children tell us that
251 they don't want to get married. Where did that come from? Well, no, no, no, listen to me. They saw you.
252 They've been observing your marriage for the last 15 years. And they know they say to themselves, this
253 is what I don't ever want to be. Because we did not prepare us...
254

255 A: I'm going to say something that maybe ... too is not my fault. I wasn't prepared. I wasn't given these
256 tools. I wasn't you know; I was just told you are the man of the house... But being young doesn't mean
257 we cannot lead. And we must lead this effort. We must start from now today. This meaning rebranding
258 what Redeem stands for we must start ... reconnecting with our children. When our children leave for
259 college, they don't want to come back to Redeem, do they stop going to church? No, they just stopped
260 going to Redeemed church because we don't allow them to be expressive...
261

262 A: We're not challenging our children's, we're not challenging our youth, we're not preparing them, we're
263 not giving them a forum to express themselves and not giving them as well to dialogue to debate. We're
264 not giving them a forum to form opinions. You will discover that when you let an American child your
265 child is born in America when you let them express themselves 99% of the time they feel better. You
266 know, because my children will tell me I know you're going to dispute this. But thanks for listening to
267 me. That's what I want them. They just need somebody to hear them out. And then and if you keep
268 asking me about you know into our culture and our culture Yes, yes, the deals that if you're not talking
269 to your children, somebody is talking to them. And it may be unfortunate they may be the drug dealer
270 down the street it may be the like, you can control your children, or you want your neighbor across the
271 street, yet I don't like him. He's racist, is this. He doesn't like why black people he doesn't do this. For
272 every Sunday afternoon, they might have barbecue in his backyard. I tell you to get your child to come
273 over, but try to go over there eat, heart's content, drinks, all the soda you can drink. And then it goes on
274 with a full belly.
275

276 S 4: Thank you. Now you quoted Chinua Achebe, “things fall apart, the center can no longer holds.”
277 Can you relate that to an entire culture environment where things like disintegrated, what is your vision
278 of how the center or how the culture can be fused?
279

280 A: So, I am not one for enhancing the African culture or the Nigerian culture in America. I'm not, I'm
281 not in favor of it. Because I always ask myself, why did you leave Nigeria? And mind you, I left Nigeria
282 when I was very young, and athletes were very, very good. I was working from a book or I was making
283 a ton of money at a very young age, because I was in a specialized department. So, when I left Nigeria,
284 you know, you could literally pick money from the street, my mother asked me, where are you going?
285 Look at all your mates that you work with are building houses left and right. Why did you want to go to
286 America? When I was barely, I was barely twenty. And I was like, mama had to go get my visa. And
287 she cried. So, and then I still left Nigeria, despite all those without I look at it, I say thank God, I left.
288 Because I probably will be dead by now. You know, so I'm not for transporting that African mentality.
289 There must be two sets of RCCG. You know, I'm not saying two sets of leadership. I'm saying there
290 must be two sets of the Redeemed Christian Church of God, the one that was born and bred and raised
291 and still vibrant in Africa, in Nigeria. And the one you will need to try and try to take this ministry to the
292 next level in a western culture. That is how we do it in Nigeria will not hold you. People will, I will kick
293 against it. I will be the first one to tell you then why don't you go back to Nigeria, then what are you
294 doing? Yeah, there must be two schools of thought. We must have leadership that understands their role.
295 Yes. I'm a Nigerian, yes, I'm a member of the Redeemed Christian Church of God worldwide. But I am
296 also the senior leader of RCCG North America. Now, if you want to go to RCCG, Eastern Europe, you
297 might find cultural differences you adapt. The Catholic Church has adapted so well. That's why they're
298 able to survive in Ukraine and surviving in Russia at the same time. Because they have adapted, in some
299 cases, they've adapted their doctrine to fit the local culture.
300

301 S 4: Now, if I understand your perception, it looks like you are expressing that intercultural is a
302 construct, it is something that needs to be created.
303

304 A: Yes.
305

306 S 4: Okay. Can you explain a little bit?
307

308 A: Because we have the current leadership... that we have created for ourselves, in the Redeemed
309 Christian Church of God, there's the senior pastor in there, the assistant pastors, and then they are the
310 ministers and the deacons. And we have created many kingdoms of ourselves, right. And it's one of
311 those mini kingdom dynamic rules, that benefits your local parishes. All well and good. But now, the
312 emphasis is on your local parish it's not been magnified on a national scale. So, if I came to your church
313 tomorrow morning, I would go wow. That's different. We don't do that in our church. Why would they
314 do that here? So, we're not allowing for individuality. And, and people thrive, people blossom. People
315 showcase their challenge, when they're allowed to express themselves. When, you know, you take their
316 opinions into consideration when you tell your wife Oh, I like that opinion. Let's sit down and discuss it.
317 Next time. She's not going to go like this when you have an argument. You know, because you know
318 that oh, my husband will listen to me. Outside my wife will tell me I will die for you outside. So come
319 home and so on if you don't embarrass me like you understand like that again.
320

321 S 4: Thank you. I wonder if there is any counsel or advice you have for me that will enhance
322 intercultural education?
323

324 A: Well, you know, I said, you're writing your thesis for your doctorate. So, you know... I thank God
325 we live in a culture we live in, and I'm not dependent on you and my sustenance. So, you know, I don't
326 know how, what angle your thesis will take, but I will encourage you to be bold. And, no, I didn't say be
327 arrogant. I said, Be bold. In your outlook, and in your opinion. Don't just offer criticisms... Why do you
328 keep pointing out what I'm doing wrong? I already let my lead pastor told me Chris, why do you keep
329 coming to me with all these problems, I put you there for solutions. I'm the senior pastor in this
330 church... So, when the problem comes up, now, I no longer see the problem because it's already been
331 defined. And now we're looking forward to the solution. So, don't just offer them criticisms or find and
332 conquer concrete solutions to where they will say, You know what? He gave us a blueprint to follow. He
333 pointed it out, but here is what he's recommending now.
334

335 S 4: Thank you so much.

Transcribed Interview IMT S 5 clean

S 5: What is your experience in studying a specialized course on intercultural theological education?

A: I say, the field of intercultural theological education keeps fresh attempt to rethink the disciplines of theology. And that's God's character, actual relation, in relation to the, to the universe. So, because it's of the Bible, it is for all cultures, I have a different interpretation of the scriptures, I can into cultural competence as being to be more empathetic and flexible, understanding people within my culture and other cultures, the study afforded me to learn the important outcome of cultural difference in relationship to God, within the view of the world history, space, and time.

S 5: Are you involved in the design of the courses, the models?

A: Now? Not, I'm just beginning to learn and ... school. So, I'm not even close to being part of designing the models are fully in the future, to contribute to it.

S 5: What are the challenges in ministry, in the pluralist society, like the United States of America? What are the challenges you face?

A: Challenges? Diversity that might come with it, not everybody is open to diversity in the church, especially within the Nigerian culture, we are not open to that we see other people coming into church, and we're no welcoming towards them. So, the leaders, the ministers have a difficult time interacting with diversity. Because when we say it's a plural society, we need to be able to welcome everybody from every culture does what it involves. And, it brings in the question about homosexuality in the church, that's a big problem. One would say when it comes to the challenges that are faced, everybody come in, and they want their own. And they want to define what religion is, everybody, especially the LGBT community, they appear, they want to pressurize the church, to change what the culture is, what the religion is, to fit their own purposes, that it is okay for a man to marry a man and a woman to marry

a woman and the church to look the other way. So that's part of what the church is going through being a pluralistic intercultural society. That's just some, there are others that can be discussed also, but those are the ones that usually come to mind right now.

S 5: How can you evaluate the preparation you have in the school to do ministry in a diverse pluralist culture?

A: To investigate the curriculum that will be offered that will address the Cross-Cultural ministry are attending that will attend to my own spiritual growth and understanding and nurture, one's calling to Christian Services. And secondly another valuation will be a curriculum that will offer a strong biblical foundation in all areas of learning such as in intercultural communication, communicating with other people from other cultures to have empathy to have the patience to, to interact with them... Learning about worldview to see the world through the eyes of others. So, that's what I have for that.

S 5: Can you try to explain the intercultural communication aspects you mentioned about empathy, about interacting with others? Can you break it down?

A: Yeah, intercultural communication, like in the setting of African or Nigerian setting, we have our own mode and way of worship. But when it comes to being intercultural, we need to consider the communication model of other societies that will want to incorporate with us to speak their language to learn more of their culture, and their language. So, we can incorporate that into our own service setting, and into our own culture, our church setting. So that's what I mean by that to know more about the other culture, learning from them, inviting them and making sure or most communications that they do understand that we interpret whatever, there's times when we will sing in our own dialect in different dialects. We need to be able to interpret it to them, to let them know what's going on, what the song or what we're singing is about so they can assimilate and be more interested in the service and joining in in the service and they don't get bored.

S 5: Will you assess your training, your education, has it been adequate to minister to people from other cultures?

A: Do you mean that overall education or the one from the seminary school?

S 5: The one from the seminary school preparing you for ministry, intercultural ministry.

A: Yes, I'm have a course... And especially with most of the instructors, the professional professors that taught the class... they've been able to incorporate into culture intergenerational theme into the class. So, for me that should be enough to be able to engage other people from other cultures.

S 5: Can you expand on the intergenerational so how is that done?

A: Okay, for the intergeneration. Now, it's more of ... which is very difficult to align that to my last class. Because right now, what most churches are doing mean is the multi-generation now that everybody goes into different departments, the children have their own church. Teenagers have their own church, and elders have their own group, while in the intergenerational it incorporates, everybody, everybody in one group, in one setting in the church, you have the children, you have the adults, you

have everybody, and everybody feeds from each other and learn from each other. So that's what intergenerational is all about. For me, it's a new thing. And looking at it starting off, can be very difficult and messy, because you have children in the church that will cry, the sermon is going on. And other people, different people doing different stuff. So, it's very difficult to incorporate that. And that's what we need to start doing now. If we need to keep the younger adults in church being multi-generational.

A: So, you see challenges in intergenerational? Yes. Now, to start it, the intergenerational because it can be very, very distracted, especially with the younger ones with children. In the church, they are crying, they're screaming, they're doing the running around, the concentration is not there. With intergenerational. That's what needs to be incorporated. Now. So at least for the, for the youth, so to learn from the adults, because right now that they're separated, they're doing their own thing. And adults are doing their own thing. Well, if we have everybody together in one group, they'll feed from each other is like, Okay, this is the way this ought to be done. And they can say, hey, it's a new face. Now, can we redo this and kind of learn from each other, we have that in kind of in us on the school now, which can be very destructive, like I said, Because you have children running around, but I see it as a good thing, because they are learning in the adult setting than in their own setting to see more of other things that they can go grow up with and feed on in the church.

S 5: What challenges have you encountered in the preparation and adjustment to the concept of intercultural education?

A: The challenges is we don't have enough other cultures in the church right now. Because we're not inviting... So when we have new people, other people come into the church, we cannot leave them behind. We don't incorporate them into our culture into the community in church. It's like, and as a result, they fade away. They come once, twice, and it's like, okay, I don't really belong here. And they won't come back. And following up with people that are not from our culture can be a challenge also at times, because it's like with us, if people are from your culture, you know, what your culture is, you know, you can approach them call them. That was an example that was given in one of the classes that I took, that went on evangelism and went to knock on I'm not sure if it's a new person or somebody that we're following up with the call 911 on them that they were invading their privacy. So we see all those kinds of things and that could be a challenge....

S 5: How will you assess the intercultural theological education offerings, in terms of adequate preparation for a pluralist ministry? How will you assess it?

A: I'm not sure how that will go, but to talk to people that are taking or that are teaching the classes, and see what the curriculum has to offer, will be a form of assessment for me, I'm speaking about me now, and take some of the classes and to see how that fits with my own understanding. So, that will be my own assessment for well of course, like that, overall, in terms of evaluating the offerings in the Bible college.

S 5: How will you see those been preparatory for an intercultural ministry environment?

A: Yeah, it depends on the professors that are working or been hired, because we cannot say we want to be intercultural...to use just our own people, people from our own culture, we need to be able to hire from outside other cultures also to be intercultural in that aspect, that can be evaluated from on that as

aspect that invite in more people that share different cultures with us and incorporate that learning from each other.

S 5: ... you have a specific example of ethnic issues or intercultural issues that you have encountered during the process of learning and the ministry?

A: For me, not really, because on my own part, also with my profession, and more into that diversity, listening to being empathetic, and having that patient to interact with other people. So, both from the seminary school, we don't have that cultural diversity in terms of professors and of students, it's mainly for Nigerians. Well, I take that back. I think one of the professors that taught the class was from Ghana. So, and that's about the only thing the diversity I see there, but everything else from what I've seen, it just shows me and many Nigerians and well with well different, ethical, but well, ethical background meaning Nigeria, we have different kinds of different, what would I call it ethnicity... but we're not really diversified even in those terms.

S 5: What is the value of intercultural learning to you?

A: The value is you learn other people's culture, you learn other people's way of life, because most of us grew up in the Nigerian setting. We don't even come into other cultures is difficult for them to accept that culture. They still want to be in the Nigerian said in the I still want to do things in the Nigerian way. But you're in a different culture now. We need to be able to incorporate that culture, not everything, the good things of that culture, and to be able to move on with that. So that's how we know we are being diversified. We're being in a more intercultural group. But if we keep doing things the way as Nigerians do, then we are not progressing. We're not growing.

S 5: How can you overcome the challenges of the monoculture?

A: Okay.

A: you overcome that? Overcome which culture?

S 5: Monoculture, like you mentioned,

A: The monoculture. It's difficult, but it's doable, to invite other people make it interested in them to want to come into the culture, that is a challenge that most of us, most Redeemed churches have. In the US, we say, okay, we want to be intercultural, but we're not doing things to be intercultural. So doing the same thing, the Nigerian way, we need to divert from that purposely do things, study other people, especially, the easiest culture we can incorporate with us is a Spanish culture, because I have seen similarity to us. So, we need to engage with them more, go to their programs, invite them to our programs, make it very inviting for them, try, specific effort to learn about other cultures. That will be a way of improving the mono cultural setting that we have.

S 5: Can you please explain it, you said, make specific efforts to learn about other cultures, can you try and explain that?

A: Specific efforts means you're going out of your way, even sometimes, when it's inconvenient for one to do that. Like I said, Spanish culture will be easy to incorporate, go to the services, most of the

services that are known are done in the afternoon, you can make time to go there. Even though you might feel like an odd man out, you can make that specific, make that specific effort and say, Okay, and let them know, I want to learn about your culture. I want to learn more about your services, how you guys do and if asked if we get if we can get interpretations or days the system, the call it was a call now that can translate what they are speaking to you. I know they have that in schools, but it's another thing one can get to say okay, I'm really interested in this culture, any culture not, not necessarily the Spanish culture, you can be the Chinese culture, which is very difficult to get into. But one if one is really... If one really wants to get into that culture, one must break it. I know it's difficult, but it's doable.

S 5: I want to take you further on the aspect of 'it is difficult but doable,' because that is a breaker. So, can you try and explain what you mean by that?

A: One can overcome difficult... especially with the Chinese culture. They don't allow any other culture to mix with them. Doable in the sense of prayers. You can pray, prayers break every ... break through to everything make friends with, we can start with one person trying to make friends with and letting them know that you want to learn more about the culture or you want to learn more about their religion, you can have seen people travel to their countries to, to learn about their religion. And I think sometimes the open. That was one that I was reading about that I watched about a lady here going to China to learn about the religion, I forgotten the name of the religion, and they had to isolate for two weeks, she said it was very difficult, but doable. She was determined to learn that religion. So, she had to give up everything. Because going into that setting, they won't allow you to have any form of media or any form of communication with the outside world. And that can be very difficult for most people, not to have your phone, not to be able to communicate with anyone for two solid weeks. So that's what I'm saying that it's difficult, but doable.

S 5: You just mentioned that you must give up everything, can you list those things you have to give up for intercultural ministry to be practicable. So, can you come up with what you must give up?

A: You must give up everything, you must give up everything to learn the culture, it's for a duration of time, it's not forever. So, like, especially going into mission work in another country, or you press specifically went to that country to learn about the culture and religion, when they are saying, there is no media, you can't have your phone, you can't have a computer, you can't have this, you can't do this, those are the things you must give up for that duration of time. Because you know, you're on a mission, you're out there to learn, you're making a direct effort to do this. So, I want you to be willing to give up all that. Even sometimes it might be in a huge, very humid condition, you need to be able to do that to go through that. If you're not sleeping on the regular bed, you don't have all the conveniences you have in your regular setting, you should be willing to do that. Sometimes, you might need to sleep on the bare floor, if need be. That's part of what it means to give up your conveniences for a duration of time.

S 5: You mentioned giving up your pleasures? And what do you have in mind when you say your direct efforts to do this, direct efforts?

A: Yeah, direct effort is like, Okay, I want to learn about the culture, the direct effort is okay. I'm willing to travel to that country to learn about the culture to learn about the religion. So those are direct efforts. And when I get there, and they'll give me the terms, this is what you need to do. That's part of a direct effort. Am I willing to do that? I would have made done my research on that. And I've made up my

mind, this is what needs to be done to gain access into this society to learn more about the so those are direct efforts that will be on my own part or any group that wants to incorporate other people or cultures.

S 5: Can you think of an indirect effort apart from your direct efforts?

A: um,

A: indirect effort might be speaking to them on the phone, which wouldn't have that much effect? Because most societies are closed, all societies, they don't know you. They don't know your orientation; they don't know where you're coming from. So that will be an indirect effort when you're not face to face with the people you want to interact with.

S 5: Is there any recommendation or things that you think will be helpful for intercultural ministry education that you want to suggest?

A: A suggestion would be research, researching different groups, sending people out into those groups, to learn more about them to ask questions, if possible, to live in that society for a while, maybe a doctor, I don't know who'll be able to do that. Well, people that are really interested in the intercultural ministry, live in that culture for a year or two to gain more from that, study with them and do whatever it takes to learn that culture.

Transcribed Interview IMT S 6

S 6: What is your experience in studying a specialized course in intercultural theological education?

A: Okay, so for me, personally, when it comes to intercultural theology, I would say, um, I mean, I've been part of the Bible College seminary dream or diploma certification course, at this point in time, I would say my personal experience is part of it from that, and also my personal experience, maybe more of like the neighborhood, we will leave, and how have actually grown up that's impacted my thought process through that. So for me, like, looking through and reflecting into cultural theology, it's just pretty much a way that people with diversity of culture and mindset can actually come together. And, and be able to achieve a common goal, quote, unquote, you know, I'll say it's, um, it's an education that is free of me, vessels, horse, you know, stereotypical, kind of like our society, or culture. But looking into the real world, and real life, and I keep telling myself that isn't really part of our reality at this point in time, even though we talk about it a lot. And, you know, as a society, and as individual, we try to adopt that culture, but the reality of our existence? Personally, I don't think we're there yet. I don't think we're there yet. How are we making progress? Are we as individuals, are we developing ourselves to get to that level? I would say yes. But as the entire world and the entire community global would come to the acceptance or realization that it's just beyond, you know, three, four different cultures coming together and living peacefully? I would say, yes, maybe the people feel that way. But the mindsets itself, it goes beyond us just seeing all three, four different of 50 zillions cultures, being able to cooperate together in a peaceful nature. I think it has a lot to do with the mindset. It has a lot to do with our perception. And it has a lot to do with acceptance of one another.

S 6: Are you involved in the design of the models in the school?

A: No, actually, no, I wasn't involved in design of the models. But like I said, where we live, my husband and I were believing in Destiny both for the past six, seven years now. We'll live in a society whereby it's predominantly white environments. I would say the environment where we'll live, it's like 85%. Of course, I'm a Nigerian, my background. It's the Nigerian background. So we live in a culture whereby we are minority in the society whereby I will lead and my husband and I, we pastoring a church. And so what that actually means as well is that we have to change our orientation. We must change our perception for us to be able to thrive in the society where we find ourselves. I also worked in where I was actually working before I transitioned. So I love your work, because I feel everywhere the Lord has placed us is your place of ministry, it's a marketplace for you beyond just the four walls of the church. You know, I've happened to walk a certain way by in this environment whereby I was leading I think I had like 60 people reporting on through me, reporting to me, and I think a vast majority of those people are people, the white community. So through the years, I've had to change a lot of things, my orientations, our thinking how I do things, how I perceive things, for me to be able to try and to be able to impact the society we are in the community, we have found myself. So even though maybe at the seminary Bible college, I wasn't part of the model creation. But at least in church, we've had of course, my husband and I, we pastor the church and we've had to create a system that works, not just for Nigerians, or not just people of color like me, or like us. We've had to like change a lot of things that will attract people that don't look like us.

S 6: What are the challenges in ministry in a pluralist society, like the United States of America?

A: Oh, I would definitely say that people are looking for a place of worship, when they're looking for an environment where you can actually communicate with God. And I know we've all we can all resonate with the fact that when people come to the church, they're looking for it, they call it a goal, they call it a mission, because with a certain level of expectation, and that is the truth of the matter. And when people are wanting to come to places of worship, they're looking for people that look like them. They're looking for people that can accept them for who they are. And I think, most importantly, if you look at Nigerian community, a lot of sense, wants to start a church or want to start a ministry, we're looking into places where we are people that will accept us culturally, and people that will accept us socially, the when you find yourself in a place whereby a vast percentage, or majority of the community are people that you know, don't look like you, it becomes very, very challenging. Because at that point in time, you're looking for ways to be accepted. If people don't, you know, and veer towards you, or they don't accept you, it's very hard for you to lead them. So it's, um, I would say, in the United States, even though we're moving towards the part that we're seeing as unacceptable, cultural people are conservative. And of course, people have different mindset. It's very, very, very challenging. When you don't sound like them. 100%, when I say you don't sound like them, I'm very sure you understand what I mean, even sound like them, when you don't reason like them. When you don't perceive things like them, it puts a lot of pressure on you as an individual, because we all want to be accepted as human beings, we all want to be accepted as leaders, if I don't think you have anything to offer me, will be very hard for me to follow you as a person that is an individual. So if I have that mindset, as a person, I want to believe every other person that is coming from health, if that's your mindset, so when they come, they look at you, and then they're like, oh, you know, this person doesn't really look like me, it's going to take a lot, it's going to take a while. And so it's I fall in the section like that in terms of ministry, as well, it's you, it stretches you as a leader, it puts a lot of pressure on you as a leader. And that is why we always ask the Flex, of

course, to our manual, and that is the principle of the Scripture, the principle of the Bible. You know, what does the Bible say about a particular theme? What does the Bible you know, what is the Bible for, you know, view of belief about a particular issue. So, when people come to me as a leader, or people come to me as, as a shepherd, I should be able to see things that are right scripturally based and not things that I have to see based on my emotions, or just based on my personal experience, it has to be things that are scripturally grounded. So I feel like in the world of intercultural what is the diversity and things like that? It's very, very challenging to try on a society like that. But has there been ... healthy, yes. Are we where we're supposed to be? See, not yet, because it takes a lot of training. It takes a lot of self discipline. You know, I think I was two, three weeks ago, I was watching the movie on Netflix that talks about **'nothing to lose.'** It was a movie on like commissioner and like a missionary that started from nowhere, that he knew exactly where God were speaking to put a lot of structure and a lot of hindrances. A lot of persecution, even from Christians, community, not even outside of the Christian community within the Christian community as well. That that was trying to hinder achieving what the Lord has committed into his hands. And I looked into movie, and I say, Yes, I can see a personal reflection of what exactly happened in that movie, in our day to day life, even in ministry, you know, you see a lot of persecution, of course, you see a lot of confrontation, you see a lot of things... And from a personal experience, I know when we started the church, we had to start in a hotel. We were there for a year, and we were looking for a permanent location, because it feels like we're just put enough money in the hotel, of course, it was manageable, because it was a little cheaper. But we knew that at some point in time, we needed a place of worship, where we have the flexibility to be able to serve God, and bring Christ to the community as he wanted us to do. So we searched for a place for so long. We looked around, like everywhere we went to when the woman they heard that it's a church, you know, they put all of these restrictions, all of these limitations, and what the expectations were like just too much. The rules were like too stringent for us to commit you. So it took us a lot. Also, we finally found a place that we could rent. And we knew it was just God that orchestrated that plan because of course, we went to so many places where we got rejected, but that place. So the major challenge that we actually had was, we had another church like us, that was just like about maybe like 15 minutes' drive away, you know, so that became very challenging for us. Yes, we know, the church, they have a model of alpha, a church could be another thing at that point in time we consulted our leaders. And then we said, this is the situation at hand. And we all agreed that the distance between the location of our church and the other church was fair enough for us to be able to lead and shepherd the people that God had committed into our hands, you know, and I think went ahead and rented the place. You know, also, the other party finally figured out that we were there, you know, even within our little community, you know, we found each other I mean, they saw us as a threat. And that was very burdensome, because I feel, even in this little community, that it's not even out and outside community. And we can see one another as a threat.

A: Even though that's not the mindset, and that's not the goal, how much more people that are outside of our community, how do they perceive us? We didn't have issues with other churches around. But we had issues with church that look like us, that we think like that, quote, unquote, we would think would think like, we took things alike, but I think for every ministry, for every culture, God has prepared a certain set of sheep for each and every one a force that, you know, everything that goes around the sufficient for individual, but unfortunately, it was a very, very big issue. And that was mind blowing. And that was put in stone. So I just say that to just drive them to points that, you know, yes, it's out there.

A: Like we can all collaborate, we can all live amicably. We can all do things together, because our common goal is Heaven, but I think individual differences play a lot in some of the challenges that we

face in ministry, the Church of God, universal, not even to talk about other religion, we all come to that common ground. That's our goal, Heaven is our goal, we want to make sure that we're able to bring as many people as possible, Jesus Christ as committed the commission, as I mentioned, so hence that we should make disciples of many nations. If we all come to that common ground, I think the work of ministry will become easier. I think at this point in time, I should be able to tell somebody that comes to my church, 80 minutes' drive to my church, you know, they, you know, this the room, there is another church next to your house, where they preach Christ that I know in all reality more convenient for you. I will give you a better conducive environment to be able to serve God and to be able to thrive in your purpose. We should all be able to come to that common ground that, you know, we can all serve God, God the right thing and make Heaven even as we're leaving cohabits as a family, and not just as you know individuals

S 6: Thank you very much. I would like to ask for clarification, when on acceptability. I would like you to expand on that, because you mentioned that the issue of acceptability in the ministry is very key. So, I would like you to expand on it, then the second thing is that the movie you watched, 'nothing to lose,' if you can give me the author of that movie, it is on Netflix.

A: So, Netflix, I must go back and look at the origin here. Because I think that was, that was one of the notable requirements was one of the, I think, was extra credits that the professor had given us one of the classes that we had to go out. Planting, okay, because mission works, I had to go back and check.

S 6: It's okay, that's fine. What do you mean by acceptability in terms of doing ministry or intercultural ministry, how do you explain that?

A: Yeah. So, the truth of the matter is that self-development and level of exposure plays a role in accessibility. For white person comes into the church, right? For them to be able to recommend and resonates with what I had to offer as a leader, I was able to speak a language that the person can resonate with, without me compromising or diluting the Word of God. So, for me, as a leader, it takes a lot of work on my thoughts, for me to be able to understand the environment where I found myself, if I have to deal with my children, like last night, I was having a conversation with my children about life, about school, about, you know, the different issues that confront us in society today. And it will lead to the place where I think we're watching the movie last night, and we're starting to ask, do we see like, the gay community, you know, the lesbians' community, and then we saw them in town. And I had to come down to the level of my kids to, for me to be able to break it down to them, you know exactly how the Bible sees things like this in a way that my kids will understand. And when they go out there, and they're communicating with their friends, or their classmates, that they have a different orientation, and different perception and different upbringing, compared to them, that they will be able to communicate fluently and eloquently with this people without them crossing lines, and gets them into trouble. At the same time with it, because we live in a society, I was telling them that we live in a legalistic society as well, where you must be mindful of what you see, and how you deliver the message. So, this acceptability, you know, for me, especially ministry, it has a lot to do with not just what I say, but the delivery of my message. It goes a very long way. I tell people, every time that you can tell somebody that you are a fool, in 50,000 different ways, and it will be accepted in different ways. I can see somebody's a fool. And somebody would get very upset about it. And I can tell another person that you're a fool. And the person would say, really? am a fool. What am I a fool? Can you tell me a little bit more about it? So this issue of acceptability, all has to do with our delivery of the message, our delivery

of the assignments, our delivery of the ministry in the marketplace, because for me marketplace is not just the work, it's your place of purpose where the Lord has placed you to prosper. So, it has a lot to do with your orientation. And I want to see the way we deliver messages a lot of time has a lot to do with our experiences. It has a lot to do with our level of exposure. It has a lot to do with our background. And if you as a leader, you see that based on the environment that you find yourself that there is a gap. The onus is on you to make sure that you fill in that gap. You polish it to the best that you can, without compromising the Word of God.

S 6: Thank you very much. Now, how can you evaluate the preparation you have in this school to do ministry in a diverse culture?

A: Okay. So, the Bible College has exposed me to a lot of things. A lot of things that I thought I knew before. But I later realized that there is more to what I've been doing. It's given the opportunity for people to share their experiences. One of the courses we took was intergenerational ministry, how people of diverse generations can come, you know, and worship together with a common goal, in a place where nobody feels left out. You know, of course, we learn, and we increase the growth, everything you learn, will increase, we grow every day, you know, and thrilled people's experiences from even the professors, you know, the teachings, the curriculum, um, I'll say that the biggest part of it, for me, really, it's really being from the opportunity and the ability of people to be able to share the experiences everywhere. You know, as I come as an individual, I call with my wealth of experience, and another person who comes with a wealth of experience, and I was sent to Bible College has created that forum, and that opportunity for me to be able to learn how people deal with the issues where they are. And I've been able to bring that to the table to learn and to refine me as an individual, and even as a minister of God as well.

S 6: Will you assess it as adequate?

A: Well, like I said to you, at the very beginning, I think what I personally did, um, um, I wouldn't say it was really geared like... intercultural theology. But a big part of it was part of it. Every lesson, and every class adds up. But I don't think like when I look at return, there's nothing like four months. And I don't think you learn everything in one day, or you learn everything from one diploma class. It's a lesson that you build on. But will I see that's given me like a prerequisite. So what I need to be able to try out there? I will definitely say yes, but I would not say it's an embodiment of everything that I need to just thrive and, and to just do ministry out there.

S 6: Thank you. What challenges have you encountered in the preparation and adjustment to the concept of intercultural education?

A: I would say, for me, personally, it's a lot of pressure, a lot of pressure, a lot of time factor. And, of course, we've had a lot of criticism, you know, along the way, part of the ... that I shared. It's, it's actually taking a lot from me to be able to snap our personality as a person to be able to snap out of the criticism, and to be able to snap out of this challenges. And I think a lot of it has been human factor. You know, it's been a human factor. And I remember if I can just mention when we, we moved to a new location, one of the things that we did when we went around the community. We wanted to do, of course, we wanted to do evangelism on it. So, you know, you know, give out flyers wanted to be able to do crusade around and I know, there was a time we went to Walmart, and we're trying to reach out to

people around the area. And they actually came through us that we were soliciting, and I was not allowed in the environments where we find ourselves, you know, at a point that gives us like a lot of setback. So we have to think of before in ways for us to be able to bring Christ so that people will be able to know that our presence is that so that the society, the community, that we find ourselves to be able to feel a presence.

A: So we had to change our strategy of evangelism, we had to change our strategy of reaching out to people, which involved a lot of money, of course, evolved a lot of time, and involves a lot of like creativity on our part, that we had to spend time going back to God and say, God, what's the best way to actually reach the people around us? You know, so it was, it was quite challenging at the beginning. And even now, it's too challenging, because I feel we're still very far from what God has as a plan for us and what he actually wants us to achieve where we find ourselves. Ah, I would say it's, it was, it was a lot of pressure, it was a lot of pressure, because we're living in a society whereby it's detail oriented. People want to know, I mean, people coming to your church, people want to know, maybe so see been able to win in this society where you're located. You know, I would say at the very beginning, we put a lot of pressure on us, because we felt like we're not meeting our expectations. And when you're leaving the church, and you've not seen people that don't look like you, then you begin to think that maybe you don't have what they need, or you don't have something to offer. So for us, it took much more than the spirit of an ordinary man, for us to take our eyes off the pews, take our eyes off the numbers. And to always go back to the drawing board and say, God, we know you've brought us to this place at a time like this for a particular reason. And even though the handwriting on the wall now does not look like it, but we know that you have a plan. And so far, we work in alignment with that plan, that agenda of heaven, we will eventually get there. Are we there yet? I will say no. But are we moving? I will say yes.

A: So for me, personally, it was a lot of pressure, he was a lot of financial involvement, because we had to think of different ways to do evangelism. At a point we had to go on a radio station, the radio station, ... And it was a lot of money. We had to do like, also I was mailing, you know, buying addresses for like corporate bodies, you know, that we're paying to send fliers out there, you know, like in terms of like publicity, you know, you know, just an avenue, there are, of course, we have a lot of resources that God has embedded in us. And that is why he has called or he has given it to us to be able to achieve and to be able to fulfill the purpose the assignments he has committed into our hands. But if you don't have people to offer it to you, it can just live by and just be there, not maximize it. So that publicity aspect of it was a challenging aspect for us, reaching out to the community was a challenging aspect for us. So we had to go back again to the drawing board and change our strategy for us to be able to achieve the purpose.

S 6: Thank you very much. The question I wanted to ask you have explained in terms of creativity, the aspects of creativity.

S 6: Can you assess intercultural theological education offerings, in terms of adequate preparation for a pluralist society?

A: Yes. So, I would say like I said, I, you know, my Bible college experience, it's not. Um, I'm trying to think of the best way to put it. I know the Bible College has a lot more to offer than what I'm doing right now. What I'm doing right now, of course, is the correct mistakes, some of the things that I need to do in terms of ministry, and that's why I'm focused on this aspect of it. But I would say that from the classes

that we've taken, from the exposure, from the lessons from the teachings, I want to say that the Bible College is building a community of leaders that are ready, you know, not just to take over the church, but to be able to take over the marketplace as well. And to be the very best of what God has So I would say at least with the five months diploma class that I personally took, I would say I have learned a lot from those classes... see if I can actually have that experience within the last five months that I've been there, I would say yes, there is much more than the Bible College has to offer. We are in the society whereby we asked to be able to integrate ourselves into the culture, we must be able to integrate ourselves into, into the sets and into the community, for us to be able to win the diverse population, and for us to be able to fully get integrated into the diversity of cultural of the environment that we find ourselves. So yes, I would say, the Bible college, my personal exposure, and the lessons that I've learned, has been able to help me improve me in terms of intercultural education, to get fully integrated into the pluralistic environment and community that we are in right now.

S 6: Now, if you can please explain further integrating ourselves, what avenues you see as being available for that kind of integration?

A: So, I would say, one of the things that we have personally found out in this environment that we've found ourselves, we've investigated the statistics, we've looked into the culture. And we've seen that this is the place whereby soul winning can be maximized in the area of worship culture. We have seen that people in this community that we find themselves, regardless of the nationality and religion, that people move towards a place whereby the worship atmosphere, you know, it's appealing to them. And so for us, in this 2023, we've actually come to the realization that that's a very big avenue. Other than the concerns, that includes everyone that is open to all nations, that it's not limited, or not overwhelmed by I would say, maybe my Nigerian background of a Nigerian sons, or my Nigerian dialects. But people in this community, of course, they love it when they hear Nigerian language, but an environment whereby they can come has the heart and be able to resonate and understand what we're singing, and what we've got to offer... That's, that's a target. That's a target point for us, like concerts. Now bring, of course, we belong to you, or prayer group around you that different pastors and different leaders in the community, like a parade to get out once in a month. And we've realized that every time my husband has to lead a prayer, is that the worship song, right. And to them, it's mind blowing, really, even to the leaders, of course, they think in the various churches. But for us, we don't start prayers, you know, without a worship song. And the very first time my husband got on that platform, you know, another pastor that's like texting later, like, told me a little bit about your church. Tell me a little bit about your religious belief and religious foundation, you know, that you worship? And then he was asking him said, do you sing in the choir, are you this idea that, and I just say that you say that that was a very big, you know, having you for us for like solving in, in the community that were found ourselves. And one of the things that, you know, of course, our exposure in the Bible college as well to things that we've learned, and things that we've experienced so far, has brought us to the realization that, you know, worship. It's a big means of soul winning for us in this area,

S 6: Thank you very much. From your own experience do you have suggestions for The Bible College and Seminary in the area of developing cultural, theological education?

A: So, like I said before, Bible College is a place, everybody learns, even when we go to school or learn, you know, beyond what we'll learn in school, we have to build ourselves, we have to be open minded that we, we have to get beyond the point whereby we just live together, because the Bible says we have

to live peaceably together. You know, as Christians, you know, our mindsets, I'm trying to say the best way to put it, um, I would say maybe to integrate more, you know, more learning structure. And I don't know the best way to save and intercedes rights.

A: I think what the Bible College is offering, it must go beyond just the people that are in class, I feel like a lot of the things that were learned in Bible college that we must apply, it goes beyond those, there are things that we cannot even implement, as followers. That means that from the very top, that the leaders... my personal view from day one, it's always been like, what is presently being taught in the Bible College is mind blowing, is an eye opener. But if there is a way all of these being taught can also be taught at the upper level... that people that are in the realm of power, can actually get to learn some of those things and listen to the experiences of people that are in class, and be willing to change as well, for us to be able to achieve our common goal of evangelism, I think it would go a very long way. And I know it starts from individual, I must change my mindset so that when I get to that level, I can do it, right. But I think now for all those things that will lead to be effective. It goes beyond just the lower level, the middle level has to hear it, the upper level has to hear, and everyone should be willing to come to the table and say we want to learn, and we want to change.

S 6: Thank you, from what you just said it looks to me like you're talking about intercultural theological education to be holistic.

A: That's I think that's the best way to put it as we always take, it cannot be limited, cannot be restricted.

S 6: How do you see the congregants participating in this?

A: So, I think especially the younger generations now, of course, you will agree with me that the world right now, it's not what used to be many years ago, a lot of advancements a lot of exposure or technological advancement, has brought a lot of I would say revolution, or whatever it is to the world now. And I want to say that the mindset of congregation is changing, you know, the younger generation people are learning, even the older generation beginning to learn from their kids, they are beginning to learn from, maybe their workers and like people that they work with. Like I said before, are we there yet? No, we're not. But I think as even as we as leaders, and as individuals, what will begin to bring what wizard in will begin to apply correctly, not based on emotions, but based on the fundamental truth of the Scripture, that we applied correctly. The congregants begin to come to that acceptance and to that level, but I think the world is moving towards that. But now that the congregation, you know, the people, the individual, they're moving towards that pattern, that lifestyle that the world is changing. Life is changing. And for us to be relevant, we must move in the right direction to be relevant.

S 6: Thank you very much. One last thing I want to ask. You used the word mindset a lot. Can you break it down? You talked about the mindset is so critical in this aspect of intercultural theological education. can you break it down a little bit?

A: Yeah, so I think I mentioned it at some point in time that our perception of life... Okay, this Monday, my husband and I were talking about a certain set... the rest so much against, if I can use that example, there were so much against women wearing jewelry, because those people, you know, like that couple, the wife wasn't very jewelry, at that point in time. The race against a woman wearing pants, even was especially to church, even because they the wife was wearing pants at that point in time. But as they got

integrated into the community, where they found themselves and their level of exposure change and began to relate with people outside of the Nigerian community, their way of thinking, you know, acceptance, and adaptation change based on their exposure. When I said mindsets, the way we reason, the way we perceive things, I was talking to somebody that something's not a problem, until you see it as a problem. Problem, nothing in the world looks like a problem to me, whether it be a problem to somebody else, it's a problem, because I see it as a problem. If somebody else doesn't see as a problem, that is not a problem to that person. So, the way that I process things as a person, the way that I see things, the way that I react to things, my emotional intelligence, those are things that I personally incorporate or that I, when I say mindset, those are things that I categorize as mindsets.

S 6: Thank you very much, do you have any question that you think I ought to have asked, which I did not ask, that you perceive can be helpful?

A: Well, I mean, I think you asked it all, because but for me, it's been mined blowing. But for me, especially with the seminary I really learned... we are equipped as students that we're learning, we're growing, we're trying to build a culture that, you know, can be in Christ, you know, open to, you know, to that labor that God wants us to win each year. But I just feel that it's not. It's not only stick, but you also know, it's not realistic. I feel the people that hear that listen to what has been taught in the seminary goes beyond just those people that are seated in class. I think that's all for it to come down. It's a good place to start. Yeah. So that when we get that you are when we go outside, when we get to other places where God has blessed us, we can teach, right? It starts from somebody to make a change, change that starts from somebody, and it can affect the entire mission. But I still think we still need to do a lot. You know.... The gap was there. I don't know how much of it the seminary can do. But there's a gap that must be filled.

S 6: Thank you

Transcribed Interview IMT S 7 clean

1 S 7: What is your experience studying a specialized course, on intercultural theological education.

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3 A: My experience, one course at the Redeemed Christian Bible College where we had to deal with
4 missions. And in that case, we had to go to a different village, and were given projects. And then the
5 idea there is to be able to go to cultures that you are on mission fields that you're not so used to, with
6 different cultures and see how you are able to adapt, adapt to it. So that's one of the experiences and I'm
7 also during my service as NYSC, in NYSC, Nigeria, I was part of the ESCOs in NYSC Christian
8 Fellowship. So, we go to what we call our gate, and you are basically sovereign and Muslim states. And
9 so, I had to go to one the culture was different, apart from the fact that the beliefs were also different.
10 So, we had to go through training so that we'll be able to function very well that without being and so
11 those are a few experiences that I've had, they may be more practical than a lot theoretical, I would say.
12 No need to answer the question.

13
14 S 7: Are you involved in the design of the modules in the Bible College?
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16 A: Yeah, I was, yes, I was involved with one. But that's the first level they had about three levels,
17 though, because I was a student, then my own level was just to get the feedback from students on what
18 we should do and how we should fashion it. And I did a report on that.

19
20 S 7: Can you mention what is involved in the feedback you must obtain?

21
22 A: Okay, the feedback one was, for every model, especially in challenging our education has an
23 objective or that should be achieved at the end of such educational exercise. And so the feedback I had
24 to get give back to them was how effective the mode of teaching and the design of the courses on the
25 modules was the student for example, the students in what were they able to engage the students to be
26 able to achieve those objectives. Or it was more like a forceful thing that student didn't feel was
27 important to them, they felt there are some courses and some models, that student felt that this was not
28 necessary within this topic or, you know, it didn't meet the objectives. So, those are part of the
29 feedbacks. And then we had to design the model such that it helped you first know the level of the
30 students in terms of understanding, you know, the purpose for which the student wants to do the course.
31 And then you can adapt your teaching the models to fit those things, so that you get a more productive
32 students and in meeting the objective.

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34 S 7: What are the challenges in ministry, in a pluralist society, like the United States of America?

35
36 A: There are a lot of challenges, one because there are differences in beliefs. And so, when you want to
37 engage in that you need to acknowledge the fact that you would meet people or people have different
38 beliefs and have their differences. You know, that's one of the challenges and then how do you
39 communicate to people having this different beliefs you know, in this pluralist society, the other one is
40 dealing with misunderstanding and prejudice because in as much as you feel people have divergence
41 beliefs and practices in like United States there are some practices with people, individual that I may be
42 biased about, maybe because of my background, my beliefs and maybe what I mean by us, I mean, I just
43 hate anything about that because I feel is no good. It's not good. Yes, but I hate people and everyone that
44 has to do with it unknowingly. You know, my response to that is bias, and then I have some prejudice.
45 So that will definitely affect, you know, communicating or relating to those people, because that's one of
46 the other challenges.

47
48 A: The other one is being able to engage with people, I know they're all tied, relatively tied together, but
49 I also felt that it's, it's a bit different than being able to, to relate with people from, from different cultural
50 backgrounds, you need to get that skill, that's a challenge, to be able to operate within that unit, you need
51 that skill, you know, people who have different cultures and religious backgrounds, you know, you need
52 to be able to engage, even when they have the same faith, once they have different culture and have
53 different religious backgrounds, they grew up from different religious backgrounds. That settles key, if
54 you don't have it is a big issue, being able to work within that space, and then managing the expectation
55 of, of such pluralist society, that they have an expectation that sometimes as one who is operating within
56 that space, you try to sell it and balance it, you know, one is the one example would be because people
57 come from different religious backgrounds, have had different religious cultural experiences, have
58 different expectations, for example, in terms of welfare in terms of how you see in terms of how you
59 relate or communicate with them, in terms of how what portrays humility, I respect how they see God,
60 they have their expectations.

61

A: And if you're also engaging in that environment, you also have what your own expectations, what you feel is right and should be done, and the way it should be done. So having to balance the expectation of this, this community, with what you believe in and how you want to do it is also been a major challenge that balance they're coming to balance so that you don't lose out, is it right to be a winning thing. And then being able to maintain the integrity of the message that you have? It's easy, we've had a lot of compromises because we try to satisfy the society and try to make people not feel offended, what have been able to consistently keep the core of the message and the integrity of it. It's another challenge within the society. I think, today, a few ones, if I remember that, I said that.

S 7: Now, in terms of the skill sets, can you mention one of them or a couple possibly?

A: Number one skill is the mindset. Because if you want to operate within this environment, it's a pluralist society, you must have a mindset, a mindset that is open, and not judgmental. And we know knowing that acknowledged the fact that you have people with different backgrounds, from different backgrounds, different beliefs, coming from, you know, from different orientations. So, you must have an open mindset. Now, the other skill I feel is that you must start developing a language skill. Yeah, I'm an English-speaking person. Thankfully, my country is an English-speaking country, uses English as the number of general languages. Assuming I'm coming from a French speaking country, I have, and I'm coming to operate within the US within the society, I have to develop that skill or make provisions to learn the language, or if I'm going to speak Spanish, I have to make provisions to learn that set of skill, it's important, then called the other set of skill is cultivating intercultural competencies. What I mean by that is that you if you can take workshops that help you understand, how people interact within such societies where you have different beliefs, different people, and what laws are applied. Like for example, in the US, you should understand that different laws apply, laws of freedom to speech freedom to live in your life and you're not judging people. You need to spend some time to think get yourself and research on that before getting yourself involved.

A: The other set of skill that I feel is a bit subjective, what I feel is also very important is that you need to understand your own biases. These are these... you've been able to identify within the US the cultures and beliefs you've been able to identify within the US since you're using us as an example, you may have known a few people, heard about a few things, research about a few people, you need to sit down and evaluate your own biases, do I really have biases over these people and getting such self-evaluation helps you to develop the skill that has a more balanced mindset, when you are relating with those people, with people within the society. Those are a few skills I feel, and probably the last one for now might be developing a skill for collaboration and teamwork. In a multi-cultural environment or authorities in society, the ability to be able to work with others as a team. And then from it is also central scheme was important.

S 7: I would like you to explain further on the balancing of the expectations. You mentioned about managing the expectation. And, in terms of skills to engage how you balance, what do you mean by the balance, balancing the expectations?

A: Okay, for example, in a pluralist society, you know, let's assume that you are a minister in a community that is different from what you are used to, yes, you may have had some research, but practically on site it is a different experience. But they may have a different expectation to what ministry should look like, towards should be done their expectations, they have it. And then when you come into

108 the unit to recognize and identify their expectations, because you, you probably may not be able to
109 interact or win them over, if that's the aim, for example, if you don't come from their own level of
110 expectations, or understand the expectations, and try to marry down to what you want to do and have
111 that balance. That's what I'm trying to say for example, in certain societies, for example, in very
112 impoverished societies, all the major believes are most other things, what can you do to better our lives.
113 And so, when they see people who come to educate them, whether it's religion, or whatever, the first
114 thing is, of what benefit is this to me. So, if you identify what they need and what they refer to as
115 benefits, you can pass your message to those to whatever benefits you've been able to identify and be
116 able to get to them. And it will make them listen to you. So those are the expectations. So, they believe
117 that if you are coming towards you can't say you know, God and you Your God is loving and you don't
118 give things you don't show love. We don't call them we don't reach out to them. You don't interact with
119 them. That's their own expectation. And so, when you come and you just... feel they should come to
120 you, it may not work so you need to balance that, and it differs with different communities, different
121 religious backgrounds and cultures. So that's just a snippet of that. I don't know if that answers the
122 question.

123
124 S 7: How can you evaluate the preparation you have in the school to do ministry in a diverse pluralist
125 culture?

126
127 A: Evaluate...I'm a bit of a bit average reason because I've been exposed to several cultural
128 backgrounds. And then I've had trainings though I'm not so good with language in terms of dialects what
129 I've done had extensive studies on a lot of mission fields, and how to behave when you get there. How to
130 not project yourself and work on your beliefs so much first, wanting to understand, you know, what they
131 really believe in and how they go about it, how they communicate what they respect. You know, I've
132 also had several leadership trainings and how to adapt yourself and how to be able to communicate. And
133 I think one of my major strengths in all of this is giving to, when I go into a place, I just sit down and
134 study what is operational within that space and try to see what they are like. And then I, I read on the
135 strength of that and then pass my message. So, I feel if I'm to evaluate myself, above average, well
136 above average studying is that the area of evaluation you want me to talk about?

137
138 S 7: Yes. into the curriculum of the school in terms of preparation for a pluralist society.

139
140 A: Okay, the curriculum is good...that in terms of curriculum of the school, there are a few modules,
141 that's stands on I think they have I've also mentioned them earlier on cultural competency training. That
142 is very important. The fact that, yes, people may not have a vast knowledge about this, but the fact that
143 it's being identified and given when people are given examples and taught on how to, or at least at the
144 first basic level, on the need for data now to do this, because you need our cultural competency training.
145 And this involves learning about different cultural norms, values, developing needed skills,
146 communication skills, although in certain cultures, you must be specific, when you drill down and try to
147 find the, within this curriculum, highlight all the relevant skills that are, that will be important so that all
148 of them fall on that cultural competency training. The other one would be in the curriculum will be
149 language training. So it is good to yes, I've been told that rarely, when I was going to one of this on site,
150 I was asked to grant them some basic language in how Salah which our Salah will, meanwhile, is the
151 language in Nigeria, one of the tribes in Nigeria, and we I was going to do all you understand our
152 language. So, it's good that we include that in the curriculum, or at least point it to people that when you
153 are involved in this, you need to identify the language involved, and try to make sure that you have some

154 language training within that, that that space might also mention, I feel there's this thing within the
155 curriculum about experience. And that is the mixed if you are lucky to go to attend such theological
156 schools, where you have diverse people, the mix people to do projects from diverse backgrounds, and
157 try to see how they were able to have some level of teamwork, it's very important. It's also important on
158 the same team work on culture. Having a cultural team in project is also important. It's one of the things
159 I've advocated for I think once in one of the schools in Arkansas, that's admissions into some of these
160 places should also consider people from, from diverse cultures. Because that you can be talking about
161 having people preparing people for these, we're not reaching out to diverse cultures, and try to make
162 them part of your program, even if it's 10%, 20% or 30%. That is very key to help because the
163 interactions with people who are from those areas and your experiences help within that model. So, it
164 will help them. It will help you build the curriculum outside the module and then effectively come up
165 with projects that has as we'll give them firsthand interactions with people yet in class, who will have
166 their perspective, you know, beyond what they're going to see on the field. Then I think those are the
167 major things and then we had a topic that had to expose, in varying the curriculum exposure to diverse
168 cultures and religious traditions.

169
170 A: Even though we don't believe in some of these traditions, it's also important that people are exposed,
171 we talked about them, specifically talk about those traditions and cultures, and how it is being viewed
172 generally, both by those practicing it, and by you going in there, because what we discovered while in
173 class was that some people just had this face value of Oh, for example, which is weird that exists in that
174 place, and they're just bad. They don't know why they exist in that place. They don't know why they're
175 so predominant in such areas. They don't know what their belief systems is don't know why that culture
176 holds them in high esteem. And so, when you don't have, when those things are not mentioned, mean
177 culture, religious traditions, in specific areas, when they're not part of the curriculum, it becomes an
178 issue. So, these things should be part of the curriculum, and the ones that have gone through about the
179 three or four of them, I've had that. But in all of them, the only thing I that was left out over time, was
180 the diversity of the students in such theoretical schools. You know, so I feel that that would be great. I
181 don't know if it answers the question and I'm talking here and there.

182
183 S 7: Will you assess that the preparation has been adequate for ministry in a pluralistic society?

184
185 A: I will assess it as a student, I don't know if I'm allowed to ask this question. We are looking at this
186 from a Christian perspective, right just to be sure.

187
188 S 7: Intercultural theological education, from the perspective of Intercultural Studies.

189
190 A: Okay. So, I would, I would assess it to be when I say not fully adequate, in the sense that we have
191 change in technology and a lot of the way things have changed, we can keep doing things, the way we
192 are used to do them with COVID-19 a whole lot of perceptions have changed, people have, you know,
193 let down on so, many major beliefs and interactions have also changed with the use of social media and,
194 and technology. So, I, I believe that in our current world, we should, in within intercultural and plural
195 society, having theological education should include social media, the cultures that are prevalent in such
196 with that content, social media and technology, especially in such areas because when we are looking at
197 pluralist society, we're not only talking about the rural areas, or the areas that don't have access to these
198 things, we're also talking about areas, urban centers, and one of the challenge of today is that, that will
199 have virtual reality has made it really difficult for you to interact with most people on Facebook face to

face, you maybe talk to them on Zoom, talk to them on phone, and interact with them with other use of other technologies. And so, I feel that in, in a school, an intercultural school that must deal with this within a pluralistic society, having a lot of multi cultures, we have to begin to look at the space of such social media, the impact and what is prevalent within that area. And that would expose students to how to use that and how to look out for that and how to also use that as a tool to reach out and then to, to reach out to people around, you know, with that. So that's one of the things I feel like it's also needed. And then the last thing I would say is that in running through these modules, and preparations and skill sets, with an theological school that is teaching, this is very important that we students, or such schools have supervisors or leaders, they don't necessarily need to be faculty members in the school, but these can be partners could be people who are already practicing some of these things within the society to work with some students to answer real time questions, because things evolve, things are evolving, things are changing, this would help in any, any school to build students who will be more productive and you know, be more rounded in in these things. So those are the other additions are probably will.

S 7: Thank you. Now, if you can explain more on the social media platform as a culture. What do you see that is the missing gap in intercultural theological education?

A: Okay. All right, we find now, let me just put it this way, we hear the word, the millennials, the Gen Z. I'm still trying to gather enough facts, on categorically saying that the millennials have their own culture, their own beliefs, and it depends on what you define as culture and beliefs. And they are more on the nets, what influences them is what they read on the net on their mobile phones, on social media, and how to interact with that. I mean, studies have shown that in our tutorial, excuse me, in today's world, the likes of YouTube, and Google have billions of searches every month, billions. I don't have the data yet, because I didn't know I would have to read it out. And so all this has altered a whole lot of things when it comes to culture... I was also thinking that maybe this social media and technology is just for our millennials, we now see that even I think from age 65 to 70, or 80. It's the data's are there, about 10%, or thereabout of them have now joined, they have all these accounts? And a simple check is that how many people still go out to buy normal, printed paper, newspapers, people just go online and search for the news they want.

A: So, this has changed the tradition, the traditional culture, beliefs that people have, you know, and is changing so fast. So, people are beginning to have access to several information changing their mindset, more open to other opportunities. And so I feel that social media has its own culture that is driven Yes, by the youths, what's the people from MIT from 40 to 50 have joined a large number of them 50 to 70 have also joined statistics have shown that so that's why I feel it's, it's a major issue and is because people are influenced by what they read what they see. That's culture. And the reason why a lot of people are crying foul that there are cultures when I mean culture, I mean, traditional cultures and beliefs from ancient times is being eroded is because people are now using technology to be able to see these things don't take that serious anymore. So that's why I feel that it's important.

S 7: What challenges have you encountered in the preparation and adjustment to the concept of intercultural education?

A: The major challenges I have encountered, while trying to adjust is the issue of ... to offend people and the culture that I've come to meet. I mean, the new culture. It's trying to walk on a very thin line, what's what we see on them? So that you don't walking on it? What do you see? Do we call it a broken axe or something? So try to be very careful, I'm very conscious of my society of my, of the environment

246 I am, I've been a major challenge. So you it takes it took me so much time to be able to get some level of
247 freedom within my mind to say, okay, to understand whatever rights I have, I'm whatever limits I have.
248 So that was, for me, the major challenge, being too conscious, trying to be too careful is not bad in itself.
249 But that fear alone comes in and, you know, holds me by so it took me time to be able to, to do that.

250
251 A: The second one is the issue of self-advocacy. And I'll explain that self-advocacy means that you're
252 able to ask questions where you were for yourself, you know, I was more into myself in a bit of trying
253 not to offend people. I suck in whatever pain or whatever thing, even when the society is not, is not that
254 bad. He's not seeing that I, I just held it to myself. So, when I started self-advocating, I started asking
255 questions, what do you think about this, what is, you know, what can be done about this and interacting
256 with people. So that's, I am off that limit of trying to just keep things for myself, and then I'm out asking
257 questions, so that I can make right decisions and interact? Well, the other one was that, from my
258 background, just like yours, we have different things that in terms of like, what we represent by respects,
259 how you call people by their names, and, you know, how you worship your God, Your God, those were
260 sacrifice, literally, you know, it's just you do it unconsciously.

261
262 A: Now, coming to this environment, I see that people do certain things, and, you know, it's like, you
263 have broken, the very core of the things I have believed in, and then being able to live within and adapt
264 myself to that, to that kind of sense of living. And, and I still feel rights are not breaking my major, the
265 core of my beliefs was also part of the challenges I had to face in my adjustments. And then the last one,
266 I probably just saw that if you can redirect to other questions, is that be able to flow with the assets, my
267 assets, my being able to communicate with people, you know, sometimes I wasn't, I wouldn't understand
268 a year what people are saying because they were rather too fast for me, especially the black Americans.
269 And so that was part of the challenge. So, if I'm going to deal with them, I must really prepare myself
270 and try to make sure that the people I'm going to meet are people I can hear and listen to ask questions.

271
272 S 7: The asset issue that you mentioned, that has to do with communication. So, how will you assess
273 communication as a medium of intercultural theological education?

274
275 A: Communication is the bedrock upon which you are able to pass information, we are able to
276 understand ourselves, so, I feel is very critical, because, if even in the school, if as a professor is
277 teaching students, if he or she is not communicating, then there is no points given engaging that, so, in
278 intercultural society, you know, and satisfy education, communication is major, you know, that's why I
279 mentioned that people must have a drive mindset and try to learn the language, because you need to
280 understand what people are saying you need to understand your environment, you need to be able to
281 communicate, you need to be able to ask questions, where you are, you need help or need guidance, so,
282 that you don't, you know, break the laws of the land sorry for that. So, I feel compelled, I know, and I
283 feel communication is a very critical aspect in such societies is very, very key. And the fact that we need
284 to begin to tell people to not be afraid to communicate, they should admit to the fact that nobody is
285 expecting you to be as good as those natives, for example, in the US what you need to learn, you need to
286 learn to grow over time...so this self-awareness is this aspect of it, it's one thing that I feel is very
287 needed for anyone who is in such a society, being confident, don't allow your essence your language to
288 stop you from communicating, look for better ways to be able to communicate by all means just try to
289 communicate and don't be ashamed of it.

290

291 S 7: Thank you. How would you assess intercultural theological education offerings, in terms of
292 adequate preparation for a pluralist society ministry?
293

294 A: You mean offerings in terms of preparation by...in terms of curriculum offerings, the one is who has
295 to offer, we assess the intercultural theology in terms of adequate preparation for pluralist society,
296 ministry, I feel that there's a lot of work that needs to be done... my reasons not to say that things have
297 not been done, things have been done, but there is still a lot to be done, because things have changed.
298 For example, with due respect, people have different beliefs. Now, cultural beliefs, one of them is
299 LGBTQ. Right? Things like a lot of things that have come up and I've gotten approvals now. We're not
300 there before. And so people were more focused in terms of having education, that were focused on a
301 specific area, not accommodating, or that the not accommodating or acknowledging and careful with our
302 community or acknowledging the polarized nature of our society today. And so now that a lot of
303 freedoms have been gotten, a lot of things seems to be right, in schools or theological schools need to
304 prepare more need to do more, to be able to, you know, produce students, that would be very effective.
305

306 A: Like, I am an It person, if you are doing an It certification within three years, less than within in less
307 than three years, if you don't update yourself, you are backward in six months, actually, what you can be
308 forgiven to three years and so in some in some in some new areas, you know, AI and the rest. So with
309 this is, I'm viewing it with that lens, that schools and intercultural schools are not so prepared for this
310 because things have changed, new laws are coming. Technology has come in. So, we need to be able we
311 need to be dynamic in our approach and be deliberate about it. You know, I say this recently, when the
312 Black Lives Matter issue happened, a lot of people started saying, oh, we need to include minorities, not
313 just about blacks, minorities in certain give them percentage, give them selling in mid-level and
314 leadership and all that the society just woke up to discover that they were not preparing so much about
315 that. And so, a lot of work is coming up to try to say okay, how do we make ourselves to be more
316 diverse? In the same vein, schools need to begin to look at that aspect and see how do we prepare our
317 students prepare our people to be leaders in a diverse society? I yet not lose focus of whatever they want
318 to do. You know, and yet not you know, there are legalities... So, we need to educate more. We need to
319 look more, bring the legal aspects. Let people know. Bring the laws that have changed. Let people know
320 Let's let the curriculum also within people, students to know that you need to look when you go to any
321 place look, go to any state, even though you may have read about some hear about some laws before
322 now, ask what is prevalent there? Ask questions. So a few schools are not really prepared for this much
323 has to be done. I'm not taking the fact that they've been teaching, but I feel it's been more specific. It's
324 not it's the most toxic teaching for a perfect society. We don't have in society that is very diverse and
325 very different in thinking today. Today, apart from eternity environments, before we started this
326 interview, what to take punishment for me to ask me if you can be recorded. Students now even though
327 schools will say let's record, let's do this, there are students who have taken faculty members on issues
328 and said I don't want my room when you recorded it, you posted the videos for people who want to read
329 again my face was showing and you violated my rights. So, the world is changing. So, I feel a lot needs
330 to still be done, because we are still far from it, in my opinion, that's my opinion.
331

332 S 7: Can you expatiate, you mentioned that the society is diverse. Now that the theological educational
333 training should be as dynamic that we need to be deliberate about actions to take, environment, I would
334 like you to expatiate on being deliberate. Can you please explain?
335

336 A: Okay.

337

338 A: Expansion of being deliberate. For example, one of it is, like I mentioned before now, I mean, our
339 curriculums have an aspect of social, social media or technology culture, probably don't, many of our
340 modules have the aspect of understanding the legalities in such different cultures. I mean, in US as it
341 is... that's why it's called the United States, different states have different beliefs, different abortion
342 laws, in some states, they were protesting in some states or protest for. So even within the states that
343 diversity, so I feel the legal aspects and the aspect that people need to schools need to include or create
344 awareness for students to understand the legality of laws around society, the society within which they
345 operate, at least for them to be able to do their basic things. Right, and, and express their opinions. Let
346 me use that word. So, I feel those are probably the deliberate things that should be included. And in a
347 multicultural society. I must state here that I'm a Christian, first, what I'm speaking directly as a general
348 person, at this point, when you have theological schools, and you have people that are coming in who
349 say they're LGBTQ people who come in and say, I have different orientations, how do we handle those
350 things?

351

352 A: Is there a way that in certain of our modules, certain in our established theoretical education, that we
353 prepare for these things, because they are coming, if they are not there in your particular state or
354 particular schools, they have others who are experiencing it, they are calling, we need to start
355 proactively preparing for this, there are a lot of conspiracy theories that have moved out of many people
356 to stay within a given thinking. So, we need to, I've just mentioned three of them social media legality,
357 like the people will believe that they are from different nations LGBTQ and the rest of it, and they want
358 to do this course. And they have their phones and they say you can't deny me I also have a right or they
359 feel you have deliberately, you know, stop them because of the orientation. These things are coming in.
360 So we need to start looking at these things and see how schools would improve these things within of
361 greater awareness about this so that Students will be more prepared, you know, and when you go out to
362 the society dish, the shock will be lesser when, when you have heard about these things and, and you
363 have an open mind and know that these things will happen, but you can, you can adapt to them to see
364 how while maintaining the cause of your beliefs.

365

366 S 7: Thank you. Yeah. So, do you have suggestions for improvement of intercultural theological
367 education?

368

369 A: Yes. Okay. Um, my, my suggestion was maybe a bit limited, right? What? What else come from this
370 perspective, that's schools, who are handling intercultural education in theology should provide within
371 themselves a feedback mechanism. I don't know if it's done everywhere. I've I know, we didn't do it in a
372 course loads that are being handled in some schools, on what should be done, what should be improved
373 in this area, is a part of the deliberate action that I feel would be taken... what having a feedback many
374 mechanism and suggestions would help a great deal in making your policies, you know, and then I don't
375 know how modules are created in most theoretical schools with this idea what they need to start
376 including having students every year, you don't just call it a review, or call it a town hall meeting... In
377 my school, we call it advisory board. Yes, I was. We're just two from school of business. What we're
378 able to say okay, this is what the way I see this is what is happening. This is the current issues with
379 students and things like that today. So, we can't do that with interculturalism to this current thing, we
380 feel and then the school comes up to circle with a supervising that will say we have these are the things
381 we gather. We can do a poll to see for people to get ideas from what I mean I don't read ideas to get an
382 insight guide okay, you reduce those 10 things, please pick the first three of basketball that you feel is

383 more important for intercultural distance. So that is just a pool. So that will take it I'll click Submit, that
384 gives you an idea of what to prioritize in your policymaking in your model making. So those are a few
385 suggestions I would make within the US environment.

386
387

Transcribed Interview G 1 IMT

G 1: I will ask the first question how would you evaluate your preparation theoretically, and practically, in the college for missions and intercultural studies?

A: So we the focus is on the Redeemed Christian Church of God. Bible school.

G 1: Yeah, right.

A: Yeah. So I and I, as I discussed with you earlier, that I did a certificate course in ministry at the Redeem Christian Church of God... And it was, it was more of a bootcamp. Right. So it's so when we're talking about in culture from my understanding, I'm thinking that do redeem seminar be really, maybe I the certificate level did not focus on that.

A: It was mainly preparing us for ..., because I know we did a survey of Old Testament, so we have New Testament, and then we did leadership, servant leadership. And so they just noticed specifically about intercultural study. And when I'm looking at it as culture, I'm thinking okay, maybe a school that will prepare you to be able to do ministry in a diverse culture like America, right. But at that level of the class that I took, is not there, maybe at the diploma level? Is there or maybe at the masters level?

G 1: Okay, now you do ministry, in an intercultural environment.

A: That's correct.

G 1: So, how have you been prepared to be able to do ministry in such environment?

A: for me? Outside the Redeemed Christian Church of God. I took a ministry leadership class that was organized by TD Jakes ministry...your former school now forgot the name but not liberty, the one that beginner returns us to ... Yes, through the ... University. So that kind of prepare me a little bit for ministry into a diverse culture. Coming from Nigeria, and you know, come get him here, even though I didn't start ministry the year I started here. In Nigeria, we know our ministry structure our ministries don't even do I wasn't a pastor then. But at least I was involved with pastor I, you know, I work very closely with my pastor then. But coming to America, I discovered the ministry is a little bit different. In the sense that the emphasis, different than what is emphasized in Africa where I was coming from, so that was one of the reason I went for that class. And the class one of the highlights for me of that class, that helped me is the servant leadership class of it. Where we were taught that really ministry, it's serving the people that you are called to serve to the example of Jesus Christ, you won't do worse the leader, but you know, it was a servant to the people that it was called to he was leading. And then we'll talk about how, how Jesus Christ actually is the person that break down the wall of barrier between cultures. Right, because Jesus Christ he said, you know, any man that is in Christ, whether it's Jew or Greek, Jesus Christ brought down that wall of partition and make one man. Right? So, from that class is where I learned that if you're going to have a diverse ministry, what you need to promote in your church is the bond in Christ Jesus, not in the bond you where you're coming from, or your cultural heritage. So for example, for us in Victory Temple Alexandria now, our focus mainly is look, is Jesus Christ that join us is not whether you're a Yoruba or Ibo, Hausa, or you're from Ghana, or you're from Zimbabwe, what really bonded us together is the bond of Christ that we are one in Christ, and then doing a diverse ministry, we also mean that you have to adopt a language that is acceptable to everybody, right? So most of the things that we do most of the things, the singing, in the worship, the preaching is in English, right? Even, we're not going to use any vernacular, it has to be interpreted, right, it has to do that other people

that know from that language or from that culture, will be able to understand what will be what we're talking about. As many as it be very easy, intercultural ministry is not very easy. Because human being will still follow people that look like us, that talk like us, that, you know, we are comfortable, where we are among our ex.

G 1: I want to refer to the bootcamp which you had before ... other classes that were offered, which are very helpful to you in your ministry posting, that is in the church, where you are called to serve.

A: Talking about these classes, now, honestly, the classes that really, really helped me most, mostly if I can think back at the leadership classes, maybe because I, I pay more attention to leadership. So the leadership classes talking about as a pastor, you are the leader, and where you start from, is that self-leadership, where you'll be able to lead yourself and then because everything rises and falls on leadership, right? So it's what you're able to use, you can't expect me to do, what you're not willing to do. So, those are some of the lessons that have helped me really prepared me for the leadership position, because really, I am a student of leadership. So, I pay serious attention to the leadership aspect of those bootcamp. And it helps me I mean, I can say that look, the theories that are important to be your character, right, not necessarily your gift. So even in people that I lead character is more important for me than your gift.

G 1: You're right.

A: Gifts come and go, but character is what will stay, your faithfulness, your integrity, your teachability so those are the things that leadership class, prepare me and honestly, those are the things that I lay emphasis on when dealing with workers when I'm dealing with my leaders, because I believe those are important.

G 1: Okay. So now in the leadership role in the church, can you explain how that leadership role is important in intercultural ministry, that is ministry within a diverse population for example, like the United States?

A: Well, let me say first that there are things that we learn in books and there are things that you know, you see in practice as I said multicultural or intercultural Ministries is very difficult, it's very hard, but the lead to people that we have been able to reach out to in church or as a ministry, that are not core of our major culture, which is you know, African descent. So, when we reach out to them and they become part of us, one of the things that we have done successfully is to raise them as leaders also and put them in leadership positions. So, to that to diverse the leadership position of the church for example, we have some people from Sierra Leone right, they said African descent, but they are not majorly Nigeria, right, the culture is different, a little bit is close, but the culture is different. So, one of them was part you know, part of the board of the church right. So, we give them a place to say okay, we is our whole we are here together, we accepted here. And through that, we're able to reach up for ... there are a lot of things that we do that sometimes display Sierra Leone culture sometimes where we have a program every year, we call it International Day celebration. So, we promote when we asked other cultures to promote their culture, we allow them to promote their culture, their dresses, their food. Yeah, you know, so, we do that, but honestly is allowing them to be ... diverse leadership as helped in that intercultural .

G 1: So, how do you value your experience of intercultural education in terms of performance on the field.

A: Intercultural education, so, as I said earlier that look, when I say for my education of intercultural formal education, there is no format class to say the things that I've learned are things that I pick up from books, I pick up from the other leadership class that I went with TD Jakes and then relating with other ministers that are not of my culture around here. So, there have not been any former class.

G 1: Now, can you be specific if there's any particular aspects of your education, that has an impact on you, in the school for example, and which are useful in a pluralistic society? You mentioned about

culture, you mentioned about multiple culture and things like that, and how you assist or how you promote it within the church. Have you had any, any kind of training that makes that possible? You mean training within our church or ...the education that I have, so as I said most of my training, a formal training right relates with other minister, they are not mainly from Nigeria. And they are doing ministry here in America and have the kind of multi multicultural ministry. One of the pastors that said I've learned a great deal from is Bishop Greer. And he has a class that he just brings pastors in the area together every month and bring other people to come and teach us right to command teachers. And so that really helped me of doing ministry in America. Right, because these are people that are born in America, there is in America, they go to Bible school in America. So there are a lot of things that I learned from there, that I was able to bring to our local assembly. Like, one program that we do, that I learned from here is family and friends Sunday, right? Which allowed people to bring their friends, their family, and a allows the, them to bring, you know, especially if they have model culture to invite more of the culture into the church that has helped in gaining one or two people that are not from Nigeria. Another thing that we that I said earlier, as everything that we do, we tried to do it in the language, everybody understands the English language. And then a lot of the ..., we make sure that there are dots in there based on the Scripture, not dot tree that is based on the tradition of where we are coming from one example is the issue of, of naming of a child, right. And so in some cultures, they name their child at six month. In some culture, they name their child at eight days or seven days. In some cultures, they don't even have any ceremony. Right? So for us as the church way to reach other people, we just went back to the Scripture and say, look, the minimum that the Bible expect us to do is to pray for the child on the day. So before we used to have parties, because the church was predominantly Yoruba that time, which means on the eighth day, there is always particular churches invited. But these days, we barely do that. We just.... They need to invite everybody. You don't have to do a party. And that's, you know, that that just a biblical culture, not necessarily born culture.

G 1: How did you prepare for cross cultural ministry? How did you prepare for it, making yourself available for this training, reaching out to other people that are doing cross cultural ministry.

A: As I said, it cost me time and money to go for that pastoral class on leadership class with Dr. Derek Greer. It costs me money to go to TD Jakes school of ministry. I cost me money, I'm still doing international scope ministry online then, so yeah.

A: It takes time and money... We have the Bible School is there. And then also we have our alumni Redeemers Leadership Institute, which is another place with that I've learned I've learned a great deal of the ministry in America.

G 1: You explained that you have videos, classes, you're taking some online, some are on sites that you must attend, which kind of refers to education interculturally a continuous thing. It is a thing that you keep doing.

A: That's right.

G 1: Can you state how that has been very helpful in ministry?

A: I mean, continuous learning is a must for every leader. You know, the Bible says, I think you provide that a mandate, Chris, Lenny, Amanda increase not to increase knowledge, increase learning, you increase knowledge. So ... because as it's about developing your capacity, right, so when your knowledge base, increase your capacity also as a leader increase, when you're like, you know, refreshing, if you're not continuously learning, you're not going to be refreshed. So you need to constantly be learning, so that your knowledge is refreshed every time. We are these days, one of the things that were told that in the, in the last 10 years, they said that the rates which information changed was maybe every three months, that's a years ago, but now, the rate that information can change is like every 10 days, because something new keep coming, when the end of days when the last time is part of

what the professor said that look, knowledge will increase, and we end up play. So as pastor, we must keep abreast of information of not irrelevant information to what you're doing. And then another thing that I forgot to mention also is that there is a magazine called the charisma magazine that I subscribe to, and I get it every month and I read it because it keeps me abreast of what is happening in Christianity in America, we are doing mission. Now, I mean, this discussion kind of confirmed that education is so important to intercultural ministry.

G 1: Can you explain the importance of it?

A: so education is important? Because sometimes you need to know I mean, not sometimes all the time you need to know about the culture you're trying to reach. I tried to minister to I'm thinking of example, though, come to mind is for example, in the night in a Ghanaian culture, which is one of the culture that we have in our ministry is very important. Very important that if they have somebody die, you have to go visit them that is an important culture for them that if anything happened maybe they lose their loved one people have to come and see them and sit with them and ... also with them that and then the day you have to you can't go there empty handed you have to go with water or something ... Yes, you go greet people, but you don't have to go with anything. Right. So but in the Ghana culture, you cannot go empty handed. You must take something with us. So and I learned that by talking to people in that culture and then reading about it, though Okay, I have a few ... in the church now reading about their culture, educating myself

G 1: How do you value the education that you have gained to equip you for cross cultural ministry?

A: As I said, Jesus Christ breaks down the world, right. So but in, in our preaching, in our teaching in our reaching out, you Why illustration the geological knowledge or school that one is supposed to help you to be able to use the relevant illustrations and relevant or relevant examples evoke evaluate your preaching. So, there are things that you know that I didn't know about this country about America that it was true go into that those leadership classes going to those bootcamp that you know they give the opportunity to know it about this culture

G 1: Okay, now, have you experienced a gap in your theological education training since you have been engaged in cross cultural missions in the United States in terms of the education you have on intercultural ministry and the practice on the field?

A: There is always going to be a gap and that's why continuous learning is the key and adult learning also yes, you need the formal learning are going to theological school very important, but as a leader also you need that continuous learning going to conferences, reading magazines, ... with other pastors around the theological preparation lays the foundation right, let me put it that way it lays the foundation, but a lot of time it did not fully prepare for what you experience on the field.

G 1: How do you value that education, you have theological education that you have gained in preparing for a pluralist society have you valued the education you have?

A: I mean, as I said, it lays the foundation, so we have a great deal. It lays the foundation, it helps a great deal. And I mean, I would encourage anyone that wants to venture into ministry in America to you know, ... do some theological school it's going to help especially ministering in a different culture

G 1: What are the cultural issues you have encountered in your engagement in ministry, you just explain what their cultural issues you have encountered your engagement in ministry that is after the intercultural education.

A: Yes. People are different, personalities are different. And, well product of where we are coming from and what we, what I try to do as a pastor is to provide a platform of you know, where everybody can ask as I said, it's all about Jesus Christ on the wall. So it's not about our differences it is about what connects us right.

A: But you will still see the force somebody that come from a culture um, you I'm trying to illustrate but I'm still thinking about it. Like, for example, somebody that come from a culture like the Ghanaian culture, that when they have a child, it takes about six months before they name the child. So sometimes the woman will not come to church for that six months until they come for the day when they will bring the child to church and that was the Catholic Church. So But for us, we'll try to let them do that. No, that's not number one is not by biblical right. As the baby strong 40 days 50 days they have received their shot you know, you can bring the baby to church. So yes, there are still people that will still want to do their six months because that's culture, but you know, we still let them know look, you don't have to stay away from church because your culture says six months to nine months before you bring the baby to church.

G 1: Do you have any inculturation that you will say is peculiar to Pentecostal tradition, culture issues but peculiar to Pentecostal church?

A: ... I mean, the one thing that I mean that that I've seen is sometimes do we have our expression of our worship especially we put out from Africa were loud we you know, we I don't want to put the word dramatic but we are very expressive in our worship. And I'm you know, and people that are not from Africa, they come in sometimes they see that okay, why are you screaming? The way you are praying is God deaf or something like that. So, so things like that to also we let them understand that knock this that we say example in the scripture where people display all kinds of expression in worship, you know, David danced to the point that his clothes came off from him. It lifted up his and Solomon literal praise and worship. You know, people cry to God when they pray, even Jesus Christ cried when it was ... So we'll, we'll try to express and these are some of the things that even do a look as it's our culture for where we're coming from. But really, it is this Bible is by Blake guides is Pentecostalism when we talk about the spirit, right.

G 1: So, now, I would like to have your own advice on intercultural ministry, is there something that you want to advise that you I mean, engage the attention of further research and intercultural ministry?

A: Yes. So, as I said earlier, intercultural ministry is difficult. It is a hard thing. I mean, Jesus Christ, all his disciples, Galilee was out I left that they reach out to the work, right. So, it is difficult, it is hard, and when you still look at the given America's diverse arrays, you just discover there is only very few churches that have what are called multicultural ministry, where you can have the Caucasians and the blacks and an Hispanic and everybody all mixed together is only very few, because people tend to go with their like that some of the people go with what they're comfortable with. So, but the mind of God is still all men, all nations, all nations are worshipped, right? That's the demand of God.

A: So the fact that is hard, the fact that is difficult, doesn't mean that we should stop doing intercultural ministry or, you know, so, maybe, if there are more training, maybe. And yeah, maybe more training will help, especially if, and then everybody's not called to intercultural ministry is that's another thing I don't want to everybody's not going to I mean, God call Jesus Christ, Peter to the Jews, and Paul to the Gentiles, right? ... Of course, there are some so one, but majority of the people that were wanting to the Lord, to be rich to poor by gentiles, right. Peter too was called to the Jewish nation, the ... Gentiles, of course. What is his name? The man that is the Holy Spirit. Now what was the Gentile? was Peter, the minister to him, so... our ministry is always at the mercy of God. But really, is this hard and difficult?

G 1: I want to follow up with a question from what you just said. What do you consider as an icebreaker to have an intercultural ministry or intercultural church? What will you consider as an icebreaker,

A: I've said that you must be called into it. That's just that breaking point of it, the calling the calling, you must be called... because must have a vision for it.

G 1: Now, if you have a vision for it, okay, let me ask the question this way, how do you get people to receive intercultural ministry?

A: The people to receive it, yes. Constant teaching, constant teaching, to let the people know. I mean, every church has a mission. Every ministry has a mission. So constant teaching of your people to know what the church stands for what the church mission is. Yeah, you just have to prepare your people all the time for it. For us, we always say, Look, God has called us to make disciples from all nations disciple from all nations. So I talk to them about it all the time, from all nations from all nations, disciples and champions for nations from all nations. Are we doing that right now? Not yet, but I know is part of the vision that God gives to us, right? Do we have people? Do we have people from Ghana, of course, from Sierra Leone? Do you have one America or two Americans that model? Of course we have, but it's not that into intercultural, multicultural setting, that you know, it's the ambition yet.

Transcribed Interview G2 IMT

G 2: How will you evaluate your preparation theoretically, and practically, in the college for intercultural studies?

A: My experience during the two years that we had a master's program, we, although I did counseling, but thank God, we had opportunity by Dr. Berger, ... So, during that period, it gave us a lot of different resources. We watched a movie and he talks to us about the missionary work, no and all that and it's kind of given more need to be more interested to dig deeper to know because we can see that a lot of things is changing. Lives are changing. Should people from interracial no cultural athletes are married. Now Nigerians married foreigners, foreigners marry Nigerians apart from Nigerian Africans from different African background, marry Africa with different languages, different culture, and we need to preach this gospel.

A: We need to go do that which Jesus Christ wants us to do, go and preach the gospel. So if we want to preach the gospel, according to what our Lord Jesus Christ laid down, we just have no choice but to really know more about intercultural ministry to learn about other people's culture. We are all human beings, but we are different cultures, even among Nigerians, we are so vast we have so different culture, the Yoruba culture is different from people's culture. The people's culture is different from ours as cultural, and so our view. So it's like, even in America, you have red Indians, you have a lot of Asian Americans, now, we have a lot of Latino Americans, I can go on and go on and go on and so forth, like people are intact. In fact, the world is now global, that I will just believe that in this setting, in our church, we should do those shouldn't just limited to just based on those Nigeria's, we should try it and I can go for it ... the way the Redeemed Christian Church... is penetrating throughout the World, like we have last weekend as a pastor that came in when he was on the missionary to one of these South Honduras. I mean, it was a very beautiful experience. One, in fact, he spoke Spanish to us, whereas he could who speaks Spanish before, but now they have some Spanish people in the church. So what am I saying, sir? For us to really do the way Jesus Christ wants us to do ... So intercultural is very, very important, is very, very mandatory. And I think is something that is similar issue. Anyone that is ready to do it should go to should be educated towards if you know, you want to really do the work of God, as Jesus Christ laid down every one of us you pass through this course.

G 2: Have you been adequately equipped for intercultural ministry?

A: Have I been adequately equipped? Well, I will say 50-50 And that is why I wanted to do this. The course gives me the background introduce me to meet and the country that I'm living right now introduced me to it and even in my own family, because in my family, my nephews Mary, we have people married whites, we have people marry Ethiopian, we have married Asian even my own family ... I wouldn't want to go through this PhD program. Because I believe during the program, it will even open my ... by doing more research already and been doing the research towards it. Like my thesis I'm talking about marriage, marriage before a marriage them and it's giving me opportunity to research. So the question are you're equipped? I will say yes. I'm ready... I know this is what I need to do. And this is what I need to know what I need to do to be able to achieve it. Yes, I am ready on represent a stillness, one knowledge, and that is why I'm here.

G 2: How do you value your experience of intercultural education in the college?

A: Like, I wasn't really thinking about it before initially. You know, I didn't really have the ... your eyes is open to something even if you have water beside himself, you know, there is water beside. So I value the program is now give me the sense to say wait a minute. Yes, there is something called intercultural religion. And it's the school opened my eyes, it's like the school opened the window. That got me interested. And it's allowed me to now dig deeper by reading more about it by reading, researching, like ... give it to us that we read the cultural code, nothing like that on before the school. No, even though like I said, we haven't really intermarriage, my family, I never saw it like that. But the school opened the window, for me to now get more interested just outside the school really prepared me.

G 2: Can you be specific on what has made an impact on you in the college that are useful in a pluralist society? Give an example.

A: That's by the school or my own experience?

G 2: Can you be specific on what has made an impact on you in the college that are useful in the pluralist society, just like you explained?

A: I will say what's during our you know, during the school, we are in the, in the seminary for one week. And during that time, every one of us we are all together, you know, and some of us are not even Nigerians. You know, what I'm trying to say... it gives me an epoch I like that. The, the platform that they bring every one of us together for the, ... intensive program. And really this intensive program, every one of us stayed in the hotel, in a safe classroom, even after the class, we are all together, we fellowship together, we bond together... other countries that we chose, were able to relate and share ideas. And I think it's something that you know, that resonates with me that I have value, and even made a longtime friendship through that bonding. So it's part of what has even given me the, the open the window, there is a student that came all the way from Nigeria from Jos, two that came all the way for this study the studies, things like that we got to meet go to know to talk with him to the standards, we

exchange, you know, beginning to talk to one another I experienced with the school and you know, got me interested things, things like that. I never thought that missionary or going into other country to preach the gospel. These are now resume later, Shade you too can do this, you never can tell. Well, you can go tomorrow, to do this. So, we value the intensive program where they bring every one of us together.

G 2: Now, you talked about bonding, can you be specific about a case in bonding, coming together of people from various cultures?

A: Yes, again, because there was a time during the hour. The period I was talking about one of our pastors... this program that early in the morning, every one of us were all in the same boat before everybody moved before the masters, the diploma the PhD people were all under the same room and Pastor was ministering unto us, talking to us about ministries through about a fellowship ..., and how we can take the Gospel to the next level. This is powerful that even after that we when we spoke to ourselves none of us can forget it... And like I said, I've made a longtime friendship in that setting, not only with Nigerians but other nationalities that were there.

G 2: How did you prepare for cross cultural ministry?

A: How do I prepare? How bright now by nature I love people and I'm someone that I loved, I love languages can speak French, Spanish ... I can learn. I love to travel. And I love to bring people together in my church or coordinate the wisdom group and the wisdom group we have the Ibos, we have Yoruba we have people that cannot speak English and this always create like a little bit of friction before the pastor told me that you be coordinating them and true you study people the I believe there is nobody we cannot reach in true love. A bind them together. They will some of them. The Congolese at another good one is that Congolese family, the left the church, the daughter called me and told me that the mom needs our church because of this group. And help because of the love that I burned. Out to believe to do intercultural sir, is a gift, a gift that you love people. I love people and willing to learn and willing to learn languages willing to try that because food and in this world, anyone that wants to do ministry, if you don't have love, you cannot push people to get so thankful for that natural gift of God peace. And if every word he said Shade go and minister to people to help people know, to hear this gospel. I'm also willing to go like I said, I'm somebody that loves to travel also... It's your journey, from the call to ministry, have been equipped to perform in a multicultural environment from call to ministry, and been equipped to perform in a multicultural environment.

G 2: Good.

A: The story that I'm going to tell you, I was born as a Muslim brought up in a Muslim background. When I remember I used to work for partnership oil. A lady came to... because I was a training officer then. So a lady came into the office try to do business and after the business, she was trying to, you know, to try to talk to me about accepting Jesus and I asked I said please go I'm a Muslim and I must call Muslim. And she said, I said so don't tell me anything. And she got up she turned back. I will never forget. And she said a scene fire for God Jesus will seek to preach the gospel... She left and I want to get

married I was waiting to marry my Muslim what God's ways what lose even as a Muslim I love God and I'm somebody that right from baby. I just love God. So my father and my when I met my husband I was a Christian. So when is I mean mostly made crystal bold and I want to tell you will not change my religion. And also I was like no, what's one thing I want to tell you to all my children because they're so no problem. So he told my family that he promised he will not change me... So because Towards the beginning ... they ask can we use your house as fellowship? And like I told him my nature I loved everything ... so I always open those so when they come the fellowship I'll sit with them so I'll feed them everybody so disabled me minority demonize me the whole all everybody loved me and all that but we will go and see on my mat what I was this and in fairness to my husband never preach Christ to me even though the pastors they will come they will be how we open my house anyway to cut a long story short I was sleeping that night. And these lights I will never forget the light was so what I mean my dream I shouted and Jesus ... to do so now as well walk will recite the news what you just said. Then I told what I saw. Then I went to the pastor. And I talked to both of the pastors. Jesus Himself came to you. That was a powerful revelation. So they're not taught me from the beginning to talk to me and now asked me to do what beginner class they took me a battle back to my mansion. But guess what? Since then I just started like that my journey was Christian. So when my husband passed away suddenly. So people were like, we wish I didn't change. But I never looked back, now relocated with the children to America. I was looking for a board with interested church. And that is our big answer. I started in Nigeria, I came to America. I started with my church. To them as immediate as, as a deaconess before they ordained me as a pastor. And since then, even to tell the trial I started with the Bible College. We say I always tell people when you have God knows everybody's heart. When you are panting for what he knows. We went for ministers meeting at a victory chapel, Dr. Berger, neocons church, Pastor of our delivery, including foreign ministers meeting. So they're now distributing the diploma. When I took it, I took it. I never thought of ordination. I took it because I'm always wanting to know more about God. So my degree was said, so I said, believe me, when I hear that about the money, the money, I will drop. I've been doing it. For the past two years that I've registered.... I started the journey. Right? And after the diploma, I was so more interested in artists like is Obama rising? No, I want to go more. So when the doctor people talk about the Masters, I jump into a game because it's like I'm enjoying it. That is education is power. So what is of God when Pastor Martinez is giving was telling me about Satan? Why not? Because I've been mighty said, oh, you can't resist you already finished a jumbo. Why? Because I want to know more. You know what, what I would like you to honestly research and the more you research, the more understanding you will get. That is my thank you.

G 2: How do you value the theological education in the Mission School to equip you for a cross-cultural ministry? How do you value it?

A: How do I value it? number one, our values to deal with any wants to really deal with you because this missionary work is a work that you have to really die to self I say is a walk that you die to self is a walk that you have to be disciplined. If you are not disciplined, you will not want to do cross culture. Because every culture is different. What we make use of what our cultural angry might not make other people angry? Like during the class we had I remember, Pastor Madonna will be like tell you most like that in English in British culture...How are they doing their own? What can I do in this country, like in Yoruba culture, when you first come, they offer you water. In some other culture, in the Ibo culture, I don't

know much about it. But that is normally offered by wine, or things like that, or I'll call you back also they don't do that. So I also say, in Latin America, the culture is different. In America, cultural in the in the nation of America, the culture is different. In England, the way they perceive things is different. Even though they're in Europe, like bus pass realizes is different. So, for anyone that wants to do this work, number one, you have to worry to be tight yourself you have to be able to sacrifice you have to be able to do you have to be able to stop watch before we jump. So the time drew to himself.

G 2: Have you experienced a gap in your theological educational training? Since you have been engaged? Since you have been engaged in on cross cultural mission in Europe in the United States of America?

A: It does. Yes, in the studies, yes. Because that is not my fault... Until today, do counseling. Because like I said, it's really I see counseling as a gift from God, for me natural gifts, I love to talk to people. And that route is that when I talk to people, I bring healing as soon as two people so maybe that's why I really put all my focus on a counseling. But one day I was told that I would love to do the PhD. in counseling, I went to ... was explaining to me that they don't have the PhD in counseling, but look at it this we call cross-culture, we would help you with your counseling, because it can be anyone that comes to you any cultural, you have the knowledge to even say do I never thought of that. So now got me interested. And that was why I said I'm going to really go into it. So have I experienced that Yes....

G 2: Now what are the cultural issues? You have a contact in your engagement in ministry of title intercultural education, Pentecostal tradition.

A: Yeah..., the church, like I told you that I coordinate the wisdom group... She said she had a birthday was week. And apparently I didn't call her because she's not one of you... So this evening, immediately, I got back from church neighbor called me and told me what happened. I said, do you know honestly, and if you asked me is that this cultural something is ... and if somebody that does ... did not call you is it isn't this a tough job? ... I know that happened in our church before concluded one of my church member she says she sent the two people from India and came to our church to give testimony. She said ... so what love can do for when other people she said sell by mistake to this family. This family they already have an issue that both of the husband and wife came to church in life to give testimony stir. Sister sent them by mistake \$1,000 not knowing that this couple, they have financial difficulties. They wonder to send this family or the last one said is greencard authorization to work as expired. Unless another company employed him they have to look it back to and they don't want to go back. So when this started realize it was a mistake quickly test the number that I sent money to you by mistake. Please, if you don't mind, send it back to me. But the woman she didn't say because she's needed money. She sent the money back to the sister saying of course it is your money. I know that it was a mistake. I'm Nigerian to Asian. She said immediately she sent the money back. Holy Spirit told her sending money back to her give her .. life to give this testimony. So she now obey like I was saying obedience. Tolerance she obeyed Holy Spirit she did so because 1000 She likes and what goes on back to her now test that I'm a Christian although it's a mistake, but God just told me that I should give you the money to do you man I was supposed to call her she now holla text she knows how to you know we are going to issue that you are Christian too... Go use that to help an Asian family. The family came and did give

testimony today we're going to church with tears in our hearts, that she now realize with God your whole world. We imagine this is a good no is what God will use to lift us from this problem. So what are we talking, cross-cultural is very important. And God is talking to us. Like apples to power saying no do not take our word if there is no body God cannot use. So I just believe ... every ministers on board should go through this course.

G 2: Now, if you can please explain the fact that we are all one, how does that play in intercultural environment? You can explain from your own perspective.

A: Like I was saying, I said, where you knowledge is power make you to dig deeper? What you give me? The question makes me to one give me time to work with researching and study I came across one article, but what isn't? This British man wrote about a Nigerian man that was sent to Britain to come and study missionaries. And so do the Nigerian guy was telling the British man that's the in Africa when they call for revival. There is a lot of people that will come that realize that a lot of Africans are more into religions. What this set of people are more into faith. So, I've saved that as I save it, because it's something that really I never knew if I didn't want to do will I be able to research? No, she said he now said that he realized that the white people the dissection in England, the virus, the Europeans there, they are going to fate. Now, we must say based on that, in our two trip to Africa went to Nigeria, you went to Central Africa to learn and see about their religion something. Knowledge to now get to understand Oh, so the waking mode, the African teeth Christianity, the way we operate our Christianity. We all believe in Jesus. But everybody liked our religion, our culture, we incorporated into Christianity. It was a powerful if I didn't want to do this. No, it was really my digging deeper. That's fine this article. So that is cross-cultural we have to like now this big probe that I want to enter I don't know where to take me and I'm ready. But my sister told me once. So Shade, we should come to France that we have a lot of people that they need to be know the gospel. never can tell. Like our said nothing is a mistake last year, but this time last year, I never thought of this PhD. But I knew there is something God is preparing for me. And I do not know. Maybe that's what today came to reality. I told you I didn't want to do this before or truly what? So I did I don't know what will come out of this but I've ... God as the plant.

G 2: So, now, you talked about knowledge, that knowledge is so important in intercultural education, which focuses on the training of graduates that will perform or that will be posted to intercultural ministry or rural ministry. So, can you talk a little bit more about that, how you see the education that will be acquired, being useful in the field.

A: Because I just like the example I just gave now, it is part of it because where you are on training you acquire by want to know by different resources available to you. Each week ... if the pastor tells you that ... you are doing a Bible study today this is a topic are always dig deeper. Because before you can teach someone, you yourself you have to have the knowledge you cannot give what you do not have So, based on this education around want to it's we give me the arising to want to know more any resources I can get through people through interview through books reading books, like immediately I started abroad this book they weren't passed on by the ... recommended the cultural code very interesting book and this is okay that you are not working there is a lot that is going on the way the new generation see religion now is totally different. We are talking about the different one the new generation now believe

in ... I don't need to be in the church physically to know about God. So, there is a lot there is a wide open for this called cross cultural now we are talking about so it's going to take a lot of reading is going to take a lot of research and even if you need to travel to other especially the country one is interested it's going to take you to for me to be there physically and try to learn the culture.

G 2: Is there any specific advice you have for intercultural education in the Bible College?

A: Yes, they are the advisor we have this, the college should try and open doors for many different cultures different culture open doors so that we can like come and they can have like we cannot although we have like I said, well we have the intensive program where they bring every one of us together sometimes he doesn't want it to be the seminary we can sell it Okay, we are meeting in Dubai in another country not only one United States every one of us we have seen the United States as our own classical United States my is my home. Even I know more I'm familiar more with less than Nigeria, they can decide a country that they know that really need this gospel, they can send a post that was meet every one of us differently because I know if people are studying via this thing about everybody even if they're from Nigeria, Canada wherever country you are coming from school conciliators meet in England that will speak into by everyone or force that every one of us go what do you see, you know, like going to the field day? What is your own perceptive? Because I'm telling you sir, whatever you've put here everybody sees in different differently everybody if and every one of us I read this book, if you ask them to be initial related you will find that we are related will be different from here we are missing letters will always be later Who are we suggest that to be in the field to travel to a neutral place. That's everybody will come under the umbrella. Because we can learn and gain a lot from one another.

A: So we just talked about informal education. When moving away from the classroom environment, yes. To a neutral place.

A: Yes. Okay.

G 2: Have you had similar experience in the college at all? And in form of informal learning?

A: No, no. Because what okay, maybe I was says a warning is a new format because that morning devotion, we are not really I will say is it like you format because everybody got together? No. And what the person has just given us life experience talking to us breaking bread together, preach, fellowship together. We see it as it has informer.

G 2: Okay. Do you have any questions to ask?

A: Was that the question that I'm asking like, this is my first time as a professor as what do you think I should expect? Like how do you train your students to be outstanding to be able to be ready to go out into the world and take it by force. So you can just enlighten a little bit what we expect and all that that'd be great.

G 2: Now from the discussion, I can see that you, you are... thirsty to learn and what is critical is the interest. That's number one. If you don't have the interest you will not apply yourself. So the interest is number one. Number two is to be determined,

A: Yes. Does it need to be determined that you wants to do it and that determination what I mean by that is, for example, we are going on a PhD track is going to demand a lot like God has me I don't know why is going to demand a lot of work.

Transcribed Interview G 3 IMT

G 3: How will you evaluate your preparation theoretically, and practically, in the college, for intercultural studies?

A: Um, well, from my own perspective, I mean, I think because I grew up like half in the United States, and so I've basically lived half of my life in the US and half in Nigeria, I'm more prepared from a cultural standpoint as to what we were learning in the Bible college. So, I think I can adapt more to a more cross cultural setting than maybe someone who didn't, who came directly from Nigeria. I think the I think there is still that cultural difference in someone ... I think there's still that cultural barrier. But for me, or someone like me, who kind of has a background in US, I think I would navigate it much, much more, better.

G 3: Now, have you been adequately equipped for intercultural ministry?

A: I would say yes, not necessarily, from attending the Bible college, I think more so from the foragers, like I said earlier from having grown up here, and understanding the culture a little bit better, and interact, I mean, also attending university here, I can interact more with, with a very diverse with, with people from a diverse background, I always attribute part of that, too. When I first arrived in the US, I worked at a place that was probably the most diverse I've ever seen. I that was my first interaction with Caucasians, with African Americans, with Hispanics, and with people from other African countries, other than Nigeria, which I was used to. And I also got a chance to interact with people from the other different backgrounds, those who were thinking that they might be homosexual or lesbian. So I got to interact with them. And I think, those experiences and also learning in the Bible college, I think it has prepared me to be able to navigate in a more cross-cultural world.

G 3: How do you value your experience of intercultural education?

A: I think it's very valuable. Because I think it will be needed as we especially with the way the climate of the world is now I think it's very, very needed. It's, you know, the world is, is very small now, like there's, I mean, every day you interact with people, we're from different backgrounds. So I think it's very important to be I wouldn't say compromise, but to understand and be able to navigate in a cross cultural environment, very important.

G 3: Now, can you be specific on what has made an impact on you, in terms of your education, that are useful in the pluralist society?

G 3: That's okay. So, you want me to repeat the question? Can you be specific on what has made an impact on you, in your learning, that are useful in a pluralist society, like the United States of America?

A: Well, one of the things that has been very useful is interaction, being able to interact with an open mind and a sound background. I like to use that word because I think it's very important to be grounded. And so once you're grounded, you know, you have that background, you are grounded in the word yourself. So when you interact, it's, it's important to understand the environment you're in, so that when you interact with people, you can know how best to minister to them. So I think that's important. I also am from a personal standpoint, I like I'm a, I love history. So I like to, anywhere I find myself I like to know the history of that place. To better understand what's happening. So I read up, I read a lot on the history. But like in the in the United States, I love to read up on the history of the country, where it came from, who, even in the local areas that I'm in, I like to know the history of the place, who were the people that are settled here that sometimes minds give, can give you some insights as to why certain things are the way they are. So I think that's important knowing the history and then from the Bible college perspective, what was useful is, like I said, I think it's important to be grounded. And I think that was, it's the, I think the topics that we discussed were very word based. So we I had that background of knowing, not me, not that I know everything now, but at least I have a background in the word and I know certain things I know what to expect on myself and that along with experience and interacting with people is very important.

G 3: Now, if you can expatiate on the rule that song is playing in intercultural ministry? Because you repeated it, to be branded song background. So, what? What role does it play?

A: Um, it, I think it plays a very important role. Because if you don't have it, like, if you're not, if you're not properly grounded, I think that into, like I said, when I first came interacting with people of different culture, particularly those who are not believers, or, and, like I had experiences with, like I said, earlier, people who were atheists, people who are homosexuals or lesbians, or people who want to be trans. And if not careful, you might, you might drift away if you're not properly grounded yourself. So you might drift away from what you know what you've been, you know, what you've read, what you've been taught, I do believe that you can evolve in some areas, but the background that you have, is very important, personally, not just when I say background, not necessarily what you've maybe because you grew up a certain way and you've been taught something, but I mean, being grounded having a personal relationship with Christ on your own. And you're grounded that way. You know you have that relationship. And it's important because now when you're interacting with people you can be confident when you interact and know exactly what you're saying, like if you are ... I used to have this coworker who is not a believer, but he's very knowledgeable about the Bible, and knows and can. And if, if he sits with maybe someone who is not as grounded, he can outwit most people in his knowledge of the Bible, but he's doing it in a way to tell you that no, this is not. Do you know that? This is all written by men, and it's not the word of God. So you have to be somebody with a bit strong if I can use that word to, to interact with someone like that, and not be swayed away by what you're saying? So my personal relationship with Christ mentioned, is so important.

G 3: So can you explain a little bit more? How that will be valuable in a pluralistic society like the US?

A: Um, well, the first thing, one thing I've, you know, when I was leaving to come to the US, I was told that oh, well, you know, the, they've drifted away from God. And this is what I found out a bit different when I came, because I feel like I found Americans to be a bit more religious than I thought, they ... but they're actually very open minded about God, about the things of God. And I think that from me,

because and this may be different from other people, but I always found, I always sought out things on my own. Like, if I had a question, like if I hear a sermon, for example, and I had questions about it, I will simply just jot down what I heard or what I have questions about, and when I get home, I will go back to the Bible, and look it up myself. If possible, ask questions or bring it up when I'm with friends, and we can talk about it. And then we can get to a point where we understand what we were doing. So that's always been my process. I love to, like I said, I love to read a lot. I like to find out I have this knack, or this flair for always trying to find out why things work the way they do. So and it's not just even when it comes to the Bible in everything. If I see a car, I like to know, how is it working? Why is the car able to do what it's doing? If I see a plane flying, I want to know, what is inside it. What did they put in the engine? Why is it able to fly? So the same thing I applied to my relationship with Christ. I like to know certain things and I don't know everything yet, but I try to understand as much as possible. You know why I'm here? What exactly are we doing? I like to know those things. So that always drives me and it helps me in all areas and even when I interact with people and I find out that even from people I like that I may not even have spoken to I've heard them say to me that okay, there is some ... I always see that. That you affect that I was going through my emails a few days ago. And I saw an email from my former coworker, which I think I've read before, but I didn't catch it. And she was saying, you know, when you were here you the way you carried yourself there was something about it that I loved. And when you left, I always had this very good feeling about you, and I knew that you're authentic and also happy to read that even though we never actually spoke about anything relating to the gospel or anything. But I think like I said that that helps me because I love to know how things work. I think it's very helpful.

G 3: Thank you. Now can you state your journey from the call to ministry and being equipped to perform in a multicultural environment.

A: So, my journey let me see how far back I can go. In high school, I would say I always the thing about me and I always knew that I would be very involved in ministry, I knew that from a very young age, that I would be involved either directly or indirectly, to some extent, I will always be, I will be involved. And so from the time I was in high school and I think that's something that I think when I think I said is doing a Bible study once that if you're in a gathering, maybe a church or a fellowship, and you start noticing certain things, maybe you think something should be done can be done better in a, in a particular area. Like, for me, particularly, I have a good flair for music. So if I see something is missing, I tend to gravitate towards it and try to help solve it. So and I always see that as, okay, if you notice, there's a deficiency somewhere, it could be that maybe just the way God is telling you that maybe you should be the one to take care of that, or at least you should be part of that solution. And that was the way I was when I was in high school, I remember going to the fellowship, and I noticed there was no music. So I said, Okay, well, I'll do that because I know how to do it. So I started off and all the way to university till I came to the US and I got to the church, the same things happened, I noticed, this is missing, there is nobody on the piano, there is nobody playing the drums, there is no one in the media session. And I said to myself, Okay, I know how to do these things. So maybe I should. So I always feel like if you notice there's a deficiency, then be the solution to it. And that's been, that's been my journey that has propelled me everywhere I've been, I tried to be a solution to any deficiencies that I see. And I found out that it rubs off on friends, and also family and they and we, we do the work together that's been and so from a young age, I always knew I was called into that and into solving problems, if I can say that called to help to solve problems. And people say I, I can make people laugh. And that I

apparently that helps, too. And so that's been my journey and I love to solve problems. And I believe that's an area that God has called me into solving problems.

G 3: Okay. So, can you relate that solving problems to a multicultural environment? So how does it help?

A: Okay, so, it helps. It does help like, for example, like we just had the in 2020, we had pandemic and it was a very, and one of the things I noticed like helping solve problems can also bring people to Christ. So, solving problems in that situation can involve meeting the needs of the community. For example, one of the things we did during that time was gather up and try to meet the needs of people like providing groceries providing food I remember, I remember, given, enabling involves giving money trying to help people, I help people pay their rent, even when they didn't ask. So solving their problems that way. It helps. And there's the area, another area, especially with the younger ones, it's sports. A few years back, I remember, we were just playing around, and we decided to just form a soccer team. And we, you know, and we started, and we just play, and people came, drew just saw us play, and they would come in, and they joined us. And before you know, it, they became members of the Church, some of them are workers now, and they hadn't been before. And all they did was come and join us to play soccer together. So I think, not that in a way that is meeting someone's need, because they see it as maybe a social hangouts that, you know, something like that, but meeting someone's need in that area, in the area of helping out maybe food distribution help, helping financially those things that go a long way and it can be a way to get into conversations with people in the community to help out in a way that could be useful.

G 3: Okay, if I may ask further question. What is a kind of community that is being formed somehow? And how would you see it as a been a thing that is desirable for intercultural ministry? Because in talking about sports, and as a result of people joining the club, or joining to play sports, in join the church, how is it? How can you give a specific example, maybe there's somebody that you can say, Okay, I know this fellow that became a member of the church.

A: Um, yeah, actually, yes, there was one. When I talk about the sports days, a particular person that I always think of who, just like I said, so one of the things that happened, there was a collaboration of like, a coming together of different churches. We had different churches, Redeemed Christian Church of God. Think winners chapel, and a few other churches, the Baptist Church, and even a Catholic church. We, so I wasn't involved in putting the thing together, but they put together a league, like a sports league, and had all the churches join in. And I think over in the region that we had over 16 of them, different churches all have different denominations. Put together a team and it became a league in our different sports, that basketball, soccer, women's basketball, and in our parish, we registered to be part of it. And so, during one of our practices, I remember there was a particular brother that came through. And when he came in, we told him, Okay, this is what we're doing. We are from a church. And it was and he said, Oh, can I be a part of it? Even though at the time he wasn't a Christian, but he loved the idea of what we were doing, and said, Oh, can I be a part of this? And we said, Yes. So he would come to practice with us. And during our practice, we would start with opening prayer. We would, before we play, we would find time to share the Word and say some prayers. And as people that you need us to pray for you for anything. And before we know what's happening, he started to be more open to us about his background and, and I think at the time he was leaving with his, I think he was living with a woman. And they they've been living together, but they were not married. And they I think they had a child, if I

remember correctly, but they were not married. So as a result, he started coming with us, and we started to invite him to church, why don't you come to church with us? And before you know it, he started coming. And before you know it, he informed us that you know what, he's been living with his wife. Now he wants to make it official, he's from Nigeria, I think, from the eastern part of Nigeria, I called to make arrangements to do everything properly, to marry his wife. So that, and it's something I always remember. And it was just it happen to just drive by and saw us practicing. And he came, and he's been in church since, would later join the technical department. And, you know, I think he no longer lives in this region, and moved to Texas. And he's doing well. And I always, I always remember him.

G 3: How do you value the theological education gained? In the Mission School to equip you for cross cultural ministry?

A: I think it's, I believe it's very valuable, because like I said, I think I always believe in balance. I think that it's I think it's good to be grounded. And I think the, what we learned at the Bible College was very valuable in understanding how the church works, and why certain decisions are made. Having that knowledge, having that theological knowledge, as well as experience in the community is very helpful. I love balance a lot.

A: Hold on second, let me get I think I need to put my device on a charger quickly so that it doesn't

G 3: Okay, thank you all right. Let me reframe the question again. Yes. How do you value the theological education gained in the Mission School to equip you for a cross-cultural ministry?

A: I think is very valuable. As much as I love, the end, being able to interact and having and being able to adapt to, to the community, that the theological base is still very needed. So I think it's very, very valuable.

G 3: Have you experienced a gap in your theological education or training since you have been engaged on cross cultural missions in the United States of America? A gap between your education and practice in the ministry?

A: Um, no, I wouldn't say that. Like I said, I think I am always trying to learn as much as I can on a daily basis.

G 3: So, you are fully equipped, you don't need any further training so to speak.

A: Oh, well, no, not really, I think. Yeah, I do. I think we all need additional training. Always, I think, as though as everything goes on, there is always something new to learn. I can't say that I know everything. But there is always room to improve. Every time I think especially right now with the way the technology is going the new ways to improve everything, there are new ways. There are technological ways to, to reach to reach people. There's being able to navigate social media. And I think I have received the message today from someone who was sharing with me code words that a lot of young teenagers use when they message each other. And he was asking me, do you recognize what this means? And, you know, I think it's important to be very up to date on those things to be able to understand to be able to understand how to navigate through. So there is always room for additional training to gain more knowledge as we go along.

G 3: What are the cultural issues you have encountered in your engagement in ministry, after your learning in the school?

A: What the major cultural issue is, I would say understanding like, like, like a bit of a gap between the current gen Z. And the generations of I would say, my, my uncle's generation, um, kind of right in the middle of it in from with me. So, this slide, I tried to understand Gen Z a lot, the way they see things that kind of, and I think part of it is like I think I said earlier that when I came to the United States, myself, and maybe my set, we had a different way, we were brought up, most of us had the African background, as well as the American background, it was kind of mixed. But in the United States today, particularly from with children, who were born to say African parents, they don't have that African background as much as they may have African parents. So there is a gap in communication between the parents. And so that's an area that I think can use a lot of improvements and much more understanding. Like if I hear the way if a child can hear the way a child may talk to their parents now, not that they're being bad or anything, but for my own background, sometimes I just laugh because I couldn't see myself doing such a thing when I was growing up. And I've come to understand a little bit that you know, it has to do with how the environment and how they were raised and I think there's a bit of a gap there that needs to be understood a bit more.

G 3: Now, if I took you up on that, on that generation relationship between various generations and visa versa, different cultures, so how do you penetrate other cultures? Have you had occasion that different cultures have different demands or different approaches that are challenges in ministry?

A: I think there is the reason why. For the most parts, even here in the US, you find out that churches are still very, very segregated, like you will have a church that is predominantly white. Or you may have a church that is predominantly African American, like, or you may have a church that is predominantly Nigerian, even though we're in the US. And one of the things I noticed was, you go to I remember, in our church, we would have African Americans who come in, and they come in with every intention of staying that they want to be this is they want this to be their church. But then you notice that after a few, maybe a month or two, they go back to their own church, where they have maybe more African Americans, and they resort to maybe showing up when you have a special program, or a concert or somebody would come, but then they would go back to their church. And I still don't have all the answers to it. But I do believe that it has something to do with it. There's a lot has to do with certain cultures. If I'm in a Nigerian church or predominantly Nigerian, I know what to expect, I know how to talk to people, versus if I was in an all-white church, certain things are different. I don't have all the answers to that yet. I think it's something that would still need to work on. But I think it has to do with culture. How sometimes I know we say sometimes ourselves. There is no culture in certain American churches, but they are. They do have certain ways they do things. certain songs that they sing. I go to a Spanish church, they have certain songs, they have certain songs that they sing, if I go to an African American, predominantly African American church, there are certain ways they do things, there are certain songs that they sing. So I think the newer generation that are teenagers at the moment, maybe to their earlier 20s, they are a bit more receptive to the different cultures, they maybe haven't grown up here, they can adapt more than, say, the older generation can. So I don't have all the answers to that. But I think it's all those that's still something that is there.

G 3: You just mentioned about songs that while observing the issue of culture, in intercultural ministry, you mentioned that songs can be an issue. When that is your area that you're interested in? Can you explain it a bit more? Why you think song can be an issue?

A: So, right now, I think you're seeing a bit of coming together from a musical standpoint. But generally, if you go to, for example, a predominantly African American church. They have a distinct gospel sound that they play. Even the way the instruments are played, is different than if you attended a predominantly white church. They use different chord progressions. For example, now if I said, if I go to an African church, say Nigeria church, it's possible, I may not necessarily need to know the song they're playing. I mean, know the song they're singing, but I'll be able to play it as an instrumentalist. Because there is a distinct way that certain songs are played. And the chord progressions from an African perspective is very similar and structured a certain way. And that's another area that I don't have all the answers to, but music has a way of calling people. And if you want the songs, once you start a song, even without knowing, it's, you know, my wife, and I would discuss it before, and she would occasionally see me when a song has been winning, maybe that this song that comes up on the radio, she will notice that I'll be able to follow along the song and possibly know what the next lyric will be. And she will ask me, So how did you know that? And I said, well, because I've listened to songs of this nature, I can, I just have that instinct, and I know where the song is going to go next. So, and those things are entrenched in the culture.

A: So if you go to an African American church, I already know there are certain chord progressions that you will find in the songs, regardless of how many songs they sing, there's a particular progression, I'll always be there. And it's the same if you go to an African church to go to or if you go to a Spanish church, or predominantly white church setting progressions are always into all the songs. Now in the younger generation. Now there are certain gospel artists that I've seen, who have done a good job with being able to fuse all of those together. And there are certain musical groups that I've seen, they fuse it so well, that they have a very diverse following. Because of the way they've been able to navigate and fuse all the songs together. You see it a lot in the like, you see a lot in even in Nigeria now. With the way the songs are being put together, they feel they take some Western sounds a contemporary like a contemporary Western sound. And they take it and fuse it with a with a Nigerian lyrical content. And it's, you know, it's the way it's what is it what's happening right now. And I think that helps in being able to reach a diverse audience of people from different backgrounds do musical part of it?

G 3: Yes, something that is very important in intercultural ministry, which is a fusion of music. If you just comment on that I will appreciate it. You mentioned the fusion of music. I mean, the American contemporary is so fused with the Nigerian music and so on and so forth.

A: Yes, yeah. So yeah, it's something that would be very helpful. For example, one song that I think that everyone likes to sing is a song called waymaker. Which was done by Sinach. And if you listen to that song, very well, it's a song that really fuses a contemporary chord progression, where they, along with harmonies that you would see more in an African American church. So it's like combining a white church with a black church, and fusing the two together in a very good. I don't know if that when I don't know that sometimes. I don't know if Sinach thought that's what she was doing when she did that. But sometimes it happens from musically, you can do something. And it's, it's because of your background, because maybe you're somebody who's listened to all these kinds of music, you have that ability to just put it together, even unknowingly, and be able to come up with, with something that can attract attention

from different parts of the world. So I think that's I think it's, it's something that I think is very helpful these days. Like, that's, that means that music, it's very powerful. I think, I think music is a very powerful tool of evangelism. And I think being able to navigate it and fuse it together, and to be able to reach a bigger audience is very, it's very helpful. And you see it a lot. Like I said, we see it a lot in the different churches that I've seen both African American with Nigerian, but different parts of Africa. And yeah, all over the place. It's something that is very important.

G 3: Thank you so much. So is there anything that you think will be very helpful in intercultural ministry, in a diverse society, like the US that you want to suggest?

A: Um, I would say, I think, I don't know if it's new, but more engagements in the local community. Particularly, I would suggest that, particularly to churches that are more that are predominantly African, or predominantly Nigerian or African, I think being engaged in the local community is key. So if a church is located in a particular city, I think it'd be very helpful to be very engaged in that city. In a lot of areas, been able to meet the needs of the people in that community, and even to some extent, politically. Politically, meeting the needs, feeding the poor, the needy, those things, they bring engagement, and that's, I think, is the best way to really engage a community because once you engage them, you meet the people, you get to understand about them and understand the history. And that I think is a very good way to evangelize.

Transcribed Interview G 4 IMT

G 4: How would you evaluate your preparation theoretically, and practically, in the college, for intercultural education?

A: So, I think I'll say preparation wise, there was really no, you know, prep, like that as much when, you know, at least for the program that the certificate administrator I participated in. So I'm not so I can't speak of some of their other like graduates kind of programs or Doctoral Program, which I believe in the seminary has some of those now. But the certificate of ministry ID, there was really no, the qualification that we had was okay with ministers, deacons, or whatever assistant pastor or that was hosted from a local church. So there was no prep from that standpoint. I mean, I think what I would, you know, in just reflecting on it will be to have something like a questionnaire, at least, nothing major was only like a questionnaire to kind of, you know, have people do before they come for a course, like that's at least the ones that are like, more smaller courses. For more of like a graduate program on a program, I would think something much more exhaustive. But for a three-month course, or a month course, or something like that, a question now will still come in handy. Just to get people's background, this is what you know, about intercultural ministry, or just some basic questionnaire, you know, here's what I would say. But for me, there was no prep required to participate in the program. No, there was no preparation.

G 4: So there was no preparation required. And you're suggesting that questionnaire will have an effort to get people prepared or the know the areas of interest?

A: Exactly, I think does something and that is interest only that will lead to another one of your other questions. I think that questionnaire is something which I'll think that the professors or the instructors will have had to have some practical, not just training or practical experience. In intercultural settings, say for example, it will be good to have some of our professors or instructors in RCCG, and in seminary, go on three months. Almost like an internship or Co Op, in a TD Jakes church, or in a living church, infused into their workforce infused into their lay ministry infused into even their pastoral ministry, and have like, almost like a program with some of this, you know, maybe it's a white church, African American churches, churches that are very well established, and have like, no need to have kind of like a program or liaison with them, where we can kind of, you know, how we, you know, universities will do study abroad, there will be like an engagement between universities where they're working together. So something like that, to help some of our professors stay current and what is happening, the multicultural society, what is happening in how the average white, you know, Minister thinks are the average African American Minister think or the average Spanish Minister thinks I think will be helpful. So in just reminiscing about the instance yesterday, that's what I was thinking.

G 4: How would you value your experience of your education in terms of practice in intercultural ministry environment?

A: So value my experience. So I mean, I guess I would say a lot of my experience and intercultural has not been within ... while I was still in college part of other ministries where I was able to serve in this ministry, I would say, I have not had that much because we are mostly a mono genius organization. We're mostly people of African descent, specifically of Nigerian descent. So if we're looking at culture from our intercultural in the US, I have not had that much experience if it's intercultural within say, an African area community on a ... community? Yes. But it's cross culture where we live here, which is nice for America. Not so much. So I don't know if I have too much of the value from RCCG standpoint, is what I would say. But I will say my appeal before I joined the mission, yes. I had the privilege of being part of other Assemblies of God, for example, that was predominantly a white church. So I had a different experience there. So I don't know if that answers the question....

47
48 G 4: How has your education in the college been useful in a pluralist society?
49

50 A: Okay, I see. Well, it's been, I would say, somewhat helpful. I know, there was one of the courses that
51 was specifically intercultural understanding, doing ministry in a foreign land, or know if you want to call
52 this country ... Us, right. So there was that was helpful, just to show some light to, you know, somebody
53 thinking in which we, as ministers have to, you know, be purposeful, in educating ourselves in being
54 more willing to be vulnerable. Right, and they did touch on some of those things, you know, you know,
55 in the college, so yeah, I would say that was, from a theoretical standpoint, it was it was good, is just
56 that, obviously, having a practical component to it, I think will be good is what you know, from the
57 scholars from the seminary, but overall, I think that wasn't bad for a very short program. But it wasn't
58 bad, that was good.

59
60 G 4: What practical component, will you suggest? Or are you proposing?
61

62 A: I think it will start with the lecture itself. And that's why I mentioned the data, you start with the
63 instructors themselves, where I think these instructors that are teaching these programs need to be in
64 their needs to be a partnership between our seminary, and some, because the ministry we're talking about
65 is at the end of the day is still going to be within the church settings or as missionaries. So there's going
66 to be within a church setting or as missionaries, I think it behooves us to start with the people that are
67 going to be teaching it for them to be infused in ministry, in a church setting, or in a mission setting, go
68 through a six week program, or a three month program, whatever it will be, in partnership, obviously,
69 this is not something we just do in isolation, we do in partnership with established missions, and, and
70 then they can now pass on some of that knowledge in a curriculum to the students. Where you know,
71 and they do a periodic review of that curriculum. And they can, you know, update our curriculum, and
72 then in some cases to for the students, like students do internships, especially for undergrad or graduate
73 students day to go through to a month infusion in, you know, in the mission field, or you know, or in a
74 church set to, I think it will be helpful for us, because part of the challenge that our mission has
75 currently, which you are very aware of, we all are very aware of is part of what is limited as well with
76 mostly Nigerians is still because we've not known how to break into, and we don't, we will know how to
77 break into if we don't become part of those institutions and get out of our comfort zone.

78
79 G 4: Thank you. Now, I would like to ask, are you prepared for cross cultural ministry? How have you
80 prepared?
81

82 A: So for me, have I prepared part of what I was, you know, I have I prepare these, these to just, you
83 know, takes all my experiences from, you know, being lived in living in, in the US for over 25 years
84 now. And especially my early experiences, some of which were not in, in church, were not in ministry,
85 were in the secular, but understanding the way the average American thinks I understand why the
86 average African American thinks as being part of my prepare reason, you know, in the way I see
87 ministry to be for example, I don't know I'm very conscious of the majority minority complex, because
88 that's part of the reality of my experience here in America. So that majority minority complex is what I
89 now fuse in doing ministry today to make sure that even you know, if I'm part of the majority, the voice
90 of the minority is always heard. Diversity is important. So, so my preparation has been mostly outside of
91 the mission. Aside from the one time I took a course, so it's not like see, we have programmed
92 information that people like us are required to take, yet that is not part of the seminary. So like a higher

life, for example, there is nothing around cross cultural, maybe they have now I don't know, that wasn't there before. So. So I don't know if it's a roundabout way of me answering the question.

G 4: You mentioned majority and minority, this, which is, in fact, reality of the culture we are in. So how would you overcome that? What is your own thinking about overcoming it?

A: I think it's conscious engagement. Not just subconscious in between, because it starts with the conscious before because it's subconscious. So it's a conscious engagement. And that's one of willingness to learn, and to be ready to be wrong, because that's what our learning, realizing the fact that my background, my culture, is not the biblical culture. And I think that's the way the willingness to learn concepts, that my culture, because part of the challenge we're having is that sometimes we interpret our cultural as a public culture, for example. For many people, the idea of the naming ceremony, which is a cultural thing, if we're not careful, has been imposed on newer members of the church, because, and they are not necessarily from our culture. But there is no that's not a public health threat to public health. And yes, a child needs to be named when it doesn't, doesn't need to be at the ceremony. You know, there should be a naming, ... there's no requirement for ceremony, but culture really, we don't even think about it. Because in our subconscious, we generally mean which ceremony.

A: So it takes being conscious, to make sure that we say the name in the public, our culture, should be the culture, how culture should come under the public, our culture, so like other cultures don't feel misaligned or don't feel as if they're not, they're not part of it... And we've carried that into the North American lifestyle, the things we do, there's still many, many of our leaders that have you not when we see each other, we obviously I know when we speak in vernacular we are those are things that will not have that goes back to the conscious a consciousness will not help us to say no, every time we are together, especially when there are others among us, we should make sure that we are sensitive. So I will say that it starts from the conscious engagement, willingness to learn and being vulnerable. So that willingness to learn would mean that some of the ways in which we do things will have to change, just like he did in the book of Acts, chapter six, you know, the culture of the, you know, the Jewish culture, how to adjust for the church, also, because the church was expanding, the church is now assimilating, you know, the Gentiles. So, then it became the feeding of, you know, the widows now became an issue. And an Apostle Peter realizing that something had to be done. And that's why the seven leaders that were set up, do it not all Jews do a Greek some of them also. So, that takes the consciousness which I think we have not fully embraced in RCCG in North America.

G 4: Now if I may engage you on the consciousness, that is the conscious engagement. So how will that play in an intercultural ministry, there is a ministry that is focusing on bringing cultures together, such that a new culture emerges?

A: I think yes. I think the first thing is ... realize that we're not going to get it right away. We're not going to get it right the first time and we're going to get it right. That will take some time for us to get it right. So that will help us so as we're striving towards, you know, having an intact code for all community that it takes, it's a process. So the product consciousness will now lead us to make sure that just like we saw in the Peter in Acts 6, that they appointed leaders that were diverse. Part of the challenge for us is, our criterion for leadership needs to be adjusted. So we have to make a conscious effort to adjust some of the criteria for leadership appointment, so that we cannot have the entire regional leadership of any bureaucratic, that's not going to work. When buildings a provision pastoralists

139 have the input dissent, there is no even just that's among us not to talk of talking about why it's even
140 within our culture. So the consciousness will say, we need to readjust some of the way we decide who is
141 the leader who is not a leader, we have to be open to that we have to know just based on the years of
142 experience, you know, we've been ordained for 35 years, some of those things will change if we want
143 the church to change at one church to be able to because people want to see others you want to see
144 themselves reflected just like we talk about America here, we want to see more black upper level and
145 leadership enablement to also send a woman in the region as a regional head, you know. So there's
146 nothing wrong with what's happened by now an African American, you know, as a provisional pastor,
147 there's nothing wrong with having a white man as a Zonal pastor by now. So some of our leadership
148 needs to be examined. Because some of the cultural changes that we want, it takes leadership to make it
149 happen. So it will be uncomfortable for our leaders to do this. But it's a necessary thing. That is the
150 paradigm we see in the book of Acts. That's what Apostle Peter and the elders had to do, when they
151 wanted to set up the board of deacons.

152
153 G 4: Thank you. Now can you state your journey from the call to ministry, and been equipped to
154 perform in a multicultural environment?

155
156 A: So my journey, call to ministry in the ministry of God, honestly, I stumbled into it, leadership and
157 you know, from serving as a worker, as usual, to minister to, you know, studying to be I think the first
158 thing I will say that it made the which, you know, like we said, it's a process, which I thought was good
159 was setting up the Redeemer's Leadership Institute, which was a hammer the church that at least help us
160 to understand structure, when it comes to whether it's from a financial standpoint, and the commercial
161 compliance standpoint, and then it will from just pastoral leadership standpoint. So it's, it's, it's a system
162 that in taking two, three, or four, which everybody has to take of those courses, and every now and then
163 going back to those courses, I think has been helpful in the mission is helping me personally, it's
164 definitely helped me in serving as an administrator or managing finance in the church, and, you know, in
165 being able to, it's really been helpful. And those things are cross cultural, you know, you know, that
166 that's, it cuts across culture. So from, specifically in cultural, I think the most I've experienced, actually
167 is this attributed ministry course I took where they did a section on culture. And that was, like I
168 mentioned earlier on so that has been my journey is the RLI journey. And then also the certificates
169 administration, at the two areas now. I would say, also been privileged to be in the ministry. You know,
170 I've enjoyed many, many cultural leadership seminars to where I from my church as a local church or at
171 the regional level, over the years, we've had some of those at the regional level to, you know, especially
172 when we had, you know, who's no longer part of the ministry, Pastor Tola, who embrace this concept,
173 and in one way or another region, were able to participate in many multicultural events as part of that,
174 being part of that Zone as at that time, that's many years ago now. So, so that will be my journey.

175
176 G 4: Thank you. Now, how do you value the theological education that you gained in the Mission
177 School to equip you for cross cultural ministry?

178
179 A: Yeah. I need to see that. You know, from a spiritual standpoint, probably there is value from a
180 multicultural stuff... I have not experienced that value as much. That's something in which now, I
181 haven't gone through maybe a one-year program or two-year program with the college. So I'm not so
182 sure if, you know, I have the qualification to make that assessment. The most I've done is the accelerated
183 ministry program. So, you know, so from that standpoint, I'd say, maybe there is components of that in
184 SA, full diploma program, a year program or two-year program, maybe? I don't know. But from the little

one I've done ... I'm not sure if I'm the best person to answer that value question, because I don't think I've been immersed enough in our program to be able to make that comment.

G 4: Do you experience a gap in your theological educational training, since you have been engaged in a cross-cultural mission in the US?

A: Yes. From an experience standpoint, absolutely. There is a major gap. We are so from a theological standpoint, background with very sound, theologically, spiritually, we have the full gospel, we embrace the full gospel, we practice it the practical ways it will leave it out. So there is that gap, from our intercultural standpoint, the culture we find ourselves in, they are coming up from that standpoint, they're not fully there yet, in what we have been exposed to when it comes to that, or what we know are what we don't understand. And I think that's just a function of, you know, environment, I guess. So, but I think from I want to say that most of my spiritual ... from the most so because sometimes they've got to take theology out of Spirituality, ... put it knowledge standpoint, maybe the word I'll use, there's probably some gap, from what I see where some of what we try to be careful how I say the small we teach are some spiritual basis. But we may still lack some depth when it comes to knowledge. And that's where hopefully, a seminary education should help to kind of bridge some of that gap. To you know, which I believe, you know, what that gap is really, the original question is about there is a gap, there is a gap. Yes. So.

G 4: So, how will you bridge the gap? What do you think, will be desirable approach bridging the gap?

A: It's by two things is by, you know, finding a way to encourage I don't want to use whatever force and courage training, providing, you know, tools, I mean, even in any career, people have to go for training every three months, every six months, I think the same thing should happen in ministry, where there is constant training, retooling. And that's that process should be formalized. Where, as a deacon in the mission or as an assistant pastor in the mission, or as a pastor in the mission or as a parish pastor in the mission, you must take three trainings a year, or you must take two trainings, whatever that is. Right. Should be formalized. Yes, you shouldn't be narrows mentally shouldn't be something that will be difficult to fulfill. Especially given the fact that most of our ministers are lay ministers who have a full time job and again, ministry. Maybe for full time ministers, the rules will be different, right? They may be they will have requirements that are okay, you must do this. But for folks who are lay ministers, it should be it shouldn't be difficult. I guess we shouldn't make it too difficult for people to do. More people should do it. So it should be so I would say there should just be a retooling or retraining just like people do.

A: We all do that work. We go through our courses, programs that we do online, just to keep sharp to keep it the same thing. I think we must have those things in place where it's not just reading the Bible, and fasting and prayer, but it goes beyond fasting and prayer and reading the Bible. You know, listening to God's word. Yes. Listen to messages, yes. But there needs to be almost like an educational component from a seminary standpoint, that, you know, provides supplemental information to all ministers in the mission. I think that will help bridge the gap.

G 4: I would like you to express it and beyond the Bible beyond fasting and prayer, the knowledge component, the things that you consume in the knowledge component,

231 A: It's to really help there's a reason why. You know, anybody can just go up and see the expert or
232 programming, or I'm an expert at, you know, security analysis, their course requirements that they have
233 to fulfill, that will say, this person is a DBA, and our record DBA expert, I believe we seem to apply
234 when it comes to ministry, that there are, you know, curriculums that you must fulfill, that will help you
235 know that, because while we do spiritual work, that is very true. But there must also be ... support, as
236 we know, part of the reason why he was very successful in ministry, even more so than Apostle Peter, is
237 because of his training.

238
239 A: You know, it was a beta is as deep spiritually as they can seem, with Apple support, what Paul had
240 training, to ease and that really helped him to go farther in ministry. And we can see that reflected
241 further and a lot to our pastor here, the boy who's formal training helps me in ministry. So and I think
242 every one of us should aspire to, to do that. But I think if there is a way to bridge the gap is to provide
243 the mediums for that to happen. But just to make sure that those mediums are not too difficult, the
244 barrier of entry is not too difficult. I think that's the, you know, for people that are trying to do it,
245 encourage people to do it. And I think the system is trying to do some of this is just making sure that
246 we're adding the cultural component to it.

247
248 A: But that that formal training is very important, folks should definitely go through some level of
249 training before they are certified as indicated or certified as past or certified. And then they are asked to
250 be continuous training. So it's not just a one time Oh, now I have the certificates. You know, so for
251 someone like me now, I mean, if or any average person is only when they saw the nation comment,
252 that's when many people would get to go and take any within Indonesia, in Seminar, that you should go
253 beyond that. It should be this, you know, that one or two courses that everybody should take every year
254 to refresh ourselves. But those courses cannot come about if the people teaching those courses to going
255 back to my original point, sir, are not also being trained outside the mission. So a teacher, an instructor
256 for these classes cannot be trained in the mission, I'm sorry, they need to go outside information to go
257 and learn some of those things. Maybe they can learn some things in the mission, but they need to go
258 and learn some things outside. Otherwise, we cannot really have this cultural, especially since most of us
259 are already Africans. And most of us already Nigerians so in Nigeria cannot delegate to Nigeria about
260 the culture and think they have it all. No, we're going to need a white man, we're going to need an
261 African American, we're going to need a Spanish man, we're going to need a Jew we're going to need
262 we're going to need all the diversity to be able to successfully navigate this space.

263
264 G 4: What are the cultural issues you have a contact in your engagement and ministry after your training
265 in the college?

266
267 A: Well, I wouldn't say what I was before, after is pretty much the same cultural issues that we have. For
268 the most part, you know, whether it's within our culture, where, you know, we have embedded cultural
269 ways of thinking as Africans, and it's difficult for us to change. Whereas the issue of climate, the issue
270 of the way we see a pastor's role in our lives, or the way we see, you know, just see life generally as
271 people of African descent, now interculturally, they see things differently. So, going through the college
272 does help to kind of at least put some consciousness to say, hey, if I'm going to operate interculturally, I
273 may need to shed some of the way I, my belief system from my culture and embrace some of the culture
274 I'll see fabric a culture first, right and then embrace some of the other culture, you know, which is replica
275 culture is all based on love. So, so which means my culture does not, well, we, somebody, oh, I don't
276 demean somebody else's code and say, Oh, because this person is not caught, as we say, well, that's not

277 necessarily true. So, a young boy that is wearing jeans that has holes in it, because that's the fashion
278 thing, I cannot now see, because the Bible ... whether they are having tattoos on their body. So those are
279 areas where I have to now be open to realize that people must come as they have. And if it's if their soul
280 is regenerated, anything else that needs to be regenerated in them, the Holy Spirit work on them, it's not
281 my job, to impose my culture on them. And I think that's it's not easy, because of our background, so
282 adjust to that. But it's a necessity if we are going to be successful in ministry, in a foreign land, to
283 embrace and to be open because the reality of it is, especially with the younger generation, what they
284 think is different... the way they dress is different, the way I mean, so yes, so from that standpoint, is
285 just being open and not being judgmental, and not using the Bible, especially the Old Testament, here as
286 a basis to judge people but to realize that in Christ we are free as the New Testament makes us to
287 understand.

288
289 G 4: Okay, I would like you to expatiate on two aspects. First, on the aspect of intercultural ministry is
290 not easy but it is a necessity, that you try and explain it. Why is it not easy? And why is it a necessity?

291
292 A: It's not easy, because culture is probably if not the most difficult thing to break. It must be one of the
293 hardest things to break. It is difficult. Like they say, they said that "culture will eat vision for lunch,"
294 right? Like if you have a vision as a leader, that the culture will eat it for lunch. Culture is strong. I
295 mean, Jesus encountered this issue of culture with the Pharisees and Sadducees. And, right, it's their
296 culture they've put, so this is already embedded. So that's why it's not easy. It's not easy, because it's a
297 way of life for us to change and adjust that can be difficult. And, in many cases, the makes people leave
298 churches and make people do things just because we're trying to before thinking or change. So, that's the
299 it's not easy part is because it's ingrained in us. It's how we know life. And it's how we see life. And
300 sometimes it's rang, but we just don't realize it, you know?

301
302 A: So and then it's the necessity because if we don't want to remain small, we have to change. We live in
303 a country now in the US is 300 million people. All black people in America is not more than 35 million
304 includes us and everybody, right starting so if we don't change the most you can reach it's not even that
305 35 million because actually 35 million is mostly African Americans. So the Africans among DACA to 5
306 million is no more than maybe one to 2 million our best guess among those 2 million there's probably
307 half of them are at least Muslim whatever. So is the other half. So I guess the point is, most will be able
308 to impact will make if we don't change is going to be very small. Making a lot of noise will be faster. I'm
309 praying, we'll be setting up programs, but it will still be the same people that will be coming. People will
310 just be moving from one church, and we already see that happening. We've seen that happening where,
311 yes, we may have a lot of churches as a mission. For really, what impact are we making? Right? If most
312 of our churches are still mostly Nigerians, specifically Yoruba people, then that means we're not
313 penetrating, you know, the country of 300 million, which means theso if we don't change, we will
314 remain small. You have great visions; culture will eat that vision for lunch.

315
316 G 4: Very profound. Thank you. Now, the second aspect, I want some exposition or explanation, you
317 mentioned that the instructor must lead outside the mission outside the church now mentioned to the
318 whites, Hispanic, the Jews, perhaps we have to come in to teach or we have to learn from them and the
319 rest can you try and express that in terms of intercultural education and ministry,

320
321 A: I think that aspect of it is like the cultural one will be difficult for our leaders who, you know, mostly,
322 you know, elders in the church, regional leaders in the church, provisional leaders in the church with 25-

30 years of pastoral experiences. You've seen it all. So it's going to be challenging. But I saw a clip very profound of John Maxwell with his mentor who helped him, Gridley, some 40 years ago, who is now 93 years old, sitting down to listen to John Maxwell. The reality of it is, some of our leaders must be ready to sit down and learn. If we want this nation to move forward, if we want to be successful in our culture, our ministry, our regional heads must be ready to sit down and learn from non-Nigerians. Provisional heads ought to be ready to sit down, our leaders in all spheres in Okay, their elders must be ready to sit down and learn. Some of them will have to even go and study. It's great to have honorary degrees, but they have some experience that we don't learn until we go through it. That's why Jesus had to subject himself for baptism by John. He didn't have to as God himself, but he did for a reason. And I'm preaching to the choir here. Our leaders, you know, they know way more than we were young people, what do we know?

A: But this ministry, normal forward interculturality if our leaders don't embrace change themselves, by subjecting themselves sitting down to learn from non-Nigerians, not just bringing them in bringing them in is good is good. But you miss the second step. The first step is for them to go online. Which are like I said, I know be very difficult. Very, very difficult.

G 4: Okay, thank you. You just mentioned that the leaders must learn. In other words, it's not just inviting people from other cultures for example, but for them to integrate and learn to see with the other culture perhaps. So how can that be achieved?

A: I think some of it we've already mentioned. And that's the one is, is just being open and being willing to, because it's one to know what we're supposed to do... we're willing to do it. We know what we need to do we know what Jesus Christ, you know, deed, God himself. In Philippians 2, the Bible told us that Jesus Christ went down seven steps, and then He came up seven steps. And those seven steps, the end of Philippians, chapter two, that's what he taught us. Right, he went down seven steps, then he was able to come up seven times. So that God was highly exalted in my mind, as above every name, ... I think that humility, to be willing to go to leave everything with our churches, for two weeks, I'm going to sit down. And what I learned from a seasoned Minister, you know, in a different mission, who does not look like us, doesn't talk like us, doesn't think like us. We help our ministers, our leaders, if it's for two weeks, to live our pulpit alone, which will not go away. And ministers can do that. I think our leaders now at the highest level, which will help the mission, then after they've done that, we can now start to bring those people to come and teach And they too now can now teach based on what they've experienced, based on what they know, based on what they've seen, and lived through in going out.

G 4: Thank you so much. What you just explained. How can the Bible College be relevant or how can it play in that?

A; Wow, that's a good one. So the Bible College plays a role because I think that's where our relationship with other seminaries comes into play. As our relationships with other nation come into place in law, that coordination can go through the Bible college, just like universities, work together, universities in Europe, workplaces in America, is going to be similar where you have in a relationship, a partnership, where we can now and leaders do this and leaders in corporate America do the CEOs go for training in other places, right? To grow and learn and grow, they go sit down. So the CFOs and CEOs, leaders of industry, they do this. So it's not exempt. The church is not exempt, especially our court. So that's where it's not always the prayer and fasting, or realizing that this other aspects, the Bible College

369 can play see your guy role. And being that liaison in working with the missions out there in working
370 with seminaries or universities out there in partnership, and providing that platform for this kind of
371 relationship for our leaders to happen for them to be able to go for a week program or two week course
372 or two weeks, and sit down at practicum somewhere else.

373
374 G 4: Thank you. Do you have any suggestions you want to make before wrapping up the interview?

375
376 A: Not at this point. I think we've covered a lot of the some of what you know, at least my initial
377 thoughts based on some of the questions for that we're discussing. So just thank you for the privilege to
378 be able to participate in this. I don't take it for granted.

379
380 Thank you.

1 Transcribed Interview G 5: IMT clean

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3 G 5: How would you evaluate your preparation theoretically and practically in the College?

4 A: For the college. I mean, the one I did, yes, it might be

5 G 5: How would you evaluate your preparation theoretically, and practically, in intercultural studies in
6 the college.

7 A: Some of us that attended ... majority, we are Nigerians or Africans. So I thought we'd discuss it,
8 because like that, that why are we not able to accommodate? Or the cultural extrapolate the Americans
9 to white? If that is the question, then are we able to explain my understanding of I'm on the right lines,

10 G 5: Please go ahead.

11 A: Yeah. So I know with this course, it was a very good deal lecture, then also, we are putting in each
12 group our for each group, during one of the lecture. And of course, we have five, four classes are
13 pleased this insight management, we all contribute our observation. Most churches, in most parishes, we
14 don't see white people. We don't hardly see the Americans even when they come in, they go back last
15 time. And our understanding is that based on our group discussion is that some when they come in, they
16 love our culture, they love our shows, but they couldn't stay, because they couldn't blend with us. So
17 they actually go back. So that was the summary of what we discussed. And we ask the question, why are
18 they not able to stay? Why do people not able to stay with us? So number one, people come to that
19 maybe hospitality issue, we don't follow them up, as we share.

20
21 A: Some believe because maybe because of our accent, you know, the way we speak, maybe somebody
22 doesn't understand very well. And I remember the lecturer that taught them that said that, I mean, it was
23 talking to us as silly as a, as a leader or maybe as a minister, that when we, when we are speaker, we
24 should try as much as possible to live to address our accents, so that people can flow easily. So the
25 Buddha discussed about that. And some muscles similarly or not doing what they call community
26 service and law. Now, we're not reaching out to our community and north, you know, led us by
27 ourselves, you know, people do give different so, I mean, the kind of social interview some ... Sorry,
28 okay. As I said, some believe that we don't do enough of reaching out to the community. That's as a
29 group known as a group discussion. Based on individual observation in their parishes, they don't reach
30 out to where some people say they do and don't believe that they just don't want us to set records. Some
31 people don't say that. I remember I leave that say that in their own parish, trying to they try to get past or

32 go all the way to do everything to accommodate some of these people, but when they come at us,
33 sometimes they just go this ... they just don't fit comfortable to, to worship around us. No, it's not that
34 they, even though they like our culture, they love the way we, you know the name of our music, our
35 singing The lyrics, but it's like it's very hard for them to stay with us. So that's just the conclusion of
36 majority of people. And I myself from the parish attend, you don't have few of them, some of them
37 sometimes they come from you don't see anything, even when you try to follow them up. Or you don't
38 know don't come back.

39 G 5: Okay, Now, have you been adequately equipped for intercultural ministry? With your training?
40 Have you been adequately equipped?

41 Oh, no, really? Not really? Not really, not really.

42 G 5: What do you think are the things which are missing?

43 A: The color of the environment as well as the environments.

44

45 G 5: So can you explain the environment,

46

47 A: Wherever you decide to be? The nature of people we deal with, maybe the way they perceive us, the
48 way they perceive us as African, you know, they just don't... that's my own person or something like
49 that they don't feel comfortable, or maybe those are just hobbies with us. So, as I said, they like the
50 calm, but it does go they don't really, for example, I in my search, I involved in evangelism. I'm sorry,
51 the time to reach out to some of these people. Talk to them, try to bring them in to come and fellowship
52 with us. We have a big program like that ... maybe they will be Yeah, but that's all about them. Because
53 of what in less privilege, the less privilege, we're able to accommodate those because, like in my church,
54 for example, my parish we have, we will reach out to them to pick them from. From those they are less
55 privileged. Accommodation media to source. We feed them every week. And we also take them back.
56 So those people it's easier for us to accommodate because they are benefiting something from us. But
57 for those that are maybe they are okay. They don't need anything like food or anything monetary is and
58 they don't, they just don't fit. I don't know, it's just personal to them. I don't know, because I've tried to
59 reach out to them. And I personally, I want to be one of the leader of evangelism that will reach out to
60 them in our neighborhood. Just to let me see, come on, you know what, even I was down, we do what
61 we did there what you call a carwash free carwash, they'll just come they take those service, and they
62 don't even come back. So it is something that I don't even know is maybe their perception about us.

63

64 G 5: Perception!

65 G 5: Okay. Thank you now, how do you value your experience of intercultural education?

66 A: during the Bible class I did I value it, yes. Oh, I shall value it because I value it so much because they
67 will touch different areas... And actually, I remember one of the video the lecturer showed when he just
68 came into the country and due to this yourself as a African and the way the people over here perceive us
69 that we actually normal human beings some people perceive that we are a monkey, you know, it's just
70 something like that. I remember a case of a leader went to the restaurant and was trying to talk to a I
71 think a white American and he does believe that no, you guys are not supposed to even be eating he also
72 cannot. So maybe the way they perceive us as an Africans I see that we are not supposed to they don't
73 even maybe the way they believe our society. So they don't think we should associate with us based on
74 that video they show they should understand and the way they will come the lady you know...maybe
75 based on your accent and sometimes it puts a lot of people off from this kind of thing. Yeah, that was
76 one of those things I can remember.

77

78 G 5: Is there anything that may impact you apart from this that you can remember?

79

80 A: All the intercultural... yes. Going to see that this will impact and it's useful in ministry. Ah, yeah,
81 what's actually ... impact on me is that we shouldn't have a wrong perception about people. Yeah, that
82 one is a very wrong thing to have the wrong perception other people or to be able to witness it yourself.
83 I remember a case study that we did with a lady was telling us a story of mom, the lady came from a
84 very well made me say what to do, I'm sure as an African and they happen to have a house girl that was
85 working with them because of the way it is our mother was treating that house girl because she believes
86 she's pushed suppose not to be eat the kind of food that he is supposed not to sit in the same place this
87 will normally sit so and so when the lady was growing up, and it was so curious about why is it that this
88 parent object in this lady like this, so as I was growing up, she now take it as part of you to even visit the
89 family ... so and they went to the village where the lady came for manufacture that even though they
90 alleged that but they are very creative. They are they have something to offer, but because of the
91 limitation they have, they could be able to do more. So they have to send their data to one to do service
92 to bring. So he now say for no reason people have potentials. Yeah, and for no reason we do not look
93 down at any body. We always give people a chance in life. If you give up a ... in life, and actually really
94 make a serious impact on me that for no reason. Look down anybody that everybody has a purpose, they
95 are useful in life. So and we should do everything, everything possible, we actually when we discover a
96 challenge to encourage them. So that's okay.

97

98 G 5: Now, if I may just ask a follow up question on that. People have potentials and when you give
99 people a chance, they will be responsive. How do you see that having an impact in that culture to
100 minister?

101

102 A: Because we're talking of bringing other people that are not really our own in a pluralist society.

103 G 5: Yeah. United States of America.

104 A: Yeah. Now, America, I believe, if we encourage them ... to inculcate sort of the thing that they will
105 like in some of our services, something that we attract them, you understand, we love to study, or maybe
106 do your research, you know, probably go to most of the American churches, and see what we really
107 attract there, maybe we can inculcate that in our, for our service chose to accommodate them. And
108 probably some of the things that we do that is more of our troubles, if we can try possible to reduce them
109 to a minimum, even though we cannot say, start them completely. So that's to attract this kind of people.
110 You know, if we can do that, maybe some of the music, they like to sing, maybe flowers or have a kind
111 of program. We also invite some of the people that in some of the or maybe leaders like some of their
112 pastors, perhaps American accent, that can also be of good value to us, too.

113

114 G 5: How did you prepare for the cross cultural ministry? Cross cultural environment? How did you
115 prepare?

116 A: I will say... if our focus is on me, of course, I will be in line with it. So I will align myself with it.

117 G 5: You are in a pluralist society, United States of America. What prepared you for it?

118 A: Okay, let me let me just try to maybe understand that question. Is it before, before coming to United
119 States or as a Christian?

120 G 5: Now for you to be able to minister within this planetary society?

121 A: I would say no.

122 G 5: How do you value the theological education gained in the Mission School? To equip you for your
123 cross-cultural ministry? How do you value it?

124 A: Yes, I value highly. I mean, at the highest stream.
125
126 G 5: You've tried to explain how you value it and the impact it has made in ministry. I say maybe with
127 specific example.
128
129 A: How I value it, yeah, I will say I value to esteem because the knowledge of what I gained for that
130 short time, at least something that I've know, I've even thought of it before I didn't think about it. So I
131 value it so much. And I believe if the opportunity to get more cream or education on it, ... You know, it
132 will help. So I valued so much that maybe I don't know if that answered the
133 questions.
134 G 5: Okay, thank you. Now, have you experienced a gap in your theological educational training, since
135 you have been engaged in cross cultural missions in the United States of America, can you?
136
137 A: What I've met on the field since the same talks in the my college since I went to the college, yes. The
138 gap?
139
140 G 5: Yes. Have you experienced any gap?
141
142 A: I'm trying to see if there are things that you find different, or that your education is not up to what
143 you need for the ministry. Okay, I don't have my education. Yes. I don't think so. I don't, I don't think
144 my education is the issue. I don't, I don't think I have any gap on path when it comes to the education.
145
146 A: But you know, because some of us it is in the area of our feet, maybe this passage is not theology,
147 when we went to college, to study, maybe an engineer, you study medicine, or you become a serious
148 born again Christian, and maybe they see that your pastor does know now, nature for division is a
149 different knowledge than when you now say you want to be a minister of God. So I believe there has to
150 be more training, there should be more guidance. So hang on that, that certainty you may be doing
151 wrong, I don't know, I'm doing it wrong. I spend a lot of you know, like, a lot of time that's for a sample.
152 Okay, something is coming my mind now that we learn in that data. If you, if somebody, I'm trying to
153 use the laws in this nation, that you just have to be aware of, to remember the past or main measure of
154 maybe, for example, now, it just mentioned of at some point, I think there's a lot. There's a lot that if
155 somebody comes to you and abuses, these data that you need to report maybe share with you as a as a
156 minister. Maybe like, like in person or a pastor, or somebody came to you like, oh, I abused my
157 daughter. Oh, man, I don't have I just come to confess to you that you must report that person to the law
158 enforcement. You know, it looks closely to me because I don't know there's a law like that.
159
160 A: And then we're also taught about the Yeah, so that the law of the country, some of those things, is
161 something that I'm not even aware of any of them before. Like some of the law ... we are not aware that
162 that as a law that maybe we'll hear that somebody abused a teenager or a underage that will report to
163 police. I mean, it looks something like somebody come to you, as a father, you to confide in your report
164 is something that I still part of it myself. So it's kind of things like, I don't look like to you that okay, we
165 came to you to report, I mean, to just confess, and they say by law, you have to report to police. So this
166 kind of thing, at least to me, is something that I will say, I've never heard of it and even up to now. I
167 don't know why it's so it's all of those in the back. I remember that our team really surprised me. And
168 one of the largest society in fact, what in our society like that, you know, I don't think you can say the
169 person probably don't need to call police on him. Yeah, so.

170 G 5: What are the cultural issues you have encountered in your engagement in ministry? After your
171 intercultural education?
172

173 A: What are the cultural issues that you have encountered in this environment? What are my own
174 personal experience, culture I know is the border to the law country, the law of the state at which we
175 operate the law. I remember, there was a time we went for evangelism. And we try to evangelize this
176 rally in a kind of vibe of a grocery, one of these big grocery store, and you just came to us that, you can't
177 do that. You can't do that, this time. So, and one of the reasons that's because we put a tract in the hand
178 of a lady and the lady went inside and report to the supervisor, and they came back to us and say, We
179 have to leave. So, you know, some of those things. Another thing I also experience is that, you know,
180 some of them are a bit embarrassing, and a bit if you don't, if you're not one that have love for God, I
181 went, my experience is based on my, on the feet of evangelism. I tried to evangelize to this lady, she was
182 bringing something from a car and I just tried to evangelize to her. And also give her a track and say hi
183 to her, and she said, can you keep your distance? You can't come near me like that. And I said no, I'm
184 just trying to say no, no, if you come near me, I'm going to call police on you or something like that. I've
185 never had that ...so as to avoid trouble others have to leave quietly. So, I mean, these are just some of
186 those things that I can say personally I love to explain.
187

188 G 5: Do you have some suggestions you want to make in this intercultural society that is the pluralist
189 society, you have some suggestions you want to make that will be useful for pluralist society for
190 ministry?
191

192 A: What I was said, I normally say it's an effort that we need to make more effort. So, reach out to them
193 and be friendly do some of these people understand the way they think and try if you can attract them
194 just like a bit something that will be like a bit to attract them into our ministry? You know, because as
195 you are growing, we maybe we pray that God with a pause and maybe we pray up to a believer that can
196 do so
197

198 G 5: Can you give me some limitations that you have encountered, or you think these are the barriers
199 that are keeping other cultures out from interacting with us with in the church?
200

201 A: Let me use my Parish experience for really to understand a lot of people must remember when we
202 interviewed ... and I started our hospitality have to go to bathroom is on a high level and a good follow
203 up. And when these people come when they come to our church, we shouldn't be you know our people
204 have this kind of attitude towards dressing attitude towards you. When you look now understand
205 whereas over here now people are people they will respect you based on maybe you dress good or you
206 wear nice clothes or you bring less cattle discharge understand they want to give you more respect they
207 want to give you more attention that thing maybe they need to train some of our workers that everybody
208 that entered the church they should give them you call attention I remember the case of a leader was
209 coming the ladies from I think if not a black Americans or Trinidad Tobago she was called me she does
210 like we are in our own we'll talk to maybe and I learned that ... left church because she has some lady
211 saying she always we have no clue that even during the Thanksgiving she doesn't come with different
212 cloth like the way we dress them understand because of that the lady she didn't communicate that people
213 are abusing her that she doesn't have many clothes. So things like that people could be pushed to deviate
214 from other kind of you don't assess people ... their way so we should encourage other people you know
215

216 embrace them as they are.
217 G 5: Thank you so much. Do you have any question for me?
218

219 A: I don't know. A new question I think I don't know what question. I don't have any question for you. I
220 just pray we met I will just say I know the leadership of Redeem maybe down there there's something
221 about it as in the interview knows another speaker we give them guidance and also train most of our
222 leaders and our pastors on this team very well so that they be conscious of it. Very important. Yeah. And
223 of these but I want to I'm trying to use a word like a Google search issue just because my app is not
224 there's not any sort of good player go they put a lot of people have a lot people should they should try to
225 talk to some of our leaders that they should reduce their ego when it comes to that it puts a lot of this
226 before we know that you know they are they destroy it... So just to reduce a good I believe that this is
227 the work of God and he does have to add like these other servants. Leadership.
228

229 G 5: Thank you.

2 Transcribed Interview G 6

4 G 6: How would you evaluate your preparations theoretically and practically in the college for
5 intercultural studies?
6

7 A: When we talk about evaluation, because I will want to say that the Bible college, the seminary called
8 the seminary or Bible college, they put in their best in terms of getting resources available for their
9 students. Because when I got the admission for the Masters, I had to travel to Dallas. There are online
10 programs that we did that one week on site that we have to launch an accommodation in Dallas or the
11 camp. And the lectures were done virtually every day, Monday through I believe, Monday to Saturday.
12 Because you have offsites and we have on site off site is what you do correspondingly and submit
13 assignment, you know, via sometimes we have teleconferences for all our lectures, and then it got to a
14 point during the admission during classes, they now said you must report to sites which was at the
15 redemption camp in Floyd. You know when we had they did marvelously well, then was Dr. Shayo.
16 What is what is his name? His name is Dr. Shayo. I know him to be Dr. Shayo. So he's the one that took
17 us. In fact, it was myself and my wife and some other people in terms of academically or theoretically,
18 there are information that we received from other seminary, there was one particular doctor that also
19 came in, during the process of that on site to come on, give us lectures. Okay. We'll start around nine,
20 and then we'll finish around five, we'll have a break of one hour within and sincerely, both theoretically
21 and practically. They gave it all their best to make sure that at least we are well attended. You know, it's
22 not just to say, oh, we attended the Bible college, but we were sincerely very well prepared, sometimes I
23 refer back to what we were taught during this process, you know in someone's in a in developing order
24 enough members of the church you know, I even recommended some of them to go attend. So, at least
25 they did very well very, very well.
26

27 G 6: How do you value your experience of intercultural education in the college?
28

29 A: I value it in number one with the resources that was provided, Okay, number two, the knowledge of
30 the professors, I mean the lecture that was also given because, how do you value a college is by the
31 information the knowledge that was rendered during this process and also the qualification and
32 exposure, the doctors and lecturers, you know, that was giving us adequate information, adequate

33 knowledge, you understand, so that after finishing, we will be able to stand on our own that, okay, we
34 were taught, you know, very, very well, that is how I think, and also the eye exams, after information
35 after the professional, then the exams given, you know, and the way they were being graded, is not that
36 wishy washy seminary, that, you know, but they gave us solid, solid information, that at least, and solid
37 information and knowledge, are there tools, to help us in our journey in ministry, because there were
38 some in one of the training that we were giving, there was one particular doctor that was sent to come
39 and teach us, they taught us about online, how we can brand the ministry, you know, how we can go
40 online, what information we can get online and also and so on and so forth.

41 A: So, you can do you value anything, by the knowledge that was given, and also the professor or the
42 lecturer that is involved, and also the exam because after the professor the knowledge given, then the
43 next thing will be the exam. Okay, so, and if you, if you go in and you did very well, of course, you refer
44 back, I will refer back to there and said they have enough information in that same place, you can go
45 there and test it. And, you know, we've seen a lot of people, you know, Pastor, Dr. Child is a pastor also,
46 also has always been asking us to come and do PhD ... if we are going to do it we are going to travel
47 and I travel to Nigeria, travel South Korea. Okay, thank you, I try to pull my wife but I don't because
48 they work, the work they work on grant is so much than for you to want to now, you know, my wife
49 travels a lot, I travel a lot. I don't know how many weeks or how many months you must be able to go
50 into grad to come in and do your PhD is a lot of commitment and sacrifice. Because PhD is not one year
51 it's going to be like three years four years, if you really want to do a thorough job. So, so, I sincerely you
52 know, I dodged, sorry to say that.

53
54 G 6: Can you be specific on what has made an impact on you in the college that are useful in a pluralist
55 society like the United States of America?

56
57 A: The knowledge of purity, okay because we are in a society that at least you be here, so, you know,
58 what it is the knowledge of purity and understanding you know, okay understanding that the church in
59 which we are representing holiness is the watchword you know, and we cannot afford not to stand for
60 what the mission stands for, no matter where we find ourselves. So, the aspect of purity that is the
61 number two the exposure of the online training that was given, because they brought in, I think
62 somebody from New York that is well versed in online, about what you can do with the ministry.
63 Number three the other aspect of developing relationship also with other missions in other words the
64 aspect of collaboration. Because the guy was telling us that when you collaborate, you can reach more
65 audience. Because what we know, how do we get to have our certification and the certification of the
66 mission, the Bible College Seminary is a collaboration so, it more emphasis was on collaboration about
67 the mission, and that acts help us and myself and my wife, to date now my wife is doing more
68 collaboration, more collaboration. For example, she will travel to Belize, for mission, she will go to
69 Nigeria for mission. When she gets to Nigeria, she collaborates with people in Nigeria, you know, she'll
70 be here organizing, coordinating, you know, before going there are people on ground some of them are a
71 member of the Redeemed some of them are known as collaboration over here to some of the things that
72 we're doing here like pre modern pre-med is not only for Redeem Christian Church of God alone, way
73 more than it is for other ministry that's feted a boarding to pray for their, for their children. We've started
74 that now for the past five or six years. It was the knowledge from the Bible college that brought that
75 there is need for us as a ministry to be collaborating.

76
77 G 6: How did you prepare for cross cultural ministry?

78

79 A: Hmm, that is a very challenging aspect of this country. Number one, we all know that we have this
80 adage that you will have to retool ourselves because if you want to have them in, in your midsts, you have
81 to be able to read it to yourself. And number two, having the knowledge of in the knowledge of the
82 culture in which you want to penetrate. Number three, in the leadership in the church, if you want, that is
83 the way we're taught that if you want them, if you want to see the ministry, cover with all that culture.
84 All that culture, not only Nigerians, Ibo, not only Yorubas. If you want an American in your midst, if
85 you want a Hispanic in your midst, if you want all the other cultures in your midst you have to be able to
86 love them when they come in, accept them, receive them, accept them, and then run them through the
87 doctrine of the Redeemed Christian Church of God, in other words, believers' class, workers in training.
88 You know believers' class if you have not been baptized, you know, take them on baptism, train them as
89 a worker, you understand, put them in the role of a leader put them in leadership. Because anyone that
90 comes in and look at the leadership, you know, it will help them to choose... And it's not, it's not the
91 Yorubas, but Ibo...but he has an American, that is in the leadership, he has a Hispanic that is in the
92 leadership, that it will give them access and freedom to be able to come in and say, yes, I want to belong
93 here. And, that's another aspect. The other aspect is, you must begin to emphasize upon the people on
94 the ground, to tell them that this is not an African church or a Nigerian church, that everybody must be
95 on the same platform with the same understanding that we want to win more so by not zero in our mind
96 to easily do the church from Nigeria. But it should not be Nigerian alone, that you come in and worship
97 with us... We have other cultures. We have African Americans, we have some Africans, not Nigerian
98 people from Liberia, people from Ghana, so that helps us to be open now than we just, you know, close
99 up ourselves.

100

101 G 6: Can you state your journey from the call to ministry and being equipped to perform in a
102 multicultural environment?

103

104 A: Yeah, you know, we all started in Maryland, with Pastor Bayo, the church started in 1996. Okay,
105 well, one of the pioneer members of Victor Temple Bowie, you know... So we're about eleven that
106 started doing you know... and in 2000. I was then I think it was an instruction given to all the
107 coordinators then that we should spread. Hello. So, pastor... was sent to Virginia. So I was sent to North
108 Carolina, Raleigh. So we started church here in 2001. And out of this church here, we have been able to
109 plant maybe close about another 10 to 15 churches in North Carolina, South Carolina, and the
110 environment. Okay. Attending, to have more knowledge, to what we have been taught or exposed to.

111

112 A: We must now attend the Bible College. The Bible isn't we'll call it Bible college or Bible seminary.
113 Tell us because to be well ..., you and I know that you have to expose yourself to knowledge and we the
114 exposure of ourselves to knowledge, we discover that at least if we just go out there So, apart from
115 studying, praying, reading the Bible, that are all the experiences that you need to acquire, that is out
116 there, if you care to look for it, so attending the Bible college, expose, those two sources, information,
117 just like what we're seeing online, for example, if not for the knowledge that we have attending a Bible
118 college when COVID struck for the past, before COVID, we had an online, we had the website, we have
119 online viewing center, and so on and so forth.

120 A: When COVID struck, what we need to now do, because of the knowledge I've acquired from the
121 Bible college, through the, to the webinar, online experience, because there was a particular course that
122 Dr. Shayo introduced those that have to do with how do you prepare, prepare the church for the next
123 generation. Then we'll talk about Generation Z, we talk about baby boomer, and all those, those
124 generations, they need in that aspect of the course, we're told that for you to be able to allow them to

125 come in you must prepare the environment the ground, you find out that some of these Gen Z they want
126 everything that is shining, like you have led, you have you know, you have LED screen, you have TV,
127 you have all this all these things that draw the young ones into the sanctuary the lightning in the church
128 LED in the church, you know, the pulpit itself, you know, so, those are those days that we were taught
129 immediately after COVID struck and then we discovered that we must go online. So we quickly
130 repackage ourselves, that is what we were taught that is in branding and re-branding. So that course
131 itself help us a great deal to be able to rebrand ourselves and allow now we have aligned you as we have
132 the church has become a global thing that sometimes, for example, there are some members that have
133 not seen for the past one or two years, I yet they watch us and yet they pay their bill they pay their tithes
134 and offerings, and we have not seen them. And when you say anything, they will tell you we watch
135 everything you are teaching. We are there. The fact that we're not on site does not mean we don't we
136 don't watch the service.

137
138 G 6: How do you value the theological education gained in the Mission School, to equip you for cross
139 cultural ministry?

140
141 A: Like I said earlier on...the theological education in terms of application in ministry, okay. Like I said,
142 number one, I said, for anything to be more valuable, which I've said earlier, you must look at the world
143 what has been put upon you in terms of the information that was grounded what you received from any
144 form of theological seminary, you must look at what substance are being given what are the information
145 that you are gathering? What is the knowledge you are receiving? The knowledge that we have received
146 from the seminar has been useful for us in ministry.

147
148 G 6: Can you explain it?

149
150 A: Okay, for example. There was another professor that came to give us a lecture, and she was telling us
151 how they traveled to Badagry. As you showed us out there were well received, that's a mission field.
152 Other awareness yields from here from America yet to Badagry. You know, sociate, exposed I
153 experienced was, that it is good, you know, for you to be well cooked, if you want to go on, on the
154 mission field. And that is what we borrowed the app or sponsoring ministry, to be able to go to Belize.
155 Okay, Belize is in South America. So we've been there, at least not for the past, apart from the year for
156 the past three years. For COVID you know, before then, we go every year. We just started one in
157 Nigeria, that we went to, so, what is this place called? We went to the village. If we're, if we had we had
158 an outreach this year, that we get we give out some items, we minister to them, you know, it was the
159 experience from the Bible college, you know... spread ourselves to do that to people.

160
161 G 6: I would like you to explain a little bit you have talked so much about knowledge acquisition and
162 has to do with intercultural education. So, how do you see it having impact in intercultural ministry?

163
164 A: Like I said earlier on intercultural ministry, number one, you have to be able to understand the
165 culture, the culture of the people you want to impact, you have to be able to be in their level want to
166 impact their lives and with the knowledge from the Bible college, okay, as I posts and shaped our
167 understanding, you know, to be able to, first of all understand where they're coming from. Because if
168 you have someone for example, you have an American that came that walk into the church that has a
169 braided hair we deliberated at the Bible college, it's not in our culture, but that is their culture. And if
170 you want to minister to that person, you must be able to be on their level, okay, where is he coming

171 from? What is their culture? Because as in the era of slavery you have that among them, they put earring
172 in their nose earring in their hair, they do braid they do all that, must have that knowledge to be able to
173 just allow them to come in first, let them settle and you continue to preach the Word? As you continue to
174 preach, what are you doing, run them down, you don't drag them away that you are not there is no place
175 for you in this mission, or in this parish, you discover that by the time they begin to come this is it, is the
176 word in John 17:17. He said to us the day that you are washed by the word, the word will definitely
177 minister to them. And then as they continue to come and listen to the word, the word would shape them
178 and change them.

179

180 G 6: Thank you. Now, have you experienced a gap in your theological educational training? Since you
181 have been engaged in cross cultural mission in the United States of America?

182

183 A: Yes, there's a gap between these Gen Z and access. There's the gap, gap for us to be able to read it a
184 is going to take prayer is going to take us in our generation, baby boomers, baby boomers, to allow them
185 to make the mistakes. Okay, allow them to make the mistake and draw them closer and correct them.
186 And put them in the leadership role. On the leadership roles allow them to make the mistake. If you say
187 they don't know, they don't know, they don't know, they don't know, they don't know. Or they're not
188 available. They're not available. They're not available. They were not ready, we're not ready to train
189 them. Because if you really want to take them, whether they're available or not, those people that are
190 available, you must make yourself available to them. Allow them to make the mistakes. We want to say
191 there is no gap, there's a lot of gap. Even if you look at the mission itself. If you look at the mission, you
192 see that there's a gap between with the baby boomers and the Generation Z, because in the way they
193 reason the way they do their things.

194

195 A: I'll give you an example. Okay, we have the young adults in the church. They call me one day and
196 said we close the service by singing, we say it is recessional hymn. And they just called me and said,
197 when they're having their own service, they don't want to end the service or any service that deals with
198 recession. I hate this, you're just here because I go if I want to say no, that is a way we are being taught
199 ... That means you're not allowing them to be themselves. The baby boomers, we must be ready to allow
200 them to be themselves. When they be themselves, we make sure we try to correct some things we need.
201 So far, the doctrine remains the doctrine, the Bible remains the Bible that we follow. Those are things
202 the mode, the mode can be for example, some of them are source also. That must be starts the service
203 with opening prayer, praise, worship, and so on and so forth.

204

205 They just want to call opening the prayer and begin to preach. And then in the process of preaching, if
206 they want to sing after preaching, the thing if that is in their dynamics, we the baby boomers will be
207 ready you know to change some stuff, so that we can accommodate the Gen Z.

208

209 G 6: What are the cultural issues you have encountered in your engagement in ministry after your
210 intercultural education in the Pentecostal tradition, what are the cultural issues?

211

212 A: For example, you know in America here they have their ways they have for example on every
213 November it is a culture they have one day as it is, and in that day, they give thanks. Okay.
214 It has become a custom to them well, where we are coming from every first Sunday of the month is
215 thanksgiving service. So, in order to accommodate that you must embrace what they believe. And in this
216 environment in America itself, a lot of more understanding about their culture, for example, you want to

217 find out why do men braid their hair. Because there are people that just don't do things, just because they
218 want to do it. They do it they do they are doing things maybe because maybe he's part of it's part of the
219 culture of the land Okay. What else do I want to add to that? Because I've been in Raleigh, Raleigh for
220 almost 21 years.

221
222 A: I know that what goes on in North Carolina, sometimes there was no ... in South Carolina...they are
223 both Carolina. Also concerning, in church, you want to find out why they dance when they are singing.
224 And if you have an American in your midst, that is that is dancing like that. You must find out okay.
225 And it has not been part of ours for praise, worship, and people who are dancing, that is what they're
226 called. There was a pastor or Prophet is a friend that we invited. He's an American. By the time he began
227 to praise God and worship, it becomes a strength team for the member of the church, because the way
228 you know, they had never seen that kind of thing before. But by the time he came back the second year,
229 the second time, they now understand that that is the way they worship God in their culture. I say that to
230 say that if one wants to penetrate any culture whether even in Nigeria itself, we know that the way the
231 Ibos sing their song is different from the way other cultures sing their song. So why would I here in
232 America, there are some aims are some songs that we sing that Americans don't sing it like that. And
233 that does not make it wrong if they don't sing it the way we sing it, we must be ready to accept and
234 accommodate, accept and accommodate them, if you will, and I want to penetrate any culture that will
235 help us in ministry. Like I said earlier on, so far, the Bible is still the Bible the word and the way that we
236 disseminate and preach the Bible, to people. So far, the Bible is the Bible, the doctrine of the redeemed
237 is still the doctrine of the redeemed. Holiness is the watchword, righteousness, peace and joy in the Holy
238 Ghost, there is nothing changed in this, you know, you don't marry a gay, for example, that our other
239 culture that they believe, I don't know, whether it's a system is, you know, you don't do abortion, or
240 those things that some people feel, you know, you don't allow that to infiltrate into the, into the mission,
241 or into the Parish, you remain focused on the doctrine of the mission, and also making the Bible define
242 our authority, every other things can still be accommodated. For example, the young Gen Z that said, we
243 don't want, especially now he did it on Sunday, there is not the I want to do about it, I can call him there
244 as a no, no, you can't do that. We must be ready to accommodate as certain accommodate receive as safe
245 and accommodate whatever they want to, you know, whatever, because that is how you can enlarge the
246 horizon, enlarge the mission, and large the information you're trying to pass across to them. Like by
247 them, one of them understanding that, oh, I told us to and the thing is, okay, we passed all we can flow
248 together, you know, for example, they, when they bring in a program that they do, the colleagues
249 worship experience, they just want to come in, they will just sing on Saturday, and invite other members
250 of their team, and then they will come on Saturday, just sing and sing and sing and, you know, after that
251 they share coming here. And you know, when they go, they come back on Sunday and do the same, you
252 know, so we must be ready, ... to allow the Holy Spirit to minister to us and to help so that we can reach
253 more audience.

254
255 G 6: You mentioned that we need to find out about the other cultures. So how do we do that? How do
256 you do the finding out about other cultures?

257
258 A: For example, like I said earlier on, if you have an African American attending the church and that
259 African American has been attending for some time. Maybe one month, two months or three months.
260 Draw such individuals whether a Hispanic or an African American to draw such is an intentional thing.
261 An intentional thing everything one wants to do in life is an intentionality you draw such individual
262 closer to yourself... is for discipleship.

263

264 A: Oh, where are you coming from? What is the name of the church you've attended? Do you want to be
265 one of our workers? ... Oh, yeah, Pastor, I've been coming for some time. I want to be part of the
266 ministry. Okay. If you want to be part of the ministry, have you done baptism? You know, in this
267 mission if you want to, you know, you have to, these are the levels of growth if you have not been
268 baptized, plus, prepare you for baptism after that, okay, you cannot be sitting down you have to join the
269 workforce, you know, intentional move to disciple in the process of that development, bedrock questions
270 and queries that you will find out from, from them. Okay. In your culture in where you are coming from
271 as a Hispanic, as, as an African American, or where you have worship before? How do you worship?

272

273 A: Is that intentional thing and finding out from them, okay. In our, in the former church I was
274 attending, we do this, we do that in my culture, you know, this is what we do in worship, and so on and
275 so forth. And once that information is there, and if you have been able to see the way you are doing what
276 you're doing, and if you have questions, let them ask the question. If you can answer them as a mutual
277 you answer them thoroughly. Why we do what we do. Why? Because in answering them you are
278 releasing information in allowing them to give you to answer you to ask question, you're also collecting
279 information from them. Because we're in the world of information gathering that will help us a ministry
280 or a person light.

281

282 G 6: I like to ask for one more privilege to ask you to break down the intentional thing. There is an
283 intentional thing, can you give an example of one person that you intentionally walk on in a
284 multicultural environment?

285

286 A: Okay, there is this lady that is from Guyana. She's from Guyana. And she I think she's traveled to
287 Nigeria and attended the redeemed essentially on board. And when she came back, she discovered that
288 she wants to be attending with the Redeemed Christian Church of God. And she called the church office.
289 Nobody was available, but she left a message. So, I called her. And then in the process of engaging, I
290 discovered that she loves to sing. And I said to her, before you can get to that level of singing or joining
291 a choir, have you done water baptism? You have to go through the process. You know, what about
292 workers training, you know, and then becoming before you know, they come in and let us put you in one
293 department or let's see you let's see you do some stuff before you can. And you know, To God be the
294 glory. You know, God is still in our midst. She is still serving, doing what she could do.

295

296 A: Also, that there is one IT guy from Liberia, his wife, they were not attending the Redeemed Christian
297 Church of God. They were attending other mission or another ministry. But they joined the church.
298 Okay, that's why I say it's an intentional thing. You must be intentional, because if you're not intentional,
299 you cannot actually impact and those couple now, they went through workers in training, they went
300 through baptismal class. I went ahead and did baptism for the librarian couple, okay. The librarian man
301 is serving, the woman is in drama group.

302

303 A: And the way the way, the way, the way for example, in Liberia, they do my dressing. They don't look
304 at you understand. They don't look at Oh, oh, We have in our mission here our dressing our dressing
305 code... For example, in our, in Nigeria itself, the way the girls dress is different ..., what in our culture
306 you're about, you don't expose what you be private. You don't make it public. So, so it's an intentional
307 thing in the sense that you must, okay, this is the way this people in their culture, this is the way they
308 dress. But for you to be able to impact their life, you must have a one on one, one on one, intentional one

309 on one, this is what I want to try to achieve. You treat it one on one you don't do generally. Focus on the
310 individual. Yes. And that's the way we as the ministry can strive very well and be impactful because
311 everything we are doing, whether working in the secular or working in the ministry, we want to be
312 impactful.

313

314 G 6: Do you have some advice on intercultural ministry that you think you need to let me know as I do
315 this study?

316

317 A: What I like, Number One ethos to intercultural ministry is to be intentional. Yeah, well as to be very,
318 very intentional, if one was to make an impact, because your call is intercultural call. So, in other words,
319 you are saying you are going into another people's or another generation to impact them.

320

321 A: There must be the emphasis of humility, an emphasis of intentionalism there must be an emphasis of
322 patience. Because without patience, I don't think, you know, because when you go into the culture of
323 other people, you can't say to them, that is not the way they do it. If you met an American, black
324 America and a white American, I want to accommodate them in your church or your space, in your
325 space, not only meaning not only ministry, now, you must understand okay, why do they do what they
326 do, the way they do? What they do? Why do they do what they do, the way they do what they do?

327 Because if you know why, then it will enable you are not to be able to reorient ourselves to know that
328 they don't mean it for harm. They don't just want to for example, if you look at Americans, black
329 American or white American, the way they expose themselves during summer it's not that they love to I
330 suppose I'm just doing summer is because it's odd Well, if you don't understand it if you don't have that
331 understanding. We just think they just want to expose themselves they like to expose themselves.

332

333 G 6: Thank you. Thank you very much.

1

2

Transcribed Interview IMT G7

3

4 G 7: How will you evaluate your preparation theoretically particularly in the college for intercultural
5 studies?

6

7 A: I will say it's an ongoing thing not complete because the courses were not many that I took on and it
8 was an eye opener, our culture religion intermingle.

9

10 G 7: Can you be specific about the courses you have taken, and how far they prepared you for ministry?

11

12 A: I know I did the courses on culture and then ministration, and ethics. And I think they are very often
13 said that they should ask the difference in worship, from different cultures from one another. One of the
14 things that we also considered was the cultural shock that people have when they change and they move
15 from one country to the other and went through a couple of them and I will say, it was an eye opener,
16 and it's more of it was more of opening our eyes, looking to see the differences in different cultures and
17 our different cultural approach worship.

18

19 G 7: Have you been adequately equipped for intercultural ministry?

20

21 A: By own estimation, I will say, I am not fully adequately equipped, I'll be honest on that. And I also
22 think it is also about perspective, because we are different groups and different breakout sessions. And
23 you can see that we can all come to a single agreement, even in the forum and the class on how to
24 approach these kinds of things. And then, even apart from intercultural, we realized intergenerational
25 differences, the age group in the class, affected the way we looked at different things, our perspective is
26 a lot, a lot of things that it makes a world of difference and time sometimes becomes reality.

27
28 G 7: How do you value your experience of intercultural education in the college?

29
30 A: Processing is immense, is wonderful, is very great, because, I mean, that opened my eyes to other
31 things, and led me to realize that if we are to engage in next generation, and to reach out in North
32 America, with diverse culture, we must have a different approach to everything. I'll give you an
33 example. I went to Jamaica like last month, and in the airport, I sat down with a Jamaican. And after I
34 was talking about the beautiful things in Jamaica, my wife was able to ask, So, I knew I mean, this one
35 is good, ever will be way better than this. So, we could enter talking about religion, from the beauty of
36 the place, and she was open to it, because it was more sub to than direct.

37
38 G 7: Can you be specific on what has made an impact on you in the college that are useful in a pluralist
39 society?

40
41 A: I would say what has made an impact is more of the awareness. Because if you're not aware of a
42 problem or an interest, you cannot solve the problem. So, realizing, realization that, that's very
43 important. And the cultures are different. And it has to do with dressing, it has to do with approach. It
44 has to do with the language, it has to do with the natural style. So, awareness is the first thing
45 understanding that there's a barrier or a difference or an interest makes you to find solution. So, it's no
46 problem you will not know that there's a need for you for a different approach or solution. So, I will say
47 awareness is the big the biggest thing.

48
49 G 7: Now, can you be specific about the aspect of awareness, you mentioned dressing, language
50 understanding?

51
52 A: There are some other things, I will say for instance, the volume your voice in worshipping, in prayer,
53 in ministration, the kind of examples that you are giving. And even for us who are in the United States
54 of America, some of our upbringings are not automatically ministry or theology. But sometimes,
55 because we've been doing it for a long time, we almost assume it's challenging. And we try to not
56 separate between our culture and our religion... And we need to at least be able to separate and not allow
57 our culture and our biases, and our upbringing and our where we are coming from, that affect how we
58 relate to people, we need to be able to understand that difference, dress in different ways...would talk in
59 different ways, different people worshipping different ways, and living...as a young person, you really
60 to understand that different people approach things differently. And that's what I will say and learn from
61 it.

62
63 G 7: How did you prepare for cross cultural ministry?

64
65 A: I would say is listening to other people listening is the key thing. Listening to others, is one of the
66 things that we did in the class and listening to others saying things from other people's perspective,

67 because you never know you are doing something wrong, or somebody tells you. And we are almost like
68 that every time. We can see ourselves. Sometimes, the Bible is a mirror that used to see yourself, you
69 also need people to show you, who you are and our things that you are doing, affects others. So, I will
70 say one of the things I've learned is to listen to others listening to other people or seeing things from
71 other people's perspective.

72

73 G 7: Can you expatiate on that? The fact that you need other people in ministry, in order to be able to
74 minister in the pluralist society?

75

76 A: Yes, I mean, we did a study on two or three ministries. And based on that we saw different
77 approaches are different ministers to how they're handling things like India, in their ministry, and one of
78 them struck me very well in the sense that he was more open to ideas of others, listening to others. And I
79 think one of the things that we noticed is that majority of the people in the ministry are set in their ways,
80 and they're not willing to listen to others. And that's what's on the tape that was that was the biggest
81 takeaway from the old cultural discussion, listening to others, because you don't know what you don't
82 know.

83

84 G 7: Can you state your journey from the call to ministry and being equipped to perform in a
85 multicultural environment?

86

87 A: I would say my journeys is a little unorthodox, is not very orthodox, and says that I started as a
88 prayer member in the intercessory ministry. And that's what I did most of my time, and the sensory
89 ministry, you really have conversation, you come in, you pray, you sit in... and everybody's on their
90 way. And then I now joined the teen church at the big for some time, in our in our church, and that teen
91 church exposed me to a lot of things... But in hindsight, I realized that love, which is what I defined as
92 love was more discipline, and love is much more than discipline. Because if somebody does not feel the
93 love, they will not gravitate towards you. And religion, the basis of everything is for God so loved the
94 world that he gave, and you cannot love if you cannot feel the person's pain ... And I think if we have
95 more empathy... So, my journey, in hindsight, had a lot of things I should have corrected.

96

97 A: Can you mention a couple of them?

98

99 A: I would say one of them is seeing things from the perspective of the teenagers more. I mean, not
100 focusing on just dressing, not focusing on just obedience, not focusing on the response of the people that
101 we're trying to minister to, but trying to understand where they're coming from, knowing that they're
102 from a different culture, they grew up in a different culture, they grew up in a different environment.
103 And the way the teachings are different from the way I see things, I'm coming from a different culture, a
104 different background, a different country, a different setting, to a set of people who don't see things, the
105 way I see them. So that's one of the things that I think I learned from, from my time in the ministry. And
106 does that mean in my conversation, in our approach to things?

107

108 G 7: So how would you see the college responding to that kind of a multi-cultural environment?

109

110 A: I think they did a very good job; they did a very good job in exposing that to us give us a lot of
111 videos to watch. And then it's under one of the things we saw individual is what have you been, that was
112 powerful, every word that you've been hearing for many years, they've painted a picture in your mind

that if you're not open, even when you see the reality, you may not believe it. So one of the things that we talked about was immigration in America, that everyone in America sees Mexican as people who are poor, coming from a poor nation, trying to get economic benefits in the country. And if we see them like that, the approach today will be different. So those are the things I learned in the class and showing us all those things, made this very, very important for us to be more open to other culture, and to listen to what you have to say.

G 7: You pick on the word immigration, in terms of the power of your word, for example, can you reflect on other aspects, apart from immigration, that you see as having relevance in an intercultural environment?

A: A step up from immigration, what else I will say that is relevant in an intercultural environment is food. Because when you eat with somebody, it's a world of difference. So I know that the things I eat are different for being able to go out to people sit down with them. I mean, like the person I've met in the airport, we're eating on the same table, and we'll be able to kick off the conversation. So apart from immigration, and I will say being adaptable to other culture and eating with people, when you sit down, eat with people, it makes a world of difference.

G 7: Now, can you express the adaptation? So how do you adapt?

A: I think it starts with willingness, if you're willing to adapt. That is what has happened, the attempt, I mean, I'm on my chart. Now. I will say that I've matured, I'm more open. I mean, I'm less aggressive. I've learned that I don't have to reply to everything. I've laid that out to give it to accommodate. So I will say, ah, for me, I've been a world of difference for me. Because the way I came on, when I was growing, is oh, this is the way Jesus is the Way the Truth and the Life. No one comes to the Father except through Him. There is no other way to heaven. For now. I'm open to talk more about religion, in terms of ... people who are at work that we discuss, and he says if me, can you give me some of your religion... not just only about the Bible only being able to understand that Jesus cares for everything, all areas of our lives.

G 7: How do you value the theological education gained in the Mission School to equip you for a cross cultural ministry?

A: I will say is very valuable, is invaluable in the sense that if we did not have the class, I wouldn't have been able to see the problem, and I wouldn't have been able to investigate it and address it. And I will say the entire culture is not just different culture, it's all about background. Where did you grow, you can be an African American, who grew up in the in the Western world, your thinking is totally different from an African American who grew up in Africa. So, culture is love, who are those that inculcated your habits, your traits in you. So that's I realized, and the school made it very, very educative and made it very, very informational for us to understand that, for us to reach out our culture, we cannot keep doing the same thing, the same way we've been doing, we need to take deliberate action, try to reach out to other cultures and other indigenes on the continent.

G 7: I would like you to explain steps on taking deliberate action to reach out to other cultures. To bring them in, and then have a focus for intercultural ministry.

159 A: ... also touch on some of the actions that we discussed in the class included understanding the
160 festivities of different cultures, because we, whether we like it or not every culture of us, when we
161 celebrate, and when people are joyous, or most and celebrate celebratory, they are more open, they are
162 more open to discussing, oh, this is ... what I'm going through the US does be on our own. So mixing
163 with people attending people's event, going to different things that people do in our environment, is very
164 important. Understanding that some people, Sunday is not the idea of worship, Sunday is the idea of
165 watching NFL Sunday is the idea of the other things and being adaptable to see the outcome, we bring
166 them in on other days of the week, because religion doesn't have to be practiced on a particular day. So
167 those minor changes will go a long way in affecting our ability to reach out to the community.
168

169 G 7: Have you experienced a gap in your theological education or training since you have been engaged
170 on cross cultural mission in the United States of America?
171

172 A: I will say so I will say there has been a gap because I just finished earlier this year that I did the
173 courses I did it last chance to this year. So I will say there's a gap. I mean, and some of the things that
174 we've learned, we've been able to discuss it in forums and few discussions of the part in groups that I am
175 part of in the church.
176

177 G 7: Now, in your ministry experience in the pluralist society, do you experience any gap between your
178 preparation for ministry, and what obtains in the ministry?
179

180 A: Yeah, I will say this in cabinet says that at the beginning. I wasn't properly trained. At the beginning.
181 I wasn't made that way. At the beginning, I did Chase based on how I was trained, because we get
182 trained by giving responsibility more than education. But we time I've learned to understand that. When
183 Jesus says come on to me, all ye that labor and are heavy laden...come and learn of me? So, I've realized
184 that learning is very, very important. So that coming to learn of Jesus was very, very important with a
185 Jesus approach. The Samaritan woman was different from the way he approached Zacchaeus. So let me
186 know those little things, understanding that the essence of everything is the sheep, the sheep in the
187 Indian food I'm not an audition party. So that was very important.
188

189 G 7: Now, I would like you to explain a little bit more on learning. Because you explained it very
190 vividly with Jesus words, inviting people to come and learn of him. So, what is that rule of learning in
191 ministry? What role does it play? Or how can you explain it?
192

193 A: Yeah, it plays a lot of roles. In fact, I believe it is the most important rule in the sense that in the
194 ministry, you must learn how to pray, you must learn how to minister to people, you must learn how to
195 give, you must learn how people react, people see things, you have to be able to listen to others. So that
196 learning is a key thing that I've realized. And it has been of immense depth to me. That is, I need to learn
197 from others, and learn from the Scriptures. And I also need to evaluate myself, ponder on the things that
198 I've done. And see, if we get a shot, are we going to, because the results will show whether you're going
199 in the right direction, because I realize that most times, we need to unlearn some things to unlearn some
200 things that we've learned in times past.
201

202 A: And I'll give you an example. I will put into late prayers, most Sundays in the church. And I realized
203 that there are some things, the way I pray may not be the way somebody else prays. And because I pray,
204 of course, I made intercessory department, I've come to realize that not everybody can be passionate

205 about prayers like I am. And because they're not passionate, it doesn't mean that God is not answering
206 them, or they're not praying. I mean, I mean, Samuel saw, Hannah, she wasn't praying the way I prayed.
207 She was quiet. And somebody has the Eli's perspective was, oh, she must be drunk. So, learning all
208 those things, understanding that the things that we do, or the things that drag people in, we are bringing
209 people closer to praying, able to learn these things make me to accommodate people more.

210
211 G 7: Now, from that explanation, can you be specific about learning culture,
212

213 A: Learning culture, are without answers, some of the things I've learned is there are some people in
214 their culture. For instance, if I'm to talk, I'll talk my faith. But if I'm talking by faith, I'm not, I'll be very
215 cautious in my faith. I'm not in your face. But some culture, the way they talk about faith is I think they
216 are bragging, or they're proud. So, when all is going to be done, it's going to be done. It's done. Yeah, it's
217 going to be done. But if you're talking about it is not see if we are talking about faith, they're doing more
218 of bragging. So, understand that different cultures, the way they approach things, is totally different. So
219 those are the little things I've learned about it in prayer. Because I mean, I'll give you an example.
220 Maybe I'm praying, and I say, after the, the teacher will say, Oh, that was pretty good. This lifetime,
221 we'll be able to write a check of a million dollar and somebody says, a million dollar that's too small. I'm
222 not praying that in a prayer, and you're like, wow, who is somebody who have no reason to believe no
223 one to take a small step forward. But when is all cultural is always coming from he doesn't see that way.
224 And I've come to realize that everything doesn't have to be the way I see things. And love is not sick,
225 isn't love is not rude? And that's been very helpful. Okay.

226
227 G 7: Can you give one or two courses in intercultural education that you have learned that are very
228 relevant?
229

230 A: Ah, I know that we did something intercultural. And we also did have to be able to go back and see
231 exactly the topics ... is the only cultural shock in the western world last one was church management
232 strategies.

233
234 G 7: What are the cultural issues you have encountered in your engagement in ministry after your
235 intercultural education in Pentecostal tradition?
236

237 A: One of them is the prayers, the way people pray is different. The volume and our people shouts are
238 different. And then I've learned to understand that if somebody's not loud, doesn't mean they're not
239 praying. That's one of the things I've learned. I've learned that.

240
241 A: I think one of his most of the things I've learned after the courses are more than observations, the
242 number of salvations done in actual sense. I think there are more what I've observed and yeah, specific
243 examples that are you know, that is a cultural issue that perhaps is creating some conflicts minister. Let
244 me think about that also. I will say it is odd for me to say now, he says that. I mean, it's more of what
245 some of us discuss about, then, what happens? I'll give an example. For instance, maybe we discussed
246 and saying, why is our church meetings only restricted to prayer? What, what creates our worship, when
247 we go home? Why are we not having all the things that we do together than just bringing worship,
248 Praise... Because we look at the nature of Jesus. He had a lot of interaction with people, apart from just
249 teaching them the word he tends to work, he interacted with them... and then of my prayer group and we

250 go on monthly retreats. It's quite different, the way we relate. And the way we see ministry is quite
251 different from an average person who doesn't go for such intergenerational retreat.
252

253 G 7: How will you evaluate in total your education in the college, visa ministry in an intercultural
254 environment?

255 A: Application, apart from their weather, they give us latitude to go and implement, whatever we see
256 that needs to be changed. So, they give us the information, and made us see things differently... but they
257 were not specific in what they expect us to do. They give us the latitude to make our own inferences, our
258 own conclusions, and make changes where there's a need for a change. So, I will say, one of the things
259 they did in class was not to direct us on what to do, they were more open, and they showed us from the
260 scriptures, how things should be done, but they were not very specific.
261

262 G 7: How have you been able to apply the openness?
263

264 A: I will say because I'm not totally in charge of the ministry. I am more of a subset of the ministry, I've
265 been able to apply that in my own small group, but I've not been able to apply down in the entire group
266 that I belong to, I will make suggestions, but not every suggestion certainly will be accepted.
267

268 G 7: What suggestions will you have for the school to improve intercultural education?
269

270 A: What I will say is number one, in every facet of life, not everybody is a decision maker of the more
271 decision makers in the classes is very, very helpful. So, for instance, in my own little way, I may affect
272 my intercessory group, I may affect my little groups but I cannot affect the entire group, because I do
273 not have authority over that group. So, I've been orders come to those classes. And then bring all those
274 classes in a group is also every for instance, if the class everyone in the leadership of a small ministry
275 was there, and we are discussed openly, we would have seen things together and see things that we need
276 to do not just discretion, because what I see most is people point their fingers and send about problems
277 instead of looking for solution without looking for a solution. And I've been in many group discussion
278 and more people are telling us about the problem but not about the solution,
279

280 G 7: What courses would you suggest that the college considers including in intercultural education, are
281 there are specific courses or classes?
282

283 A: Oh, also some additional language. Language is a big barrier in anything, I mean, if you cannot
284 communicate, you cannot minister to the person. Language is very, very important. I will say I'm
285 emphasizing that anyone wants to minister to somebody must be able, like Paul said, I became all things
286 to all men must be able to understand that they must be willing to change. Change is the only permanent
287 thing in this world. And if you're not willing to reinvent yourself, you will not be relevant with time. So
288 I think we should talk about relevance, the future and making sure that our religion is still relevant to the
289 next generation and more susceptible to others, not being restricted, not being seen if you do not get a
290 suit, or a tie, you cannot meet me, that's the look at the dressing and the culture of the people. If you're
291 coming in a tie and a suit, the set of people ... in the blue-collar job, you already lost them. Because you
292 can't reach out to them you can't the way you dress is the way people will address you. So those are
293 literally two things I would like us to emphasize more on, and not be dogmatic about how we've been
294 dressing before, just like that.
295

296 G 7: Okay, before we close, can you try to address the issue of generational gaps that you mentioned
297 earlier?
298

299 A: It's huge in the sense that just for me and my children and my kids alone, and I look at it. I will say
300 some of us came to religion because of problems, and challenges of life, and some came to religion
301 without challenges. So our challenges sometimes determine our passion or our degree of how we apply
302 ourselves, what we put in, like you they say too whom much is given much is expected. Mary
303 Magdalene, Jesus cast out several demons in her, she was more passionate than somebody else. So,
304 understanding that I cannot expect everybody to carry my passion. And that passion is very important in
305 ministry. I mean, if the people are not passionate about it, they won't be able to do it. But understanding
306 that I cannot use one stroke of paint, or measure everybody, everybody according to my own standard,
307 and be able to appreciate that everybody's at different levels in their journey of faith.
308

309 G 7: So how would you compare, say, for example, a younger generation maybe like Gen Z, and then
310 perhaps another generation before them? Oh, say, for example, baby boomers, for example.
311

312 A: Yeah. Also digital, digital differences is very, very important. I mean, the, the older generation may
313 also listen long compared to this generation. So, we must reduce our time of worship, not a time of
314 worship, I'll say we have to reduce our time of listening, because our listening, listening ability of the
315 nation is quite lower than that of the other generation. So, we must ensure that the stories that we share
316 in our messages, because every time they publish a story, Jesus always share the story. Our stories are
317 relevant today. Our stories are not about the things that we get on the things that are more relevant to
318 them. If they share that with sharing important stories. I will say most times, people talk about the
319 stories I share down the prayers that we prayed about because the stories as a way of thinning your arm
320 for long, the stories drive the conversation on the long run, having more stories that are more relevant to
321 this next generation is very, very important.
322

323 G 7: Is there any question you wish I could have asked that I did not ask?
324

325 A: No. You asked a lot of questions. I don't think so. Tough questions.

Transcribed Interview P 1 IMT

1 P 1 How is intercultural education conceptualized and implemented? What is the vision and mission of
2 the school in having a specialized program in intercultural studies.

3 A: So, I think the primary focus is to ensure that missionaries and pastors who have grown up in a
4 different cultural environment, namely primarily Nigeria, and some other African countries, are able to
5 assimilate into the culture that have been called to serve, which is the North American space. And
6 they're able to have a bridge between the Main Street America and also those who are from the diaspora.
7 So then, you know, the focus of the seminaries ... to ensure that there's a bridge between the things that
8 they've learned biblically, from RCCG and living and their lived experience to Nigeria, and then the
9 people they have been called to serve, that's the Main Street America and there are differences.

10 P 1: Okay, will you say that there is a specific vision and mission of the school in having a specialized
11 program for intercultural studies?

12 A: That is aspirational. So there is a talk about the need, and there is a recognition that there's a need for
13 ..., but there's no actualization of that vision in a way that is substantial right now.

14 P 1: What are the objectives of the school? Is the School of mission and Intercultural Studies; and what
15 strategies have been pursued to accomplish the objectives?

16 A: The primary goal is to ensure that pastors generally who have African extracts, I would to also pastor
17 in these environments successfully. And so the school mission is to ensure that the there's a ..., it serves
18 as a bridge to help the pastors to understand the society that they have been called to serve, which is
19 North America, and basically the United States and Canada specifically. And so some of the things that
20 the school has done is, you know, courses and trainings and practical trainings and involvement of
21 ministers from this culture, to help Nigerians who are ministers from Nigeria, so just be able to
22 understand how to relate and how to pass the message of the gospel in a cultural acceptable way in this
23 society. So there are courses that have been introduced in college, like the intergenerational course,
24 which talks about a lot of cross cultural issues between Africa and the United States talks about the
25 difference in cultural perception talks about the various age groups that we have. So they've done well in
26 introducing some of those courses in in the School of mission in the Bible College.

27 P 1: Oh, how are the courses offered in intercultural studies designed to prepare students for intercultural
28 ministry? So how are they designed? What are the criteria used to select those courses?

29 A: Very good question. Well, in a nutshell, a lot of the like, the one I'm involved in the way it's designed
30 is to really look at the various domains of engagement in the society.

31 So, we looked at the domains of engagement in the American and Canadian society. And then we look
32 at the engagement of those domain in the Nigeria context. So, we have domains as in politics, we have
33 domain as in the film industry, and the movies we have domain as in the education, we have domain, in
34 arts and science. And so those domains where people live their life on a day-to-day basis.

35 And so, the way the course is designed is the way a... person would act in the educational sector in
36 Nigeria will be different from what's expected in the educational sector in America. And so, we look at
37 the differences, we look at the similarities, and we look at what you need to be able to understand in
38 those various domains. So that's how the course is designed.

39 P1: So how would you explain the intercultural nature of this domain connecting, I mean, connecting
40 students in various aspects?

41 A: I think it's great. For example, music is an important part of our culture. And so when people come
42 into a church, the music tells them, it is the church for them or not. And so because music defines
43 people, the same thing with just the fashion. And so when people come into a particular place, and they
44 can see what people are wearing, they can see the music, they can see some of the artistic work, they can
45 tell if it's a place that is prepared for them or not. So, the way this course is designed, is to ensure that
46 pastors are able to recognize those ... as important things. So, the kinds of music you play in the church
47 will tell people if the church is for them, or the church is for the people from the diaspora. And the same
48 thing with the clothes, the attire, US, and the food that have been served during programs and the use of

49 time, and the use of examples during messages and doing teachings. So, a lot of those things ... remind
50 us of the differences in the society. So those are things that are brought forth that pastors need to be
51 aware of.

52 P 1: Now, from what you just said, can you tell me how you do intercultural education for intercultural
53 studies, what goes into it, and how you supervise students that are enrolled in this specialized program,
54 you have a couple of things that go into it, like you mentioned, ... So how are these put together as a
55 form of learning for the students?

56 A: Curriculum is well developed, and with having different people from the sector's explaining the
57 differences, so it's important for, for pastors from Nigeria to be able to hear from somebody that was
58 born in America, and somebody that grew up in America, their perception of, of time, of food, of
59 literature, and medication and spirituality. So, the course is designed to give them an opportunity to
60 engage with people who have grown up in this society, there are practical, built into the, into the
61 curriculum, that people are paired up and they go to the society to look for people who have different
62 sexual orientation, who have different you know, perception of politics and education, and they get to
63 interact by interviewing them, and, and getting materials and the materials are brought back into the
64 class analyzed by the students, which forms a touch point for students to be able to learn how critical it
65 is for them to think differently. So the course is designed in a practical way. Of course, there's a
66 theoretical part of ways to explain the importance of understanding intercultural ministry, ..., they get to
67 engage with people from different generations and people from different cultural backgrounds, and they
68 form their opinions based on those interactions.

69 P 1: What is the competency of the faculty involved in teaching Intercultural Studies, courses? How can
70 you assess their competence?

71 A: Right now, I would say average, below average and average In some instances, so the school needs
72 people who are actually more culturally astute and people who have grown up in, in the American
73 society to be professors and teachers in those studies. Because I think that will make more impact than
74 somebody who ... has a background in Nigeria, and, and is trying to explain the American context to the
75 students.

76 P 1: Would you say that they have undergone intercultural training or preparation before engaging in
77 teaching intercultural courses?

78 A: Somehow, so, some of the professors or some of the faculties have had life experiences working for
79 companies in the United States of America, and they have interacted on a larger scale in the society. So
80 they bring those experience to the class. And so, and that is great, because, in some of these studies, you
81 need somebody who can be a bridge between the two cultures. And so, in that respect, we've done well,
82 but in the respect of having somebody who has a dominant knowledge of this culture, that is where we
83 are still struggling, I will still need to build up that phase.

84 P 1: Can you explain how the faculties are selected for the assignment? In ... missions and Intercultural
85 Studies, you have an idea and understanding?

86 A: Ah, I don't I don't know it very easy. I don't know if they use a selection process for, you know, for
87 the faculty, in terms of a checklist of things that are looked for. Well, I would think that one of the
88 reasons why I was asked to teach a course along that line, is because of my varied experience in those

89 communities. And I think that that's one of the primaries ... that I that I've been to the class the fact that
90 I have experienced in the two communities, and I can understand some of the struggles and challenges
91 that assimilating into this community means.

92 P 1: ...what you just said experience takes precedence over theory, perhaps?

93 A: That is correct.

94 P1: Do you experience any challenges with culture or ethnicity in the school's efforts to raise students
95 for intercultural ministry?

96 Yes.

97 P 1: Can you explain?

98 A: ... we still take a lot of our orders and a lot of the phone calls and vision from Nigeria. And, and that
99 sometimes has a way of just not aligning with the realities of the cultural setup in America. And so when
100 decisions are made, when policies are rolled out, the practical implication of those policies on those who
101 live in a culture like these, it's not well thought out. And so there's that challenge in terms of just the
102 policy of those who have never been to Nigeria, and all they know is this culture, they will still struggle
103 with some of the implementation of the policies and the demands of the school.

104 P 1: What will be your suggestions in this case?

105 A: ... my suggestion will be a continuous learning process for the faculty in intercultural studies, not just
106 a one time thing, but a continuous learning. So there has to be a theoretical framework that is built into
107 the seminary that tells the people that are serving in a seminary, that this is important. And this is
108 something that we want everyone in the seminary to be aware of, ... it doesn't really matter if they teach
109 in those specific courses or not from even, those who are administrators, the president of the seminary,
110 and the financial personnel, seminary, the IT personnel, seminary, everyone in the seminary needs to,
111 undergo the cultural studies, and also have a way of building the principles into the way things are done
112 in the school. So that would be wholesome, work towards ensuring that it permeates the whole of the
113 admin and faculty in the seminary. So that's the only way that I can see that to be sustainable in terms of
114 the teaching, and I'm working out those things with students.

115 P 1: From this explanation it's clear that you ... allude to a holistic learning experience, that would
116 include staff, faculty, everybody that is involved in intercultural studies environment, so can you please
117 try and explain a little bit more about that?

118 A: Well, And so if we are just concentrating on just the faculty that have been given the
119 responsibility to teach this class, now the faculty ... have to interact... with a lot of the other parts of the
120 seminary, and if the mindset of the culture working in one is not the mindset that ... across the school,
121 then of course, it's frustrating for the professor because whatever is taught in class, when the students
122 interact with other parts of the Seminary, they will realize quickly that those things ... class are not
123 implemented in the broader sense across the seminary, and that will negate whatever work has been
124 done in the class by the professors....

125 P 1: What informal learning sessions are included in preparing them for intercultural ministry, how are
126 they supervised?

127 A: Well, "", I'm not engaged in any projects, but apart from the class that I teach that lends itself to this,
128 I don't really have any project that they're working on that I supervise on a continuous basis or even on
129 an ad hoc basis.

130 P 1: Do you have any idea of assignments that is beyond the class that any of these students are involved
131 in, that builds their intercultural educational learning?

132 A: Um, yes, I am, I think those in the counseling group were asked to do some practicum and, and those
133 who are involved in the practicum are supervised by professors and of course, they do the practicum in
134 an environment that is different from a lot from the culture that they grew up in. So those faculty will be
135 able to give more detail in terms of how they get their students ready to work in the ... community,
136 especially the counselor.

137 P 1: Is there a way you can understand the extent to which each student is involved? Learning
138 interculturally and been prepare for a pluralist society?

139 A: I'll try and explain Yes, because some of the classes and interactions and assignments and practicum
140 express that they have. And some of the assignments, the writings that they also submit, you know,
141 gives an indication of their thinking process and some of the changes that happens to them during the
142 classes. So, yes, that so I've had students that said, well, I came into this class thinking this way. But you
143 know, haven't spent six months in this class, my thinking has shifted. Now I understand, you know, why?
144 I know, why my thinking has to change, I'll give you an example. I've had a student that came into the
145 class and felt giving something with the left hand was not okay. From the culture that she comes from,
146 which is a Nigerian culture. Well, after spending some time in the class, she began to realize why in an
147 American culture, that is not a taboo, and that is absolutely nothing that they think about. And if she's
148 going to function well, in the American culture, she must learn to restrain herself from reacting when
149 somebody wants to ... things with the left hand.

150 P 1: That's a better unique example. Now, you just mentioned the ... cultural issues that attract your
151 attention, like institutional culture, for example, like the minority, or majority dominating or ethnic
152 issues in the school. So can you please explain?

153 A: Yes, the culture of, of the Redeemed seminary, but the church itself, lend itself heavily on the Yoruba
154 culture from West Africa, Nigeria. And so, that still is a predominant culture that dictates a lot of the
155 nuances in interaction, not just at the seminary, but at the church as a whole. So that is a challenge that
156 we have to deal with when it comes to having the church minister in Main Street America.

157 P 1: Now, have you ever alluded to this learning experience in preparation for ministry in a pluralist
158 society?

159 A: I think I alluded to that and in one of the other questions in the fact that there are theories and
160 theoretical frameworks that are shared with them, and then we give them opportunity to really have
161 practical experience by interacting with people and doing case studies and writing exams. So that, you
162 know, gives them an opportunity to learn, you know, theoretically in class, but also to interact with the
163 society and do a write up on their learning process and how their learning has changed.

164 P 1: You tried to explain a little bit about the cultural differences, so how is it attended to in terms of
165 preparation of students for intercultural ministry?

166 A: For example, we have issues of disability, issue of sexuality. And those are two big issues that over
167 the years have been difficult, you know, for the church to address. And, and so, one of the assignments
168 that I give to students is to tell them, Okay, do you have any policy, any disability policy? Do you have
169 policies, around sexuality in your church? And most of the time, the answer I get is no, we don't, we
170 don't have any policy about that. And so I, you know, I give them an opportunity to develop a policy. If
171 somebody comes to your church and the person is a member of the LGBTQ society, how would you
172 teach them? So at the beginning of class, most of my students who say, I don't know, you know, but then
173 at the end of the class, that able to come up with a policy on how to minister to that group, the same
174 thing with people who are suicidal, or who have mental issues, you know, And the same thing with
175 people with disability, you develop policies on exactly how to handle those things. So I've had the
176 opportunity of finding out where people are, and then walking them through case studies and having
177 them develop unique policies based on their church location and peculiarities.

178 A: I want to reflect on the comments you made on finding out where people are, and how to take them to
179 where you want them to be.

180 P 1: Now, can you please try to explain a little bit more on that aspect, coming from a particular culture
181 and you want to take them elsewhere?

182 A: I can, thanks. Well, generally, the thing that I have found out over the years is that when people move
183 from one culture... move from Nigeria, to the United States, they are concerned about taking the gospel,
184 but they are not as concerned about ... educating themselves culturally. And so they, they come to the
185 US with a good double intention of sharing the gospel of Jesus Christ, with the society, but that they
186 don't have the framework, and their worldview is still in a lot of ways. Nigeria, and so they face a lot of
187 challenges in terms of the gospel is right, but then the delivery of the gospel in a culture in a ... Nigerian
188 culture ... the effectiveness of their ministry. And so, having to strip the culture, not strip it away, but
189 make them on or make the students understand that the gospel has to be delivered in a different format,
190 in a different culture format for it to make sense to the people in American is the job of faculty, I
191 believe, and so that's taking them from Yes, this is how you were raised, you know, when you saw
192 people who are older than you you're likely going to kneel down if you're female, are you're likely going
193 to bend down or stoop down. But that does not translate to respect in American culture. So your child
194 might likely call you by your first name, and may likely not bend down. And you can't take offense at
195 that. Because it's not a sign of disrespect, it's just a sign of a difference in culture. And so to be able to
196 understand that that's okay. They don't mean any disrespect rather, but then that is just the way they
197 express themselves culturally, and your not reacting in a negative manner helps the delivery of the
198 gospel a lot better.

199 P 1: So, if I can follow up on this faculty you explain us responsibility to take them ... from their
200 cultural perspective to the level that is expected to be able to minister in an ... intercultural environment.
201 ...

202 A: I will say it is aspirational, something concrete for the future because even though ... that agenda
203 towards enabling students to be able to work across culture, the culture of the school itself has not
204 changed. You know, so, if the faculties are not living out the change in the culture and the school itself,

205 the outlook of the school is not intercultural in nature. So having to teach those classes or not live with
206 that it's makes the message very difficult.

207 P 1: So, if you can please to explain a little bit about the culture of the school

208 what ... the culture of the school in terms of the faculty preparation and maybe assignment and
209 orientation on intercultural education. So, how do you align that the culture of the school to intercultural
210 ministry?

211 A: ... it's not, it's not been implemented. So. And I think that that's the, that's the major challenge.
212 Because if you try to teach something that you are not living out, then it's difficult because at the end of
213 the day, maybe the backing of the institution, the backing of the organization itself, would not be there
214 to sustain whatever theme the student learning, because whatever thing they learn in a class, they still
215 have to implement within the context of the organization itself. And so they might come to class and
216 say, Well, sure, I feel that this makes sense to me. But then when they go back to their churches, and
217 they try to implement it, a lot of them run into trouble trying to implement those things.

218 P 1: Is there any measure of the effectiveness of intercultural ... gain by students on the ministry impact
219 on the mission field? Is there a way to measure this?

220 A: We're not doing that right now. And I think that because we are not doing it, ... because if we
221 measure it, and we'll see the significance and the importance and how that helps in the mission work....

222 P 1: Well, is there any particular aspect of intercultural education that is desirable that the school is yet
223 to focus on that, you are aware that it is a theme that is needed for intercultural ministry?

224 A: Yes, I do think that this school needs to make efforts to have diverse faculty and I think that that will
225 really help the Intercultural Studies. So, ... to recruit from a diverse background from African American,
226 Hispanic background from Caucasians to teach at the seminar, I think that that would do it, you know,
227 ... enhanced the, the Intercultural Studies and awareness and also the commitment of the seminary to
228 Intercultural Studies.

229 P 1: Thank you very much. Appreciate your time includes, if you will just ... summarize the culture of
230 faculty, we survey, intercultural education,

231 A: I would, I would summarize that there is a conscious awareness that Intercultural Studies is
232 important, and it's something that we should champion. But the reality of where we are today is that the
233 lack of diverse faculty, the lack of policies to really support the implementation of Intercultural Studies
234 has hampered that aspiration.

235 P 1: Thank you. Thank you.

236 Thanks for having me.

1

2 **Transcribed Interview P 2 IMT**

3

1 P 2: How is intercultural education conceptualized and implemented in the School of mission and
2 intercultural studies?

3 A: How ... cultural ministry within the class.

4 P 2: Intercultural education, how is it conceptualized... intercultural education?

5 A: Honestly, I don't think we have done a very good job..., because intercultural ministry training in, in
6 our organization ... and CGMA.... One way, still done in African way.

7 A: I've been to Bible school back in Africa, my country Togo before coming here. I don't think that
8 RCCG Seminary has a strong vision of ... cultural ministry training in our Bible school, we are not there
9 yet, it is still in the context of how we view things culturally.... we are the African way of doing things
10 and even bringing the Gospel.

11 A: Many examples teach us or giving me the many examples that we see are always reference of on any
12 context of Africa and in the context of our Nigerian culture. I don't think we have really
13 trained people.

14 P 2: Can you expatiate in the area of what vision ... mission in having a Specialist Program for
15 intercultural studies?

16 A: There are three fundamental missions or vision that I've seen the school pursue ...

17 A: The first one is to really get people out there ... ordination is one of the main focus. In fact, it is the
18 driving force of the ... student that we have, if you take all the nation requirements out of it.... the first
19 mission is to get ... ministers of the redeemed Christian church of God..., which is a very good thing,
20 you know, we want to make sure that anyone that is... as Deacon, as an assistant pastor, as a pastor, you
21 know, have some fundamental teaching of the Bible understand really what ministry is.

22 A: So, I think the ... has done a very effective job making sure every Academy and every candidate, you
23 know, go through the school, that first vision, they are doing that faithfully and I give them 100% You
24 know, kudos.

25 A: The second vision is very much to train people for ministry.

26 A: The class that we have running this program, you know, the certificates and a diploma up to the
27 bachelor.

28 A: I personally think that these classes prepare people to be more pastoral. prepare people to be parish
29 pastors, they prepare people to work in the church ... does not really prepare people to discover their
30 ministry and, and flow in their ministry.

31 A: Because ministry is not just pastoring there are various compartments of ministry. But the classes that
32 we have the curriculum that we have in place, is really to train people to be parish pastors. That is it. So
33 training no doubt their ministers and really prepare people to be honest pastors, to the vision and mission
34 that I've seen that the school has to .. you very effectively, and they are doing it effectively.

35 P 2: What are the objectives of the school of mission and intercultural studies? And what strategies have
36 been pursued to accomplish the objectives, which you alluded to? What strategies are being pursued
37 to accomplish the objective?

38 A: Well, the objective is to get people trained to make sure that people are really serving in ... God, in
39 any position of ministers have gone to the school, that is the objective.

40 A: I will say that that is the main objective.

41 A: When I started teaching in 2017, in the school, I quickly realized that it is. I want to make sure I use
42 the right word.... I've seen that the objective is really to train black preachers, black ministers, that's
43 what I got my first degree from, I've seen how they are in their curriculum, how they proceed the focus.
44 And I've seen I've got a master from Liberty University, which is purely white university, I've also seen
45 also the focus on the ability that they have training the people, when I started teaching in the RCCG
46 seminary, I immediately knew that they are ... is really to train to be the ministers as the alternative.

47 A: Now they have a secondary objective, which is anybody can come to the school.

48 A: So the strategy is very simple, which they did very well get your own people first that is their

49 strategy. They are getting their own redeemed ministers.... people first, second, and number three is

50 open to the whole world.

51 P 2: How are the courses offered?

52 P 2: Is the school of mission and intercultural studies designed to prepare students for intercultural

53 ministry that is in preparing students for ministry?

54 A: I don't have much knowledge on intercultural classes and programs.... the classes, the courses, the

55 courses are arranged for certificates and, and a diploma ready to prepare you to be a pastor.

56 A: I think we could do better on the certificates. Because it's the first entry level.

57 A: I believe the courses should be mostly courses that introduce the student to biblical understanding,

58 you know, of Basic Books of the Bible, the arrangement of the Bibles that have to do with New

59 Testament survey or testament survey, Bible doctrines.

60 A: I believe these courses that, you know, the introductory courses that you prepare this particular

61 candidate, you know, to biblical academia, then they can decide if they want to now go into studying or

62 they want to be clergy or they want to run their own.... I don't understand why on the certificate level,

63 someone who did counseling plus pastoral counseling, right... I mean, example this particular courses,

64 you must know that you are called to operate in this particular ministry, for you to take those classes....

65 A: And because I think we need to start bringing other cultures, different people, there's so much

66 integration in the world now that the school was looking to Nigeria.

67 A: I myself, I'm not a Nigerian. I'm Togolese. And it took the grace of God for me to even get into the

68 system. ...

69 A: And I think I'm the one of the probably the only non-Nigerian teacher.

70 A: I don't know if there are other people because I've looked at the faculty, I think, for us to really

71 change the perception because I believe that it's about perception....

72 A: We have to change the perception, bring people from different cultures and to teach classes, we need

73 to have a wide range of competition, we have to believe we need to have African American and we can

74 have a Spanish teacher.... Once we have that then the faculty already is looking already makes right....

75 A: And lastly, we can change the courses, find out from other schools, what they do to attract white,

76 black, ... and a coach and then start implementing that.

77 A: We need to definitely to do that.

78 P 2: I would like to know, how you do intercultural education for intercultural studies?

79 P 2: What goes into it? How are students supervised? Is there any particular aspect of supervision for

80 people that go into ministry... specific preparation?

81 A: No,

82 A: we do have one class at the diploma level that teaches intercultural studies. And that is the only

83 class that I introduce the students.... No preparation, we don't have anything just enrolling in school and

84 during the class online, that is it.

85 P 2: What is the competence, competency of the faculty involved in teaching in the school of missions

86 and intercultural studies?

87 A: Very good.

88 A: We have very competent faculty members very competent.

89 A: I will say 100% of the lecturer that I've seen pastors, people that have ministry experience, that

90 planted churches, I've been in ministry for many years.

91 A: That is, ... many of them have been to Bible school, not just in Africa, but here about they have some

92 kind of training and, you know, theology in their field, very, very, very competent faculty members.

93 A: I think the challenge that we must break into other culture is because this school is still run by the
94 church.
95 A: This school is still run by the church. And that creates a little challenge...
96 A: in terms of really trying to break out you know, into even preparing for the cultural thing.
97 A: So, because of the makeup of the chair of the school, and the way the church works, so close in
98 affiliation with the church.
99 A: There is not nothing that I can say that ... really... the school is not independent.
100 P 2: Do you experience any challenges with culture or ethnicity in the school...?
101 A: Yes, I did.
102 A: Students for intercultural ministry....
103 P 2: Can you try to explain what?
104 A: I've...as I said, I, myself, am an African, but I'm not a Nigerian.
105 A: So, I feel and understand how other people feel sometime when, you know, things are being done in
106 one way.
107 A: And this is how we do it. So there is no and there's no even no regard of you know, okay. These
108 people are not like, Oh, these people are different from us.
109 A: We have to do something to accommodate, you know. I mean, we just have example, we just have an
110 intensive program for one week.
111 A: I mean, a food was purely Nigerian I mean, example, there was beans, the beans and beans with corn
112 mix.... I'm not a Nigerian, I have someone from Sierra Leone, one from Senegal, you know, and I have
113 French, one of my friends now from Congo was there.
114 A: I mean, we are stranger to everything.
115 A: So what do you do? You just have to address so I think this course does not really, really focus on
116 intercultural ministry, you don't have a strategy... I mean, zero. I mean, zero.
117 A: From our website, we should be able to have in America at least French and English
118 A: So when it comes to that, the school, that is the last worry of the school, honestly, to be honest, the
119 cultural ministry to accommodate people from different culture different, this is the last, that will be the
120 last thing the school is thinking about.
121 A: We don't have any. So that needs to change... the same thing that is going on in the church is the one
122 that is duplicating in the school and the school has no strategy is not accommodating the non-Nigerian
123 not accommodating anybody from a different culture.
124 A: You don't have it, and that's the only place we are failing.
125 P 2: Okay, I want to follow up on your explanation, what cultural issues should be addressed in our
126 cultural relations... like language, musical?
127 A: language, music. We can talk about food, food, we can even talk about promotion. Okay.
128 A: And talk about leadership, leadership....So, in terms of leadership, they have to work something, you
129 know, we are in this land on this land in America, we ... be able to have people that we have converted,
130 that we have trained and have grown, that are holding on to even hold some key position also so that
131 people know that we have really gained admission. People like us, many of our people have, let's say
132 had at least one of my friends, which was Odonata.
133 A: Assistant Pastor who is also from Ghana, where he was got on them and came back to the parish
134 pastor... told him in the ... Christian Church of God ranking you and AP by my parish now.
135 A: They got him to preach only once a year.
136 A: as opportunities again, but any other person that can, you know, have opportunity?
137 A: Yeah, actually.
138 A: So, we must do something in promotion.

139 A: Now we must start promoting people that are not from Nigeria so we can start bringing diversity.
 140 A: We need to start with the people in our leadership.
 141 A: So, it's not just old people that we were in the ... together. And as ... we serve together in this parish
 142 in Lagos and we are here and it's only the ... and their cousins, people that speak the language that they
 143 promote.
 144 A: Now we must be able to bring other cultures also in the leadership so our leadership can start looking
 145 a little bit more... may be more international.
 146 P 2: Can you speak on the kind of informal learning sessions engaged in to prepare students for
 147 intercultural ministry?
 148 A: Formal I do know very well, informal I do know they have a class with the intercultural ministry...
 149 that is the only thing that we have by an informal program or setting that introduces people to cultural
 150 diversity.
 151 A: Let me tell you one thing I've discovered when I was ... at university, we have a program there called
 152 discovery. discoveries.
 153 A: Yeah, Discovery week, a whole week.
 154 A: That discovery week is a week where the school run a program every evening
 155 A: Classes are run in the morning or in the evening
 156 A: But every day, on that week, they want people from different cultures to wear their traditional dress,
 157 bring their food, like today, they say bring your dress, and they can be their food, jewelry representation
 158 of your country, the little map, tell us about your country, introduce your country.
 159 A: So that whole week is really that discovery, which is a week everybody looked up to because as when
 160 I mean this, they are new, about new power, and new adults Mongolia, having never heard or seen
 161 before. But these people were in school, I was a wow.
 162 A: I think this is something that the school could also implement, anchor and current they can do. And
 163 every evening, you know, there's a video presentation of you know, this particular culture or this
 164 particular country and then they bring the food and everybody come and testify if you have a vision if
 165 you have a calling to go here Look, these are the information these are churches, this is a beautiful thing,
 166 RCCG Seminary has nothing formal or informal...
 167 P 2: Now, let me move on to the next question. Is there a way you can understand the extent to which a
 168 student is involved learning interculturally may prepare for a pluralist society?
 169 A: ... we can evaluate that ..., this scale one to 10, I will just say maybe five.
 170 A: Because most of the students we have, they are from one particular culture. That is what they know,
 171 ... in America discover American culture.
 172 A: So that is the only thing that can help them that some of them are not conscious of other cultures.
 173 A: So, to evaluate them, I will say in the scale of one to 10 are good and five is cool, you know, ...,
 174 because many of the students that I've seen, they are xenophobic, I can see we are tribalistic.
 175 A: We love our tribe so much. I mean, when I see French people I speak French with them, of course.
 176 Yeah. But we have a very strong questions from passion for our culture is not done with a kind of, you
 177 know, demeaning, the other culture is not done with the intent of, you know, dismissing that culture, but
 178 it's just done because of the love and the passion we have for our language.
 179 A: It's just a matter of just lack of awareness that the next person is not the same. That is what I've seen.
 180 I don't look at it as ... a hateful environment, not at all.
 181 P 2: Now, to follow up on that, are there cultural issues that attract your attention? Like institutional
 182 culture, you alluded to it earlier, minorities, majority or ethnic issues?
 183 A: I am, I am. I'm part of the minority in the Church of God.

184 A: So, I know I feel so sometimes when ... are complaining, you know, I mean, because I've been made
 185 a coordinator, I've talked to many pastors have, I've been to meeting, I've heard it.

186 A: When I have, you know, a ... pastor telling me, I want to live with you. Because and then hear the
 187 story, somebody from ... been treated differently in our habitat from Plateau, sees from Plateau says,
 188 you know, so they were calling me outside or something telling them I'm outside, I'm from Plateau.

189 A: So we share that story, then, you know, that they are part of the majority, you know, me I'm not from
 190 Nigeria, then. Sometimes when you look, I look at their own, then I say my own is what

191 A: And unfortunately, those becomes big issues. When people have been there was supposed to be
 192 promoted. promoted, or not promoted, and those who did not deserve to have been promoted because
 193 they speak a language.

194 A: Okay. I personally have a story where I started a church in 2009. Pastored that church for nine years
 195 2018 got ... loan for a church started building projects, and I decided to relocate to Atlanta.

196 A: Example just to continue my Ph. D. program and so decided to hand over the church.

197 A: I decided to start interviewing for pastors who particularly perish because we have seasick as of
 198 man, we are trying to breed our own ... we have 25,000 that we raise from a church but you know, try to
 199 interview a couple of you because we have to say, no, no, no, no, don't worry, I have someone....
 200

201 A: I see two qualified people, one person from ... one from South Dakota,
 202 A: and that's supposed to you know, that I was navigating between the two of them because
 203 it's an established They have to go and bring somebody from Nigeria who has never pastored
 204 before?

205 A: Who has indicated he has never pastor and I'm telling you before God has never passed
 206 or before he was a deacon in the church.

207 A: And yes, you have people here because these people are not people from your tribe.

208 A: They don't speak your language.

209 A: They did a handover

210 P 2: Okay, thank you. I have one or two other questions....

211 P 2: How do you assess the learning experience of students in preparation for ministry, the
 212 pluralist societies?

213 A: Come again,

214 P 2: How do you evaluate students learning experience in preparation for ministry,
 215 pluralist society?

216 A: I use three criteria to evaluate

217 A: the number one, I evaluate them based on the type of courses that they are presented.

218 A: While they go through those courses, and know what they can do. I see that they, because
 219 it's that they, they will be trained on or they have been trained, or when once they take those courses,
 220 and know what they can do.

221 A: Because myself, I was with ... mission in South Africa has served them from 2001 to 2005,
 222 four years as a missionary in South Africa. And their mission is intercultural.

223 A: There are classes that we take, it's impossible for you to go through those classes and not
 224 understand your brother or your sister or this culture based on how they view things.

225 A: So I evaluate them based on the classes that is to present

226 A: the number two, I evaluate them based on the environment that was created for them
 227 in the school. You know that environment is very important. God even in the Bible will look at
 228 Genesis, God will create the environment before He created the subjects. environment is very
 229 important, when he wanted to create the fish he created the sea and then ... with the fish and put the

230 fish, when he wanted to create a tree he created the soil first and then created the tree because
 231 environment the subject with environmental survive.
 232 A: So, the second thing I used to evaluate them the environment and if the environment is toxic, the
 233 environment is xenophobic, the environment is utterly tribalistic. They can never come out, you
 234 know, as some people who can, we do work across culture.
 235 A: And number three, I evaluate them based on their past experience and their upbringing, how did
 236 they grow up you know and what is their personal story their personal experiences? Those are the
 237 three factors that I use to evaluate.
 238 P 2: So, one more question . . . Is there any measure of the effectiveness of intercultural
 239 education gained by students on the ministry impact on the mission field?
 240 A: Now that was those that trained in this school. We express the training they have had the chance
 241 of the impact in ministry.
 242 A: the training is okay. Is not a hard training is not an easy training to is okay. I'll put it in the
 243 middle...average I would say average Yeah, average.
 244 P 2: So, do you have any specific suggestions you want to make?
 245 A: I made a suggestion before school need to, to bring my integration into the faculty members.
 246 During my integration into the promotion, of current leadership, we need to have different voices,
 247 people can view things from different perspective from different lines, we need to do that.
 248 A: And they need to be conscious of and aware of the presence of
 249 other culture.
 250 A: And lastly,
 251 A: I think this course should have an introduction course to sociology in there, maybe we need to study
 252 them American way of viewing things,
 253 A: The school is in America, the thinking pattern. So we need to start integrating sound sociology
 254 courses, you know, so that we can learn how to navigate in the... society be introduced to, to this course,
 255 to introduce a way of thinking.
 256 A: I took a class ... was an elective, but you know, it really helped me where I'm introduced to
 257 American culture.
 258 A: That class has helped me a lot. . . And in that class, he introduced me to the black culture, how the
 259 black American thinks, and how the whites see every Caucasian man thinks.
 260 A: And you will be surprised that they weren't all white men, or what America
 261 men think compared to the new generation, and even the old black America. The way black American
 262 view the pastor is so different of the way we Africans view our pastor. For them, their pastor is a star.
 263 We look at our pastor as Daddy. You see, so it is not the same thing. So, the introduction to American
 264 culture has helped me to understand a lot. So, when an American come to church, he called me 'hey
 265 men' I'm not angry. But then an African pastor...you are in trouble. Then call him Daddy will call him
 266 by his title. . . So, I think the school can introduce that.

267 Transcribed Interview P 3 IMT

268
 1 P 3: How is intercultural education conceptualized and implemented?
 2 A: So, in our university, intercultural education has been conceptualized by going
 3 back to the grassroots of what does it mean? What is culture? Like? How does
 4 culture feed into, especially in an environment where we have different diverse

5 cultures? So, we come together as a group and begin to see what are the
6 difference? What are the different cultures we are servicing? And how do we
7 ... address these cultures?

8 A: How do we begin to get information that for the cultures, the good
9 information for them to work on, you know, the kind of curriculum, the kind of things they want. We
10 want them to begin to read I want them to begin to look
11 into.

12 A: So we come together on a very grassroots level, and address all these questions
13 together as a group as a faculty then after that, we come together with curriculum.

14 A: In fact, one of the classes I teach now is it's a class on culture, trying to talk
15 about the experience of the African minister or African educated pastor in North
16 American diaspora an environment ..., what are the environmental factors that
17 surround them? So, culture is very important, and we talk about it on a grassroots
18 level from the faculty.

19 P 3: What is the vision and mission of the school in having a specialized program
20 in intercultural studies?

21 A: So, the vision of the school is to make sure that we are not as we know, the
22 parent ministry of the school is in over 196 countries. So, the vision of the school
23 is to replicate that to make sure that our school is also replicating that same model
24 where majority of our students will come from all over. In fact, right now, you
25 know, we're continent, we, the Americas has been named as an America's
26 continent. So, our school right now is really going into different continents right
27 now. Where we are right now we're going into..., we're going into Nicaragua,
28 we're going into all these different particular different South American countries
29 and also Central American countries, to put our imprint our footprints, that the
30 same way that the global mission is replicated in 196 Countries. That's the same
31 vision we have to be farmer imprint in all the several different countries.

32 P 3: What are the objectives of the school, and what strategies have been pursued
33 to accomplish the objectives?

34 A: So, the objectives of the school, as I said, is to make sure that, you know,
35 learning is academic, academics is very important to the school and making sure
36 that we create a learning environment that every student that comes into the
37 school will get the best or the highest of academic excellence. And that's number
38 one objective that every student that passes through the school, they're not just
39 passing through, just to school, but they're getting an experience that is of
40 excellent academic experience, and how are we doing it we are, you know, as a
41 school, we are constantly coming together and making sure that you know, we are
42 having different courses that will enable us to achieve this objective, we have
43 courses, you know, the school itself has a doctorate program, we have a master's
44 program, the bachelors program, we have a diploma program, we also have a
45 certificate program.

46 A: So, we are constantly reviewing these programs and also creating different
47 other programs to achieve that objective of making sure that you know, ... people
48 are coming to our school and meeting that academic excellence.

49 P 3: How are the courses offered in intercultural studies designed to prepare
50 students for intercultural ministry?

51 A: So, the courses offered on different levels and it depends on the appetite of the
52 students. We have intercultural Studies courses in our diploma program, we also have them in the
53 bachelors in the Master's up to the m to the doctorate level.

54 A: But once you get to the doctorate level, that is really where you get, you know,
55 we do a lot of our what I will say we do a lot of field study.

56 A: I'll give a good example on the doctorate level, we do take students into a
57 different country, where they begin to see the different cultures in terms of
58 ministry, we take them on a field study to that particular way they're there and ...
59 I think one of the classes ... theology of works, how theology, how the ministry,
60 our work is of the ministries in a different environment in a different culture.

61 A: And when you come back, one of the things you want to write about is, what
62 are your experiences? What do you see different? And how can you use that?
63 You know, because when we're talking about culture, well, how can you use that experience to better
64 yourself as a minister, but in that particular you know, area
65 you are so it's really, when you get to the PhD level, the doctorate level, you
66 really have a great exposure to learn ..., to achieving this objective and going to a different country.
67 What are the criteria used to select the courses?

68 The criteria used to select the courses are basically the academic committee, they come together.
69 And one of the things we've done when we started in inception of the college, we
70 modeled some of our courses from other Bible colleges like renowned one like
71 Bakkie Theology... in Texas, like all renowned colleges,
72 we modeled some of our courses very similar to theirs.

73 And also had invited a lot of educationists people that, you know, are well sound
74 in, you know, in the ... invited them to come in as consultants and work with us,
75 so that we can get, you know, if not knowledge about the curriculum and how to
76 develop the curriculum.

77 So, we worked with those different consultants, we work with all the different... In fact, one of the
78 members of our board was the president of Bakkie seminary, graduate college.

79 So, all that information really helped us in developing those courses. And that's what got us to this stage
80 because also, we were ... Transnational
81 College Association, TRACS, which is the accrediting body of Christian colleges
82 in the United States, we also worked with them hand in hand, you know, to get
83 more information on how to develop and they really provided a lot of guidance in
84 helping us in shaping those
85 courses.

86 P 3: Tell me how you do intercultural education for intercultural studies, what goes into it?

87 A: So, what goes into it is a lot of planning, that's the first thing that goes into it.
88 We were always constantly planning, and making sure that before our students come in, we're planning
89 on okay, ... what's the curriculum, like, we have our curriculum, the second thing is what, just like I
90 said, for the doctorate level,
91 what is the field work where we go in for the fieldwork, in fact, we,
92 over the course of the last five years, we've been to cities such as we've been to
93 China, before the pandemic, we've been to Belize.

94 So, there's a lot of planning that goes into it.

95 Also getting buy in from the students. That's how we go about making sure that
96 the students have a buy in because, you know, it involves a lot of, it's just like,

97 you know, when people are an undergraduate, they do a study abroad and all that,
98 but this is beyond, because when you come back, you're not just, you know,
99 coming back and say, Okay, I've studied abroad, you're writing a really solid paper, about, you know,
100 your experience there and your intercultural experience over there, and how, you know, you can enhance
101 that knowledge that you gained. So, a lot of planning goes into it in selecting the field study and
102 selecting, where we're going, and also making sure the students have a lot of buy in because it's very, it's
103 quite intensive. And students have to be committed during that period, because there's a travel, there's
104 travel involved. So students have to really create and dedicate time to do that. And when you come back,
105 you're still doing, you know, we're not we're not talking just about any kind of paper. It's very similar to
106 like writing a big dissertation. It's a solid paper on your recommendations. In fact, in one of our trips to
107 Belize, one of the things we did was that we saw the challenges in Belize, and one of our jobs was to
108 write a recommendation on how we can improve, you know, intercultural ministry over there. So each,
109 each student had to produce a recommendation in a paper format. And it was, you know, the
110 recommendation was put together and given to the mayor of that city that we visited, as a document as a
111 working document for them to start developing, you know, intercultural ministry in that environment.
112

113 P 3: How do you supervise students that are enrolled in this specialized program?
114

115 A: So, our students, ... we have faculty members that are assigned to students, especially as they
116 proceed in the program, we have faculty members assigned to the students.
117 But also, we have the chief academic officer, as an open door policy where students that have issues can
118 always definitely, you know, go to the chief academic officer.
119 So, there's a very strong focus, we make sure that all our students have like an academic advisor, they
120 have a supervisor that is working with them.
121 And they also have access to the chief academic officer in case especially when they're writing their
122 papers. So that's really where supervision comes on the field study where we go on field study and
123 whatnot, supervision,, we don't only use go to field study with our students, we go with most of our
124 professors at the same time. So thereby, you know, that's where like you're putting classroom into
125 practice, where you can, you know, you have your professor then if you have questions and all that, so,
126 there's vision on all levels, both academic level and also on the field.
127

128 P #: What is the competency of the faculty involved in teaching Intercultural Studies courses?

129 A: So, ... the most of them have doctorates, especially in fields very similar to Intercultural Studies, and
130 most of them... have written their thesis around topics, ... that are very embedded in intercultural
131 studies. So, most of our professors have doctorates, we actually, our recruitment policy is very, very,
132 very deep because we just do not select people out of the blue we make sure that apart from people of
133 faith, because, you know, part of mission, people are of faith, we also make sure we look at their
134 background, what have they done, what research projects have they done in this particular field. So, that
135 really gives us a great overview about, you know, the kinds of lectures kind of professors we're bringing
136 on staff. And because we're mission based and whatnot, we vet them, you know, on a very thorough
137 basis. So we just don't have anyone, we have real solid professors and if you look at ... the feedback we
138 get from our students, they are very, very, very satisfied with the level with the educational level and
139 also the knowledge based knowledge, the level of knowledge most of our professors have, because ...
140 well seasoned professors
141

142 P 3: Have they undergone intercultural training or preparation?

143 A: correct.... we do and constantly during the year, we have different trainings, we bring in different
144 experts, different consultants that come in and provide training to the professors. And so each professor
145 has to have what we call continuous education. Each professor has to have that number of hours of
146 continuous education. So, the professors go through different intercultural training.
147 We also have sessions that we organized for our professors because we send them out on different
148 courses also, around this particular topic, because that's, you know, intercultural studies is not new, but
149 it's something that the course is dynamic. It's constantly changing. So, our professors have to be well
150 versed. So, we also send them on courses, we send them to different trainings, so that they are very well
151 versed in this topic.

152
153 P 3: So how are they selected for the assignments?

154 A: First selected based on interest. Some professors may have written research papers around this topic.
155 So that's one particular way, we select professors, based on people's history interest out what they've
156 written what they've done in this field. But another way we also select professors, which is very
157 important is we select professors based on their ... and their academic ability, like so if not all professors
158 that has the ability to convey, you know, intercultural studies is something that is very, very important,
159 especially when you're, you're teaching students, you have to make sure that whoever's teaching that
160 particular course, is someone that has experience that is very knowledgeable and well versed in that
161 particular topic. So not just only the interest from the professor, but also the school, the faculty make
162 sure that the professors that are selected to teach these courses are people with experience, it's not just
163 any professor, and the professors that teach these classes are people that have been, I would say that I've
164 been with ... college. Within the last five years, we have like tenure, in the tradition they have like
165 tenure with the college. So there are people that have been there, they've, you know, they've tested their
166 work, they have the experience, they've written research papers around this topic. That's how they are
167 selected for this role.

168
169 P 3: Now, do you experience any challenges with culture or ethnicity in the school's efforts to prepare
170 students for intercultural ministry,

171
172 A: we often times ...because coming from a culture where most people, especially in the schools
173 ministry, most of our students come directly from the mission, and where most of the students are
174 immigrants that come ... to the North American environment, to pursue a better life. And in that
175 instance, having them read predominantly from a particular culture, a particular you know, most of them
176 are Africans, it sometimes creates challenges, especially trying to relate with people in other different
177 cultures. Because if you go to some of our mission, most of our churches around where most of our
178 pastors and our students are coming from, you have just predominantly African have not been able to
179 break into, ..., southern part of the United States, where we have a lot of Latina people, people from
180 Latin America, you know, trying to break into that culture. So those are the challenges, you know,
181 having a bunch of us students coming from one subset of, of the continent, which is Africa, but one of
182 the things we're doing to address that, as we said, is we are now you know, taking we're because we're
183 we see ourselves as a global mission, we're taking culture, we're going to different spaces, different
184 countries, South American countries, Central American countries, taking a you know, the school there,
185 so that we can also benefit from the knowledge of working with people from different cultures and have
186 them you know, because people have family here and whatnot, if we can start utilizing that and tapping
187 into those resources, we can begin to build our cultural base. So it's not just predominantly African
188 culture.

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P 3: How are you supervising students with a role in intercultural education?

A: So, we supervise them, as I said, they have assigned to them an academic advisor right from the beginning. And then once they start the courses, the academic advisor works with them, gives them all the information that they need all the classes they need to take, they're really in that particular, you know, in that particular field, into cultural studies, they have to go through that process and make sure the classes they are picking relatable to that to their major field of study. And then they assign a supervisor that every time as particularly if they're writing their thesis, both on the master's level on a doctorate level, the supervisor works with them from ... to make sure that whatever they're writing, whatever research they're doing, is focused on intercultural studies. So, the supervisors, both from the academic advisors that have been assigned to them at the inception when they come into the college, and also the supervisors than which are the faculty members that are assigned to them when they start ... when they get neck deep into Intercultural Studies.

P 3: What informal learning sessions are included, in preparing them for intercultural ministry?

A: So, always have different sessions. Around here. In fact, this week, we have in one another session, ... it's very informal. And it's like, it's like an open, open conversation where the students when they come in, they have questions, every student has a lot of questions about what they will be doing. Because when you mentioned the word intercultural, it's like, there's so many so many things that come to mind. So, we have this open sessions, open forums, where we call them general sessions, where the students have the ability to come in and ask, what we do in those sessions is we have the academic advisors, we have the supervisors, people, faculty, faculty members, that they have the ability to ask questions of what they you know, what, what will they experience? And yeah, what kind of, you know, what, what kind of what's the curriculum? Like? What are the you know, what kind of papers where the research study, where are the kinds of places they can go for research. So they have all these sessions we have these mini sessions are all around the year, especially when students are starting the semester and in the middle of the semester, and we have the sessions, and the session is aimed at, you know, providing knowledge providing wetting people's appetite, providing knowledge, informal, you know, and people can actually decide, oh, at that point, I really want to, you know, pursue this, you know, to the fullest, or maybe my interest is just going to be on you know, at the bachelors level or the masters level, you know, so that informal and open forum and open sessions give that opportunity to provide that information.

P 3: How are you supervising these students that are enrolled? Okay, I think you addressed that already.

A: Correct. That is addressed.

P 3: That's alright, is there a way you can understand the extent to which each student is involved learning interculturally and been prepared for a pluralist society?

A: So, I would say the learning outcomes really gives us that information. And that's how we measure the preparedness of the students. After the you know, before every class, they have learning outcomes, and one of the outcomes we always look for, is to make sure that once the student goes through that process, the student is going back into the society and implementing all the different techniques, all the different things they have learned about culture, you know, how to foster intercultural ministry, you know, not just only within their society, but even in the church. So it's really, the learning outcomes are

always like, the first thing that the student know that this is how this is what we expect that right after this course, right after this experience, we expect you to go back and begin to foster these conversations around your you know, ... let's say the person in charge, ... are you evangelizing now, if prior to now you were just focused on this particular neighborhood, where are you going next? Now, we begin to see that, okay, you know, what, maybe I need to change, you know, maybe I've been so focused on this particular culture. Now, based on my learning outcomes, and the things I've learned from my experience, that person begins to say, alright, you know, what, how do I, you know, how do I build a multicultural environment within my church space? So, what are the techniques? What are the things I need to use? So, the way we measure them is through the learning outcomes. And we've seen success because we see students, you know, that some of them are ministers, they, when they, when they exit programs, they go back and they begin to implement change in their, you know, in their communities, in their environment, in their churches, they begin to implement some of the techniques they've learned, and we've seen a bit of success. So that is how we measure our learning outcomes.

P 3: Are there cultural issues that attract your attention, like institutional culture, for example, minority or majority ethnic issues?

A: They're always cultural issues, especially as I mentioned, I said most of our students are from an African descent. So, the majority of them are from Africa. So that's an issue because when, you know I'll give you a simple issue. I remember we had a session when we had an intensive program where we invited most of our students to the campus of about 15 students, we had one student that was of Caucasian descent, and the rest were either African American, or of African descent. So, in the choice of food, we forgot, based on the fact that we are just used to, you know, African food, we only catered for, you know, African food. So, the person that was of Caucasian descent could not really enjoy, we have to, like, you know, start thinking out of the box, because, you know, we never really thought about that particular person. So, that's an issue. So as a group, as you know, as colleagues, we need to constantly think about this issue. Think about, you know, think beyond, you know, majority minority just have an environment where every culture is represented, and every culture feels comfortable.

P 3: Can you please expatiate on that environment of culture, where every culture is made comfortable? You mentioned the fact that we have African descent and you have occasions that, ..., gather together for intensive program, so and you envisage an environment that is conducive for culture?

A: Yeah, so, what we have what will be a good scenario, perfect environment is an environment where you're not just focused on one, as you said, the majority or the minority, you're focused on, we are having students come in, and each student might, you know, without even knowing the names or looking through the names, each student will, you know, the, what's the representation of students from the Caucasian descent from African American from Latino descent? ... how do we make sure that each of this particular culture is represented, whether it's in our course offering, it's in our language speaking, is in our, what they call it, it is as simple as we talked about food equivalent be as simple as transportation. Like if someone is coming in, you know, in transportation, you're picking someone up at the Airport, you know, for this intensive course, is the person really catered to making sure that that person, you know, whoever's picking the person up is, you know, that person can identify with the person picking that person up. So, you're not just thinking about one aspect, we know you're thinking about the whole round experience, making sure that you're culturally inclusive, there's an inclusion of different cultures, not just focus that, oh, this particular culture is the majority of the students. And this is

281 how you've done it before and is our will cater to it, always seeking that create that environment than
282 ever, there's an inclusion of different cultures, so that even if you don't have a hunt, even if you don't
283 have a student that is Caucasian, but you have a student that maybe is Latino, you know, that student can
284 still feel comfortable. So, it's so important to do you know, create an environment that ... all cultures can
285 feel comfortable.

286
287 P 3: I would also like you ... to explain, culture inclusiveness, culture, ... which you explained will be
288 suitable and will be required for that kind of environment.

289
290 A: So, cultural inclusiveness is, you know, when you mentioned cultural interest ... a lot of people think
291 that cultural inclusiveness is, you know, trying to fit another, you know, like..., a lot of different cultures
292 coming together and becoming one global culture. No, cultural inclusiveness is the ability to create an
293 environment where no culture will feel isolated. So, for instance, if I talk about a church environment,
294 and when we talk about a cultural inclusive environment, you're looking at a situation where, maybe in
295 your selection of songs, you know, in the selection of songs, selection of music, you know, it might be
296 the same song, but it might be played in a different you know, maybe ... with a Latin rhythm might be
297 played in a Caucasian rhythm, so that each culture does not feel isolated. That is cultural inclusiveness.
298 It's not just, you know, bringing all the cultures together, but it's just making sure that each culture feels
299 represented, you know, in that environment. That's what I believe is cultural inclusiveness.

300
301 P 3: If also you can try to explain a little bit about the music, how music can be a vehicle, of our cultural
302 inclusiveness.

303
304 A: So, we know music is very, very powerful to many cultures. Music is very unique to different
305 cultures. So, when I say music is a power of music can be a tool for cultural inclusiveness, you can, you
306 know, ... we have songs that are written in English, and we can sing the songs in the way we know it.
307 But when you begin to bring a fusion of the way the music, the music is played to each ... the same song
308 is the same song that you've heard before in a different culture, but in fusing different elements of other
309 cultures, like ... for instance, in the Central America, they have like the Jamaican culture where you can
310 also sing that same song in with, you know, with using a Jamaican in another culture, you can use, you
311 can find, you know, the Latin American culture where you can use, you know, the Latin, the Latin beat,
312 to do a song. And it's the same song. So many people that come there, they don't feel out of place. They
313 feel that you know, what, yes, I know the song. But now it's beginning to sound like something that I'm
314 used to. So it's easier for them to connect, and say, oh, yeah, I feel comfortable. Because yes, it's the
315 same song I know. But it sounds, you know, the music beat sounds like something I am familiar with.
316 And I think when it gets to that place of familiarity, people find comfort, that's how music is a tool for
317 cultural inclusiveness.

318
319 P 3: It is interesting, and the way you analyze the music part, in terms of beats, it's very unique. Please,
320 if you don't mind ... explain a little bit more about the beats. Because in different cultures, you have
321 beats and songs, which Africans listen to the way they, they flow with, it is different from the way
322 Jamaicans will flow with it ..., if you can explain that.

323
324 A: So, if you take, you could take, for instance, one of the, we know that African music is very fast. And
325 you know, it's high tempo, and it's pretty loud. And one of my experiences is a lot of people that come
326 into an African church, the first thing they say is, it's too loud. You know, I can, you know, I can't really,

327 it's too loud. And so, now to include the other culture, I would, you know, as, you know, the maybe the
328 minister of the church, one of the things to do to work for inclusiveness is make sure that, okay, now ...
329 the tempo a little bit, we reduce the volume. And we see that maybe, what excellent music, Latin music
330 is very, you know, it has a fusion to it. So how can we incorporate that fusion, reducing the tempo, not
331 making it as loud as and, you know, as fast as it is for an African, but we're using the tempo so that I
332 could accommodate the Latin, you know, the Latin aspect, and it's just where creativity comes in. And
333 as I said, once the person comes in, and listens to that, that song, and hears that, wow, this sounds
334 similar to the music I grew up with, it sounds similar to music, I'm used to, there's a level of comfort and
335 that person feels at home. So, you know, it's that there's compromise involved. Compromise has to be
336 involved in you know, being in an inclusive environment.

337
338 P 3: It is interesting in the aspect of music, I noticed your area of specialty.

339 A: correctly. Real specialty.

340 P 3: You mentioned that let's say music has a fusion efficient to it, can you break down the fusion aspect
341 of the music?

342
343 A: So, Latin music is not as fast and upbeat as African music, Latin music is, you know, has this, you
344 know, vibration to it where it's easy for you to to, you know, to... get sucked into it. It is easy for you to,
345 you know, to begin to rock to it to begin to move to it into because, you know, it's not as fast as the
346 African beat. So, you know that fusion and it came about from a fusion of different, you know, different
347 you know, jazz and you know, gospel and you know that, that fusion comes about from jazz and some
348 different other music genres. So, you know, bringing that into, you know, your cultural worship,
349 bringing that into worship, or bringing that into, you know, same song, same beat, but a different feel,
350 gives people that, you know, comfortability and, you know, it's not as loud and as not as fast and African
351 music, but it has the same, so the African people are not giving up, every, they're not giving up the
352 tempo, they're not giving up this, they just give up, you know, speed in terms of music, so and that can
353 benefit all parties. That's where, you know, cultural inclusiveness, and you know, comes in.

354
355 P 3: I would like you to relate fusion directly to cultural outside of music, for example, in terms of other
356 criteria for evaluating culture, because fusion is a major ingredient of intercultural studies,

357
358 A: correct, I will say, I will use food as an instance, a lot of dishes that are made, is a fusion of different
359 dishes. So, for instance, a good example is, if you take, if you look at South American food, South
360 American food is ..., they have a lot of meats, you know, they eat a lot less ... the diet is filled with too
361 heavy meats, and all that. Maybe Central America, they don't, you know, ... do a lot of vegetables. So,
362 think about, you know, having, you know, an environment where there's a fusion of this food you're
363 creating, you're creating dishes, that there's a fusion of meats, there was a fusion with vegetables, there's
364 a fusion with dairy products, you know, having that fusion, in an environment where people can come
365 and feel oh, yeah, I see. You know, I'm from Central America, where, you know, we do a lot of
366 vegetables, I see what I can identify with. I'm from South America, we do a lot of heavy meats, I see
367 what I can identify with, you know, North American, we do, you know, different stuff, like a lot of dairy
368 food, a lot of, you know, pizza and all that. So having that fusion of food, which as you said, culture is
369 all about fusion, having that, you know, creates an environment where people can feel comfortable
370 without feeling left out of place.

371

372 P 3: Thank you so much for the explanations. How do you evaluate the learning experience in
373 preparation for ministry in a pluralist society?

374 A: Just as I said, we look at the learning outcomes. And in the learning outcomes ... we're very talking
375 about learning outcomes, and learning outcomes is for them, not to go through that class and come out
376 of that class without you know, So our goal is for every student that goes through our program, to
377 come out of that program, and be a change, agents change, specialists fix start change, and we follow up,
378 we check on things we, you know, after we have the Alumni Association, and after that, you know,
379 we're in contact, constant communication, constant communication with each other, you know, looking
380 at change, looking at how things changed, you know, within, within what occurred since you've exited
381 the program.

382
383 P 3: Is there any measure of the effectiveness of intercultural education gained by students on the
384 ministry impact on the mission field?

385 A: So, the measure is now we find after students have gone through our program, many of those students
386 decide to go to other countries or countries they will never have gone to before and assist with mission
387 work. They, in fact, one of the things we're doing right now is we have some of our students that have
388 decided to start learning Spanish. Because they want to make a change, they want to win, they want to
389 make an impact in many of the Latin American countries. So, most of our students, after they go through
390 the program, they begin to find a particular area of interest that connects them to ...culture. They don't
391 just, you know, go through the program and they're done. You know, culture begins to ring in their
392 mind, culture becomes their frontline and center, they begin to think how do I as we talked about
393 cultural inclusivity? How do I how do I become, you know, culturally aware, this Terminus cultural
394 awareness? How do I become cultural aware? That, that, that is, that is what happens after the program?

395
396 P 3: Do you have any specific example you want to give in terms of any student that has passed through
397 school?

398
399 A: we have students that pass through the school, and the student. Prior to the, that experience, the
400 student was, you know, just one of those regular students, united as church and everything. After that,
401 you know, after going through the program, the students finished the program, and decided that they
402 wanted to partner with a church in Honduras, and start conducting, you know, services, and the students
403 like traveled to Honduras, they created a church, and the student right now is funding that church in
404 Honduras, that church is single handedly funded by the students, parent church here in the United States.
405 And that particular student is traveling back and forth, back and forth, making sure that you know, he's
406 gaining a lot of experience both culturally in Honduras and here in the United States.

407
408 P 3: So, do you have any specific recommendation that you feel is required in the School of intercultural
409 studies?

410
411 A: I think my recommendation will be students in the school ... or continent cultural studies, students
412 should come in with ... students should not just be selected but closely vetted. As you know, the thing of
413 culture is something that you know, could get frustrating sometimes, and, you know, trying anyone that
414 is not committed to really becoming a change agent and especially when it comes to culture will not find
415 it rewarding. So, we need to look at what the student what is the student trying to gain what experiences
416 to try and wrap is it just to pass through and you know, have a degree or just to have an experience
417 where once a student exits the program, the student will become a change agent and start to create

418 cultural awareness amongst the students environment, I feel if we are students that are closely selected,
419 that go through this program and exit the program and begin to you know, do create having impact in the
420 different ..., the world is going to become a better place.

421
422 P 3: Do you have anything you want to tell me or any other suggestions?

423
424 A: Um, I don't I think the only other suggestion is apart from you know, that I think cultural terms,
425 cultural, as I said, cultural awareness, I think many, many of us not just people from African descent or
426 African American or even Caucasians are not culturally aware. So, you know, teaching cultural
427 awareness, creating workshops around cultural awareness is very, very important. Um, you know, your,
428 your, it could be something as simple as, you know, even your, your cologne, you know, can be
429 offensive to another culture, you know, the heavy cologne and whatnot. So, cultural awareness ... I was
430 facilitating a meeting in a particular church But different ethnic groups. And I think the pastor was
431 not culturally aware that people in the church felt out of place. Because when people began to speak a
432 particular ethnic language, they felt out of place. So my job at that meeting was to expose the pastor to it
433 and the ministers to become culturally aware that you know, there are other people that just ... feel out
434 of place that it was a great eye opener because right after that the pastor had to, you know, begin to
435 implement things and say, okay, you know what, we need to be ready to have action items. We've talked
436 about this in the past but this action and because that was the first exposure to someone, you know,
437 people coming out and say, Yes, I don't feel like a part when I hear you speak your language. I don't feel
438 like I'm a part of this group. And that was really, really eye opening for the pastor.

439
440 **Transcribed Interview P 4: IMT**

441
1 P 4: How is intercultural education conceptualized and implemented by the Bible College?

2
3 A: Okay, so, ... the current logic when I totally talk about the conceptualization of cultural education is
4 to have an understanding that we have diverse cultures all over the world and as a mission organization,
5 we have to understand those various cultures in order to be able to meet them with the gospel of Christ.
6 So, that is the understand that of course, Christ is not just for one particular culture, God is a God of
7 everyone and that is what is the vision and mission of the school in having a specialized program
8 in...the vision is to reach all people all over the world, with the gospel of Christ, and with the love of
9 Christ and then the mission of the school in having a specialized program in intercultural studies.

10
11 A: The mission is to be able to train people train ministers to be effective in reaching out to people all
12 over the world. And that's why we have you know, we have missionaries and who had you know,
13 engages this various kind of trade naturally to be able to reach people in various parts of the world.

14
15 P 4: What are the objectives of the school? And what strategies have been pursued to accomplish these
16 objectives?

17
18 A: ... because the goal will be to ' ' increase the knowledge of you know, trainees in intercultural ... the
19 knowledge of trainees in intercultural education, the goal will be to improve the ability of trainees to
20 understand various cultures in the world look ... like communication, ... like different cultural
21 perspective people, people's behavior and in that way to ... be able to reach them effectively with the

22 gospel of Christ. And of course, when it comes to church planting for example, if you are going to plant
23 a church in a ... particular culture, the missionary shall have an understanding of how to plant a church
24 effectively in a particular culture, because cultural factors are so important each plant in us we know and
25 if we don't have trainees who understand various cultures and how to be able to adapt to you know,
26 cultural situations, then those structures are not going to be sustainable, they won't, they won't last. And
27 you won't also be able to reach them.

28 A: And you know that we have videos, you know, quite, you know, even nowadays, you see, you have
29 quite strong cultural churches, in ... locations, Chinese churches, Filipino churches, African American
30 churches, and so on, the objective you know, for educators will be there to be able to understand various
31 cultures, they are all their nuances and how they able to then you know, have those churches be
32 sustainable and also for church groups. I hope that answered your questions.

33

34 P 4: Yeah, I want to ask the next question about the courses that are offered, how are the courses of
35 intercultural studies designed to prepare students for intercultural ministry, the courses which are offered
36 for the purpose of intercultural ministry,

37

38 A: okay, so, when we if I look at our, my program that I did in, in the dots of, you know, leadership in
39 India, we had a very intensive program, and we had opportunity to visit a lot of places, you know, we
40 went to Nigeria, and we went through various communities, in the content, we had courses that were
41 actually, you know, what has already the church growth, we had opportunity to reach out to a lot of
42 mission fields, videos, to a lot of it were more church based, but still, you know, it's intermingle with
43 various people in the community, of various background. And various even though, you know, various,
44 various cultural, you know, differences. We went through some very, very key local churches like
45 Baptist Church, we learned about the history, we learned about the operations in the southwest of the
46 country. So those ... go to school are quite intensive. Other places, we went to places like New York, to
47 see the city live. And in that way to see mixed cultural people, Caucasians, white, blacks, we were able
48 to also visit some very key churches, Episcopal Church, for example, we visited a place we went to
49 Israel, it's quite African American, which went to some churches that were located and so, you know, so
50 we went to the Anglican Church. So we were able to, well, we had a lot of intensive training. In church
51 growth, I really believe in church planting in videos, you know, videos, actually also various
52 understanding and something that we're actually even a bit you know, for, for example, even for ... as
53 Pentecostal, you will realize that we are something that we that were quite repugnant of our own belief,
54 when some churches are accepted, for example. And that was quite an important you know, I open up
55 for us, you know, to see things like that. And, yeah, and of course, we're able to examine intermingle
56 with the community in that training. Yes, quite intensive, lots of training and lots of opportunity also to
57 provide feedback in the training.

58 A: And, of course, China is another example we just have the training even though I didn't go to China
59 what I did, you know, we had somebody who came from China to give us some key sort of tool, you
60 know, perspective of training, the challenges the church is facing, the churches who are at, at the hearing
61 churches actually driving the revival in China, the language in China were able to, you know,
62 understand their language, which, you know, the lecture didn't mention that was quite close to even
63 things that were from the beginning of creation.

64 A: So yeah, quite a lot of us studied ... And even though I didn't go to China, yes, I felt China in Dallas,
65 when we had that, this intensive training. So the courses were actually quite intensive, I'm sorry, we
66 were not able to remember all the, the topics, but at least give you an idea of that, so that at least we can
67 have an understanding of the people then be able to, you know, easily, you know, is it navigates it, for

68 example, I go to train right now, I would that training, have been able to have an understanding of the
69 Gospel, the church situation there ... understand the ... missionaries where they went, and then I'll be
70 able to, you know, easily identify with, or even understand the government situation in that country,
71 because of the opposition to Christ, the Gospel, understand the law, you know, the law, the permission
72 within, within the law, and to be able to easily navigate, I want to, if I choose to go to that community
73 and establish a church or even if I'm going to be training people, I know how to then you know, train
74 them to, you know, understand the various challenges that the church are facing to that training that we
75 had.

76
77 A: So, that then it will be easy for me to be successful, to navigate that cultural landscape in order to you
78 know, promote the gospel of Christ and reach out to too many people in that place. So, yes, I'm quite
79 Yeah, quite an intensive ... for example, was quite, quite intensive too. So, we had courses, and we
80 moved out into the field

81 P 4: From your response, it looks like the ... aspect is so significant in terms of education of students.
82 So, how do you evaluate that in terms of the practice in ministry in intercultural assembly?

83 A: can you hear me?

84 P 4: Okay, now, from the response to the last question, which I asked, you spoke a lot about your
85 practical, the practical experience, in terms of intercultural education, you mentioned about visits to
86 cities, visit to China, visit to Africa.

87 A: Yes.

88 P 4: So, I was asking the question, with that experience, it looks like intercultural education is playing a
89 major role and I was asking if you can try to evaluate the impact it has on intercultural ministry.

90
91 A: Yes, yes, it, it has a very, the education has a very strong, positive impact on intercultural ministry.
92 And that's what I will say, you know, you being able to understand people's culture, being able to, you
93 know, add depth to their culture, even at the same time not leaving the value of Christianity, been able to
94 you know, even dress like them, eat their food, you know, understand the day to day where ... helps to
95 have ... to bring this the gospel of salvation to them, and then also help them to sustain you know, the
96 tradition of Christ, and also improve the church growth within that culture.

97
98 A: And that, that does the value of the education and being able to understand that people in, in my
99 cultural... they will differ the way they reason, you know, I, you know, stay a bit unfortunate by God's
100 grace to dwell among a very ... white community. And I would sometime ... see myself as a missionary
101 in my community here, you know, even with my profession, and have come to realize that, you know, in
102 a way would be their understanding, their culture is so different.

103
104 A; And if I'm going to bring my home cultural perspective, to me to reach, then it's not going to work
105 that way. So those certifications are believed to have helped me to understand that I must understand this
106 cultural style, not bending the value of Christianity, I'm not, you know, compromising within ... that.
107 But understanding people from their cultural perspective, those education has helped me to be able to,
108 you know, respect those cultural perspective, at the same time, being able to reach them with the love of
109 Christ showed them, you know, the gospel of salvation. And in that way, it's there makes it easier for
110 them to accept the gospel, and to see Christ ... from a different cultural ..., so over time have learned to
111 understand that no, we can't, I can bring in, you know, my own, my own kind of cultural, you know, or
112 even, you know, way that I do the way I do it, to reach out to those particular people.

113

114 A: And I believe that's probably one reason why God sent me here in this community. So that has helped
115 the education has helped. The other thing is that for church growth, those applications are sought to open
116 my eyes to, you know, be able to, you know, help with such groups, those.... New York experience,
117 there's a particular church and Academy, but in the same day, they were so good that they're not even,
118 they don't even have a signboard, you know, for people to realize it's more of an African American
119 church, where people just, you know ... it's all filled up.

120

121 A: So, they have been able to capture, you know, that particular cultural group. And they are doing very,
122 very well, I must say. So, yes, the education is positive. And it's important, it's important for every, you
123 know, every minister to have us understand it. If not, they won't be able to reach people with the gospel
124 of Christ. We won't be able to plan to effectively to grow church, and we'll be unable to extend the love
125 of Christ to the community that we are sent to.

126

127 P 4: How do you do intercultural education for intercultural studies? In other words, what goes into
128 each? ... how do you monitor and evaluate students in all those aspects?

129

130 A: I'll use my experience in this field because, so, in the course of the study, one of the ways by which
131 we evaluate our service some is to do some self-reflection after the after the daily program, self-reflect
132 and write on the, on our experiences in the day. The other means ... after the program, or after each
133 program, we had opportunity to discuss, and to communicate and to you know, see individually, you
134 know, express, what we have, we have learnt as, as an individual, we also had the opportunity to go and
135 write, you know, do research and write on, you know, topics of interest or topics of interest or topics
136 around what we have studied and to look for, obviously, we, you know, look for literature's and write ...
137 like a term paper, within that, that's one way of evolution.

138 A: And I believe the other way to evaluate will be to do a final test on the training received in the
139 program. So, those means, kind of just, you know, help to evaluate the course content, and evaluate the
140 students' knowledge of what to do....

141

142 P 4: What is the competency of the faculty involved in teaching the courses on Intercultural Studies?
143 Courses? What is the competency?

144 A: So, competence, I think we have a very skilled ... Our professor is quite skilled Doctor presentable.
145 Yeah, he's very skilled. Apart from being quite skilled in terms of knowledge. He also has very good
146 connection with, with people on the ground, and I believe that's one area, which I think we could I could
147 have done better in terms of, you know, making very powerful, extensive connection. It's, it's amazing,
148 right? Connecting with all these people locally in New York, connected with who in China, connected
149 with Willie in, in Nigeria is extensive ... those are very strong connections. And we have, we have some
150 good faculty members to who we know who are well trained and skillful in giving us you know,
151 lectures, we had some very powerful teachers who came, you know, I had somebody who came from
152 China So, yes, we have very competent, you know, faculty members.

153

154 A: And, and yes, yes, yes. So in terms of competency, I think we do have, I mean, there's no, there's no
155 doubt that there will, there will be always improvements, you know, as well, in terms of, you know,
156 focusing more on these on the cost perspective. We live to really emphasize the, because our training
157 right now, you know, we did more of a doctoral program, but if we were going to be looking at the
158 intercultural the program, to now look at more focused curriculum on that, you know, intercultural

159 education might be something ... to improve this, I don't, I'm not sure if the seminary has a particular
160 program that is focused specifically.

161
162 P 4: So, explain this Aspen auditorium that you're talking about.

163
164 A: So it was part of our whole, you know, training as a whole body, we had a full course program with a
165 defined curriculum, and the, you know, and subject topics to look at that particular area, I think we have
166 it is just for us to actually, you know, focus it on, put it on that one particular, like a faculty or training
167 program.

168
169 P 4: I want to ask the next question. Okay, so, you experienced challenges with cultural or ethnicity in
170 the school's efforts to prepare students for intercultural ministry? There are challenges with cultural
171 values, cultural differences?

172
173 A: Yeah. So, I think it may be one area, which I think our church is quite African American, you know,
174 more Nigerian based. I've seen a few Caucasians coming to our programs. Not quite few, you know,
175 perhaps those are the, you know, just because I think those that ... major challenge, we are quite
176 Nigerian, based. You know, that will be the only challenge that I see. So that we can ... I think make
177 efforts, even in our churches to say, you know, English, main language, we don't want you to speak
178 Yoruba, we don't want you to speak these to be able to at least accommodate other cultures you know,
179 other people in society to come. In um, you know, Nigerian based church and school and I don't know if
180 that's the challenge, but we are not in any way discriminatory. ... We welcome everybody, our
181 population, our membership is strongly, strongly Nigerian and actually and because of that, the origin of
182 the church, so but we are trying to make sure that we include all the nation's ... of the college I've seen a
183 few not so many, I've seen a few during my course, you know, teachers, students one or two

184
185 P 4: How are you supervising students that ... in the college... culture...?

186
187 A: Right, patience in terms of formal learning sessions, just like you and I mentioned, that I included in
188 preparing them for inter cultural ministry What I will go through what I went through again as a
189 student in the doctoral program, we had ... who was our course coordinator, we also had people who
190 work with you. And then we, when we go during the course, we had lectures apart from the one as well.
191 So, we had lecturers who students were assigned to who ... supervised accordingly and during our travel
192 to all those areas and nations, we had, you know, both our overall coordinator and some assistants, who
193 did you know, Supervisory activities during the course of training.

194 P 4: Is there a way you can understand the extent to which each student is involved learning
195 intercultural and being prepared for a pluralistic society? Is there a way you can understand that
196 extent?

197
198 A: Yes, there is a way that we can understand the extent to which they are involved. The way to
199 understand that is also through the evaluation process, you know, the reflective questions that we ask
200 every day, the collaborative group questioning, where people are going, opportunity to actually you
201 know, hear their view and talk at the end of each session, you know, our supervisor you know, will
202 actually pick on every one of us, you speak, you speak, you speak, you speak and give them opportunity
203 to say what you have been able to learn in the process. And of course, the final wheels the order we will
204 be through the you know, ... to test those competencies and to test those knowledge Yes, of course, in

205 terms of participation to when you see somebody who is quite enthusiastic you know, coming to
206 lectures, you know, being involved in group activities, you know, submitting ... materials on time, those
207 are ways to actually access that.

208

209 P 4: What is the approach or issues that attract your attention like institutional culture for example,
210 minorities, majority or ethnic issues within the college in terms of students interaction?

211

212 A: So, again, I think we ...very little racial discrimination. We welcome everybody whether they are
213 white or black, Filipino, Chinese, we welcome everybody even though we are strongly you know, black
214 community, what we are wide open so, we in terms of that, I do not see discrimination. I see more of ...
215 a very good Christian approach, which I think should be the right thing to you know, embrace all various
216 cultures. Yes, ... I can say we don't discriminate. Yeah, we don't we do not we do not. We do not
217 subjugate any group of people ... we have open hands, and welcome, you know, everyone in terms of
218 our own college.

219

220 P 4: How do you manage students learning experience in preparation for ministry in a pluralistic
221 society? How do you evaluate, that is, assess the learning experience of students?

222

223 A: Okay, so okay, I'm just trying to reflect on that question, how do you evaluate the learning experience
224 in preparation for ministry in a pluralist society?

225 Okay, so I mean, again, the, I believe, I believe probably I've touched base on this, I'm going to school
226 always going to try to use my experience in my training, you know, my training program. So, I mean,
227 we, we went to let me we'll talk about going to Nigeria, and then we went to, you know, various
228 churches. So we were, we were able to, we were able to flow, you know, within those communities, we
229 were ... we had no trouble to integrate paddling because it's our community ... what we did with
230 evaluation was to test at the end of the program, the knowledge base, so, we were given an assignment
231 go and write on what we have learnt through our ... So, one way that was evaluated was to write a term
232 paper. And I went, you know, and I wrote and then in that way, my knowledge about that community
233 was assessed. So I believe No, one way to evaluate to be you know, to see the performance on ground, if
234 people for example, you send missionaries to the Philippines or you send them to Brazil or to Mexico or
235 to us see, see how they are able to adapt on ground, the way that we will be to see their knowledge, their
236 knowledge of the culture in the place, we can test their knowledge by having them to do some, you
237 know, class tests, or even you know, write some time paper or write thesis to understand so that leaves
238 your tests that are that we have practical examples to be, you know, you know, pair that with missionary
239 walk around and see how comfortable they are able to adapt within that culture. I hope that answer your
240 question... Yeah.

241

242 P 4: Thank you. So, the last question, which is related to the one you just answered, is there any measure
243 of the effectiveness of intercultural education gained by students on the ministry impact on the mission
244 field and this is after they have left school, is there any measure?

245

246 A: Yes. So, if you look at our measures of effectiveness, so the measure of effectiveness can be charged
247 on many churches or implanted in culturally diverse societies, measure of effects it can be, you know,
248 church growth and as a church population, measure effectiveness can be how long? How long was that
249 person able to stay in that community? Did they stay after six months? And they can cope, they just left
250 major Vegas can be how, how was there any, you know, measurable, you know, was there any conflict

251 between the missionary or the pastoral, or with the community members? So those, so I will look at
252 measure of effectiveness in terms of their performance in the community, that approach is different from
253 their own cultural person, for example, where the black man that comes into your white community, are
254 you able to relate to them respectfully, you will bring on the gospel of Christ to them, you've been able
255 to plant a church and the church is growing.

256

257 A: And ... also multiplying and increasing. And then, of course, you can look at major weakness. So,
258 how diverse is your own, you know, Community Church to case do you have just all blacks, or you have
259 a mix of both blacks, Chinese whites, and so those are two ways to measure, you know, the effectiveness
260 of the, the people haven't received the training, in the advocacy, the training in intercultural. And, you
261 know, one thing I see is that a lot of, and I think is this a very, there's a very, very good curriculum and
262 courses, which I think we should, we should let all ministers have to, because we see nowadays that
263 churches that are quite Nigerian, churches, you have Chinese street, you happen to be controlled you
264 have, and, and they are all in their silos, you know, but I believe we can we meet with information
265 training, proper training in inter cultural ministry, and be able to at least, you know, bridge that gap and
266 bring people more and they can, you know, been in, you can have more diverse, you know, churches,
267 and then if you then realize, if you, if you are in a, in a society where it's, it's predominantly a particular
268 culture, then you can be able to also adapt properly, I see, I see an immigrant or as a missionary to that
269 culture, so you can be able to fit in well, and cause and cause the spread of the gospel. Be sensitive to
270 those cultural nuances that are there. And being able to use this knowledge that you gain and regular
271 client then to have them ... the spread of the gospel, and also the growth of the church in that
272 community. And to reach that world, and that community with the love of Christ, and to reach them with
273 the gospel of salvation.

274

275 P 4: Obviously, you have something that you want to comment that I've not asked the question, for
276 example, like you mentioned about the experience in a church in New York, where they don't have even
277 a signpost and the church is full, maybe something you want to share, what do you think, what do you
278 see as a theme that is bringing people together from various cultures?

279

280 A: I, I think they, they have an organization that is so ... they have a pastoral group that is so unique in
281 the way they do their own fields, like the, the they have a group of pastors, and they do a lot of prayer
282 ministry. They also do a lot of worship ministry. And yeah, I believe that the, the team, I realized what I
283 have noticed is the organization of the pastors, the team interaction and the peace that you know, exists
284 among the leaders there. I believe that is driving that growth in that church too. Got it ... in time you see
285 people come in all over the place, I forgotten the name or that it's called I forgot the name now but it's,
286 it's, it's amazing you know how people will just start you know, coming in and they have the habit
287 sustainable and growing church, but I think the strength of it is the team interaction the greeting
288 interaction within the pastor's the peace among them and I believe the respect for the hierarchy or for
289 leadership and on the design idea, and all the puzzles have various areas of specialization with the look
290 into with the focus on and the respect their own ... strengths. Because of that, I believe that has
291 contributed to that. One other thing I want to emphasize is that this training, I believe, is quite important.

292 A: I think it's good to you know, you know, for our colleagues, for example, I think we can do a
293 structured, well organized, articulated program that is focused on this, because we send missionaries to
294 various parts of the world and as you know, analysis EGS you know, all over the world. So, this is quite
295 important to all have this you know, education, to have a proper curriculum, you know, to have a
296 structure and to look at various aspects of the cultural ministry education and to do and to you know, do

297 it as a as a unique as a unique you know, course you know, just focus on that and put a lot of resources
298 into it, you know, put faculty members into it, put money to it, and train our missionaries in this because
299 we need this because we will as you know, we are Nigerian church, and we tend to you know, be able to
300 establish our own people wherever we get to more we can do we can also with history, this will help us
301 to be able to reach out to you know, people of diverse nations, the Caucasians, the Filipinos the Chinese
302 and abled a person on the street will have posted him to have that cultural sensitivity, cultural awareness,
303 cultural humility and then be able to enrich them with the love of Christ because our perspective is quite
304 we have a strong spiritual content where we come in into order we are in but what I realize is that people
305 you know that in this country I see people we know they may not have that strong you know,
306 background that I had you know, as a born again, you know, talking firebrand ... coming from Nigeria
307 but I've been able to then give it to Christ ... accepting credit is important and then accept Christ more
308 easily so, that this is a very important program Am I still I, you still hear me, okay, here, So, this is a very
309 important program that I think we should hold. Yes, we should, therefore, we should, we should focus
310 on it. You know, and let the caller take this on and teach all our missionaries, who are going all over the
311 world with this certification.

Transcribed Interview P 5 IMT

P 5: How is intercultural education conceptualized and implemented?

A: Now you're talking within which context so we want to know,

P 5: Okay, how intercultural education is conceptualized and implemented in the Bible College and Seminary?

A: ..., intercultural education, because it's very important because in the Bible College we are dealing with people from different backgrounds and because of that is very important for you to include it to be able to know because, if we're in the secular world, we know we are talking about diversity and inclusiveness. So, and the reason the basis of that one is that of the core people come from different cultures and we also talk about the multicultural society, which we find ourselves in the in the present day. So, based on this, this one has to be the basis of all it is conceived and basis upon which is to be implemented. And it must do in a way that is given considerations to make your culture ... may not be individual or maybe magnets, but orderliness you must be able to deconstruct That is one important thing you have to do.

P 5: Okay, so what is the vision and mission of the school and having a specialized program in intercultural studies?

A: really literally mission, our mission should be to be able to cater number one, to cater for all the people in the society. Number one, that is one. Number two is to be able to help them to incorporate and integrate the values of society, it well, we can even reach out to the left we have a college a set of a proposal, first of all, give it a division. Number two, to even preach the gospel of Christ in indirect way. Number two, you need to train people where to go and also preach the gospel. So if these things are not internalized in them, if this is not incorporated in them, it will be difficult for them to also pass it across more than you know that they are the one on the fields, the ministers will come to the Bible college, the pastor was the one in the field. So when this one is executed, and you've been in the training, and unable to know that whenever you are in pastoral ministry, ... you are to also be very conscious of the fact that

you are dealing with people from different backgrounds, some of them will have views that are completely at variance to your own. But what is your ability to be able to accommodate them, and deliver to know that the farther you are committed, that does not mean that you are compromising, you just want to understand them, you want to tolerate them. So but it doesn't mean that you are now going to join them to do it, if something does not align with your values.

P 5: Thank you. Now, what are the objectives of the school? And what strategies have been pursued to accomplish the objectives?

A: You were talking about the school like a Bible college

P 5: The Bible the Bible College and Seminary, in terms of Intercultural Studies?

A: You're talking about what is the objective?

P 5: Yes.

A: So yes, the objective is maybe normally to be able to get the objective is one that actually the objective within that graduate right to be able to, not to teach people a partner like that. We want to teach knowledge, partner level, within the context, or the world we are living, because you cannot dissociate yourself from the world where you're living. And then when you first of all need to understand the world, where are you are living, where you understand the world you live in, there is a way for you to integrate it and be able to reach them after in the Bible, where Paul was about to reach those guys, when they say whether we are worshipping unknown gods that are no gods what I bring to you, and I was able to cut that station from there was able to understand it. So you can see you want to reach the world where you don't even understand what is happening in the world. What are the cultural values in this society, even the church nowadays, that I was telling some people we have a situation whereby we have people who are born again, who are not broken and why they are not broken But the problem here is that some of the behavior they have when they were still in the world, they see clearly to the, to the minister to the ministry, to their faith, the new faith, you can imagine somebody when it was in the world is the person who lost so much power in one power, I want to assess power. Now, yes, love the way he has given his life to Christ is now in the church, even with the church nurses struggling for power, I wanted to become as soon as possible, so is this renewable power, so is it burning, but it's not broken. So, if you want to get something not at all cost, but at all cost. So, these are the things that we need to really get to know. So, when you understand all these things, when you go to these objectives away, want to defuse all these things, you understand the cultural and values system of everybody, and they will be able to incorporate it to what you are doing.

P 5: Thank you. Now, how are the courses offered in intercultural studies designed to prepare students for intercultural ministry?

A: Why do we design in a way that it can be designed in a way that one it is, you understand the value system, but our value system must be grounded in the Word of God.

A: So the word of God will serve us will serve as the bedrock, you're going to serve as the bedrock. So that's some cultural value that never support the Word of God, what is in line with the Word of God, but you must know that the word of God is the basis.

A: So before we ask this additional we have, some people are using the cultural value as a basis that the Word of God to conform with. But now the values are to conform to the Word of God. He doesn't question that we teach the Bible also talk about aspects about honor, we also talk about honor, but that honor that respect, must be done according to the Bible. You don't and so, the pro curriculum was designed and underlined, because the essence of everything is Christ.

A: So you can't just design the program, because based purely on the value system, we had to be secular, but don't value system, we just understand the Bible system, then made the Bible system breaking and cooperated in the sense that everything aligned with the Word of God.

A: So the value system, the interventional study, must be seen through the lenses of the Bible, not the other way around. So everything that we designed was designed through the lens of the Bible, that is the way best way you can do it.

P 5: Thank you. So what are the criteria used to select the courses?

A: You have to use those. That's number one, what are the courses that allow ... impact in the life of people, human, so you have ... to think about the practicality of the course. So to see the practicality, ..., that is one.

A: Number two is that we have to look at it in the way that we are talking about that people will have options that will be easy for people who are competent to teach it and then you'll be able to look up to use ... that the criteria of being somebody that is enduring value, the value set at the same ... is what you are going to pick which is very, very important. You don't just pick your framework the moment does value sender doesn't live of the moment, but that's something that in theory and add some value system that also have multiplier effect or contagious effects. Or you can also see in any culture, when you begin to see that once it helps to be able to see So, you can use those criteria to be able to select because any code that it does not particularly pass into the life of people will be meaningless. So, that is good.

P 5: So, how do you do intercultural education for intercultural studies? What goes into it?

A: What goes into it? number one, you have to know that the curriculum development it goes into it, yes parties who are going to teach it you go through it. And the ability also to be able to know that you are going to be you will have the resources not only you have to get the resources will also go to a boat. ..., then the efficient administration of the program is also there, because you have to put into the other because when I say that the expertise that you must know that is not a course that you are just going to teach and go to be smooth sailing at that level you are bringing people from different culture together, you are bringing people from different views. So, some of your students are not going to ally with you, because they account for one particular guy, so, you must do them as parties who is able to meander its way teach them the word, teach them the way it's supposed to be taught and also understand where some of them to transform. So, in the way the changes with all the expertise to teach the curriculum development and also see that you make it okay

P 5: How are the students supervised that are enrolled in the specialized program?

A: The student ought to be ... the best way is to make sure that the students have what's called a comparative study or advantage a comparative study of their work when a member a comparative is that the value system does to them was not the must not be condemned to one value system where he or she comes from the more do one value system comparing to another you will be able to appreciate the ... because if you are condemning them ... there must be a supervision that evolved in palliative analysis. The work of palliative analysis was the person who had the audacity. So with that, and the supervision also must be done. Somebody who knows very well, and the questions and the question, I mean, the way of the supervision must be done based not on the person but on the value system. So it might not be focus on the person that is a well, it might be focused on the value system which this is me.

P 5: Thank you. Now, what is the competency of the faculty involved in teaching Intercultural Studies courses?

A: The competency must be there ..., because it's not something that you faculty must have the competence and the competency must involve training. The compensation was not like this. And they

call it the experience in teaching. So some of them experience intuition. So their practical experience, and you must be able to bring in experience in the real world you will be able to understand it. You detained because attorneys, you may be teaching something in the classroom. And when you get to the outside world, it's a different ballgame entirely. So when you have somebody who can go to the bathroom, we show it along with them.

A: Now those that are teaching in intercultural studies or courses, I've done that one intercultural training or preparation really, for one place or the other. Some people never go through it, that's one of the things people are going to eat. And they will have gone through the training, some of them will put you off experience as you guys know, because we're not supposed to teach him as to man doesn't just teach them. I mean, I mean mess in my university, but that's some of them I teach them because when I'm given a sample, I've visited those places. So, it can become more real than the person who does not read some of them do in the books.

A: So the experience must go beyond the training. You will go to the level ... experienced by yourself performing learner

P 5: So how are the faculty teaching Intercultural Studies? How are they selected for the appointment or for the assignment?

A: Well, it depends, everything boils down on the management of the institution. So, you know, what we know the management or institution is very important. So the decision of the management depends on it. And number one is that if the management is very serious, And if you want to get the best, that's not the best way you choose, if you do a competent to do it before, like we say, Nobody, we run a business that is a profit making. You want to employ somebody who cannot do the job, who can inspire the machine for you. So you get somebody who is competent to run the place, not copy TEST, copy tests come in different forms, number one, not copy 20. Copy that is communicating the knowledge, very relaxed, very smart, but they don't have the competence to prior knowledge to others. So which is one important thing we have to also put into place?

P 5: Okay, thank you. Now, do you experience any challenges with culture or ethnicity? In the school's effort to prepare students for intercultural ministry?

A: Yeah, yes, I see. A lot of experience when I've got on one or two by minorities, the various experience that you ..., I guess you do those things. And some of them are very novel. Some of them are you're familiar with them. Some of them come up in the first instance, you see, so the student so the student of Ottoman wrong, Muschamp Did you dance view, and they bring it to you. Some of them are so you want to learn some of them, the offer of students and the other people who are not from their cultural background, and they now see you as a solace whereby they can express themselves with a different type of subpar experience that one off when they come to that they have no further debt, which many people in that regard. We won't work with NGO, I'm saying we're working with an NGO that would manage something of domination.

P 5: So can you share one of such specific experience?

A: For example. I don't know where I can start from. But some of this we have the ... sample now. When I lived in South Africa, a typical black South Africa believe live that way South Africa is racist. They approached them in that area. That way, on a typical west traffic, I believe that black South Africa is lazy. So people like me, were black from another country, But now, that's a different experience. When I came to Canada, in Canada, there's what you call systemic racism. We are available from different cultures we come. I have a student that some students are dealing with in school, that if I teach them, and I might be asked it. And because I'm black, they want to question that equation. They want to question that. No, I got a question that the question I set is incorrect. I see that you want me? I set the

question for you. And you're telling me I set the wrong question. That is we're supposed to set it for you so that you can get the answer this without going to accuse me like that. So I had to stop there. I know. You don't know you don't know, an artist, you don't have to know come to tell me that. I wrote a song. And he went to tell me that oh, this is if you want to say why do I say that? As you get more done? This will have come to me that I may have told them no, that's okay. Can you take that script that's in the market? I'm going to cancel it. Can you take that into that word progress? Well, let's imagine you keep your mark there. So in other words, So No, I'm not saying you're not intelligent. I'm not saying you, because you are black doesn't mean that is what is in his mind. So a different type of experience you have some of them, that we also come to you, they want to compliment you. They're very intelligent more than other people. But you see, so that means that the same black as somebody who is not as intelligent as they think. So that's something that not only a co worker, so when my coworker so far I've experienced well, by what belongs to me was given to another person in the office on how to fight it out. No, no, no, it's not. So there are a lot of the ... cities and I wonder it's better. That way, they do something wrong and you confront them... when they do wrong, or you confront them, or you don't confront them, they give them more power to do more.

P 5: Thank you, thank you. So how are you supervising students enrolled in intercultural education? What informal learning sessions are included in preparing them for intercultural ministry?

A: Oh, I prepared them for them to come. I mean, if you don't like a kind of tutorials about this, what they should be expecting. And I also tried to accommodate I want to do that, I tried to even do it this way, but I try to accommodate them. When it comes to the issue of money. When it comes to the issue of values, I don't call them out. So he's very, very above a stand with you, you have and if you can, you can do this as well, you're going to the issue of value system which are trying to uphold I know accorded, they call them out, I don't I don't waste time.

P 5: Sure is there any particular informer learning system that is part of the curriculum or part of the learning system?

A: formatting that you do is to have session with them to have session with them, you will need to have a plan because you shouldn't want to connect to you. So when you allow them to connect to you, it gives them a lot of confidence. So allow them to connect to you is very important. And you can only do that when you have a connection to them one on one

P 5: Thank you, is there a way you can understand the extent to which each student is involved learning interculturally and being prepared for a pluralist society?

A: There's a way I know because I give them group assignment to do. And in the group assignment where we are going to present the class an hour later ... that each person will present what it contributes to that work. So it gave me a key that each one of them is involved in it. So it's also another way of teaching them that when I group them, and make sure that people from different cultures are grouped together. So it's a way for them also learning the culture. So, I had to learn together people who are from the same culture will not be joined together people from our ... will be the ability to work with different people and the actual results as a team player, this is one of those things that I can calculate. ...

A: No team plan is that when they give you a work to do, and you measure that is a teamwork. And whatever else whatever may be the score that the team that is the mark that every one of you will get so in order to get the mark individually. So ... your ability to cooperate with other team and work together is very important. So when I ... them the work I want them to work together and we are going to have session together where we sit together. apart from each other, we start to bring their own perspective. You Have you ever had to work there, you now bring all of them together to write one paper to do one presentation. So the words are going to evolve in any project, then you have data and future data people

in a project is not going to be one person, many people are going to be involved and each person will have its own path to contribute. So I started to teach them from the beginning when they were in school to be able to gather and then your ability to also work with people who are not of the same color not of the same race not have the same value system. That's what I deliberately measured, I pick them together those who are not from the same team, so they can be able to work together.

P 5: Okay. Thank you. Are there cultural issues that attract your attention? Like institutional culture? For example, minority majority ethnic issues?

A: Yes.

A: Yeah. Yeah. Yeah. We're getting lucky ... society where I live now, we have the visible minority which belong to the blank t shirt, we are the aboriginals worthy to the owner of the land, we are the Caucasian and the white. So, ... we manage the way they treat them the way they are different. So each of them are different experience when it comes to social issues to the artifact experience

P 5: Can you share one experience?

A: variances that we will see that issue of minority also that I was coming from that I was doing that one of this guy also the white generally believe that they have a weather unclear rally from national Jamboree, beginners, I mean, ... the lazy two, don't want to work, you don't want to do that. The guy that one, I love dealing with them, even though there's a lot that will tell them they want to reach them. Some of them are also really sent to immigrants, which that's where you find the visible minority... The color, for example, we'll talk about immediately, especially Amiga, from the Africa extraction, they are very, very intelligent, that they want to meet in schools, they want to go to school, they want to do everything. We saw why some people feel threatened, that one of the particles that I have now, which I'm dealing with, is that wherever there are many of the African students who are doing nothing, yeah. Yeah, not making it, they're not passing away. Now, because they are not intelligent, because they are trying to break them down. So, you know, the nurse have to pass the theory plus one part, which I will let you do, and we'll have the clinicals. So the classroom, the standard is there so that nobody can rig them. But the clinical there's no standard assessment is based on the document or the supervisors. So when you say no, you feel that you know that there's something you're going to be taken, Oh, you do this. And so, if they really want to have and they are failing many blocks, because of that. So which is which is not something that is very, very true interested in for them to do.

P 5: Thank you. How do you evaluate students learning experience, in preparation for ministry in a pluralist society?

A: While you're out to evaluate them, put into consideration the station they operate. With him go where they operate, it's very important. So you have to put in the learning experience. And now who, if I had one of the things I do, is that I actually ask them to write what they call reflective journal. And hopefully, at the end of the semester, ... And I will show clearly the experience they were able to detail their experience to know apart from Joe reflecting Jana gives me a lot of insight into what they have learned. So, that's one of the things I do.

P 5: Okay, so in the reflective journal, what did you expect to see? Can you give examples?

A: Activities? I want them to do something number one is that I want them to tell me their experience in that class. That is how they go from the beginning to the end. Like you're gonna, number two is that I also ask them what are the things they did not know before? That is when they come to the class they

know gotta know it. Yeah, so, what are the things that you needed to do coming to this class that made you to do it? I mean, you told us why it is that I did some case scenario we are better that you have you do some cases before you came to class. Come to this class, are we gonna undo it?

P 5: So okay. Now, the reflective journal, is it assessed? Is it graded?

A: Okay. This is part of this grid, is 10% or 15% of the base grid.

P 5: Thank you. Now, is there any measure of the effectiveness of intercultural education gained by students on the ministry impact on the mission field?

A: The attractiveness is assertiveness is no, no empty when you put into practice, and you'll get a report about a particular practice. That is where you get to know the effectiveness... And what assessment or no, it goes beyond us to really put into practice. And we are the living and ..., especially those of us in the Western world, the experience that we have in dealing with people, we are dealing with them or some of them, we are the question of dealing with them based on maybe our love or dementia, what we want to achieve. Now before we understand it, understand that the culture so the behaviors of people within that cultural environment, even those who I've taught in the Bible school is different the mainland in some of them put into practice is that the resume just that we just put ... into practice they ... forget about it.

A: So, there is no specific I mean, approach or system to monitor those who have passed through the college... does not need to monitor them. Because God has no way of coming back to them to show that no way you can monitor them.

P 5: Okay, so what will be required in the Bible College and Seminary... intercultural studies?

A: Putting the curriculum, you're putting in the curriculum, Monday making the program the run, maybe diploma program, bachelor program, master program, PhD program that was built a cultural story. And it's one of those things that I'll be emphasizing the activity classes, the activity courses that are very, very vital, which I think that's one of the things I'll be advocating that in our discipline, the most up ethics courses that they do at every level. Number two is that at all levels, they must have this conflict management. This mutual resolution is very important. That we label them was an entire cultural story ..., one of the ways I will help you to understand conflict management is that when you are way grounded in the intercultural study, because they get you to understand the question. No for us, to you, governor, I will just share it with my students don't worry, just yesterday, I say that I did something when I was in South Africa, it was a good thing. And then I didn't mean trouble in the school, which was, to me, the culture we are coming from. It's very, it's something that was the question. I never knew that in my faculty I in the Faculty of Office ideas, we might I was there who was the secretary to the day, the woman was 65 years old. So maybe I want discussing with that, oh, my damn does have to do it. I gotta call. You gotta mean, it was a serious schedule. This is I'm talking about caught my place where or non-kosher when you call him a sign of respect. And this is what you're supposed to believe does not matter.

P 5: Okay... okay. Can you... remember any specific case like that in North America?

A: None other than either? Is that like what you just explained?

A: Oh, experience that. You have? You just take it, for example. Where experience is the one I got? Yeah, it's mitigated. No, I asked him why he was walking with when I was in South Africa, that when we were done before, he was when I met him for dinner outside. So I thought before your family that you're going to be where we need to go by the way. So yeah, we got to And so that is one of the because yeah, you are doing somebody's gym, buddy office, you got going for dinner, you're going to even the person you said I got to buy food for you in the images is one of those feelings that I find very

interesting. And then another thing is that which I find very challenging ... that the culture of individuality, individuality that people don't work out.

A: I had one experience last year which was ... in my compound, which I would dare to cause that shall be given him and so I called the trade services coordinator to coaches and the Macan to where the tree is, there is no way they can put their machine to atomic copper. So that they are to use part of the compound or ... you got to put the machine so they can be able to cut actually. And as an operating method, I'm going to go and talk to my neighbor. So, they went to talk to my neighbor to allow them and then there was a problem so but we went to the neighbor and I went to meet those people. And by the time they came out you ... neighbor was my colleague in office we've been living together for the past eight years. Never knew him. So we are getting together we are living in the same river we are serving the same company together and in office. So we are unable to ... none of that you have known already was a Saturday everything but you know that is that time ... Now that you are my neighbor you can that's why it's so crucial. You need to adapt

P 5: Thank you. So, is there any other thing you want to mention before I stop?

A: No

P 5: Okay, thank you.

Transcribed Interview IMT P 6

1 P 6: How is intercultural education conceptualized and implemented? Hmm,

2

3 A: Let me start by looking at what kinds of you know, counseling is cross cultural. At the same time, it
4 is multicultural. And from the perspective of a teacher and the students every counselor... with a unique
5 and peculiar experience and this experience differ from one person or the other. I can remember in those
6 days as a, as a family therapist, I could remember a day I visited a family and a son of 13 and the
7 mother, they were sharing secrets. If I want to use my old background, as a pastor, I know somebody
8 will call from Africa, it will be something or common back to the people I'm dealing with it because I'm
9 not supposed to judge and I'm not supposed to impose my value out there. I must accept whatever the
10 situation I found in their life. Also, when you look at it, cultural diversity and expectations varies from
11 one person or the order in the sense that as I mentioned earlier, if you look at your life, let me use your
12 case as a case when you were in Nigeria. The situation was quite different from here... I look at it that
13 when I was in Nigeria, you say workers meeting by seven o'clock am and they didn't turn up by seven is
14 a serious issue. But here you tell her workers at seven o'clock if they come by 715 you will say that they
15 come very early. So, the same thing with counseling especially when you are in a country like America,
16 we are individuals they have their own value, they have their own belief system, they have their own
17 upbringing. So, when I say when we are looking at it, we have to look at all those combinations in order
18 to be an effective counselor.

19

20 P 6: What is the vision and mission of the school and having a specialized program in intercultural
21 studies?

22

23 A: The vision is to really make sure that the student is when they come to the school, they really want to
24 do they want they want to impart into their life, that's what they are going to do their whole life, their

25 own background, is not what really matters...we want to almost take into consideration the fact that the
26 age, the background, the gender, the level of education, set value, all those things are some of the factors
27 we expect of our students to take into consideration. For example, where you fit where you when they
28 come to your office, the age differences have nothing to do with it. You may be a child or a child or five,
29 it may be a child of 20 it may be a woman of that you are older, or even in your wedding experience or
30 anything you are better done. Or it may be a non-believer who walk to you as a pastor as a pastoral
31 counselor and they need your guide. So, you cannot use your standard or your value to judge them. You
32 must come to their level so that they will not and that they should be able to relate with you or you
33 should be able to relate with them in such a way that they will know that you are not imposing anything
34 on them. I want you I quickly want to measure you know and Sally, you are not imposing your will on
35 people... supporting them so that they can see the light. And the only way they can see the light is where
36 you give them the freedom to express their view. They can question are you able they can tell you they
37 don't want service. There is nothing I can do in that type of situation and circumstances.

38

39 P 6: What are the objectives of the school? And what strategies are being pursued to accomplish the
40 objectives?

41

42 A: One of the objectives is the need for the awareness of the cultural perspective of intercultural study...
43 we expect all these students to be aware of their cultural perspective. How do they see it, you know, as I
44 mentioned earlier, also I could remember some years ago, Sam, Sam Chan is a pastor said, 'culture is the
45 way we do things here.'

46

47 A: ... So, the way they do it, so we want the student to understand that their background, where they are
48 coming from, is quite different from the people that they are going to deal with, people living, let's say,
49 Nigeria, as a country. Now, the way we perceive things when I was here is quite different now. Because
50 at times when I read some of the story of the celebrity now, the situation or the highs US has is what is
51 happening in America, I cannot see any difference, because you will see some of them, they are married
52 three, four times. Whereas when I was in Nigeria, in the 90s, it was not like that. The sanctity of
53 marriage is there. But it's quite different now. But despite that, as a therapist or as a counselor, you
54 cannot use your value to judge. You must assess their circumstances.

55

56 A: Also, we want students to understand the way in which courses are diverse. personally see the word
57 how they constantly see the world is the most important thing. You know, as I mentioned earlier, as a
58 counselor, when they walk to you, your job is to support them not to take well, that is why it's quite
59 different from pastoring. You know, we get tired, we give command... you just let them know that this
60 is the way you give them the option to choose. Not that you must do this No, no, no, no. So, we allow
61 the student to add up perspective at the back of their mind. And to know that when a client comes to
62 you, you are not supposed to impose your religion on them. Do I know it's better to impose your value
63 on them, you are not expected to, the way you see things you should not impose it on them.

64

65 A: Also, the student could benefit from other types of cultural adaptation. Cultural adaptation means you
66 must adapt to what is in a city where you are practicing. Even look at America as a nation, I always look
67 at America as 50 countries, because each state they have the way they look at you to register to license
68 as a counselor. The qualification in New Jersey is quite different from the one in Pennsylvania, the one
69 of Pennsylvania is quite different from the one of Texas... What I'm trying to say is, you let the class
70 know this is the way things should be done by the way you we give the client the opportunity to make a

choice. Whether they want to do it or not. Even one interested ... about constantly in America is for example, when I was walking in the state of Pennsylvania, a child of 14 decided I don't want to go to school, they can decide I don't want to take medication, they can decide that I don't want to participate in constantly and nobody can force them to do it. So, you will see the freedom is there. And as a counselor your job is to make sure that you try your best to see that the clients see the reality of what we're saying and they are ready to adopt it and finally, ability to develop our use case or appropriate counseling strategies and techniques.

A: The strategies and techniques are this one depends on the viewer, even as he can sell or as a therapist when we're working with Nigerians. They are different too because even if we have our own background, the way we are coming from, for example, not the way we relate to a Nigerian, in Nigeria who is born in this country, Nigeria, America is quite different from the way we live with their parents. That is why you see most of our teenagers or youth now, they find it difficult to really stay in our church, because the way we look at it was inaudible two weeks ago, I was telling them in the church where you see a child who has graduated, what is the next thing... when are we going to eat rice, to me, all those things, those are really the situation. So the same thing, as we always let our students to know that, that way any client come to you, you want to see to each that you do not impose your value on them, you do not impose your conscience on them, you do not impose your teaching on them you are given the liberty to decide what is good for them, how you work toward that in order to achieve your goal.

P 6: I want to follow up on your quote, "the way we do things here." I would like you to try and explain as it relates to intercultural training in a seminary experience, the way we do things here, what is the uniqueness of that?

A: The uniqueness of God is let's say, let's take our Bible college, we are faith based, which means everything we are teaching our students are Bible based, that is what I would call the culture of our seminary by where we go to the world is a different thing. It is true that we let the student know that everything we are teaching you..., but when we get to the outside world, you will realize that not every client, especially after graduation, you are working in agency, for example, I've worked in agency, they remind you ... we do not appoint you as a pastor, we appoint you as a therapist, what they are telling me directly is you are not here to teach Bible you get my point there I'm still able to work with them even though I had my masters in a Catholic University. They might be you must have attended a combined Christianity and a Psychologist. So, the two now they combined so I'm free to walk with anyone... So, in the Bible college, those are some of the things we teach our students that is why we have diversity courses.

A: So, my psychological, so much your logical. So, when you combine the two, are you able to really differentiate the two especially when you are dealing with people who are not Christian? So, as to we laid out our standards, whatever the approach that we use, that is why I measured the strategy and the value whatever they are going to use with the paid or the circumstances. I like what I said about the way we do things here... Because every agency they have their own value, they have their own policy, they have their own house policy that immediately you are recruited during orientation. They will let you know that in this agency... So, if you really want to work or you really want to be a school First, you have to assert in order to really make sure that you have dealings with outsiders, I want you to understand is that most immigrants not only Nigeria, they don't believe because I tell people that most of

117 the things we do in insurance is not really counseling. Our for example is maybe I'm in the parking lot,
118 this is not yours ka I didn't see my husband yesterday, we pray and immediately this is like, get through
119 my brother deals by this around that is the end of the counsel is attained and whereas when I was
120 walking at times, I worked with a plan for nine months. And I will see there are at least two times a
121 week whereas the longest time I within Nigeria client, he said about three sections, they will whether
122 they are in solution or not, they are done.

123

124 P 6: I would like to ask further question, because I see that you have dwelled so much on counseling as a
125 way of fostering intercultural education. So how does counseling drive intercultural education?

126

127 A: I don't really get that question very well, I'm sorry,

128

129 P 6: What is the kind of contribution of counseling to intercultural education as a course?

130

131 A: I mentioned it at the beginning that ... is multicultural. So, for a counselor to be competent, they
132 really need to understand the culture of the environment, where they operate. Where you understand the
133 culture, the environment, it makes the job very easy. I mentioned a one of the answers that when I'm
134 leaving home in the morning, as we had quite a while most of the agencies I work they are not faith
135 based, because faith based agencies are very apart from the Catholic or the Lutheran. Most churches,
136 they don't have their own agencies remote those places to the people who are working there, they are not
137 necessarily members of Catholic or the, the source so people really need to get it right. Because as ... is
138 multicultural, because you deal with various types of people. And to really know for sure, is that that's
139 why we call personal competency. Because if you don't really get the cultural competency right, it may
140 really affects your taking the guy whether we believe it or not, by the time somebody say thing, you are
141 who you already am I was reading is a research that was over these 25 years is very, very difficult to
142 change the pace a game so badly in the college, we make sure that the issue of cultural competency is
143 one of the key courses.

144

145 A: So that you will know the culture of the environment where you are working not only American
146 culture... even as we are talking now, but our background is also different. The way you see live is quite
147 different from mine. So, if you are my client now when I'm talking to you, or your time your client, you
148 are talking to me, you cannot choose your way to God me. And that is why it can't sell to you. God
149 matter is one of the issues that I have. So, I'm always guiding against so that you don't use your standard
150 or your value or your culture and spirits to judge another person. So in the end School, we have classes
151 of cultural competency, that is to dwell on today's most known culture. And as you know, use your
152 culture or your background to draw your client.

153

154 P 6: I would like also to ask the question about cultural competency, because you mentioned something
155 about the seminary being faith based, and outside being faith based the students needs to walk on
156 cultural education, and you mentioned cultural competency, how do you develop cultural competency?

157

158 A: One of the things we do is that we teach our students that they need to be sensitive to the danger of
159 treating people unfairly based on their agenda, age, their race, their ethnicity, national origin, religion,
160 sexual orientation, as well, the way you look at the issue of sexual orientation. Now, whether we believe
161 it or not, it has become a reality. Because I've seen churches now even, I've seen pastor right now who
162 say they're gay or lesbian, you can't kill them. So, we really want this we let the student know that the

163 world is revolving, it is not stagnant, things are changing every day. And at the same time, we need to
164 change why we asked one in my class, I always tell the student all you need to read, you know, because
165 things change every day, by example, when I was doing my Masters, when I was doing my masters in
166 2007 gay was a disorder. They didn't see it as a way of life is wrong by that time. But today it is
167 debatable. Although most of the Christian Counselors Association is that they are still against gay,
168 whether we believe it or no, it's already reality, because it's happening even among Nigerians among that
169 Ghana, Liberia, south everywhere. So, all those things, we will let them know that whatever you are
170 doing your personal background is not the issue that they need to understand that people you are dealing
171 with their own culture maybe different from yours, that you really want to work to make sure that you
172 do not impose your culture on other people.

173

174 P 6: Thank you, I want to move on to the next question. Now, how are the courses offered in
175 intercultural studies designed to prepare students for intercultural ministry?

176

177 A: The courses that are offered in intercultural studies like counseling and some other courses? As I
178 said, everything now is based on the legality of our process situation. Because the way we prepare
179 students, we are training them so that anywhere they find themselves, they will be relevant, not only in
180 America, for example, they can graduate and decide to move to London, they can decide to move to
181 Australia, they can decide to move to Canada, we really make sure that everything we are teaching them
182 is not only faith based, they are also involved in psychology, sociology, theology, everything is
183 organized so that the education we are providing is thorough, so that by the time they graduate, it will be
184 very easy for them to walk in any environment, no matter because of that operate in that type of area.
185 So, the idea intercultural is rising is very wide. Because we are not restricted to monoculture ... we do
186 psychology, for example, in my own class I take like trauma, whether you are a Christian or are Muslim,
187 or you are a non-Christian trauma is the same thing. Greed is the same thing. So, we let her know all
188 those days, but with the background that we are afraid this, so we don't let them forget that. They don't
189 necessarily like that we impose it or therefore to impose it on their clients. That issue always is that they
190 are bad granddad. This is an... institution established to train people to relate with other culture
191 wherever they come from?

192

193 P 6: Tell me how you do intercultural education for intercultural studies, what goes into it?

194

195 A: That word I told you, it embraces a lot of things. We look at so many things combined to become a
196 unity. You know, I mentioned before we look at the agenda, the language, the socio-economic status, all
197 those things, combined, really make our courses to be multicultural. That is, we are not restricted to not I
198 don't say this, we are Christian, if you are not Christian, we cannot deal with you. No, no, no, no, no, we
199 make the education to be ..., I could give you some of our coins, we do. English language, how to write
200 report, you know, those days, we do psychologies, we do sociology, we do theology, to all of that
201 combined, make our cause to be unique, and the relevance to the environment where we are, wherever
202 we find ourselves.

203

204 P 6: How do supervise students that are enrolled in these specialized programs?

205

206 A: What we do is we look at competent people who can do it. You know, I told even as the director of
207 the school, I just pick like one or two courses. So, we have professors from all over the world, all over
208 America all over the world, Mr. So, we will look at the competency of each lecturer. Based on that and

209 their qualification, they assigned studies a topic or a course that is relevant to their qualification and
210 experience, so that they will be able to impart the knowledge to the students.

211
212 P 6: Thank you. I want to move on to the competency of the faculty. What is the competency of the
213 faculty involved in teaching courses in intercultural studies?

214
215 A: Like I said earlier, the competency is the power, we realize we make sure that is the professor is
216 qualified to teach the course. Apart from that, that's always an ongoing training, everything is taught that
217 things change a lot. For example, last month, I was in the World conference of America Association of
218 Christian counselors. Even they were saying now that the ethics they are leaving it again... If we're
219 afraid that Christian counselor will endanger the life of the students, that was a case of a lady who is a
220 school counselor, they must find out because this one today reported that she prayed in the class. So, you
221 will see that we allow them to read intercultural to know that that is why every year we encourage
222 lecturer to go for training in their area of specialization, so that they will be able to impart any
223 knowledge acquired during the training. So, as I mentioned earlier, every year you realize that new
224 things are evolving notice or comment on how you can only get that knowledge when you attend a
225 course or a trainee about your field of specialization.

226
227 P 6: Now how are the selected for the assignments? That is the professors.

228
229 A: What we do is we advertise for a post we look for the legs or I always call it the people we apply, we
230 do the normal interview and we make recommendation at the board or college, the professor
231 nomination. So, I searched candidate to be employed as a professor

232
233 P 6: Do you experience any challenges with culture or ethnicity in the school's efforts to prepare
234 students for intercultural ministry?

235
236 A: Definitely...majority of the students are from Nigeria. So, because of that, there is no serious cultural
237 diversity. But now, with the current situations or foreigners, I join in now, you don't like how I showed
238 you will realize that majority whether we believe it or not, they are asleep mostly Africans, you will go
239 to a church of about five or eight people you may not see more than one or two whites. So, because of
240 that, there is no withstanding that majority of the students and the professors from Africa, we still want
241 to allow them to understand that there is a reason for them to know the diversity in culture, the release
242 the need multicultural ministry, so that when the time comes, when other nationality join us will be able
243 to accommodate them without any problem, but as I said earlier, as of now, I cannot really pinpoint any
244 serious challenge because most of these students, they have the same cultural background with the
245 lecturers who are teaching them.

246
247 P 6: How are you supervising students that are enrolled in intercultural education?

248 A: We already addressed it.

249 P 6: Okay. So, what informal learning sessions are included in preparing them for intercultural ministry?

250 A: What we normally do you know... we have a staff who oversees outside training for each of the
251 students as part of their training, each semester a certain percentage of their training of their courses,
252 they must do it in an outside environment. So, the professor in charge will look for an organization
253 where the student can learn apart from normal classes, where they are, they can acquire knowledge or
254 where they can learn about other people's culture, they will always go there as volunteer, we call it

255 internship. They do it after they've immediately finished the second semester, because they must have
 256 acquired the necessary knowledge. So, that we post them via a wave you are in New York, we have
 257 some agency that we use, if you are in Texas, we scatter them all around like that. So, he does say we
 258 collaborate with other organization in order to make the... to be effective in the area of multicultural.

259 P 6: Thank you. How are you supervising students in intercultural education, the supervision?

260 A: I mentioned earlier we have a professor in charge of that, okay, that is the job she does for these guys,
 261 our only area of specialization you know, because, you know, the training we provide all those
 262 internships is part of the courses. So that by the time we finish, the most of our quietness, let's say part
 263 of the demo class of credit hours. For example, if you want to license as a counselor in the state of
 264 Pennsylvania, you must add about 3600 hours of supervision all the school training now, before you can
 265 get your license. So, we make sure that students start from year one, so that by the time they are
 266 finishing the third year, the most if not a lesser name, or at 1000 hours in their credit from outside
 267 bodies, not from the school.

268 P 6: Thank you. Now is there a way you can understand the extent to which each student is involved
 269 learning interculturally and being prepared for a pluralist society?

270 A: It is very, very simple when we say the clients to where we send student to outside organization, we
 271 relate with the outside organization every month, the ICL reports that they do it outside organization we
 272 send to the school, we put it in the student file, if the students pay to attend, we have the report there,
 273 because we don't we communicate that we communicate the rate with the outside institution or with the
 274 student, even though we pull these to them, they are bad in relating how we relate with the supervisor or
 275 you know, most of these people they are licensed, they are very, very, they are aware of the need to
 276 protect their own interest, you cannot do I know your system. So, they will be truthful in whatever they
 277 do. So, that is the guideline, we have an idea, and we review it every semester to really show that the
 278 student whether you are doing very well or the area that you really need to improve on and that is why
 279 you see some of the students will also call it a duly Samadhi day where we are for three months, we post
 280 them to various organizations. So that at the end, they will be competent, not only in what our culture,
 281 but in all the areas of counseling or their culture issues that attract your attention like institutional
 282 poacher for example, you have maybe minority students or faculty or majority or ethnic issues within
 283 the institution.

284

285 A: As of now, to the best of my knowledge, as you know, like what I told when we are in a meeting,
 286 most of us we are from Africa... So, we speak the same language. Nearly all of us are immigrants to
 287 America, we are most of all, we grew up in Nigeria. So, I don't that as of now, but as time goes on, it
 288 will the same thing with our churches. Very soon, I can tell you... we may add that type of challenges,
 289 because that is where you see some of our children today, they are struggling to commit to our churches.
 290 But to the best of my knowledge as of now, we have not a... that in the Bible College got both the staff
 291 and the students. There are mostly almost pastors from Africa.

292 P 6: How do you evaluate students learning experience in preparation for ministry in a pluralist society?

293 A: You know, as I mentioned earlier, we use various ways like the outside learning experience, the
 294 classes, the ... before the graduates as well in the area of multicultural and constantly we ensure that
 295 they do almost... outside the campus to learn and each of these we have evaluation for them. You
 296 should not forget that we also have a controlling institution that also supervise us to make sure that we
 297 follow all the guidelines. We follow the rules or regulation. I would call it a tripartite situation, the
 298 outside institution where they do their practical by the way, the only institution that controlled the
 299 school, because we must follow...to look at our record, so that they make sure that we follow all the
 300 rules and the guidelines.

301

302 P 6: Is there any measure of the effectiveness of intercultural education gained by students on the

303 ministry impact on the mission field?

304 P 6: Is there any measure of the effectiveness of intercultural education gained by students on the

305 ministry impact on the mission field.

306 A: Any measure?

307 P 6: Yes, do you have a way of evaluating the effectiveness, the impact?

308 A: We have various ways apart from the academic class, the lectures, as I said, we asked for moderate

309 supervision that we work with. We and the students that we acquire knowledge about other people's

310 culture. And we receive reports from other institutions that we use to guide whether its students are

311 qualified to graduates are some of the students who have graduated two or three, we are yet to award

312 them certificate, because they have not really met the requirements for graduation. So we have a

313 standard, we also want to see that we see that every result to some to software and metal long time, we

314 want to see the effectiveness of what we are doing, we follow up demand the faculty they meet, to

315 review the progress, whether we are doing the right thing, or the area that we need to improve the

316 management team... we meet nearly every other week, to see that things are working according to

317 plan....

318 P 6: Can you please try to express it on how you assess the effectiveness on the mission field that is after

319 graduating.

320 A: So, to assess that the training they have acquired in the school is making them to be effective on the

321 mission field. That is the area we are still facing challenges. But thank God during the last graduation we

322 started with the Alumni Association. And the Alumni Association. Now we are trying to have officers a

323 video series so that we have officer at the national level. Now we're trying to have officers at the state

324 level unless you know and as I say America is a very big country. We also have Canada. So, what we

325 are doing now is that the National will relate with the states. Also, we have a person in charge of student

326 welfare, Student Affairs. That's why now we be the link between the school and the National at the state

327 level. They are this team they are still in the apart from this table the national level, even though we

328 elected officers, we still have some open issues to resolve in order to really make it effective, effective.

329

330 P 6: Do you have any advice for intercultural education, training for theological graduates in the Bible

331 College and Seminary?

332

333 A: The only advice I would give is, as a counselor we should not ignore the culture of other people

334 through arrogancy. insensitivity, disrespects and incompetence, though those two areas, those four areas

335 are very, very key. Because if I come to your house, and you're using it as an example, I believe that I'm

336 better than you. Or what I will not allow a client to come to you. You believe that oh, who is this

337 person? Because of arrogancy that will not help you. Also, if you are insensitive, insensitivity means let

338 me give you a very good example with my own experience. As a young counselor. I went to visit a...

339 because I'm a pastor. Most of the work I did as a therapist is, so I don't go to I don't like office hours in

340 my agency, we always have people we visit... So, one day I visited a client's who said our dog died

341 and they were our mourning. I just say casually, innocently, that what is the big do? That was

342 insensitive. Today, the dog was there live. Everything around our family revolve around our dog. Do

343 you know that the lady called my supervisor she said she cannot.... They Thank God my, my supervisor

344 grew up with this every day from then, so you must appeal to them... The guy cannot tell them I don't

345 like dog. So, you when you say you'd like you to sort of the point like you... just say I like your dog

346 from that day... Also, we must not disrespect no matter what...they need somebody who will support,

347 who will encourage them to reach their goal. And again, take competency in the area or intercultural
348 very serious issue that we cannot do with levity because if you are not competent in that field, there is no
349 way there will be no error in that... decline. And let me give you a good example. Some years ago, I was
350 also working with a lady from Middle East. It was the fourth time I learned that in their culture where
351 you leave your husband, you know you can't do anything with your children even where your child is
352 getting married you cannot go there. Others will go to represent you. So you will see so all those all
353 those literally two things. So it led me to understand it so that when you are working with them, you will
354 know how to undo them. Let me give you another one too. I was working with a Liberia and a social
355 worker visited when he looked at the shelf...you can see the issue of cultural competency is very
356 important.

357 P 6: Thank you so much. I really appreciate it.

1
1
1

1 Transcribed Interview P: 7

2

1 P 7: How is intercultural education conceptualized and implemented by the by the seminary?

2 A: You know, we are from a second culture. But I my second culture is that 99% of Redeemed people
3 here originated from Nigeria. Okay, so if we want to minister in America, then we have to find a way to
4 break through to the people here and be able to get them to respond to the message. Even though we
5 have our own unique style, we have our own mission and vision are the things that we are looking at, in
6 reaching the people and making sure that we make the right impact. Nonetheless, we still have to reflect
7 that fundamental culture that we have, and then integrate our culture with what we think is best in
8 American society. So that is where the conceptualization of intercultural ministry came from. Apart
9 from that, in the Bible, in ... for instance, having a whole section of the book that was written in a kind
10 of bigger culture, these people were taking to a foreign land. And it's a different culture, they worship
11 different gods, and they still have to minister in this place. In short, God made sure that he created a
12 situation that enabled Daniel to shine through so that he can use his background and his relationship
13 with God, to influence the nation. And we saw that play the so the blessing that God had for Abraham
14 was not just for Abraham alone, in that Genesis chapter 12, was also for Abraham to be a blessing to the
15 nations. So whatever you really want to do, as God gives you the grace, the word ... beyond your
16 culture, and be able to present the gospel message in a way that other cultures can have a position of the
17 see come to Christ, irrespective of what is it that they have believed in all along. Remember, also, when
18 Paul got to Athens, he saw that those who are very religious, but they don't have the right code. So they
19 have a temple dedicated to the unknown god. So use their culture, their belief, and what they can really
20 connect with, to make sure he introduced the Trinity, the real God to them, the one true God to them.
21 And that's quite an acceptance in the culture that he proudly served in Athens to be able to reach a
22 minister. So with this, we know that..., we can be sure that we have that mandate and that vision to
23 integrate intercultural studies are what we do at the seminary.

24

25 P 7: Okay, thank you. The second part of the question, it seems like you have alluded to it, that is the
26 vision and mission of the school, in having specialized program in intercultural studies.

27

28 A: Again, as I've alluded to, you know, we want to give the opportunity to discover and build new
29 knowledge of people that are within different groups, different cultures, different languages, different

classes, different gender, different sexual orientations and sexual identity, different races, people with different abilities, people with different ethnic background, given people with different religions and other diversity groups within the United States, within the North America, within the Americas and also globally. Because, well, I'll get into that later, we have a plethora of resources, both online physical intensives that we can use to reach out to so that we can have a global reach.

P 7: What are the objectives of the school and what strategies have been pursued to accomplish the objectives? That is the objectives of the school in focusing on Intercultural Studies?

A: Okay, you know, the objective will be the pathway that we are taking to achieve our vision and mission Okay, and that we go in the sense that what are the what is the route that we are following to achieve this intercultural mission redeem came here to North America 40 years ago. And then the seminary was first Bible College of origin. Today we have Jim, in, we have about 1000 parishes in North America. So the redeem seminary ... was accredited in 2019. Right by the transnational association of Christian colleges or schools tracks, right. So we were accredited as a category four institution. That is where we transition just from the Bible college into a full seminary, that we now have the mandate to take courses that are recognized the United States Department of Education, ... at certificate level, be it at a degree level is at graduate level Masters or PhD. So we had started as an affiliation of the redeemed church in America. And as a ... has grown, we know there was a need to coordinate our supposedly workers training to continue equipping the workforce, as the church is expanding from their co workers during ... and how the Bible college they have to treat people to be able to change and the Bible could the Bible school and also to do school of disciples before we can really certify that this fall are qualified to go then they came after about four years of being a worker. And then to become an assistant pastor, after another four years, to be a ordained a full pastor, I've done that for years. So we have that ... already placed, but three years ago, that was it now, the accreditation to be full-fledged university, so to stay put out just gently seminary. So that is the pathway that we are taking to now gradually be recognized in the Americas and be able to include other people that want to come and join us and get the proper training... missions to the United States.

P 7: So how are the courses offered in intercultural studies designed to prepare students for intercultural ministry?

A: Okay, we have starting from the start, okay, courses, we have certain people ministry, diploma in ministry. So, I've taught some of these courses, and you have students, I mean, typically from all over North America space, so many of them. Most of them are from Nigeria, but there are some that also from neighboring countries from Haiti, from Bahamas, from Brazil, from Argentina, a few other people that have come in. So as we progress, we realize that we have to design a course that must cater for those specifically wants to minister interculturally ... in the context of American society, which looks at our culture from where we're coming, then look at the American culture. And then if you are going to minister to these people in America and get them to believe God, then you must have some form of understanding of that culture, some have some form of respect for their culture, or some form of integration with their culture, without watering down the content or context of the message that God has for him. So, that is how we designed it. And then we then have at graduate level six, now we have eight tracks, and one of it is the missions and Intercultural Studies. Right, that's one of the eight tracks you have graduate level as masters is missions and Cultural Studies specifically to be able to help people who want to specialize in intercultural ministry to be grounded on the seminar.

76 P 7: Yeah.

77

78 P 7: Tell me how you do intercultural education for intercultural studies. So, what goes into it?

79

80 A: What goes into intercultural education is first to define the context of the culture, define the concepts
81 or the culture that you want to articulate. We know that people are different, or God made them different
82 for His own purpose, I mean, look at, where they asked to start their language and make sure they go all
83 across the world, nonetheless ... want them to be reached. Okay. So the way we are crafted it is I can
84 also include the faculty, the lecturers, people who also have been from different cultures, they are the
85 ones that are able to understand the intercultural needs of the people who need to prepare to come in
86 such different cultures, for instance, myself, as ministers, enough lead in four different continents, in the
87 US, in Europe, in the Middle East, and of course, in Nigeria, Africa, where I come from, so that has
88 given me the broad exposure to different cultures, different values, different ways of people doing
89 things, and I know, that just have to respect their culture. In short, I can say I want to experience there
90 was one, I was in Oman, because I was there for years ... So, there are many also almost for at least two
91 cultures of all the faculties that have been in different locations that had different exposure to different
92 cultures in that manner. And the vast majority of the faculties are also drawn from the leadership of the
93 Redeemer, North America, right, that they did not have, which is huge, like I told you 1000 parishes
94 that's why we have a plethora of support faculties that I have to make sure we have a very robust
95 interpreter study and ministry that graduate program would have

96

97 P 7: How do you supervise students that enrolled in the specialized program?

98

99 A: is the same process with the rest of the students we have we have competent faculty we have
100 mentioned that knows what the expectations for each of those students, okay, you want to go minister,
101 we differ. So, we have to give the things that we showcase the integration for different culture, which
102 also showcase the understanding of the fundamentals of ministry in different forms. We guided and we
103 serve as needed. So it's not a problem at all.

104

105 P 7: You mentioned about competency or faculty. So, what is the competency of the faculty that is
106 involved in teaching intercultural studies courses, what are the competencies that you can point to?

107

108 A: spiritual content that the people who really matured a faith they also are mostly doctors, Dr. divinity,
109 Doctor of theology, Doctor of Christian leadership, Doctor of intercultural mission that have also gone
110 through the grid right before they came out and qualified. So, that is how the competencies measured,
111 not the spiritual side and both on the training that they have to sit against, you have acquired over the
112 years of ministry of culture

113

114 P 7: How are these selected this selected ... to be a faculty in this specialized training?

115

116 A: Well, we look at it like specialized, but the vast majority of what we do is actually in the cultural
117 fabric. I mean, you've come from different cultures, or you're gonna minister in America. So we have a
118 high variety of faculty that actually have that cultural experience ministry, right. I mean, I've planted
119 churches in Africa, in Middle East and North America. So I understand the requirements of attractive
120 people who are not exactly like yourselves. So, but then we also base it on the flair that each of the
121 faculty have, right. Some people have layer for the parent, some have for their youth ministry. Some

have flier for Pastor constantly, somehow we have for maybe health information, computer programming or educational leadership. So half flier for mission and Intercultural Studies, those who probably even have been on the mission feed themselves. They're the one that our first set of people that are encouraged to be faculty in this special area. Right. So I mean, definitely you want to channel the best brings the best experiences, you have different models, to be the ones that we champion, the training, and education of the students in those areas, as well as just like the other courses that we have on different tracks.

P 7: Do you experience any challenges with culture or ethnicity in the school's efforts to prepare students for intercultural ministry?

A: Well, yeah, some challenges but not so much. One of the things that we ask students to go through is the culture shock that they experienced when they come to America. I mean, one of the culture shock would be Oh, you want to pray for somebody ... But back home, in Africa, we just have to do fasting and prayer ... It's not like that in this country. Somebody should lose his job, there's government support for him and his children school... So those cultural differences that should not be challenges were the things that also help us to create opportunity for people to discover what matters in this society as against the ideas we have, where we are coming from. Right? Here, we have differences in the way people look at work. We have differences in when people look at food, we have different the way they think the way they even think of teaching. Where they think of a teaching is different, to what they do, which is different from where we come from. A lot of things that we have looked at closely, we're able to tell that Okay, so these are the areas of difference that we have seen in the culture, and then we have put it in place to make sure our students are well equipped. The social culture is different. The language culture is different to work culture, different cultures, different food, food, health and wellness is different... comes to America to pursue the American dream. So you can see all of those ... lines where America is not like a melting pot for everybody to come and practice and really to protect their ... practice, whatever it is that they can do, and they're able to succeed at it. So those are the challenges we have been able to itemize those have been able to define them however, we need to make sure our students have the competence to work through them.

P 7: What informal learning sessions are included in preparing students for intercultural ministry?

A: now, I was well, informal and essential in the sense that we have an intensive every semester in intensive where students come together and they redeem come to Florida, Texas, has spent a week together interact, share experiences, and also build on their knowledge and awareness of issues in intercultural ministry. But that fantastic puzzle was kind of like a practical ask them part of the program at which they also come to, even though our certification diploma, bachelor's, even though the intercultural ... graduate studies, one of the six tracks to graduate study admission. But that is what we do that can serve as a former learning session. I know we have an online face to face as well.

P 7: Is there a way you can understand the extent to which each student is involved in learning interculturality and being prepared for a pluralist society?

A: We have the assessment we give to them. Okay, at the end of each course, each course has the milestone assignments you have to write each course has a final assignment they have to pursue, when they go through all of these, and we'll do the assessments then they're properly graded. So, we know

168 those who have been able to grasp the concepts and be able to apply it henceforth, right. And anyone
169 that was defined kind of struggling, they were able to identify what areas of need better help them to be
170 prepared for the intercultural ministry.

171
172 P 7: Are there cultural issues that attract your attention, like institutional culture, for example, like
173 minorities or majority or ethnic issues in the preparation of students for intercultural ministry?

174
175 A: The corporate secular institutions, organizations, typically, there are cultures in every organization
176 that people have to imbibe, only when it comes to that colonization, sometimes you can see the quarter
177 from outside, it's only when you come in and you will not be able to look at it and know that also these
178 are the key things that are the focus in this culture. So, culture is an important issue in management. We
179 talk about minority majority, you know, in the Christendom, we have to accept everybody, because
180 Christ died for him, okay. So, that is the layer that will put into it, for the church is a spiritual
181 organization, that is different from the secular organizations in the world that only respect the bottom
182 line, so to say of whatever who owns and controls. So, we have to integrate the body of Christ, who does
183 not differentiate based on race or religion or cultural bias, all of those other things that orientation or
184 gender or class. So, that is how we try to circumvent the cultural issue that we have emanated from
185 people who may or may be minority amongst us. For instance, if Manchester was unlike Nigeria, allow
186 some people from Haiti, Argentina, those easily stand out as minority ... The love of Christ compels us
187 to accept them equally. We live with them effectively, and to assure that they are free fully prepared for
188 the entire ... ministry.

189
190 A: Now, I want to talk to you on the issue of no differentiation between people in terms of ministering to
191 them as a Christian, we accept everyone that comes to church for example.

192
193 P 7: How do you see that as a way of intercultural preparation for students that are going to do ministry
194 in an intercultural environment, deplored to pluralist society, how do you see that connection

195
196 A: I think that is a learning connection in that respect. People come to church that are different from
197 you. However, they will only stay if they can find community, with your church. If they've gone to
198 church, and they don't feel they can belong to that community, they may not stay, they may seek another
199 place where they feel they are accepted. So, we have to deliberately learn to appreciate the difference ...,
200 where we have people of a different culture come in the cultural part of the course, we ask people to
201 share their experiences they've had in church planting, the experience they've had, where they've had
202 issues with people have different values, different cultures, even some that have tattoos... Did he have a
203 tattoo when he was an unbeliever? And now a believer ... are you going to discriminate against him
204 because he has said to somebody that Christ died for and has given his path to Christ, I going to still
205 continue to relate to him as somebody who was still a non-believer.

206
207 A: If people have tattoo, I will take it as Max Hubbard's people, official Max from some part of our
208 country know what the origin of this is? Because they use that as an identity for them. So are you going
209 to discriminate against them, because they have such mark on their body? They have earring from this
210 culture did not understand that in the original African culture, ... So the men like that, yeah. And the
211 community ..., you don't want to dissuade them from serving God, because the pleasure here, so those
212 acceptances, this, that examples that will be used for students to know that integration is when a person,
213 ... come as you are, he really means it as you are, and then as the Holy Spirit minister to attend you,

214 then you are going to be transformed from inside out. It is to do before, they used to enjoy before
215 anything doesn't matter to have ... that you just get engaged in because of peer pressure because of a
216 passing fad. Those of us who gradually drop as minister, but it's not in our place, to upfront make a
217 judgement and segregate people because they are just exactly not like us. They don't dress like us or they
218 don't act like us. No, we must make it an all-encompassing God's hospital for whoever is seeking healing
219 and then they respond to treatment differently.

220

221 P 7: Now, I want to follow up on your response on having to deliberately create a culture of acceptance,
222 if you can express it and deliberately create a culture of acceptance, that is for various cultures of
223 various interactions that we have. And, you mentioned about community as well. So please, if you can
224 just explain that.

225

226 A: Okay. So if somebody comes to you, ... somebody conformist wear dress and then the other one
227 really shabby clothes. You tend to work with a specialist sit in this plant and the shabby clothes, when I
228 wear shabby clothes sits at a distance, you have been a judge of your brother, but not a lover. So what it
229 means is that the love of Christ surpasses. So if anybody come into our congregation, and is different,
230 you don't use the difference to treat you accept Him and treat him like all of the beloved brethren. And
231 it's the Minister is the administration of the Holy Spirit's in his hands, that will convict him another Oh,
232 and find us acceptance with these people. And then I will not depart, I will continue to be with them, I
233 will continue to fellowship with them because they have accepted me into their community. You look at
234 the work Christ did with Mary Magdalene. After he cast out the demons that was bothering her, she
235 never left the disciples just found acceptance. Even though the whole people have castigated her, this
236 woman ... is demonic. But after she has found that acceptance in the community, amongst all of Christ,
237 followers, she never departed, he or she was making food and bringing for them. That's obviously
238 looked at the investment that pastor was wanting to, I was supporting the ministry, because he found
239 acceptance. So we've seen it, that that is the way for them to stay in churches, if they find acceptance in
240 the community. So we deliberately create an environment that is enabling for them to feel accepted and
241 wanted. And most of us even though they're a different culture, or race or whatever, but that ... that we
242 want to make.

243

244 P 7: How do you ever listen to this learning experience in preparation for ministry in a pluralistic
245 society? At least those that have undergone training in the seminary? Is there a way to evaluate their
246 learning experience?

247 A: Yeah, that was how adequate I do, too. Stay prepared? Exactly.

248 A: Yes. You know, part of the things that we'll go through in the course of the program will be to
249 harness the learning experiences with church planting from all the groups that are in the same class.
250 Okay. Learning Experiences in church planting in from all the groups so that we can have that as a
251 lesson for as many as soon as possible. Now, they are part of their final paper project is to take a cop, a
252 charge, as part of the several churches in Asia, that was in revelations that are true and three, take one of
253 those structures and dissect the church. Whatever it is, that evaluates the church, in the context of all the
254 things that we're learning about our culture, our ministry, and then go ahead, take enter the church you
255 have before or a church reading showed that you know about and see if there are contrasts and and and
256 similarities between these structures.

257

258 A: Yes. So, when you look at it, they will be able to tell whether the organization of that church and the
259 leadership is based Whether the discipline and discipleship process, assure, promote the personal

260 couple's growth of the fourth part functionally in the body of Christ. Whether the mission including the
261 evangelism, walk and ministry, to those who are suffering physically and spiritually is an encompassing
262 mission as Christ desires. Then you can look at things like worship, look at things like the biblical and
263 theological essentials for proper corporate worship. And then also look at the church strengths and
264 weaknesses of our time we take them through this and they prepare a ... then they are adequately
265 equipped that tomorrow if they're going to start a church, that have inter cultural people rooted within,
266 they can know how to dissect the hurt that church, they can know how to address the challenges that
267 may emanate from starting that church or from the issues that have to do with cultural differences. That
268 is where we evaluate their competence before they can say, okay, they're ready to plant the church in
269 these different cultural differences.

270 P 7: I want to follow up on what you just mentioned about the fact that the students will be required to
271 do an evaluation of the church in terms of strength and weaknesses, in other words, a kind of strategic
272 approach to knowing what to do, and that they dissect the air of the church as it were. So you have a
273 specific example that you can say okay, a student came up with this and that and it's a kind of
274 preparation for ministry in a pluralist society?

275 A: ... this student came up with this analysis with this evaluation, and indicates the fact that, okay, he's
276 ready, he's prepared ... and then after that, I've written a plus papers that show that they are well
277 prepared the grasp the concepts, given from the experience they had a couple was the collection of
278 experiences they've gathered in their own classroom that they already have, I have students that I've
279 talked to people that have used as an example, they're going to encourage other students when I do the
280 grading, so I will not share the information I will share this is right up with them to say, Hey, this is
281 similar thing that a student has done that I find is top notch. Yes, I've seen that.

282 P 7: Is there any measure of the effectiveness of intercultural education gained by students in the
283 ministry impact on the mission fields? can you correlate the measure of the effectiveness of intercultural
284 education with practical ministry?

285 A: The Seminary is only three years old. For us to have such effective measure, who have been able to
286 call maybe over the course of five to 10 years, the ... who have planted churches and how this practice
287 has prospered intercultural. However, I will say that the fact that redeem church started here as one
288 Parish, and now is 1000 parishes over North America. attractive people, different cultures, different
289 values have shown that we have this success, right to build a culture of ministry. So to have a channel
290 preparation for our students, with all our experiences to go out there. I don't think there's any doubt in
291 our mind that to really succeed in cultural ministry.

292
293 A: We have like we have churches in different cultures in Mexico, in Brazil, in Colombia in Haiti,
294 Canada, not only in America, we have churches that we're a part of in North America, in all of these
295 places, and the region, artists agenda is represented but not America. Right. So I think that's speaks
296 volume that will really have successes. So don't have any doubt whether going back pulling our alumni
297 to see how well they're succeeded in the pilot, will we be any more telling than what we already have as
298 evidence for our population of churches of America?

299
300 P 7: Now if I may take you back, you mentioned that the seminary is about three years I think you must
301 be talking about the TRACS accreditation.

302 A: Yes.

303 P 7: Yes, okay.

304 A: Okay. It has been Bible College. Exactly. All along.

305 P 7: Yes. Okay, so I need to clarify that. In terms of the age of the Bible College and Seminary.

306 A: Okay, that's what I defined when you asked me about your objective. I mean, what is the path we
 307 have taken to get to the star quadrant is now started from way up college, how the highest transition, and
 308 now they're well, now given University three years ago

309 P 7: So do you have any questions to ask me also? The thing that will be useful for this research?

310 A: Yes. When I read you are doing the research at University of South Africa. Yes, I also I adopted.
 311 Yeah. Yeah. Give me a little background about yourself.

312

313 P: Okay, I have a Doctor of Ministry, from Liberty University. And also, I took some classes at the
 314 Redeemer Bible College and Seminary. And also I teach in other seminaries in the USA. And before
 315 that, before I did, a Doctor of Ministry. I also did Master's in Divinity from Regent University, that is in
 316 Virginia, that is Virginia Beach, as well. So those are the aspects of theology, but my discipline, my
 317 discipline before crossing to theology is in finance. So I have been a finance guy from the beginning.
 318 And it was 2007, I opted to cross over to theology. That is, in a nutshell, and having being involved in
 319 church planting in Nigeria, that is Africa. Also, we did church plants in Europe as well, Eastern Europe
 320 to be specific. And also we have planted churches in the USA, we have been involved in church plants
 321 in the US at least in about three states.

322 A: All right. So, this is a doctorate in intercultural studies.

323 P 7: Yes, this is a PhD in intercultural studies.

324 A: Okay. Alright, that's fine. I have my background in oil and gas, technically, I work at Shell for five
 325 years. Then I retired for the course of my career, I had design and, geology, second degree in petroleum
 326 geology. And then I have a PhD in public leadership from university in Minneapolis, Minnesota, I didn't
 327 want to retire. Because during the course of my going around, technical work, I've also been planting
 328 churches wherever I go to, when I had to think America was part of planning churches are now
 329 recruiting to, to Middle East, connect church. And then of course, in Africa, Nigeria advantage. So when
 330 I'm teaching, and I came to the Dallas Theological Seminary, to come up with a master's degree in
 331 Christian leaders, okay. In that one, it took us to our abs because you have to go through all the theology
 332 that we go through at the Bible College, and then put the layout Christian leadership on top of that. So
 333 I've been more like adjunct to your artistic journey seminary, because I take three courses there, and then
 334 just get on....

335 P 7: Yeah. All right.

1 Transcribed Interview P 8 IMT

2

3 P 8: How is intercultural education conceptualized and implemented?

4 A: I think with respect to the conceptualization, we, I think for a lot of us whether we like it or not, because
 5 of the nature of how we all got into this country, and we have to relate with different people of different
 6 cultures, also, considering the fact that be we different religion, and we need, so we, we need to look for
 7 a way to bring everything together, and be able to make sure that we take advantage of it, get a good grasp
 8 of understanding, and also be able to leverage the primary goal that we want to accomplish as a school.
 9 So, I would say the concept of conceptualization was something that evolved. But it's still a continuous
 10 development, continuous improvement. But it's something that takes advantage of the fact that there are
 11 different categories of people of religion, if we're going to be able to pass messages across, we have to
 12 have an understanding, make sure that we also understand other cultures and look forward to take
 13 advantage of what we have to be able to pass across, that's me, that's that message and making sure that
 14 we understand the background of the people that will be sent to our facility. Also, bearing in mind that

different people have different culture, we want them to be able to be comfortable. When they come around for admissions to college. I don't know if that helps, or if you need more information,

P 8: What is the vision and mission of the school in having a specialized program in intercultural studies?

A: it's basically to ensure that we created a platform that will accommodate our people, our nations. And also, it also helps us to know how to package the same topic in different ways or to reach out or to communicate, which are those that we're going to come in contact with, you're going to pass to pass through the school. So instead of being myopic, it's something that helps us to be holistic in nature.

P 8: What are the objectives of the school? And what strategies have been pursued to accomplish the objectives?

A: Yeah, like I mentioned, objectives. I think this idea of intercultural studies, is not even limited to the Bible College. I teach in four categories, the Bible college, we have the Redeemer' Leadership Institute, we have the school of discipleship, we have workers training, so I handle that for quality. I mean ... the objective is to make sure that we reach the people that we desire to reach, number one. And number two, is we get our message across as clearly as possible, which means making sure that there is no misunderstanding. And, you know, jokingly, we say amongst ourselves, Jesus Christ did not come to destroy culture... So it's ... objective is just to make sure that we understand other people's culture, understand our culture, are able to communicate effectively. Well, that way, because we believe that there's a beauty in every culture, and Jesus Christ needs to be preached, needs to be taught to every quarter. So the people that are training that we're teaching, they need to be equipped in order to know how to pass across the message. You know, like Paul said, to the Jews I became a Jew and to ... the Greek ... is utterly according to their culture. So others because he had an understanding of intercultural studies. So that was an advantage for you, which is part of the objectives we also tapping into, so that when we meet with the input, we understand their culture. We know some of the do's and don'ts, and we're able to pass it across to objective is to make sure that we're able to reach as many people as possible with the ... the curriculum that we have automation that Jesus Christ something. So, it's first and foremost, we have to create a platform or that platform, whatever we want to teach rights on it.

P 8: How are the courses offered in intercultural studies designed to prepare students for intercultural ministry?

A: Okay, so, we have a couple of people that's actually under that first of all, we just teach. But I know that we do due diligence was taught. And we're not the only ones that ... teach it. So it is a combination of what we have in other Bible colleges curriculum and what we have considered consecration to our environments, our vision, our mission, that the things that actually come together to decide, I mean, how the course is designed and is established an assumption that it's made available to all the students.

P 8: Okay. Thank you. So, can you speak to the material used to select the courses?

A: Yeah, so based on the data that, I know, all right. So I will, just to add to it, I mean it apart from the criteria, also, whoever's going to teach it, who's someone that is him? That is a pom pom mandate. Both I mean, some of the concept's consideration that are factored into it, again, is to just to acknowledge the fact... I'm gonna use this country as an example. There are various I mean; we accommodate all kinds of people here. We have a vision of reaching of our nations, and we want the Bible college to be open to people from all cultures. Right? So we take all those into consideration. We don't just want the Bible college that we are starting to just be open to only people of the same color. People that come from where we speak, like where we are, that's why we even have some of the instructors are not even they are from

other colleges, and not all of them are African American. So all those are taken into consideration to come up with the courses and, and the classes. I hope I didn't veer off the question.

P 8: Tell me how you do intercultural education for intercultural studies. What goes into it? How are the students supervised or enrolled in this special program?

A: Yeah, so, we're depending on the category. Our students want to I'm coming out, I'm going to quickly open my curriculum to ... full details give me a minute. Okay. So, for anyone that registers for a class that involves taking that course ... it is assumed that the students want, wants to accomplish involves ... beyond the current culture, or beyond the immediate environment, it's something that is, it will be holistic in nature. For example, I mean, if I want, if I want to do a Master's in Counseling, and I want to ... I mean, I'm going to come sell all kinds of people, patience, Africans, I'm going to come sell Muslims Christians, because I mean, so I have to be prepared. And part of the chapters topics that is taught, is, first of all, you can't, it is difficult to separate people from their culture. So you can't be able to, you can't even graduate as I mean, with Master's in Counseling, without going to the counseling classes in details, without a proper understanding of Intercultural Studies. And so it's part of the preparation, right. And there are also issues, I mean, that there are assignments that are given in between, to make sure that the students understand what they're doing. And those assignments, ... actually challenge their paradigm. They involve, I mean, reaching out to different people, the only way that you can get the details of how a nation will study the Bible will involve you reaching out to them. I mean, interviewing them or talking to them, or having their understanding of exactly what is their mindset of a good ship? Of course, I mean, at the end of the day, it is because they have to give us a feedback as well on what can be improved, I mean, what can be added, but whichever of the diploma or certificates or degrees is enrolled for or utterly determined...?

P 8: What is the competency of the faculty involved in teaching Intercultural Studies? Courses? What is the competency?

A: Yeah, because God calls upon us we have competent people, we, but we also take advantage of some of our lecturers that their background is not really I mean ..., they are part of the people that God has used to help us. I mean, in, get me get to where we get to go, we have quite a few people that are very competent, and they've gone through it themselves. So they are the ones that handle it. It is a class that not I mean, not just anybody ... you need to have an understanding of it, and also know the purpose. And the objective. I think we transfer to competency. I think God has helped us, we have competent instructors available that gone in a ... training preparation. So for me, most of the instructors, they have their PhD. And most of them have gone ... it as well. So I think is part of the advantage that we take to make sure that we are people that are well focused.

P 8: How are they selected for assignment?

A: Okay, well,

A: one of the people that gets elected, so I won't just want like a question for my boss, for the presidents and directors, but I'm sure that part of what we are told to do we present details of all the classes that we have done, or will I plan to present details of our resume and all the supporting documents? I believe me they do a proper review. And that helps them amongst other things, as I've been on to determine who teaches what and who doesn't. It's even in the part of the derivation of this Intercultural Studies, he's also or we call the intergenerational ministry, which is to put it like it or not, even as the generational changes, the cultural changes, so it's like both vertical and horizontal, I mean, study. It not only looks at people from other nations, other background or culture is also targets. I mean, people from on different

106 generations, the way you reach out to, to the Gen Z is not the way do we reach out to we reached out to
107 some

108 P 8: The next question, do you experience any challenges with culture or ethnicity in the school's efforts
109 to prepare students for intercultural ministry?

110 A: Like, I think that's something that is personal with each faculty. I mean, I, I don't maybe based on my
111 background, and the things that I've done, I mean, I, I've traveled far, far and wide, I've been able to go
112 with different culture. I went to an intercultural, I went to three intercultural colleges, where you're forced
113 to be in groups where I was, it has been a challenge, but it is not something so serious. But I wouldn't say
114 it's, it is that easy for our instructors, to take you through, I think is more of a personal thing with the
115 instructor, or the faculty than the general. But one thing that may be common is with the fact that whether
116 we like it or not, most of our students, African Americans, and so that means there's something unique to
117 our culture. And so, there may be some challenges, you know, I'm going to use this example, how would
118 you, Jesus Christ, and Peter, Peter spent three and a half years with Jesus Christ, and then when Jesus
119 Christ showed up and told him to eat what was ... That was after spending so much time with Jesus Christ,
120 knowing fully well, that was sent to all nations. So we have people with different perspectives, that will
121 challenge your ideas, but I think that is the beauty of how I'm teaching. Here, if people just take everything,
122 everything you teach them, then it's maybe strange, you need people that will challenge ask questions. So
123 yeah, that that, I mean, can come up on console, just that as a faculty, you have to be ready for it? Because
124 it involves teaching something completely new, that is outside our own normal culture.

125 P8: How are you supervising students that are enrolled in intercultural studies? What informal learning
126 sessions included in preparing them for intercultural ministry?

127
128 A: How do we supervise them? So one of the things that he's been done is we have this crash course that
129 is done, where our students from different states have to come together and stay together for one week,
130 that also helps to break the boundaries, to make sure that people mingle across culture across I mean, I
131 call it the comfort zone, irrespective of the age difference, or the background, or the races, right. So if
132 anything, any friction comes up, you're able to resolve it. I think that's just only one of the advantages hold
133 them in person. In person class, so that mean, as an instructor, you want to be observant. You want to
134 create an atmosphere for all students from all backgrounds to be able to cope. And that's where you get to
135 observe that they're practicing some of the stuff that you're teaching them that they are learning. For some
136 people, it's easy for some it can be challenging. I think it's easier for those that so that several things that
137 determine how people use them, how they respond. I think for those that have gone to colleges here, their
138 mindsets are different. For those that have lived in different parts of the world, their mindset are different.
139 For those that their first college is the Bible college, they might say that difference and also depending on
140 the age brackets to demonstrate a different word. So you lot as you teach, and you observe, you have to
141 take all those into cognizance, make sure that you I mean, everybody is taken care of. So that's, that's way
142 to go in that interaction sessions. And I mean, while you're teaching, that there are questions that you
143 throw out, that will tell you, I mean, how people see things. And that's, that's how you get to watch, you
144 get to deduct, or you get to, you get to handle I mean, some of these things is, is like, making sure you
145 practice what you preach. So you want to see the students that actually practice these things, implement
146 them know how to handle it, and become, some of them are actually going to go on and become me if I
147 go to instructors in different places. So that's a part of the way of observing and fixing and equipping
148 them, preparing them. I mean, in summary, the bootcamp is a good place to observe and also disciple,
149 then quick, q & a homework's open-ended questions. What I mean by that is questions and answers. Quick
150 questions that are not the answers are no right or wrong. They're just subjective. So that's utterly they
151 allow people to just think, it helps you to know how this person will deal with this situation and how this

152 person would deal with this situation and how to bring everybody into one into an atmosphere whereby
153 the objective of the course is accomplished.

154 P 8: Is there a way you can understand the extent to which each student is involved? Learning
155 interculturally being prepared for a pluralist society?

156 A: Yeah, so one of the changes that was made. Exactly so I'm trying to open the question, again. Just a
157 minute. I'm looking for your email. Okay. I've seen it.

158 A: Ask the question again.

159 P 8: Now, is there a way you can understand the extent to which each student is involved learning
160 intercultural and being prepared for a pluralist society?

161 A: Yeah, so two things, we have what's I mean, what is going on what people call internship, where the
162 students go to different places to serve, but what was just done was to increase the time that is spent that
163 way you expose them to different cultural, different backgrounds. Of course, I mean, you work in
164 conjunction with other pastors from different cultural backgrounds. On the other ways, I mean, based on
165 the assignment that you give, based on their responses, on their response, you know, where each student
166 is, and that will help you to attend, to meet their needs, and to take them from that level to the place that
167 they are supposed to be. But one of the best exposures is the internship protocol. So we call it practicum.
168 Where they go and practice what they have learned. Then the people that they served under will now give
169 us a feedback based on observations, how they related how they coped with ..., I mean, how much better
170 they struggled or not it's pretty detailed.

171

172 P 8: Okay, are there cultural issues that attract your attention? Like institutional culture, just like you
173 mentioned, African American, maybe other cultures?

174 A: Oh, yes. There is a lot of them have a lot. I mean, they're just things that you need to deal with. I'm
175 going to use them some of my own personal experiences that I used to share when I teach you know the
176 Okay ... blacks here they call us African Americans, right. But even he does sometimes they use the word
177 black. Sometimes that is where the categorize to those that come up after the slavery period, they will say
178 Black or African American. So they refer to some of us as blacks. And our, our cultural values are different
179 from those that have been here for years. Right? For example, you know, it's this is, it's, it's normal. I
180 mean, if we're talking about believers, which is, which is part of what we try to let students know, when
181 we teach them some of these things that some people don't even know that it is wrong, is normal for them,
182 believers that are married, to live together, and the kind of freedom that they give to their children. And
183 so which is different from several, several groups. And so you, I was, you're preaching, I mean, I use all
184 these examples in a class, you're preaching to a group of people that does ... anything wrong, can a guy
185 and a girl stay together? Even the system recognizes it, that is a culture under the system is called
186 cohabitation, you don't have to have gone to court to marry. Living together is considered okay. And if
187 you can prove you've done it for a number of years, they can treat you as people that are married, so don't
188 do that. And you have to preach to them. And a lot of them will tell you that they are born again. And so,
189 you, you the question is, how do you tell them this, this is not normal, because in their culture, it is never,
190 they don't see anything wrong in it. So those are puppetry challenges as an instructor, how many students
191 will face and will have to confront when they go to the field, because those are things that need to be
192 handled, thank God that's having some of them are able to, to handle it by the leading the of the Holy
193 Spirit. Sometimes, it becomes a challenge. So although things are there, you know, things that people from
194 a different culture, see as normal culture, see them as not, not I mean, not being normal, I mean, so you
195 just those teachers are there. They've been there, they are there, they continue to be there. But we train the
196 students to let them know ... are there. And when you see them, don't act like you are shocked. You act
197 like it, you take it from there, and you take you back to the how it was in the beginning, because I find

that some of them don't even know ... round is just what they grew up and found out. For example, I mean, it is, you see, a I'm not saying that any party is wrong. But you see, a lady that has been trained from the age of two, to dress in a funny way. Now the lady is 28 You want to preach Christ to her, she dressed in a funny way. And that is our culture. You want to focus on your message and trust ..., the message will change. Because some of the things that we teach them to let them know that the message is core, it is what goes inside the ... that you see outside. And so those issues are there but I mean, we just the students know that they're there. And they shouldn't shy away from it. It shouldn't stop them from sharing the truth. And then, yeah, people may get cut Academy get offended once in a while. But once you know that you're sharing the truth. The truth is the truth. People will often double Jesus Christ didn't stop him. So deception that we prepare the students to know that there are issues they are going to confront, if you don't have the necessary when all of them will know that they are there. And as many as you can handle. Go ahead. How alone is to prepare them. That it is work of the Holy Spirit to guide them. I'm ... on the field.

P 8: How do you evaluate students learning experience in preparation for ministry in the pluralist society?

A: Yeah, so this is going to be a combination of what they've done while they're in school. Their responses to all the homework the response from the supervisors while you're on the field, and also from our students, apart from the response from the supervisors, I also make them to do a presentation to give a summary of their one year, or I mean, that is one year or two years that they have spent. And they highlight the impact of each topic. Each course that they go through, and how they've been able to practice. I mean, just to take advantage of them how what they plan to do after they graduate. So based on what they say, we scored them on their presentation, we scored them on the manuscripts that is submitted, I will also do a review on the total results. And other topics that are related to the proposed ... it's a detailed and a list of evaluation. But they have to meet all those criteria that we will set for them. harder for them to graduate. Yeah, I mean, effectiveness, it's I mean, it is a quality factor of their responses in all those aspects that will reveal.

P 8: Is there any measure of the effectiveness of intercultural education gained by students on the ministry impact on the mission field?

A: Definitely, I think that's because that's part of the objective. I think that, that is called and I'm primary force here is I mean, some of them in their presentation, actually mentioned it, how they were able to apply what I've learned, not all of them, but most of them do, depending on how he feels like, you are very committed students, because you have to want a very, very committed. So yeah, some of them mention is how it has impacted them, and how they were able to apply it. I've also, I've had students that have gone to the mission fields, and they made a mistake. And, obviously, is because they didn't take into consideration the details of what he learns, in the intercultural class are topics that were taught. Yeah, but not, not many of them.

A: And the way we found out was based on the report that was sent back to us, the I guess, instructor, there's problems of do not give them the report, the email is straight to the faculty. So, we see I mean, we see some funny reviews, wise, some of them are positive and great reviews, we also see some one or two funny reviews. I mean, I, I know example of one that go to a church and the mission field, because the pastor was out. He decided to call for ministers meeting, you know, there's and that's why this topic is very, very crucial. Understanding the culture of an environment because what you think is right, may be wrong to them. That was right, because for a meeting of the ministers, I was listening to them for them to share their concerns. Of course, people will tell you when I posted around when the pastor came, the pastor

244 didn't like it. Pastor sent him you know, I mean, he almost failed. And as because what it is ... but what
245 he has learned with respect to Intercultural Studies, you need to understand the culture around you need
246 for the gospel to be able to permeate or penetrate. So, when people are on mission field you want to
247 understand he's like that story that we heard about Amanda discovered people that are naked, he chose to
248 be himself naked. That's just an example of implementing your intercultural style, but of course,
249 eventually, they brought Christ for them to wear blue for you to get across first you need to understand
250 that those cultural values and that is part of the aim of letting people know you know, what, the success
251 of the whole of our neighborhood is a mixture of intercultural relationship, which you cannot really.
252 P 8: Do you have any specific comments, you want to make about intercultural studies, things that you
253 think are important for observation?

254
255 A: I will say I think it's something for me that is very fundamental. Anyone going to, to the Bible college
256 and for all the faculty members is something for me is fundamental, is foundational is crucial. I think it's
257 something that if it is understood, will gain more ground. If it is understood, it changes the way we deliver
258 messages. And it also increases the level of effectiveness. So I thank God for your life that you have
259 chosen to do this. I think I mean, I'm trusting God that God we hope God will use you to propagate....

Transcribed Interview P 9 IMT

1 P 9: How is intercultural education conceptualized and implemented by the school of mission and
2 Intercultural Studies? How is intercultural education conceptualized and implemented?

3
4 A: Okay, we the way we conceptualize this school of intercultural studies in, in our hands here is that we
5 are in North America, and we want to reach out to every nation of the Americas, especially those of us
6 that are Yeah, we put the school of intercultural study together, which is also known as the school of
7 missions. You put them together so that we can reach out to everybody. We adopted some languages
8 section into our school of mission. We are learning Greek. For those to be able to reach out to those in
9 Canada we are learning Portuguese for those that are in South America, like Brazil, Hispanic, half
10 French for those in, in Canada. And it was the name of Portuguese, or whatever, I've been forced some
11 section of Canada also. So that we be able to reach out actually, recently, we just asked somebody to
12 teach Spanish our churches, by parish pastors in North America, to teach them Spanish, we know that
13 we can easily reach out to the Hispanic community by if our pastors can speak Spanish, most of us
14 comes from English speaking countries, and we have not been able to fully know actualize our mission
15 in America, why God brought us to America is to for us to be able to, to reach out to other nations
16 actually does the commission of Christ and to go out into the world and preach the gospel, we want to be
17 able to reach out and language must not be a barrier. So, we intend to just reach out to everybody and
18 whatever is going to be the tool for us to be able to get to the ends of the of the world, we are trying to
19 adopt that.

20
21 A: And one of those ones is language and we are trying to bring that as a tool for all our pastors that will
22 come to our school. So that so that they will be able to reach out to ... a major thing that we are trying to
23 do. The way we structure especially the Hispanic side is that we will teach them the basic languages or
24 be ... and all those things that they can do we can use day to day words that they can use Raksha while
25 they are still in America yet and we will send them for the first leg we send them to places like
26 Honduras we have links with our grass, our turkeys our pastures in under us who have learned the

27 language, who will send them to go and spend some like a month over there, they will go and spend like
28 a month over there and they will be able to go out in and out with them or listen to their services what
29 are their services are conducted and they and do things with them. We will be able to go to the market
30 supermarket and go to the malls and be able to pick more languages, more techniques of
31 communication, learn a little bit of their culture, they will not just conceptualize some things, learn
32 certain things about them and then they will come back. So we give them the rest of the tutorial and they
33 send them for another three months. Okay, you know also you'll be able to spend like four months in this
34 the immersing themselves into the culture of the Hispanic people. So when they come back home, or
35 wherever they find themselves in the Hispanic world, they will be able to know and to be at least
36 basically you'll be able to mixed with them and they will not be utterly lost about anything when it
37 comes to that, so we are critical of Canada, the technical center and southern America elsewhere in
38 Brazil, we are trying to learn Portuguese and some of those things also.

39
40 P 9: What is the vision and mission of the school and having a specialized program in intercultural
41 studies?

42
43 A: Well, the mission of the school is to go to the world, the mission of the school, we want to get to the
44 ends of the world, not just yet because we just want ... we know it has been designed by God for us to
45 be here. And the vision is to make sure that we take gospel to the ends of the earth, they want to reach
46 the people that we want to make sure that we tap into their lives and make sure that things are working
47 for them, they are following the mandate of Christ that says go into the whole earth and preach this
48 gospel whichever will pass it to the Jews or because everybody I became every thought that I may with
49 some debt. So that's what we want to be also, we have to be Hispanic at this moment, you will and if you
50 have to be oppressed, this moment, you want to be oppressed people, so that we can make sure that we
51 get people into the kingdom of God,

52
53 P 9: So, what are the objectives of this group? What strategies have been possible to accomplish the
54 objectives?

55
56 A: Okay, the objectives are what I've told you try to explain earlier, the objective is to make sure that no
57 matter whatever, you know, what one of those things we are trying to teach them is to teach them
58 something they can also depend upon, when they find themselves in unfamiliar ground or the technique
59 or wherever it was, we want to teach them how to make websites we want to have some technology
60 want to teach them how to make the in fact one of pastors who is engaged in making air conditioners,
61 we want to teach pastors, how to just get handy and do some things like some applications, so that
62 wherever they find themselves they will be able to do something for themselves, they will not depend on
63 those people that they are preaching to when they are dependents, they use their hands to do some
64 things, they will be able to be useful to them and when they speak, they will listen they are not beggars.
65 So, if they if you have begged now, the one that you are begging for God to preach to them, so we want
66 to teach them things, so that when they get to anywhere, they will be able to at least know connect the
67 entire world and make sure that some money is coming in. So the way we want to actually do it is what
68 I've told you learn the languages, do all those things, learn trade, learn applications, do all these so that
69 we be able to be independence to let the gospel go out freely without anybody looking down on us....

70
71 P 9: How are the courses offered in intercultural studies designed to prepare students for intercultural
72 ministry?

73

74 A: It's also interwoven with all that I've said also, our courses are designed so that we be will be able to
75 reach especially when it comes to languages we learn all the other ones are the ministry. courses, but
76 what I believe is the most important is how do you can learn about this knowledge and when you cannot
77 disseminate it to the grassroots, it becomes difficult. And you do that you have to speak what they speak.
78 You have to be like them, you know, we have seen missionaries that came to Nigeria, they get to some
79 places they don't wear clothes, they do they remove their clothes, they remove their clothes and be naked
80 like that. They become like they became like them and when they die then okay, what do you have to
81 say this one looked like me. This one no, this one can speak what I speak this one can ... Some of those
82 that we bring certain things also the Lord to Christ, though they brought speeches to us. They brought
83 vision to us. They brought some other things recently, no, I think about last year the school went to
84 Belize. And they ... they took technology to them, the two crafts to them, they took things that are
85 attracted to want to listen to us, they spoke with the mayor of the city, you know, they collaborated with
86 them, all these things are just a way to just make sure that we brought these people, that's what we
87 Know.

88

89 P 9: Tell me how you do intercultural education. For Intercultural Studies, what goes into it? How do
90 you supervise the students that are enrolled in this specialized program?

91

92 A: Okay. When you come to this collaboration, School of Global Mission, you we have these courses
93 lined up, which let you put you on those courses. And as you do it the first year, let's say you enroll for
94 Masters in intercultural studies, the first year you are going to go for that practicum that we talked about
95 the practicum in the, if you choose Spanish, for instance, apart from the fact that you have learned these
96 things yet, teachers is planning if teachers talk to you... you are going to be going for one month,
97 practical, whereby we give you to one of our families in public contrast, I have a great friend of mine
98 who was country supervisor, let me put it that way. So, like that's not like that one by calling that we
99 have three students coming to your place, please arrange, how do we accommodate them, and those
100 specialized arrangement will be there. They go for that one month, and by the end of the first year. So,
101 by the end of the second year, because the master is slated for two years, by the end of December before
102 the end of the second year to complete all the practicums and pass all those things he needs to go for at
103 least three months now. Whereby is going to be greatly immersed into the system... is going to be
104 preaching in those churches that we have posted them to. So, he's doing all those things. And at the end
105 of the day, no, it cannot come back the same he would have at least understood the culture that he will
106 be engaging with. When he gets back to any station, we are posting them.

107

108 P 9: What is the competency of the faculty involved in teaching Intercultural Studies courses?

109

110 A: Yeah, most of these faculty members are people that number one up they're interested in missions.
111 These are people that are well experienced. We have one of the faculty members who goes home every
112 six months to Rwanda to establish churches... we also have one of those faculty also goes to South
113 America now to do some things. And all these things are being ... for the other no ministry courses.
114 Yeah, we can have some regular teachers to do but most of those that will impact them. Because the
115 intention is to go up, he's not editing is to go out into all the nations well do this thing. We make sure
116 that they mentored them. While here, telling them the rudiments of missions... You're already expectant
117 of whatever is going to happen there. So, when they get there, they will not come back and say is that we
118 didn't expect to see these they will. We will tell them what it is. And that's what it is.

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P 9: Have they undergone intercultural training or preparation?

A: That's the preparation I was talking about. We prepared them here, we are making sure that know when we are sending them for the first one, we will have prepared them. We don't have to it's not vacation for them in Honduras or in the Mexico in Panama or what have you. Okay, so it's not it's not vacation for them, we are sending them out as missionaries. They know they are missionaries. They know what they need to go and do. They know, they know what they're expecting, when they get there. So, the first we before they even come to the college their mind is prepared to be able to do what they need to do. So how are these internationals today? We have people that came from places like Nigeria, Brazil, they are going to be doing mission.

P 9: So how are they selected for the assignment? That is the faculty.

A: You mean the students.

P 9: The faculty.

A: By experience, we know their experience. They know what they know, we know that we teach the regular history courses, we know that they don't have much experience in mission, we select those experienced one-hour pastors that are oriented, greatly oriented in missions are invited in to come and give them seminars to come and talk to them. Some of them apart from the faculties, you know, those that are with other nations of the world where we have no pastors that are really on mission. We let those that are experienced even amongst us right now that are taught in Gabon, for instance, that Ivory Coast that I've taught in Congo. So, we have one pastor coming from Congo, we are preparing his way to United States now. So, God he knows he will be a wealth of experience also to our students. So, they all these things are what we do so that we there was a time we brought PASTOR JOEL Okay, from Nigeria, it came that we took all our student to what we call New York immersion. And he was one of the lecturers, he's the Provost of the School of mission in Nigeria, the people are rich in a mission experience, are the kinds of people that we want to bring. So, he taught us we learned so much, you know, we also had one of the doctors who was in Japan, also is a white man who calls into our, our New York immersion, to let people know he taught us business, how to use business as gospel method of gospel to reaching out.

A: And also, our students, our students, our doctoral students have been taken to places like China to just go and immerse themselves in too, and I've been to China myself. And I know what we face in China, when we are speaking or talking about gospel in China is a little bit challenging. We see people we enter into their store, we enter into their whatever. And we will ask their name, what's the name matching? How much do you know about Christ, who is Christ? So, it's just a business thing. See, I just did this testing, it did know that there are some of these difficult to pronounce some of their name... So those are the kinds of culture that we have immersed our students in the past. It is working global mission is one of the things that we took as a priority in our school. We've been to places we've taken our students to Nigeria. Every year we take out when they get an idea they are not staying in Lagos or Lekki or the modern side of the something we are taking them to places far into Maiduguri into Kaduna into remote areas, whereby they really see what mission looks like. We have done that. In fact, that's one of the most serious things we have done. Almost every year, we have what we call Nigeria is intensive, and our doctoral students are taking right there to go and what do we call it intensive? We did in, in New York, some couple of years back. We know New York immersion, it was one of those intensive courses that we did in those places.

165 P 9: Do you experience any challenges with culture or ethnicity in the school's efforts to prepare
166 students for intercultural ministry?
167

168 A: Well, you know, not that I really can think of, but when we went to... it was a challenge.
169 I was in China for 10 days. And in 10 days, we work on through twice they change the date, they asked
170 us for our passport, because we are black. The answers for our passport, and also when they saw
171 American passport....

172 P 9: Now I'm asking about culture within the school. Is there any cultural challenges in terms of
173 ethnicity or in terms of relationship between cultures, among students?

174 A: Well, that is very, very minimal. And it's not open at all to anybody. I see that we are one and we
175 behave like brothers and sisters. We do things in common, or these things are we have not seen any
176 division or biases. When it comes to differences in ethnicity. I thought I tested them from Kaduna,
177 Sudan, from Sudan from Maiduguri, from Lagos from a good state. So, you know, what binds us
178 together is stronger than any city or any culture, at least we look alike. And we are aiming for a common
179 goal. So, such a thing doesn't exist at all.
180

181 P 9: Do you have students from other cultures apart from those that are from Nigeria?

182 A: We have no diploma class, the other black African Americans, we have whites. Let me see do we
183 have any of Spanish people? But at least we have. We have African Americans we have a white and no
184 and those of them international student from Nigeria. So, we believe most of those people that have been
185 here for 20-30 years, most of them were born yet African Americans in behavior there the idea there
186 Yeah, the actions is more of Americans than anything, but apart from that, we have the real African
187 American people.
188

189 P 9: How are you supervising your students that are enrolled in intercultural studies?

190 A: Informal learning sessions are included in preparing them for intercultural ministry. Yeah, both
191 things have been said earlier. We prepared them when you are coming to college they are coming to
192 school. So, they are coming to school as a regular student. But yeah, there are the curriculum and we
193 have prepared their mind that you are going to get your orientation... it's not going to be business as
194 usual...we prepare them, we're going to learn culture, when we talk, intercultural studies it's about
195 actually conceptualizing things, to make sure that things work for you to be able to put in a gospel across
196 to the people.

197 P 9: Is there a way you can understand the extent to which each student is involved learning
198 interculturally and prepared for a pluralist society?
199

200 A: Well, the goal of a school is to make sure that... the students, and make sure that they've measured
201 your ability to be able to see whether they have learned or so. So, we, apart from assignment and all
202 those things that they will have done yet. They are mental, wherever we send them is writing reports. Is
203 writing a report on how they feel over there? I've really been good at you know; somebody is assessing
204 their summer. If you send somebody to Belize, I don't know that we use Belize, let me say, the
205 entourage of Costa Rica or Panama, the mentor over there, we sit down, assess the... didn't really
206 communicate the big flush the people and all these things are the kind of assessment we are sending the
207 practical papers to them able to assess and to assess how they feel... When the report comes, we know
208 after they are done. There's no way they will know we will not know we will know. And sometimes we
209 break down the participation in classes during now, especially those courses related to Intercultural

210 Studies, especially languages and the cultural aspect of that culture issues that attract your attention, like
211 institutional culture.

212

213 P 9: In terms of having different cultures within the institution, we have you experienced conflicts?

214 A: There were no conflicts as dates. We have not seen any conflicts. The way we do things increase ...,
215 you know, we are brothers, we are sisters... I believe that is because of the blood of Jesus Christ that
216 tied all of us together.

217 P 9: Do you achieve that intentionally or is it's just given in the church that it happened. So, the school?

218

219 A: Well, it is intentional. And it is also as a result of what binds us together. So, we know that by that
220 even if you don't want to do it, you must be intentional about it. It's not going to work, you must be
221 intentional, everybody is intentional. And it also God's given ability to be able to tie us, all of us together
222 like that.

223 P 9: How do you evaluate a student's learning experience in preparation for ministry in a pluralist
224 society?

225

226 A: That's one of those things I say that they will have to do all their courses, they must do exams, they
227 go for those practical and they are evaluated seriously. They need a packet they need to feel committed
228 by the mentor that would be sent to us directly. So, we evaluate them so by the time they get it back
229 even before they get some of ... and we already know how they perform and how they fare overseas.
230 These trips overseas when they come also their teachers ask them to write reports. See, they're going to
231 come and write an essay on finances. How they have been able to touch, like, what are the most
232 impactful moment they have? Why they were. So, they're coming back to write essays? Yes, we see,
233 yeah, experiences must be jotted down. They also keep journals of all the experiences in a wider way in
234 those foreign countries.

235

236 P 9: I just want to follow up on the journals you mentioned that the key is there is a way to assess what
237 they captured in the journals, for the period of practicum attachments?

238

239 A: The way to assess, to evaluate the journals at the end of the day will be in form of the essay they're
240 going to be presenting to the college, to their teachers or they join us the key is to help them not to skip
241 any of those experiences they join us is for their personal use, so that every time they are coming back,
242 they will be able to now relate all the experiences day by day. The most outstanding experiences they
243 have the most impactful experiences they have and all those things they studied the most part of their
244 experiences... those things are a part of their journals.

245

246 P 9: Is there any measure of the effectiveness of intercultural education gained by students on the
247 ministry impact on the mission field?

248 P 9: Is there any measure of the effectiveness of intercultural education gained by students on the
249 ministry impact on the mission field?

250

251 A: Yeah, there is because we have seen those students because, you know, before they left, the day, they
252 are not into intercultural... herculean tasks, but by the time they are coming back they are more relaxed.
253 They behave the better and oh really is like I want to go again. This is hey, you see, it's like when they
254 were going reluctantly, they don't know what they would face, is just like Jesus Christ when He sent
255 them out into...they came back rejoicing... But when they're coming back... the Bible said the 70

256 returned with joy... This is a thing they never knew about that before. You have gone now their
257 experiences. So, when they go on experience, obviously yes. It's a great it's a great experience to that.
258 And then when you're coming back, they are joyful

259 P 9: From this experience, can you mention a specific one if you can recollect of students that had
260 undergone training in intercultural education, and that has that kind of experience?

261

262 A: I went to China and happened to be one of them. So, personal experience. So, those that went to
263 China... And honestly, even though the environment was unfriendly, we enjoyed ourselves, at least our
264 preaching one of the definitions of God, underground churches, for instance, I have never experienced it
265 before. Underground experience of a pastor in China was that he's been arrested five times on the pulpit,
266 walked in while he was preaching five times, that you are be able to preach in that kind of environment
267 is great, whatever is a great for and I praise God for that great experience and to be able to talk to this
268 Chinese and be able to know that when they tell you that they are Matthew, they are Paul, Abraham just
269 does... when you talk to them, eventually they Jesus say there was a man known as Jesus or king and he
270 has come to save your life this is a new thing... So instead of passing gospel to them even in the
271 marketplace, so much to buy, but we are going to them and pricing, just talk to the sales to you... You
272 don't know what his Bible you want to just you know, you eat your small Bible you want to just look at
273 this. This is King Solomon, who you are David, have you heard about Kingdom before? Oh dude, do
274 you know that kingdom it was the was the author of most of the most of the Psalms, what is Psalms? So,
275 some of those things can be these are great attraction to these people to invite them to. And then like the
276 for instance, my hosts in in China came to preach on Sunday is an experie....

277

278 P 9: Do you have something that you want to advise in the area of intercultural education?

279

280 A: Well, more people need to be taught. And this is certainly the path that many Christians want to
281 pursue. Mission is not what they want to really pursue. Like they know disciple they stayed in
282 Jerusalem, we don't want to. We don't want to leave that comfort zone. But that's not the instruction of
283 Christ. Go, leave your comfort zone. Go into the world, preach the gospel. So, God is not actually
284 calling us to the Minister of convenience. He's calling us into a place that is not too easy. For us, that is
285 where we have done ministry is not when we are under the A-C ... Go ye, not just comfortable places.
286 But the uncomfortable environment... So, gospel is not about staying in your convenience, those rich
287 Indian rich people of the world. That's where God asks us to. That's what do we tell those people that
288 came to Nigeria when it was not convenient for them, malaria, killing them, yet they were coming.
289 When they were, where they went when they go, they don't have hope of coming back... Kill them. It's a
290 lot of diseases we're accustomed to. So that's what God has called us to just surrender our lives to go and
291 get those things cannot be done. What is the gospel?

1 I of Christ?

2

3

Transcribed Interview P 10 IMT

4

5 P 10: How is intercultural education conceptualized and implemented?

6 A: Okay, so, thank you very much in my own context. I teach counseling children, youth and young
7 adults, also ethics and ethical issues in ministry. I've been doing that for I would say since fall of 2018
8 on a part time basis. When your question on implementation of intercultural ministry, I think of the
9 diversity of our classrooms, the diversity of our classrooms in terms of differences in backgrounds and
10 experiences. And secondly, we've had diverse, I would say, we've had some representation, we put it

11 that way, representation from individuals that are not African or even affiliated with, with everything
12 from center to garden ministry. So I think that the college has done a good job in casting quite a broad
13 net and making a lot of the courses available to students interested in learning. So that's one of the ways
14 where that where the intercultural ministry is been implemented, at least in my own setting, the students
15 that I receive are various walks of life and different backgrounds. Okay.

16 P 10: What is the vision and mission of the school in having a specialized program intercultural studies?

17 A: So that that question will be more appropriate for the administration of the college. My own sphere of
18 influence is just disseminating information and material sort of ... students and, and teaching and
19 supervising their work. But in terms of vision and mission, I think that will be best answered by the
20 administrators of the of the institution.

21 P 10: What, what ... your own understanding of the vision and mission of the church, then?

22 A: The vision and mission of the church? Yes. Oh, okay.

23 I understand it to be a training ground. There has been a strong need to ensure that students will come
24 into the college ... are well trained and prepared for ministry, right. ministry as it were ministry within
25 the context of the people they represent and serve. I understand the college has pursued programs and
26 accreditation and necessarily funding in order to accommodate the students needs.

27 A: I see the vision as very clear, equip, train, prepare students, for relevant and practical eventually, it's
28 not focused on just leaving the children, the students with theory, I'm sorry, I played two roles. So I
29 work with the students and also children at the same time. So if, if I'm, if I'm addressing the students as
30 children, it's a slip of the tongue. So but the vision, really is to equip, equip, as in the ministers walk as
31 members of the Church, anyone, as many people as interested in having a certificate or ... graduate
32 course with the seminary. The whole vision at the end of that training program, is for them to be able to
33 use what they have learned in a practical manner within their own context, that has been the vision that
34 has been casted to the faculty and that is what we have.

35

36 A: We have done within our own course, of course settings.

37

38 P 10: Now, what are the objectives of the school? What strategies have been pursued to accomplish the
39 objectives?

40

41 A: Okay, again, I'll do my best to answer these. I feel like the administrators would maybe do a better
42 job of communicating what the objectives are. But it would be similar to the vision as well the vision has
43 been casted. And the plan is to enroll competent faculty, which the programs again to their students
44 graduates with the skills and competencies needed for them to do ministry meaningfully. It's not about
45 analysis, I understand the individual experiences would vary, but it's less about how many is ...

46

47 P 10: it looks like I have lost you.

48

49 A: They have six, they have six hour immersion projects, right, where they're where the students are
50 encouraged to adopt a youth within their community setting engage them utilize the counseling skills
51 that they have learned in the classroom in a live setting. And I say setting because we're not accredited to
52 issue professional licensing certificates. Here. However, using those same skills, observing the ethics of
53 the profession, respecting their understanding their limitations within the scope of practice and just
54 going there and making a difference and from there right upon submissions I can tell that they are truly
55 impacting lives and communities.

56

57 P 10: How are the courses offered in intercultural studies designed to prepare students for intercultural
58 ministry?

59 A: Well, I don't know how the intercultural courses are designed, but I can tell you how, my course is
60 designed, how I think it's relevant in intercultural ministry. First of all, there's a large emphasis on the
61 students come in with their own contexts, background experiences, and using those to interpret the
62 information being disseminated so that the diversity of their backgrounds contributes to their learning
63 experience, so I expect them to be as engaged as possible. I mentioned, having them engage in
64 community projects using the materials taught in class to design their own projects within their own
65 community settings. That helps to sort of tailor the intervention to the needs of those they represent and
66 serve. The courses also designed to include discussions so discussions are mostly hypothetical
67 situations. Perhaps maybe exaggerated based on some real life experiences and the students have the
68 opportunity to participate in those didactics and online discussions in a respectful manner where
69 opinions and shared differences are discussed. perspectives are issued that are biblical, practical, and
70 culturally relevant. They have opportunities to do those. During the delivery of the course material itself,
71 we engage quite a bit have tools to enhance learning. There's this there's a discussion, there's, you know,
72 here, it's not just a one way dialogue, I engage my students experience inputs, based on their
73 experiences, we watch videos I have a particular group of students, I think it was, was when I was ethics
74 in ministry, we had them take unconscious bias tests, right. And that was quite revealing for lots of them
75 didn't quite realize that there were some perceived, and we all have biases. So what it was nice to
76 recognize their bias. So when they, when they were not able to go back to their settings, and maybe, you
77 know, correct some, some notions and go back and essentially be like, that's one common thing, I keep
78 hearing the students say, like, oh, oh, I learned this, I learned that and I went back into my local parish, I
79 went back to my job, and I went back within my community, or maybe when the families sent me, you
80 know, certain changes to improve the overall experience and also their functioning in their role, whereas
81 assistant pastors, pastors, ministers, workers, parents, teachers, workers. So that's essentially how the
82 course is designed. And of course, because it's competency based, there's certain expected objectives and
83 outcomes at the end of a course for the student, to be able to learn and master. Again, all of this is so
84 intertwined into everyday life, things that are relevant. And happening today, we ask the difficult
85 questions, and we list them to find the answers and guide them along the process. So essentially, that's,
86 that's how most of the courses that I teach, which is ethics, ethics in ministry, counseling and counseling
87 youth and young adults.

88

89 P 10: Can you tell me how you supervise students that are enrolled in this specialized program?

90 A: are these in intercultural studies?

91 A: My supervisory role, I've participated in the thesis defense on a master's level, I'm not on a doctorate
92 level, I've also participated as a supervisor for one of the students projects, which was quite an enriching
93 once it was a relevant project, she had taken one of the burner studies and looked at the recent data on
94 marriage relationships amongst ministers and pastors, and use that data and use that in the context of,
95 you know, RCCG ministers and to see if the results were reproducible. And, you know, just supervise it
96 in those roles in that context. I do. During the course itself, it's more of a guided approach. We don't try
97 to tell them what to do and how to think I pose a lot of questions for them and guide them on to how to
98 explore answers, alternatives and essentially just challenging the status quo challenging their thinking
99 and assisting then on their own journey of curiosity to come up with some solutions to some of the vices
100 that might be seen around them again, all of this is done within their own context and very much student
101 led.

102 P 10: What is the competency of the faculty involved in teaching Intercultural Studies courses?

103 A: Okay. I will speak again, I don't teach intercultural studies but for counseling or counseling youth and
104 young adults, competencies comprise of training in the relevant fields on also experience in working
105 professionally in that field, as well as informally some of our teaching faculty, you may not be
106 practicing counselors but they've worked decades with the population and independently study and stay
107 abreast of relevant trends within that industry and space. So for certificates students and masters, the
108 professors have to have a doctorate degree. Faculty has to have a doctorate degree to engage the students
109 in teaching, I believe master's degrees acceptable if they're serving as a teaching assistant, that also
110 supervisory faculty that supervise junior faculty work and the materials you send delivered under certain
111 standards is a sentence structure format for those courses and designing the curriculum. That's, you
112 know, across the board. So that's what I can speak of in terms of faculty competencies. And their
113 occasional faculty meetings and training programs, I think the full time faculty might be able to speak a
114 bit more to that, like I said, I'm on a part time basis and teach two courses. So, as much as I have
115 experienced this is what's judged us competencies for faculty.

116 P 10: Do you experience any challenges with culture or ethnicity in the school's effort to prepare
117 students for intercultural ministry?

118 A: I would say one of the challenges that I have experience is representation, it would be good to have
119 the faculty reflect some representation of the student body that we are serving.

120

121 A: In addition to that, being able to understand various cultures being able to accommodate different
122 ways of thinking makes a big difference in preparing the students for what I like to call global work,
123 because we might not physically be ... and in working in several continents, but with the advent of
124 virtual learning, virtual work, we have students that may live in North America, but might be working
125 for a company based in India or Australia. So, the world is getting more and more connected and ever
126 before so I think the challenge right now is that the understanding having a good understanding of
127 cultural competencies and how to integrate that into teaching practices and also as more of an
128 expectation for the students as well to broaden their world a bit to accommodate people of all walks of
129 life. So I would say that might be a challenge that I have observed.

130 P 10: How are you supervising your students, what informal learning sessions are included in preparing
131 them for the ministry?

132 A: ... but my students, I can't even call ...the out of class experiential activity even though it's informal,
133 but it's also done for us. It's part of the ... So but if I will, if I will discuss any formal popular structure
134 that would be the six hour experiential play, they have guidelines that they use to follow but essentially
135 how they choose to play with either the they have a choice to, they can choose between the ages of five
136 to 17. And it's the children actually take the lead, and in those experiential play experience, situations.
137 So it's less, it's not the traditional, you know, being in the classroom receiving instruction, it's more so
138 learning from children and how children want to be approached and how children learn through play,
139 and how children even teach us, you know, through play, how to communicate and deliver on their level
140 in a manner that we can they can understand how to connect with the children and using all those as
141 tools to communicate. So children, I think those that would be, in my context, the biggest? Yeah, I think
142 that will be what I will call informal in terms of, you know, teaching, there'll be an informal portion of
143 our curriculum.

144 P 10: Thank you.

145 P 10: Now, is there a way you can understand the extent to which each student is involved? Learning
146 interculturally have been prepare for a pluralist society?

147

148 A: It would be nice if we employed measures or some kind of metrics to address student engagement.
149 Because the students we tend to have in the classrooms are pretty much mature, independent. They
150 understand course objectives and deliverables. And, you know, they get that work done. And I don't
151 know if that is engagement, or, you know, just doing what is expected because that wasn't formally
152 addressed. However, since we don't wait, since I, you know, I didn't implement a method to really
153 understand how engaged students can only reflect subjectively, on the level of interest and participation
154 showing up in classroom turning in assignments, engaging in the discussions didactics experiential play
155 all acts as measures of engagement.

156 A: Now outcomes outside of what has been written on paper. I haven't followed up with past students to
157 see okay, the programs that you instituted in your local sets, and how is that going, I used to continuing
158 in that. Some of them I've actually seen some of the outcomes I've seen, you know, the YouTube videos
159 and other communities like projects that they have deployed. But as to really looking at outcomes in
160 terms of engagement and how we translate to intercultural ministering, I think that we would probably
161 need some well defined measures to be able to pull data to be able to back up and say, This is the
162 outcomes that we are seeing unexpected, but overall, most of them are doing well.

163 P 10: Are there cultural issues that attract your attention, like institutional quality, for example, like
164 minorities or majorities or ethnic issues within the school?

165
166 A: No, nothing. That maybe that that I've noticed as a barrier. I don't think most of the faculty it's you
167 know, we communicate virtually I'm part time so that most of my communications I know that faculty
168 based on In Dallas that how probably more frequently in person meetings. I don't have a notice any
169 communication barriers or culture issues that impacts the way the college is being run or addressed.
170 There's diversity in experiences and background, like I said, there might be some age younger, the
171 younger faculty there, you know, more experienced ones as well. But not that I have, not that I have
172 noticed.

173
174 A: My own context, like I keep, like I said, it's pretty, it's pretty focused, it's the courses that I've been
175 assigned to teach that. And I teach I'm not involved in administration or don't have a global view of
176 what's perhaps happening in other classrooms. And but as far as my interactions go with other faculty
177 members, I haven't encountered any cultural issues.

178
179 P 10: How do you evaluate today's learning experience, in preparation for ministry, in a pluralist
180 society?

181 A: evaluation of learning experiences, at the end of the course, they have a, we have a survey that is
182 issued to the students, for them to describe what their experiences have been like, outside of the survey,
183 students also free to give feedback on what their experiences with the course has been. And what it
184 takes, like I explained, some of them even go as far as sharing some of the work that they have been
185 doing since completion of the course or since graduation, which leads us to believe that what is being
186 done is, is working I, for example, I was a student with a seminary as well. And it was, it was a course
187 on, I think it was adolescent development that sort of sparked my interest in what I'm doing currently, a
188 lot of the community projects that I have personally engaged in, as a result of one course. One course.
189 So I believe the other students as well that have similar experiences, I like to say, informally, that's what
190 the college does, is to spark that fire and release them to fan those into flames.

191
192 P 10: I want to ask maybe the last one. Is there any measure of the effectiveness of intercultural
193 education gained by students on the ministry impact on the mission field?

194

195 A: objective measures? Not that I'm aware of. Not that I'm aware of, we don't have, for example,
196 structured interviews that are conducted or maybe we'll defined expectations on a follow up plan that are
197 for students, perhaps if we have those we can, we can surely, you know, promote some data on the
198 effectiveness of what we are course deliverables. And, and maybe also, I think that that's something that
199 would inform ... our practices moving forward if we if we're able to track and measure the outcomes
200 and but informally, we see them doing great things, but it's nice to actually have some measures to track
201 P 10: okay, you give examples of that in formalities and informally you see them doing great things. Can
202 you give an example?

203

204 A: Yeah, I one of the students runs a ministry on YouTube, where she provides a not for..., but just life
205 lessons she interviews a lot of people will have had very unique and specific life experiences. And it's a
206 source of encouragement to young people and even adults and like another one run ministry specifically
207 for young, young girls. Plus, she had identified that gap in mentorship. So her ministry focuses on
208 helping young ladies grew up to be confident and recognizing their worth and value grew up, interested
209 in being everything express the fullness of all God has for them.

210

211 A: So that's one doing that there are others who are now writing books, others who have gone back to
212 their local parishes and done some, you know, local work on maybe revising some other systems, I think
213 when we talked about grief and grief counseling, one, I've actually gone back and she felt like that
214 opened her eyes to so many gaps in terms of ministry, at her local parish, felt the need to come up with
215 some informal system to cater to those who have experienced losses. And not just you know, physical
216 losses, some people are experiencing loss of identities, you know, when they relocate to a new nation,
217 some have experienced so many losses. And her being able to take what she's learned in the classroom
218 and just expand that, in a local context was just absolutely phenomenal. To watch that some of the, when
219 I say for now, you just you hear what they're doing, they tell you what some of the plans that they have
220 in place, and, and you know, that, that helps you feel like what you're doing the right thing to extract.
221 So, yeah, that's what I would say about that.

222

223 P 10: So, thank you I want to ask, is there any particular aspects of intercultural education that you think
224 the student needs to consider?

225

226 A: Definitely, we could, we could all use more training on how to deliver and support your ministry.
227 Understanding the, the people that we have to work with, we have been called to serve, understanding
228 the needs of the community around us understanding the changing times. And being able to say,
229 regardless of all of these dynamics, right, at the end of it all, we can say 1, 2, 3 things, these are going to
230 be the outcomes, right? This is the kind of students that we're expecting, at the end of the intervention at
231 the end of their time with us that can engage people of different socio-economic class, you know, people
232 of different races, confidently engage people of different faith, belief systems, and, and be able to do
233 ministry, be able to do ministry. So, I think that's perhaps having that well-structured and all of us
234 walking towards that, that will, I think that that would perhaps be my recommendation, I see it
235 happening informally, but maybe just revisiting it and ensuring that we are getting the necessary training
236 that we need to stay on task, at least in my own context.

237

238 A: For example, I must engage in other trainings outside of the college to keep abreast with the language
239 of the use, you know, which there's always something new slang, some new social media outlet,

240 something is always coming up the music and no, so all of that are tools that we use in sessions with
241 children. So being able to just like continuing education, I think in so many seminaries is where I'm
242 getting that
243 P 10: Thank you.

Transcribed Interview P 11 IMT

1 P 11: How is intercultural education conceptualized and implemented?

2 A: Okay, so, um, the first, I guess, maybe I should have asked that...How is intercultural education
3 conceptualized and implemented.

4 A: Okay, so, again based on what ... said missions as a whole thus the view of the college is, it aligns
5 with the overall vision of the Redeemed Christian Church of God as a whole as a body with a mission,
6 the vision is to prepare a people for the coming back of the Lord Jesus Christ. And so everything that is
7 done in the seminary, even with the courses, it still ties back to that major theme about preparing people
8 for the covenant back of the Lord Jesus Christ.

9
10 P 11: Okay, can you be specific about the vision and mission.
11

12 A: ...Yes, that ties with the school's vision. Okay, so the redeemed Christian Church of God, right, their
13 vision, the whole, first of all, the belief in the inerrancy of the Word of God, the Word of God, in its
14 entirety, is believed by the Redeemed Christian Church of God, as the word of God, nothing can be
15 added, nothing can be removed from it. And so we believe the Bible in you know, in its entirety. Now,
16 with that being said, you know, we also believe that Jesus Christ is the same yesterday, today, and for all
17 eternity, the word of God doesn't change. This is the same platform that the Bible seminary stands on.
18 And so everything that we do, even in our churches as a way of preparing a people that live their lives,
19 manifesting fulfilling all that God has said about us, but at the same time, making sure that we are a
20 people ready for the return of the Lord Jesus Christ, this same threat. So take for instance, I taught the
21 introduction of lifespan and Human Development. Now lifespan and human development is a
22 psychology course. And when we were looking at it, we you know, we look at questions, or we look at
23 incidences, like okay, we really affected by the environment, or do we have effects on our environment?
24 Can you say, because you grew up in this kind of environment, this is what your outcome is going to be?
25 Can you say, because I grew up in this kind of, you know, Social Development's or social group, are you
26 going to say that, then therefore, based on this, this, this, and this, this is what I'm going to become? Can
27 you really say that? Right? But then we tie it back that while you could, they still a truth that cannot be
28 denied the truth that is spoken about in the scriptures, that God says before you were formed in your
29 mother's womb, I knew of you. Therefore, I've got a plan for you. The plan I have for you is good, and
30 not of evil. Therefore, despite your background, in spite of how you grew up, if you will allow the plan
31 of God for you, if you will live the plan of God for you, then how you grew up, or whatever your
32 beginnings don't small, it will not remain that way. Your beginnings are going to become a lot greater,
33 because that's the plan that God has for you. A plan of greatness, a plan of you know, fulfilling your
34 destiny doing exploits, all because you have allowed the will of God to unfold in your life. And so that's
35 what I'm talking about that no matter what the course is, at the end of the day, we're still going to tie it
36 back. so that the one thing that we believe in the word of God and how irrefutable is

37

38 P 11: What are the objectives of the school, and what strategies have been pursued to accomplish the
39 objectives?

40

41 A: The objectives of the school that I am going to talk about it from my experience on some of the
42 courses and some of the, you know, how we, we would look at this particular or you know, any course
43 and Okay, so, here we have people from a different, you know, either different culture, some of the,
44 predominantly a lot of them are immigrants. And so they have come into this society or this world, or,
45 you know, this country where things are done, you know, just a bit different than where they're coming
46 from. And so there is this, how do you mirror or how do you marry both? As immigrants, there are some
47 things that you, you know, you know, is good, or you believe is good. But then here you are in this
48 different setting? How do you bring it together? And so this is a question that we're constantly asking
49 ourselves, even when you are in like, in college, you know, you've got a class. And so in class, that's the
50 whole purpose that as much as we're immigrants, we're trying to understand the culture here, we're
51 trying to understand how they do things. And at the same time, you want to make sure that the wisdom
52 you're sharing is relevant, particularly to this part of the world, I can't be accounting class, give them an
53 example, oh, God, I'm not very good at some of the so the little that I remember, I'm not going to give
54 them enough, I'm going to draw an analogy, I'm not going to give them an example in class of
55 something that is predominantly from the country of origin like maybe from, from Nigeria or from
56 England, I can't do that. I'm going to have to give them something that is relevant to their society, their
57 world that will make them understand. And so these are the things that we ourselves have had to, to
58 make sure that even as we're being the agent of change, we want to make sure we are being an agent of
59 change, both to the immigrants and to our country of adoption. Does that make sense?

60

61 P 11: How are the courses offered in intercultural studies designed to prepare students for intercultural
62 ministry?

63

64 A: Okay, very good question. I like a lot of the Okay, so a lot of the courses are structured in a way to
65 one, it's got to be relevant. It's got to be relevant. So you've apart from just having the coursework or you
66 know, things that you're going to do, of course, some of the classes are online. So apart from just what
67 you're going to do in the classroom, you've also you've got to have the practical aspect of it. I remember
68 when I was a student, there was a section where, you know, like field work and you cannot be assigned
69 to take for instance, your own parish. So you won't be sent back to your own parish to do the work there.
70 You they want you to go to some other parish, not yours. And so it's almost that what we would do in
71 schools here, where you have community work, so something like that community work, but not in your
72 own parish. So you would be asked to go to some of the parish to do so they as much as possible, they
73 try to make it or we try to make it practical. We so it's not just all you know, you're in the classroom
74 lectures. He said, No, you've also got the practical aspects of it, we call it practicum. So you've got the
75 practical aspects of it, and you've got to fill it out, you've got to have, you know, it must be measurable,
76 what you're doing, it doesn't matter what it is, but it's got to be measurable. And so for me, that was,
77 because I also got to be a student. That was also, it was a practical aspect for me, that I felt was really
78 relevant. So it took it out of just the classrooms, it took it out of head knowledge. And we were always
79 given the mandate, even as lecturers were given the mandate. There were a lot of what would you do in
80 this kind of scenario? So it wasn't just, oh, the book of Matthew, this, this, this, this, you were given
81 the assignment as the lecturer to make it as real as possible? You don't want to talk in abstracts? No, we
82 are on the mission field, the skill that you are acquiring, it's for you to be able to use it in the mission

field, things crop up in the mission field. How would you, you know, employ deploy the knowledge that you have? How would you go about it? And in doing that, you as the lecturer, you've got to also knock down some of these mindsets that people have, you find that there's some mindsets predisposition that people have, well, if this happened, then this person must be this. But what if that person isn't? You know, how are we going to reach people, and what was used, where you're coming from, might not be applicable here, or what you used to say, you were in the state of Texas, now you're in New York, what you use in New York, in Texas, is not applicable in New York, in the sense of how you execute it, the knowledge is applicable, but how are you going to execute it to make sure that it sets, you know, the scenario that you have in New York, and so those were quite those were the things that we were given the chance to do as lecturer was making it relevant.

P 11: Tell me how you do intercultural education. For Intercultural Studies, what goes into it, that is how you supervise students that are enrolled in the specialized program

A: okay. So, of course, you know, your students enroll you're assigned to, as a professor of that class, let me give an example introduction to lifespan, in human development. Personally, as part of the faculty, I'm always going to set an expectation. So I'm going to tell them, what is expected of them, how long the class is going to be. You know, breaking it down what this aspect will be how many marks this is going to be, how many marks this is going to be understanding that a lot of these students are coming from different parts of the world. And they really are coming from different parts of the world. I had had lectures student from Is it from Kenya, had a student from Kenya, I had students that were literally on the mission field. So from the mission field, they would, at the time of class, look for somewhere that had internet connection, not everywhere, had internet connection. And so we you have to take all of this into consideration. And you set the expectation for them, you give them the course outline, you give them the material that they need to, to lay hands on, if they're not able to lay hands on the material, they should let you know. And so you set benchmarks for them. You know, there was a lot of, again, because there's a college students, you give them a lot of take home, as an, you know, this is what we're doing. research it. One thing that we are big on as a faculty as a whole is class participation, because it enabled us identify if anyone was having an issue, if there was struggling in a particular area, or if there was some gaps in the communication. It was feedback for us so that we could go back and this you know, look for another way to relay the information to make sure that they grasp it. And so that's the style that we adopt. said as a whole, again, not forgetting the overall mandate, that in it all, we still tied back to the fundamental belief of the Bible seminary and as the redeem Christian Church of God as a body.

P 11: Thank you. Now, what is the competency of the faculty involved in teaching Intercultural Studies? Courses?

A: Oh, when you say competency,

P 11: Are they competent in terms of I mean, their own training and preparation for taking certain courses?

A: Okay, so let me say this, that's not a fair question. But I will add to it.

P 11: How, how effective are they?

A: Are they for quality, effective, they're very effective, very, very effective. They're effective in the sense that there are years that depending on your degree, you can't lecture say, for instance, if you I got to be part of the faculty, because of one the level at which I, how well I did as a, as I was invited to be part of the faculty. So that means, you know, I did very, very well for my masters. But even as that I could only lecture a particular year, do you understand what I mean? So I won't be allowed to lecture

129 some particular years. So they were very strict. And what you could as a faculty member, do, they were
 130 very, very competent across board, I enjoyed being a student. And I was happy to be part of the faculty,
 131 because I knew the standard that was being set, and I wanted to be part of that I wanted to be part of, of
 132 being an influence, you know, to people coming after me. I wanted to be able to be a change agent in
 133 gender stand. So yeah, they're very competent, very, very competent.

134 P 11: Do you experience any challenges with culture, or ethnicity in the school's effort to prepare
 135 students for intercultural ministry?

136 A: On the part of the faculty or the part of the students?

137 P 11: on the part of faculty,

138 A: No, no. And I'm, I'm really thinking about it, I'm scanning through? No, I have not come across any
 139 member of faculty of that would, you could pick up a nuance that they're responding to you. And we do
 140 have, we often have, you know, ... meetings where we would go on site, sometimes off site, where we'd
 141 come together as members of the faculty, we would you know, what's the way forward? What are we
 142 trying to do? What is the new school year going to look like? And, and so even when I'm interacting
 143 with other members of the faculty, I've never picked up any sense of where culture is going to play a
 144 role in how you respond to me, or how I ask a question, and you're going to brush it off because of some
 145 cultural nuance. No, I've not come across it. I've not

146

147 A: know, how I used to provide students that I enrolled in the school. What informal learning sessions I
 148 included in preparing them for intercultural ministry. What in formal was the supervision of the
 149 students?

150 P 11: So how do we supervise them?

151 A: Yes. I'm not sure I understand that question. How do we supervise them? When they come to when
 152 they enroll? I use auto Let me ask ... How do we supervise am I talking about outside classes?

153

154 P 11: Both in class and outside classes, how they are supervised to be sure that they have been prepared
 155 for ministry.

156

157 A: Okay, so, um, first of all, for the students in class, number one, we, okay, I'm going to use my
 158 classes, as an example. And I do believe it's like that with all the faculty members, we have an easy
 159 access principle, I am easy to reach, I give you my number, I tell you can, you know, text call, whatever
 160 it is, I am available to you. So we do that, I do that. And also, personally, and I'm sure it is with my
 161 peers as well. If I noticed that a student has a particular challenge in an area, I'm going to say, Can we
 162 speak outside class, and there's some people a bit more reserved. And so sometimes you want to reach
 163 out to them one on one and find out, sometimes they may be something else going on, you want to be
 164 accessible to them, you want to be able to know if they're struggling. And so we generally have that kind
 165 of policy, as you know, the faculty as a whole. And we do that by you know, we also extended to what is
 166 your normal daily life ... What does it look like? Some people have other things doing apart from
 167 thinking college, I had a pharmacist once in my class. And so his job was very demanding. I knew that
 168 we knew that and I just was able to work with him, when he did have to travel on because of the job, let
 169 me know, he gave me enough information, I was able to give him his reading material. And I you know,
 170 I told him if you do this, this, this, this, this, you would have covered your course material. And so when
 171 we bear it in mind that it's not just about you being a student, wherever you are, we say this all the time,
 172 wherever you are, no matter what job you have, that's your mission field, you may not necessarily be a
 173 pastor, as in, you're on the pulpit, you're working as a pharmacist, that's your mission field? How are you
 174 going to use the knowledge that you've gained, and minister to them? Your parishioners that come to

175 you that's your mission field? And so we were constantly encouraging them hands on, if you've got a
176 question, reach out, ask the question that you don't ask Is the answer that you don't get.

177 P 11: The next question is there a way you can understand the extent to which a student involved
178 learning interculturally being prepared for a pluralist society?

179 A: Is there a way that we can understand, the extent to which a student is involved?
180

181 A: I would say, I'm sorry, I would say no, I, I cannot fully understand the extent until you show me your
182 passion. So it's not something that I can deduce. The full extent No, I can know that you've got a passion
183 based on what you decide to share with me. But outside of that, no, it's got to be a two way street or you
184 know, a two way communication. As in as in, you've got to show me your passion. And how, and by
185 you know, show me your passion, the things that you're drawing on me for the things that you're willing
186 to draw on me for as your lecture your professor. That's the only way I can know your passion. I don't
187 think it's possible for anybody. I could be wrong, but I don't think it's possible.
188

189 P 11: Okay, are there cultural issues that attract your attention, like institutional culture, in terms of
190 minority, majority or ethnic issue?

191 A: Culture... issues that attract my attention on the part of the student.
192

193 A: Yes. Okay. Of course, I don't know if I'm sensitive to it.
194

195 A: Yeah, but there's been cultural things that have attracted my attention, particularly among students.
196 We've had heated discussions among the students, when they would talk about, you know, a very
197 popular argument has always been about, you know, women wearing pants and all that, you know,
198 arguments like that. So yes, those are cultural issues that have no bearing on the mission field, have no
199 bearing, in school, you know, so, and those are some of them. That's what I was saying, when I said, the
200 mindsets, some of the norms that you've kind of got to, you know, knock down, because if you're going
201 to be the missionary that you really want to, and if this is going to be your mission field, then there's
202 some things that you've just got to do away with. It's not important.
203

204 P 11: So how do you evaluate a student's learning experience in preparation for ministry, in a pluralist
205 society?
206

207 A: How do you evaluate students learning experience? Again, because we encourage participation, in
208 fact, it's a big part, at least in my class. And I know that just my class, the faculty as a whole, is that's
209 the, that's part of the culture of the faculty, because it's only in the, when you get feedback, when you get
210 participation, that again, you know, what area your students are kind of struggling with, and you do, you
211 know, get a sense that a particular student might not quite be quite ready. You do get that sense that this
212 student is not quite ready for the mission field that they have chosen. And they just might meet that
213 there's a little bit more than needs to be done. And again, we're still going back to one of the greatest
214 detractors, for me, personally, that I've always been able to identify. And it could just be, maybe because
215 of my background and everything. The arrow of culture. When you I've listened to some of my male
216 students make some remarks. And I would have to call them out on it that, can you as if you're a pastor,
217 and this happened, if you made this kind of remark? Do you know you're going to be in trouble? You
218 will do more damage than good. And I know that's not your intention, but it's a culture thing. And so
219 sometimes you will pick that up, and you know, you would counsel them one on one. You know, but

220 that's yeah. So those are the some of the ways in which you signed out from pack class participation and,
221 and things like that. Yeah. Discussions.

222 A: That's the reason why we were big on participation of the students.

223 P 11: So, the last question, is there any measure of the effectiveness of intercultural education again, by
224 students on the ministry impact on the mission field?

225 P 11: Now, is there any measure of the effectiveness of intercultural education gained by students on the
226 ministry impact on the mission field?

227 A: Is there any measure on the impact of the effectiveness of the education that we have gained on the
228 mission, the mission field.

229 A: There is.

230 P 11: So can you can you mention some from your own experience?

231 A: Okay, so from my own I'm sorry, and maybe one of my church members is sending me a message.

232 P 11: Okay.

233 A: So yes, there definitely is, apart from the fact that we, at the end, of course, you're for ... that for
234 every student, you do have a sheet that you use to assess your professor, and how well they were. They
235 were able to communicate the course material, and how easily to understand it was for you. For those
236 that are, well, everyone is in a mission field, we also get feedback from them from time to time. As a
237 lecturer, I do get feedback from them lifespan and human development, if you have my students that
238 responded back, oh, Prof Wow. You know, this and this, and this that we discussed in class, I was able
239 to execute it or apply it in a particular situation. So we do get feedback from them. And then, of course,
240 it makes how effective it has made them, particularly in the area of evangelism. How it has allowed
241 them to revamp their mode of evangelism, how it has allowed them to employ or use different tools. Or,
242 you know, ... They know this is how to do evangelism. But they've been able to critically take a look at
243 it, and admit that this is not working, what works, how does it work? And we see that now more and
244 more, even with the deploying of social media, using the social media, your social media platform, as a
245 tool of evangelism, as opposed to how it was done in the time past, it doesn't mean that that is not still
246 used. But now you've got more tools to use. And by that the churches have grown, they've become more
247 multinational. And you've seen the really nice blend in some of our parishes, have, you know, the inter
248 cultural dynamics of a church, you would go into a church and you would look across the cross section
249 of the church, and you will find out that they're not predominantly this or predominantly that, what
250 they're mixed, meaning we're becoming more in terms of a church without walls, your people can come
251 in and fill out hope and fellowship. So yes, we do see that in the ... back data that is also being
252 collected. Yes.

253 P 11: Thank you.

254 A: So please, if you one more question, you can try to expand on the intercultural dynamics of the
255 church.

256 P 11: Do you have any example that you can mention?

257 A: Okay, so I'm going to use and stick to Faith Church, and there are a few, but I'll use it your faith that
258 Jesus has DC the city of Faith Church, and I can use these two because I know really, really no. So city
259 of faith is a church where the pastor is African from Nigeria. The wife is African, as you call it, African,
260 but she is not like she can't speak the language. Then you've got a lot of other African nations in that
261 church and the Nigerians that are even in that, that church. They're not from where the pastor comes
262 from. So the Nigerians that are in that church actually come from somewhere else than the pastor comes
263 from. Gentlemen, I mean, and then you've got a lot of other African nations, you got Ghanaian, you got
264 Cameroonians. I think you've got, you've got Togolese, you've got, you've got the Brits, you've got
265 where else, of course, you've got the Americans. And so that's what I mean. And then you do have one

266 or two people from where the pastor comes from. So you've seen this, where it's, it's a nice, that's what I
267 mean, when I say, into, you know, mix of different people from all over. So it's not, oh, this is a
268 Nigerian church with just these people from this part of Nigeria. And that's it. Not that there's anything
269 wrong with that, if that's who their mission missionary field is for, then that's who it's for. But they've
270 been able to again, because of the dynamics of, you know, being able to use these different things, tools,
271 they've been able to reach a bigger pool of people who what they want is a place where the word of God
272 is preached, the undiluted Word of God is preached, where they can feel at home, this is their home
273 church. You've got South African, you've got all of you know, so that's basically yeah.
274 P 11: So where is this city of faith located?
275 A: It is located in in Maryland, it's in Gaithersburg, Jesus house ... So and yeah, they've also got a church
276 where that's just how it is from
all over. Different people different Yeah.

1 Transcribed Interview P 12 IMT

2

1 P 12: The first question how is intercultural studies conceptualized and implemented?

2

3 A: Well, I want to believe that depending on individual debate, depending on your vision, depending on
4 your role depending on to me, that's a general question. into culture, in what way are we talking about
5 church now we're talking about organization, we're talking about work, we're talking about marriage
6 we're talking about so when we say into culture is easy, ... So the context in which we're talking about it,
7 we have a lot here, this and maybe we're looking at intercultural in terms of marriage in terms of
8 churches in terms of leadership and followers, you know, but why not believe that it could be
9 conceptualized, if you have an understanding of the goal that you want to achieve. Now, let me bring it
10 down to it is church and I've taught intercultural orientation in different classes, and realize the
11 background goes a long way, there are general rules two things, general rules of moral like okay, when
12 you do good, anytime, good, will follow you, when you do bad or you may get the bad later on ... and in
13 order to have an effective means of bringing different culture together, then I believe that there will be
14 an orientation that will make everybody that everybody would go to, which should be like training that
15 okay, respective of where you are coming from, as far as this organization, or this church, or this
16 working place, or this company is concerned, everybody adhere to these particular principle and guy.
17 Now, he does no matter where you're coming from either Mexican, your Russian, German, white,
18 African, blue, green, black, if the law says, the speed limit is 40, it doesn't matter, your color, your asset,
19 if you go on 60, you will be stopped. And you will go through the consequences. One thing is when you
20 have an individual you have a principle, a guy in law that guides an environment and is disseminated it
21 is people know that people are informed, that it doesn't matter, the culture where you're coming from
22 everybody will fall into that principle, and guide and that is why I was saying that, depending on what
23 we are looking at, if we bring church, if I say I'm a pastor, so am I being saying something about ... and
24 I've not done my psychology board exam, but I'm writing my dissertation too, in Organizational
25 Psychology, but I finished my doctorate in transformational leadership. So and I've been dealing with
26 different culture of different people. I've worked in Walmart as a as a Stocking manager, we have almost
27 400 employees of different race and culture. And I work with them here in Texas. And we achieve some
28 of them are Burmese that I don't understand their language, but they still get their stocking done. I have
29 different people in the church too but there are different approaches to all days that are different.

30

31 P 12: Okay, I would like you to apply it to the school of mission and Intercultural Studies. How is
32 intercultural education conceptualized and implemented in the School of missions and Intercultural
33 Studies?
34

35 A: Okay, I'm just checking the intercultural ministry training of theological graduates in the United
36 States.

37 A: Okay. I think this, this gives a little, I think that's where we're supposed to start from who started
38 from the topics in okay. Yeah, that'd be nice time we start from the topics and topics we will guide yes
39 even in the conversation,
40

41 A: okay. This quickly.
42

43 A: So I think as far as the mission is concerned, I work with a lot of people here too, in I'm in West
44 Texas, and I work with a lot of people. And now we conceptualize into culture, mission around house is
45 to study and appreciate individual, I will just give you one example. Ordinarily, I will not allow anybody
46 to wear a hat to our church. You will even when you enter the church, there is the choice for you to
47 remove your hat, even when you come to church, inside our church. That is my culture. Now, now going
48 to the altar, and now really hat is against my culture. But, I have this Mexican music, music shows that
49 calmer. And wherever they go they have their hat. And in a way, I've gone to many of their churches and
50 their programs. And in a way, I have invited them, I told them about it. But I say their culture they had is
51 a sign of ... is not Holy Spirit, Holy Spirit is in their heart... I allowed them to minister, and they have
52 their hats on and people still give their life to Christ. And people still come to the altar for blessing. That
53 is in intercultural. What would I've taught the news is culture is always printed that tells me that they can
54 know where their hat is my culture that we're you enter the church, you remove your hat. So, to me will
55 say depending on individual understanding and how much you are ready to open to receive all that
56 culture is for the benefits of the mission.
57

58 P 12: So what is the vision or mission of the school and having a specialized program in intercultural
59 studies?

60 A: mission of which school of the Bible college?

61 A: so, you know because we need to get this ... interviewing me based on a management of Bible
62 College and the lecture or, as a senior pastor of Redeemed Christian church ... Also, I need to understand
63 that.

64 P 12: Yeah. The interview is as a faculty member of the Bible College and seminary.

65 A: Oh, good... you have a clarity on that?

66 A: Okay, maybe all of these we should have discussed before we started that Okay.

67 A: Ah, actually, as far as the school is concerned, too, there is a general mission of the school to bring
68 people together in the Lord while we educate them. With the Word of God, and then as far as the
69 intercultural part of it is concerned is one of the major decision to bring people from different culture
70 together. So, and the main thing there is division is to bring every culture together, and to teach them in
71 the way of the Lord. Different teachings and true biblical example books, and, but the vision is to bring
72 people together every culture in the world alone.
73

74 P 12: What are the objectives of the school? What strategies are in place to accomplish the objectives?

75 A: Were just like what we said, the vision is what bring the objectives together. We were using, we're
76 doing I breed self-study, and we also do on site. So, part of what we've done is to make sure that,

irrespective of where individual is, we can where they can reach out. So we do what we call intensive, we'll do our call intensive, where people physically come around to the school, we teach them, we train them, we do a lot of practicum, where we send people out to do to learn from other missions from other schools, and they come back with a report, the company does like a mini project, where they will ask a question they will learn and then we do a lot of online where irrespective of where you are, we can reach out to you. So that has been part of what we have been doing to achieve our objectives.

P 12: Now, how are the courses offered in intercultural studies designed to prepare students for intercultural ministry?

A: Oh, yeah, we like what I said, when I say intercom, that is to send people to different countries, like there was a time we were treating China, Chinese and we went to China for it. We travel all the way to China, we check the churches in China, we did the very same people on that grant, to see what is going on. I think two years ago, we send students to Belize, Central America to see the culture, how they're doing things. And so we send people to different countries for training, and to see how they can survive when they are communicating and spreading the good news to our child or not them and then with the food, you know, we're able to place where you've now gotten to the food, the language, the understanding, and then some you don't really have fantastic hotel you're sleeping, what is available. So that has been happening the school to encourage this to then under the intercultural study. We send them to other countries.

P 12: But tell me how you do intercultural education for intercultural studies, what goes into it?

A: Oh, we have curriculums for that. Don't have all those in front of me, but we have the curriculums that we follow.

P 12: Okay, can you talk about how the students are supervised? The students enrolled in intercultural education for example.

A: What, just like every other school we have supervisor we have professors, we have Dean we have the faculty officers who supervise them, and just like, like what I said earlier to, when we send them out, for we'll use practicum for it. For every student that go for practicum is assigned advisor who he reports or she reports to, and there are certain grade and standard that must be met before, there could be an award of points. So, if the standard is not met, then the student will go back and do it again. Because there's a standard and every student have supervisor for the article.

P 12: Okay. Now, what is the competency of the faculty involved in teaching intercultural studies courses?

A: Why is their competence most of our professors, PhD holders, the least sometimes it's master degree, but most of them are PhD holders that I've done. Maybe TCS or that have done I've written books that have gone through intercultural studies, they are vast in it and they have asked for it. So, those are the way University competence number one is the educational part of it. The number two is the experience part of it.

P 12: Okay, have they undergone intercultural education preparation before being hired?

A: Yes.

P 12: Okay, can you explain?

121 A: what aspect of it you are looking at in hiring so, so why you come is just like we get your resume, we
122 get your experience, ... and we get your certification or your documents or your Yeah, your certificate?
123 And then these are your resume and sometimes we will call to check.

124 P 12: Okay, can you explain if you have I mean access to how they are selected for the assignment at
125 least how they are hired.

126 A: Yeah, that's all I just said. You submit your resume and then you go to interview so, it's the resume
127 not the interview that determine if you will be hired or qualified or competent and not to be hired for the
128 department.

129 P 12: Okay. Now, do you experience any challenges with culture or ethnicity in the school's effort to
130 prepare students for intercultural ministry?

131 A: Oh yeah, that is there because no matter what people find change to be a little bit difficult but due to
132 the competence of the professors they undo those situation with majority will try as much as possible to
133 make sure that we see in foster love education as they get up we have some the you know, there comes
134 with the attitude. Now. No matter the attitude, or no matter what, if it is against the rules, the principles
135 of the school, there is nothing we can do about that. Just like what I said earlier, it doesn't matter where
136 you're coming from. It really is for the farmer, you go 60 is not going to be okay because you're a black
137 one, I will let you go because you are green man or white man defied it means that you have violated the
138 law. So the same thing in the school, there are guidelines that are rules. So if you follow the rules and
139 guidelines, irrespective of where you're coming from, it will be good to go. boy have we seen cultural
140 differences and oh, yeah, oh, yeah. But we still manage them. You know, we manage them. Sometimes
141 we get a guest someone that speak the language, you know, and have a better understanding who gives a
142 better idea or this is what this person is trying to say. They can English for the Yeah, I mean different
143 ideas to what is going on and that has been happening now.

144
145 P 12: Okay. Now, this application of rules and laws that you mentioned for example, that if the rule is
146 that you go 40 miles per hour and I did 60, every person is subject to the rules to the laws and the rest of
147 it. So, how do you relate that to intercultural education and intercultural ministry?

148
149 A: So, what I would do for you is that for every objectives excuse me for every goal, for every
150 objectives that must be guidelines in order for you to achieve whatever you want to achieve I tell people
151 this way you don't have a destination every way become a way and it goes not taking moving from this
152 to this because is intercultural everyone is going to be coming with a different culture. So, there must be
153 rules that guide everything, then you can now be dealing with them differently bought it cost and rules
154 and a guide must be in place in order to achieve the mission okay. It could be like, we have 10 classes,
155 all the classes will be taught in English, we have a breakout session or we have a small group, okay,
156 small group in case I'm just given a scenario, you have, you have about 10 people and in a way they
157 have relatively from maybe the same culture, you can group them together for better understanding
158 make somebody their leader, but, and that means that is there a rule that says, anytime you are doing
159 small group and you have the same cultures, the same like TD student, at least 30 students that come
160 from the same cultural background, we always been in a small group together and as a guide, so, when
161 they are three can be in small group together. So, and that is what I mean by the 60 by the 40 There must
162 be a guide there must be something that guide the intercultural mission I will say look at the point all of
163 them can come together or is it that anytime you have to record trust this data the same culture in the
164 school, ..., we all travel to each of those culture, country or state all those rules are those guides you
165 know, helps to achieve intercultural mission and study and somebody from China somebody from
166 Central America somebody from maybe Spain or Mexico okay that means that okay, we have these

167 three people before the end of this class of this school, that means that we will be in Mexico, will we be
168 in Spain or will be in Germany, I will be in this thing there is a rule and that we have to foster
169 intercultural mission.

170

171 P 12: Now, if I may go further on that ... in terms of creating a new culture that everybody will have to
172 comply with. So, in terms of that aspect of compliance, so, how does it foster intercultural education or
173 ministry?

174 A: Yeah, that is another good one there, but the truth remains that for me, one of organization that want
175 to achieve anything ... The following is just like what you're doing right now. You cannot get doctorates
176 if you don't do dissertation ... that you have to understand that we want to serve the Lord, we must learn
177 about Jesus, you must understand what we need to do for the fact that you either want a gain or a
178 believer doesn't make that you will make you will make however, if you don't follow the rules for the
179 fight, I just love what we were saying yesterday, in so excuse me, please.

180

181 A: Alright, so I got somebody in the office, and that's okay. All right. So the, like, what I'm that like
182 what I say, the rules, we hold with that. And anyone that wants to achieve something new, not just
183 follow ..., and that is what we have intercultural. If there is no rule, then there won't be any
184 achievement, because everybody would still go on to what they used to do, or what they've been doing,
185 or what they love to do. And if we are to hold open for all that, then there will be a problem somewhere.
186 And that is why, if you go to China now, I think maybe you can see spent dollar because maybe the
187 relationship or you, nobody's going to ... Naira from you in China. So everything, and that will happen
188 for the understanding ... And I will say this is just like, as much as we have a lot of ethnicity in Nigeria,
189 there is the way we communicate is English. If I go to another place, and I don't understand their
190 language, and now understand somebody that does speak English, I'll be able to communicate the same
191 thing. Intercultural, if there is no way of communication and guidance ruleses, you might not be able to
192 achieve the goal.

193

194 P 12: So how are you supervising students that are enrolled in that education? What informal learning
195 sessions are included in preparing them for intercultural ministry?

196 A: Oh, well, we have someone that handles that will do a lot of continuing education research. But for
197 intercultural student, they have the app just given a little earlier. They have their standard, and the
198 curriculum that they must follow. And then we send them to different places. We supervise them based
199 on their report. So when a student is in an intercultural study, we send them out and they come back with
200 a report, as the report they come back with is what will determine if they are ready, you know, to
201 graduate, or if they still need to go back. And do you know, we don't say like, we'll send a medical
202 domestic or no, we sent you to summarize. So that you can interact with somebody else, you guide
203 somebody another food, you can see the way they sleep, you can see the way they do their things, and
204 you come back with a report. So is that a report that will let us know if you're ready for it or not?

205

206 P 12: Thank you. No, I have just about two or three more questions quickly. Okay, is there a way you
207 can understand the extent to which each student is involved learning interculturally being prepared for a
208 pluralistic society?

209 A: Prepare for a pluralist society.

210 A: Yeah, ..., even if I'm in Nigeria and I'm a Yoruba man, and now somebody sent me to Guatemala,
211 they sent me to Mexico. When I get to Mexico I check everywhere I couldn't see my 'fufu; I couldn't see
212 my ... Oh see my for now they're giving me the ugly 'burrito' ... What is in it? Okay, cheese. Me Oh, at

213 least let me put something in. And somebody begin to tell me another language, hey, what is your name?
214 What is that, then we do that, by embracing dashes are beginning to open for pluralist environment.
215 Environment that is different from my original environment, eating the food makes me to open, for
216 sleeping the way they are sleeping, drinking water, the kind of juice they drink, the kind of clothes
217 acceptance, accepting the kind of clothes they are wearing. And when I started wearing it, that shows
218 that I am open for it. And that we have a ... to the mindset that openness of the mindset. And, and this is
219 what we offer, as we have ... everybody that is open for it. So when will realize that your report is not
220 showing it that we know that you are not ready for pluralist environment, maybe you just want to stick
221 to watch. The only thing I just want to speak to somebody that speaks English alone, then you are not
222 ready. So we always said is you can teach so many things and go hey, but what happened when you go
223 for the practical part of it? The reality we showed if you surely want to do it. So we got most of we've
224 done most of our result, or research on understanding when we send people sometime a week,
225 sometimes two weeks, seven days, and they come back with report that is how we will put our
226 documents together and force to know if an individual is ready for pluralist environment or mission or
227 study.

228
229 P 12: Okay, are there culture issues that attracts your attention, like institutional culture, for example,
230 minority, majority or ethnic issues within the institution?

231 A: I will put it this way. No, really, because we'll find that the majority of our students are still
232 Nigerians. So that is ..., they've given us much, much reason, trouble or ethnicity in differences because
233 most of our students and in ..., and part of what we're trying to break into is this intercultural so that we
234 can get some students from all the countries so in need, like I've been having issue or start with not we
235 don't have that yet.

236
237 P 12: Now, how do you evaluate students learning experience in preparation for ministry, and rally star
238 society and you evaluate their learning experience?

239 A: We do self-evaluation. We do third party evaluation. So third-party evaluation is where you go to a
240 place, we ask them to evaluate you and they send it to us and we evaluate you as a school. And you have
241 a do it yourself too. So it is in three categories.

242
243 P 12: Can you explain a particular student that you are aware has undergone, intercultural education that
244 is effective or performing on the field?

245
246 A: ... But I've seen missionaries doing brilliantly well in different country culture. And they might not be
247 student of the College Board, at least I've seen student of school of disciples I've seen students of back
248 in Nigeria was, who came to the school and later sent to East Africa, you know, and they were doing
249 well, they survived, you know, and I just believe that, when we ask question, is still just all about the
250 mindset, I'm ready. So I don't care what comes? I've made up my mind to do whatever they needed to be
251 done.

252
253 P 12: Is there any measure of the effectiveness of intercultural education gained by students on the
254 ministry impact on the mission field?

255 A: Hmm, well, I would say the measure is based on assessment. The measure is based on assessment
256 and random supervision, on our supervision, they just go there and see what they're doing. And then
257 assess them and just like what I said as a standard, the scale one to ten. And then you put in the numbers,
258 and that assessment will give you a measure of where the person belongs to, is it an individual of five is

259 an individual seven is an individual of three is an individual of nine is an individual one doesn't measure
260 by measure is based on the assessment and random supervision go into the field as okay this student was
261 going on, as they do it. And then we get a measure from the ... as a standard, and we communicate our
262 standards to every student that is your expectation. If you fall below this standard, that means that you're
263 not doing well, you should keep it up a little bit
264

265 P 12: okay. Do you have any specific example of a student that you can say okay I mean, what these
266 students have been in school and now in the ministry and is doing well or is not good ?

267 A: I will say no,

268 P 12: Now, do you have suggestions on intercultural education you want to make that you think the
269 school will benefit from?
270

271 A: what is it going to be it's still going to be inclusion, inclusion, yeah, inclusion should have the
272 mindset that making the environment open for everybody to feel welcome and included and not thinking
273 that okay, this is only for certain set of people. Because if you have a lecturer that is coming and
274 speaking your speaking style, ..., those that are not I have this this class yesterday. They were not many
275 That classrooms I do have many people ... about nine of them yesterday. And I realized that I was
276 almost like four or five out of nine are from different countries. So and that's that really encouraged me
277 like, Yeah, I think this is what we're talking about. You know, so my advice would be, we should
278 continue to make the environment conducive, accommodating to every culture that comes in

279 A: Okay, so with respect to the Bible college, of course, the Redeemed Christian Church of God, first of
280 what's the mission of RCCG, right. It's really, really delving into, or at least it's related to that. The
281 mission of RCCG is all about evangelism and missions all around the world. So why would the school
282 have a program on Intercultural Studies and global missions? First, if you're trying to raise men or
283 women of God who are going to be involved in missions or involved in taking the gospel throughout the
284 ends of the earth, then you want to of course, have a program where not only are you teaching them on,
285 maybe first off tolerance of different cultures, hence the Intercultural Studies. And then of course,
286 teaching them on how to approach mission from the different cultural perspectives as well, so the
287 mission of the school in having such a program, narrows down ... I really have that mission would be
288 because RCCG is mission, one of the missions of quality several, throughout these three points of the
289 mission is reaching, you know, other individuals near and far with the gospel of Christ.
290

1 Transcribed Interview P 13 IMT

2

3 P 13: Thank you. Now, what are the objectives of the school? And what strategies have been pursued to
4 accomplish the objectives?

5 A: So when you say the objectives of the school, do you mean the school as a whole, the school, in
6 offering Intercultural Studies program?

7 A: Well, I mean, the objective is related to the mission, or the vision is still the objective is to raise
8 individuals. When I say raise, of course, I mean, teach, you know, and bring out individuals, graduate
9 individuals who would be able to go to different parts of the world, and not only just go and preach the
10 gospel of Christ, but be able to make impact. Because impact is key. You can tell a lot of people a lot of
11 things, but if they're not listening to you, and if it's not impacting their lives, then what's the point? So,
12 yeah, so I'll say the objectives are to teach and bring, and graduate individuals who will be able to do
13 this effectively and efficiently as well. Hence, of course, the School of Global missions they've gone to

14 well, and the one of transformational leadership, but which I believe is also related. You've gone to
15 different parts of the world, we've gone to Asia, they've been to New York, which are like, you know,
16 global economies on their own, you know, to kind of begin to think about how you basically perform
17 mission or embark on mission in certain types of environments. I don't know if that answers the
18 question.

19 P 13: Thank you. So how are the courses offered in Intercultural Studies designed to prepare students for
20 intercultural ministry?

21 A: I probably will not be able to answer that question directly. Because I'm not involved in teaching the
22 school or even coming up with a curriculum. A professor in the school that's involved in that will
23 probably best like maybe the dean of academic studies will probably be best answer that question, but I
24 want to believe that the courses are designed in such a way that they address all the, you know, prongs
25 of areas where they believe students will most benefit and be able to of course ... when they graduate to
26 be able to of course, do the work of global missions

27 P 13: Okay, now, can you talk about the criteria that can be used in selecting such courses?

28 A: I mean, personally, I mean, the only reason why I would try to answer this is because I teach as well,
29 but I teach biology which is totally different from what we're talking about, but the criteria to select
30 courses right. Now, part of such a program, well, I would say that you since based on the name of
31 course, intercultural studies, you want to make sure that you have courses that will address cultural
32 norms in different parts of the world. That way of course, whoever is involved or interested in such a
33 program, would be able to think outside of their own cultural perspective. Then, would also be of
34 course, related to cultures and not just presents, you must think about of course, you have to do courses
35 that will address past cultural norms and cultural norms and possible, possible future, you know, where
36 things are going out with a new Gen Z, Gen Y and all the new generations that are coming, coming
37 forth. So, that would be, you know, in a cultural perspective, but I mean with then with global missions,
38 also the same thing would apply everything, looking at case studies of difference, you know, missionary
39 works, if that makes sense, looking at individuals who have performed mission for years and years
40 analyze the case study to see, okay, how did they do it? What did they do? You know, basically, yeah.
41 So I would say, in those two arms, I would say, but then definitely having the foundation of courses of I
42 mean, I, once again, I don't teach in America, but you know, I know they do courses like Old Testament
43 survey and all those other, you know, the courses on theology as well, making sure that they have. And I
44 would also advise that students also are doing courses on counseling. Because if you're talking to
45 people, you also might be in the position where you must provide counsel or provide like, you know,
46 what's the word? Not counseling now, but the other part where you? How do I put it, I forget the word.
47 But I feel like you understand what I'm saying. So, but you know what, you're comforting people, you
48 go and talk to people, but you know how to talk to them? Well, you're not just coming from the biblical
49 part as well. But you're also having the general perspective of counseling in general, that will also be
50 keys to be able to be, of course, efficient at the global missions worldwide. We're not just talking to
51 them, but you're also listening to them, you know, that's a skill to be able to do that as well.

52

53 P 13: Tell me how you do intercultural education, for intercultural studies. What goes into it?

54 Well, I think, like I said before, I'm not involved in that. So, I really do not, because I'm not so involved
55 in the academics of the college, I wouldn't. I'm not, I can't really answer that question. But I think it's
56 related to what I've said, I think the pieces of how would a school do Intercultural Studies, is just making
57 sure you have the right courses, make sure you have the right faculty as well with the right experience,
58 not just people who are theory based, but I think the faculty with experience in what they're teaching

would be great. So the professors are not just talking from a text base, but they have the experience, you know, experiential knowledge is always great. Yeah, so I don't know.

P 13: So how do you supervise students that are raised to make impact in intercultural ministry?

A: I'm with the Bible College. And once again, the dean of academic studies, probably the best for this, because they know and they of course, talk to students, and all of that. But I would say that a good way to supervise students would basically make sure you give them mentor class academic advisors that would, that hopefully have experience in this as well. And I mean, we didn't our cultural studies and global missions, I want to believe that most of the students have maybe a specific arm and they have a specific research project that you have to write on before they graduate. So by having someone an advisor who's reading that, and advising them, hopefully, the advisor is a person who has some experience in this as well, because then they can help guide them the best way possible. So that's what I would say that, you know, supervising just having academic supervisors, like a mentor, to help them navigate all their papers or their preset projects. And through the program even and through possibly even an internship where maybe they hopefully they can go out somewhere. And for a few months or so just to do like a summer. Yeah, just to do like an internship where they're maybe under shadowing or working with somebody who's actually involved in global missions, doing some work related to global missions. That would be great. Yeah.

P 13: Well, what is the competency of the faculty of the school?

A: In offering these courses are the faculties of the school, the faculty teaching, these courses are, of course pastors, most of them in their own right, that have planted churches that have gone through and probably are even involved in some kind of when I say global mission, it might not be that they are of course traveling from country to country, but they're, they have occasional missions where they've traveled to parts of certain parts of the world and performs and do some global missions. should work for the you know, but they are based in, you know, in one location. And, of course, global mission is beyond just traveling from country to country, right. It's sometimes going from your locations going to different places, and providing impact. So beyond them being pastors, of course, a lot of them have degrees in some of them in theology. Some of them in they've gone through the courses as well. So they understand, of course, what they are talking about what they're teaching as well.

P 13: So how can you assess the level of preparation?

A: That the teachers, yes, the students also are able to give, they're able to evaluate the teachers at the end of the day, like to faculty evaluation. So that's one part. And the school does go through a vetting process where they evaluate the teachers before they bring them on board. So there's that two prong, you know aspect as well.

P 13: Do you experience any challenges in the school with culture, or ethnicity? In the school's effort to prepare students for intercultural ministry?

A: I don't know. I would say that there shouldn't be. But I mean, it's with the, with our current cohort, I believe our current cohort is mainly Nigerian, so you can't really assess that at the moment, if that makes sense.

P 13: Okay, thank you. From your response, you mentioned that the cohort is virtually Nigerians?

A: Mainly, I don't know, oh, they probably do have other culture. But once again ... I'm not directly interacting with the students. So I think based on my general knowledge, and most of the students are Nigerian, because most of them are also members of the Redeemed Christian Church of God. I don't

105 know if you are a member within Christian Church of Gods. But if you are, you know, that majority of
 106 memberships are Nigerian, so. In other words, what that means is that there is no problem with culture,
 107 since it is just one culture.

108 A: I once I can tell. Well, that's relative, right? Like, there's no problem with culture. When you're
 109 thinking about, okay, all the students and most of the teachers, yes, Nigeria, but how does that apply?
 110 When these students have been prepared to go to a different culture to go, you know, do global missions.
 111 So they might, yes, all the students might be Nigerian, and there's no cultural clashes or cultural things
 112 here while they're learning. But they need to learn in such a way that they go when they go, and they are
 113 doing their missions, they're able to impact there if they go to Nigeria, there might be no issue because
 114 hey, same culture, but what if they go to Asia? Can they impact them? To America can be that Europe?
 115 You know, that's the core, that's what the probe that should be the core. So but once again, I can't answer
 116 the question because I, I don't know, per se.

117

118 P 13: So how are you supervising students that are enrolled in the school? What informal learning
 119 sessions as you alluded to, initially are included in preparing them for intercultural ministry.

120 A: Right, that like I said, I think I believe that they have advisors. They have mentors and advisors that
 121 they are paired with. So that would be the area the angle where, you know, such is happening.

122

123 P 13: Yeah. Okay, can you try to explain it or what's the advice as to the mentors?

124

125 A: I guess I'm not one I can't, I can't really delve into it because I don't really know. I can assume that
 126 they of course, they are reading their research projects, that they're advising them on path to take that if
 127 they have a topic and they put an outline out and the outline is Not quite, you know, they're not quite
 128 there that the advisors telling them okay, maybe I've thought about this or thought about this angle, you
 129 know, because that's what advisors should do, because I'm not directly involved, I can tell you okay, this
 130 is what they do this is, you know, I can unfortunately

131

132 P 13: Thank you. Is there a way you can understand the extent to which each student is involved
 133 learning interculturally and being prepared for a pluralist society like the United States of America?

134 A: So could you repeat the question you said, just repeat it?

135

136 P 13: Is there a way you can understand the extent to which each student is involved? Learning
 137 interculturally and being prepared for a pluralist society, like the United States of America?

138 A: Is there a way, by looking at the topics by looking at the faculty by looking at how they are learning
 139 have the impact of the students post graduation? That will be always, I would say, of knowing or
 140 looking, mainly made? Probably mainly okay. What did the students do and after, if they're, I mean,
 141 once again, just you just mentioned that now that are in a pluralist culture like America, some of these
 142 students, they might not even go to other countries, they might be really here in America, or in a
 143 neighborhood that's predominantly Hispanic, for example, are predominantly Asian, for example. So
 144 how are they impacting? How how's the school preparing them to be able to impact in those
 145 neighborhoods? Is there a way it's really it will most likely have to be posed for school, right? How are
 146 they applying what they've learned? How is it? How are they impacting the neighborhood that they
 147 decided to settle in, if it's a church, for example, how they impact things in those neighborhoods, are
 148 able to reach that community of maybe Hispanics, Asian, Russia, and whoever, Americans, regular
 149 white Americans, even in that neighborhood, so that those would be the way you can see and check
 150 it out?

151 P 13: From what you just mentioned, will you ever say the cultural issues in interacting in that
 152 environment?

153 A: If the school program is done, right? This shouldn't be? They shouldn't be at this great culture.
 154 Because I mean, we're Nigerians and most of the time, our accent, people can't understand it, even
 155 though you might be doing everything right. But if they can't understand what you're saying, then that's
 156 going to be a barrier. Right. So what I envisage that problem? In an ideal scenario, situation, there
 157 shouldn't be. But we know that's not necessarily ideal. The ideal scenario for a person who maybe goes
 158 to the program and wants to do this would be probably to get an assistant who speaks the language who
 159 speaks that the people, the community, you're going to, that should be one of the things that technically
 160 maybe we should be taught like, Okay. Assess your weaknesses, assess your strengths, what do you
 161 need to be able to really impact in the environment you're going to, so, what I envisage in an ideal but in
 162 reality, language might be a barrier language literally the same English speaking, but just you know, an
 163 accent.

164

165 P 13: Okay, you just alluded to assessing your strengths and weaknesses in terms of intercultural
 166 education. Can you expand a bit on that?

167 P 13: You mentioned about assessing your strengths and your weakness before you go into the pluralist
 168 society, so, I want you to explain what you mean.

169 A: I would say that that should be one of the things that students and advisors or mentors are discussing,
 170 to prepare them right for actually going out into the quote unquote, world to impact for globalization.
 171 So, yes, it should be something that students and their advisors are talking about, and maybe going
 172 through what's it called? Going through a survey or going through some kind of worksheet where you're
 173 asking them Okay, so what? That way they can help the students figure out exactly what you know, not
 174 just throw them out into the world and say, Okay, now you've done the courses you now go impact
 175 doesn't necessarily always work that way, figuring out what they need will be great, will be best. It's like
 176 no shame even the Bible says, whoever doesn't count the cost before doing, the person is really not
 177 doing the right thing. Just to count the cost comes in the cost involves assessing, assessing your
 178 strengths and weaknesses and, and then based on that, making a plan on how you do what you're going
 179 to do.

180

181 P 13: Thank you. So how do you evaluate a student's learning experience? In preparation for ministry, in
 182 a pluralist society, like the United States? How do you assess students?

183

184 A: Yes, learning experience and preparation for ministry, in a pluralist society, I would say I
 185 think they would try to do that by doing those surveys, those evaluation surveys and asking students
 186 their experiences, because that's the only way by asking the students you can't do it any other way. I
 187 don't know if you can do it any other way, besides asking them and hoping that they actually respond
 188 and respond genuinely.

189 P 13: Okay. Now, is there any measure of the effectiveness of intercultural education gained by students
 190 ... on the mission field? That is what happens on the mission field, in terms of relationship of what
 191 preparation we've had in the school?

192 P 13: Is there any measure of the effectiveness of intercultural education given by students on the
 193 ministry impact on the mission field?

194

195 A: ...is the only way to gauge there is no way to gauge the student's effectiveness. Yep, activeness I
 196 guess post school and post starting, you know, what they say, for example, maybe it's a an individual

197 who decides to plant a church, you know, highly Hispanic neighborhood, so you can follow up with
198 them, find out how they're doing six months a year after? What's the experience, what the impact and
199 how the school what they learned in the school has helped them, you know, so far. That's, that's my take
200 on it.

201
202 P 13: Okay, now, from your own relationship with the school and experience, do you have some advice
203 for intercultural studies going forward?

204 A: I would say that, I think the best of the things I've said I, just for me thinking in my own layman's
205 way, because, once again, I maybe I'm involved in the school, but I'm mainly involved with respect to
206 financial aid. And international students, I am the undergraduates' director as well. But I've taught math,
207 for example. So my interaction with the school is mainly like, you know, certain types of classes, like
208 the science track, or, you know, so not necessarily with the theology, but I would say that, you know,
209 advice for intercultural studies would be yes, I think a big one, definitely, the one about assessing the
210 strengths and weaknesses of a student, because that would be, that would be a game changer. Because if
211 they know exactly what they can and can't do, then they know what to learn. And then they know what
212 helped to ask or to seek and be able to accomplish a dream in the quest to make an impact in whatever
213 society they're trying to get to. So I think that's a big one. That will be a big one.

214
215 P 13: Okay, thank you so much. I really appreciate your time.

216 **Transcribed Interview P 14 IMT**

1 P 14: How is intercultural education conceptualized and implemented in the Bible College and
2 Seminary?

3
4 A: Yeah, thank you. In the Bible College and Seminary, I mean, based on my knowledge, I think the
5 program has really given a lot of background and the program has been conceptualized ... to prepare
6 students for the intercultural ministry. Because I mean, as immigrants, we are in a multicultural
7 environment, and for us to be able to prepare the leaders, you know it is necessary for them to have
8 advanced education, the level that will prepare them for the ministry walk, because the ministry walk
9 here, I believe that the seminary already know, and they've experienced the fact that when we go out for
10 ministry, we, if we look at what is going on, we find that we attract people from our culture, and a lot of
11 our leaders are not even making an effort to, to go into try to we want them in, but there are some things
12 that you know, needs to be dealt with, if we really want to be able to impact them. So the seminary of
13 looking at, looking at looking at how to really make people to have that knowledge, they put their
14 curriculum together to be able to deal with intercultural program. I mean, it when we see different kinds
15 of programs, like ethics, ethical issue, the identity of the Pentecostal identity, and some of the advanced
16 theology, studying the past history, the church history, from the past, just trying to make students
17 understand what has gone on, you know, before and out to be able to bring what is going on now into it.
18 And so because they don't want the students to just go, as they're just as a Pentecostal, we are just
19 winning, souls for Christ, so what are the things that can prepare us to be able to deal with some of the
20 issues that they will meet in the field, you know, like I take one of the classes that I take, is their field
21 study. And I always tell them in the class that look, what's your meet in the class is going to prepare you

22 to be able to go into the field, don't go into the field just looking at it as I've been in ministry for 20
23 years, and look at it as looking at experiences, being able to go into the community, and be part of them,
24 and ask questions and look at their culture and look at their and be able to just integrate, so we will be
25 able to move forward in ministry. So they I believe they have put a lot of things in place to be able to
26 deal with that. I mean, it may not, they may not be getting the results immediately. But as people come
27 to that preparation, is there.

28
29 P 14: Thank you. So what is the vision and mission of the school and having a specialized program in
30 intercultural studies?

31
32 A: Yeah, I believe that. I mean, we'll look at the school, the mission is patterned towards the flipping
33 biblical pattern and towards the organization, you know, to be able to win souls for Christ and to make
34 sure that it makes everyone and to be able to live a victorious life. But when we are looking into the
35 education school, and you know, that people who are coming to schools, so especially the Bible College
36 is an advanced study, there are people who have they are not people who have main knowledge there are
37 people already have knowledge from where they're coming from. A lot of people have actually been in
38 ministry for years, but it is important, especially in the culture that we are to help to prepare leaders by
39 providing them with advanced level of education. So and I think that you know, for them, you know,
40 that preparation is very necessary, preparing them, you know, for to have advanced level of where to
41 occasion that will procreate awareness to be able to perform, and to be able to have a fruitful ministry.
42 So I prepared, the vision is to prepare the leaders for the ministry work in a new language, and in a new
43 culture that we find ourselves in.

44
45 P 14: What are the objectives of the school? What strategies have been pursued to accomplish the
46 objectives?

47
48 A: Yeah, so I believe that some of the objectives that I see that the school have put on is to be able to
49 help the leaders to become more effective in ministry, especially in the global context. I mean, we don't
50 want to do ministry as usual, we don't want to do ministry as if we are still in the country where we
51 came from or maybe 99.9%, from our culture, and that's where people already have the knowledge.
52 Well, here we are dealing with ... some of the objective is, as you know, not only to train them, because
53 you already have the biblical knowledge already have both in the global context in that we have ...
54 which is multicultural. So I believe that they are trying to ... one of the objective is to make all our
55 ministers and leaders to become effective, more effective, and the leader so we can reach out on to
56 many, beyond our own community, and also grow in knowledge and passion, a lot of things that's
57 happened is that people come with general knowledge. And then what by the time they are living doing
58 one or two courses, and they become passionate, and they have more knowledge that gives them
59 passion, to be able to reach the unreached, to be able to go into the community and engage with what is
60 going on in this culture, also to be able to learn effective communication, in the context that we have.
61 Because communication is very important, the way we communicate is different. And by the time you
62 people go through the college, people will be equipped to be able to communicate to people and be
63 mindful of some of their ethnic situation, some of the cultural barriers, some of the gender issues, you
64 know, that some of the way and manner that we the society, actually expect us to deal with people. And
65 so I believe that some of those, those are some of the objectives. And I think the second part of the
66 question, sir, can you say that, again?

68 P 14: What strategies have been pursued to accomplish the objectives?
69

70 A: Yes, I think that some of the strategies that have been pursued are because number one, they sought
71 to get accreditation, in order to get the school accredited, so the standard that is available in this place, so
72 that the school will be at the same level. And you know, getting that done is a lot of work, there are a lot
73 of things that are put in place the curriculum, so curriculum is very important to be able to make sure
74 that those courses are taught in the way that we are taught, and to be able to make sure that you know,
75 the standard is there. And it's not, it's not being taught in a way that one ethnicity is glorified, or one
76 culture is glorified more than the others. And some of the other thing is the practical knowledge. After
77 all, the before then, it's like getting equipped teachers, teachers, faculties and teachers that are well
78 learned that's have experience. And that knows the subject they are teaching. So I mean, just getting the
79 quality of the of the people and at the same time, also being able to, to make sure that the practical
80 knowledge is involved. So after every class, every program, they try to do that, like the field study
81 practicum it's, they tend to study in school, they tend to go out there and in the practical field study, they
82 make sure that they are involved in the church community, then involved in the community in the
83 community as a whole the part of the community to go volunteer to see you know, the people feeding
84 the homeless volunteering in organization and, and also based on the world we are the technology has
85 been involved, and some of them are encouraged to, to kind of go online and study and research in a
86 way that you know, they will be able to put what they have learned in school together with the practical
87 knowledge, make you think, Oh,
88

89 P 14: I would like to ask you to expatiate on the communication aspect, you mentioned that
90 communication is part of the objectives to be effective in communicating. So, can you please explain it?
91

92 A: An that includes communication is very important, because we are in the, in the context in which we
93 are in the multicultural world... the communication is important in such a way that we need to learn the
94 culture, we need to know, you know, how to address this society, how to address the people how to, how
95 to be able to, you know, tell them how to help them in the situation that they have, and not to just
96 generalize things, communication in how to be able to, I mean, because now we have a lot of things
97 going around a lot of issues that people are dealing with, we must be able to communicate in a way that
98 we can help them rather than judge them. You know, I mean, somebody was, I was speaking with
99 somebody last week, and he was telling me that, oh, if there's anything that I've had, in this particular
100 church that I went, is the condemnation that, oh, you're going to go to hellfire, you're going to go to
101 hellfire, and that she was so afraid and traumatized. And as she was like, whoa, this is all I have to be
102 here in this place. And I don't want to go again. I mean, hell is real, sin is real, but how do we
103 communicate it to the people in the way that we understand the message of the gospel of love that Christ
104 has given unto us, all those needs to be put in consideration and the other example is, look at our
105 younger people, we are sort of losing some of our younger people in the church. And the teenagers, like
106 the way of dressing the way is different. When I was the trip to nature, the expectation is different. I
107 mean, it was, I mean, it's different than now is different when all these children they are growing in two
108 different cultures, the culture of their parents, and the culture that is available in school, and sometimes
109 they want to fit in into it. So if somebody it's a short hop in my in my church or my ministry, you know
110 what I mean when we were growing up the boys we cut their hair low. And in order to be wear trousers,
111 they were in a way, well, now you see all their hair, up here, everywhere, are you see, a somebody just
112 ran a tattered trouser. So when I come to I said, Oh, you can go you cannot impact the church, you
113 cannot. So we must be able to see how we can welcome them and speak the Word of God to them and

114 see them transform in a way that they don't feel contempt, and they don't feel judged. And at the same
115 time, we will be able to minister the word of God to them. Awesome.

116

117 P 14: How are the courses offered in intercultural studies designed to prepare students for intercultural
118 ministry?

119 A: Um, yeah, there's just some of the culture I mean, the classes like I said, have been designed in a way
120 that it's you know, we can the intercultural we will be able to put it as has been put in place, and that's
121 why you people go through like biblical basis for mission, you know, courses like history of the mission
122 history of the church, advanced theology and in those places you begin to hear all the ... something all
123 those things that have happened you know, in the generations behind ... And what's it so then you see a
124 lot of advanced theology that people will learn, not that they're going to use it out there, but when they
125 have the background knowledge, then it prepares us to be able to see our I mean, to be able to enter into
126 the, to the community that was the software of the Scripture, the New Testament, the Old Testament,
127 some people are challenged some positive on deal with, say, apologetic where, you know, people are,
128 they learn more on how to, to preach how to die, you know how to explain the Gospels, you see a lot of
129 some other courses on cross cultural church planting, you know, so to learn more about that some of
130 some courses on marriage and family, because definitely family and marriage are different from what it
131 used to be now. I mean, before they do nobody talks about something you see a lot of divorce, how will
132 the church deal with divorce, and that's a big issue, because now we actually see even Minister pastors
133 leaders having to deal with such issues, or you see the issue of gender and all this, um, so in the family's
134 Marriage and Family courses, you see all those. So, some of these courses also, you can say, ethical
135 issues in the generation that we have, how to deal with all those and things like that. So there are so
136 many then we will look at a lot of they have a lot of leadership programs, like principles of leadership,
137 and stuff like that.

138

139 A: So the other ones that I know that it's really very peculiar to the LCG is the pentacle, Costa identity,
140 you know, how to women thin our identity, even though we are in the, in the culture that is different
141 from us, how do we, you know, what, how does our own identity comes in? How does the culture of the
142 Bible comes in that we'll be able to match everything together? So I see all those culture the other, I
143 mean, one of the courses that people have been asking for is conflict resolution. And I know in a way,
144 for people going through the counseling program, they go through eight and I ended one of the faculty
145 retreat, I know that some people have mentioned that, that's, that's so much conflict coming on right now
146 that you know, leaders are ministers need to learn how to resolve conflicts, and it's not the way we have
147 learned before in our own culture, and that we cannot do leadership or church without being able to
148 resolve conflict. And we have to know some of these things, you know, counseling out to be able to
149 know that we are not called to do everything, that there are some situation that needs to be referred to
150 people that are professionals, and stuff like that, but that doesn't mean that they will not have the general
151 knowledge. So, that people the courses are designed in such a way that an average person that comes to
152 the school can at least have a general understanding of everything and be able to know their limitation
153 and what needs to be done, when there are issues. So, those courses are available. And I think even more
154 even more of that I know for a fact that they there is research program for doctoral students and
155 advanced students how to do research and how to be able to present things in a way that needs to be
156 presented academically.

157 A: So those are there also.

158 P 14: Thank you. Now tell me how you do intercultural education for intercultural studies. What goes
159 into it?

160

161 A: It's a cultural education. Yes, for intercultural studies. I'm not really in that line, but I just have an
162 idea, you know, as I know, in educating people about intercultural education that's you know, that they
163 talk more about culture. They talk more about that culture of the people they talk more about, about
164 family about gender about some of those issues that need to be dealt with. And, and more. I don't know,
165 if I can relay as much it's more on that. I know ... they talk about ethnicity, and I've talked about
166 conflicts before and social inequality, you know, because that is always there everywhere, you know,
167 today is designed also probably to, for people to have access to the use of available resources, you know,
168 we're talking about social equality in education and health, occupation, the income of the people and
169 source like that. So I think people need to have education in that line, to be able to, to know, science and
170 in religious conflict also, ... we're proud to be part of it also.

171 P 14: Now, how do you supervise students enrolled in this special program? How do supervise the
172 students?

173 A: Ah, you mean, just for general supervision or when they go for field study?

174 P 14: Yes, that is the students that are involved in intercultural studies, how are they supervised?

175

176 A: um, I mean, they are supervised in such a way not only classroom learning, is that they make sure
177 that they are able to, they read, I mean, there is no way you can study all those without being alarming
178 making the student to read to have the knowledge of what has been written down. And then the
179 knowledge of so I think supervising them is just supervising their work, both on their writing their
180 reading, and the research that they do. Outside and to make sure that they are there, well, they have
181 knowledge about the, this study itself, and they can really understand what it is. So the supervision, I
182 think is for just to make sure that it's not just I went to, I mean, there was a class where the admin is just
183 like we are used to, maybe we just read and do multiple question and they go around, and that doesn't, I
184 don't think that will make any students really learn, you know, research, trying to give them a study,
185 give them a topic, ask them to go and look into it, research it, read about it, reference them, and bring
186 them to the class to discuss. So by so doing, you will be sure that they are not just learning, it's not just a
187 learning one word learning is that they are learning and they are researching and they are bringing their
188 own impact, I mean, they are all inputs. And for that, they will have the overall learning I mean, general
189 knowledge of what they have been studying. So I mean, for supervising creation also for you to have an
190 effective supervision, we need competence ... competent faculty, experienced faculties and people that
191 have the credential to be able to supervise them. So that's very, very important in the ... because of their
192 competency because of their experience. And because of the credential they have, it will be easier for
193 them to know what to do to supervise those, just those students.

194

195 P 14: What is the competency of the faculty involved in teaching intercultural studies courses?

196

197 A: The faculty involved in teaching the courses, yeah, the faculty shall be well, I mean, there are people
198 that are well advanced in their education and experience there are people who have relevant degree in
199 the area of the study. Not just some because I'm just a pastor. I can take general knowledge, or I am an
200 engineer, because I know in the Bible college, no matter how somebody is, I mean, somebody can be a
201 medical doctor, or engineer and a pastor, it doesn't mean that the person has the knowledge of that, of
202 that.... So I believe they try to look as you know, faculty that have credentials, and have the experience
203 to be able to, and the educational experience, I think, is required by the accreditors. Also, that's it, I
204 mean, like, if you are teaching somebody who is at the master's level, the person at least must have
205 minimum of master's degree in education, in the kind of in their field of study. And, or if you are going

to teach at doctoral level, the person must have at least one doctoral degree, not doctor, be a doctor in, in, in a medical doctor and say, because he is a doctor, he can teach that credential will not be able to do well, that person may not be competent enough to be able to do that... I know church planting is one of the multicultural environment is one of the courses that is offered. Not all pastors can teach church planting, there are people who have just passed on it, who are just, you know, supporting the pastors who have never gone out in the field to plant..., I mean, to break the ground to actually plant churches. So, I think, apart from the fact that they've gone to Bible college, and they have the credentials, they look at people that have experience in that area, and I've been able to demonstrate it. And I've you know, been able to demonstrate it in one way or the other, they have experience in church planting, especially in the context at which we're talking about. So, I've done that going into cultural training or preparation.

A: Yes, I believe that a lot of them have. And, and apart from their own experience and the credentials that they have some of them still, they hold, you know, some of those requirements. Some of the college still have like a retreat, a training conferences for the faculties. I mean, I know they do that, like 1, 2, 3 times a year, the faculties come together, they look at the curriculum, they look at, you know, what has worked in the past, and what is not working out as things changed. And so with those faculty retreats, and some of those conferences, it's helps them to move forward in addition to their educational qualifications, and the kind of credentials that they have.

P 14: So how are they selected for the assignment?

A: Um, like I have said, this the selection process, procedure, I believe, it's, first, they look at what kind of credentials they have, what kind of degree that they have, like, and then what kind of specialization they have. I mean, some pastors are specialized in one area or the others. I mean, like in the School of Counseling, I'm involved in the School of Counseling. The people that are teaching in the School of Counseling is either people who already have the credential, in that area, or in the psychological area, an area of psychology where they can actually teach people have background in, in sociology in counseling in the EU can teach all these counseling theories, psychopathology, and some of these people have found them gone such training so it doesn't mean, people because not all pastors we are all counselors as a pastor what we cannot be professional counselors, so to be able to teach people who are in the counseling, you know, understanding in the, in the Intercultural Studies You know, people, they are people who already have credentials in that area. And oh, not only ... they already have practiced the in that area and they have already they have shown themselves to be approved and the vast in that area.

P 14: Thank you. Now, do you experience any challenges with culture or ethnicity in the school's efforts to prepare students for intercultural ministry?

30:40

Um, yeah, that's some issues, the cultural issue that comes out the most, like I said, is communication. And also like, even though when a lot of people have the kind of level of education that is needed, but communication wise, we found out that some of us still like to communicate, like we are still in our community in our society, the expectation is different from where we are coming from, from whatever society we are coming from, and in this in the context that we find ourselves, you know, so, we find that we have to kind of retrain and remind ourselves in order that we need to communicate in the language that people will understand, we need to present things in the way that people will be able to kind of identify, so those are some of those challenges we will see, I think communication is more, more of it.

And there is a challenge of the ethical issue also. And then the challenges of like, the kind of racism, I mean, that that's always going to be there also, we see that also, because we saw what saw but I think going through the school, people begin to see the need for us to change our way of thinking, the needs for us to change the way we communicate, and we must be able to communicate in a professional way in a way that the other people will be able to understand what we are saying and we're communicating in a way that you know, they can be open to be able to receive whatever we have to say to them.

P 14: Thank you know, how are you supervising students that are enrolled in cultural education, what informed learning sessions are included in preparing them for intercultural ministry?

A: Informal learning that is included is number one, we encourage interaction, interactive studies will encourage that, so to speak, for them to talk about I mean, when there is an issue, like I remember, you know, the issue like the issue of divorce the issue of dating, the issue of I mean, like, if you open up those kinds of issues, you see different beliefs, different things that people say, when we interact and we talk or we look at case studies, we look at case studies, we read and we kind of share ideas, and at the same time the most important one is to allow them to go out to go out of their comfort zone to interact with other people. So that they can learn from other people and other coaching.

P 14: How are these students supervised?

A: They are supervised through the ... the internship and field study that is important and is mandatory for every student. So, they are supervised through looking for supervisor that have the same interest and the experience as to what they're studying. And so when they look for those and those will be given, you know, like the guidelines, what is necessary what they need to look for, and they can ask them questions and they can look on to them, like, just supervising their activity, especially when they are out of school to learn in the community. So they try to look for, I mean, that was almost becoming a problem. Because we find that in the school and in the community of our church, we find that that is so difficult to begin to look for, to get students who could supervise people that are doing advanced degree, because we do not really have a lot of pastors, we I mean, who have advanced degree in intercultural studies, or in the kind of studies that they are doing in the college, I mean, we have a lot of talk to pastors who are lawyers, who are doctors who are engineers who were called to do the ministry, and they are doing it perfectly, but when it comes to the educational aspects, is becoming an issue, because we are seeing a lot more students, and we're not seeing a lot of people in the field to supervise them. And so, that problem needs to be dealt with, and how are they going to be dealt with. So, we need to begin to emphasize the fact that people should come for like, more studies. And so, because it is important, I mean, you have somebody who already does have a certificate in the ministry cannot be supervising somebody who is doing master's degree, even if they have their doctorate in another field. So we try to look for faculties, that's the hardest distant supervision, who will be able to not only use the knowledge or add knowledge, but also use the educational knowledge to be able to supervise them and make sure that they are able to learn what they need to learn as they are in school.

P 14: Thank you, is there a way you can understand the extent to which a student is involved learning interculturality and being prepared for a pluralist society?

A: I think that will be evident in the kind of evaluation that is being done. So evaluating, so just to I mean, it's better to I mean, evaluation can be like, theoretically, it can be in a practical way, it can be in

the way they are exposed to what is going on in the society. So because it's not really enough to just be done in school and listen, you know, so, to be able to, so, evaluation is the kind of evaluation the teacher will do for students will make them to understand and to know, if they actually already are prepared to know the level of preparation that you already have to be able to make them ready for the society. So evaluation is very, very important. And evaluation of ... in the area of the, you know, the kind of evaluation given to them as they are going to school, the kind of tests that you give to them the kind of paper they read and what they write, and when they write, then it's easier to know what kind of to be able to understand the knowledge they have. And at the same time, just evaluation in trying it different way, but evaluation is very important at every stage of their studies.

P 14: Are there cultural issues, that attracts your attention, like institutional culture, like for example, minority or majority or ethnic issues?

A: Yeah, yeah, there are cultural issues, so to say, because, just like we see even in the college that we have, we find out as the larger percent of the people that are in the college, either from our own culture, or from people who are people who are already in the church, and I think the school is trying to look into getting people from other culture involved in the in the school in such a way that we can actually have the experience of multi-cultural study where we can be able to... So the some of the issues that we have is that even when the awareness, you know, even among the students, when you have people, people just can't begin to talk in their language and, you know, begin to shout without minding the people that aren't. So we don't have that cultural sensitivity. You know, so when we look at it, when we are faced with the issue of sensitivity, just being sensitive to watch the people that surrounds us? And sometimes, like, what do you talk about minority also? I mean, is that also I guess, we don't see ourselves as minority. But maybe in the society, when we go out, they probably view us as minority. And when people who are different from different culture comes among us, we probably see them as a minority also. So but we see also the social inequality, and all those other kinds of things. Among us. It's obvious, but sometimes we are not sensitive to it.

P 14: Thank you. So how do you evaluate this learning experience in preparation for ministry, in a pluralist society?

A: Well, we finished the quarter issue that I forgot to mention. Right now, I just wanted to add to that. We did one of the issues that we are, people need to begin to deal with is the gender issue, and the sexual orientation. And I know, we talk about it, and sometimes people don't even want to talk about it. Because we look at it like well, the Bible says let it not be seen among us, but in the case that is beginning to be seen among us then we must deal with it. I mean, I don't think we have them among all ... is an issue that is been disclosed and needs to be sensitive about to be able to know we know what is going on in the society and how do deal with them.

P 14: Thank you. So let me repeat the question. How do you evaluate students learning experience in preparation for ministry, in a pluralist society, like the US? Do you have a big learning experience?

A: Yeah, I believe that the education as a kind of prepared, I mean, it's the first thing that prepares students to be able to engage in ministry ... but that is not enough. Because we need to know the preparation needs to involve knowing about the culture that I am in a culture that is in and out to deal with us. So, every student needs to be properly prepared, first in their own personal land, to be able to

344 deal with the society at large. So the preparation is both physical, spiritual, and socially also, to be able
345 to deal with whatever is out there. So I believe that I mean, there is no other way for preparation than
346 education, education and education is not just read and write and answer question and pass. I mean,
347 there are different ways in which we can get education and be aware of, you know, the things that are
348 happening in this in such a way that you know, when we leave the school, we are able to fit in into the
349 world. So each person needs to be personally prepared and be able to, well, it be well educated and well
350 informed about what is out there.

351
352 A: So how can the students learning experience, prepare them for ministry in a place like the US

353
354 Because I mean, the curriculum itself is something that has been put in place to prepare the students for
355 the learning experience. And that's what they have gone there to learn. So coming to school, and going
356 through those courses, and studying them in depth, and answering the question and looking into
357 different case studies, and looking into different aspects of it, I believe is part of the preparation that they
358 need to have, because each curriculum has been prepared to prepare them has been done to prepare them
359 for every aspect that they need to go through. So I believe that say, going through those curriculums one
360 by one those courses in the school, I believe, as is good to present good preparation. But of course, not
361 everything can be learned in the, in the four walls of the school. So there is the practical knowledge. And
362 there is also I mean, guys, educational knowledge, and guys practical knowledge, which cannot be
363 gotten inside the four walls of class. And that's why the students need to go for field studies. That's why,
364 for example, people are doing a doctorate in this seminary, some of them actually travel out of their
365 comfort zone, they go to countries, you know, to understudy them in Michigan to understand their
366 culture. I know of a fact that some of them will go to Nigeria, to study them, they go to New York and
367 go among some people actually went to China, to go and study the culture over there. And the way the
368 gospel is being presented on to them. And so they were able to come back with knowledge of how
369 things are done over there, what is expected of them, and what is the and even in the US, some of them,
370 I mean, they go, they try to go into some other, there's some other community that is different from the
371 general community. So they try to go into all those places to be able to see how things are done, and
372 probably write paper on them writes their experience, the rights, journals writes, in order to try to know,
373 to write down their own experiences and kind of discuss among themselves and compare their notes.

374
375 P 14: Thank you. Now, is there any measure of the effectiveness of intercultural education gained by
376 students on the ministry impact on the mission field?

377
378 A: The measure is going to be the, the kind of knowledge that everybody will get, you know, that's how
379 you I mean, of course, when people go out, they measure their knowledge, you need to make them to
380 write, to write the right they journal is the right word. They have seen the peak with their supervisors,
381 they try to ask questions, and they try to, and I think the teachers will evaluate that. And so the way they
382 can measure is modules, they have gone a long, but when they come back, they come back to the school,
383 and they talk about their experiences, they write about their experiences, they compare with their other
384 experiences of other people, and they look at, you know, what are the challenges they have? What are
385 the things that they have learned that is different from what they already know, what are the knowledge
386 that they have gained? And so when they relate all those together, or that's, that's the way that all those
387 can be measured, and, of course, the evaluation, and in that they were able to know what kind of things
388 I've never been able to get outside.

390 P 14: Thank you, do you have suggestions that you want to make for the improvement of intercultural
391 education in the Bible College and Seminary?
392

393 A: Yeah, I believe that everything is just a work in progress. And they're moving forward, and try to see,
394 you know, how they can improve. And I always look at 2 Timothy 2:15, that says study to show yourself
395 approved, approved a workman that needs not to be ashamed, you know, that needs to be pushed out
396 there to the leaders, that needs to be pushed out to the students, you know, that practically, in my class, I
397 always tell them don't come to this class, and just, you know, come like, 'Let my people go.' And, you
398 know, just comments that there's no way that students I mean, look forward, have passion, be passionate
399 about what you want to do no other expectation, and know that I am here to learn something different
400 from what I already know, you know, no one is an island on his own. And that's the word of God says
401 that we need to study to show ourselves approved, and there is no limit to study, you know, that as a, as
402 a college, you know, education is priority. And that it's the need to push that to, to the leaders, to the
403 students, even to the faculties, you know, to study, so be able to look into what is going on, the world is
404 changing over there. And for us to be able to have a successful ministry, and we need good preparation,
405 we need to be able to prepare, we need to be equipped. We need leaders that are equipped, you know,
406 and we do not have an option is the most, and that should be our motto, you know, to be able to push
407 everyone to Second Timothy chapter two, verse 15. And to want to have that, I mean, I'm so impressed
408 that you already ... everybody wants to get a doctorate and doctorates. I know a lot of people want that,
409 to be called doctor. But I mean, having a one doctorate, and you're going for another doctorate, that
410 speaks volume. And it's like saying that you really want that knowledge, you want to acquire more
411 knowledge, you are not satisfied. You want to study more, to show yourself approved, already approved
412 works, you know, to be able to, to press in, so that you will be able to I know there's something that is
413 it's not just that because I want the second degree, and that shall be the passion of everybody. That's not
414 the degree, what's the knowledge that I want, and is the most for everybody is not an option. That's my
415 advice.
416 Thank you.

