Intercultural Appraisal of Christian Youths' Involvement in Cross-cultural Missions among Fali People of Mubi North Local Government Area, Adamawa State, Nigeria

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Chapter One

Introduction

1.1. Background to the Study

Missions is a direct offshoot of the mandate of the Great Commission which the Lord Jesus Christ left with His followers[1,2]. It would be impossible to go to all nations, or the uttermost parts of the earth, without crossing from one culture to another, as the context of the mandate included four main locations involving at least three culturally diverse peoples – Jerusalem, Judea, Samaria and the uttermost parts of the earth. Hence, the difference between home missions and cross-cultural missions. It is safe to say that evangelism and missions are the work of the church from one generation to another, until Christ returns. The Gospel has been passed from the early church to the twenty-first century because successive generations were committed to living it and spreading it beyond their frontiers by engaging in cross-cultural missions[1].

The youth, comprising those within the age bracket of eighteen and thirty-five (18-35), represent the prime of potentials for innovations, prompt actions, strength for achievements and continuity of legacies[3]. The global demographic data states that of the eight (8) billion humans in the world, those below thirty-five (35) years of age are seventy (70) percent of the world population[4]. In every aspect of human and societal life, the future lies with the younger and more populous grouping of the society, more so in Nigeria with over ninety (90) million youths between the ages of eighteen and thirty-five (18-35)[5]. Therefore, the continuity of taking the Gospel to the regions beyond where it has reached, cannot exclude youths in their prime (eighteen to thirty-five (18-35) years of age). To reach the unreached people groups, the solution is to involve the youths in both envisioning and carrying out the mission of reaching "all nations".

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The term 'People Group' describes groups of individuals who see themselves as one, with common characteristics such as ethnicity and language. Though other factors exist, which give individuals affinity for one another, such as religion, occupation, social and economic class, but for the purpose of this research, ethnolinguistic grouping suffices for our definition of a people group[1]. An 'Unreached People Group' is a missiological term describing a people group who do not have sufficient numbers of indigenous believers (usually less than five (5) percent of the population) and resources to evangelise their own people, without cross-cultural assistance[6]. In Nigeria, mission research reveals that of the five hundred and forty-two (542) ethnolinguistic people groups in Nigeria, there are ninety (90) people groups, numbering about sixty-nine (69) million people yet to be reached with the Gospel [6,7]. In the northeast of Nigeria, many unreached people groups need cross-cultural missionary works in line with the Great Commission mandate. Few among these are the Fulani, Kanuri, Hausa, Kotoko, Nzanyin[7].

The Fali are a people group in the Mubi North Local Government Area of Adamawa State in Nigeria. The Falis live in the plains and mountainous area along the Mandara Highlands, which borders on the northeast of Nigeria and northwest of Cameroun, with an estimated population of 233,600 in 2022. Major settlements of the Fali are Vimtim, Muchalla, Bahuli, Mijulu, Kirya, Pagra, and Julvu. The Falis, though one tribe, have three major dialects, warranting as at today, two separate Bible translation efforts (Mijulu and Muchalla/Vimtim)[8,9]. The Fali people were highlighted as one of the Unreached People Groups (UPG) in northeast Nigeria, in 1984[10]. Christ's Disciples' Missionary Foundation (CDMF), a Nigerian Mission agency, sent cross-cultural missionaries to the Fali tribe in 1985, who began their work on the communities living on the mountain ranges[10]. Before the CDMF missionaries arrived there, there was Christian influence by the Catholics, Baptists and the Church of the Brethren, mainly in the plains. A church of the Baptists and one of the Catholics

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had been started in two communities for the mountain Fali people who were adherents of their own version of African Traditional religion. Forty (40) years of cross-cultural missionary work have been put in by CDMF missionaries as at 2025. By 2014, Fali people were no longer qualified to be called an UPG, as they progressively had greater percentages of Fali believers. When the terrorist group Boko Haram took over Mubi North and Mubi South LGAs of Adamawa State in October 2014, necessitating the withdrawal of cross-cultural missionaries for safety, there were sufficient indigenous Fali leaders to man the Fali work of CDMF. Socially, economically, and educationally, Falis are progressively integrating within Adamawa State.

The expectation and responsibility of the mandate to "make disciples of all nations", is binding on all generations until Christ comes. Those who have received the Gospel should freely give same to those nearby UPGs[1,2]. The growth of the Church and Mission in the global south is because the recipients of the Gospel in the western world (Europe and America), responded to the Great Commission mandate, bringing the Gospel to Africa. Furthering the expansion of the church is not the responsibility of the Western Christians only, but that of all who have received the Gospel message[11].

This study is born out of the observation that, though indigenous Fali Christian leaders and youths are willing to preach the Gospel within the communities of Fali people in Mubi North LGA, there is little willingness to take the Gospel to other tribes of the unreached. The cross-cultural mandate of the Church and CDMF could end in Fali if the involvement of the Fali Christian youths to cross-cultural missions is not evaluated with intent to enhance and promote it.

1.2. Statement of the Problem

The decline of the Christian Faith in the global north has been the result of secularisation and the decline of intentionality in pursuit of evangelisation of other unreached peoples by those who

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received the faith. This, we do not wish to be repeated among the Fali people[12,13]. With ninety (90) UPGs in Nigeria, and nine hundred and ninety-one (991) in Africa yet to be given the opportunity to respond positively to mission works, the task of missions lacks completion[6]. For continuity of the vision of the Church and Missions agency, the younger generation needs to arise to the intentional expansion of the borders of the mission.

Studies on mission works in Nigeria revealed that those who received the Gospel from cross-cultural missionaries, also joined the movement to take the same message to other cultures. Many of those efforts were made by those trained as missionaries and also members who took the Gospel with them in their business or vocational travels. Qua Iboe Missions work among the Igala was a mission field of the indigenous Qua Iboe members from the Efik tribe[14,15]. Many of the Baptist works in parts of Northern Nigeria were the works of Yoruba traders who travelled on business/vocational enterprises[16]. Assemblies of God members from the South established the mission of the Church in Kaduna[17]. Scholars have researched on general reasons for youth apathy towards cross-cultural mission work[18,19]. Another scholar focused on harnessing and channeling the potentials of African Christian youth to serve God's purpose in their generation[20].

However, the need to harness and channel the potentials of Fali Christian youth towards positive responses and involvement in crossing cultural frontiers, to other UPGs is the problem this study seeks to address. Youths comprise at least fifty percent of the average Fali church according to participant observation by this study. The strength of the mission expansion lies with the youth if they are properly harnessed. Hence the need to study the response pattern and involvement of Fali Christian youths to the call to cross-cultural missions. The gap in scholarship that this study intends to fill emanates from the lack of literary or empirical studies on the Fali people's drive to go out of their culture to extend the frontiers of the Christian movement.

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1.3. Aim and Objectives of the Study

This study aims to examine the involvement of Fali Christian youths to cross-cultural missionary work of the Mission Organisations in Mubi North Local Government (LGA), Adamawa State, Nigeria, between 2014 and 2024. The objectives are to:

i. examine the evolution of Christianity among the Fali people of Mubi North LGA, Adamawa State;
ii. examine the incoming of cross-cultural missionary work to the Fali of Mubi North LGA;
iii. identify the responses of Fali Christian youths to cross-cultural missionary work;
iv. identify the prospects of cross-cultural missionary work among the Fali Christian youths;
v. identify strategies to enhance the response of Fali Christian youths to cross-cultural missionary work.

1.4. Research Questions

i. How did Christianity evolve among the Fali of Mubi North LGA, Adamawa State, Nigeria?
ii. How did cross-cultural missionary work begin among the Fali?
iii. What are the responses of Fali Christian youths to cross-cultural mission work from 2014-2024?
iv. What prospects are there for Fali Christian youths' positive response to cross-cultural mission work?
v. What are the strategies that will enhance Fali Christian youths' positive response to cross-cultural mission work?

1.5. Significance of the Study

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The expected results of this research will be of multiple benefits in many sectors. Leaders of Christ's Disciples' Missionary Foundation (CDMF) will benefit from this work by using the findings to address the need to raise missionaries from the youth population in the CDMF Churches in Mubi North LGA. The leadership will be able to use the findings and recommendations to harness and channel the potentials of its youth membership towards the agency's vision of reaching the unreached.

The Youths of CDMF Churches will benefit from the findings of this study, as their peculiar challenges towards and prospects for cross-cultural mission would be known and addressed. The youth would be carried along in the various aspects where their giftings and skills would enhance cross-cultural mission work.

The outcome of this study would be useful as seminar presentations and publications that will enlighten other mission agencies and church groups on how to get the youths to be positively involved in cross-cultural mission works.

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1.6. Scope of the Study

This work is limited to the Fali people in Mubi North LGA, and Fali Christian youths who are members of the churches planted by Missionary organisations in Mubi North LGA. The mission organisations in Mubi covered in this study, comprise outright mission agencies who are planting rural churches, and mission departments of churches who are also planting churches in the interior rural areas of Mubi North LGA. These are six in number, namely Christ's Disciples' Missionary Foundation (CDMF), Grace Evangel Mission (GEM), United Gospel Faith Tabernacle (UGFTC) Mission, One Way Ministry (OWM), Baptist Mission in Mubi (of the Nigeria Baptist Convention),

Church of the Brethren in Nigeria [EkklysiaYan'uwar a Nijeria (EYN) Mission]. The three mission organisations purposively selected among those working in Fali are UGFTC, CDMF, and GEM.

The years covered in the study, 2014-2024 are significant in the history of cross-cultural mission among the Fali people. 2014 was the year when many missionaries withdrew from Mubi as a result of Boko Haram terrorist attacks and eventual take-over of the whole area. Mubi was declared part of their Islamic Republic and almost every church building was burnt down. 2024 represents a decade of predominantly indigenous church leadership among the Fali. To study how the Fali Christian youths are responding to reaching out to other people groups within 2014 and 2024, will help to know how well they have picked up the baton for reaching the unreached.

1.7. Operational Definitions of Terms

Cross-cultural mission: means sharing the message of Jesus Christ and serving people in a culture different from one's own. It involves understanding and adapting to another culture while spreading the Christian faith through preaching, teaching, or humanitarian efforts.

Intercultural Interactions: The art and process of communicating, collaborating and building relationships with people of diverse cultures within multicultural settings. It includes but is not limited to cross-cultural interactions.

Mission Work: is spreading the message about Jesus Christ and helping people in need, even to unknown people and places. It is the work of the church from one generation to another, until Christ returns

People Groups: describes groups of individuals who see themselves as one, with common characteristics such as ethnicity and language.

Unreached People Groups: describes a people group who do not have sufficient numbers of indigenous believers (usually less than five (5) percent of the population) and resources to evangelise

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their own people. Unreached People Groups need cross-cultural Gospel messengers (missionaries) to effectively reach them with the Gospel message.

Youths: comprises people within the age bracket of eighteen and thirty-five (18-35), both male and female irrespective of their educational or skills background.

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1. Christian Youths

Youths are the backbone of prosperous societies and economies; they are synonymised with change, progress and the future. Notably, the term 'youth' has been described in diverse ways by different fields of study and based on the area of youth life under discussion. In psychology, it has been described as the stage of identity and role confusion, with further descriptions pointing out that it is a stage in which an individual re-examines his or her identity and tries to find out who he or she is[1]. "Youth" has also been described as a period of maturation characterised by a gradual transition from childhood to adulthood, with a proven capability to lead change[2]. Youths are seen as a vital and valuable investment for now and the future, especially when focus is on their indispensability to the future state of society. They are considered dynamic, energetic, and innovative[3]. Youths are seen as a socially constructed category defined by societal expectations and responsibilities[4]. 'Youth' have also been described as a period of transition from the dependence of childhood to adulthood's independence, and viewed as a category that is more fluid than other fixed age-groups. Indeed, the stage termed youth is one with much vulnerability. This vulnerable characteristic of the youthful stage is the reason why they must be helped by the oversight of experienced coaches and mentors[5].

Based on statistics, youths have been categorised into several age ranges by different writers, countries and organisations. For Nigeria specifically, this age group comprises individuals aged eighteen to thirty-five (18 to 35) who represent a significant percentage of the population (42%) and play a vital role in societal transformation. They have been known to in their stage of

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youthfulness to be great change agents. This is the reality and seriousness about the place of youths in a society's evolution[6]. This age group, though diverse in experiences, is typically regarded as energetic, creative, idealistic, and open to change; they possess traits which position them as critical players in social development and religious propagation. It is true to say that youths hold a major share in what it takes to build the future in every sphere of life[6]. In virtually all societies, youths have always played significant roles in community development, leadership grooming, and the preservation of cultural values. It cannot be over emphasized that they play a vital role in building their communities and creating an inclusive and peaceful environment[7].

Building upon this foundation, Christian youths refer to young individuals from adolescence and emerging adulthood who identify with and actively practice the Christian faith. Their faith journey often begins in childhood through parental influence while developing certain values, ideas, lifestyle habits, etc. Upon reaching their youthful age, personal convictions are formed, tested, and adopted as life patterns[8].

Within Christian theology, young people are seen as both the "leaders of tomorrow" and as active participants bearing the flag of continuity in the Church[9]. Looking back at the Old Testament and as recorded in the Gospel, it is clear that God often used the youth to perform His task, and they bore the task of spreading the Gospel to all nations. As seen in the likes of Moses, who was called to deliver the children of Israel, Joshua, who succeeded Moses, Samuel, who served as a priest and judge to the Israelites, David, who killed Goliath and was made king, etc. Furthermore, the Gospel records that the Lord Jesus called the 12 apostles, who were at the time identified as youths, to work with him to accomplish the work of the Father while he was on the earth [10,11]. The Epistles of the early church also record Apostle Paul urging Timothy not to let anyone look down on him because of his youth, but to set an example for believers in his speech,

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conduct, love, faith, and purity[12]. Generally, Christian youths are active members in church activities, such as youth fellowships, evangelism, community service, and discipleship. They are a generation that stirs up tangible growth in the church community. They not only make up the numbers, they are the energy base of the church[9].

Christian youths are the flag bearers and the sustainability line to the rapid proliferation of the church. This was the case right from the times of the early church, as younger generations took up the baton of spreading the gospel. For instance, Barnabas, whose name meant "the one who encourages", played a vital role in Paul's missionary journey. He was instrumental in the acceptance of Paul by the disciples at the church in Jerusalem, while also accompanying Paul on missionary journeys, encouraging the early Christians and planting the early churches in the Roman Empire. In Paul's subsequent missionary journeys, he always engaged young believers who accompanied him and assisted him in the work[13,14]. Therefore, it is vital to nurture and engage the youths for the continuity of the church. In the contemporary age, this journey often begins in childhood through parental influence, as they are taught Christian teachings and the Bible at a very tender age to ensure they incorporate these teachings in their adult lives. With this, some youths often become ambassadors of Christ due to the learned practices and the teachings of the Bible[8].

2.1.2. **Intercultural Interactions**

Communicating, collaborating, and building relationships with people from diverse cultural backgrounds refers to intercultural interaction. Intercultural interaction has as its focus, the mutual co-existence of different cultures within the same geographical area or social context. This involves the sharing of values, worldviews, symbols, behaviours, and communication patterns. Good intercultural interactions always have mutual respect as a characteristic. For

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effective communication to play out, it is essential to take cognisance of the differences in cultures, beliefs and values of the people one intends to or is interacting with[15]. Intercultural interaction in today's globalised world is essential to reach shared goals, as this is critical for the success of any intercultural or multinational endeavour. Intercultural interactions seek to understand other people's viewpoints, which necessarily is a result of their cultural peculiarities and values, thus appreciating unique perspectives outside one's own. It goes beyond language proficiency and involves empathy, cultural sensitivity and adaptability[16]. Intercultural interactions have become a constant feature of modern life, even in most traditional societies, because they are essential in various aspects of human interactions, including business, education, religion, and the international sphere. As much as this is necessary, there is an increased need for intercultural competencies.

Intercultural competencies are the required skills to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles, to effectively interact with others who are linguistically and culturally different from oneself[15, 17]. Such skills include empathy, self-awareness, patience, adaptability, emotional intelligence, critical thinking, etc., especially to avoid stereotypes and to fully understand the people we interact with. Having a lens of stereotypes is a major danger to fostering healthy intercultural interactions, which will enhance collaboration for advancement in society and business[15,16.]

2.1.2.1 Cross-cultural interactions as a subset of Intercultural interactions

While "intercultural" and "cross-cultural" are often used interchangeably, their meanings are distinct. Intercultural interaction broadly refers to the interaction among people from different cultural backgrounds in ongoing and dynamic relationships, usually with a deep understanding and respect for all cultures, resulting in increased trust, relationship building, and driving

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collaboration. It involves intentionally making efforts to better understand other people's cultures as well as ourselves[17,18]. Cross-cultural interaction, on the other hand, has been described in different ways by various scholars. It is viewed as the interaction or living together (giving and taking), between at least two distinct cultures, sometimes involving long-term integration, and usually involves a minimum of two people from different cultures. This usually is consciously entered into with expected benefits by at least one of the parties involved[19]. It has also been described to mean an interaction that recognises differences through trade and cooperation, which builds some limited understanding, such as, for instance, bowing instead of shaking hands. In cross-cultural interactions differences are understood and acknowledged, bringing about individual change, but not necessarily group changes. In cross-cultural interactions, the host culture determines what is normal and acceptable which all other cultures seem to need to adapt to, in order to effectively communicate[20].

In the context of Missions, cross-cultural interaction involves the crossing of one's border into another culture, which could be linguistic, ethnic or national, to communicate and embody the Christian faith in a cultural context different from their own. For an effective outcome, missionaries must ensure that they understand the cultural contexts, language, and traditions of the served communities. To understand the cultural contexts of another culture, the stranger has to necessarily see the benefits he is to derive from it. This drives him into intentional humility to learn both cultural patterns and language of his host culture[21].

This is one of the foundational strategies through which Christianity has spread globally. Those who have gone to other cultures with the Gospel succeeded by initially understanding those cultures. This is deeply rooted in the Great Commission, where Jesus instructed His followers to make disciples of "all nations," which implies going beyond one's immediate cultural, linguistic,

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or ethnic boundaries to engage others with the gospel message. Acts 1:8 clearly spells out the home culture (Jerusalem and Judea), a near but different culture (Samaria), and very different and distant culture[22].

2.1.3. Missionary Work

Mission, as a concept, has different meanings to different people. The English word "Missionary" is derived from the Latin word "*missio*", which means "to send". Missionary work refers to the intentional and organised effort to spread religious beliefs, particularly Christianity, to people or communities who have not yet embraced the faith, inferring that a missionary is a sent-out emissary to propagate the faith[23]. Mission is an attribute of God (who is always seeking to reconcile a lost humanity to Himself); a call that is originally orchestrated by Him. It is a movement from God to the world which the church is called to actively engage in, to reconcile all peoples back to Him[24].

Mission in the context of this study, is the task of spreading the "good news" of Christianity globally, and is the medium for the biblical dissemination of the faith in various forms. There is no portion of the globe which is left out of the scope of Christian missions, going by the mandate of the Great Commission[25]. At its core, Missionary work reflects the heart of God for the lost and the marginalized, expressed through the willingness of individuals and groups to go beyond geographical and cultural borders for the sake of the Gospel. The willing individuals who go beyond their own borders to spread Christianity, are the missionaries. It bears upon the mandate of the Great Commission, where Jesus Christ instructed His followers to evangelise and make disciples of "all nations", which implies going beyond one's immediate cultural, linguistic, or ethnic boundaries to engage others with the gospel message. In this way, missionary work serves

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as a vehicle for cultural exchange, transformation of societies, and spiritual renewal for the recipients[23,25].

Missionary work is one of the foundational strategies through which Christianity has spread globally. This intentional act of spreading the Gospel by the Missionaries is often coupled with humanitarian and social development efforts, which benefit the served communities. These endeavours have significantly shaped cultures, languages, political systems, education, and health structures across the globe[25].

Historically, Missionary works can be traced back to the Old and New Testaments as recorded in the Bible. Christian Missionary work is deeply rooted in God's plan, as was evident with Abraham, whom God instructed to leave his father's house to a land He would show him[26]. This is further demonstrated in the New Testament as instructed by Jesus Christ, where the apostles of the early church undertook several missionary journeys spreading the Gospel across the Roman Empire [13,14]. These missionary journeys were characterised by witnessing through preaching, healing, establishing the early churches, and adapting to different cultural contexts without compromising the gospel message. These laid the foundational principles for subsequent missionary endeavours[27].

Throughout the Church's history, missions have taken on different forms, from the apostolic travels of Paul in the Roman Empire to the mission movements of the 18th and 19th centuries, and now to contemporary global missions[13,25]. In the modern age, Missionary works have taken a multi-dimensional approach, responding not only to spiritual needs but also to economic and systemic injustices such as poverty, human displacement, and digital culture. This, however, does not replace God's evangelistic mandate in the mission works, but provides a holistic approach that caters to the physical, emotional, social and spiritual well-being of served

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communities, fostering a broader understanding of witness, discipleship, and kingdom values. Hence, in contemporary times, Christian Missions has often been described as a form of holistic development as missionaries have incorporated physical, social and environmental well-being with the spiritual message of salvation through Jesus Christ[28].

2.1.4. The Great Commission

The Great Commission continues to serve as the foundation for Christian missionary identity as recorded in the Bible: "Go therefore and make disciples of all nations...". The instruction to preach to the ends of the earth is further affirmed in several passages of the Bible, including Mark 16:15; Luke 24:47; Acts 1:8, bolstering God's plan of a divine outreach to all people. This instruction was not limited to the disciples of old but represents an enduring call to the Christian fold globally, and for all generations. This beckons the church as a community of Christ's followers to become instruments of God in this work, and not only to see Mission as something that churches do in obedience to God, but to appreciate that God Himself is a missionary God, who expects each of His followers to be like Himself[29,30].

The Great Commission is not only a call to proclaim the 'good news' but a holistic discipleship that encompasses teaching, community formation, and long-term spiritual growth. It is an integral mission for nurturing deep, sustained engagement with individuals and cultures in their journey toward following Christ[31]. In the modern age, the instructions laid out by Christ remain relevant and even more urgent than ever due to the increasing globalisation and interconnectedness of the world, as well as the population explosion of the world. There has never been a time in history when the multitudes needing the Gospel message has been this many. This implies that the making of disciples in this age goes beyond geographical boundaries, cultures and diverse perspectives. This is why knowledge of the expectations of the Great

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Commission and the ways the early apostles carried it out, is necessary so as to adapt to changing cultures[32,33].

2.1.4.1. Evangelism and World Evangelisation

The Great Commission is the task given to the Church and refers to different forms of witnessing to various sets of humans in different cultural settings[23,25]. Evangelism whose root comes from the Greek word, "euangelion", meaning good news or the Gospel, is the preaching, proclaiming and communicating of the message that Jesus Christ is the Saviour of the world[34]. Evangelism involves being a witness for Christ to bring other persons to the Christian faith. It includes sharing one's faith with friends, being part of an evangelistic outreach or simply inviting an acquaintance of friend to church to hear more of the Gospel message. Evangelism is focused on personal encounter leading to individual salvation.

Evangelisation is broader in scope and includes evangelism and more. It combines personal witnessing efforts with the entire process of bringing people in societies and the world at large to the Christian Faith. Evangelisation includes acts of mercy, transformation of cultures and society. Social upliftment of whole people groups and pursuing justice and equity are domains of evangelisation. It connotes expanding the Kingdom of God in the world and is synonymous with missionary work[34].

2.1.4.2. Proselytism as Opposed to True Evangelisation

Many scholars try to describe the concept, acts and processes of evangelisation as proselytising peoples. Proselytism is different from evangelisation. While the former is the result of manipulation or coersion or offering of inducement to accept a religious stand, the latter is motivated by genuine love and concern for the spiritual well- being of those targeted. Authentic evangelisation is characterised by unconditional love, life-on-life witnessing, respect for free

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will, dignity and choice of the people targeted, utilises dialogue and seeks to affect the total aspects of peoples' lives[35].

On effective world evangelisation, a scholar has looked into the need to align the message of the Gospel with the lifestyle of the messenger or proclaimer. This scholar's position is that since the goal of evangelisation in the contemporary world is that the teachings of the Gospel should be seen practically in the lives of adherents of the Christian faith, the Gospel is powerless to impact and transform lives except the church presents it with actions that align with the message it preaches. Authentic evangelisation therefore demands that there be a relationship of the church with the world that focuses on acceptance of the people, utilising every opportunity to dialogue with them in the context of the Gospel, with the ultimate aim of transforming individuals and communities in the world. He continued that, accepting the world basically means not condemning as Christ came, not to condemn but to redeem. This scholar emphasises that the task of the Great Commission would be faster and more accurately achieved when more effort is centred on the testimony of the Christian life than just proclaiming and preaching[36].

2.1.4.3. Dialogical Evangelisation

Another scholar, on what makes evangelisation authentic as opposed to proselytism exalts the position of dialogical evangelisation which possesses the values of relationship, authenticity, and friendship[37]. Dialogical communication, whatever the subject matter might be, means that for communication to be effective and meaningful, some key factors must be in place. These key factors must also be in place for evangelism to be authentic and not just for the sake of proselytising people. These factors include:

1. Genuineness and Openness. Honesty makes it easy for those communicating to be open enough to attract genuine conversions.

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2. Ability and Readiness to actively listen and not just wanting to talk out one's heart.
3. Allowing for two-way communication. Giving room for the person we seek to convert to be an active partner in the discussion.
4. Mutual respect and being empathetic, treating the other with dignity.
5. Being conscious of maintaining good relationship with those we dialogue with on matters of faith. Even when they are unconvinced and not yet ready to be converted, there should be cordiality and if possible, friendship in our relationship with them.

Dialogical evangelism will rarely lead to coercion or manipulation and usually produces genuine and lasting faith decisions[37,38].

2.1.4.4. The Remaining Task in World Evangelisation

The state of world evangelisation in a broad sense shows that twenty-nine percent (29%) of the world's present eight billion people have little or no access to the Gospel. These amount to over two billion (2.3 billion) people as at the middle 2024. Three percent (3%) of Christian Missionaries are targeting these twenty-nine percent least reached portion of the population of the world. The imbalance is huge. Unreached People Groups (UPGs) and peoples with least access to the Gospel are in huge numbers in countries within the 10/40 Window (between latitudes ten and forty north of the equator). These comprise North Africa (core north of Nigeria inclusive), the middle East and most of Asia[37,39,40].

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MAP 10/40 Window[40,41].



Ron Pearce | 10/40, window

2.1.4.5. Evangelisation through Social Media

World evangelisation remains an unfinished task which every Christian believer ought to pursue on all fronts. A scholar brought to the fore, the reality of the twenty-first century, in terms of two worlds which must be reached as part of the mandate of the Great Commission. In this study, humans live in two worlds, namely, the real world and the digital world. Evangelisation is therefore to be targeted at each of these worlds. We therefore have the category of real world evangelisation which requires movement of evangelists, missionaries and lay Christians to where those in need of the Gospel reside. Digital evangelisation has become a necessity as billions of humans can be accessed via the internet who ordinarily would have been unreachable. Opportunities abound in this field, though there are a few threats to be cautious about[42].

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In another study, a scholar looked into the digital world as an opportunity to engage people with whom contact is restricted. Drawing from the experience of the COVID-19 social distancing experience, he posits that digital media is authentic, practical and has the potential to influence people spiritually. It aids access to the unreached even though the limitation of lack of power and poor internet in many rural areas creates handicap to the effectiveness of online or digital ministry. For the purpose of world evangelisation, social media is a sure way to disseminate the good news using different aspects of the media[43].

2.1.5. Different Eras in Mission History

Mission history is often categorised into eras demonstrating how Missions have evolved over time in response to socio-political, cultural, theological and other defining developments. In light of this, the Christian fold has developed diverse strategies and medium to continue in Missionary work in spite of the different developments, while the core Gospel that is preached remains unchanged.

2.1.5.1. The Apostolic Era (The Early Church Era)

Missions in the Apostolic era meant bearing witness of the 'good news' to the Jews and the Gentiles so that they accept the gospel and come together as one in the kingdom of the risen Lord, Jesus Christ. The early church era was characterised by a deep conviction of faith in the risen Christ and the preaching of the 'good news' despite the persecution that persisted at the time[44].

The Book of Acts in the Bible records the foundational growth and spread of Christianity, specifically following Jesus' ascension and the outpouring of the Holy Spirit at Jerusalem on the day of Pentecost. This event - the Pentecost, often considered the birth of the Church, empowered the apostles to fulfil the Great Commission, a mandate to spread the gospel to the

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ends of the world as instructed by Jesus. The book of Acts details the rapid expansion of Christianity throughout the Roman Empire, showcasing the establishment of early churches and the missionary efforts of key figures like Peter and Paul[45]. This period was particularly spearheaded by the early apostles, including the company of disciples waiting at Jerusalem for the coming of the Holy Spirit. The event at Pentecost gives an account of witnessing the 'good news' in a language different from one's own, an indication of the early Missions[46].

Furthermore, the book of Acts in the Bible holds records of missionary activities undertaken by Apostle Peter in Judea and Philip in Samaria, coupled with a bulk of missionary journeys that were also undertaken by Apostle Paul. Apostle Paul recorded an extensive missionary activity spanning from Jerusalem through the Roman Empire up to Italy. The Apostolic Era gave birth to the early church at great costs of lives of martyrs, as both the Jews and the Roman government considered the Christian faith as an offence, which they used to justify the severe persecution of the early church[47,48].

2.1.5.2. The Medieval Era (AD 300-1500)

Following the Roman Empire's Christianization in about A300, Missions often became mixed with politics and territorial expansion. The medieval missions were characterised by politics and statesmen's involvement, attempting to create a Christian society that required Kings to act like followers of Jesus which was not often the case. Monasteries were set up with monks who were a model of the servants of Christ[44]. The monasteries became centers where faith was taught to the surrounding communities. The spread of Christianity through monastic missions reflected a Christendom model of mission, which aimed to Christianize entire peoples and regions, sometimes using coercive means. Wars and domination of peoples sometimes characterised the expansion. The spread of Christianity to new areas followed almost the same pattern of

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establishing monasteries to serve the local communities, while meeting the needs of the poor and educating the people, particularly in Christian teaching. Inversely, the nobles in the area formed alliances with Christian leaders in other areas, often resulting in conquering new areas and converting more believers[48,49]. In the medieval era (which was primarily a Roman Catholic domain), church leaders politicised missions and were more concerned with politics and financial advancement. Missions at this time meant calling people, even coercively because the kings were involved, to enter into the institution of the church[49,50].

2.1.5.3. The Protestant Reformation and Beyond

Following the reformation period of 1500-1800 in Europe, the church and missions found new meaning again. It was during this period that the abuses of the Roman Catholic church were challenged, and the authority of the Bible rediscovered. The rediscovery of God as the "gracious one" during this era brought about a new understanding of salvation through faith and the Bible as central in Christian life. Missions during the reformation era meant calling people to centre their lives on the Bible, being justified by personal faith. This era also witnessed the translation and printing of the Bible for personal study[48]. Consequently, the 19th century witnessed a worldwide evangelisation, a period often referred to as "the Great Century for missions". Howbeit, the Catholic missionaries still traversed the globe to gain more lands, though they lost ground in much of Europe[39]. This era saw the colonisation and exploration by Protestant Britain and the rest of Europe, as there was heightened enthusiasm to Christianise the outer world, coupled with the advancement in technology and better means of transportation, such as the steam engine and steamship, that could convey them to other parts of the world[50].

There were three eras of Protestant Missions which transitioned one into the other, thereby overlapping in terms of the years between them.

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The First era was to the coastlands, pioneered by William Carey, from 1793 to 1900. It had European dominance. The second era of Protestant missions centred on the inland areas, pioneered by James Hudson Taylor, had American dominance in terms of missions which went out. This era spanned between 1865 and 1974. The third era, focusing on unreached people groups anywhere they are located, spans from the 1970s to date, and has a non-Western dominance, often spearheaded by indigenous mission agencies from the nations where these unreached people groups are found. The period between 1800 to the present has been the period of the most rapid expansion of the world Christian movement[51].

2.1.5.4. Expansion of the Gospel to Nigeria (Brief History of the Entrance of the Church to Nigeria)

The introduction of the Gospel to Nigeria was significant to the nation's religious and cultural transformation. Nigeria's Christianization can be traced back to the late 15th century following the arrival of the early Portuguese explorers and Catholic missionaries, notably the Augustinian and Capuchin orders, to the coastal kingdoms of Benin and Warri. These early missions achieved limited success, primarily due to the missionaries' focus on trade and the transatlantic slave trade, which overshadowed sustained evangelistic efforts. However, a more enduring Christian presence emerged in the 19th century, coinciding with the abolition of the slave trade and the rise of British colonial influence. This period witnessed sustained missionary efforts which led to widespread Christianization, particularly with the involvement of Protestant missions[52].

The Church Missionary Society (CMS), representing the Anglican church, played a pivotal role in establishing Christian communities in the southern parts of Nigeria, especially among the Yoruba people. In 1842, the Church Missionary Society (CMS), led by Anglican missionary Henry Townsend, established a mission in Badagry, marking the formal introduction of

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Anglicanism to Nigeria. That same year, Methodist missionary Birch Freeman initiated Methodist congregations among the Yoruba people in Abeokuta and Lagos. The return of liberated African slaves from Sierra Leone, many of whom had converted to Christianity, were key players for indigenous mission work. These returnees, often literate and theologically trained, collaborated with European missionaries in translating the Bible and Christian literature into local languages, enabling the locals to have an understanding of the gospel. A notable figure in the indigenisation of Christianity in Nigeria was Samuel Ajayi Crowther, a Yoruba ex-slave who became the first African Anglican bishop in 1864. His efforts in translating the Bible into Yoruba and promoting indigenous leadership significantly advanced the spread of Christianity in the region[53].

The Roman Catholic missions, under the leadership of congregations such as the Society of African Missions (SMA) and the Holy Ghost Fathers, also expanded their work from the mid-19th century, focusing on the Southeastern region of Nigeria, particularly the Igboland. Onitsha had become a central hub for Catholic missionary activities by the 1880s. These missions laid the groundwork for the establishment of schools, health centers, and seminaries, integrating social development with evangelism[54].

By the 20th century, indigenous evangelists and Nigerian converts were actively involved in spreading the Christian faith. This century witnessed the rise of indigenous Pentecostal movements, such as the Redeemed Christian Church of God (RCCG), founded in 1952 by Josiah Akindayomi. The emergence of Indigenous non-denominational Missions agencies was a highlight of the latter part of the 20th century. The efforts of indigenous evangelists in remote and often hostile environments highlight the multifaceted nature of mission work in Nigeria's

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diverse ethnic and cultural landscape. These movements contributed to the diversification and rapid growth of Christianity in Nigeria, in rural areas and urban centers[55].

2.1.6 Mission Structures

Mission Structures is a term that could mean organisational models that churches use to achieve the purpose of the Great Commission or could mean architectural buildings of mission organisations. The architectural buildings over the centuries have been necessary so that the church organisations can have places of operations and locations to refer people to. In the context of this study, Mission Structures are discussed as the patterns or frameworks that have been observed in the different eras of the church's involvements in carrying out the Great Commission, majorly, Modality (which involves nurturing of local church assemblies) versus Sodality (releasing or dispersing missionaries to new places to establish new churches). These same mission structures have been and can be identified in all the eras of church history. The sodalities were the apostolic bands, the monastic orders. The Catholic church had orders as the Jesuit order and the Franciscan order who focused on cross-cultural expansion of the Faith. In modern times, particularly from the 1800s among the Protestants, mission boards and mission agencies are at the fore of expansion of the Faith. Both mission structures to be discussed are not exclusive of each other; they must be complimentary for Great Commission to be furthered[56].

2.1.6.1. Modality and Sodality

Ralph D Winter put forth the two structures of God's redemptive mission evident since the New Testament times. The first being the nurture-oriented congregational church structures, which he called Modality, and the second being task-oriented mission structures such as mission agencies, called Sodality. The Modality are the local churches whose role borders on growing, nurturing through teaching and discipleship of static congregations in specific locations. The sodalities are

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"on-the-move" structures whose goal is to start new congregations of believers in new locations. The synagogues were examples of modality, while the preaching bands were examples of sodality. This pattern was also used by the early church, which had congregations led by elders and also had the missionary bands like that of Paul and other preachers who went forth to extend the Kingdom. As the Bible records in 3 John 1:7-8:

"It was for the sake of the Name that they went out, receiving no help from the pagans. We ought therefore to show hospitality to such people so that we may work together for the truth".

Sodalities gave birth to modalities as they went preaching and planting churches. The modalities were the base from which the converts were discipled, and others were sent out as missionary bands. Both the congregations and the missionary bands are part of the pattern for an effective missions thrust[56].

As was the case with the churches planted by the Apostle Paul's missionary band, every church planted is responsible for the continuation of the Great Commission. As autonomous entities, each church has the responsibility to engage local or distant people groups with the Gospel. Hence the expectation that every Modality (church planted) should have both the "missionary intension" and "missionary dimension", making room for expansion of the Christian Movement globally[57]. The same scholar has rightly noted that local churches (modality) have a lot going on in terms of caring for and administering the congregations, so they have to be specially conscious to be intentional about their duty to be engaged in global missions. When churches recognise the place of sodalities, they will rightly partner with them by releasing men and materials to them for the furtherance of the great commission.[57].

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Modalities tend to carry out a lot of different activities, being the nurturing arm of the Body of Christ, while the sodalities are focused on the missionary enterprise and how to extend the frontiers of the Kingdom. The denominational church organisations (modalities) run more with vertical, hierarchical chain of commands, while the mission agencies (sodalities) operate more as horizontal, associational and cooperative fellowships who are bound by the vision and task of reaching the ends of the earth with Gospel message[58]. In modern times, the Modality still remains the congregational churches, while the mission agencies are the Sodality. The more the churches are partnering with mission agencies, the greater the expansion of the Christian movement both locally and in distant places[57,59,60].

2.1.6.2. Evangelism, Regular Missions, and Frontier Missions

Mission thrust over the centuries have been either through church congregations or missionary bands, both of which are still essential for completion of the task of the Great Commission. Evangelism carried when the members of a church congregation preach the Gospel message of Salvation through faith in Jesus Christ, within their own culture and within the church, is the E0 on the Evangelism scale on the chart (Figure 2.1). E1 is when members of the congregation evangelise those in their culture who have had no contact with the church. Thus, E0 and E1 are within the same culture and is called "evangelism".

E2 is when evangelism is carried out to non-Christians from another culture which is similar to theirs. E3 occurs when evangelism is carried out to a culture which is completely different from that of those carrying out evangelism. E2 and E3 are cross-cultural and fall under the category of "regular missions" if these other people live within areas where church congregations are found. When E2 and E3 are carried out among unreached people groups who have no church congregations among them, then this is classed as Frontier Missions.

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Cross-cultural missionary work could either be Regular Missions or Frontier Missions, based on whether it is carried out among people groups who have had churches planted among them or not[61].

Figure 2.1[61]

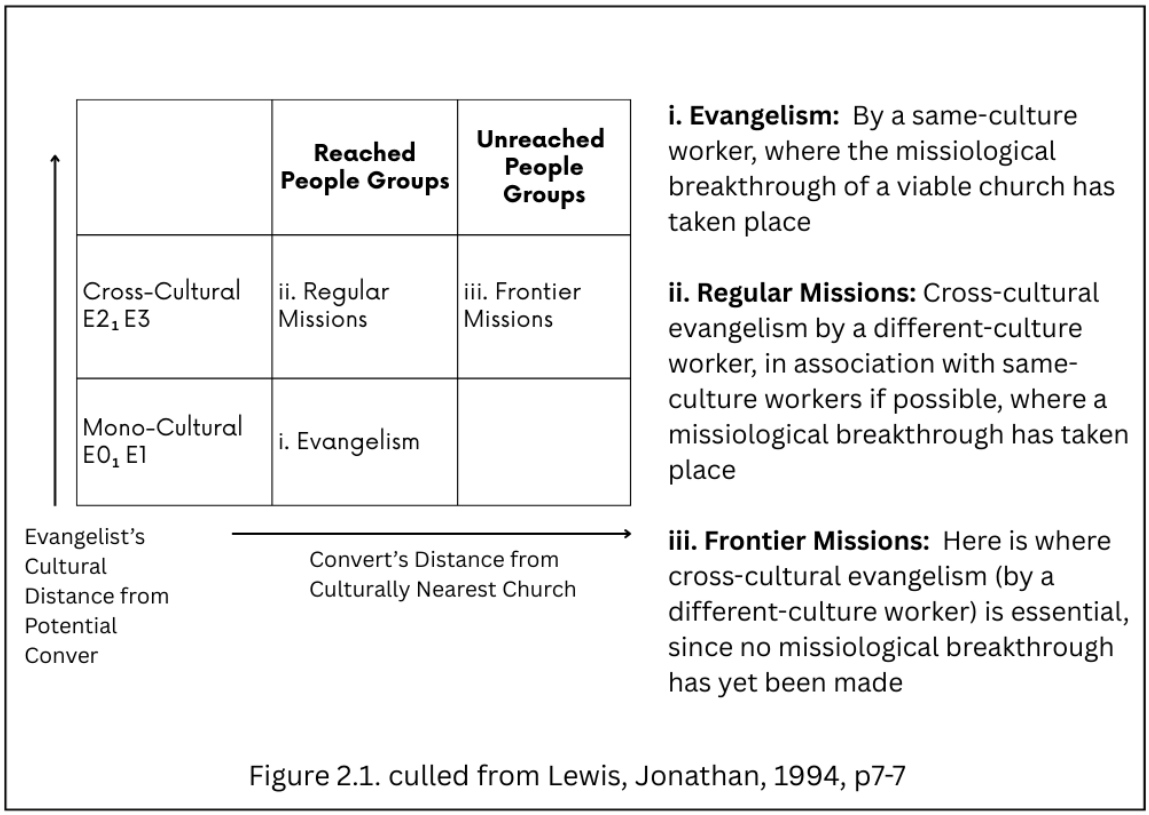


Figure 2.1. culled from Lewis, Jonathan, 1994, p7-7

2.1.6.3. Migrations and Their Effect on Missions

Migration is the movement of large numbers of people from their usual place of residence to new places. It is a global phenomenon which could be from non-western to western countries or from rural areas to urban centers within the same country[62]. Migration could be any of these four types: permanent, temporary, voluntary or forced[63]. Whichever of these types migration is, the common factor most times is the pursuit of a better life economically or peace from troubled areas. Migrants could be refugees, internally displaced persons (IDPs), or Asylum seekers. They could have migrated as result of climate change, economic reasons, conflict, terrorism or lack of human rights. The demography of the world, especially the cities has kept evolving as people move from one part of the countries to other parts, and from one country to another. Some of these migrants draw attention as humanitarian needs which different nations and international organisations pay attention to[63].

As it pertains to missions, a scholar has postulated two possible results of migrations. Firstly, those coming into Christian areas may pose a threat to the Christian heritage of the nations they go to, if those nations' faith is weak. This is drawing attention to migrants proselytising the weak indigenous Christians. Secondly, migrations could be an asset for missions as the churches and mission agencies do not need to send out missionaries to those unreached people groups whose members have migrated to their nations and communities. The churches have more opportunities for expanding their coverage as they pay attention to migrants who need welcoming and love[64].

So, in contemporary times, migrations are causing changes leading to new trends in Missions structures and activities, if they are seen as opportunities.

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2.1.6.4. Continuity and Completion of Mission Mandates

A mandate is a command, instruction or a directive to carry out a task with a sense of ownership because of the authority of, and the relationship those commanded have with the person who gives the mandate. Mandates outlive their original recipients and continues to be effected as a legacy by subsequent generations[65]. The Great Commission was a directive given by Jesus Christ to His followers after His resurrection and before His ascension to heaven. He backed it with the authority of His power and pronounced its continuity by saying, "I will be with you till the close of age"[66]. Mandates are legacies that every new generation struggles to keep and adhere to. The Great Commission (making disciples of all ethnic groups, baptizing them and teaching them all that Jesus taught, till the close of the age) has therefore become a legacy that the church congregations (modality) and the missionary bands (sodality), focus on completing before the expected return of Christ[67].

The world population of about eight billion people comprises 23% youths. In Africa and Nigeria in particular youths comprising ages eighteen to thirty-five (18-35) are at least forty-two (42%) of the population[68]. These are the energetic and future-looking segment of the communities in any nation. Continuity of the Great Commission mandate and its completion lies with the youths. A scholar has posited that the greatest asset that Africa has today is her teeming Christian youth population as the most youthful continent in the world. Nigeria is Africa's most populous nation. The potentials in youth, which the scholar termed, "YouthPower" includes their passion if ignited, their strength, energy, talents, ideas, opportunities and their numbers. The problem of not performing as expected, to serve God effectively in their generation cannot be with the youths, because they have not been unleashed. Mentoring is needed to harness these potentials as well as

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to sustain their interest in the task of serving as carriers of the Mandate of the Great Commission in their own generation[69].

Today's leaders in churches and missions will have to rise to the task to mentor, coach and support the Christian youths to become self-aware of what they can be, guide them to discover their purpose in God's programme for the nations, be envisioned and implement this purpose and gain personal fulfilment in it. Then the alone will they Great Commission Mandate be continued to the next generations. This task lies with the leaders who preside over the youths[69].

2.1.6.5. Changes in Missions Practices in the Twenty-first Century

The practice of missions in the nineteenth and early twentieth centuries was very hazardous for the European and American mission volunteers due to the plague of malaria and other infectious diseases that killed the majority of them. The lifespan of the missionaries from the global north was usually less than ten years, though many were also able to have fairly long years in West and Central Africa. With many of these hazards haven been removed, mission work progressed from being purely from the global north to the global south, to the global south being the a major stakeholder in missions sending. Indigenous mission agencies have emerged all over the global south which has a larger population of Christians now, than those who brought the Gospel to us. The future of Christianity now lies with the global south not in the increasingly secular West[70].

With the present technological advancement, and the large population of youths, the practice of missions is changing. The youths, on whom lies the future of missions and the continuity of the mandate of the Great Commission, will follow patterns appropriate with the trends of their times[70].

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2.1.7. Global Youth Responses to Mission Works

The role of youths in mission work has become increasingly prominent in recent years, especially as the church navigates the intersection of cultures, tradition, digital innovation, and socio-cultural shifts globally. Young people generally view mission work as valuable, but with some reservations about past methods and practices. While a majority of young Christians see missionary work as highly valuable, a significant portion also questions the methods and ethics of past mission endeavours[71]. However, many youths are actively involved in mission work, demonstrating their belief in its importance. They engage in mission trips, volunteer for outreach programs, and other forms of evangelism to spread the message of Christ. They also contribute by organising activities and utilising their energy and creativity as effective ambassadors of the gospel, thereby nurturing cross-cultural awareness and a sense of global Christian identity among young people[72]. Globally, Christian youths have been actively engaged but mostly in short-term mission trips and outreach programs, often facilitated by the church and other parachurch bodies to spread the good news while touching lives and impacting host communities. Many of these outreaches and short-term trips have been praised for nurturing cross-cultural awareness and a sense of global Christian identity among young people. However, in recent decades, youth involvement in mission has often transcended traditional preaching to include humanitarian and public health efforts, especially during times of crisis. This highlights the expansion of Christian mission into civic and humanitarian realms. A notable example is the youth-led Christian groups in Sierra Leone who were instrumental in leading community sensitisation campaigns during the Ebola outbreak of 2014-2016, offering not just aid, but hope, rooted in faith-based resilience. These youths were not only responders but also faith-driven mobilizers, operating in high-risk zones where fear and misinformation had severely eroded public trust in government and

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international agencies[73]. They engaged in social mobilisation, volunteered to support in the logistics for non-food items like hygiene kits distribution, and provided psychosocial support through sharing experiences to deter and encourage others from engaging in indiscriminate activities that could further spread the epidemic. Beyond these, the young volunteers used skits, storytelling, and local languages to counter stigma, educate people about hygiene, and promote practices aligned with public health directives, an innovative endeavour that went a long way in curtailing the spread of the disease[74]. Likewise, South Asian youths have played instrumental roles in the conversion of their fellows in the diaspora and back at home. They have shown to be responsive to the gospel through the retreats, youth camps, and Christian groups on their university campuses. Reports suggest that a significant number of South Asians from previously unreached or unreachable people groups are encountering the Christian faith and embracing salvation while residing in host countries where gospel access is more feasible. Many from these groups have returned home to witness to their friends and families, establishing a number of house churches and church planting in their hometowns[75].

Furthermore, global large-scale youth gatherings in the Americas and Europe play a pivotal role in missional formation among young people. One such gathering is the North American Youth Congress, a bi-annual event that gathers thousands of young people across the globe for worship, discipleship, and training in missional living. In 2023, the organisation recorded more than 30,000 youths in attendance, many of whom were mobilised into local and international mission projects following the conference[76,77].

Moreover, in a bid to actively take on the mandate of the Great Commission as instructed by Christ, young people in the contemporary age tend to do mission in a way that is different from their predecessors. There is currently an evolving definition of “mission” among youths. They

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want to change the way it is done, particularly because they see and perceive the world differently, including the need to attract and evangelise their peers who possess their kind of energy. Unlike previous generations who focused solely on traditional missions structured around centralised training programs, travels to foreign lands and church planting, many young people today choose to see their workplaces, schools, neighbourhoods, and online communities as legitimate mission fields. They engage in missions as entrepreneurs and professionals, utilising their skills in diverse fields while ministering and touching lives across borders. With technological advancement and the rise of diverse communication tools, young people have learned to use technology, deploying their skills to reach wider territories while serving God and people [78,79].

2.1.7.1. Nigerian Youths' Involvement in Missions

Nigerian youths have played pivotal roles in various mission initiatives, combining spiritual zeal, practical service, and creative engagement in local and global missions. Their involvement marks a shift from passive participation to leadership in the evangelistic movement. From indigenous parachurch movements to denominational youth networks, young Nigerians are involved in mission strategies aimed at fulfilling the instructions of the Great Commission with a blend of socio-economic transformation. Historically, one indigenous pioneer Nigerian missionary was Ajayi Crowther who had participated in the Church Missionary Society (CMS) Niger Expedition to West Africa. His eventual settlement in Nigeria resulted in his translation of the Bible to Yoruba and becoming the first African bishop of the Anglican church[80].

Around the 1970s, the wave of revival in Nigerian university campuses birthed a number of student fellowships, including the Christian Youth Corpers in 1973 (which later became Nigeria Christian Corpers' Fellowship). These fellowships were focused on Bible study and prayers

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while engaging in evangelistic outreaches, drawing many young people to Christ; creating a platform for vibrant and young graduates to form charismatic groups, and those who travelled abroad took along their newfound faith[81]. For instance, the *Rural Rugged Evangelism*, often associated with the NCCF (National Christian Corpers' Fellowship), a group of under-30-year-old National Youth Service Corps members in Nigeria. They run a ministry focused on reaching remote and underserved rural areas across Nigeria with the gospel message, while also providing practical aid and resources such as food and clothing to the host communities that they visit for outreaches. Though the short-term nature of the programmes limits their missiological impact, they indicate the willingness among youths to explore missional expressions outside traditional church structures[82,83]. Another student-led initiative, birthed from the 1970s campus revival, was Calvary Ministries (CAPRO), founded in 1975. This was the first indigenous charismatic mission organisation to reach Muslim-majority and unreached communities in Northern Nigeria and the Sahel. CAPRO, together with the Christian Missionary Foundation (CMF), formed in 1982, has maintained a consistent youth involvement through cross-cultural outreaches living among target communities while engaging in community development, including medical care, agriculture, education and introducing vocational skills to host communities before presenting the gospel message[84]. This strategic mission posture reflects a generation of young Nigerians who view frontline mission as both relational and contextual.

Over the years, many missional organisations draw the bulk of their young missional recruits from students, graduates and corps members. This gave rise to more faith-based organisations, such as the Africa Missions Global (AMG), with a dedicated youth wing in Nigeria and Ghana, who are involved in evangelism, community development and mission-minded training, exposing many youths to school and campus outreaches with evangelistic crusades and mission

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outreaches beyond their immediate environment[85]. Similarly, Youth for Christ Nigeria, operating in more than 15 communities and cities across the nation, is an organisation that reaches out to and incorporates young people, raising lifelong followers of Jesus who lead by their godliness in lifestyle, sharing the gospel and committing to social involvement. The Youth for Christ Nigeria creates an enabling platform for young people to undertake missions, especially in cross-cultural engagements, as they are made to work with street children, planting Christian clubs in schools and serving where necessary. Through these engagements, youth evangelism, discipleship, social involvement and leadership development are ingrained in these young people[86].

Besides para-church organisations, there also exist church-based youth groups and movements actively involved in missions within their denominations, extending to the communities around them and the rest of the world. One such denomination is the Apostolic Church of Nigeria youth ministry, particularly the Sango Ota area, which actively engages its youth in local evangelism and outreaches, with leadership-training programs that deploy young people across downstream communities. They are seen to play a significant role in the growth and development of the church, including being a platform for spiritual enlightenment[87]. In addition, the Seventh Day Adventist Church works very closely with their youths through the Adventist Youth Ministry, developing a strong youth group whose spiritual, mental and physical development is built up, while involving them in activities that lead them to become active members, and training them for Christian service. This empowers the youths to preach the gospel and call their peers to discipleship following the instructions of the Great Commision[88].

2.1.7.2. Youths' Involvement and Present Trends in Missions

Youth involvement in Christian mission, particularly in recent years, has undergone significant transformation influenced by evolving cultures, technological advancement and shifting

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perspectives. Missions in recent times have expanded beyond traditional evangelistic activities to include social justice and community development. There is a rising need for a holistic approach to missions involving caring for people's physical needs, providing emotional support, fostering community development, and nurturing the spiritual growth of host communities[89]. Young people prefer to engage in projects that address education, healthcare, and socioeconomic development, reflecting a shift from purely spiritual to integrated mission approaches. In light of this, an active integration of youths into community development efforts has proven to enhance their sense of purpose and commitment to societal transformation, as they are agents of change. To a large extent, the proliferation and growth of the church, particularly through mission work, are dependent on the youth's involvement. Additionally, youth participation in urban mission contexts has been identified as a catalyst for their personal growth and community revitalisation. Hence, engaging young people in urban ministry not only addresses their spiritual needs but also empowers them to contribute meaningfully to societal change[90,91].

Several parachurch organisations and church-based denominations understand the need to involve young people in mission work. However, with the recent trends in global connectivity, mission work would have to evolve from traditional evangelical missions to fully engage the younger generation. This is especially important, due to today's digitally saturated era with new trends in technology. Previously, traditional evangelical missions involved formalised training programs and centralized leadership characterised by the need to convert people, plant churches, and engage in structured evangelistic campaigns. Young people who have grown in these changing times expect missions to have meaningful engagements that are adaptive and accessible.[92]. It is therefore important for the older generations to create an enabling

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environment, putting forth strategies and systems that encourage younger people to be more involved in missions.

Moreover, evolving technological advancements point to the need for youth involvement in missions more than ever, owing to their critical thinking ability, creativity, motivation and abundant reserve of energy to foster innovation. Technology has greatly revolutionised the way youths engage in mission work, facilitating the use of available communication and online tools to bear testimony to their faith, discipleship, and engage in community building, to the extent of reaching other cultures and peoples of different traditions and perspectives. This digital trend not only broadens the reach of missionary efforts but also aligns with the communication preferences of younger generations, making missions more accessible and relatable[91].

2.1.7.3. Enhancing Youth Participation in Missions

From the early church era, young people have always made great missionaries. Reading through the books of the Bible from the Old Testament through to the New Testament, there are several examples of God bringing about a change and redemption using young people. It is also evident through Jesus' mandate to his disciples to preach the good news to the ends of the earth, making disciples of all the nations, that the youth are an integral part of missionary work. Engaging youths in Christian missionary work, particularly in the contemporary age, has become increasingly important. While taking into consideration the unique exuberance of youthfulness, including their creativity and adaptive innovations, churches and mission organisations need to explore strategies and functional systems to enhance youth participation in missionary activities[93]. One of such foundational strategies will be the alignment of the church's vision and mission to the youth ministry. It is important to intentionally bridge the gap between children and youth ministries while advocating for a cohesive approach that fosters continuity in spiritual

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development and mission engagement. There has to be a continued relationship between both ministry folds to foster intergenerational ministry that will, in the long run, power missionary work. Ensuring that children and youth ministries are not isolated but integrated into the church's broader objectives allows young people to more likely perceive missions as a natural extension of their faith journey[94].

Additionally, involving youths in the planning and decision-making processes within the church can significantly bolster a sense of responsibility within them, thereby enhancing their commitment to missions. Studies have shown that there are benefits to engaging young people in community development initiatives, as this not only addresses socio-economic challenges but goes as far as building up their self-esteem, while cultivating a sense of ownership and responsibility within them. By involving youths in meaningful roles that are related to missions, churches and organisations can harness their potential as change-makers and transformation carriers[95]. For a rapid church proliferation and for the gospel to reach the ends of the earth as mandated by the Great Commission, the digital age presents an unprecedented opportunity to engage young people in the mission work through digital platforms. By advocating for the use of technological tools to spread the gospel and disciple people of diverse cultures across territories, the church can facilitate meaningful participation of the youth to create virtual mission experiences and online outreach programs for a wider reach[96,97].

Furthermore, mentorship is a critical factor that enhances youth participation in Christian missions. It is crucial for developing the next generation of missionaries and mission leaders by providing guidance, support, and a wealth of experience, ensuring that aspiring leaders build the confidence and skills needed to navigate the work of missions. In addition, engaging youths in leadership development programs that equip them with theological knowledge, cultural

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sensitivity and other practical ministry skills is essential for sustaining their long-term involvement in missions[98].

2.1.7.4. Business and Tentmaking in cross-cultural missions

Tentmaking in missions to-day is carrying on one's career in the place where one serves as a missionary (country, city, community), instead of relying partially on partners or senders for financial support. Starting and running a business in the same community where one is preaching the Gospel is another form of tentmaking called Business as Mission. Other forms of tentmaking are teaching, medical practice, computer/tech work, which help to pay bills while carrying on mission work. Tentmaking is a strategy not for creative access countries alone, but helps young professionals to carry on their work while serving as Gospel messengers[99].

The case of tentmaking in cross-cultural mission dates back to the Apostle Paul and his missionary team in the Acts of the Apostles (18:2-3), as they went among the Gentiles. Some Protestant Missions understood the need for the mission to be self-sustaining, hence they sent out skilled persons who were also in essence missionaries. The Moravians in Herrnut, Germany, in 1737, under the leadership of Count Zinzendorf (1700-1760) sent teams of skilled artisans and traders to distant lands (West Indies, and Labrador-among the Eskimos). These arrived the mission fields supporting themselves and their ministries through their trades. These tentmaking Moravian missionaries birthed great movements of God among the people they were sent to. Even though they went, not expecting to be supported, they were effective missionaries[100].

The Swiss Bassel Mission was a business enterprise whose workers were missionaries who were expected to be self-sustaining. Many of these used their skills to open up the areas and to expand the Kingdom of God. The Basel Mission Introduced cocoa (a crop native to South America) farming in Ghana. Their company was the first to export Cocoa from Ghana to Europe. In about

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twenty years, Ghana became the world's leading cocoa exporter. The proceeds from their enterprise made the mission in those areas self-sustaining[100].

William Carrey (1961-1834), the father of modern missions, was a cobbler who sustained himself and the mission with his skills[100]. The issues of returning to these "old" methods of engaging in cross-cultural missions could be strategic for youth involvement in these times of economic downturn in many nations.

2.1.7.5. Benefits of a Tentmaking Cross-cultural Missionary Work

Clearly, the benefits of Tentmaking in cross-cultural missions are numerous. It creates access to difficult to access countries and communities, helps missionaries to pay their bills without depending unduly on partners, gives an identity to the cross-cultural worker in his new cultural setting, as well as enhancing holistic development of the host communities[99].

A scholar has opined that even though there are benefits of tentmaking in missions, we need to consider some not too good results that it comes with, thereby calling for restraint and boundaries to curb possible excesses that could hinder the Gospel mission[101].

2.1.8. Culture

Culture is often defined as the total way of life of a people. It is the learned patterns of life of a group. In as much as culture has physical aspects that are seen, it has underlying assumptions that make the people do what is seen. Thus, culture can be described as the patterns we see – behaviour, dress, food, artifacts, customs, – in combination with the beliefs, values and worldview assumptions of the people, which we do not see but which are the codes that determine the aspects of the culture which we see. A people's worldview is the lens through which they view life and interpret their experiences[102,103].

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Figure 2.2[108]. The Different Layers of Culture

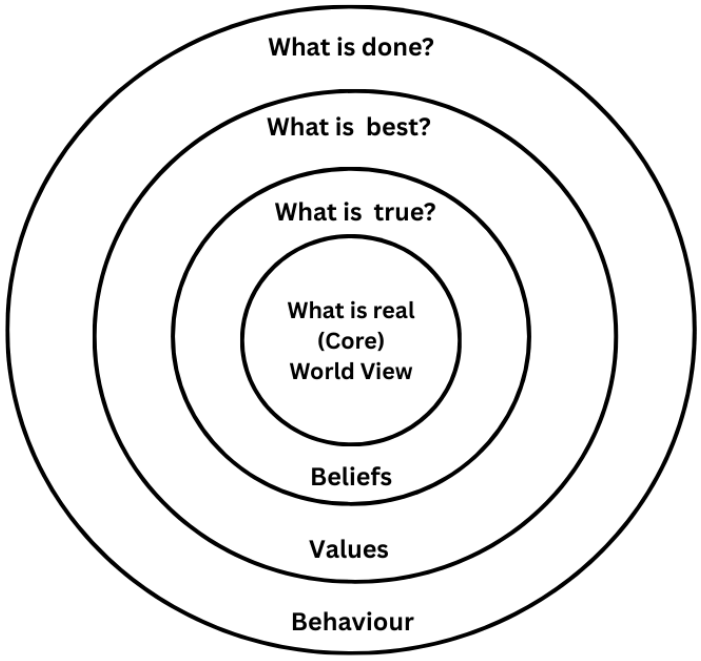


Figure 2.2. culled from Atchenemou et al., 2011,p18

To effect changes within any culture therefore, it must begin at the deep, unseen level which includes their values, beliefs and worldview[104].

Other scholars explain culture to not only be patterns of life of a people but that culture is about human variations at the level of populations. Isolated populations have no other population to compare their way of life with, but in the light of the mandate of the Great Commission to proselytize all peoples, and with the global phenomenon of migrations for diverse purposes, most populations are now heterogenous[105].

2.1.8.1. Cultural Differences

A culture is distinguished from other cultures because of its characteristics of both overt (observable) behaviours and covert (emotions, beliefs, values and worldview) behaviours. Variations from one culture to another are what make it necessary for cross-cultural

communication techniques to be learned. No matter how diverse cultures appear, the bottom line is that no culture is superior to another. Understanding cultural differences is vital for effective cross-cultural mission work. Cultural norms, including beliefs about authority, communication styles, values and distinct communities, shape how individuals receive and respond to missionary efforts. To effectively evangelise a people, the missionary must understand the host community and ensure to interact with them in their own way[106]. Knowing that there are differences in one's culture from another is not enough; there must be an adequate understanding of the cultural heritage of the people a missionary visits to adjust accordingly whenever necessary.

Without adequate cultural awareness, missions can unintentionally reinforce foreign patterns on the host community, which could alienate local populations and undermine the gospel's effectiveness. This could give rise to ethnocentrism, the belief that one's own culture is the standard by which others should be judged, often leading to unconscious assumptions of superiority[107]. An ethnocentric mindset will prevent mutual respect and the removal of barriers to effective cross-cultural communication. Such a mindset can manifest by imposing foreign worship styles, leadership models, or church structures that contradict a new convert's long-held values and expecting new believers to adopt missionary cultural norms before engaging the gospel. This negatively impacts cross-cultural communication by generating misinterpretations, reduced collaboration, and mistrust among people from different backgrounds.

Being open-minded, sensitive, empathetic, and with a willingness to learn paves the way for overcoming differences in cultural backgrounds[108]. High cultural intelligence enables individuals to adjust to host cultures, reducing cross-cultural stress and improving mission effectiveness. Navigating cultural differences and intentionally combating ethnocentric mindsets are crucial for missionaries seeking genuine cross-cultural and effective engagement. Without this, well-

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intentioned efforts can devolve into cultural imperialism, hindering both personal relationships and missional outcomes[109].

2.1.8.2. Culture Shocks and Adaptations

Culture shock usually occurs to those who have changed locations (such as migrants, cross-cultural workers, etc.). It is a complex set of feelings and reactions that a person undergoes on losing all familiar signs and symbols of the culture he has come from, and has to learn new ones (words, cues, gestures, facial expressions, norms and customs) in his new environment. Culture shock is many times viewed as the psychological stress resulting from exposure to unfamiliar social norms, communication styles, and value systems[110].

Culture shock manifests in initial confusion, frustrations and anxiety in missionaries crossing cultures, but can vary in duration and intensity depending on prior cross-cultural exposure. As such, one has to make necessary adjustments on all fronts. It takes longer for some cross-cultural workers to adjust and adapt to the new culture, which includes food types, methods of food preparation, societal interaction patterns, housing styles and general lifestyles. Indeed, as a scholar posits, when a sojourner knows he has to stay for a longer period in his new environment, his mind is better able to settle into adaptation, survival and eventual flourishing. Even though culture shock is inevitable when one crosses cultures and needs to be an effective communicator of a message, the secret to the success of the cross-cultural messenger is to seek ways to adapt to their new cultural environment. Adapting to the new culture will require that every form of ethnocentrism be removed from the mindset, as no culture is superior to another, accept and love the people of the host culture and become a learner. Intentionality about this feat makes it an adventure rather than an ordeal for the incomer[111,112]. In addition, to adequately adapt to new cultures and environments, it is expedient to undergo thorough cultural awareness and

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communication training, covering language, nonverbal cues, hierarchy, and local etiquette. Immersion through community engagement can also accelerate adaptation by engaging in strategies like participating in local meals, events, and adopting flexible routines[109].

2.1.8.3. Contextualization in Mission

To present the Gospel message in a language and manner that makes it understood by people in a new culture without altering the core message is the primary missionary task of missionaries. It entails having to understand the host culture at a deep level which enables the cross-cultural communicator (missionary) to use familiar cultural metaphors to explain the truths of the Gospel. It includes modes and patterns of worship that make sense to them in the light of their culture. Contextualisation in missions is true to the original message of the Bible which is explained and practiced in ways that redeem the good cultural heritage of the recipient culture. It is opposed to syncretism which mixes the Gospel message with indigenous myths or other religious ideas, resulting in changes in and dilution of the Biblical truth[113].

Contextualisation goes beyond using the right language and cultural expressions. The appropriate communication styles that best help to convey the Gospel message must resonate with worship styles, music, and art forms of the local culture[114]. The benefits of contextualizing the message in missions include helping the people to grasp the message and see its relevance to their lives, enabling believers to live out their faith in biblically faithful and culturally appropriate ways, thus enhancing spirituality and ability for the Gospel to spread easily within the people group. The goal is not to absorb the culture but to influence the culture with the Word of God in such a way that there is zero or minimal cases of syncretic beliefs. Syncretism manifests majorly in the cases of people professing the Christian faith,yet turning to traditional spiritual forces for problem-solving[115,116].

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2.1.8.4. Unreached People Groups

A people group is a set of individuals who view themselves as one. They have common points of affinity which include but are not limited to common language, ethnicity, geographical location, and religion. There are about twelve thousand (12,000) ethnolinguistic groups in the world. Of these over five thousand people groups are considered Unreached People Groups (UPGs). UPG are a people group who do not have sufficient numbers of indigenous Christian believers (usually less than five (5) percent of the population) and resources to evangelise their own people.

The area between latitudes ten and forty degrees north of the equator, called the ten/forty (10/40) window, comprises the cluster where the majority of the UPGs are found. The 10/40 Window includes such places as South Asia, the Middle East, and North Africa, where entire populations have never had contact with the Gospel or had a church. The Map of the 10/40 Window shows that the bulk of northern Nigeria is part of the UPGs[117,118].

2.1.8.4.1. Homogeneous Unit Principle

A homogeneous unit is a group of people where all members share characteristics such as ethnic, linguistic, social, educational features[118]. Homogeneous Unit Principle (HUP) was introduced by Donald Mc Gavran in the 1970s, positing that church planting efforts are more effective if focused on one specific ethnolinguistic people, where the people would have to cross less cultural and social barriers to access the Gospel and to belong to the church planted. The HUP has greatly impacted the church plating efforts among unreached people groups in the latter part of the twentieth century. It was observed that congregations which tailored their ministry focus on one ethnic group grew faster numerically in size of and number of congregations. They recorded Movements of whole people groups towards the Gospel[118,119].

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In recent years, practitioners of HUP have observed that in urban areas, the focus on HUP has produced numerical growth of the churches but a setback of deeper spiritual life formation of the body of believers characterized by grace-filled obedience. The HUP-type of congregations lead to exclusion of others and fosters ethnocentrism, racism and classism and could create phobia towards other people groups thereby hindering them from being involved in cross-cultural missions[118,119,120]. Where Unreached People Groups are in their natural settings the HUP is still useful in making it easy for barriers to accessing the gospel to be overcome. In the light of Globalisation, and in settings with multiple people groups, it could be a hinderance to cross-cultural ministry to other people groups. Hence the advocacy for a heterogeneous unit approach where many different people groups are found, as is the case in urban areas[120,121].

2.1.8.4.2. Motus Dei (The Movement of God)

The phenomenal movement of the larger numbers of Christians from the Global north to the Global south has been as result of missionary activities. Christianity is a moving faith because it is translatable in every culture due to contextualization. As a result of the expansive use of the Homogeneous Unit Principle (HUP), a lot of people groups hitherto unreached were able to have access to the Gospel and flowed into the Christian faith with less cultural barriers[119]. With the right set of engaging circumstances and social structure the stage is set for Movements of God. Motus Dei – Movement of God -is described as the phenomenon when "more than a thousand individuals have chosen to become followers of Jesus Christ or more than a hundred churches have been planted in the third generation". Rapid multiplication of indigenous house churches and people group shift of allegiance to Christ are phenomena of Movements of God[122].

Most documented Movements have taken place in rural developing areas in the developing world (global south), and are not mega congregations. They have been more of small groups

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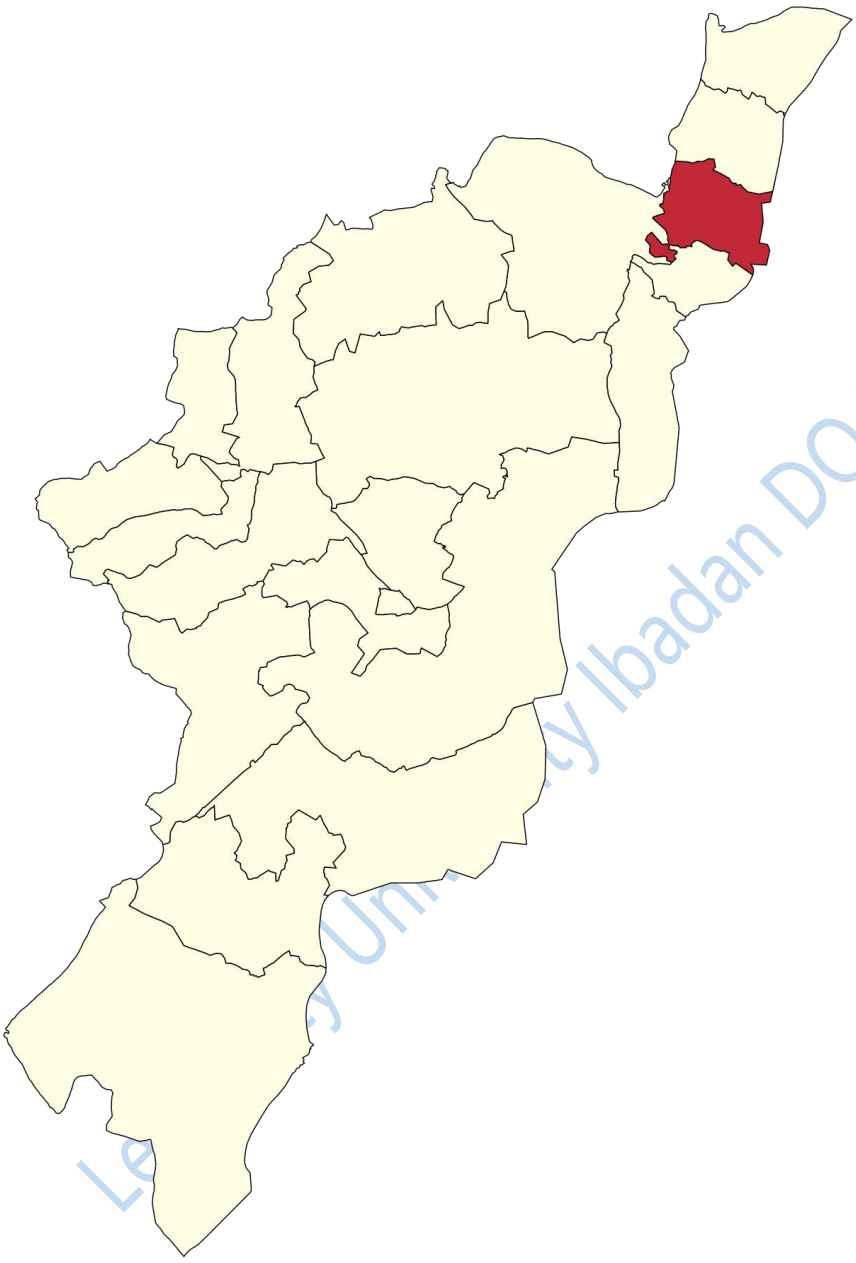
growing exponentially using simple methods, and raising of leaders based on on-the-job training rather than elaborate classroom training. Discovery Bible Study, Prayer and local worship activities have been instrumental to having movements of the people to God among the UPGs[123,124].

2.1.9. Historical Background of the Fali People

The Fali are found in Mubi North Local Government Area of Adamawa State, Nigeria. Their communities are in the plains and on mountain ranges on Mandara mountains that span the length of the border between North East of Nigeria and North West of Cameroun. The Population of the Fali in Nigeria is 233,600[125,126].

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MAP OF MUBI IN ADAMAWA



Source: Found on Google from en.wikipedia.org[131]

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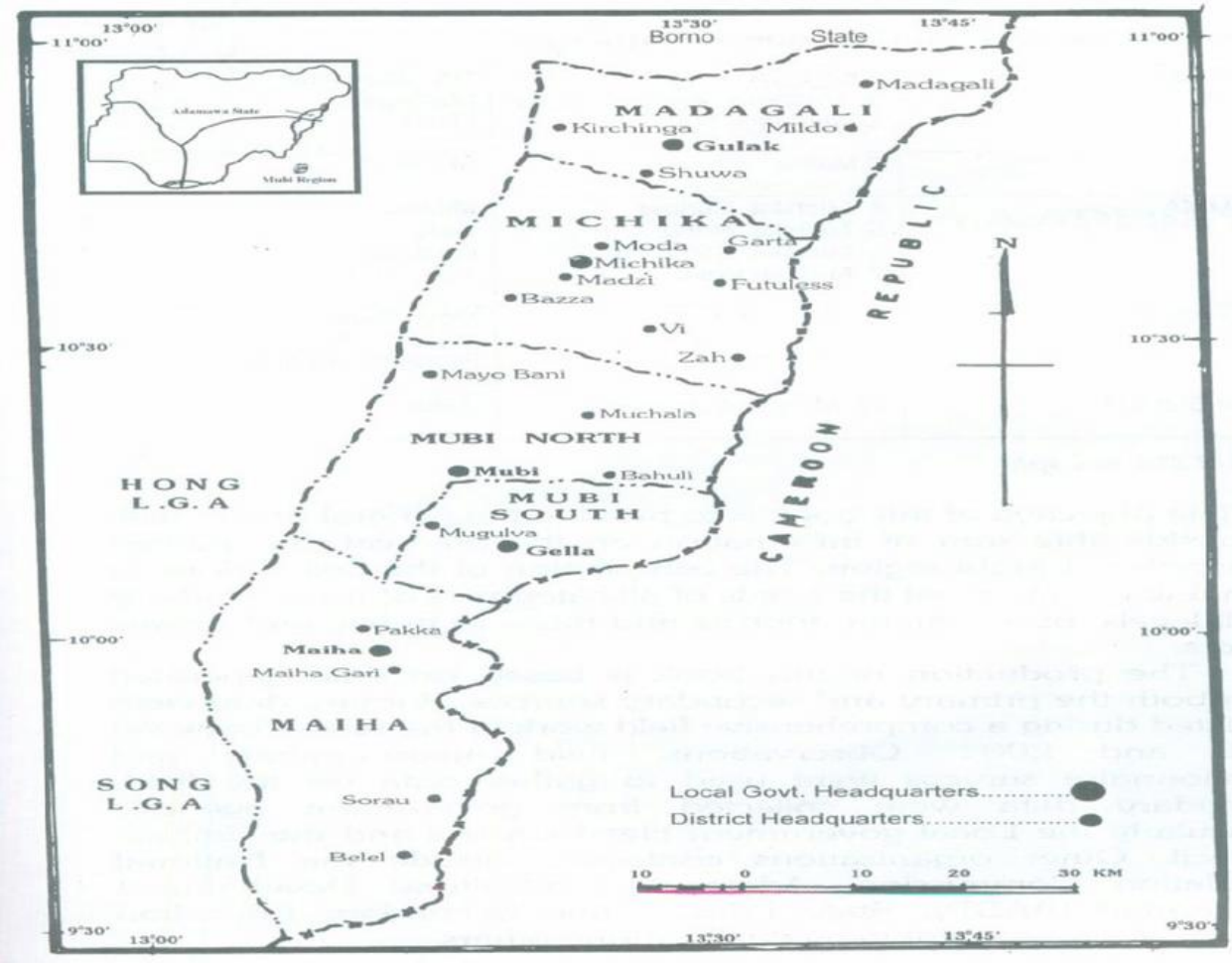
Historically, there are three versions of information about the origin of the Fali. A version says they originated from the Ngomma who founded the ancient Timpil. `Another account says that they originated from the Lake Chad area. Local oral tradition says that the Fali moved to the mountains because of the Fulani invasions in the nineteenth century, and that the Fali were the original inhabitants of Mubi town. The oral tradition seems to have more authenticity as it correlates with the Fulani Jihadists raid of northeast of Nigeria in the 1800s. Mubi district and the tribes within it was taken over and colonized by German forces in 1903. It was an administrative centre of the German Cameroun till it was captured by the British in 1914. It became part of the British Cameroun in 1922. By a referendum in 1961, Mubi became part of Nigeria. Hence the presence of Fali both in Northeast Nigeria and Northwest Cameroun. The cultural and social ties with nearby Cameroonian communities remain strong till date[127].

The Fali, though one tribe, have 7 dialects sufficiently different from one another, to warrant at least 2 Bible translations. Hence cross-cultural workers have to not only learn the Hausa language (the trade language of the north of Nigeria), but also learn the dialect spoken by the section of Fali they work in. The Fali sub-tribes are Vimtim, Bahuli,Pagra,Muchalla, Kiriya, Mijulu,and Julvu.[127,128]. Each of these tribes has chiefs who are under district heads. The chiefs also have various villages with heads (*Jauros*), who report to them. Falis are one because their culture binds

them together despite their language variations[129,130]. The district heads are administratively under the Emir of Mubi.

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MAP OF MUBI NORTH LGA AND REGIONS AROUND IT



Source: Found on Google from Intechopen.com 2021, DOI:10.5772/intechopen.100477 [132]

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The Fali people traditionally practice virilocal residence – where a couple take up residence near or next to the husband's parents or patrilineal relatives. This makes it easy to enforce social and cultural norms. They are farmers whose major crops are guinea corn, maize, groundnuts, beans and Bambara nuts. The Fali also keep cattle, sheep and goats but are not pastoral; they always return daily with their animals to their homes daily[128].

2.1.9.1. Inroad of Christianity among the Fali

Christianity came into Adamawa in 1913 through missionaries of the Sudan United Mission (SUM), Danish arm[133]. They established the Lutheran Church of Christ in Nigeria (LCCN) in Numan, under the then Yola Province. The LCCN spread to other neighbouring tribes within Adamawa. The LCCN was founded in Pella, Hong Local Government Area in 1922[134].

The Church of the Brethren in Nigeria (EkklesiyarYan'uwa a Nigeria EYN) was established in 1923 by the Church of the Brethren, USA. They started their work in Garkida, Adamawa State and Lassa in Borno State. They have EYN churches in many of the tribes in Northern Adamawa[135].

Other Mission efforts brought forth many denominations as the Catholics, Baptists and a lot of indigenous mission efforts in the 1970s and 1980s. On the impact of Christian Missions in Adamawa societies, a this study explains that the various missionary activities have been helpful in transforming them to modern social status. Of note are changes brought about in Western education, gender equality and openness for youth and women to air their views[134].

The spread of some mainline denominations to Mubi cannot be complete without the mention of traders from southern Nigeria who spread their faith as they moved to Adamawa. These include the Yoruba traders, mostly of Ogbomoso origin, who backed up Baptist and Faith Tabernacle

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mission efforts in Mubi, Adamawa. Igbo traders are closely linked to the presence of the Anglican and Catholic churches in some of these areas[136,137].

The Falis who lived in the Mountains as of 1984, were found to have a Baptist church of the Baptists and one of the Catholics. There were Baptist, EYN and Catholics churches in Mubi town and the plains. The terrain of the hills seemed to be a barrier to accessing the majority of Falis on the mountains. In 1985, an indigenous mission agency, Christ's Disciples' Missionary Foundation (CDMF) began its mission thrust to the Fali people on the mountain ranges. This has also led to the planting of CDMF churches among the subtribes on the mountains and opened up the communities on the hills for holistic development[127,136]. More mission agencies and churches have their presence among the Fali on the mountains.

By and large, there has been a Motus Dei (Move of God) among the Fali with hundreds of individuals making decisions to follow Jesus Christ and have continued to pay allegiance to Him as they remain members of their local churches.

2.1.9.2. Fali Christian Youth

'Youth' is an integral part of human life, when and where the expectation of the future is high. It is youth who give hope that humanity will continue. Just as hope is essential to the Christian faith, hope for the future expression of the Christian Faith is embedded in the youth. The legacy of completely reaching the remaining UPGs in the world and our nation depends on our 'hope' – the youths. Hence the need to seek ways to enhance Fali Christian youths' response to cross-cultural missionary works[138].

Youths are assets to the churches and mission agencies, and they form the majority of the human resource capital of these organisations and the communities they belong to. As long as attention is paid to building their capacities in these areas – competence, confidence, character, caring and

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connection – their potentials for holding the Christian faith and spreading it across cultures will be released[139].

Fali Christian youths have been participating in Evangelistic outreaches, though at a limited scale, and have not been volunteering for cross-cultural works. This invariably may be linked to the fact that they have not been exposed to going out of their cultural backgrounds for other pursuits and their leaders may not have exposed them sufficiently to mission involvement with other cultures beyond their areas. When their capacities are developed by the leaders, there is high expectation the Fali Youths will embrace cross-cultural missions[140].

As a result of the impact of Church and Missionary works among the Fali and other tribes, there have been improvements in the area of literacy for the willing adults, education for the young, more health care amenities and social life of the people[134]. The youths being the greater population in the churches have a lot of expectations of them, being better educated than their parents.

The challenges the Christian youths of Fali face in responding to cross-cultural missions may include not wanting to follow the status quo in the area of mission methods and strategies[83,110].

There is a position that states that a focus on the knowledge of Jesus Christ's everyday life – acceptance of the life of the historical Jesus in the Bible – is what enables youths to genuinely confess Jesus as Christ. This position further states that when young people encounter (identify with) Jesus in his earthly word, deeds and lifestyle, they are more inspired than by theological teachings about his divinity and miracles, which are sometimes beyond their everyday experience[138]. This buttresses the fact that in the Great Commission mandate in Mathew 28:19-20, the "make disciples of all nations" instruction was tied to "teaching them to observe all that I

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have taught you", placing practical lifestyle discipleship of those who accept the Gospel message in a most important position.

The Fali are hardworking farmers who farm on rugged mountainous terrains. In recent years, many youths have delved into business alongside their crop and livestock farming. The Fali Christian youths who have travelled to nearby communities for business and farming purposes, could as well be prepared by the mission organisations they belong to, to serve as tentmaking Gospel messengers. This is an open area which can be introduced to those of the Fali youths who have begun to travel out of Fali area for enterprise[141].

2.1.9.3. Missionary work and Fali People

Missionary work among the Fali dates back to the 1980s. Missionary work has entailed church planting, educational missions, medical missions, and agricultural extension impacts on the Fali people. Primary education has led to a large number of Fali youths becoming literate. Discipleship and Missionary training, Theological Education by Extension (TEE) among other trainings have raised a lot of Gospel messengers as well[144].

Of a whole population of African Traditional Religion (ATR) adherents, there is a conservative progress report among the Fali (particularly the Julvu on the mountain), of seventy percent (70%) Christians[140].

2.1.9.3.1. Engaging Unreached People Groups – Missio Dei

Missio Dei, the mission of God, originates from God Himself and involves engaging people groups who are yet to receive the Gospel of Christ with the contextualized message of salvation throufg Jesus Christ. It is not enough to know the number of UPGs and their locations. The mandate of the Great Commission makes it the responsibility of every church congregation and mission agency to seek the Matthew 24:14 completion mark of the Gospel being understood by

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every ethnolinguistic people group, as sign of completion. This is the rationale behind engaging unreached people groups for cross-cultural mission work, that the last tribe may hear and have the opportunity of salvation[142,143].

2.2. Theoretical Framework

There are many theories about motivation of young people to take up challenges or tasks such as the great commission mandate which is the focus of this research. Youths in particular, being the strength of every generation have always been targeted for expectations for future progress in every realm of life. Legacies are only continued to next generations by youths if those legacies will not die out. Values, convictions, beliefs, and mandates are only transferable to youths who are adequately motivated[138,145]. As it pertains to what makes people act in particular ways, some of the theories propounded include: Intrinsic Motivation theory propounded by Ken Thomas, Extrinsic Motivation theory developed by Richard Ryan and Edward Deci, Goal-orientation theory developed by Edwin A. Locke, Incentive theory, Arousal theory, and Positive Youth Development theory developed by Richard M. Lerner, Peter Benson and their colleagues[146,147]. The theory of Positive Youth Development (PYD) is the theoretical framework adopted for this study, and it has been explained in various perspectives by teams of scholars and various aspects of this fit into this work[148,149].

2.2.1. Theory of Positive Youth Development (PYD)

Various aspects of PYD are explored in this research. They provide frameworks on how to enhance youths as future developers of legacy, by focusing on their strength, potential and active participation in shaping their communities.

Villaruel, Perkins, Boden, and Keith propose that positive youth development occurs when rigidity to status quo is removed. Their perspective on youths is that they "have resources to be

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developed" rather than having "problems to be solved", or being the problem themselves. Villaruel's five key principles of PYD are: Purpose, Participation, Positive Relationship, Personal Agency, Positive Outcomes. The goal of PYD is to help youths receive the know-how that will enable them to become productive in both personal and community lives. These scholars posited that engaging youths to understand the need for purposefulness about their lives and what they do, making room for their active participation in all programmes that concern them through positive relationships with adults, peers, family usually lead to positive outcomes in their behaviour and life pursuits[148].

Other perspectives to the PYD add that youths should be helped to gain competence in the areas they are expected to act in, as well as given a voice in the decision-making process of policies and programmes that they should be spearheading. The assumption being that older leaders would act as guides, coaches, and mentors in all the areas that they expect youths to be actively involved in, until they become competent. Youths are Potentials and they have potentials, if these are well harnessed towards a set purpose, with their participation, with hope-filled, mutually respectful relationships with their leaders[148,149,150].

2.2.2. Components of the Theory of Positive Youth Development

There are three theoretical strands upon which the PYD theory stands. These are the Human Development theory, theory of Context and Community Influence and the theory of Context and Community Change.

2.2.2.1. Human Development theory is a combination of psychological and sociological theories that shed light on how people grow through the different stages of life. An example of this is Erik Erikson's Psychosocial Theory of Human development which maintains that human nature development is lifelong. It seeks to answer questions of how and what conditions such as

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contexts and ecology affect each stage of human development. This theory sheds light on the fact that it not only at early childhood that the human nature develops, though that is of great significance, but that throughout the entire lifespan, human nature is greatly influenced by social experience[147,151].

2.2.2.2. Theory of Context and Community Influence is a multi-disciplinary theory combining knowledge from sociology, education, urban studies, and psychology. It explains how individuals' attitudes, behaviours, learning, or development are influenced by the physical, social, and cultural environments of the communities they live in. This explains that the local institutions and neighbourhoods people reside in greatly impact their development according to Urie Bronfenbrenner's Ecological systems theory[147,152,153].

2.2.2.3. Theory of Context and Community Change This theory posits that positive, appreciable, and sustained change occur when policies, social norms and systems are adjusted or altered to achieve positive behaviours and outcomes. It clearly stands on the premise that status quo need not be maintained if their usefulness is outdated. It advocates for strengthening of community and leadership capacities through collaborations, sharing of visions and alignment of system-level and individual-level interventions. Before changes that last occur, community and individual cooperation is usually in alignment. Thomas G. R. Boyd, and Garry D. Sandefur are key scholars of this theory[154].

2.2.3. The Process of PYD Theory

The combination of these theoretical strands has produced through research and practice, the Positive Youth Development theory based on the premise of sufficient human capacity and potential in terms of active and constructive contribution of youths to the development of self, of

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community and of society. This stand focuses on the individual, and views youths not as problems to be managed but rather as resources to be nurtured and developed[155].

The process of PYD necessarily is in the context of relationships that influence them. The context-person relationship works in a bidirectional way that leads to growth and development. The way these contexts are designed, and the way youths are included in those designs through supportive nurturing determines the success of the practice of PYD. The combination of relationships, programmes, family, schools, community, and congregations offering support, experiences and opportunities enhance achievement of purposes[156].

Another scholar recognizes that values, moral perspectives, religious worldviews are constructive resources for PYD. The position put forth here is that when youths have imbibed good moral values, and are adherents of religious beliefs, their development more easily aligns to the positive side. They turn out more focused on life goals, contribute more meaningfully to societal needs around them, and become more responsible leaders[157].

Changes in the local and global scenes should be put in perspective where youths are involved. Sticking to the status quo is equivalent to not facing the realities of the present and change is an ever-occurring phenomenon in society[148]. Absolute values do not change, but methods to arrive at those values have to align with the context that is presented per time.

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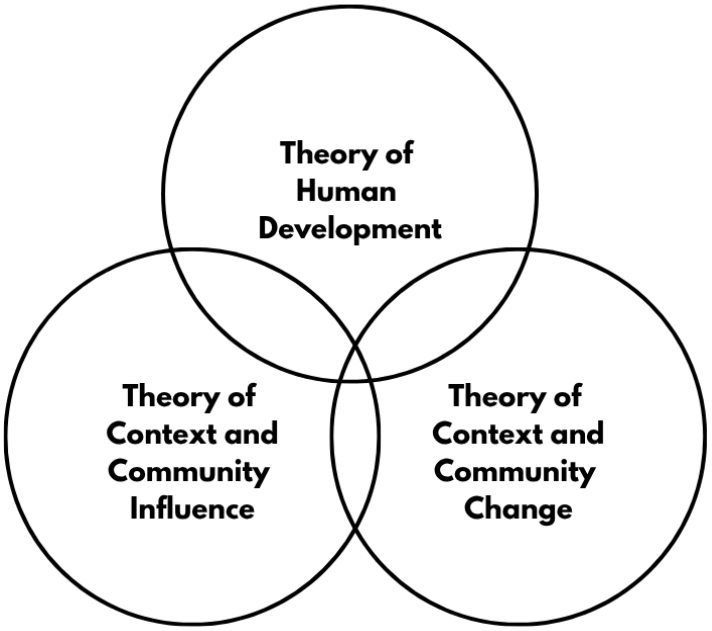


Figure 2.3. A comprehensive theory of positive youth development

Figure 2.3: P. L. Benson et al., Theory of PYD, page 910[147].

2.2.4. The Practice of Positive Youth Development

Richard M. Lerner and Peter L. Benson have spearheaded the evolving of PYD theory, as well as its practice in many community and youth development programmes[158]. Lerner described PYD as a practice and process which works to enhance the development of initial 5Cs and an additional sixth C. He described these qualities thus:

Competence being the ability to acquire and build skills, knowledge and expertise in different spheres such as academics, sports or vocation;

Confidence as having a positive sense of worth and abilities or being able to develop such;

Connection as the quality of being able to keep positive relationships with family, and other members of community;

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Character being the possession of good moral behaviour and values;

Caring/Compassion as having concern and empathy for others and being able to show kindness;

Contribution: Youths tend to make positive contributions to self, family, community, and society when the initial five Cs are present[152,153,159].

These are all inter related, and when youths experience them, they most likely turn out as capable, responsible and contributing members of society.

Benson provided the forty (40) developmental Assets framework that aid the practice of PYD[147,160,161]. The designed framework of developmental assets is intended to be a guide of practical significance for practice in Youth Development work. The Assets are placed in categories as concepts that can be understood by communities. They are grouped as External Assets and as Internal Assets[147,160,161].

The External Assets, twenty of them (which are basically health promoting environment and characteristics) are placed in these categories: support, empowerment, boundaries and expectations, and constructive use of time.

The Internal Assets which are also twenty in number, (comprising skills, values, competencies, self-perceptions) are placed in the following categories: commitment to learning, positive values, social competencies, and positive identity[160]. The Table 2.1 simplifies these assets for those who choose to practice PYD as a model for Youth work and for training and counselling purposes for families and custodians of young persons.

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Table 2.1 Components of the Practice of Positive Youth Development

Adapted from: The Framework of Developmental Assets by P. Benson[147,160,161]

Outward Assets: Inputs that Environment must provide for the young persons

Support

No.	Describing the Assets as perceived by the young
1. Intentional support from family.	The normal activities in the family provide high levels of love and support.
2. Freedom and mutuality in communication within the family	The young persons and their parent(s) communicate positively, and are willing to seek advice and counsel from their parents.
3. Relationship with other adults	Support from at least three nonparent adults within the environment.
4. Neighbourhood that is warm	They experience care from neighbours.
5. School Environment that prioritises care	The School environment provides care and encouragement.
6. Parental involvement in schooling	Parents demonstrate responsible involvement towards helping their young succeed in school.

Empowerment

No.	Describing the Assets as perceived by the young
1. Community places Value on Youth	Young persons perceive that the adults in the

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	community appreciate that youths have worth.
2. Community sees the Youth as Resources	The Young are allowed to play useful roles in the community.
3. Opportunity provided for youths to serve the community.	Youth serve in the community regularly, may be weekly.
4. Sense of Safety	Young persons feel safe in the home, school, and in the neighbourhood.

Boundaries & Expectations

No.	Describing the Assets as perceived by the young
1.Boundaries for behaviour within the family	The Family has clear rules, consequences and rewards; and pays attention to the company the young persons keep.
2. Boundaries set by schools to govern behaviour	School provides clear rules and consequences and enforces it.
3. Boundaries mutually set within the neighbourhood	Neighbours take responsibility for monitoring young people's behaviour by mutual consent of parents.
4. Intentionality of Adults as role Models	Parents and other adults commit to model positive, responsible behaviour.
5. Peer Influence that is positive	Young persons understand that their best friends should be those who model responsible behaviour.

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6.Setting high standards and expectations	Teachers and encourage the young persons to do well.

Constructive Use of Time

No.	Description of Assets as percieved by all
1.Enhance Creativity by providing the opportunities.	Young person spends some hours on weekly basis in lessons or practice in music, theater, or other creative arts.
2. Organise purposeful Youth Programmes	Young persons spend a few hours per week in sports, wholesome clubs, or organizations at school and/or in the community.
3. Prioritise commitment to Religious community.	Young persons spend some hours per week in activities in a religious institution.
4. Giving room for time at home	Blending appropriately time that young persons spend out with friends with time with spent at home on a regular basis.

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Inward Qualities that must be innate and built into the Youth

Commitment to Learning

No.	Describing the Assets as observed by mentors/care givers
1. Motivated intrinsically or extrinsically to achieve	The young person is motivated to do well in school or skills acquisition.
2. Active engagement in School	Young person is actively engaged in learning.
3. Home Assignments from school	Young persons put in least one hour of homework every school day.
4. Has a Bond to the school	The young person likes and is excited about his school.
5. Reading habit	Young person reads for pleasure many hours on weekly basis.

Positive Values

No.	Describing assets as perceived by all
1.Willing to care	Young persons place high value on helping other people.
2. Love Justice and Equity	The youths place high value on promoting equality and reducing hunger and poverty the community.
3. Integrity	Youths acts on convictions and stand up for their beliefs.

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4. Life of Honesty	Young person tells the truth always.
5. Live Responsibly	They accept and take personal responsibility over private and even public issues..
6.Self-discipline	Young person believes it is important to abstain from being sexually active or the use alcohol or other drugs.

Social Competencies

No.	Asset Description
1.Practice Planning ahead	Youths know how to plan ahead and make choices.
2. Good Interpersonal skills	Young persons empathise, are sensitive to others, and possess friendship skills.
3. Intercultural Competence	Young persons have knowledge of and comfortably interact with people of different cultural/racial/ethnic backgrounds.
4. Ability to Resist negative influence	Young persons can resist negative peer pressure and dangerous situations.
5. Peace maker	Youths seek to resolve conflicts amicably and nonviolently.

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Positive Identity

No.	Describing Assets as perceived by all
1.Power to Control what is allowed	Young person feels he or she has control over things that happen to him; does not give room for chances from choices of others.
2. Good Self-Esteem	Young persons in word and action demonstrate having a high self-esteem.
3. Purposeful living	Youth report that they have definite purposes they are living for.
4. Optimistic about life	Young persons are optimistic about their personal future.

Adapted From All Kids Are Our Kids: What Communities Must Do to Raise Caring and Responsible Children and Adolescents/Young Adults, by P. Benson[160], and Search-institute.org[161].

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2.2.5. Measuring Success of Positive Youth Development Programmes

In measuring the success or otherwise of PYD programmes by practitioners, four domains are mentioned in the toolkit for evaluation. In the implementation of PYD programmes, the expected outcomes point to the four interrelated domains of PYD, also crucial to youth development. These domains are agency, assets, contribution and an enabling environment. They work in conjunction with one another to produce well balanced youths, as illustrated in Figure 2.4[162]. When young people are helped to develop the mindset that they can be productive and can achieve whatever they set their minds to, guiding and mentoring them gives fruitful outcomes, such that they can carry on legacies left in their care[163].

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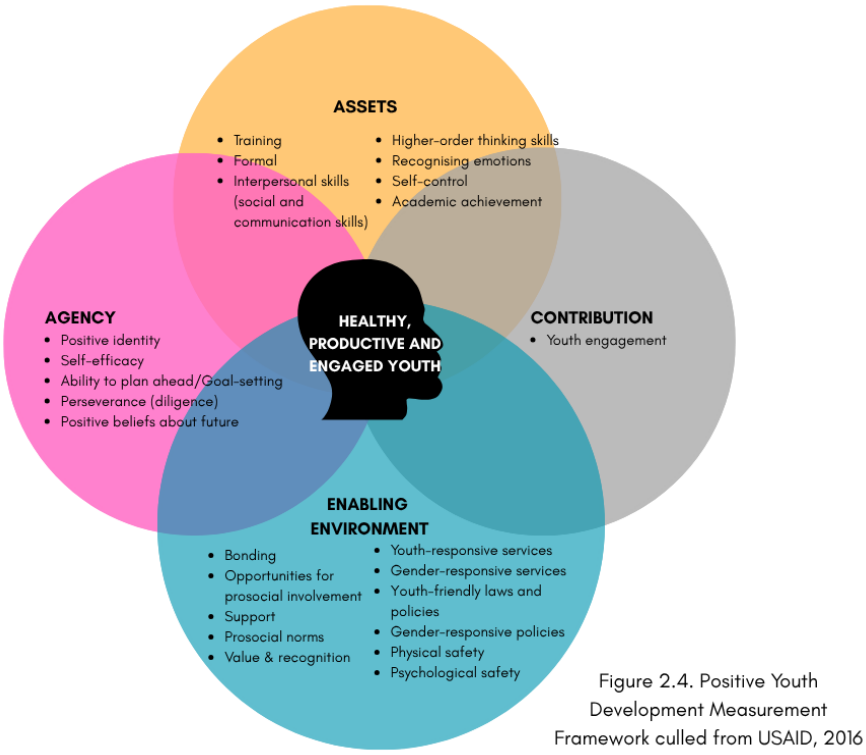


Figure 2.4. Positive Youth Development Measurement Framework culled from USAID, 2016

Figure 2.3[162] Toolkit for Evaluating Positive Youth Development Programmes

2.3. Review of Empirical Studies

There are previous field-based studies that focused on Christian persons and their various levels of involvement with the Great Commission. Some have focused more on youth involvements at various levels and how to stimulate them to further involvement. A this study investigated the mobilization of lay persons for Christian Mission in selected churches in Southwest Nigeria. He explored the ways lay persons have been involved in mission alongside the clergy. The study brought to light that mission is basically the same irrespective of whether it is done by lay persons or the clergy; that lay persons are strategic and important in furthering mission. Howbeit, the study shows that mobilizing lay persons to carry out missions in and outside the market place of their vocations/professions has become possible due to Christ-centered and Holy Spirit-cantered approaches. The more people whether clergy or laity are in agreement with and in obedience to the Person and teachings of Christ, the easier it is for them to be actively involved in mission work, whether regular missions or frontier missions. The same pattern he observed in his study, goes for Christians who are open to belief in the ability of persons to access the Holy Spirit's guidance (Pneumatocentric orientation). The study revealed that this is another factor that aids the response of persons towards involvement in the Great Commission. The summary of this empirical study is that lay persons can be brought in more easily into missions when their commitment to the teachings of Christ is high, and by the demonstration of the power of God through personal encounters with the Holy Spirit[58].

In another study, a researcher studied empirically the strategy for engaging youth in cross-cultural tent making ministry in the Evangelical Church Winning All (ECWA), Nigeria. This study drew on the example of the Apostle Paul during his missionary journeys when he worked as a tentmaker to earn money to provide for basic needs of himself and his team members[164]. It

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highlighted the case of some eighteenth century missions who practiced Business as part of their missionary thrust. It further added that in contemporary times, many countries and areas within certain countries are closing to outright missionaries, thereby necessitating innovative ways of engaging them with the Gospel message. It throws light on the fact that Christians do not have to compulsorily be full-time missionaries to be involved in missions. The strategy that emanated from this study is to prepare professional youths through training in cross-cultural missions, and release them to other cultural settings as tentmakers. Tentmaking – a creative access ministry - is therefore a good way to engage and involve youths in cross-cultural mission. Creative access ministries serve the dual purposes of taking the Gospel to restricted access areas and raising support for the missionaries while serving in other cultures. To therefore achieve greater youth involvement, this scholar recommends the institutional acceptance of tentmaking missionaries as being fully recognised as part of the missions labour force[100].

Another empirical study looked into the importance of Christian youth ministry in enhancing youth involvement in community development with emphasis on this being a strategy for local churches to pursue, in achieving youth participation in mission works. This study, carried out in Mayibuye community in South Africa discovered that the involvement of youth and Christian youth ministry in community development has been limited and this has been due to many reasons, two of which are very pertinent. The scholar noted that low level of education had been a limiting factor, and that this led the churches to establish informal educational programmes in their youth ministry. They taught the youths skills such as research, debate and presenting, which enabled the youths to be more involved in positive things in community development, buttressing the fact that education transformed the youths[165]. In addition to low level of education, the study faulted lack of professional skills for youths' low involvement in

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community development efforts, noting that even the skills they had had before then needed to be upgraded. Churches whose youth ministries inculcated trainings in basic skills of communication, marketing among others, had their youths more involved. The scholars further observed that to get better involvement of youths, social capital must be developed. This means that the network of relationships in the community and churches that ensures proper mentoring and coaching of young people in secular and religious life is essential for the involvement of youths in any venture. They recommend that sustainability is only assured when young people are involved by communities and churches at the foundation and planning stages of development and church based projects[165,166].

Still focusing on why the response to and involvement of young people to missionary work is dwindling in this century, a scholar has used the Biblical Prophet Jonah who ran away from the place he was sent to by God (Nineveh), to a place he chose for himself (Tarshish) as background for the empirical study to look into reasons why many modern Pentecostal missions in Nigeria, are no longer going to rural areas for mission work. Missions to rural areas has been affected by emphasis on urban areas for mission. The study revealed that this shift, especially among Pentecostal Christian organisations includes among other reasons, the phenomenon of mega churches in Nigerian cities, financial gain in the urban centres, hostilities, resistance and difficulties missionaries usually encounter in rural areas[148]. It is however not always true that urban missions are to the rich. The cities contain slums where the poorest of the poor are found and need to be reached as well. This study recommends that mission organisations should focus their evangelism and church planting everywhere irrespective of ease/difficulties, material gain or popularity[167].

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On the role of the Church in Youth empowerment another scholar has empirically studied trends among Pentecostal churches in Edo State, Nigeria. This study noted that while these churches have yet to arrive at relevant strategy or programme to address the need to empower the youths to be productive, they are well situated and equipped to build youths up to have sense of worth and purpose to be productive to themselves, community and the nation. While empowerment may be in terms of funds for starting businesses for youth, it necessarily includes training them in ethics for work and living, encouraging creativity in youths. It further reiterates that to have youths involve in the mission of the church, the church has to invest in skills acquisition centers, be supportive of youths' efforts, and actively carry along the youths in the practice of mission (Missio Dei)[168].

Another study was focused on the need to empower youths economically thus addressing the menace of poverty which has continued to plague the Nigerian youths and young adults, as a strategy for evangelism and discipleship. This empirical study among young adults in Nigerian Pentecostal churches discovered that the potentials of youths to become purpose-driven enough to propagate the Christian faith or to be involved in community development efforts, hinges significantly on how holistically their issues are addressed. It recommended that churches need to include vocational training, financial support, mentorship and ongoing evaluation of their inputs in the empowerment of the youths and young adults. Effective evangelism should integrate both spiritual outreach and teachings with practical support and community engagement in order to produce youths that can pursue the vision of the Great Commission as a legacy[169].

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A group of scholars in another study, empirically looked into issues that promote youth engagement across Jewish, Muslim and the Christian faiths. The study looked into the roles of leadership, engagement and participation in assisting young people to develop in faith and live spiritually purposeful lives. It discovered that young people engage with faith projects more and have a sense of belonging and ownership of faith propagation programmes when power is shared with them. Some of the ways to achieve these would be to show respect for the youths by involving them in key areas of faith propagation thereby fostering intergenerational ownership of projects and legacies as the Great Commission for the Christian faith[170].

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2.4. Conceptual Framework

Independent Variables	Moderating Variables	Dependent Variables
- Intercultural Appraisal - Cross-cultural Missions	- Cultural Differences and Adaptation - Mission Structure - Youth Involvement as Stakeholders/ Continuity GC Mandate - Tentmaking and Business as Mission as Strategies - Positive Youth Development (PYD) Theory and Practice	- Fali people of Mubi, Adamawa State - Christian Youths' Involvement

Table 2.2 Conceptual Framework

The diagram above breaks down the relationship between the Independent Variable in this study – Intercultural appraisal of Cross-cultural Missions - and the Dependent Variables - Fali Christian Youths Involvement. From the concepts reviewed in the literature, it is clear that some variables will enhance the full involvement of Christian Youths of Fali tribe in Mubi North LGA, Adamawa, Nigeria, in cross-cultural missions. These Moderating variables, namely, clear understanding through teachings on cultural differences and the need for adaptation to other cultures; the mission structures of modality (local churches) and sodality (missions agency)

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knowing their distinct, yet collaborative places and roles in the Great Commission; intentionality in the involving of youths as stakeholders in the continuity of the Great Commission mandate; the practice of Positive Youth Development theory principles in the youth work of the churches and mission agencies; and the incorporating of Tentmaking and Business into the missionary enterprise to create more access to the mission fields while reducing the hardship that may be a hinderance for youths involvement in missions.

2.5. Summary of Gaps in the Reviewed Literature

The concepts highlighted in the reviewed literature have been majorly under the theme of the continuity of the Great Commission Mandate to cover "all nations", which has been expressed in cross-cultural missionary work vis-à-vis the necessity of the involvement of young persons to make that continuity a reality. The Great Commission and the vehicle that actualises it, Cross-cultural missionary work are tasks yet uncompleted by the Church as there are yet many Unreached People Groups needing the light of the Gospel yet to be reached. However, crossing one's culture for evangelisation is not an easy feat to accomplish as it calls for acceptance and understanding of new cultures, with a readiness to adapt one's life to it. With pursuit for good intercultural engagement by members of the church – the stationed local assemblies/denominations (modalities) and the moving mission agencies (sodalities) – together the task can reach a finishing line in no distant time. Youths, the life of "tomorrow", are assets to be positively engaged and developed to their full potential towards cross-cultural Missions involvement.

The focus of this study being the Fali people of Mubi North Local Government Area of Adamawa State, Nigeria, has revealed a large gap in literature, as there is a huge dearth of literary works on the Fali as a people. Neither is there a sufficient reserve of works done to create

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knowledge of the growth of Christianity among the Fali people, the impact of Evangelical and Pentecostal missionary work towards the Fali people, and the spread of the Christian Faith from the Fali to other people groups. This research work will add to, howbeit in a small way to knowledge on how Fali people got the Christian Faith, are growing in it, and are set to further spread the Faith from them to other peoples. There is much room and need for more literature about the Fali in all aspects of their social and economic lives.

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Chapter Three

Methodology

3.1. Research Design

This study adopted a descriptive survey research design to look into intercultural appraisal of Christian youths' involvement in cross-cultural missions among Fali people in Mubi North Local Government Area, Adamawa, Nigeria.

3.2. Population of the Study

The population of this study comprises of Mubi North Local Government Area (LGA). This includes all the major settlements of the Fali, which are Vimtim, Muchalla, Bahuli, Mijulu, Kirya, Pagra, and Julvu. These settlements are actually subtribes whose dialects vary somewhat from one another. Each subtribe has several villages under them, each with a village head (Jauro). The Village heads report to the Village Chief who lives in the chief village of the subtribe. Fali subtribes are grouped under two district heads who administratively report to the Emirate council in Mubi town. The population of Mubi North LGA is 233,600.[1]

3.3. Sample and Sampling Technique

The study adopted purposive sampling technique. The selection of the sample of the population studied was not by random sampling, it was non-probability as certain criteria needed to be in place for persons to be selected as part of the sample. The sample are Fali Christian Youth who are members of the mission organisations selected. This study selected individuals to be included in the survey based on age and by virtue of the length of their membership in the churches planted by the selected mission organisations. The mission organisations selected among the Fali

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settlements are Christ's Disciples' Missionary Foundation (CDMF), Grace Evangel Mission (GEM), and United Gospel Faith Tabernacle (UGFTC) Mission, representing fifty percent (50%) of all mission organisations in Mubi North LGA.

The settlements this study purposively selected are Muchalla, Mijulu and Julvu based on the fact that these have sufficient congregations of the three chosen church groups in more abundance than the other Fali settlements.

This study selected Fali Christian youths aged between eighteen and thirty-five (18-35) years of age, who have been members of the church for a period of about eight to ten (8 - 10) years. The sample size for the study consisted of two hundred (200) respondents. The breakdown is thus: fifteen (15) questionnaire respondents from youths in ten congregations of the selected mission organisations; three (3) Interview respondents from youths in each of the congregations selected; two (2) other Interview respondents who comprised of the lead Pastors of the ten congregations and a key informant in each of the ten communities chosen.

The congregations selected are Christ's Disciples' Missionary Foundation (CDMF) Madivi, Julvu, Grace Evangel Mission (GEM) Madivi, Julvu, CDMF Lila, Julvu, CDMF Gilmari, Julvu, GEM Muhura, Julvu, United Gospel Faith Tabernacle (UGFTC) Mireyin, Mijulu,, UGFTC, Lila, Julvu, CDMF Gubi, Mijulu, CDMF Muchalla 1, CDMF Muchalla 2.

The selected congregations had at the time of their inception or later, cross-cultural missionary leadership. They are all led by indigenous Fali pastors today.

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3.4. Description of Research Instruments

The instruments that were used for this study are one structured questionnaire for the youths and an in-depth interview guide (this was used to interview some of the youths in each church congregations, and the church leaders in each of the congregations).

The questionnaire served to the respondents had six sections. Section one was basically to collect biodata of the respondents – age, sex, year of joining the church, educational, vocational information and church affiliations. Subsequent sections were based on sourcing information based on the five research questions.

Section two was used for gathering information on the earliest encounter the Falis had with Christianity, how this impacted the people and their previous religion before the evolution of Christianity among the Falis. Section three focused on eliciting information about how cross-cultural missionary works began among the Fali and the difference this has had on the community life. Sections four and five were focused on asking for information about the nature of Fali youth involvements to cross-cultural mission works, and getting their responses to statements on the prospects of Fali youths' response and involvement in cross-cultural mission works. The respondents were asked to respond to scaled questions to ascertain their levels of agreement with the statements made. Section six similarly proposed likely strategies with new trends in global youth engagement in missions, and asking for their scaled agreement or disagreement with the statements. The scale was Strongly Agree (SA), Agree (A), Strongly Disagree (SD), Disagree (D).

The questions were a combination of direct questions, open ended, closed and scaled questions (applying the Likert scale). The Interview schedule comprised of open-ended questions seeking

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for narrations of experiences or suggestions, closed questions needing affirmations of statements they have previously made in the course of the interview.

The interview guide in addition to answering questions to supply data for the research questions, served to capture experiences of three respondents from the youths in each congregation who have had some evangelistic or short-term mission exposure in the past.

The interview guide was equally used to get information from Church leaders and key informants in each of the selected communities on their perspectives about the Fali Christian youths' response to cross-cultural missionary work, as well as their wise thoughts on enhancing the youths' responses henceforth. The interview of the church leaders and key informants helped to clarify the disparity in dates given as these were older than the youth respondents.

The research instruments had to necessarily be in English and Hausa languages, so that the respondents with limited competencies in the English language could correctly respond to the questions in Hausa. Most of the interviews were conducted in Hausa so as to be as in-depth as possible, as this researcher and the research assistants have lived among the Fali people, and are proficient in both languages.

3.5. Validity of the Research Instruments

The research instruments were validated by this study's supervisor alongside other research experts to certify its contents and appropriateness to give the correct data for the research topic and research questions.

3.6. Reliability of the Research Instrument

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To ascertain the reliability of the research instrument, a pilot study was conducted with Christian youths with CDMF Church background in another CDMF mission station. Copies of the questionnaire were served to ten (10) of the youths who have been under the teachings of the church for at least ten (10) years. Reliability test was conducted using Cronbach's Alpha reliability test. The overall instruments reliability value is $(r = 0.947)^2$. The reliability value of the instrument which is well above the threshold value of 0.7, showed this study that the instrument was reliable.

3.7. Method of Data Collection

A total of one hundred and fifty (150) copies of a questionnaire were administered to Fali Christian Youths in the selected churches on a church meeting day, using the criteria discussed below. The youths were selected purposively based on their age bracket and having spent eight to ten years and above as church members. Three research assistants were trained by this researcher to monitor the questionnaire administration in church premises on days of worship. The researcher together with the research assistants conducted in-depth interviews for a total of thirty (30) purposively selected Fali Christian youths. These thirty were three persons per selected congregation, namely one youth leader and two other youths who have participated in evangelistic or mission outreaches of the church in the past. The other set of Interview respondents were the ten (10) lead Pastors of the selected congregations and ten key informants in each of the communities selected. The key informant in each of these communities are persons who by virtue of age or position in community could give verified information on historical events and dates as it relates to the focus of this research. The Interviews were face to face alongside research assistants who assisted with recording in writing and by audio devices. All the interviews were audio recorded with few videos. There was a total of one hundred and fifty

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Questionnaire respondents and a total of fifty (50) Interview respondents, making a grand total of two hundred respondents for this research.

3.8. Method of Data Analysis

The data collected by this study were collated, and analysed using appropriate scientific methods – percentages, descriptive analysis, content and thematic analysis, among others that are deemed appropriate. The data collected have corroborated with one another, especially in facts about historical dates and sequence of events. Publications were sought from the archives of the selected churches to confirm dates and events, though this was not achievable due to the fact that they have for long been largely oral societies.

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Endnotes

1. Nigeria Demographics, United Nations, Department of Economics and Social Affairs, Population Division. World Population Prospects. The 2022 Revision. worldometers.info
2. Jim Frost, Statistics by Jim, "Cronbach's Alpha: Definitions, Calculations & Example". Available online https://statisticsbyjim.com/basics/cronbach's-alpha.

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Chapter Four

Results and Discussion of Findings

This chapter presents the analysis and interpretation of the collected data. It begins by examining the demographic distribution of the respondents, followed by an analysis that provides answers to the research questions, and concludes with a discussion of the analysis findings in relation to the research objectives. In the discussion of the analysis findings, there is a combined description of both the findings through the Questionnaire and the Interview guide in order to give in-depth yet accurate reports[1]. The researcher's familiarity with and presence among the respondents have greatly aided her understanding of the contexts from which the interview responses were given.

4.1 Demographic Representation of Data

This section examines the demographic distribution of respondents who participated in both the interview and the questionnaires. The details of the participants in the interview are based on numbers, while the Questionnaire were reported in terms of their gender, age, qualifications, and other factors, as presented in Table 4.1a and b.

Table 4.1a: Demographic Distribution of the Interview Respondents

S/N	Church (Congregation)	Communities	Christian youth	Lead Pastor	Elder (Informant)
	Christ's Disciples' Missionary Foundation	Madivi, Julvu	3	1	1

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(CDMF)				
Grace Evangel Mission (GEM)	Madivi, Julvu	3	1	1
CDMF	Lila, Julvu	3	1	1
CDMF	Gilmari, Julvu	3	1	1
GEM	Muhura, Julvu	3	1	1
United Gospel Faith Tabernacle (UGFTC)	Mireyin, Mijulu	3	1	1
UGFTC	Lila, Julvu	3	1	1
CDMF	Gubi, Mijulu	3	1	1
CDMF	Muchalla 1	3	1	1
CDMF	Muchalla 2	3	1	1
	Total	30 (60%)	10 (20%)	10 (20%)

Source: Field Survey 2025

Table 4.1a presents the distribution of participants by their congregations and communities. This study conducted purposive sampling of 3 Christian youth participants from each community who had participated in cross-cultural mission outreaches, resulting in a total of 30 (60%) Christian youth interview respondents. From each congregation, the lead pastors were also required to

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participate in the interview, which comprised 20% of the interview participants. The remaining 20% were selected informants among the elders of the communities who would assist in confirming or correcting the dates supplied by the youths.

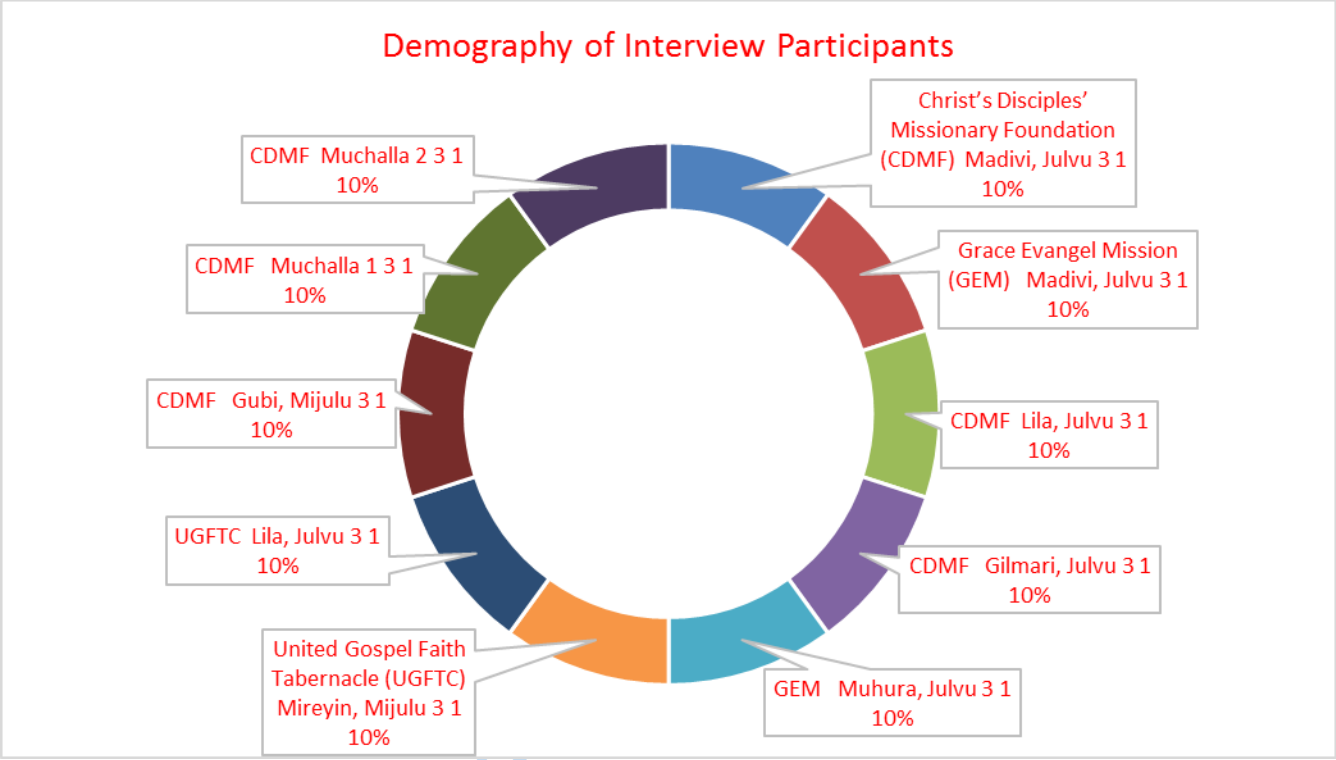


Fig. 4.1.1: Demography of Interview Respondents

Figure 4.1.1 shows the purposive distribution of the interview participants and their percentage. Each congregation has 10% of the total representatives in the interview exercise. These 10% contains 3 Christian youths, a lead pastor, and an elder informant.

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Table 4.1b: Demographic Distribution of the Questionnaire Respondents.

Construct	Distribution	Frequency	Percentage
Gender	Male	100	67%
	Female	50	33%
Age	18-23 years	37	25%
	24-29 years	43	29%
	30-35 years	70	46%
Tribe	Fali	150	100%
Local government	Mubi	150	100%
Community	GILMARI JULVU	15	10%
	GUBI MIJULU	16	11%
	LILA JULVU	29	19%
	MADIVI	30	20%
	MIR MIJULU	15	10%
	MUCHALLA	30	20%
	MUHURA JULVU	15	10%

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Church/Mission	CDMF	77	52%
	GEM	44	29%
	UGFTC	29	19%
Duration of membership	0-5 years	2	1%
	6-10 years	63	42%
	11 years and above	85	57%
Educational level	Primary Education	33	22%
	Secondary education	100	67%
	OND/NCE	13	9%
	HND/BA/BSC	3	2%
	Postgraduate education	1	1%
Vocation	Technical Skills (Artisan)	8	5%
	Agriculture	141	94%
	Others	1	1%

Source: Field Survey 2025

Table 4.1b shows the demographic constructs, their frequencies and percentages. These are further explained in the succeeding figures and their explanations.

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4.1.2. Distribution of the Respondents by Gender

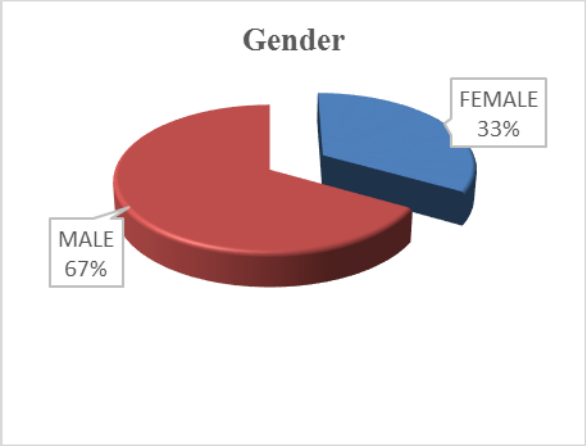


Figure 4.1.2. Gender

Figure 4.1.2. revealed that the majority of the one hundred and fifty (150) Questionnaire respondents, one hundred (100) amounting to 67% are males, while the remaining fifty, amounting to 33% are females. This implies that more males were available as respondents in the Fali communities surveyed. This study did not observe any overt attempt to hinder the females from participating in the survey. The fewer number of female respondents may be in agreement with a scholar who highlighted constraints experienced by rural women which may be due to local cultural barriers and less confidence to give information as a result of lower exposure to education than the men[2].

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4.1.3. Frequency and Distribution of Respondents by Age

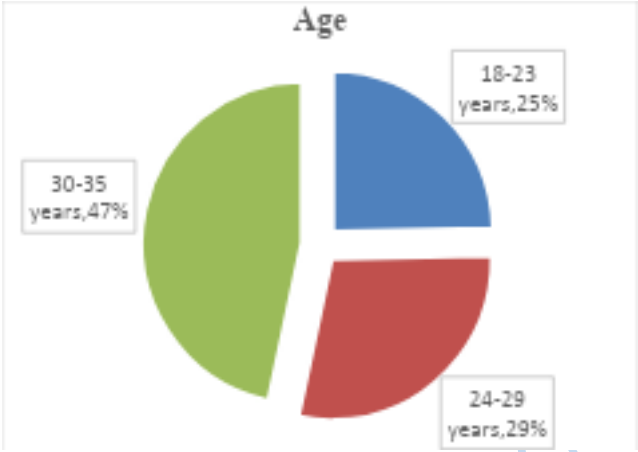


Figure 4.1.3. Frequency and Distribution by Age

Fig. 4.1.3 shows that the majority of the respondents, seventy (70), representing 46% fall between the range 30 to 35 years, which is the highest range expected for the targeted respondents. Forty-three (43) persons amounting to about 29% of the respondents are between 24 and 29 years, while the remaining thirty-seven respondents representing 25% are between ages 18-23%. These age ranges tally with the targeted age group for this research, eighteen to thirty-five (18 - 35) - the Nigerian age bracket for youths[3,4]. All of the respondents are also adult by the Nigerian criteria, and so are able to provide reliable responses to the historical and evolutionary background of Christianity among Fali tribes in the communities of Mubi, Adamawa State. More so as all the respondents are from Fali tribe, and are all from Mubi North Local Government.

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4.1.4. Communities of the Respondents

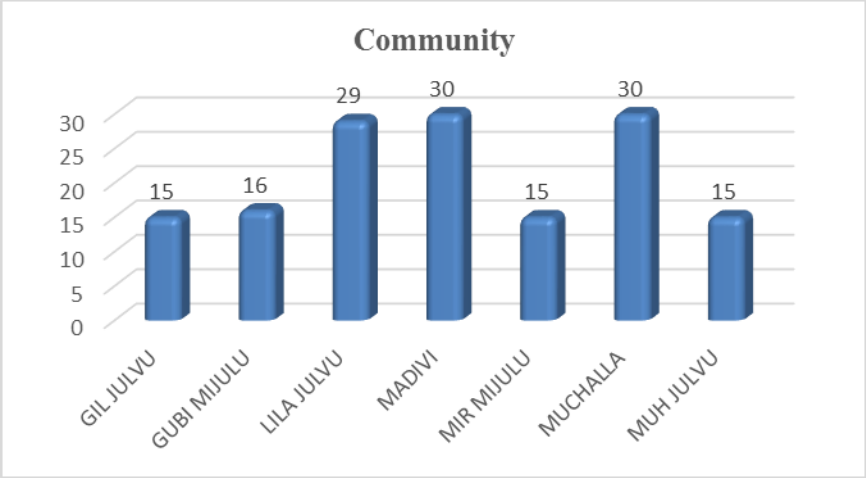
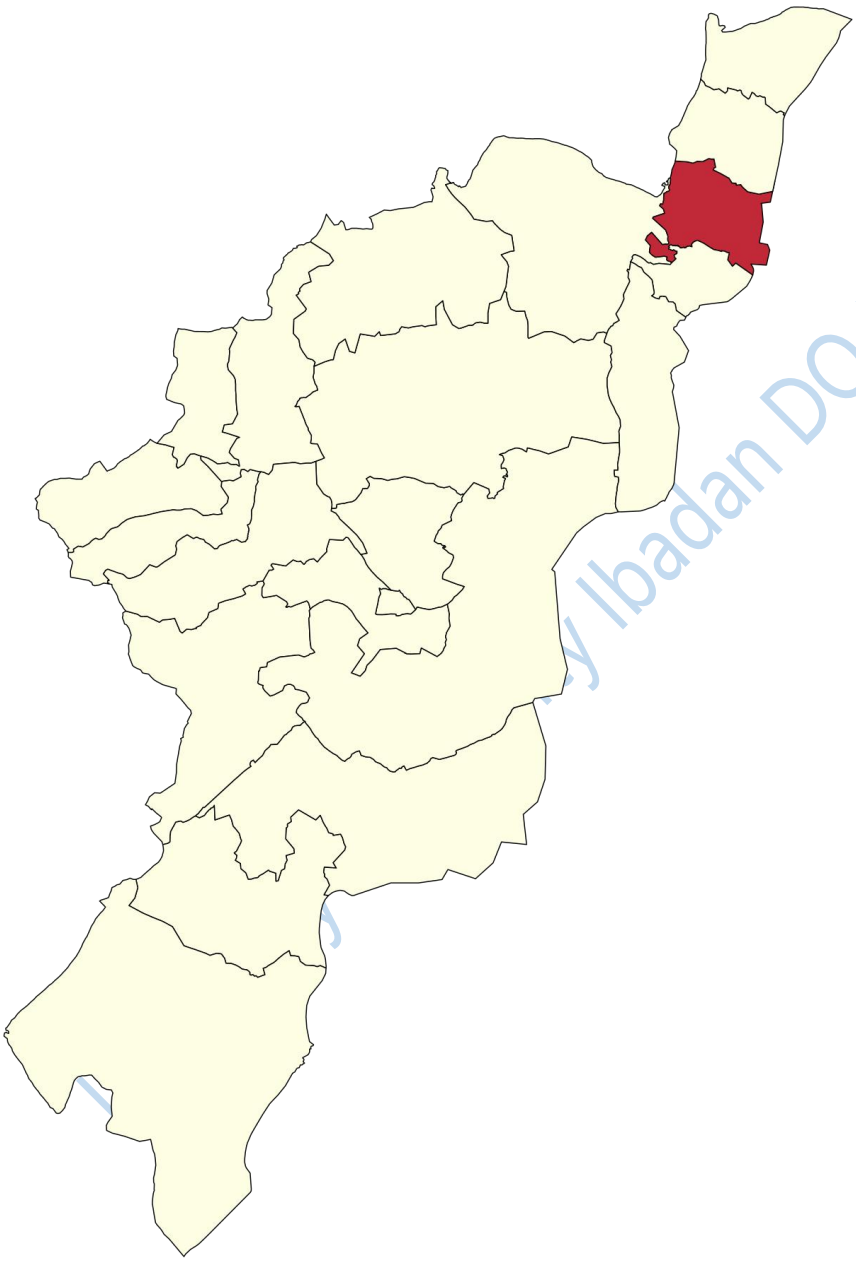


Figure 4.1.4. Community of the Respondents

Fig. 4.1.4 shows that many of the respondents (40%) are from Madivi and Muchalla communities, 29% are from Lila Julvu, 11% are from Gubi Mijulu, while the remaining 30% are from Gilmari Julvu, Mireyin Mijulu and Muhuras Julvu. Lila Julvu, Madivi Julvu and Muchalla had higher respondents than the others because two separate congregations were selected for the survey from each of them. While Gubi Mijulu, Gilmari Julvu, Mireyin Mijulu and Muhura Julvu had on the average fifteen respondents each, Lila Julvu, Madivi and Muchalla had average of thirty respondents each.

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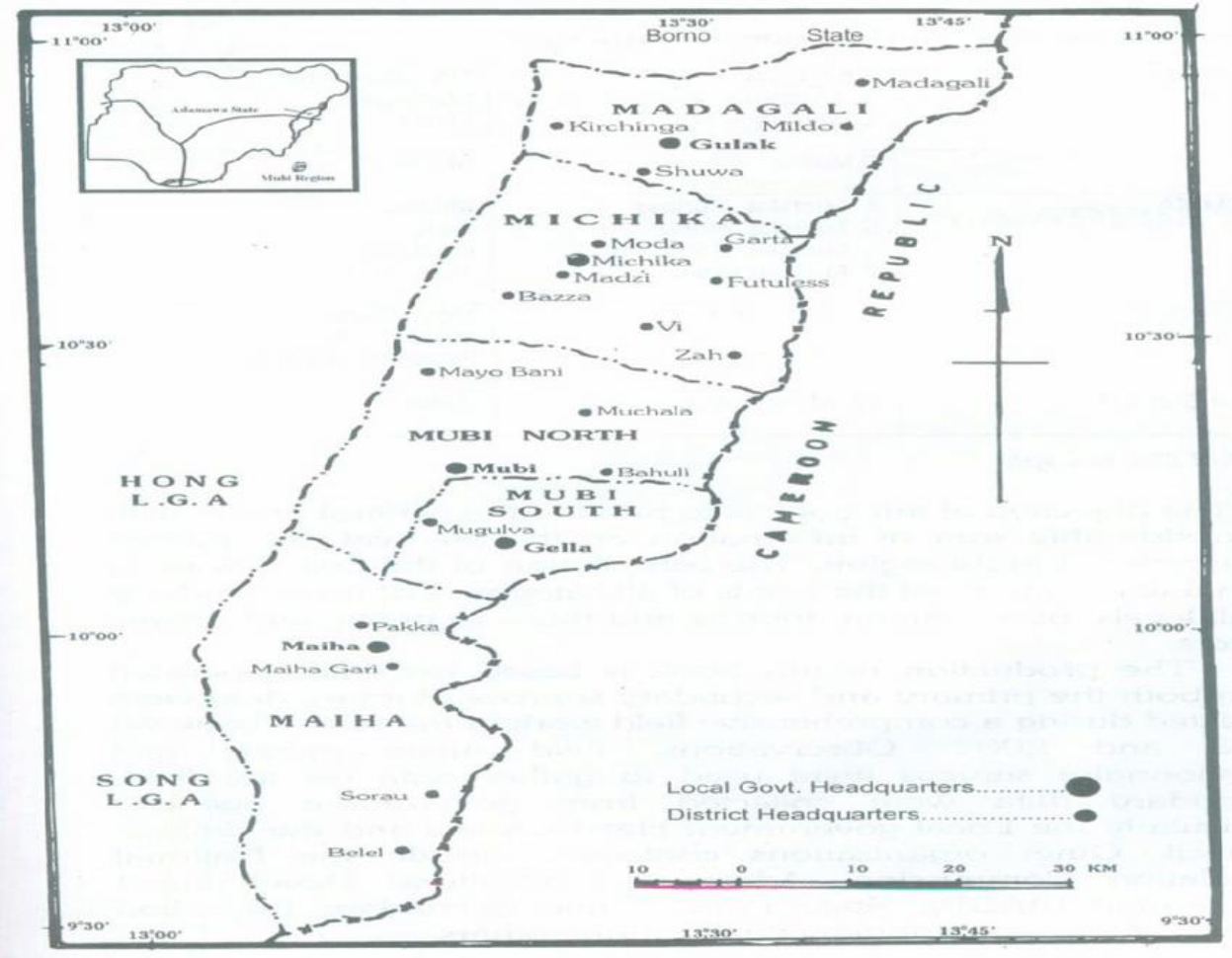
MAP OF MUBI IN ADAMAWA



Source: Found on Google from en.wikipedia.org[131]

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MAP OF MUBI NORTH LGA



Source: Google Maps from Intechopen.com,2021 DOI:10.5772/intechopen.100477[132]

The area covered in this research are from Muchalla in Mubi North LGA eastward to the border with Cameroun Republic along the Mandara mountain ranges.

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4.1.5. Church Affiliation of respondents

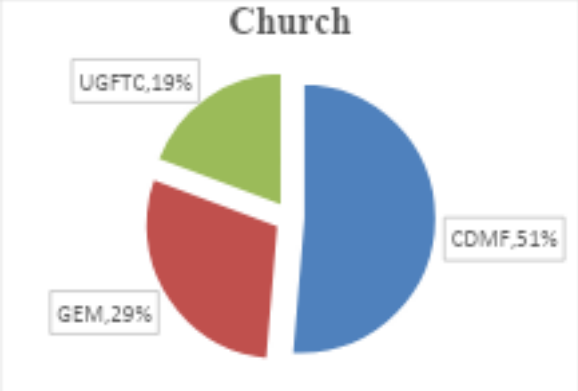


Figure 4.1.5. Church Affiliation of the Respondents

The figure in Fig. 4.1.5 shows that more than half (52%) of the respondents are from CDMF, 29 % are from GEM, while the remaining 19% are from the UGFTC.

4.1.6. Duration of Respondents in Church/Mission

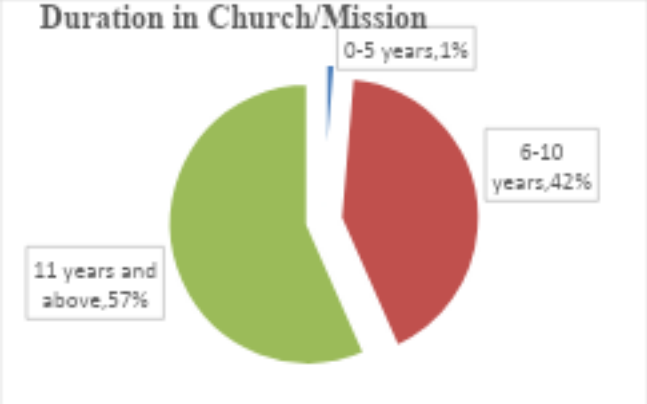


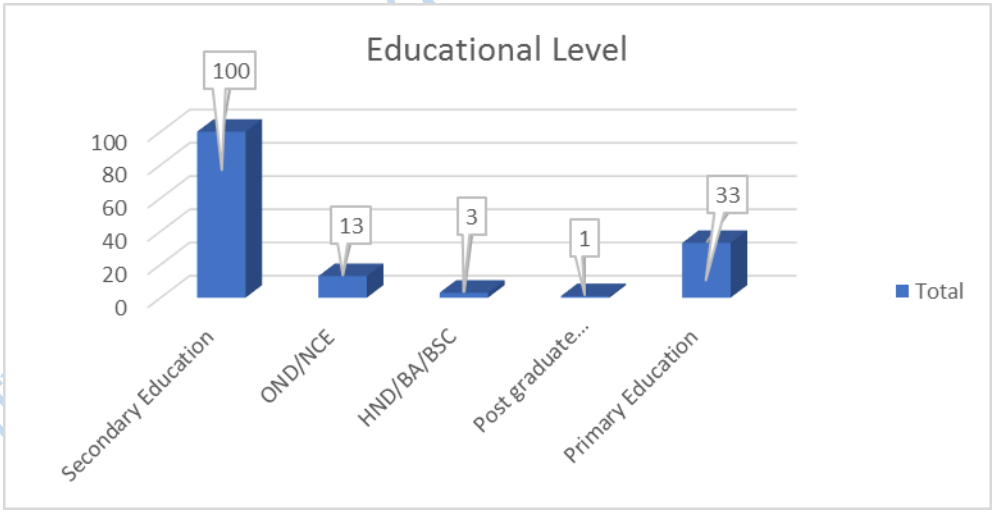
Figure 4.1.6. Duration of Respondents in Church/Mission

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Eighty-five (85) of the respondents representing 57% have spent more than 11 years, while sixty-three (63) persons amounting to above 40% of the respondents have spent between six and ten (6 – 10) years in their church/mission. This implies that the 99% of the respondents have spent close to or more than ten (10) years of being open to the teachings and activities of churches planted by cross-cultural missionaries among the Fali people in Mubi North local government.

4.1.7 Educational level of the Respondents

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Figure 4.1.7. Educational level of the respondents.

Fig. 4.1.7. shows that many of the respondents have secondary education as their highest educational level, while 22% have either primary school leaving certificates or did not pass through formal education. Only 12% have higher educational qualification. This implies that the majority of Fali Christian youth targeted for cross-cultural missions in Mubi, Adamawa State, do not hold higher degrees in formal education; rather, they are engaged in farming and other vocations. This is further established in the vocational rows of Table 4.1b, where 94% of the respondents are involved in agriculture; the 5% who are artisans also indicated that they are farmers, showing that 99% of the respondents are engaged in farming as their major or minor vocation, regardless of their educational qualifications.

4.2 Presentation of Data according to the Research Questions

4.2.1 Research Question 1: How did Christianity evolve among the Fali of Mubi North LGA, Adamawa State, Nigeria?

The evolutionary trend of Christianity in Fali, as presented in the responses of the participants in this study, varies and is based on both the version of the story handed down to individual respondents and the respondent's community. Christianity got to some of the Fali communities decades before it got to some others. It is of note that among the Fali communities surveyed, Muchalla is the nearest to Mubi town which is the seat of the local government. Muchalla is on the plains, not on a mountainous terrain of the Mandara highlands as most of the others and therefore got many inputs from the outside world before the other communities surveyed.

When asked about the year Christianity arrived in the towns, various responses were presented in Table 4.2. The majority of respondents from the Gilmari Julvu community reported that

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Christianity arrived in their community between 1981 and 2000. In the same vein, many respondents from Gubi Mijulu reported that Christianity arrived in their community between 1961 and 1980; 21 of the 29 respondents from Lila Julvu also reported that Christianity arrived in their location during the same period. The respondents from Madivi and Mireyin Mijulu also have a higher percentage who responded that Christianity arrived in their communities between 1961 and 1980.

Table 4.2.1: Responses on the year of arrival of Christianity in Fali communities

		What year did Christianity come to your community?		
		Before 1960	1961-1980	1981-2000
What is the name of your community in Fali	GIL JULVU	0	3	12
	GUBI MIJULU	2	14	0
	LILA JULVU	3	21	5
	MADIVI	0	29	1
	MIR MIJULU	1	11	3
	MUCHALLA	12	1	17

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	MUH JULVU	0	2	13
Total		18	81	51

Source: Field Survey 2025

Contrary to the reported dates of arrival of Christianity in the communities, twelve (12) respondents from Muchalla responded that Christianity arrived in their community before 1960, whereas seventeen (17) respondents responded that Christianity came to the domain between 1981 and the year 2000. Many of the respondents from Muhura Julvu community believed that Christianity arrived in their land between 1981 and 2000. The variation in the responses of the respondents regarding the date of arrival of Christianity in the various communities is influenced by the fact that they are basically oral societies which have little or no written history[6]. The age ranges of the respondents being all youths (18 – 35 years of ages) reveals that they were either very young, or not yet born by the time Christianity was introduced to their communities. Retention capacity on the part of the respondents may not be the issue, because in oral tradition, known landmarks may not be accurately recorded alongside the dates of the events, in spite of their innate interests in historical matters of Christianity in the communities[7].

To further gain insight about the likely evolutionary trend of Christianity in the Fali communities, interview was conducted for fifty (50) respondents (5 per congregation/community selected), these respondents were church leaders and elders within the churches selected, reliable informants within the communities and a few of the Fali Christian youths who at one time or the other were involved in evangelistic and or missionary outreaches. The outcome of the interviews with these people revealed that Christianity first entered the parts of Fali land covered by this

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study in the pre-independence era (i.e. before 1960). Interview respondents on dates varied as some of the communities covered did not have any trace of Christianity until the 1980s. These are the dates that were mentioned:

> "Before 1960 – Muchalla; about 1960 – Mijulu, some parts of Julvu; 1985 – Most of Julvu, some parts of Mijulu; 1992 – Some parts of Julvu."

These responses revealed that the entrance of Christianity in Fali land began in the pre-independence era and continued through to the late 1990s and early 2000s.

Further details from these sources revealed that,

> "White Catholic priests first arrived in Muchalla on the plains nearly seventy years ago (around 1958-1960). After planting a church in Muchalla, they later established a Catholic church on Julvu mountain around 1960."

This indicates that the first mission, which commenced around 1958, began with the arrival of Catholic priests of European descent in the Muchala community. They came intending to establish the church in the community, and this intention was eventually materialised before the year 1960. The Catholics later established the church on Julvu mountain at about 1960. The delay in establishing contact was due to the Fali people's initial fear of the white missionaries, who brought clothes for them to wear. At that time, Fali men used animal skins to cover their loins, while their women used leaves as a covering for their waist areas; therefore, they were afraid to embrace the white and to embrace the religion brought by them. When they eventually got an edge, the white Catholic priests taught literacy in Muchalla to the people who were willing to learn, so that these people would at least be able to comprehend the Gospel and the development that they had brought to them, and be able to read the bible.

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After the advent of the Catholic church, other denominations and mission agencies began to arrive among the Fali in different villages at different dates. Some of these include the Baptist Church, the Christ's Disciples Missionary Foundation (CDMF), Grace Evangel Mission (GEM), and United Gospel Faith Tabernacle Church (UGFTC), among other missions that currently abound in the communities. Among all, Christianity gained wider spread in Fali settlements and in the areas covered by this research, namely the Muchalla, Mijulu and Julvu settlements.

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4.2.2. Research Question 2: How did cross-cultural missionary work begin among the Fali?

4.2.2.1 Pre-Independence cross-cultural missionaries (Before 1960)

The effort of cross-cultural missionaries was first traceable to the arrival of the whites in Muchalla before 1960s. These were British who brought Christianity to the land of Fali. As earlier explained in section 4.2.1, the people were initially afraid of them because of their appearance that was considered strange to the people, however, as people observed them that their intentions were different, they began to soften their pedals, and to accept them. These first cross-cultural missioners began literacy works, planting of churches and gave clothes to the people in Muchalla then. The clothing was necessary because of the initial dressing culture of the people explained in section 4.2.1.

4.2.2.2. Post-Independence cross-cultural missionaries (1985 and beyond 1990s)

This period experienced the advent of domestic missioners. Missionaries from Nigeria, especially from the southern part of the country began to flush in.

> "They came from Ibadan, but later other team members joined them from other parts of the south and the north of Nigeria."

The first significant domestic missionaries came from Ibadan, southwest Nigeria. At first the first team came directly from the described location, but as the mission work began to expand, other team members from other regions of the country began to join them.

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4.2.2.3. Difficulties faced by the cross-cultural missionaries (CCM) with the Fali people and culture

Table 4.2.2 shows the responses of the participants, and the significance of these references to the challenges faced by the missionaries in the Fali communities. These responses received in this section are mainly concerning the post-independence cross-cultural missionaries (4.2.2)

Table 4.2.2: Challenges/Difficulties and the contributions of CCM among the Fali people

S/N	**Challenges and contributions of missionaries among the Fali**					
	Statement	**SA**	**A**	**SD**	**D**	**Mean**
1.	CCM faced language barriers among the Fali people	**114 (76%)**	34 (22.7%)	**1 (0.7%)**	**1 (0.7%)**	**3.74**
2.	CCM faced cultural resistance and hostilities	**100 (66.7%)**	**44 (29.3%)**	**4 (2.7%)**	**2 (1.3%)**	**3.61**
3.	CCM had difficulties getting to the mountainous communities	**112 (74.7%)**	**37 (24.7%)**	**0**	**1 (0.7%)**	**3.73**
4.	CCM spread the Gospel preaching to the people in their homes	**100 (66.7%)**	**47 (31.3%)**	**2 (1.3%)**	**1 (0.7%)**	**3.64**
5.	They taught Literacy and gave Education to the Fali	**100**	**48**	**1**	**1**	**3.65**

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	communities	**(66.7%)**	**(32%)**	**(0.7%)**	**(0.7%)**	
6.	They have organized Discipleship and Missionary Training to raise indigenous leaders	**103 (68.7%)**	**44 (29.3%)**	**2 (1.3%)**	**1 (0.7%)**	**3.66**
7.	CCM have facilitated holistic community transformation in Fali communities	**104 (69.3%)**	**45 (30%)**	**1 (0.7%)**	**0**	**3.69**
8.	CCM have not helped the Fali communities to develop	**2 (1.3%)**	**2 (1.3%)**	**78 (52%)**	**68 (45.3%)**	**1.59**
	Weighted Mean					**3.41**

Source: Field Survey, 2025

The table shows that the participants are well informed that there are significant challenges faced by the CCM among the Fali people. The weighted/overall mean of 3.41, which is greater than the threshold value of 2.50 implies that all the responses presented on the table are significantly reflected in the CCM's experience. The table shows that more than 98% of the respondents believed that the CCM faced language barriers among the Fali people, and about 96% also believed that the CCM faced cultural resistance and hostilities among the people. Above 99% thought that CCM had difficulties getting to the mountainous communities. The missionaries faced these, among other struggles.

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Language barriers

The first significant challenge faced by the missionaries was the language barrier (3.74 > 2.50, Table 4.2.2). When the language is not understood, communication becomes ineffective. To effectively communicate with the people, the missionaries had first to endure the rigours of learning the local people's language and gradually introduce their language to them, especially the willing ones.

Clothing Issue

They met the Fali people not wearing clothes except if they needed to get to the market, especially on market days. They wouldn't mind appearing in skin or leaves covering their loins, but because the then Gongola State government officials usually arrested anyone who went to the market in skin or leaves covering their loins, they would cover themselves with clothes while going to the markets. This issue of going about almost naked in their communities posed a serious challenge for the missionaries, especially for babies and children in the cold seasons; and it was part of the problem to first solve.

Accessing the Mountainous areas

The CCM had difficulties accessing the hills as they had to trek all the way. There was no mobility, and the hills were inaccessible even if they got motorbikes. This constituted a great setback for their mission efforts, they had to endure and suffer greatly before reaching the people, yet there was a kind of resistance by the people.

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Cultural and religious resistance

This is also one of the significant challenges faced by the missionaries among the Fali people (3.61 >2.50, Table 4.2.2). The custodians of traditional religion did not like their presence as they were teaching the people to leave the worship of idols. These teachings made the religious leaders become repulsive and even made a few threats to the lives of the missionaries. Despite this resistance to the Gospel message, this did not drive the CCM away. The ATR opposition was at a point carried to the social and cultural sphere, making it difficult for the people to want to identify with the missionaries, especially during the initiation rites of youths in the communities. The people were tough and resistant to the Gospel.

Other challenges faced by the missionaries included, in the respondents' words:

> "Adjustment to our types of food …hardship getting water from the brooks which were far away…Living with the people in our huts until they built theirs… Misunderstanding and hostilities from the people believing that educated people like them would not come to their remote areas if they had nothing to gain from it. They even spoke to their faces that they must have ulterior motives…Suffering hardships. Sometimes they had no food".

Despite these challenges, the missionaries still made significant contributions to the growth and development of Fali people and their communities. Table 4.2.2 shows that 98% of the respondents believed that CCM spread the Gospel preaching to the people in their homes regardless of the oppositions. Also, above 98% agreed that they taught Literacy and gave Education to the Fali communities and that they have organised discipleship and missionary training to raise indigenous leaders among the people, while about 99.3% believed that CCM have facilitated holistic community transformation in Fali communities.

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Literacy work

To be able to effectively help the people and assist them to discover the truth by themselves, teaching the people to read and write became very pertinent. The elders of the community also testified to it that

"They taught our men and women to read from the alphabets."

This helped the people greatly in creating access to materials that made for the growth of the communities.

Distributing of Donated Clothing

The missionaries found that distribution of clothes was essential for the well-being of the Fali people, especially babies, children and women and men. This also helped them to relate with them effectively**.** They distributed clothes for several years to naked men, women and children.

Other efforts of the missionaries according to different interview respondents in the communities include, handing on of the Christian Faith to the Fali people, planting of churches in several communities, bringing changes to the peoples' lifestyle through the Gospel and their lives as they lived with the people. On the socio-economic aspect of community life, they set up primary schools for the children, taught the elders to use fertilizers on their farms thereby boosting food production, changed many practices in their social life for the better including orientation of the people towards wearing of clothes. Some respondents added:

"The cross-cultural missionaries brought health care to the people …", "They dug wells and taught them they could dig more wells"… They are the government in our community, they brought development to the land"

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Table 4.2.3: Impacts of Cross-cultural Missionaries' Contribution on the African Traditional Religion

Serial Number (S/N)	The Impact of Christianity on the Culture and Traditional Religion (TR)	SA	A	SD	D	Mean
1.	Christianity has replaced TR.	96 (64%)	45 (30%)	6 (4%)	3 (3%)	3.56
2.	Christianity has integrated with TR.	3 (2%)	17 (11.3%)	84 (56%)	46 (30.7%)	1.85
3.	Christianity has been growing among the Fali.	104 (69.3%)	45 (30%)	0	1 (0.7%)	3.68
4.	Christian practices are replacing some aspects of Fali culture.	72 (48%)	59 (39.3%)	16 (10.7%)	3 (2%)	3.33
5.	Christianity has not brought about significant change to the TR of the Fali.	4 (2.7%)	12 (8%)	92 (61.3%)	42 (28%)	1.85
	Weighted Mean					2.85

Source: Field Survey, 2025

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The values in table 4.2.3 showing the impact of Christianity on the traditional religion revealed that Christianity has significantly and positively impacted traditional religion in the area (weighted mean 2.85>2.50). Above 90% of the respondents believed that Christianity has replaced TR (94%, 3.56). This implies that Christianity has so much evolved in the communities over the years that many of them have embraced it and the adherents of the TR in the land have reduced significantly. The majority of the respondents failed to believe that Christianity has integrated with TR (13.3%, 1.85<2.50). This implies that the Christians in the domain have steered clear of poke nosing into the affairs of idolaters in the land. They have stood distinctively above any iota of doubt. And this has made them effective and they have been growing numerically among the Fali communities (99.3%, 3.68>2.50). Many of the respondents believe that Christian practices are replacing some aspects of Fali culture (87.3%, 3.33>2.50), and this shows the significant positive impact that Christianity has had in the communities. Many respondents failed to believe that Christianity has not brought about significant change to the TR of the Fali (89.3%, 1.85<2.50). This implies that the impact of Christianity on the traditional religion of the Fali is evident to all.

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4.2.3. Research Question 3: What are the involvements of Fali Christian youths in cross-cultural mission work from 2014 to 2024?

This section analyses the involvement and engagement of Fali Christian youths (FCY) in cross-cultural mission (CCM) activities from 2014 to 2024, using qualitative answers gathered from participants. The findings reveal a persistent pattern of limited involvement, influenced by several socio-cultural, economic, and security-related factors.

4.2.3.1 Level of Participation

Analysis of participant answers reveals that the majority of Fali Christian youths exhibit modest engagement in cross-cultural mission activity, with just a few actively engaged. Expressions such as "Few are participating; the majority are not," "Limited engagement," and "Minimal interest" exemplify the prevailing apathy or lack of dedication towards CCM initiatives. A historical comparison highlights this trend: "Before the Boko Haram crises, there were greater involvements," and "Less involved than during the missionaries' presence" indicate a notable decrease in engagement since 2014.

This decrease is linked not just to security issues but also to internal priorities and cultural orientation. Numerous youths concentrate their religious endeavours locally, stating, "Youths dedicated themselves to Gospel work in Fali, rather than beyond their tribe," and have a predilection for pastoral activities inside their communities, noting, "An increasing number are engaged in pastoral work." Few individuals are inclined to serve as missionaries among diverse cultural groups. This trend suggests that CCM involvement often takes a backseat to local religious obligations and social familiarity.

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4.2.3.2 Determinants of Engagement

Responses underscore both facilitating and obstructive elements that have influenced the participation of FCY in cross-cultural missions throughout the last decade. These variables may be classified into four domains: socio-cultural, economic, security, and spiritual. Certain respondents saw factors that might facilitate young engagement:

1. Decrease in inter-tribal conflicts: "Inter-tribal wars have diminished in recent years," resulting in a more stable social context for youth mobility.
2. Reduced authority of traditional rulers (TR): Historically, mandatory initiation and tribal duties constrained the autonomy of young individuals; with less authority, they now possess more personal agency.
3. Religious doctrines emphasising purpose and responsibility: Messages emphasising personal accountability to God may inspire some persons to participate in mission activity.

Conversely, the findings indicate certain obstacles that hinder participation, outlined as follows:

Security and Political Unrest: The Boko Haram conflict has had a profound impact on the region. Statements like "The Boko Haram crisis has impeded individuals from venturing outside" and "Fear of persecution from adherents of different faiths" suggest that safety apprehensions deter cross-cultural engagement. Moreover, internal rivalries and territorial disputes also restrict youth migration.

Financial Limitations and Resource Prioritisation: The financial inadequacy of CCM employment prompts youngsters to seek more profitable endeavours: "Mission work does not provide substantial financial rewards, prompting them to engage in business and commercial

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agriculture," "Individuals prefer to remain and cultivate effectively to generate substantial income," and "The smuggling of fuel and other commodities has resulted in diminished interest in missionary endeavors." Materialism, economic pressures, and the quest for material wealth are consistently emphasised as demotivating influences.

Educational and Vocational Constraints: Numerous respondents noted inadequate educational qualifications and restricted vocational competencies among FCY, which diminishes confidence in engaging in CCM, as evidenced by comments such as "Significantly deficient in vocational skills, resulting in diminished confidence in social interactions" and "Language obstacles with other communities, particularly attributable to a low educational attainment."

Spiritual and Religious Factors: Diminished discipleship, insufficient instruction on the Great Commission, and fragile spiritual foundations were seen as significant impediments. "Diminished dedication to the Lord," "Unawareness of the Great Commission mandate," "Inadequate discipleship," and "Deficiency in prayers and teachings." Moreover, the post-Boko Haram period saw a segment of the young resorting to protective charms, indicative of a waning spiritual emphasis: "Many sought safeguards from malevolent forces through charms to preserve their physical existence."

Cultural and Social Comfort: The inclination to stay within local communities and eschew cross-cultural engagement has emerged as a significant obstacle, as evident in remarks such as "They feel safer in their hometowns" and "Youths dedicated themselves to Gospel work in Fali, not beyond their tribe." These reactions indicate a blend of risk aversion and a social preference for familiar situations.

Three points arise from the data:

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1) Reduction in Participation Over Time: Involvement in CCM activities has declined significantly since 2014, primarily due to security concerns and socio-political instability.
2) Youths mostly concentrate on pastoral and local mission endeavours instead of cross-cultural interactions, indicating a culturally insular orientation.
3) The interaction of material, educational, and spiritual elements: Economic priorities, inadequate education, and feeble discipleship constitute a trio of significant obstacles, often intensified by insecurity.

The results indicate that the limited participation of Fali Christian youths in cross-cultural missions is due to a mix of contextual, economic, and spiritual constraints. Security issues, notably the Boko Haram conflict, have significantly influenced young risk perceptions and their readiness to engage in outreach outside their local communities. Economic incentives and materialism further bolster the inclination towards local livelihood endeavours rather than missionary operations.

Furthermore, the absence of organised discipleship programs and instruction on the Great Commission has diminished the spiritual impetus required for enduring cross-cultural involvement.

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4.2.4 Research Question 4: What prospects are there for Fali Christian youths' positive involvement in cross-cultural mission work?

This section explores the perceived prospects and strategies for enhancing the engagement of Fali Christian youths (FCY) in cross-cultural mission (CCM) work. The data indicate a strong consensus that the prospects for increased youth involvement are contingent upon a combination of spiritual, educational, vocational, and institutional interventions.

Table 4.2.4: Prospects for Fali Youths' Involvement in CCM.

S/N	Statement	SA	A	D	SD	Mean
1.	More intentional teachings on the Great Commission and Missions in the churches	**119 (79.3%)**	**29 (19.3%)**	**1 (0.7%)**	**1 (0.7%)**	**3.77**
2.	More opportunities for Missionary and Theological Training within the area	**101 (67.3%)**	**47 (31.3%)**	**2 (1.3%)**	**0**	**3.66**
3.	Financial support from the local church for youths to access Training	**113 (75.3%)**	**34 (22.7%)**	**3 (2%)**	**0**	**3.73**
4.	Community and Family support	**92 (61.3%)**	**49 (32.7%)**	**7 (4.7%)**	**2 (1.3%)**	**3.54**
5.	Option to go as Tentmaking missionaries to unreached people groups as opposed to being full-time	**88 (58.7%)**	**53 (35.3%)**	**7 (4.7%)**	**2 (1.3%)**	**3.51**

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	and waiting for support					
6.	Business As Mission Trainings to enable youths to keep the Great Commission mandate and make disciples in the marketplace	**105 (70%)**	**41 (27.3%)**	**3 (2%)**	**1 (0.7%)**	**3.67**
7.	Sharing more stories of mission successes around the world to give them wider perspectives	**101 (67.3%)**	**45 (30%)**	**3 (2%)**	**1 (0.7%)**	**3.64**
8.	Pursuing the option of engaging migrants and those displaced by insurgencies	**91 (60.7%)**	**49 (32.7%)**	**7 (4.7%)**	**3 (2%)**	**3.52**
	Weighted Mean					**3.63**

Source: Field Survey, 2025

Table 4.2.4 presents the perceptions of respondents regarding potential strategies to enhance Fali youths' engagement in cross-cultural missions. The mean scores for all items range between 3.51 and 3.77 on a four-point scale, indicating an overall strong consensus on the identified prospects. The data suggest that respondents overwhelmingly view intentional church-based teaching, financial empowerment, and sustainable mission models as key enablers of youth participation. The highest-rated item was "more intentional teachings on the Great Commission and Missions in the churches" (Mean = 3.77; SA = 79.3%). This finding underscores the primacy of theological and missiological formation in shaping youth involvement. It suggests that spiritual mobilisation through consistent teaching and doctrinal emphasis on the Great Commission is

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perceived as foundational to cultivating missionary consciousness among young people. Closely following was "financial support from the local church for youths to access training" (Mean = 3.73; SA = 75.3%). This reflects a recognition of the economic barriers that often hinder youth participation in missions and points to the expectation that local congregations bear responsibility for underwriting training and deployment costs. The data also highlight the significance of Business as Mission (BAM) training (Mean = 3.67; SA = 70%), which signals a preference for models that integrate economic self-reliance with evangelistic commitment. Such an approach aligns with broader missiological trends that emphasise sustainability and the strategic role of the marketplace in mission praxis. Moderately high means were recorded for "more opportunities for missionary and theological training within the area" (Mean = 3.66; SA = 67.3%) and "sharing more stories of mission successes around the world to give them wider perspectives" (Mean = 3.64; SA = 67.3%). These results highlight the dual importance of equipping young people with relevant knowledge and competencies, while also motivating them through exposure to global mission narratives. The motivational power of testimonies complements the practical dimension of formal training, thereby reinforcing both vision and capacity development. On the other hand, comparatively lower means, though still above 3.50, were observed for items relating to community and family support (Mean = 3.54; SA = 61.3%), tentmaking missionary opportunities (Mean = 3.51; SA = 58.7%), and engaging migrants and displaced persons (Mean = 3.52; SA = 60.7%). These results suggest that while community structures and alternative mission models are considered relevant, they are not perceived as strongly influential as institutional (church-driven) provisions. The relatively lower valuation of tentmaking and migrant engagement may reflect uncertainties regarding their practical viability within the local socio-economic and security context. Implications Taken together, the data

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affirm that the prospects for Fali youths' involvement in CCM are decidedly positive, with the strongest impetus deriving from intentional ecclesiastical teaching, financial facilitation, and sustainable mission strategies. While family and community support, along with non-traditional mission pathways, retain some importance, the evidence suggests that the institutional role of the church is central to mobilising and sustaining youth participation. The findings also highlight the necessity of adopting a holistic approach that integrates theological formation, financial investment, and innovative mission models to ensure both participation and sustainability of cross-cultural missionary engagement among Fali youths.

Further analysis of the interview participants' responses reveals several interrelated themes that underpin potential strategies for increasing FCY engagement in CCM:

1. Spiritual Formation and Discipleship

A dominant theme emphasises the renewal of spiritual commitment and discipleship as a prerequisite for cross-cultural mission involvement. Responses such as "Renewal of basic discipleship teachings and need for more consecration" and "Spiritual life revival will lead to more consecration to God and more commitment to serve God as cross-cultural missionaries" highlight the belief that personal holiness, devotion, and spiritual readiness are foundational to mission work. Other suggestions, including "Churches to pray more and use their funds to help the youths" and "Return to Bible teachings and examples in the churches," reinforce the view that structured spiritual mentorship and prayer support can catalyse youth commitment to CCM.

2. Mission Education and Theological Training

A significant number of responses advocate for formal education and training in mission work, including theological instruction. Statements such as "More mission/theological education,"

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"Send youths for Missions and Theological Schools," and "Enlarge and upgrade the Mission Training programmes to offer higher competencies" indicate that equipping youths with doctrinal knowledge, missional theory, and practical competencies is viewed as critical to enhancing confidence and effectiveness in cross-cultural outreach. The emphasis on integrating mission education into broader educational pathways underscores the importance of holistic intellectual formation.

3. Vocational and Skills Development

Closely linked to educational prospects is the enhancement of vocational skills and professional competencies. Participants highlighted the need for youths to acquire marketable skills alongside mission training: "The CCM workers should be equipped with vocational skills, more education," "Youths who are enterprising and have vocational skills can go out as CCM to other people groups and still prosper there in material things," and "Training opportunities should be holistic." This reflects an understanding that economic security and self-sufficiency are significant factors in enabling youths to participate in CCM, particularly in contexts where mission work may not provide immediate financial support.

4. Institutional and Structural Support

The data also emphasise the role of churches and mission structures in fostering youth participation. Responses such as "Planted churches to support and encourage the youths who show interest in CCM work," "Help youths financially from the churches," and "Go out to mission fields with them as a way of mentoring them" suggest that both material and mentorship support are critical. Additionally, allowing youths to take leadership roles ("Give room for

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youths to lead and show their potentials") could build confidence and promote ownership of mission initiatives.

5. Advocacy and Awareness-Raising

Another point involves raising awareness about the value and benefits of CCM. Participants suggested "Teach more on benefits of CCM" and "Teach that people can be successful in their enterprise and still be missionaries," reflecting the need to counter misconceptions that mission work is incompatible with financial or social prosperity. Promoting positive narratives of successful youth missionaries may serve as motivational examples to encourage participation.

6. Utilisation of Modern Digital Platforms for Evangelism, Spiritual Formation and Innovative Training

Participants noted the potential for technology-mediated training, particularly through social media and online resources, to expand access to mission education: "Training opportunities on social media should be utilised by youths." This highlights a contemporary approach to enhancing engagement by leveraging digital platforms to provide flexible and scalable learning experiences. Digital evangelism and spiritual formation were highlighted as potential avenues for both building the capacities of the youth and outlets for spreading the Gospel among their social media contacts.

In all, the responses reveal optimistic prospects for increasing FCY involvement in CCM, contingent on addressing spiritual, educational, vocational, and institutional needs. The recurring emphasis on holistic preparation—combining spiritual revival, theological training, skills acquisition, and mentorship—suggests that future programs must adopt integrated strategies rather than focusing on a single intervention.

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Furthermore, these prospects indicate that youth empowerment and confidence-building are central to enhancing participation. When FCY perceive that they can engage in mission work successfully without compromising their economic security or social well-being, their willingness to participate is likely to increase. This aligns with contemporary research indicating that youth mission engagement is highest when spiritual motivation, educational preparation, and practical support converge[7,8].

The prospects for positive FCY involvement in cross-cultural mission work are promising, provided there is a concerted focus on spiritual formation, education, skills development, institutional support, and advocacy. A holistic and supportive ecosystem that addresses both spiritual and material realities can empower youths to transcend barriers and actively participate in the Great Commission.

4.2.5 Research Question 5: What are the strategies that will enhance Fali Christian youths' positive involvement in cross-cultural mission work?

This section examines the strategies recommended by participants to improve the engagement of Fali Christian youths in cross-cultural mission (CCM) work. Analysis reveals a multi-dimensional framework that includes spiritual mentoring, practical training, financial and institutional support, vocational preparation, and holistic engagement with mission structures.

Table 4.2.5: Strategies for Leadership to Enhance Fali Youths' Involvement in Cross-cultural Missions

S/N	Statement	SA	A	D	SD	Mean

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1.	Organise intentional Mission Conferences and Mission trips	121 (80.7%)	28 (18.7%)	1 (0.7%)	0	3.80
2.	Include Youths' representatives as partners in the boards and committees making decisions on Cross-cultural Mission activities	104 (69.3%)	45 (30%)	1 (0.7%)	0	3.69
3.	On-going mentorship for the youths by missionaries and other leaders	94 (62.7%)	55 (36.7%)	0	1 (0.7%)	3.61
4.	Incorporate new trends (Tentmaking, Business as Mission) as part of missionary-sending policy recognising such as missionaries also	100 (66.7%)	46 (30.7%)	2 (1.3%)	2 (1.3%)	3.63
5.	Local churches founded by Mission agencies to step in by funding training and support of their youths who volunteer for cross-cultural missionary work	95 (63.3%)	51 (34%)	4 (2.7%)	0	3.61
	Weighted Mean					**3.67**

Source: Field Survey, 2025

Table 4.2.5 presents strategies perceived by respondents as essential for enhancing leadership roles in mobilising Fali youths for cross-cultural missions. The mean scores for all items range from 3.61 to 3.80 on a four-point scale, which indicates a high level of agreement across all

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suggested strategies. This overall trend reflects a consensus that leadership plays a central role in shaping both the vision and the practical conditions for youth engagement in missions.

The strongest support was recorded for "organise intentional Mission Conferences and Mission trips" (Mean = 3.80; SA = 80.7%). This result suggests that exposure to missional contexts through structured conferences and field experiences is seen as the most powerful leadership intervention for mobilising youths. Such activities serve both educational and inspirational functions, providing opportunities for youths to directly encounter mission realities and develop personal conviction for cross-cultural engagement. This finding aligns with literature emphasising the importance of experiential learning in shaping vocational and spiritual commitments. The inclusion of youths in decision-making processes also attracted high levels of agreement. "Include youths' representatives as partners in the boards and committees making decisions on CCM activities" (Mean = 3.69; SA = 69.3%) underscores the value respondents place on participatory leadership. Involving youths in strategic decision-making not only empowers them but also fosters ownership of mission objectives, reducing generational gaps in leadership and sustaining long-term commitment. Closely related is the emphasis on "incorporating new trends such as Tentmaking and Business as Mission within missionary-sending policies" (Mean = 3.63; SA = 66.7%). This highlights an openness to contemporary mission models that integrate faith with socio-economic engagement. Recognising tentmakers and BAM practitioners as legitimate missionaries affirms the relevance of adaptive leadership in addressing the realities of 21st-century mission fields, particularly where full-time missionary support may be unsustainable.

Two strategies recorded moderately high support: "on-going mentorship for the youths by missionaries and other leaders" (Mean = 3.61; SA = 62.7%) and "local churches founded by

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mission agencies to fund training and support for their youths who volunteer for CCM work" (Mean = 3.61; SA = 63.3%). Both items reflect recognition of structural and relational support systems as essential, though they received slightly lower emphasis than conferences and participatory leadership. The comparatively lower ranking of mentorship may suggest that, while valued, it is less visible or less frequently practised in the current context. Similarly, the call for mission-founded churches to assume responsibility for youth support highlights financial and institutional expectations, though its slightly lower mean score may reflect scepticism about the willingness or capacity of such churches to take this role.

The data collectively indicate that respondents perceive experiential exposure, participatory governance, and the integration of contemporary mission models as the most strategic leadership interventions for enhancing youth involvement in CCM. While mentorship and institutional funding remain important, they are viewed as complementary rather than primary strategies. This implies that leadership must adopt a multi-pronged approach, combining direct engagement opportunities, inclusive structures, and innovative mission paradigms with relational and financial support systems. Ultimately, the evidence suggests that leadership effectiveness in mobilising Fali youths for CCM will depend not only on resource allocation but also on the ability to inspire, empower, and adapt to changing mission dynamics.

The data were further analysed and categorised into both individual and institutional strategies:

1. Spiritual Formation and Discipleship as a Foundation

A recurring emphasis is placed on the spiritual commitment of youths as a prerequisite for effective CCM engagement. Strategies such as "Advise to youth – that no other work is greater than God's work" and "Return to the task of making disciples as the task for every youth in all

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walks of life" underscore the importance of cultivating eternal-mindedness, personal consecration, and discipleship orientation. Additionally, ensuring that church teachings focus on the Great Commission (GC) is highlighted as a method of motivating and sustaining youth interest.

2. Mentorship and Leadership Engagement

Participants stressed the critical role of leaders as mentors. Responses like "Leaders to go out on missions with the youths to mentor and coach them" and "The lifestyles of the leaders should reflect what they teach" suggest that modelling commitment and providing hands-on guidance enhances youth confidence and reduces anxiety about mission work. Mentorship also involves providing opportunities for youths to teach, preach, and engage in practical mission activities under supervision, promoting skill acquisition and experiential learning.

3. Education, Training, and Vocational Skills Development

A strong theme is the integration of education and skills acquisition into CCM preparation. Participants recommend both formal education ("Youths should return to schools to get better educated") and mission-specific training ("Training in ways to make money, and other ways of surviving on the mission fields"). Vocational training and the tentmaking approach are highlighted as critical strategies to enable youths to support themselves financially while engaging in mission work. This reflects the contemporary need to balance spiritual commitment with economic self-sufficiency, particularly in areas where financial support for missions is limited.

4. Financial and Material Support Structures

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Churches and mission organisations are identified as key actors in providing financial and logistical support. Responses such as "Support them financially and train them to go out holistically" and "Develop better welfare package for those who volunteer for CCM work" emphasise that removing material barriers—including costs of training, transport, and settlement—can significantly enhance youth participation. A combination of partial support and youth contribution is suggested to ensure both accessibility and commitment.

5. Holistic Engagement and Early Stakeholder Involvement

The analysis indicates that early and meaningful involvement of youths in mission planning and activities can enhance their sense of ownership and responsibility. Statements like "Involve youths early as stakeholders in the mission work" and "Youths should shoulder part of their training upkeep to ascertain their seriousness for the mission work" highlight strategies to promote active engagement, accountability, and self-efficacy in youth missionaries.

6. Technological Integration and Modernised Mission Approaches

Participants suggest leveraging technology and social media as contemporary avenues for training, communication, and awareness. Responses such as "Use of technology, social media should be incorporated" and "Train them in such a way that they can boldly enter new cultures with vocations and skills that will open the doors for the Gospel" underscore the importance of modern methods for equipping youths, particularly in cross-cultural contexts where access to traditional training may be limited. These social media platforms are suggested avenues of propagating the Great Commission cross-culturally by the Fali Christian Youths.

Furthermore, the strategies identified in this study reflect a holistic and multi-layered approach to enhancing youth involvement in CCM. The recommendations demonstrate a clear understanding

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that spiritual, educational, financial, and social dimensions are interdependent in motivating youths for mission work. Notably, the emphasis on tentmaking, vocational skills, and partial financial contribution reflects an adaptation to contemporary realities, where economic pressures and global shifts in employment and mobility influence the participation of young people.

The data also highlight the importance of leadership modelling, mentorship, and experiential learning as mechanisms to translate theoretical commitment into practical mission engagement. This aligns with research in youth mission studies, which emphasises that mentorship, skill acquisition, and holistic support systems are critical determinants of youth mission participation[9,10].

The strategies outlined indicate a forward-looking approach to empowering Fali Christian youths for cross-cultural mission work. By combining spiritual formation, mentorship, educational and vocational training, financial support, and technological engagement, churches and mission organisations can create an enabling ecosystem that addresses contemporary challenges while equipping youths to participate in the Great Commission effectively.

4.3 Discussion of Findings

This section provides an in-depth discussion of the research outcomes presented in Section 4.2 and is arranged based on the objectives of the study.

4.3.1 Evolution of Christianity among the Fali people of Mubi North LGA, Adamawa State.

The evolution of Christianity among the Fali people of Mubi North Local Government Area (LGA), Adamawa State, is characterised by variations in the dates and processes through which Christianity was introduced to different communities within the Fali ethnic group. The responses

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gathered from the participants in this study suggest a multi-phased diffusion process, deeply influenced by local historical contexts, the identities of the missionaries, and the reception of the Fali communities to Christianity. The responses from different communities, such as Gilmari Julvu, Gubi Mijulu, and Muchalla, underscore a variety of temporal patterns regarding the arrival of Christianity.

Temporal Evolution of Christianity Among the Fali People

The variation in responses regarding the year Christianity arrived in different Fali communities (as presented in Table 4.2) offers a nuanced understanding of how Christianity developed in this region. According to the data, Christianity arrived in the Gilmari Julvu community between 1981 and 2000, while Gubi Mijulu and Lila Julvu reported the arrival between 1961 and 1980. In particular, the responses from respondents in Muchalla who stated that Christianity arrived before 1960, contrasted with others who claimed it arrived between 1981 and 2000, further complicates the historical timeline. This variation suggests that historical memory and perceptions of time among the respondents may have affected their recollections. Some respondents may have been more aware of the long-term presence of Christianity in their communities, while others may have focused on more recent religious developments.

Influence of Local Historical Contexts

The varying responses among the Fali communities can be attributed to several factors, including regional historical contexts, the missionaries' different strategies, and the varying degrees of contact with Christianity. Muchalla's claim that Christianity arrived before 1960 underscores the early missionary efforts, particularly those of Catholic priests, in the region. Such early missionary engagement is indicative of the Catholic Church's strategy to evangelise remote and

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indigenous populations in Nigeria. This supports the historical observation that Catholic missions, particularly in rural and isolated areas of Nigeria, have had a long and complex presence, often dating back to the colonial period[11]. The fact that respondents from Muchalla reported their first contact with missionaries as early as the 1950s is consistent with studies on the spread of Christianity in rural Nigerian communities, where missionaries first introduced literacy programs before establishing churches[12].

On the other hand, the later arrival of Christianity in the Mijulu and Julvu communities in the 1980s and 1990s can be linked to the broader socio-political and religious dynamics in post-independence Nigeria. The 1980s and 1990s were marked by significant social and political changes in Nigeria, including the aftermath of the civil war and the increasing penetration of Evangelical and Pentecostal Christianity into previously unreached regions of northern Nigeria[16]. The arrival of new religious denominations such as the Christ's Disciples Missionary Foundation (CDMF), Grace Evangel Mission (GEM), and United Gospel Faith Tabernacle Church (UGFTC) in the 1980s and 1990s suggests the rise of independent Christian movements during a period of religious diversification and increased competition among Christian denominations in Nigeria.

The Catholic Mission and the First Church in Muchalla

A significant historical turning point in the Fali people's engagement with Christianity was the establishment of the Catholic Church in Muchalla around 1960. This early contact with European Catholic missionaries marks the start of the Catholic Church's evangelical efforts in that part of northern Nigeria. The Catholic Church's role in setting up educational and literacy programmes was a vital part of its evangelisation strategy. It equipped the Fali people with tools to understand and internalise the religious and cultural narratives introduced by the missionaries. The education system established by Catholic missionaries in the early 1960s played a key role in fostering an

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understanding of Western values and Christianity, ultimately leading to the setting up of churches.

The reluctance of the Fali people to initially embrace Christianity, driven by fear of foreign influence and cultural disruption, also reflects broader patterns of resistance and negotiation in indigenous encounters with colonial and missionary powers[13]. Such resistance is not uncommon in African contexts where local populations have had to reconcile their indigenous beliefs and practices with foreign religions[14]. The eventual acceptance of Christianity was facilitated by the missionaries' engagement with the Fali people, which included offering material goods (like clothes) and educational opportunities.

The Role of Evangelical and Missionary Organisations

After the establishment of Catholic missions, other Evangelical and Missionary organisations began to infiltrate the Fali region, particularly in the 1980s. The rise of these movements is indicative of the broader religious transformations taking place in Nigeria during the 20th century. The spread of Pentecostalism across Africa in the latter half of the 20th century has been well-documented[15]. Evangelical Christianity's emphasis on personal salvation and holistic ministry often appeals to rural populations, such as the Fali people, who may have been attracted to the promise of divine intervention in their daily lives. The continued expansion of these movements in the Mijulu and Julvu areas suggests that the Fali people's adoption of Christianity was not a straightforward or uniform process but one that involved negotiation and adaptation to local needs and experiences.

The evolution of Christianity among the Fali people in Mubi North LGA, Adamawa State, reflects a complex interplay of historical, social, and religious factors. Christianity began to

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spread in the region before 1960, with the arrival of Catholic missionaries; however, its spread remained slow and varied, depending on the local community. The different timelines reported by respondents suggest that historical memory, regional context, and varying missionary efforts contributed to the differing rates of Christian adoption among the Fali communities. As Christianity continued to evolve in the region, new denominations and missionary movements played an increasingly significant role, influencing the religious landscape of the Fali people. Further research into the social and cultural impact of Christianity among the Fali would provide deeper insights into the long-term effects of missionary activities among the Fali people of northeastern Nigeria.

4.3.2 The incoming of cross-cultural missionary work to the Fali of Mubi North LGA

The process of cross-cultural missionary work among the Fali people of Mubi North LGA, Adamawa State, has been shaped by both external influences from foreign missionaries and internal efforts by domestic missionaries. The findings of this study reveal that missionary activities among the Fali were not only a process of religious conversion but also an introduction of education, healthcare, and infrastructural development. This multi-dimensional missionary effort was met with a range of challenges, including cultural resistance, geographical barriers, and initial fears. Nonetheless, the persistence of the missionaries in overcoming these obstacles led to significant transformations in the Fali communities.

A. Pre-Independence Cross-Cultural Missionaries (Before 1960)

European Catholic missionaries led the initial wave of cross-cultural missionaries among the Fali people. As discussed in Section 4.2.1, Christianity first entered Fali land in Muchalla before 1960, with Catholic missionaries arriving in the region. Their work focused on literacy, church

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planting, and providing material assistance, such as clothing, to the local population. The early missionaries were primarily motivated by the dual aim of spreading Christianity and modernising indigenous societies, often through educational programs.

The initial resistance of the Fali people to these missionaries was rooted in cultural apprehensions, particularly regarding the foreign appearance of the missionaries and the significant differences in dress and lifestyle. As noted by the respondents, the Fali people's initial reluctance to accept missionaries was grounded in their traditional way of life, which included wearing minimal clothing. However, with time, the missionaries' persistent outreach, combined with their efforts to educate and provide for the people, helped alleviate this initial fear and foster trust.

The missionaries' educational efforts were essential in making Christianity more accessible to the Fali people. Learning to read and write not only facilitated the spread of Christian teachings but also empowered the people to engage with modern knowledge. This shift can be understood in the context of broader colonial missionary activities in Africa, where missionaries often acted as both spiritual and educational leaders, promoting literacy alongside religious conversion[11].

B. Post-Independence Cross-Cultural Missionaries (1985 and Beyond)

The second significant phase of missionary work among the Fali people, beginning in the 1980s and continuing into the 1990s, was characterised by the arrival of domestic missionaries. These missionaries, primarily from southern Nigeria, brought with them a different set of motivations, practices, and expectations compared to their colonial predecessors. According to respondents, the first wave of domestic missionaries arrived from Ibadan, southwest Nigeria. Over time, other

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teams from various parts of Nigeria joined the mission efforts, reflecting the growing indigenisation of missionary activities in post-independence Nigeria.

This shift from foreign to domestic missionaries is important for understanding the evolution of cross-cultural missionary work. Domestic missionaries were often more attuned to the cultural and social dynamics of the communities in which they worked, and a greater understanding of local languages, customs, and religious beliefs likely influenced their approaches. The expansion of domestic missionary work in the 1980s and 1990s also coincided with a broader trend of religious growth and diversification in Nigeria, particularly the rise of Evangelical and Pentecostal Christianity in rural areas[16]. This period of intensified evangelism led to the establishment of several new Christian denominations among the Fali, including the Christ's Disciples Missionary Foundation (CDMF), Grace Evangel Mission (GEM), and United Gospel Faith Tabernacle Church (UGFTC).

C. Difficulties Faced by Cross-Cultural Missionaries (CCM)

The cross-cultural missionaries faced several challenges during their work among the Fali people, as indicated by the survey responses in Table 4.2.2. These challenges include language barriers, cultural resistance, and geographical difficulties in accessing the mountainous Fali communities.

The significant language barrier (with a mean score of 3.74) was one of the first challenges missionaries had to overcome. The Fali people speak a distinct language that was unfamiliar to the missionaries, making communication difficult. This challenge required missionaries to learn the Hausa language which is a lingua franca in Northern Nigeria, as an avenue to communicate through intermediaries before focusing on learning the various Fali dialects. The importance of

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effective communication in missionary work cannot be overstated, as it is essential for the transmission of religious teachings and the development of relationships with local communities. Missionaries' efforts to learn the Fali language facilitated better understanding, thus making missionary activities more effective. Cultural resistance and hostilities, with a mean score of 3.61, were another major obstacle for missionaries. Traditional religious leaders, in particular, were opposed to the spread of Christianity, as it undermined their influence and the traditional practices they upheld. This resistance manifested not only in opposition to the Gospel message but also in social and cultural tensions, especially during rituals such as youth initiation rites. The missionaries' efforts to replace or challenge the traditional religious practices of the Fali, including idol worship, led to resistance and, in some cases, threats to their lives. However, despite these challenges, the missionaries remained committed to their mission, reflecting a resilience often seen in missionary history across Africa[13].

The difficult terrain of the Fali region, particularly the mountainous areas, posed a significant logistical challenge for the missionaries. As indicated in the responses (3.73), missionaries had to endure long treks to reach remote communities. This lack of mobility and infrastructure hindered their ability to spread Christianity more efficiently. Despite these challenges, the missionaries persisted, which highlights the dedication and commitment required to engage in cross-cultural missions in difficult settings. Other challenges faced by the missionaries included adjusting to local food types, accessing clean water, and enduring social misunderstandings. Many local people were initially suspicious of the missionaries' motives, believing that they had ulterior goals or financial interests. Despite these challenges, the missionaries' contributions to the Fali people were significant, particularly in terms of literacy, education, and community development.

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D. Contributions of Cross-Cultural Missionaries

Despite the significant challenges, cross-cultural missionaries made important contributions to the Fali communities. These contributions are reflected in the high agreement among respondents (over 98%) that missionaries spread the Gospel in homes, taught literacy, and organised discipleship programs. Furthermore, the missionaries played a crucial role in bringing about holistic community transformation, enhancing education, healthcare, and agricultural practices. They also played a role in the social integration of the Fali people into a broader national and religious identity, particularly through the establishment of schools, the provision of healthcare, and the promotion of new agricultural techniques.

As noted by the respondents, teaching the Fali people to read and write was a central aspect of missionary activity. This enabled the Fali people to access Christian scriptures and educational resources that were otherwise unavailable to them. The role of literacy in facilitating religious conversion is well-documented in African missionary history, where education was seen as a pathway to both religious and social transformation[15]. The missionaries' influence on the Fali people's clothing, lifestyle, and spiritual practices is also significant. As mentioned in the responses, the missionaries provided clothes to the Fali people, which were essential for social integration and interaction with the outside world. Over time, the Fali people's social practices and attitudes towards clothing, food, and religious rituals underwent significant changes, largely due to the presence of missionaries.

E. Impact of Christianity on Traditional Religion

Table 4.4 highlights the impact of Christianity on traditional religion in the Fali community. The majority of respondents (94%) believe that Christianity has replaced traditional religion, a view

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supported by the higher mean score of 3.56. This suggests that Christianity has had a profound effect on the religious landscape of the Fali people, replacing idolatry and traditional spiritual practices. However, there is little belief that Christianity has integrated with conventional religion, indicating that the conversion to Christianity has been relatively distinct and separate from traditional religious practices. This finding aligns with the broader pattern of spiritual transformation in Africa, where conversion to Christianity often involves a complete break with indigenous religious beliefs and practices[14].

The evolution of cross-cultural missionary work among the Fali people reflects a complex interplay of religious, cultural, and social factors. The missionaries faced significant challenges, including language barriers, cultural resistance, and geographical obstacles. Despite these difficulties, their contributions to the Fali community were transformative, particularly in the areas of literacy, education, healthcare, and social integration. Christianity has significantly altered the religious and cultural landscape of the Fali people, replacing traditional religious practices with Christian beliefs and values. However, the distinction between Christianity and traditional religion remains evident, highlighting the lasting impact of cross-cultural missionary work. These results correspond with the extensive research on mission participation, which demonstrates that engagement in mission activity is maximised when bolstered by spiritual development, education, and economic stability[17,18].

4.3.3 Involvement of Fali Christian youths in cross-cultural missionary work

The involvement of Fali Christian youths (FCY) in cross-cultural missionary work (CCM) from 2014 to 2024, as analysed in this section, reveals significant shifts in participation levels due to various socio-cultural, economic, and security-related factors. These findings highlight both facilitating and obstructing elements that have shaped the youths' engagement with cross-cultural

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mission activities. The analysis highlights a decline in participation over the past decade, alongside an increasing preference for local mission work and pastoral duties within their immediate communities. The results from this study offer insights into the complex interplay of these factors and suggest key areas for intervention to increase the involvement of FCY in cross-cultural missionary work. The level of participation in CCM activities among Fali Christian youths is generally modest, with a few youths actively engaged, while the majority remain uninvolved. Responses from participants such as "Few are participating," "Limited engagement," and "Minimal interest" underscore a prevailing sense of apathy or lack of commitment towards cross-cultural mission activities. This disengagement from cross-cultural work contrasts sharply with earlier periods, particularly before the Boko Haram insurgency, when there was higher youth involvement in missionary outreach efforts.

Historical comparisons reveal that involvement was greater "before the Boko Haram crises" and "during the missionaries' presence," indicating a notable decline in participation from 2014 onwards. This decline in youth engagement in CCM can be attributed to various factors, both external and internal. In particular, security concerns related to the Boko Haram insurgency have made youth reluctant to participate in missions outside their familiar environment, preferring instead to focus on local pastoral and religious activities within their own communities. A shift towards localised religious work is evident in statements such as, "Youths dedicated themselves to Gospel work in Fali, rather than beyond their tribe," indicating a preference for familiar, culturally insular activities. Furthermore, fewer youths are inclined to serve as missionaries to other ethnic groups, further reinforcing the trend of insular religious practices. This tendency is linked to both social comfort and the desire to avoid potential risks associated with cross-cultural engagement.

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A. Level of Involvement

The participation of Fali Christian youths in cross-cultural missionary work is influenced by several socio-cultural, economic, security, and spiritual factors. The findings reveal both facilitating elements that encourage involvement and impeding factors that deter it. A reduction in inter-tribal conflicts in the region has created a more stable social environment for youth mobility. Respondents reported that "Inter-tribal wars have diminished in recent years," which has provided greater opportunities for FCY to travel and engage in cross-cultural missions without the fear of violent conflict. This shift in regional peace may help foster youth participation in activities beyond their immediate cultural groups. Historically, traditional rulers exerted significant influence over the lives of young people, including mandatory tribal duties and initiation rites. With the diminishing power of these rulers, young individuals have more personal autonomy, which could facilitate greater involvement in cross-cultural work. The weakening of traditional authority allows youth to make independent decisions about their engagement in missionary activities, providing more freedom to participate in CCM.

Religious teachings that emphasise personal accountability to God and the importance of fulfilling the Great Commission can inspire FCY to take part in cross-cultural missions. However, these doctrinal messages need to be reinforced and actively communicated by church leaders and religious educators to mobilise youth for cross-cultural engagement.

The Boko Haram insurgency has had a profound impact on the willingness of FCY to engage in cross-cultural missions. Security threats such as "Fear of persecution from adherents of different faiths" and the direct consequences of the insurgency have discouraged youth from venturing outside their communities. Furthermore, ongoing internal territorial disputes and fears of violence further restrict youth movement and engagement. The instability in the region

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exacerbates the already existing reluctance to participate in activities that require travel or interaction with other cultural groups. Moreover, financial constraints play a critical role in deterring youth participation in cross-cultural missionary work. Respondents emphasized that "Mission work does not provide substantial financial rewards," leading many young people to prioritize more profitable activities such as business or agriculture. The drive for economic stability often supersedes religious motives, with youths preferring to remain in their local areas and pursue income-generating activities, such as "smuggling of fuel" and "commercial agriculture," which offer more immediate financial rewards than missionary work. The lack of financial support for missionaries further compounds this issue, as young people seek economic stability rather than risking it for an uncertain, often financially unsupported mission.

Many FCY participants reported that a lack of education and vocational skills hampered their confidence and ability to engage in cross-cultural missionary work. With limited educational qualifications, many youths feel unprepared for the challenges that come with missionary activities, including communication with people from different ethnic and linguistic backgrounds. Low educational attainment, including deficiencies in language skills, further reinforces the gap in their capacity to participate in CCM. The absence of formal training in cross-cultural contexts results in a lack of confidence, preventing many youths from considering mission work as a viable endeavour. Furthermore, decline in discipleship and the weakening of spiritual foundations in many youths have also contributed to their disengagement with cross-cultural missionary work. As respondents noted, there is a "diminished dedication to the Lord," and many youths lack awareness of the "Great Commission mandate." Additionally, some youths have turned to protective charms, signalling a shift from spiritual devotion to seeking physical protection amidst the security crisis. This indicates that spiritual priorities are weakening, and the

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drive for cross-cultural mission work is diminishing as the youths' religious commitment declines. Many FCY prefer to stay within their local communities due to social and cultural comfort. The idea of "feeling safer in their hometowns" and dedicating themselves to "Gospel work in Fali, not beyond their tribe" reflects a significant inclination to stay within familiar cultural boundaries. The reluctance to venture into other communities for missionary work may also be linked to a fear of the unknown, risk aversion, and a preference for social familiarity.

Three prominent themes emerge regarding the involvement of FCY in cross-cultural mission work:

Reduction in Participation Over Time

The level of youth engagement in CCM has significantly decreased since 2014. Security concerns, combined with socio-politicalnstability, have played a central role in reducing youth participation in cross-cultural missions. This reflects a broader trend in many conflict-affected regions where youth involvement in external missionary work tends to decline during periods of unrest.

Local Religious Focus

Fali Christian youths are increasingly focusing their efforts on local, pastoral work rather than cross-cultural engagement. This trend suggests a more culturally insular orientation, where religious activities are confined to familiar contexts, and youths are more inclined to invest in ministry within their ethnic group rather than reaching out to other communities.

The Interaction of Material, Educational, and Spiritual Elements

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The combination of material aspirations, limited educational opportunities, and weakened spiritual foundations presents a significant barrier to youth involvement in cross-cultural missions. Economic pressures, lack of vocational training, and inadequate discipleship efforts are interconnected factors that collectively hinder the active participation of youths in cross-cultural missionary work.

The findings suggest that a combination of security concerns, economic pressures, inadequate education, and weak spiritual foundations drives the limited involvement of Fali Christian youths in cross-cultural missionary work. The security situation in northern Nigeria, particularly the Boko Haram insurgency, has significantly shaped youth attitudes towards cross-cultural missions. The increasing focus on economic stability and local religious practices further exacerbates the situation, as youths prioritise material needs over spiritual or mission-driven aspirations. Additionally, the lack of strong discipleship programs and insufficient instruction on the Great Commission mandate have contributed to the waning interest in CCM among Fali youths.

These findings are consistent with broader trends in global mission participation, which demonstrate that young people are more likely to engage in missionary activities when they are spiritually equipped, financially supported, and provided with the necessary educational tools[17,21]. The findings highlight the urgent need for targeted interventions to improve youth participation in cross-cultural missionary endeavours by strengthening discipleship programs and reinforcing the message of the Great Commission within the Fali Christian youth community is crucial to fostering a deeper sense of spiritual responsibility and motivation for mission work. Also, by providing educational and vocational training, including language learning and cross-cultural communication skills, would increase the confidence of FCY to engage in missionary

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work and equip them for effective cross-cultural interaction; by offering financial aid and logistical support for CCM activities would help alleviate economic barriers and motivate youths to participate in mission work without fearing financial instability, and by addressing security concerns through the provision of safe travel routes, protective strategies, and psychological support would help youths feel more confident about engaging in cross-cultural missions outside their local communities.

4.3.4 Prospects for Cross-Cultural Missionary Work Among Fali Christian Youths (FCY)

The analysis of participants' responses reveals a strong desire for increased participation in cross-cultural missionary work (CCM) among Fali Christian youths (FCY), although several challenges accompany it. These challenges span across spiritual, educational, vocational, and institutional domains. However, the findings also offer optimistic prospects for enhancing youth engagement in CCM, contingent upon addressing these barriers through targeted interventions. The responses outline both the key obstacles and the strategies that could potentially increase the involvement of FCY in cross-cultural mission efforts.

A central theme underscored by participants is the importance of spiritual renewal and foundational discipleship as prerequisites for effective cross-cultural engagement. Responses such as "Renewal of basic discipleship teachings" and "Spiritual life revival will lead to more consecration" point to the necessity of strengthening the spiritual foundation of youth before they can effectively participate in CCM. Participants emphasised that a deep, personal connection to God and a commitment to serving Him in mission work are foundational for FCY involvement in cross-cultural missions. Furthermore, responses advocating for "churches to pray more and use their funds to help the youths" indicate the need for sustained prayer support and financial resources to catalyse youth engagement. Spiritual mentorship, prayer, and a return to Bible

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teachings were identified as key factors in empowering FCY to take up the mantle of mission work.

Another major theme is the call for structured mission education and theological training. Statements like "More mission/theological education," "Send youths for Missions and Theological Schools," and "Enlarge and upgrade Mission Training programmes" suggest that equipping FCY with doctrinal knowledge and practical skills is crucial for their effectiveness in cross-cultural missions. Respondents viewed mission training as a way to build the confidence and competence of youth in the field. By integrating mission education into broader academic and theological pathways, the church can ensure that FCY not only gain the spiritual tools needed for mission work but also the intellectual and practical competence required to navigate diverse cultural contexts. This holistic formation can ensure that FCY are well-prepared to tackle the challenges inherent in CCM.

The theme of vocational and skills development is particularly significant, given the economic pressures that many FCY face. Responses like "The CCM workers should be equipped with vocational skills" and "Youths who are enterprising and have vocational skills can go out as CCM" highlight the importance of preparing FCY with marketable skills alongside their mission training. This dual approach—equipping youths with both spiritual and economic tools—ensures that they can pursue cross-cultural missions without compromising their material well-being. As several participants noted, financial insecurity is a significant deterrent for youth engagement in CCM, and providing vocational training can mitigate this by enabling FCY to support themselves financially while participating in mission work.

The role of the church and mission institutions in supporting youth participation is a recurring theme in the data. Suggestions such as "Planted churches to support and encourage the youths"

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and “Help youths financially from the churches” emphasise the need for a supportive institutional framework that fosters youth engagement in CCM. Financial assistance, mentorship, and practical exposure to mission work were identified as key enablers of success. Additionally, the idea of giving youths leadership roles within church structures (“Give room for youths to lead”) suggests that providing youth with opportunities for leadership and ownership of mission initiatives can increase their confidence and encourage a sense of responsibility towards the mission. This kind of structural support can also build long-term engagement by ensuring that FCY have the resources and platforms they need to thrive in their mission work.

Raising awareness about the value and benefits of CCM is another theme highlighted by the responses. Statements like “Teach more on the benefits of CCM” and “Teach that people can be successful in their enterprise and still be missionaries” suggest that misconceptions about the incompatibility of CCM with economic success need to be addressed. By promoting stories of successful youth missionaries and reframing the narrative around the financial and social benefits of CCM, churches can inspire FCY to view missionary work as both a spiritually fulfilling and a viable economic venture. This advocacy can help counter the perception that mission work is financially unfeasible or incompatible with personal success.

Finally, several participants highlighted the potential of digital platforms in training and engaging young people in CCM. Youths should utilise statements like “Training opportunities on social media” highlight the growing role of technology in expanding access to mission training. Social media platforms, online training courses, and virtual mission trips can offer flexible and scalable ways for FCY to learn and participate in mission work, eliminating the logistical constraints of traditional in-person training. The use of digital tools can help reach a broader

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demographic, particularly those who may be geographically isolated or unable to participate in local mission initiatives.

The findings point to a strong desire among FCY to be more actively involved in cross-cultural missionary work, with significant barriers and facilitating factors identified. The responses reveal that FCY are not averse to CCM, but their involvement is contingent on addressing several foundational issues. The recurring emphasis on holistic preparation—spiritual renewal, education, vocational skills, and institutional support—highlights the need for an integrated approach to youth empowerment.

The key to increasing youth involvement in CCM lies in recognising that these young individuals are not merely spiritual vessels, but also individuals facing real-world challenges such as economic insecurity, educational limitations, and cultural discomfort. By addressing these factors through comprehensive programmes that incorporate spiritual, intellectual, and financial preparation, the church can foster a more engaged, capable, and motivated youth population ready to take on the challenges of cross-cultural mission work.

Moreover, the integration of modern technologies into evangelism, spiritual formation, mission education and training offers an innovative approach to overcoming geographical and logistical barriers to participation. Digital platforms, when used strategically, can enhance accessibility and engagement, particularly in a rapidly evolving world where technology plays an increasingly significant role in youth culture.

Based on the findings, churches should prioritise foundational discipleship teachings that foster spiritual readiness for mission work. This can be achieved through regular spiritual mentoring, prayer groups, and retreats that encourage deeper commitment to God and His mission. Mission

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training should also be integrated into formal educational pathways, such as theological schools, vocational training, and university programs. This will equip FCY with the theological knowledge, practical skills, and leadership capacities necessary for effective CCM, providing economic support through vocational training programs will ensure that FCY can engage in CCM without sacrificing their financial well-being. Equipping them with marketable skills will empower them to be self-sufficient while participating in mission work.

Mentorship programs that pair experienced missionaries with FCY can offer practical guidance and firsthand exposure to cross-cultural missions. These experiences will build skills and provide confidence for FCY to embark on mission work themselves. Churches should actively engage in campaigns that highlight the importance and benefits of CCM, particularly focusing on countering the misconception that mission work is incompatible with financial success. Churches should utilise online platforms and social media to offer flexible and scalable training options for FCY. This could include online mission training courses, webinars, and virtual mission experiences that complement traditional in-person programs. The prospects for increasing FCY involvement in cross-cultural missionary work are promising, provided there is a concerted effort to address the key factors of spiritual formation, educational preparation, vocational development, and institutional support. By adopting an integrated and holistic approach, churches can empower FCY to actively participate in the Great Commission actively, breaking down barriers and opening up new pathways for global mission work.

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4.3.5 Strategies to Enhance the Involvement of Fali Christian Youths (FCY) in Cross-Cultural Missionary Work

This section offers a critical analysis of the strategies highlighted by participants to enhance the involvement of Fali Christian youths (FCY) in cross-cultural missionary (CCM) work. The study

draws on six interrelated themes that span spiritual, educational, financial, and institutional factors, each of which is analysed in light of the local context, global mission trends, and existing literature. By synthesising these themes, we explore the complex challenges and opportunities for youth participation in CCM.

1. Spiritual Formation and Discipleship as a Foundation

One of the most profound insights from the findings is the recurrent emphasis on spiritual formation as the bedrock for youth engagement in CCM. The participants consistently identify spiritual revival as the cornerstone for both personal and collective mission efforts. Statements such as "no other work is greater than God's work" and "return to making disciples" underscore a view that sees mission not just as an external calling but as a deeply internal, transformative process that begins with spiritual renewal.

This resonates with broader mission theology, which positions discipleship as integral to mission. The importance of "spiritual life revival" aligns with the growing emphasis in missiology on holistic spiritual development, which stresses that mission work, especially cross-cultural, cannot succeed without a firm foundation in personal consecration and spiritual maturity[21]. However, a significant gap exists in current mission practices in many regions, where the spiritual aspects of mission are often neglected in favour of logistical or economic preparations. To address this, FCY engagement in mission must begin with intentional discipleship that emphasises the Great Commission, which was cited as an under-explored area in the findings.

Furthermore, the tension between spiritual renewal and economic/educational priorities points to a broader concern in contemporary mission work. The challenge is to create a balance where the

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spiritual and practical aspects of mission work complement each other, rather than being in competition. Churches could benefit from incorporating both dimensions into their mission training programs to ensure that spiritual formation goes hand-in-hand with practical preparation for cross-cultural work.

2. Mentorship and Leadership Engagement

The findings also underline the critical role of mentorship in preparing FCY for CCM. The emphasis on leaders "going out on missions with the youths" to model commitment, alongside the notion of leaders reflecting what they teach, taps into a core principle of transformative leadership. These insights are consistent with what is found in youth mission literature, which argues that mentorship is a key vehicle for translating spiritual commitment into tangible action[10]. When youth observe their leaders not only speaking about mission but living it out, the resulting mentorship can foster both spiritual maturity and a practical understanding of mission.

However, a gap exists in terms of systematic mentoring programs. The findings suggest that while mentorship is seen as essential, its implementation is inconsistent. The need for more structured mentorship is often mentioned in the data, particularly where FCY express feelings of inadequacy in engaging with CCM. Thus, a crucial next step for churches and mission organisations would be to institutionalise mentorship, ensuring that experienced missionaries and church leaders take a hands-on role in coaching the next generation.

Additionally, the idea that leaders should model mission work is significant when viewed through the lens of "incarnational leadership"[19]. This approach suggests that mission leaders must immerse themselves in the communities they serve, just as Christ did. This aligns with the idea of leaders modelling the lifestyle of service and mission. Still, it also raises questions about

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how to balance the demands of leadership with the practical realities of living in remote or cross-cultural settings.

3. Education, Training, and Vocational Skills Development

A substantial portion of the discussion in the data revolves around the integration of education and vocational skills into the preparation for CCM. Participants repeatedly called for formal education and mission-specific training, reflecting a broader understanding that mission work today requires a combination of doctrinal knowledge, practical skills, and economic self-sufficiency. The concept of "tentmaking" (Acts 18:3) emerges as a contemporary strategy for involving FCY in missions, where they are encouraged to develop vocational skills that sustain both their economic and spiritual needs.

This approach reflects current trends in global mission work, where "tentmaking" has become increasingly prominent. Research indicates that this model can significantly enhance the effectiveness and sustainability of cross-cultural missions by enabling missionaries to support themselves financially while fostering relationships within the target community[20]. However, the findings also highlight a gap in resources for such programs, with many FCY expressing concerns about their ability to balance mission work with their financial needs. This highlights a need for churches and mission organisations to provide more comprehensive vocational training alongside theological education, ensuring that FCY are well-equipped for both the spiritual and economic demands of mission work.

4. Financial and Material Support Structures

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The analysis of financial and logistical support underscores a central theme in mission studies: that economic barriers are among the most significant impediments to youth participation in cross-cultural mission work. The findings show that FCY are often deterred by financial constraints, which prevent them from accessing training or travelling to mission fields. The data suggest that while churches recognise the importance of financial support, there is a gap between identifying the need and providing resources.

A more effective financial support structure is essential, particularly in regions where economic instability and poverty limit the potential for mission work. Recent studies have shown that churches and mission organisations that integrate financial support with mission engagement see greater youth participation[9]. This could include scholarships, training grants, or partnerships with local businesses to create income-generating opportunities for FCY. The tension between financial support and self-sufficiency is also an important consideration. While financial assistance is critical, it is equally important to encourage a sense of ownership among the youth, thereby fostering a commitment to the mission that extends beyond material rewards.

5. Holistic Engagement and Early Stakeholder Involvement

The call for the early involvement of FCY in mission planning and decision-making, as well as their financial participation in training, highlights an important theme of empowerment and ownership. The data show that when FCY are treated as stakeholders in mission work, they are more likely to take responsibility and show greater commitment. This theme aligns with the growing recognition that mission work cannot be "done to" a community but must be co-created with the active participation of those involved[21].

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Moreover, this approach reflects the idea of "asset-based community development" (ABCD), where the community's strengths and resources are recognised and used to build a sustainable mission effort. By empowering youth to participate in both the planning and execution of mission work, churches can foster greater commitment and long-term involvement. Early engagement also helps mitigate feelings of alienation that may arise when youth feel disconnected from the mission's objectives.

6. Technological Integration and Modernised Mission Approaches

Finally, the integration of technology into mission training is an important aspect of the strategies identified in the data. The use of social media, digital resources, and online platforms can significantly enhance the accessibility of mission education and foster cross-cultural communication. The findings show that FCY are eager to leverage technology, but the extent to which mission organisations are prepared to integrate digital tools into training programs remains limited.

The use of social media for evangelism by the FCY is an avenue to be explored, firstly by sensitising them to its immense possibilities and then training them on how to use it for soul winning. Digital platforms can form the basis for the missions' intervention in improving on FCY's spiritual formation and discipleship levels.

This trend is consistent with global shifts in mission practice, where technology is increasingly used to overcome geographical barriers and provide flexible training opportunities. The rapid digitalisation of education presents an opportunity for mission organisations to expand access to training, particularly in regions where traditional educational infrastructure is limited[18].

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However, the challenge lies in ensuring that technology is effectively integrated into the broader mission strategy, enhancing rather than replacing personal mentorship and experiential learning.

The strategies discussed above offer a multi-faceted approach to enhancing the involvement of Fali Christian youths in cross-cultural missionary work. While spiritual formation and discipleship remain foundational, practical considerations such as education, vocational training, financial support, and the use of technology are equally important in equipping FCY for effective engagement in CCM. This holistic approach aligns with contemporary mission studies, which emphasise the need for integrated, sustainable strategies that address both spiritual and practical aspects of mission work. By focusing on mentorship, empowerment, and practical support, churches and mission organisations can create a conducive environment for FCY to thrive in cross-cultural mission fields. However, for these strategies to be fully effective, they must be implemented within the broader context of community engagement and empowerment, ensuring that FCY not only contribute to mission work but also derive personal and communal growth from their involvement.

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Chapter Five

Conclusion

5.1 Summary of Findings

This study was designed to appraise interculturally, Christian youths' involvement in cross-cultural missions among Fali people in Mubi North Local Government Area (LGA) of Adamawa State, Nigeria. The objectives were to find out how Christianity evolved among the Fali people of Mubi North LGA, Adamawa State; examine the incoming of cross-cultural missionary work to the Fali of Mubi North LGA; identify the responses of Fali Christian youths to cross-cultural missionary work; identify the prospects of cross-cultural missionary work among the Fali Christian youths; and identify strategies to enhance the response of Fali Christian youths to cross-cultural missionary work of the missions organisations in Mubi North LGA, Adamawa, Nigeria. The theoretical framework adopted was the Positive Youth development theory which works on the premise that youths are assets and potentials, if properly enhanced and developed. The study was a descriptive survey design which combined quantitative and qualitative research methods, using questionnaire and in-depth Interview guide to collect data to look into Intercultural Appraisal of Christian Youths' Involvement in Cross-cultural Missions among Fali people if Adamawa, Nigeria. It employed simple and purposive sampling techniques for selection of respondents from the population of the study. The total sample used for this study was two hundred (200) respondents comprising one hundred and fifty (150) youth respondents for the questionnaire, and fifty (50) interview respondents (comprising selected youths and

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church leaders) from the purposively selected church congregations. Data were collected and duly analysed.

The Analysis of the collected data both from the questionnaire and the interviews revealed that Christianity first arrived among the Fali people of Mubi, Adamawa between late 1950s and about 1960 in Muchalla community which is nearer Mubi town; that other more interior communities got introduced to Christianity at later dates ranging from 1961-1980s, while in others still it was in the 1990s. The earliest entrance of Christian faith to Fali people came in through the white Catholic priests who settled in Muchalla from where they went further to the mountain range of Julvu communities. These began literacy work and gave clothes to Fali people who did not yet embrace the wearing of clothes, but used skins and leaves for covering parts of their bodies. The research revealed divergent views on dates from one community to another due to different arrival dates of Christianity, the fact that these communities are primarily oral societies with almost no written documents as at the dates of the entrance of the Catholic missionaries, coupled with the fact that the age brackets of most of the respondents were between the ages of eighteen and thirty-five (18-35) most of who were not even born at the time, thus only relied on oral transmission of information. However, the elderly informants through the in-depth interviews helped to confirm the earlier dates by reference to the independence of Nigeria in 1960.

The study also revealed that a second phase of Christian missionaries arrived among the Fali people of Mubi, Adamawa, in the 1980s and 1990s, who were Nigerians from the southern parts of the country. Through the findings of this study it was revealed that these Nigerian indigenous missionaries faced challenges and barriers such as language acquisition, trekking long distances through mountain ranges, resistance from the traditional religionists, among others. They however were able to make good contributions to the Fali people holistically, which included

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teaching literacy to the adults, primary education to the children, primary health care for the communities, delivering the Christian Faith to the people, planting churches, carrying on discipleship and missionary training to raise indigenous leaders.

On the involvement and engagement of the Fali Christian youths in cross-cultural missions from 2014 to 2024, the study recorded a decline in their involvements, due to security and political unrest in the region resulting from Boko Haram threats, low educational and vocational skills levels of majority of Fali youths, financial limitation as churches were not prioritising the use of resources for training and sending out the youths who volunteer, diminished discipleship and less spiritual commitment within the period. It was revealed in the study that youths prefer to be involved in Pastoral work within their own people than to go outside their tribe where they will have to learn new culture and language, especially since the insurgency of the Boko Haram terrorists.

The study further revealed that prospects abound for achieving greater involvement and engagement of Fali Christian youths in cross-cultural missionary work to other unreached tribes. The findings included improving on the level of spiritual formation and discipleship teachings towards them, higher education and acquiring relevant vocational skills to be encouraged among them to boost their confidence and ability to interact within intercultural communities, instituting structures that support youth participation and financial support, utilising of trending platforms that are youth-commitment friendly as using tentmaking model as missionaries, encouraging theological and missions training/education for them. The utilisation of digital means of evangelism and spiritual formation would further help both in their mission training and evangelistic service cross-culturally. The youths comprise the larger percentage which when harnessed have great prospects for enlarging the missions workforce from Fali people.

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Also the study identified strategies which the mission organisations need to adopt and implement to achieve greater involvement of Fali youths in cross-cultural missions as, mentorship and leadership engagement with the youths, promotion of education, vocational skills acquisition, invest time and resources into spiritual renewal and discipleship foundations, holististic engagement of youths as stake holders in the decision making and mission work of the organisations. The study also identified the strategic place of institutionalisation of changes that make missions doable in restricted-access communities, such as Tentmaking and Business as Mission, financial and material support to mission-minded youths to facilitate their training, as well as appropriate use of technology to engage and train youths for missions involvement.

5.2 Conclusion

This research acknowledged that a lot of holistic impact and positive growth have been orchestrated by the cross-cultural missionaries who worked among the Fali people of Mubi North LGA, Adamawa, Nigeria. It also revealed that the continuation of the works of mission that has been started among the Fali is possible because of the assets and resources called "Youths", which this study has focused on rightly harnessing, to have the innate capacity for continuity of the mandate of the Great commission in their generation.

Though this study revealed a great decline in youths involvement in cross-cultural mission work between 2014 and 2024, it also identified prospects for their increased involvement as prospects and strategies identified are radically pursued for implementation. The prospects for youths are the strategies for leaders of the organisations to work upon. These are: positive development of the Fali Christian youths educationally, in vocational skills, in spiritual renewal and mentoring, giving room for their participation, adopting changes that favour their full involvement as missionaries, as well as granting financial and moral support to them.

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In conclusion, it is imperative that continuity structures be put in place and given time to fully develop before recipients of the Gospel can be fully empowered to replicate same elsewhere. The work of the cross-cultural missionaries though well-spoken about by the Fali people needs to take on the phase of radical inputs to develop Fali youths to the capacity to replicate it elsewhere.

5.3 Recommendations

In response to the findings of this study, the following recommendations are hereby made:

1. leaders of mission agencies and churches involved in cross-cultural mission work among the Fali people in Mubi area should re-visit the issue of spiritual renewal and return to discipleship foundations among the churches, in order to secure a youth community who are committed enough to Biblical truths to be ready to propagate it.
2. leaders should strategically set goals for personnel development that include promoting higher education beyond secondary school level so as to raise quality missionaries of Fali origin that can boldly engage other and more enlightened cultures.
3. leaders should enhance youth development by initiating and supporting projects and programmes that value youths, teach life skills (including marriage, finances), vocational skills and any other empowerment skills that may be observed as needed.
4. mission agencies and churches working among the Fali people of Mubi should individually or collaborately establish standard missions training and theological schools of higher status than they presently have, to make room for quality equipping of workers for missions and ministry. These interventions should be as digital as possible, making use of social media platforms.
5. creative-access ministry methods such as Tentmaking and Business as Mission should be normalised as sending templates for mission work in the organisations, to facilitate ease

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of doing missions within areas that have fundamental Islamists and terrorists operations as well as help youths to pay their bills thereby reducing hardships on mission fields,

5.4 Contribution to Knowledge

The areas where this study has contributed to knowledge are:

1. Increase of literature on the evolution of Christianity and the work of cross-cultural missionaries among the Fali of Mubi North LGA, Adamawa, Nigeria.
2. Knowledge of the relationship between positively developing youths and seeing the results of seeing them take up the continuity of heritage and mandates, as in the case of the Great Commission.
3. Strategies for enhancing youth involvement in cross-cultural mission works.
4. That spiritual renewal is an essential for motivating people for missions involvement.

5.5 Suggested Area for Further Research

Having carried out this study, the researcher has identified these as areas for further research:

1. Correlation between higher education and the courage to venture into intercultural ministry.
2. Spiritual formation and renewal: Their place in mobilising youths for commitment to cross-cultural ministry.
3. The good life: A Fali Perspective – socio-cultural study.

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Appendix A: Research Instruments

Department of Religious and Intercultural Studies,

Faculty of Arts,

Lead City University, Ibadan, Oyo State, Nigeria

Questionnaire

This study is a doctoral student of Lead City University, Ibadan, Nigeria. This questionnaire is designed to carry out research on, "Intercultural Appraisal of Christian Youths' Responses to Cross-cultural Missions among Fali in Mubi North Local Government Area, Adamawa State, Nigeria, 2014-2024", with a focus on enhancing and facilitating youths' involvement in cross-cultural mission work. You are implored to kindly respond to the questions below. Your responses will be well guarded for confidentiality. Thanks for your cooperation.

Section 1: Background Information

Instruction: Please tick (√) as appropriate and fill in the gaps where required.

1. Gender: Male ( ) Female ( )
2. Age: 18-23 ( ) 24 - 29 ( ) 30 – 35 ( )
3. Are you Fali by tribe? Yes ( ) No ( )
4. Do you live in Mubi North Local Government Area (LGA)? Yes ( ) No ( )
5. What is the name of your community in Fali? _____
6. What is the name of your Church or Mission agency affiliation? _____

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7. What year did you join the church/mission? 0 – 5 years ( ) 6 - 10 years ( ) 11years and above ( )
8. Educational /Vocational level: Tick the appropriate

Educational level/ Vocation	Tick the Appropriate
Secondary Education	
OND/NCE	
HND/BA/BSC	
Post Graduate Education	
Technical Skills/Artisans	
Agriculture	
Other	

Section 2:

To the best of your knowledge, tick the correct option to these questions.

1. What year did Christianity come to your community?

a) Before 1960 ( ) b) 1961 – 1980 ( ) c) 1981 – 2000 ( ) d) 2001 - date ( )

2. When did Cross-cultural missionaries first come to live among the people?

a) Before 1960 ( ) b) 1961 – 1980 ( ) c) 1981 – 2000 ( ) d) 2001 - date ( )

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3. What were the type of people that came in as cross-cultural missionaries to live with Fali people? a) Nigerians from other tribes ( ) b) Europeans/Americans ( ) c) Others ( )

Instruction: Please tick as appropriate: Strongly Agree (SA); Agree (A); Strongly Disagree (SD); Disagree (D) to the remaining questions in Section 2 and Section 3.

Impact of Christianity on the Culture and Traditional religion of the Fali

Serial Number (S/N)	The Impact of Christianity on the Culture and Traditional Religion (TR)				
	Statement	SA	A	SD	D
4.	Christianity has replaced TR				
5.	Christianity has integrated with TR				
6.	Christianity has been growing among the Fali				
7.	Christian practices are replacing some aspects of Fali culture				
8.	Christianity has not brought about significant change to the TR of the Fali				

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Section 3: Challenges and Contributions of the work of Cross-cultural Missionaries (CCM) among the Fali in Mubi, Adamawa, Nigeria

S/N	Challenges and contributions of missionaries among the Fali				
	Statement	**SA**	**A**	**SD**	**D**
1.	CCM faced language barriers among the Fali people				
2.	CCM faced cultural resistance and hostilities				
3.	CCM had difficulties getting to the mountainous communities				
4.	CCM spread the Gospel preaching to the people in their homes				
5.	They taught Literacy and gave Education to the Fali communities				
6.	They have organized Discipleship and Missionary Training to raise indigenous leaders				
7.	CCM have facilitated holistic community transformation in Fali communities				
8.	CCM have not helped the Fali communities to develop				

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Section 4: Responses of Fali Christian Youths to Cross-cultural mission work between 2014 and 2024

1. Have you or any youth you know been involved in evangelistic outreaches between 2014 and 2024? a) Yes, myself ( ) b) Yes, someone I know ( ) c) No ( )
2. Have you or any Fali youth you know participated in cross-cultural mission work to other people groups between 2014 and 2024? a) Yes, myself ( ) b) Yes, someone I know ( ) c) No ( )
3. How often does your Church go out on Evangelistic outreaches to other Fali people and communities?

   a) Often b) Seldom c) Not at all

4. Have you been participating in these outreaches?
5. How often does your Church go out on Cross-cultural mission outreaches?

   b) Often b) Seldom c) Not at all

6. Have you participated in these outreaches?
7. Rate the interest and participation of Fali youths in cross-cultural mission work.

   a) Very High b) Moderate c) Low d) Very Low

8. What comprise the usual annual programmes of your Youth Fellowship? _____

   _____

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9. List some motivating factors that help Fali youths to be involved in Cross-cultural Missions?_____

_____

10. List some hindering factors keeping Fali youths from being fully involved in Cross-cultural Missions. _____

_____

Instruction: Please tick as appropriate, Strongly Agree (SA), Agree (A), Strongly Disagree (SD), Disagree (D) to the questions in Sections 5 and 6.

Section 5: Prospects for Future Involvement of Fali Christian Youths in Cross-cultural Mission Work

S/N	Prospects for Fali Youths Involvement in CCM. These suggestions could help release their potentials towards CCM				
	Statement	**SA**	**A**	**SD**	**D**
1.	More intentional teachings on the Great Commission and Missions in the churches				
2.	More opportunities for Missionary and Theological Training within the area				

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3.	Financial support from the local church for youths to access Training				
4.	Community and Family support				
5.	Option to go as Tentmaking missionaries to unreached people groups as opposed to being full time and waiting for support				
6.	Business As Mission Trainings to enable youths keep the Great Commission mandate and make disciples in the market place				
7.	Sharing more stories of mission successes around the world to give them wider perspectives				
8.	Pursuing the option of engaging migrants and those displaced by insurgencies				

Section 6: Strategies for Leadership to Enhance Fali Youths' Involvement in Cross-cultural Missions

S/N	**Would these recommended strategies to leadership of mission structures promote more positive responses of youths to CCM ?**				
	Statement	**SA**	**A**	**SD**	**D**
1.	Organise intentional Mission Conferences and Mission trips				
2.	Include Youths' representatives as partners in the boards and committees making decisions on Cross-cultural Mission activities				

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3.	On-going mentorship for the youths by missionaries and other leaders				
4.	Incorporate new trends (Tentmaking, Business as Mission) as part of missionary-sending policy recognising such as missionaries also				
5.	Local churches founded by Mission agencies to step in by funding training and support of their youths who volunteer for cross-cultural missionary work				

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Interview Guide

1. Do have knowledge of the year your community first had a church? (RQ 1)
2. What is the record of Cross-cultural missionary (CCM) presence in your community? (RQ 2)
3. What nationality were these CCMs? (RQ 2)
4. Do you suppose they had any difficulties with the Fali people and culture? Can you share some of these with me? (RQ 2)
5. What have their contributions been to the Fali people? (RQ 2)
6. How has the involvement of the Fali Christian youths been towards CCM been between 2014 and 2024? (RQ 3)
7. What factors do you suppose have helped or hindered the responses of Fali Christian youths to Cross-cultural missions in the year 2014-2024? (RQ 3)
8. What opportunities or potentials do you see for increased Fali youth response for increased Youth participation in CCM? (RQ 4)
9. What would you advise to the youths and the churches on why they should be involved in CCM? (RQ 4, 5)
10. In what ways can the leaders make cross-cultural missionary work more conducive for the youths, considering the contemporary changes in the global scene? (RQ 5)

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Department of Religious and Intercultural Studies,

Faculty of Arts,

Lead City University, Ibadan, Oyo State, Nigeria

Littafin Tambayoyi

Mai bincike din dalibin Jam'ia ne a Lead City University Ibadan Nigeria. Wannan Litaffin bincike an tsara shi domin yin bincike akan "Binciken Al'adu Daban-daban game da Sa hannun Matasan Kirista a Aikin Wa'azi Kasa-da-Kasa tsakanin Mutanen Fali na Mubi North Local Government Area, a Jihar Adamawa, Najeriya a shekaran "2014-2024". Ana mayar da hankali akan yadda za'a ínganta da kuma taimaki matasa su mika kai ga hidimar bishara a tsakanin al'adu daban daban. Ana rokonka ka taimaka ka bada amsoshin tambayoyi nan. Za'a tsare amsoshinka da rikon amana. Mun gode da mika kai da ka yi.

Sashi na 1: Labari / bayani na tagge

Umurni: Yi rajistan alamar (✓) inda ya dace da kuma ka cika rata inda akwai bukata.

1.Jinsi: Namiji ( ) Mace ( )

2. Shekara: 18-23 ( ) 24 - 29 ( ) 30 – 35 ( )

3. Kai kabilar Fali ne? , i ( ) a'a ( )

4. Kai mazaunin karamar hukumar arewancin Mubi ne ? i ( ) a'a ( )

5. Menene sunan garin ka a Fali ? _____

6. Menene sunan Ikkilisiyar ka ko kuwa mahidimanta da ka ke ciki ? _____

7. A wani shekara ne ka shiga Ikkilisiyar ko mahidimantar ? shekaru 0-5 ( ) 6-10 ( ) da kuma sama da goma ( ).

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8. Menene matsayin ilimi ko sana'ar ka. Ka yi rajistan alamar indai ya dace.

Makaranta/ Sana'a	Rajista yanda ya dace
Sakandari	
OND/NCE	
HND/BA/BSC	
Makarantar gaba da Jami'a	
Makarantar Fasaha / Sana'a	
Noma	
Sauransu	

Sashi na 2:

Bisa ga kwakwaran Fahimtarka , ka yi rajistan amsan wadannan tambayoyin.

1. A Wani shekara ne Kristanci ya shigo garin ku?

   a) Kafin 1960 ( ) b) 1961 – 1980 ( ) c) 1981 – 2000 ( ) d) 2001 - yau ( )

2. Yaushe ne Masu aikin Mishan tsakanin al'adu daban daban suka zo su zauna a tsakanin mutanenku ?

   a) Kafin 1960 ( ) b) 1961 – 1980 ( ) c) 1981 – 2000 ( ) d) 2001 - yau ( )

3. Su wani irin mutane ne suka zo aikin Mishan a tsakanin mutanen Fali?

   a) Mutanen Nijeria daga wandansu kabilu dabam ( ). b) Turawa masu farin fata ( ) c) Wadansu dabam ( )

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Umurni: Ka rubuta (N Y K) na yarda da karfi, (N Y) na yarda , (B Y S) ban yarda ba sam sam (B Y B) ban yarda ba. Yi haka a cikin sashi 2 da 3.

Tasiri na Kristanci akan Al'adu da Addinin Gargajiya na kasar Fali .

Numbobi a jare	Tasiri na Kristanci akan al'adu da addinin Gargajiya na kasar Fali .				
	Bayani	NYK	NY	BYS	BYB
4.	Kristanci ya maye gurbin Addinin Gargajiya				
5.	Kristanci ya hada Kai da Addinin Gargajiya				
6.	Kristanci yana girma a tsakanin mutanen Fali				
7.	Al'adun Kristanci sun maye gurbin ala'dun Fali				
8.	Kristanci bata kawo canji mai muhimanci ba cikin Addinin Gargajiya na mutanen Fali				

Sashi 3: Kalubalai da Taimakon Masu Bishara (CCM) cikin Ala'du daban daban tsakanin mutanen Fali na Mubi, Adamawa , Nigeria.

N/J	**Kalubalai da Taimakon Masu Bishara (CCM) cikin Ala'du daban daban tsakanin mutanen Fali**				
s	**Bayani**	**NYK**	**NY**	**BYS**	**BYB**

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1.	CCM sun fuskanci Kalubalai na Fahimta da juyewar harshe a tsakanin mutanen Fali				
2.	CCM sun fuskanci, adawa da rashin jituwa daga wurin masu Addinin Gargajiya a Fali				
3.	CCM sun fuskanci wahala cikin kokari isar da bishara wa jama'a na kan dutsen Fali				
4.	CCM sun Shaida bishara su na wa'azi ma mutanen a gidajensu				
5.	Sun yi koyaswan yaki da jahilci suka bada ilimi ga mutanen Fali				
6.	Suna da tsareren horaswa na Almajiranci da na Mishan domin su tayar da yan asalin kasa su zama shugabanai				
7.	CCM sun taimaka a cikin kawo cikeken canji a kasar Fali				
8.	CCM ba su taimaka da inganta kasar Fali ba				

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Sashi 4: Amsoshin matasan Krista a kasar Fali game da hidimar masu Bishara tsakanin kabilu daban daban a shekara ta 2014 - 2024

1. Kai ko wani matashi, kun taba sa hannu a cikin Kai bishara tsakanin 2014 da 2024? a) I, ni kaina ( ) b) I, Wani Wanda na waya ( ) c) a'a ( )

2. Kai ko Wani matasan Fali Kun taba Kai bishara zuwa ga wata kabilar daban tsakanin shekara 2014 da 2024? a) I, ni kaina ( ) b) I, Wani da na waya ( ) c) a'a ( )
3. Sau nawa ne Ikkilisiyar ka ke fita domin Kai Bishara ga sauran mutanen Fali a) Sau di yawa b) wadansu lokaci c) babu sam sam
4. Kai kana cikin masu Kai Bishara ? _____
5. Sau nawa ne Ikkilisiyar ka ke fita Kai Bishara ga kabila daban daban ?

   a) Sau dayawa b) wadansu lokaci c) babu sam sam

6. Ka taba tafiya tare da su Kai Bisharan ?
7. Yaya ne marmari da mika kai na matasan Fali yake cikin kai Bishara ga kabilu daban daban ?

   a) Da yawa sosai b) da yawa c) ya kasa d) ya kasa sosai

8. Me kuke yi a cikin taron matasanku na shekara shekara?

   _____

9. Ka lissafta abubuwanda zasu iya taimako a cikin iza Matasan Fali su shiga sa hannu a cikin kai Bishara ga kabilu daban daban?

   _____
   _____

10. Lissafta abubuwanda suka zama mahani ga Matasan Fali game da Kai Bishara ga kabilu daban daban

    _____

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Umurni: ka rubuta (N Y K) idan ka yarda da karfi (N Y) idan ka yarda (B Y S) idan ba ka yarda ba sam sam (B Y B) idan ba ka yarda ba, Yi haka a cikin sashi 5 da 6.

Sashi 5: Hangen gaba na samun Matasan Krista a Fali su shiga Kai Bishara zuwa ga kabilu daban daban

S/N	Hangen gaba na samun Matasan Krista a Fali su shiga Kai Bishara zuwa ga kabilu daban daban				
	Bayani	**NYK**	**NY**	**BYS**	**BYB**
1.	Karin tsareren koyaswa akan "Babban Umurni" da Mishan a cikin Ikkilisiyoyi				
2.	Karin zarafi domin kafa koyaswar aikin Mishan da Tauhidi a tsakanin mutanen Fali				
3.	Ikkilisiya na gida su yi goyon bayan matasan da kudin da zai taimake su yin makarantar samun koyaswar Mishan da Tauhidi				
4.	Goyon baya daga iyali da al'umma .				
5.	Wani zabi na tafiya zuwa ga wadanda basu ji Bishara ba, tare da Sana’ar ka, Wanda ya bambanta da tafiya dungum kana sauraran taimako daga wurin wadansu.				
6.	Horaswa na Sana'a da zai taimaki Matasa su iya cika Babban sakon, su kuma yi Almajirantarwa a wurin sana'a				

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7.	Karin shaidar Labari na nassarorin Mishan a duka fadin duniya domin faddada hangen gaban matasan				
8.	Zabin kai bishara wa masu hijira da wadanda suke gudun yan tawaye				

Sashi 6: Dabarun shugabanci domin inganta shigan Matasan Fali cikin Kai Bishara ga kabilu daban-daban

S/N	**Dabarun wa shugabanci domin inganta shigan Matasan cikin Kai Bishara ga kabilu daban daban a (CCM)**				
	Bayani	**SA**	**A**	**SD**	**D**
1.	Tsara taron kara ilimin Mishan da fitawa taron kai bishara wa kabilu daban da na su				
2.	A shigar da masu tsayawa a madadin matasa a cikin wakilai ko kwamitin Ikkilisiya masu yanke shawara akan aikin mishan a kabilu daban daban				
3.	Cingaban bada shawara wa matasa daga wurin Mishanarai da shugabanai				
4.	A shigar da sabon yayi (yin Sana'a a mishan) ya zama hanyar aikar da mutane su Kai Bishara a matsayin Mishanarai da Sana'arsu				

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5.	Ikkilisiyoyi na gida wanda Mishanarai ne suka kafa su koma bada kudi na horaswa da goyon bayan matasa wadanda suka mika kai suyi Bishara tsakanin kabilu daban daban				

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Jagorancin Tambayoyin

1. Kana sane da shekaran da al'ummar ku suka soma samu Ikkilisiya?
2. Menene labarin kasancewar masu Bishara tsakanin kabilu daban daban (Mishanarai) a tsakaninku?
3. Daga wani kasa ne wadannan Mishanarai (CCM)?
4. Kana tsammanin sun samu matsala a tsakanin mutanen Fali da al'adunsu? Ka na iya shaida wadansu daga cikin wahalun?
5. Wani taimako suka kawo ma mutanen Fali?
6. Yaya ne mika kai na matasan Krista na Fali ya kasance ga kai bishara wa wasu kabilu daban tsakanin 2014 da 2024?
7. Wani abubuwa ne suka taimaki ko kuwa hana matasan Krista na Fali amsa kiran yin Bishara tsakanin kabilu daban daban a shekara 2014-2024?
8. Wani zarafi ne ko menene ke akwai da za su iya zama da amfani don kara inganta amsa Kiran matasan Krista na Fali su je Bishara zuwa kabilu daban daban (CCM)?
9. Wani shawara ne zaka ba wa matasa da Ikkilisiyoyi domin su sa hannu a cikin aikin Mishan zuwa kabilu daban-daban (CCM)?
10. A wani hanyoyi ne shugabani za su iya sa kai Bishara zuwa kabilu daban-daban (CCM), ya zama da sauki ma matasa, idan muna duban canji na zamani duniya ga baki daya ?

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Appendix B: Research Instrument's Reliability

S/N	Instrument	Reliability
1	**Impact of Christianity on the Culture and Traditional religion of the Fali**	.939
2	**Challenges and Contributions of the work of Cross-cultural Missionaries (CCM) among the Fali in Mubi, Adamawa, Nigeria**	.959
3	**Prospects for Future Involvement of Fali Christian Youths in Cross-cultural Mission Work**	.976
4	**Strategies for Leadership to Enhance Fali Youths' Involvement in Cross-cultural Missions**	.914
5	**Overall Instrument's Reliability**	.947

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Reliability of the Research Instruments.

The reliability of the instruments was assessed in ten respondents and analyzed using SPSS v20. The instruments were designed to achieve the study's objectives. The table displays the reliability coefficients (Cronbach's Alpha values) for numerous instruments used in a research study examining diverse facets of Christianity, culture, and cross-cultural missions among the Fali people in Mubi, Adamawa, Nigeria. Cronbach's Alpha quantifies internal consistency, reflecting the degree to which items within a scale correlate to assess a singular concept. A reliability value of 0.70 or above is often deemed satisfactory for research objectives[1].

All instruments evaluated in the research have Cronbach's Alpha values significantly beyond the widely recognised threshold of .70, with the majority surpassing .90, indicating exceptional reliability. The results indicate that the instruments exhibit great consistency in assessing their respective constructs, hence enhancing the reliability and validity of the study findings. The reliability result shows an overall reliability value of 0.947, as determined by Cronbach's Alpha reliability test. The instruments for measuring the Impact of Christianity on the Culture and Traditional religion of the Fali shows a reliability of 0.939, that of the Challenges and Contributions of the work of Cross-cultural Missionaries (CCM) among the Fali in Mubi, Adamawa, Nigeria shows a reliability of 0.959, the one for the Prospects for Future Involvement of Fali Christian Youths in Cross-cultural Mission Work shows a reliability of 0.976, while the Cronbach's Alpha value for the Strategies for Leadership to Enhance Fali Youths' Involvement in Cross-cultural Missions shows 0.914. Overall, the value of the Cronbach's Alpha being above the threshold value of 0.7 shows that the research instrument if reliable.

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Endnotes

1. Tavakol & Dennick, Making Sense of Cronbach's alpha-PMC, 2011 https://www.tesearchgate.net

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CROSS CULTURAL MISSION:

CHRIST'S DISCIPLES' MISSIONARY FOUNDATION, NIGERIA

*CHILDREN/TEENS/YOUTH MINISTRIES: 2015-DATE. IBADAN

*TRAINING OF MISSIONARIES: 20O3-2014. ADAMAWA

*COMMUNITY PRIMARY HEALTH CARE: 2001-2014. ADAMAWA

*CHURCH PLANTING AND DISCIPLESHIP: 1985-2000. ADAMAWA

DISCIPLING FOR DEVELOPMENT (D4D), A MINISTRY OF THE NAVIGATORS

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*FACILITATOR: 2018 - DATE

PUBLICATIONS:

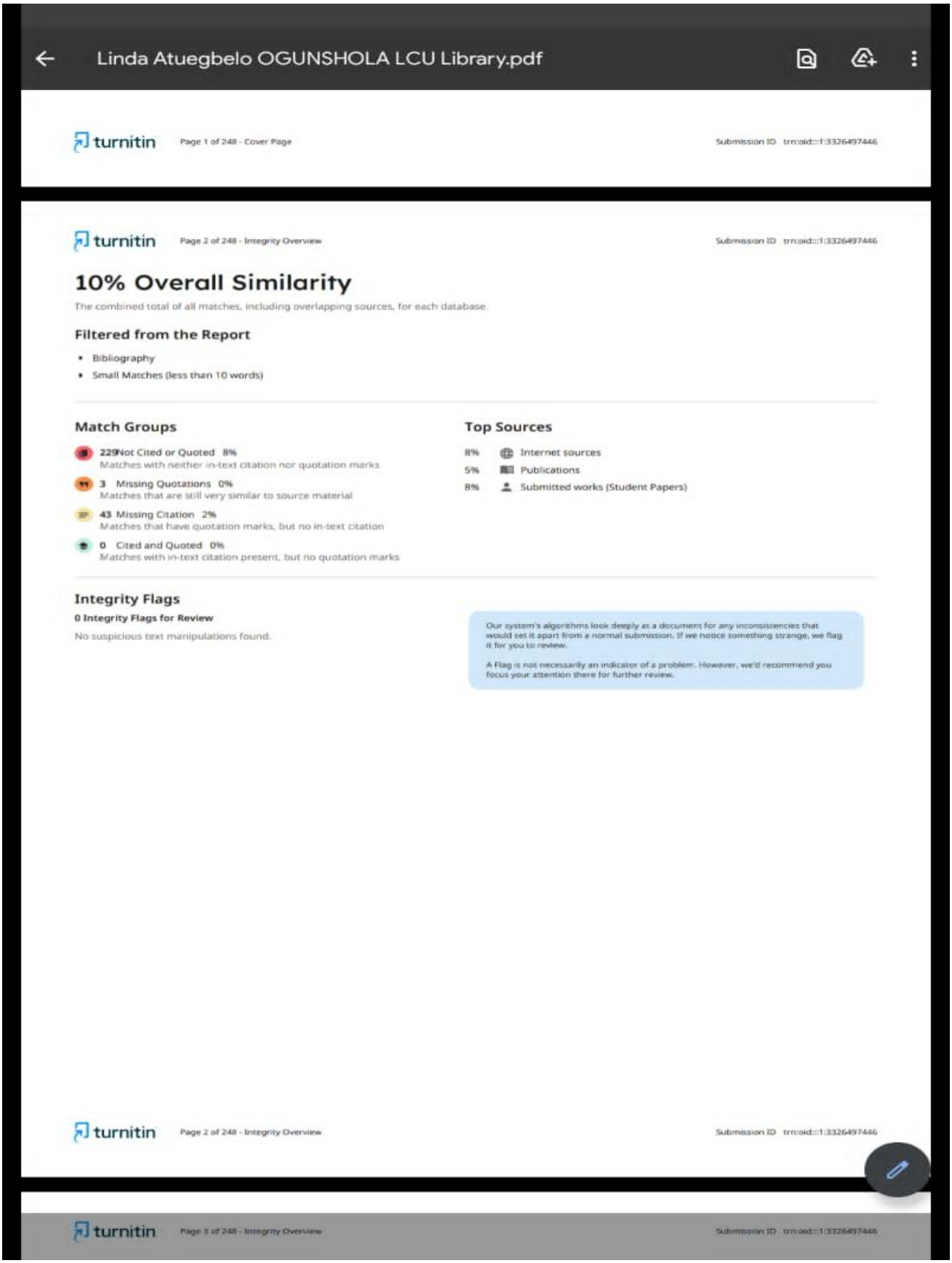
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