

Evaluation of the Nigerian Baptist Convention Mission Strategies and Social Ministries Among Fulani Communities in Baruten Local Government Area, Kwara State, Nigeria

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Certification

This is to certify that Adegboyega Adesoji ABIFARIN with Matric No LCU/PG/001669 carried out this research work titled “Evaluation of the Nigerian Baptist Convention Mission Strategies and Social Ministries Among Fulani in Baruten Local Government Area, Kwara State, Nigeria in the Department of Politics & International Relations, Faculty of Management & Social Sciences, Lead City University, Ibadan, Oyo State, for the award of Doctor of Philosophy (Ph.D) in Intercultural Studies and that this has not been previously submitted.

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Dedication

This Thesis is dedicated to all who labour night and day to be a pilgrim and to the loving memories of my parents Pa. Isaac Oke 'Onidiigbaru' Abifarin and Madam Julianah Moyosore Abifarin.

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Abstract

Christian mission organisations in Nigeria including the Nigerian Baptist Convention (NBC) through the Global Missions Board (GMB) have been involved in missions. The NBC-GMB adopts different Mission Strategies (MS) and Social Ministries (SM) to reach traditional cultures. However, there seems to be no independent Monitoring and Evaluation (ME) to guide future improvements. Therefore, this study evaluated the NBC-GMB MS and SM among Fulani communities in Baruten Local Government Area, Kwara State. Maslow's Theory anchored the study. It adopted descriptive survey research design. Sample involved 161 respondents randomly selected across five Fulani communities. Seven self-designed validated instruments were used namely; MS Adoption Questionnaire ($r=.948$), Mission Work and SM Adoption Questionnaire ($r=.947$). Mission and SM Projects Beneficiary Inventory Scale ($r=.948$). Mission and SM Projects Effectiveness Scale ($r=.947$). Mission and SM Projects Monitoring Checklist ($r=.947$). Mission Field Challenges Scale ($r=.948$). Descriptive statistics was used for data analysis. Findings revealed that highly adopted MS include; Easter outreaches (91.3%), Christmas/New year festivities (90.7%) and Occasional revivals (90.1%); while highly adopted SM include; Festivities' feeding (90.7%) and Clothing/utensils distributions (87.6%). Highly executed MS programmes include; Easter outreaches/festivities (91.3%), Christmas celebrations (90.7%), Medical services (83.2%); while SM projects include; School establishment (70.8%), Text/exercise book distributions (60.3%). Again, highly beneficial SM projects include; Clothing/utensils distributions (81.9%: $=2.71$)N and School/classroom building (68.3%: $\bar{x}=3.00$). Findings revealed that major beneficiaries are Fonfon ($\bar{x}=4.44$ SD2.603) and Okuta ($\bar{x}=46.39$;SD3.837) communities; while highly effective MS include; Occasional revival (93.2%), Christmas outreaches (90.1%) and SM strategies include; clothing/utensils distribution (93.2%) and Food supplies (92.0%). Lastly, major mission challenges include insufficient funding (96.9%) and manpower shortages (96.3%). The study concludes that the NBC-GMB is involved in mission/evangelisation and meeting Fulani people-groups' needs through diverse MS and SM. The study recommends that the NBC-GMB should intensify more efforts for high impact through adequate M&E for greater achievements.

Keywords: Nigerian Baptist Convention, Mission Agencies, Mission strategies, Social ministries, Fulani communities.

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List of Acronyms

Abbreviation	Meaning
NBC	Nigerian Baptist Convention
GMB	Global Missions Board
CAC	Christ Apostolic Church
ECWA	Evangelical Church Winning All
BBCM	Burden Bearers Christian Mission
MMU	Men's Missionary Union
WMU	Women's Missionary Union
R.A	Royal Ambassadors
G.A	Girls' Auxiliary

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Chapter One

Introduction

1.1 Background to the Study

The Nigerian Baptist Convention is one of the various Christian organizations that are involved in taking the gospel to people of other cultures not minding the distance or constraints. The vision of the Nigerian Baptist Convention is 'to be the foremost Christ-like organization in Nigeria, Africa and the world'; while her mission, is 'to be a community that represents Christ by proclaiming the gospel, discipling believers, caring and developing churches to be involved in holistic ministries - evangelistic, social and healings and collaborating with other Christian, agencies across the globe'¹.

Further, the Global Missions Board (GMB) is the missionary arm of the Nigerian Baptist Convention that is given a clear mandate to spread the Gospel message in Nigeria and beyond. GMB is saddled with the responsibility of missionary activities of the Nigerian Baptist Convention in Nigeria and other parts of the world with the vision of "reaching all nations for Christ" as given in the scripture while her mission is 'advancing the Great Commission to all nations through the Nigerian Baptist Convention by networking with other Great Commission Christians, such that all nations can come to the saving, worshipping and serving faith in Jesus Christ'².

Historical records state that the great mission efforts of the Global Missions Board began in the year 1953. The move to establish the board arose during the annual convention in session in Jos among the convention delegates. Many people were burdened and motivated when they saw a lot of people in the bush as they climb up the plateau. These people were physically naked and presumably spiritually naked too, the matter was raised in the convention, and deep passion

made the delegates decide on having a department that would be called evangelism department. The department for missions and evangelism was saddled with the responsibility of doing missions on behalf of the Nigerian Baptist Convention families who are expected to support the department with funds through cooperative programs. Hence, that department was given birth to in 1953³. The Board currently has twenty Home Mission fields, seven specialized Mission outlets, and twelve International Mission fields.

The vision of the GMB is “to reach all nations with the gospel of Christ”, with the Mission Statement “to network with local churches, Church organisations, Association, Conferences, other Great Commission bodies and individuals to proclaim the whole gospel to the whole nations through creative evangelism in order to raise a community of believers which is taught, disciple and empowered to reproduce themselves throughout the world and until the second coming of Christ Jesus”.

The general objectives of the Global Missions Board are as follows;

1. To awaken the Baptist family to their responsibility of spreading the Gospel in Nigeria and beyond. The awakening may be through mobilization, teaching, partnership and the likes.
2. To help direct the energies of the Nigerian Baptist Convention in propagating the Gospel at home and abroad.
3. To recommend ways and means of financing the missions enterprise of the Convention
4. To recruit suitable full-time, part-time, and volunteer workers for mission work in cooperation with the convention family.
5. To be a clearing house of the convention for the mission enterprise at home and abroad

6. To formulate, develop, plan and conduct conferences, clinics seminars and other types of meetings for the convention family, consequently training them in Evangelism, Discipleship, Methodology and Holistic Missions at home and abroad
7. To provide through a resource centre, varieties of print and other materials in order to create awareness and adequate information on the mission effort of the entire Convention family at home and abroad.
8. To review from time to time the mission activity of the convention with a view to recommending innovative ways of doing mission with other Great Commission Christians for effective propagation of the Gospel
9. To coordinate the various mission activities of member churches and organs of the Nigerian Baptist Convention, thereby creating a formidable synergy between the churches and the Board towards effective results
10. To design relevant commitment forms for all mission stakeholders (partners, supporters, workers, e.t.c)
- 11.. To partner with relevant stakeholders of the Nigerian Baptist Convention Churches, Associations, Conferences, other Baptist organizations, Missions agencies, theological institutions and other Christian bodies of like-mind for global evangelization.

The doctrinal affirmations of the GMB are in line with those of the parent body, the Nigerian Baptist Convention. Thus, the Board upholds all the doctrines of the Baptist denomination, some of which include the following:

1. Authority and inerrancy of scriptures for all matters of faith and practices
2. Responsible autonomy of the local Church
3. Regenerate Church membership
4. Congregational system of government
5. Belief in the Triune, indivisible God
6. Eternal Salvation of the faithful in Christ and damnation for those who reject the Gospel message
7. priesthood of all believers
8. Perseverance, through the power of God, of all the Saints who are truly saved and daily sanctified
9. Believers' baptism by immersion as an outward sign of the new birth.

The core values of the GMB are holiness, integrity, accountability, and excellence in service³.

The history of Christian missions in Nigeria can be traced back to the 15th century when Roman Catholicism was introduced by the Portuguese. It was obvious that their efforts were not all successful at the time. For instance, it was reported that when Portugal's Henry the Navigator tried to carry out his exploration with three Gs in mind, (which are God, Gold, and Glory), he was mostly met with indifference. It was reported that the local kings were more interested in the guns he could offer them than the tales of his Christianity⁴.

A few decades later, other Portuguese missionaries to convert the people of the kingdoms of Benin and Itsekiri kingdom Christianity; however, the missionaries' efforts in Benin Kingdom was not successful due to the fact that the king was not interested in the new religion. Nevertheless, it was a huge success in Itsekiri kingdom. The first convert of the 16th century missionaries in the Itsekiri kingdom was the son of the Olu of Warri, who was baptised and given a Christian name - Sebastian. The fellow was later reported to have become an Olu himself, and was known to be a devout Christian. However, it was unfortunate that the missionaries did not live long to reap the fruits of their labour as most of them were sent to their untimely graves by malaria⁴.

Since the advent of European missionaries in the 14th centuries, Christianity had spread to various parts of Nigeria. Apart from the unquantifiable impacts of the European and American missionaries in the evangelical endeavours in Nigeria, the indigenous churches have also made tremendous impacts in the propagation of the gospel of Christ across the nation. What was known to be a missionary receiving nation before has now grown significantly healthy churches and mission agencies that have taken over leadership of mission activities in Nigeria⁴. Many unreached people groups have been reached through the efforts of these churches and agencies.

Invariably, it is very clear that the gospel of Jesus Christ as introduced by the Europeans has gone a long way reaching out to the unreached people groups scattered across the different geopolitical zones of the country. Going by the record of the Global Status of Evangelical Christianity, there is a distinction between the unreached people group and engaged people group. Unreached people group has less than 2% of its population as Christians. A reached people group consists of more than 2% evangelical Christian or majority Christian population; while a people

group is engaged once a church planting approach that is in line with evangelical faith and practice is under execution⁵. This distinction indicates that a people group is not engaged when it has been only adopted as the object of prayer, or is part of a support strategy⁵.

Okuta Home Mission Field is one of the specialized mission fields of the Global Missions Board of the Nigerian Baptist Convention. The field has been in existence since 1950s but is believed still far from development⁵.

Notably, some indigenous mission agencies such as Evangelical Church of West Africa (ECWA) now known as the Evangelical Church Winning All (ECWA), Burden Bearers Christian Mission (BBCM), Messiah Arena, Christ Apostolic Church (CAC) and Ethnos Christian Missions have been carrying out evangelical missions among the people group largely in different parts of Nigeria and particularly among the Barubas in Baruten Local Government Area (LGA) of Kwara State. The desire is to grow evangelical congregation, and meet the holistic socio-spiritual needs of these communities using intercultural approaches. This implies that from preliminary observation and literature, there is the physical presence of missionary activities among the Baruba kingdom in Kwara State, North Central Nigeria.

Fulani community in Taberu is one of the mission targets of the Nigerian Baptist Convention through the mission activities coordinated by the Global Missions Board (GMB). Taberu is a Fulani community in North Central District, Baruten Local Government of Kwara State. The Fulani in this area migrated from the Republic of Benin. Contrary to reports of activities of banditry, kidnapping, rape etc. common among the Fulani in the Northern part of Nigeria, the Fulani in Baruten Local Government are peace-loving and accommodating. They practise Islam mixed with traditional religion, but a good number of these Fulani are Christians who were converted through evangelism.

The first Fulani Baptist Church is situated in Taberu. It is interesting to note that there are many Fulani Baptist pastors in Baruten Local Government. Among these Fulani settlements are Okuta, Ajuba, Bankubu, Dokudo, Kosubosu, Ilesha Baruba and Taberu. Moreover, it is observed that many missionary activities are on-going in the area through the presence of some churches and Christian mission organisations. It is therefore pertinent that gospel activities among the Fulani in this study area be investigated further; especially for its intercultural nature. Research reports have it that less than 2% of the Fulani in Nigeria are evangelised as they are presumed not to positively and appropriately responsive to the gospel. This assertion justifies the reason why the Fulani people are referred to as “engaged but not reached people” by some mission assessment reports⁶.

Consequently, studies have observed that effects of traditional practices that are predominantly cultural among the indigenous communities have led to the complete shutdown of some communities to missions and social ministries geared towards promoting and enhancing mutual understanding and peaceful coexistence among the natives as the host communities. This is to the extent that some who profess to have embraced the Christian faith seem to also display their deep involvement in some traditional and cultural festivals and practices that are contrary to the Christian faith. Scholars have also found out that members of such indigenous communities also engage in some intercultural practices such as child marriage, polygamy and serial marriage that contradict some biblical teachings propagated by the missionaries and Christian agencies⁷.

However, it is important to note that the persistent efforts of mission agencies are now being felt not in the local communities only but also globally where many communities that were hostile to

the gospel have been re-opened through the activities of some missionaries and mission agencies with some understanding of intercultural studies. In fact, most countries that were involved in Christian mission of the world before now witness what is referred to as “reverse mission”, whereby, some one-time dark continents, that were not receptive to the gospel, are now taking the gospel of Jesus Christ back to its acclaimed original messengers⁸.

1.2 Statement of the Problem

There is no doubt about the fact that Christian mission organisations, including the Nigerian Baptist Convention, have been involved in rigorous campaigns and aggressive evangelism. To support this, different strategies and approaches have been adopted to reach traditional cultures, people, and languages including the Fulani in Nigeria. Several mission efforts and huge investments through manpower and social cum infrastructural developments have been deployed and implemented among the Fulani communities in Baruten Local Government Area of Kwara State. However, it is perceived that not much documentation and success has been achieved amongst them in terms of spiritual, social and infrastructural developments which ought to translate to community development through access to formal education, healthcare services, and intercultural harmony and understanding.

This observation is likely connected to the fact that aside from mission abridged reports in bulletins and Convention’s annual reports, not much literature generated through rigorous academic research and studies are readily available on the Nigerian Baptist Convention mission efforts among the Fulani ethnic groups in Nigeria, especially in Baruten Local Government Area of Kwara State.

The foregoing, therefore, shows that there is the need to re-assess and re-appraise the mission strategies and social ministry approaches deployed in the past few decades by the Nigerian Baptist Convention through the Global Missions Board (GMB) and other affiliated mission agencies with a view to ascertaining their effectiveness and benefits to the Fulani communities and people in the study area. Therefore, this study evaluated the Nigerian Baptist Convention mission strategies and social ministries among Fulani Communities in Baruten Local Government Area, Kwara State, Nigeria.

1.3 Aim and Objectives of the Study

The aim of this study is to evaluate the Nigerian Baptist Convention Mission Strategies and Social Ministries among Fulani communities in Baruten Local Government Area, Kwara State, Nigeria. The specific objectives of the study are to:

- i. identify mission strategies adopted by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State;
- ii. ascertain social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State;
- iii. ascertain social ministry programmes and projects executed by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State;
- iv. identify the benefits of the executed social ministry projects by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State;

- v. identify the beneficiaries of the executed social ministry projects by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State;
- vi. ascertain the level of effectiveness of the deployed mission strategies, social ministry approaches and executed projects of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area, Kwara State; and
- vii. identify the challenges faced in the implementation of mission strategies and social ministry of the Nigerian Baptist Convention among the Fulani communities in Baruten Local Government Area, Kwara State.

1.4 Research Questions

The following research questions guide the study;

1. What are the mission strategies of the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State?
2. What are the social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State?
3. What are the social ministry programmes and projects executed by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State?
4. What benefits of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies among Fulani Communities in Baruten Local Government Area of Kwara State, Nigeria?

5. Which Fulani communities benefited from the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies to the Fulani Communities in Baruten Local Government Area, Kwara State, Nigeria?
6. What is the level of effectiveness of mission strategies and social ministry approaches deployed through executed programmes and projects of the Nigerian Baptist Convention among the Fulani communities in Baruten Local Government Area of Kwara State?
7. What are the challenges faced in the implementation of mission strategies and social ministry of the Nigerian Baptist Convention among the Fulani communities in Baruten Local Government Area Kwara State?

1.5 Significance of the Study

Owing to the commitment and involvement of the Nigerian Baptist Convention missionaries and her mission agencies among the Fulani in Okuta and some other communities in Baruten Local Government Area of Kwara State, this study helps to bring out the effectiveness and benefits of the social ministry programmes and projects of the Nigerian Baptist Convention and the strategies used in accomplishing her missiological goals among the people with a view to encourage the missionaries in the study area.

In addition, the study is of great benefit to the Global Missions Board (GMB) of the Nigerian Baptist Convention which is a major agency charged with the responsibility to reach out to the Fulani in the targeted area of Kwara State. Besides, brings to the fore the effect of mission strategies, efficacy of social ministries and projects, and the power of the people's social-cultural understanding in intercultural missions.

Similarly, the study serves as motivation to missionary organisations and sending churches to help in witnessing the gospel among the traditional religion and muslim dominated communities. It also helps to influence and arouse theological discussions among concerned scholars on issues relating to intercultural missions.

1.6 Scope of the Study

The Fulani are of different origins and are scattered all over different areas across Africa, especially, in West Africa region with their presence in different parts of Nigeria. However, this study is limited to the Christian missionary work and within the inputs in selected Fulani communities of Ajuba, Bankubu, Dokudo, Kosubosu and Taberu, all located within Baruten Local Government Area of Kwara State, Nigeria. The scope is also limited to the missionary efforts of the Nigerian Baptist Convention through her mission agencies and church ministries. The study is limited to mission strategies, social ministries, and projects executed by the NBC

1.7 Limitation to the Study

Understanding that Baruten Local Government Area of Kwara State is a wide geographical area to cover, and that Fulani people in the area share a common background, this research was limited to few selected Fulani communities in the area. Bad road network was a major barrier in reaching the people while administering the questionnaire. Language barrier was another issue in some areas, but with the assistance of Research Assistants who understood the people's language, the questionnaire was interpreted and completed. Talking about transportation and its financial implication, moving from one location to another was not easy considering the exorbitant cost of transportation on motor bikes and the risks involved. Also is the issue of the weather. This research was carried out during raining season when the rivers in the area overflowed their banks. This kept the researcher to remain in a particular location until the river water level subsided.

1.8 Operational Definition of Terms

Community: this refers to a group of people sharing a common understanding, and often the same language, law, manners and or tradition.

Fulani: these are one of the largest ethnic groups in the Sahel and West Africa widely dispersed across the region. They live mainly in West Africa and northern parts of Central Africa. Their language is Fulfulde and they are traditionally nomadic, pastoralist trading people.

Fulani Communities: these refer to settlements where the Fulani live. They live very close to one another within a particular geographical location.

Global Missions Board: This is the missionary arm of the Nigerian Baptist Convention saddled with the responsibilities of taking the gospel of Jesus across boundaries.

Mission: is defined as God's salvific purpose in bring mankind to Himself through the reconciliatory provision made by the death and resurrection of Jesus Christ.

Missions: is defined as every activity by Christians and Christian organisations to fulfil God's purpose of salvation, e.g. evangelism, church planting, social welfare etc.

Strategy: for this study, strategy is conceptualized as deliberate plan or approach to advance Christian mission and spread the gospel in a particular cultural background and geographical location. It is the means agreed on to reach a certain goal. Missionary strategy is the way the body of Christ goes about obeying the Lord and accomplishing the objectives he laid down. It is

an overall approach, plan, or way of describing how we will go about reaching our goal or solving our problem.

Social Ministries: this is conceived as care based ministry. It involves meeting the physiological and emotional needs of people with a view to present the gospel to the people. It is about caring and bearing with one another. Social ministries is another way of expressing the mission of Christ to mankind. It involves sacrificing one's comfort for the sake of others. It is about serving people and need driven.

Mission Agencies: these are Christian organisations that help in carrying out missionary works, especially on the mission field. Such organisations include the Global Missions Board of the Nigerian Baptist Convention, Baptist churches, Baptist mission organisations, Baptist church ministries, departments and auxiliaries such as Men's Missionary Union (MMU), Women's Missionary Union (WMU), Royal Ambassadors (R.A), Lydia Auxiliary etc., that work to send supporting missionaries and also help them to find financial partners.

Mission Projects: represent various works being carried out by mission agencies among the people living in a geographical area, for the benefits of the people.

Endnotes

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Chapter Two

Literature Review

This chapter reviews existing literature on missions. It beams search light on the opinions of scholars on related issues on missions. These include the Biblical basis for Christian missions, God's mission, Christian faith and Biblical accounts, strategies for Christian mission and the New Testament mission narratives as model for Christian missions

2.1 Conceptual Review

In this chapter, the following sub-headings are discussed

2.1.1 Biblical Basis for Christian Missions

The word mission originates from the Latin verb *missio*, which means "to send". Mission is about sending. The verb "to send" was used in various ways in the scriptures. The entire life of the church and the whole experience of the Christians are rooted ultimately on "sending" that is grounded in the authority and action of God Himself¹. The biblical text is one of the foundational stones for Christian Missions. It is the Bible that sets out the responsibility for Christian missions, gives us the gospel message to proclaim and the promise of God's power for the salvation of every believer². However, the motivation and effort to fulfill the mission of bringing the lost world back to God must have its basis in the Bible.

Hence, right from the fall of man in the Garden of Eden, God has been in the business of looking for man, calling him to come back to him. It was man that sinned against God, but God is the one looking for man to reconcile him into his lost position before God. The Bible and the gospel are mission focused. Since the fall of man, a gracious God has been working to redeem, restore and recover man. The mission of God begins with the great promise as recorded in the Bible³.

Conversely, the birth, death and resurrection of Jesus Christ brought about a partial fulfilment of the promise. It should, however, be noted that the mission of the Church and the ongoing warfare will continue to be fulfilled until the final victory over Satan is complete. This is to show that mission is principally God's work, and that it is God who made the promise; it is God who is fulfilling it and it is evident that the Church is only joining him in his work of mission².

The Biblical scholars assert that the New Testament has a strong basis for missions than the Old Testament, especially in the case of the classic Great Commission as recorded in the scriptures. The Great Commission, as it is popularly referred to is embedded in the instruction of the Lord given in the scriptures⁴.

Hitherto, the instruction, "to go into all the world", still rings loud and clear as an eternal command from the Lord. This command is a must and should be done with uttermost passion. It has been observed that mission as a department or ministry of the church suffers most. Priority is given to other church works like building, tourism and picnic than missions which is the core of the Christian faith. It is much easier to change the carpet and to have picnic than to go into all the world and preach.

Biblical history is explicit that mission mandate flows from Old Testament to the New Testament. The invitation to all the nations of the earth to come to the coming "Man of Promise", the One who would appear through the Seed of the woman³. This underscores that God Himself has been the pioneer of the 'Go' command. God did not look at his position as the Creator but went to his creatures. It was in one of his going to them that he discovered they had erred from the instruction given to them. It is therefore, not out of place to work in his footsteps to carry the message of the cross to the peoples of nations of the world.

In depth study reveals that the Old Testament message is both universal in its scope and worldwide in its range. Moreover, when God first called Abraham to be His chosen servant, the Living God gave him the first great commission while others were making 'name' for themselves, as is it is recorded about the sons of God and the building of the Tower of Babel. In both cases, the quest for a 'name' or a reputation is a propelling motif; however, God chose to give Abraham a 'name' as a gift from his grace. However, the gift of a name was not to be spent on him himself, but it was designed strictly for blessing other nations. Abraham's name, his blessing and his being made into a great nation were to be a blessing to all the peoples of the earth. Here lies the heart of mission⁵.

Consequently, God initiated his plan by approaching a man named Abram in Ur of the Chaldees, meaning that God made a proposal to Abram which is now referred to as "Abrahamic Covenant"⁵. Hence, the covenant was not a narrowing of God's concern to one man or one people, but the creation of a nation for a worldwide mission; to make known his redemptive message to all the nations of the world through Abram. At this point, God would no longer deal with people in a general way but would aim at reaching them nation by nation. Israel now became the covenant people of God through Abram and God established his covenant with him⁶.

The implication is that God is the Initiator and the Principal Partner of the covenant. God only invited or called man into it, meaning that God is a missionary God. It is obvious that most of the Old Testament accounts represent how the Hebrew came into being, their response to the opportunities God gave them to fulfill their covenant obligations, and the consequences of their actions. The Old Testament can be better understood by keeping these three points in mind: obligation - Israel was created with the expectation that she would be a blessing to all other nations, opportunity - Israel was given the means and the opportunities to

fulfil her charge to be a blessing, and response - Israel failed to respond voluntarily to her part of the covenant. God continually reminded Israel of her obligation and used her to touch the nations regardless of her disobedience².

Further, God's plan of bringing man back to Himself is borne out of His endless love for mankind. After Adam and Eve's willful rebellion in the Garden of Eden, God committed Himself to a redemptive plan. In His deceptive motive, Satan tempted Eve with the same temptation to which he fell a prey. He wanted to be equal with God and that is what he promised Eve if she tasted the forbidden fruit. This desire to ease off God's lordship has been at the root of man's sin problem from the very beginning³. God, being a merciful God, has always offered a way of reconciliation to man in spite of his grave rebellion. When Adam and Eve sinned and their eyes were opened to their nakedness, the Lord's first act was one of tender mercy. God in His mercy provided garments of skin for them and removed their shame. Obviously, Adam and Eve suffered for their sin and were sent out of the Garden of Eden; nevertheless, God did not stop to communicate with them; He never stopped showing them love and taking every necessary step to have them back to their lost position before Him¹.

Therefore, Christian mission is the activities of the faithful to reach the entire world with the gospel of the saving grace of God for lost humanity through belief in Christ Jesus. Mission is derived from the Latin word '*mitto*' which is *apostello* in Greek. In both languages, the word means to send and this testifies to the fact that mission originates from God, it is not from human³. The distinction between mission and missions should be understood. While mission is God's redemptive activity of saving humanity, missions is about everything the Church does to propagate God's kingdom on earth. Missions includes evangelism, social action and all that God expects the Church to carryout. Evangelism encompasses sharing the Good news of Christ with the other people and doing good deeds⁷.

2.1.2 God's Mission, Christian Faith and Biblical Accounts

The Christian faith, is intrinsically missionary. Meanwhile, Christianity is not the only religion that does mission; it shares this characteristic feature with several other religions, notably Islam and Buddhism. However, the Christian faith sees all generations of the earth as objects of God's salvific will and plan of salvation or, in New Testament terms, regards the reign of God which has come in Jesus Christ as intended for all humanity. This dimension of the Christian faith is not an optional extra. Christianity is missionary by its very nature, or it denies its very '*raison d'etre*'⁸.

Christian Mission gives expression to the dynamic relationship between God and the world, particularly as this was portrayed first in the story of the covenant people of Israel and then supremely in the birth, life, death, resurrection and exaltation of Jesus of Nazareth. Mission, to a large extent, remains undefinable. It should never be incarcerated in the narrow confines of our own predilections.

Furthermore, it is important to expound the difference between mission and missions. '*Missio Dei*' (God's mission) represents God's self-revelation as the one who loves the world, God's involvement in and with the world, the nature and activity of God which embraces both the church and the world, and in which the church is privileged to participate. In addition, *Missio Dei* indicates the good news that God is a God-for-people. On the other hand, Missions refer to participate forms, related to specific times, places or needs, of participation in the '*Missio Dei*'⁹. At this juncture, it should be noted that mission includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in Him; calling them to repentance and conversion, announcing forgiveness of sin and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit. The need

for involvement of God's people in mission is inevitable. It should be noted that Christian mission has become the responsibility of the whole church².

As a matter of fact, the Bible and missions represent the context and climate into which Jesus of Nazareth was born. He understood his purpose and mission on earth in terms of Old Testament tradition. For a very long time, many Christians and particularly missionary circles to view Jesus in purely idealistic terms. Furthermore, all the worldly, national, social and historical aspects of the Old Testament faith were overcome and the way prepared for a truly universal religion for all humankind. It is instructive to note that this universal tendency, which was always even if only latently, presented in the Old Testament, then reached the perfection in Jesus' teaching. On the other hand, the Bible should not be treated as a storehouse of truths on which we can draw at random. Missionary practice is not performed in unbroken continuity with the biblical witness. In fact, there are no immutable and objectively correct "laws of mission" to which exegesis of scripture gives access and provides blueprints that can be applied in every situation⁴.

Moreover, it could be stated that the universal fall and first promise in the Old Testament is the foundation of New Testament mission, starting from the fall of man, the flood, the tower of Babel, and even to the dispersion of people over the surface of the earth. It is clear that the human race as a whole was not interested in accepting the restoration of God's sovereignty. As men were increasing, also were violence crisis and wickedness. This was a major challenge as the thoughts of man's heart were perpetually evil. God was greatly displeased by the conduct of man and judged the people with a great flood. In all of these, God was merciful unto one righteous man called Noah and his family by giving them the grace of starting another generation through them. Out of the family of Noah, nations were separated on the earth after the flood. Biblical history highlighted all nations in the world that existed

during the time of Noah. It is also stated that the typical Hebrew style of stating outcomes and then explaining how they came about, is captured in the scripture. In other words, the list of 70 nations (the outcome) precedes the story of Babel (the event), which explains why they were divided. In addition, immediately after the rebellion in Genesis chapters 10 and 11, God began the foundation of a new strategy: He would build a particular nation, through Abraham to reach all the other nations¹⁰.

Without mincing words, the fall of man in Genesis chapter 3 created a providential scene for Abraham's call. The fall of Adam made the human race inherit the stringent punishment and alienation from God. The sin of Adam had a universal scope and consequence upon the entire human race, which eventually cast him out from God's presence³.

2.1.3 The First Promise of the Gospel

The first promise of the Gospel as appears in the first book of the scripture brings about a notable change in God's mission in the world. It should be noted that as a result of man's sin and consequent fall, humans changed their loyalty to God and pitched tent with Satan. It is, therefore, obvious that humans are alienated from God and God is alienated from them. Mission is initiated by God. He intervenes in the affairs of men and promises that he would place enmity between Satan and the woman's seed. Mission, no doubts, is a battle between God and Satan. In his promise embedded in his judgement, God had said he would separate the woman from the serpent and her seed from his seed. Without this divine intervention of God, Eve and her seed would still be on Satan's side¹¹.

Right from there, out of the destruction of the fall, God made a programme of deliverance in which he now attacks Satan's kingdom by the separation of a line to himself through which the Messiah would destroy the dominion and domination of Satan. In fact, this promise

created a conflict between Eve and her seed and Satan and his seed. God's declaration shows the division of the world into two - the woman's and the serpent camps. The promise also creates a three-fold structure. Originally, this demarcation is between the woman and Satan but later came upon and between the two seeds, and later to the 'seed' that would crush the head of the serpent and whose heel the serpent would bruise. It is, however, interesting to note that the fulfilment of the two lines mentioned above is found in the singular seed 'He' of the woman and Satan. It is now very clear that Christ came from the seed of the woman and all those who follow Christ are the seeds of the woman which invariably means that the whole line joins the battle, both in being bruised and bruising¹².

The biblical accounts of the flood and the Tower of Babel are traced in Genesis 4:11¹³. Cain had threatened to bring disaster upon the whole earth and had also threatened the line of the seed. This led to God destroying the seed of the serpent through flood and sparing Noah and his family to begin a new world. However, the offer of a new beginning given to Noah did not address the issue of sin, the root of man's sin, even his corrupted heart. It could be concluded that the heart of man before the flood did not change even after the flood. Then the Lord saw that the wickedness of man was great in the earth; and that every intent of the thoughts of his heart was only evil continually. "And the Lord smelled a soothing aroma. Then the Lord said in his heart," I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth"¹⁴.

Regarding the account of the Tower of Babel, God slowed sin's progress for the second time by the confusion of languages. God had commanded the people to go out and subdue the land and be fruitful and productive but they refused by building an empire around themselves, erecting the Tower of Babel in order to reflect their own self glory. Man was created to seek God's glory, his offspring went into total disobedience and refusal to listen and obey the

command of God. They preferred to build a tower “that will reach heaven”; in fact, they desired to displace God from heaven. Then judgement of God came upon them as he confused their language and slowed their progress. This development made them to abandon Babel and be dispersed all over the surface of the earth¹⁴. In his divine intervention, God, at Babel divided up the nation by confusing their languages. He, however, separated Abraham as a family he would make into a nation to continue the work of bringing forth the seed¹⁵.

The call and election of Abraham had nothing special as attachment. He was called by grace. It should be clearly mentioned here that it was God who chose Abraham out of the mass of the nations; it was not Abraham who chose God. This, the call of Abraham was divine, following the promise of God in the Bible³. He was called out of the Haran to Canaan, thereby separating and protecting the line of Abraham from the other nations of the earth. How does one see Abraham now? A one-time idolater became a friend of God simply because he followed God by faith and obeyed him to the letter. Abraham became a channel of blessing through whom God said “In you all the families of the earth shall be blessed”⁵. Subsequently, the blessing pronounced by God on Abraham did not come directly but through Abraham, through Israel and much more later through Christ. It is apparent that it is through Christ that all nations of the earth would be blessed¹⁶. The blessings of God and their fulfilment is from generation to generation, showing God as a faithful God who fulfils promises. By calling Abraham, God entered into plan in which all nations of the world are attached and plugged in order to be blessed⁴.

In other words, it can be concluded that God’s call of Abraham provided a paradigm shift for missions. God’s prerogative of grace magnanimously brought about the foundation on which mission is based. God in his mercy pulled Abraham’s idolatry family to himself in the battle between Satan and God as he made him and his lineage to withdraw from serving the devil

and to begin a new life in serving God. In addition, God's election of Abraham is to be blessed and make him a blessing to many nations. The election of God works through a people, Israel in the Old Covenant and the church in the New Covenant. Abraham now becomes the ordinary channel through which God sent his Gospel to the entire world. Furthermore, the election and blessing of Christ is the high point of Israel's history as he is the true mediator of grace to Israel and to the nations.

2.1.4 God's Worldwide Mission in the Old and the New Testaments

Arising from the understanding that the Old Testament represents the shadow of the New Testament, it is important to follow the mind of God revealed in the Old Testament but fulfilled in the New Testament. It should be noted that right from the records in Genesis, God had been in the business of redeeming a people from every people that would constitute a kingdom that rules over all other kingdoms. It is instructive to note that through the coming of Jesus Christ as the Messiah into the world, God initiated a special phase of the establishment of his kingdom on earth. It was, however, obvious that the kingdom the Jewish leadership was expecting was not what Jesus came to deliver. While they were looking for an earthly political kingdom, Jesus brought a spiritual one¹⁷. For this reason, the people were not on the same page with the expected Messiah. The teachings and personal life of Jesus Christ did not conform to their expectation. Even Jesus' disciples found it difficult and had the agitation in their minds how their own master could be the Messiah of the world¹⁸.

The account of gospel of Luke unveils Jesus' public ministry and how He used the book of Isaiah to define his 'manifesto' and the purpose of his coming into the world as presented by Isaiah¹⁹. Jesus declared publicly for people to understand what he was sent for. To the disciples, they were more confused as they could not place the kingship and the kingdom of God partly due to Old Testament prophetic passages which bring a picture of physical rule of

Christ on the earth. The dual nature of Christ's coming frames the nature of his mission and the kingdom. As Christ's mission was one of grace, mercy and humility, a powerful and yet hidden kingdom, even so the Gospel mission of the church has the same nature. No one tribe or race is excluded in this mission to the world. For this purpose, has Jesus come to look for those that are lost and to save them. In terms of the New Testament, the exaltation of Jesus is the sign of the victory Jesus had won over the evil one. Mission means the proclamation and manifestation of Jesus' all-embracing reign, which is not yet recognised and acknowledged by all but is nevertheless already a reality¹⁴.

The ministry of Jesus among the Gentiles was somehow confusing to his audience and the people of his time. Thus, the ministry of Jesus is not for the house of Israel alone but for the entire world as affirmed in the scriptures that "For God so loved the world that He gave his only begotten Son, that whosoever believes in him shall not perish but have everlasting life". Jesus came for all people. His first sermon in Nazareth demonstrates that his life purpose extends far beyond the nation of Israel. No wonder, his own people did not receive him. It is obvious that Jesus' strategy of mission beyond Israel is demonstrated in his various contacts and proclamations among the non-Jewish people whom he came across during his earthly ministry. While it is true that Jesus had deep concern for the Jewish nation, it is also noteworthy to see Jesus declaring his purpose of coming to people of other nations and tribes²⁰.

Though Paul later expressed this strategy of mission as being mostly for the Jews first. Jesus' message is for all. He made references to the Bible where many had contact with God even when they were not Jews. The prophets had always found greater faith in some people who were no Jews. For example, there were many widows but Elijah was not sent to any of them but to the woman in Zarephath in the land of Sidon. Elijah was able to restore the widow's

son to life through the grace of God after performing the miracle of replenishing the flour and oil despite the fact that this woman was a Gentile and not a Jew. Furthermore, Jesus referred to the case of Naaman who was also a gentile, which shows that there is no more dramatic illustration that could have been given that the grace of God was not limited to the people of Israel¹⁴.

There is no doubt about the fact that Jesus had a deep conviction for and a special mission to the Jewish nation. In some of his statements, some of his listeners (people) or readers of the scriptures might take him as if his ministry is for the Jews only. In sending out the twelve disciples, on their first preaching mission, he gave them the instruction “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans, but rather go to the lost sheep of the house of Israel”. The reason for this is that the time of doom, that is, God’s judgement coming upon the Jewish nation, was short and there was need to preach repentance to the land and its people. Therefore, it is instructive to note that Jesus also predicted the extension of the disciples’ preaching ministry to the Gentiles when he said “You shall even be brought before governors and kings for my sake, as a testimony to the Gentiles”. He, however, instructed them to concentrate more on the Jewish cities first because their time of opportunity for repentance was short²¹.

Themes in the ministry and mission of Jesus Christ has three dimensions, they are:

- a) **Universal Motif of Liberation:** This theme has to do with God’s plan to rescue the entire nations of the world through the nation of Israel. God’s heartbeat is to see the whole world brought to himself through the knowledge of Christ. Before Moses departure, he narrated to the young generation how God of all the earth showed his love and kept his word by rescuing their forefathers from slavery with his outstretched and robust arm. The basic understanding of this liberation motif is the pivot upon which the first

commandment hangs. “You shall have no other gods beside me”²². This command transformed Israel from being just a nation among others into a chosen community that owes its existence to God’s act of deliverance and returns its praises to him in Psalms and prayers of thanksgiving¹⁵. At this point, Yahweh is seen as the Saviour of the nation. The prophets of Israel become increasingly aware that it is not only Israel that would share in God’s acts of redemption. However, God would break-in to restore his liberating Lordship over the entire world of the nations²³. It was recorded in the scriptures that Jerusalem is the ecumenical city whose citizens shall someday include people of the other countries, even from those who once ardently opposed the God of Israel¹⁶. They shall join with others in celebrating God’s restored fellowship with the peoples.

The Bible describes the means through which God would bring about the salvation of Israel and the nations. No other Old Testament text probes more deeply into this matter than the book of prophet Isaiah. The main message focused the spread of salvation program throughout the whole world, and will not stop until righteousness prevails throughout the land. The whole earth is waiting for the fulfilment of this promise. More so, the prophet reveals the secret of how the Servant of the Lord will discharge his mission. This passage depicts the Servant as a victim of the most severe human butchery. Every kind of maltreatment human minds can devise shall be unleashed on him. However, the Servant shall be a substitute that is suffering from the judgement of God, which was due not only to Israel but to all nations²⁴. Moreover, this scripture describes the “nations” as God’s gifts to the Servant in return for his willing obedience to suffer. He attained the right to bring salvation and healing to all people¹⁷.

b) The Missionary Motif: It is instructive to note that the prophets were never tired of reciting to Israel that her election is not a privilege which she could selfishly keep for herself; her election is a call to service. It confers on her the responsibility to witness to

the nations. Israel was to be a sign to the other nations that *Yahweh* is both Creator and Liberator. It was also affirmed that the Servant song reminds Israel of her mandate to become a light to the nations²⁵. Chosen by God as the privileged recipient of His mercy and justice, Israel has the responsibility to live as God's people among the other nations to show them His grace, mercy, justice and liberating power. There is an astonishing number of those who left their pagan heritage and by word-and-deed of Israelites were won over to believe and serve *Yahweh*, the God of all nations who had shown them His mercy. The biblical stories of Melchizedek, Ruth, Job, Ninevehites and many others in the Old Testament are window through which we may view out on the vast expanse of people outside the nation of Israel and perceive the faint strains of the missionary call to all people already sounding forth²⁶.

- c) **The Motif of Antagonism:** One cannot conclude on the list of the Old Testament missionary motifs without mentioning the antagonistic motif, where *Yahweh* with His mighty power wrestles against those powers and forces that oppose his liberating and gracious authority²⁷. The Bible records numerous examples of how *Yahweh* is waging war against those forces and nations which try to frustrate and challenge his plans for his whole world. He battles against the false gods which human beings have fashioned, idolised and used for their purposes. The Old Testament blisters with an intense desire to defeat these opposing powers. There are outstanding visions of that coming kingdom where God will restore relationship with the whole of creation - people, animals, plants and every other creature will be in perfect accord with God's intentions for it. The Old Testament longs for missionary participation in the mission to wage war against every form of opposition to God's intentions wherever it is found, whether in Churches, the world of the nations, or one's own life.²⁸.

Further, Daniel was one of the most successful Old Testament missionaries. The story of Daniel was a typical example of missions to all nations for two reasons. First, the contents of his book take place among pagans and records that heathens have heard of Yahweh, the covenant God of Israel on an international scene, and secondly, because Daniel prophetically proclaims how God would deal with the heathen nations, and that His reign will cover the whole earth through the atoning death of the Son of Man²⁹. Nebuchadnezzar's dream described the features of the world's greatest empires and the coming of the Son of Man to save humankind. During Daniel's lifetime, the great world empires had heard at least twice from the mouths of their highest monarchs that the God of Israel is the true God, the most powerful God, the Creator and the only real Saviour³⁰.

2.1.5 The New Testament Mission Narratives as Model for Christian Missions

The New Testament gives clear commands for Christian missions. It represents the motives and methods of the apostolic missions, and it also provides hope for Christians as they participate in God's mission³¹. The mission to other nations is not only recorded in the Old Testament, but also explicit in the Gospels and other New Testament passages. These are not mere suggestions, but royal decrees from the King of the universe. The one who has all powers in heaven and on the earth has commanded His Church to make the disciples of all nations, to teach their converts to obey all the instructions He has commanded and to reassure them that He will be with them through all of it. This mission is not for the church; it is also the mission of God, and He has made the promise of His presence to the church. The stories of the New Testament also make known God's heart for the nations. Matthew continues the Old Testament story; he opens with the genealogy of Abraham and ends with a charge to carry out the covenant that God made with Abraham and to extend his blessing to the other nations. Remarkably, the genealogy of Jewish Messiah identifies two Gentile women, Rahab

and Ruth, who were both shown God's kindness in their days; though they were considered to be outsiders, they were grafted into God's family tree²⁹.

Likewise, the writers of the gospels books reported that the Persian Magi were among the first to hear about the birth of Christ and to worship in his presence³². As the ministry of Jesus unfolded, Jesus progressively unveiled his plan for Gentile inclusion in the salvation plan. Jesus revealed his Messianic identity to a Samaritan woman, and many people in her village believed³³. In the same vein, Jesus not only granted the request of the Roman centurion, but he also commended his faith over that of the Israelites³⁴. Other narratives and teachings like the story of Good Samaritan, the vision of nations coming to the kingdom feast with Abraham and the plan for a non-Jewish inheritance display God's heart for the nations.

Furthermore, the scripture linked Jesus' teaching about the end times with the fulfilment of God's global plan when he declared that: "This gospel of the kingdom will be preached to the whole earth so that all nations will hear it; as a witness to all nations, then the end will come. The book of Acts describes the Church as God's mission while the entire narrative was built around Christ's command where Jesus called his disciples to be his witnesses in Jerusalem and other parts of the world³⁵.

On the day of Pentecost, the Church was properly inaugurated and switched into action to spread the Good News to every language and culture in attendance. was preached on the day of Pentecost²⁷. Rather than confusing their language, the Holy Spirit caused the believers to speak in tongues so that everyone present from different nations and cultures might hear the same gospel message in their language. Through the power of the Holy Spirit, about three thousand people believed and were added to the church. Later on, in Acts chapters 7-8, when persecution broke out against the church in Jerusalem, the believers were scattered abroad, causing the gospel to be spread throughout the land of Judea and Samaria.

Furthermore, the writer of the book of Acts recorded the conversion of a Gentile soldier named Cornelius and how he received the gift of the Holy Spirit. Cornelius' conversion led to a growing influx of Gentile conversions and ultimately led to the church council in Jerusalem where Gentile inclusion was officially recognised³³. Lastly, the church of Antioch; the first recorded sending church, sent Paul and Barnabas on the missionary journey. This was the commencement of an almost two-thousand-years plan of getting the gospel to all nations. The rest of the book of Acts is the description of the missionary journeys that gave rise to Paul's epistles, which expose the apostle's motives and methods for missions³¹.

The book of Revelation records a vision of hope for the church as she partakes in God's mission. Abraham's promise will be fulfilled. God will be praised for redeeming "people for himself from every tribe, language, people and nation. God's plan will come to fruition. God's promise to Abraham shall be fulfilled, and the glory of God shall light the New Jerusalem, and in its light shall the nations walk.

The covenant God of Israel is the God of mission. Reading through Genesis to Revelation shows the narratives of God's heart's desire for the nations and his plan to send his church to gather his lost sheep. Therefore, God is making his appeal to every believer to join him in this mission; to share the gospel of Christ, to disciple new believers, to plant churches, and watch them spread all over the world. Faithful teachers of God's word are those who make this mission clear to His people. When they teach through the Bible, they preach through it in context. They expose and unpack the narrative that sets the stage for every story, every poem, every prophecy, and every letter. When people are exposed to God's global will regularly, something amazing will happen²¹.

2.1.6 Cultural Dimensions of Fulani Communities in Baruten Local Government Area Kwara State.

Culture refers to the values, beliefs, behaviours and material objects that together form a people's way of life. The terms "culture" and "society" are obviously inseparable, but their precise meanings differ. Culture is a shared way of life or social heritage, while society refers to people who interact in a defined territory and share culture. Neither society nor culture could exist without the other³⁶.

Fula or Fulani or Fulbe (the latter being an Anglicization of the word in their language, Fulɓe) are an ethnic group of people spread over many countries, predominantly in West Africa, but found also in Central Africa and The Sudan of east Africa. The countries in Africa where they are present include Mauritania, Senegal, Guinea, The Gambia, Mali, Nigeria, Sierra Leone, Benin, Burkina Faso, Guinea Bissau, Cameroon, Côte d'Ivoire (Ivory Coast), Niger, Togo, the Central African Republic, Ghana, Liberia, and as far as Sudan in the east. Fulas are not a majority in every country they live in, but they represent the largest single group in Guinea³⁹.

A closely related group is the Tukolor (Toucouleur) in the central Senegal River valley. These people are often referred to together with Fulbe of the region as Haalpulaar'en (Pulaar-speakers). Fula society in some parts of West Africa features the "caste" divisions typical of the region. In Mali, for instance, those who are not ethnically Fula have been referred to as yimbe pulaaku (people of the Fula culture). The Wodaaabe, also known as the Bororo, are a subgroup of the Fula people. The Fulani are traditionally nomadic, pastoralist, trading people, herding cattle, goats, and sheep across the vast dry hinterlands of their domain, keeping somewhat separate from the local agricultural populations³⁸.

The early origin of Fulani People is most fascinating and deepened in mystery with widely divergent opinions. Many scholars believe that they are of Judaeo-Syrian origin. However, it is generally recognized that Fulani descended from nomads from both North Africa and from sub-Saharan Africa. They came from the Middle-East and North Africa and settled into Central and West Africa from the Senegal region they created the Tekruur Empire which was contemporary to the Ghana Empire. Then, they spread to all the countries in West-Africa, continuing to lead their nomadic lifestyle. They created here and there mixed states where they sometimes were the dominant group. But more often, they were absorbed by the indigenous population whom they had dominated³⁷.

While some have speculated over the origin of Fulani people, current linguistic and genetic evidence suggests an indigenous West African origin among the Peul. The vast majority of genetic lineages associated with them reflect those most commonly seen in other West Africans. Their language is also of West African origin, most closely related to that of the Wolof and Serer ethnic groups. Historical and archaeological records indicate that Peul-speakers have resided in western Africa since at least the 5th century A.D. as well. Interestingly, rock paintings in the Tassili-n-Ajjer suggest the presence of proto-Fulani cultural traits in the region by at least the fourth millennium B.C. Scholars specializing in Fulani culture believe that some of the imagery depicts rituals that are still practiced by contemporary Fulani people³⁸.

The Fulani were the first group of people in West Africa to convert to Islam through jihads, or holy wars and were able to take over much of West Africa and establish themselves not only as a religious group but also as a political and economic force. They are the missionaries of Islam and continued to conquer much of West Africa. The Fulani are primarily nomadic herders and traders. Through their nomadic lifestyle, they established numerous trade routes

in West Africa. Many times the Fulani go to local markets and interact with the people, getting news and spreading it through much of West Africa³⁸.

2.1.6.1 The History of the Fulani

The history of the Fulani seems to begin with the Berber people of North Africa around the 8th or 11th century AD. As the Berbers migrated down from North Africa and mixed with the peoples in the Senegal region of West Africa the Fulani people came into existence. Over a thousand-year period from AD 900 - 1900, they spread out over most of West Africa and even into some areas of Central Africa. Some groups of Fulani have been found as far as the western borders of Ethiopia. As they migrated eastward they came into contact with different African tribes. As they encountered these other peoples, they conquered the less powerful tribes³⁹.

Along the way, many Fulani completely or partially abandoned their traditional nomadic life in favor of a sedentary existence in towns or on farms among the conquered peoples. The nomadic Fulani continued eastward in search of the best grazing land for their cattle. Their lives revolved around and were dedicated to their herds. The more cattle a man owned, the more respect he was given. Today, some estimate as many as 18 million Fulani people stretch across the countries of West Africa. They remain to be the largest group of nomadic people in the world³⁹.

Beginning as early as the 17th and 18th centuries, but mainly in the 19th century, Fulas and others took control of various states in West Africa. These included the Fulani Empire founded by Usman dan Fodio (which itself included smaller states), Fouta Djallon, Massina and others.

With the exception of Guinea, Fulas are minorities in every country they live in (most countries of West Africa). So some also speak other languages, for example: Portuguese and Kriol in Guinea-Bissau, French and Arabic in Mauritania, Hausa and French in Niger. French and English in Cameroon, Wolof and French in Senegal, Sango and French in the Central African Republic, Bambara and French in Mali, English, Hausa, and Ghanaian languages in Ghana, English and some indigenous languages in Sierra Leone, Hausa, other Nigerian languages, and English in Nigeria³⁷.

Fula are primarily known to be pastoralists but are also traders in some areas. Most Fula in the countryside spend long times alone on foot, moving their herds; they were the only major migrating people of West Africa, though most Fula now live in towns or villages. As they conquered different towns and peoples, they would take captives from those tribes. Those captives became their slaves, adopting the language and lifestyle of the Fulani, and working their fields for them. Today, although no longer officially slaves, the ex-slave caste (rimaaybe or maccube) has no sense of their original ethnicity. Although distinct ethnically from the true Fulbe, their identity is now so intertwined with them that they are themselves called Fulani³⁷.

It is believed that over 99% of Fulani are Muslims. It is said that to be a Fulani is to be a Muslim. There is a small group of Fulani called the Mbororo, or Wodaabe, found in Niger and Cameroon, who resisted Islam and have kept much of their pre-Islamic way of life and beliefs. And in different places, small groups of Fulani are choosing to follow the way of Christ. However, the vast majority are Muslims, most practicing a version of folk Islam, integrating animistic practices into their Muslim religious duties³⁹.

In 1804 Usman Dan Fodio, a studious and charismatic Muslim Fulani scholar, began to preach the reformist ideology in the Hausa kingdoms. His movement became a revolution

when in 1804, seeing himself as God's instrument, he preached jihad against the Hausa kings whom he felt were not following the teachings of the Prophet. A great upheaval followed in which the Fulani took control of most of the Hausa states of northern Nigeria in western Sudan. A new kingdom, based on the city of Sokoto, developed under Dan Fodio's son and brother. The Fulani expansion was driven not only by religious zeal but by political ambitions, as the attack on the well-established Muslim kingdom of Bornu demonstrated. The result of this upheaval was the creation of a powerful Sokoto state under a caliph, whose authority was established over cities such as Kano and Zaria and whose rulers became emirs of provinces within the Sokoto caliphate³⁹.

It should be noted that by the 1840s the effects of Islamization and the Fulani expansion were felt across much of the interior of West Africa. New political units were created, a reformist Islam that sought to eliminate pagan practices was spread, and social and cultural changes took place in the wake of these changes. Literacy, for example, became more widely dispersed and new centers of trade, such as Kano, emerged in this period. Later jihads established other new states along similar lines. All of these changes had long-term effects on the region of western Sudan.

These upheavals - moved by religious, political, and economic motives - were not unaffected by the external pressures on Africa. They fed into the ongoing processes of the external slave trades and the development of slavery within African societies. Large numbers of captives resulting from the wars were exported down to the coast for sale to the Europeans, while another stream of slaves crossed the Sahara to North Africa. In the western and central Sudan, the level of slave labor rose, especially in the larger towns and along the trade routes³⁸.

Slave villages, supplying royal courts and merchant activities as well as a sort of plantation system, developed to produce peanuts and other crops. Slave women spun cotton and wove

cloth for sale, slave artisans worked in the towns, and slaves served the caravan traders, but most slaves did agricultural labor. By the late 19th century regions of the savanna contained large slave populations - in some places as much as 30 to 50 percent of the whole population. From the Senegambia region of Futa Jallon, across the Niger and Senegal basins, and to the east of Lake Chad, slavery became a central feature of the Sudanic states and remained so through the 19th century³⁸.

People whom historians identify as Fulani entered present-day Senegal from the north and east. It is certain that they were a mixture of peoples from northern and sub-Saharan Africa. These pastoral peoples tended to move in an eastern direction and spread over much of West Africa after the tenth century. Their adoption of Islam increased the Fulanis' feeling of cultural and religious superiority to surrounding peoples, and that adoption became a major ethnic boundary marker. The Toroobe, a branch of the Fulani, settled in towns and mixed with the ethnic groups there. They quickly became noted as outstanding Islamic clerics, joining the highest ranks of the exponents of Islam, along with Berbers and Arabs. The Town Fulani (Fulbe Sirre) never lost touch with their Cattle Fulani relatives, however, often investing in large herds themselves. Cattle remain a significant symbolic repository of Fulani values³⁹.

The Fulani movement in West Africa tended to follow a set pattern. Their first movement into an area tended to be peaceful. Local officials gave them land grants. Their dairy products, including fertilizer, were highly prized. The number of converts to Islam increased over time. With that increase, Fulani resentment at being ruled by pagans, or imperfect Muslims, increased. That resentment was fueled by the larger migration that occurred during the seventeenth century, in which the Fulani migrants were predominantly Muslim.

These groups were not so easily integrated into society as earlier immigrants had been. By the beginning of the eighteenth century, revolts had broken out against local rulers. Although these revolts began as holy wars (jihad), after their success they followed the basic principle of Fulani ethnic dominance. The situation in Nigeria was somewhat different from that elsewhere in West Africa in that the Fulani entered an area more settled and developed than that in other West African areas. At the time of their arrival, in the early fifteenth century, many Fulani settled as clerics in Hausa city-states such as Kano, Katsina, and Zaria. Others settled among the local peoples during the sixteenth and seventeenth centuries. By the seventeenth century, the Hausa states had begun to gain their independence from various foreign rulers, with Gobir becoming the predominant Hausa state³⁷.

The urban culture of the Hausa was attractive to many Fulani. These Town or Settled Fulani became clerics, teachers, settlers, and judges—and in many other ways filled elite positions within the Hausa states. Soon they adopted the Hausa language, many forgetting their own Fulfulde language. Although Hausa customs exerted an influence on the Town Fulani, they did not lose touch with the Cattle or Bush Fulani. These ties proved useful when their strict adherence to Islamic learning and practice led them to join the jihad raging across West Africa. They tied their grievances to those of their pastoral relatives. The Cattle Fulani resented what they considered to be an unfair cattle tax, one levied by imperfect Muslims.

Under the leadership of the outstanding Fulani Islamic cleric, Shehu Usman dan Fodio, the Fulani launched a jihad in 1804. By 1810, almost all the Hausa states had been defeated. Although many Hausa such as Yakubu in Bauchi joined dan Fodio after victory was achieved, the Fulani in Hausaland turned their religious conquest into an ethnic triumph. Those in Adamawa, for instance, were inspired by dan Fodio's example to revolt against the kingdom of Mandara. The leader was Modibo Adamu, after whom the area is now named. His capital

is the city of Yola. After their victories, the Fulani generally eased their Hausa collaborators from positions of power and forged alliances with fellow Fulani³⁷.

For the fully nomadic Fulani, the practice of transhumance, the seasonal movement in search of water, strongly influences settlement patterns. The basic settlement, consisting of a man and his dependents, is called a wuru. It is social but ephemeral, given that many such settlements have no women and serve simply as shelters for the nomads who tend the herds.

There are, in fact, a number of settlement patterns among Fulani. In the late twentieth century, there has been an increasing trend toward livestock production and sedentary settlement, but Fulani settlement types still range from traditional nomadism to variations on sedentarism. As the modern nation-state restricts the range of nomadism, the Fulani have adapted ever increasingly complex ways to move herds among their related families: the families may reside in stable communities, but the herds move according to the availability of water. Over the last few centuries, the majority of Fulani have become sedentary³⁷.

Those Fulani who remains nomadic or seminomadic has two major types of settlements: dry-season and wet-season camps. The dry season lasts from about November to March, the wet season from about March to the end of October. Households are patrilocal and range in size from one nuclear family to more than one hundred people. The administrative structure, however, crosscuts patriline and is territorial. Families tend to remain in wet-season camps while sending younger males or, increasingly, hiring non-Fulani herders; to accompany the cattle to dry-season camps. Town Fulani lives in much the same manner as the urban people among whom they live, maintaining their Fulani identity because of the prestige and other advantages to which it entitles its members. In towns, Fulani pursues the various occupations available to them: ruler, an adviser to the ruler, religious specialist, landlord, business, trade, and so forth.

Subsistence and Commercial Activities: The Fulani form the largest pastoral nomadic group in the world. The Bororo'en are noted for the size of their cattle herds. In addition to fully nomadic groups, however, there are also semi sedentary Fulani: *Fulbe Laddi*; who also farm, although they argue that they do so out of necessity, not a choice. A small group, the Fulbe Mbalu or Sheep Fulani, rely on sheep for their livelihood. The Toroobe are outstanding clerics in the Sunni branch of Islam. They have generally intermarried with Hausa and no longer speak Fulfulde. They are found practicing other urban trades: teaching, serving in government positions, engaging in legal activities, renting a property, financing trade, and so forth³⁷.

Many of the other Town Fulani were actually slaves of the Fulani who now identify with the group because of their high prestige. These urban dwellers engage in all the trades one finds in Hausa towns from crafts to long-range trade throughout Africa and the world. The Fulani are not particularly noted for industrial arts, except for those associated with cattle. They do engage in leatherworking and some craft production. Many of their former slaves who have assumed Fulani ethnicity follow the basic crafts of other West Africans: silver- and goldsmithing, ironworking, basket making, and similar crafts³⁷.

The Fulani are engaged in long-distance trade, generally involving cattle, with their Hausa colleagues. Often the Hausa are also butchers who control West African cattle markets by controlling access to Fulani cattle. Herding cattle is a male activity. Tending and milking cattle, however, are women's work. Women may also sell dairy products; their graceful movement with containers of milk or cheese is a common sight in West African towns. Adolescent males traditionally have been in charge of moving the herds, whereas their elders deal with the political decisions and negotiate with sedentary people for the safe movement of the herds through farmlands. Land is held by and inherited through the patrilineage. As the

Fulani have become increasingly sedentary generally as a result of the pressure of the modern nation-state and its centralized control rights in land have become increasingly important³⁷.

2.1.6.2 Fulani Marriage

Traditional marriage among the Fulani is unlike most tribes in Nigeria, because most of their men marry in their early twenties while their women marry in their early or late teens. The Fulani people practice a system of marriage known as endogamy; which is a marriage system that is kept within the ethnic group. This custom is slowly being abandoned by present generations, who engage in marrying people from other tribes especially, among the Hausa with whom they share the same religion³⁷.

Marriage with other tribes that practice religion apart from Islam is rare and hardly ever happens. The Fulani men are allowed by tradition to marry more than one wife if they wish, as long as they can take care of them. They are also expected by their custom to marry off their first cousins before considering other wives. This is done to keep the tribe stronger and also to keep the wealth among their tribe. The Fulani tend to stay longer in marriage, hence, separation through divorce is rare. When separation occurs due to death of spouse, the Fulani seldom remarry and when they remarry, this usually happens within a year of the separation³⁸.

Some marriages among the Fulani have already been pre-arranged even before the birth of their children. In all, marriage is sacred among the people and every responsible Fulani is expected to marry at some point in time. Fulani marriage is one of the most colourful marriages in Nigeria. It usually occurs in three stages namely; *Sharo*; (flogging the groom). *Kowgal*; (payment of dowry), and *Kabbal*; (an Islamic ceremony during marriage)

- **Sharo:** The word '*Sharo*' is a Fulani word that means "flogged". According to this custom, marriage starts with the *Sharo* dance, which is a type of ceremonial dance to

demonstrate that a young man has come of age and is now mature to take a wife. *Sharo* is the flogging of the potential groom before the actual marriage. It is a game involving two suitors flogging each other publicly to win a maiden's hand in marriage. The men usually have their arms akimbo and hold a stick while they dance to drumbeats with chants and incantations. This is done because most nomadic Fulani are trained as warriors; hence, they believe the ability to withstand pain and torture is a sign of their strength and courage which are needed in marriage. The ceremony is usually witnessed by so many people, including tribes from other religions and may stretch for several days. To make the ceremony interesting, the groom is usually accompanied by his friends and relatives who provide support to him during the flogging. Sometimes, the groom could be assisted by another person known as the "wing man" if the groom is unable to withstand the flogging³⁸.

- ***Kowgal***: This is the most important point in the marriage rites among the Fulani people. At this stage, the groom brings his dowry which is usually in form of herds of cattle; this has to be done before the wife can move to his house. The dowry passes from the bride's father to the bride while the bride price which consists of gift items is given directly to the bride. This practice is in line with Islamic rites but the dowry can also be in form of goats following traditional rites³⁹.
- ***Kabbal***: Marriage among the Fulani people is usually celebrated with pomp and pageantry. After the traditional marriage rite, the bride is accompanied to her home and she is welcomed by other women. The *Kabbal*, which is an Islamic ceremony, is usually done after the marriage rites, and can be done in the absence of the couple. Marriage among the Fulani people of Nigeria is filled with rich culture and deep traditional values. The Fulani people of Nigeria have over 2000 years stuck to their distinct marriage rites which has made them such a beauty to witness⁴⁰.

2.2 Theoretical Framework

Several theories have been used to explain the Nigerian Baptist Convention mission strategies and social ministries among the Fulani communities in Baruten Local Government Area, Kwara State, Nigeria. These include Social Justice Theory and Maslow hierarchy of needs³³.

2.2.1 Maslow's Hierarchy of Needs

Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid. Needs lower down in the hierarchy must be satisfied before individuals can attend to needs higher up. From the bottom of the hierarchy upwards, the needs are: physiological, safety, love and belonging, esteem and self-actualization.

Maslow stated that people are motivated to achieve certain needs and that some needs take precedence over others. Our most basic need is for physical survival, and this will be the first thing that motivates our behavior. Once that level is fulfilled the next level up is what motivates us, and so on.



Figure 2.1. Maslow's Hierarchy of Needs

Source³⁸.

The original hierarchy of needs five-stage model includes:

- 1. Physiological Needs** - these are biological requirements for Human survival, e.g. air, food, drink, shelter, clothing, warmth, sex, sleep. If these needs are not satisfied the human body cannot function optimally. Maslow considered physiological needs the most important as all the other needs become secondary until these needs are met.
- 2. Safety Needs** - protection from elements, security, order, law, stability, freedom from fear.
- 3. Love and Belongingness Needs** - after physiological and safety needs have been fulfilled, the third level of human needs is social and involves feelings of belongingness. The need for interpersonal relationships motivates behavior. Examples include friendship, intimacy, trust, and acceptance, receiving and giving affection and love. Affiliating, being part of a group (family, friends, work).

4. Esteem Needs - which Maslow classified into two categories: (i) esteem for oneself (dignity, achievement, mastery, independence) and (ii) the desire for reputation or respect from others (e.g., status, prestige). Maslow indicated that the need for respect or reputation is most important for children and adolescents and precedes real self-esteem or dignity.

5. Self-Actualization Needs - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences. A desire “to become everything one is capable of becoming”⁵⁶.

2.2.1.1 Social Theory

Social Theory refers to ideas, arguments, hypothesis, thought-experiments and explanatory speculations about how and why human societies or elements or structures of such societies come to be formed, change and develop over-time or disappear. It can also be thought of as incorporating formative concerns bearing on debates about desirable ends or values of social life-about how social life ideally “ought to be” in ways that overlap closely with concerns in the fields of moral, political and legal philosophy. Social theory in most of its central concerns names only a practice of systematic theoretical thinking relevant to particular substantive problems or questions in sociology and social science disciplines⁴⁰. The Fulani are a group of people who share the same culture, religion, and way of life that make them to live together over a long period of time.

Maslow’s Hierarchy of Needs addresses human needs as an avenue to reach out to meet people’s needs. The Nigerian Baptist Convention mission strategies made use of this theory to make impact in the lives of Fulani people in Baruten Local Government Area, Kwara State, Nigeria. This ranges from the provision, supply and distribution of food stuffs, clothing materials, medical services, building of schools to mention a few.

2.2.1.2 Social Justice Theory

Social Justice Theorists worry about "distributive justice" – that is, what is the fair way to distribute goods among a group of individuals? Marxist thought emphasizes that members of society should be given goods according to their necessities. Nevertheless, this redistribution would necessitate a governing power to decide who gets what and when.

The Nigerian Baptist Convention and her mission agencies do not discriminate in distributing goods and services among the people in these Fulani communities. Their dealings were not based on religion, race or creed. Everyone is treated equally as the services are delivered without prejudice.

Mission work as it relates to social justice is not about tangentially seeking for justice matters from the standpoint of the gospel, but to express the gospel in a way that will reveal justice matters⁴¹. Social justice theory has a link with Biblical mandate as mission work is regarded as a social action to help the poor in understanding their situation in the context of the gospel. Therefore, contextual theology, such as the political and socio-economic oppression of people, the poor, women in their struggle for emancipation, children, specifically those at risk, can hardly be ignored by mission³⁶.

2.3 Review of Empirical Studies

2.3.1 Biblical Basis for Intercultural Missions

Notably, there are clear records in the Old Testament Bible where the people of God, patriarchs, Israelites and followers of Jesus in the New Testament came in contact with people of other religious traditions or faiths to reach them with the word of God⁴². The Bible from inception is a missionary book, because it contains the inspired story of God Himself reaching out to human beings to reconcile a fallen and rebellious people to Himself and to restore his reign over all creation⁴⁵. God presented Himself as a perfect combination of the examples of missionaries presented in the scripture. God appears as both the sender and the

sent. God sent many people for various reasons. For instance, the Supreme God sent Joseph to be in a position in Egypt to save lives during the famine. Moses was sent to deliver people from oppression and exploitation, Elijah was sent to affect the course of global politics, Jeremiah was sent to declare the word of God. Jesus was sent to proclaim the good news, to proclaim freedom, to provide sight for the blind, and to release them from oppression. The disciples were sent to preach and display the delivery and healing power of the reign of God. The apostles were also sent to make disciples, baptise and teach them⁴³.

Invariably, the concept of sending and being sent lies at the core of missions. There is a wide range of biblically authorised activities that people may be sent by God to carry out activities such as preaching, evangelising, teaching and healing⁴⁵. The living God, the Maker of heaven and earth, the eternal Father, send His people on a mission into the world. Having redeemed His people by the blood of His Son, having given people His message in the Bible and having equipped people with the Holy Spirit, He sends them out to be His instruments for fulfilling His purpose in history⁴⁵. To send is a word derived from the Latin words *mitto*, *missio*, which mean “sending”⁴⁴. The Greek New Testament uses two terms to describe sending: *pemp*, *apostello*. These terms are used synonymously to describe God sending angels and prophets, the Father sending the Son, the Holy Spirit and the disciples⁴⁶.

Indeed, God is the one who sends His representatives, messengers and eventually, His Son, as agents in the story of salvation. This salvation will ultimately include person of every group, nation, tribe and language. It is God’s initiative, and it is He who receives all the glory. God initially sent angels and prophets, after which He calls people, known as Israelites, to be witness to His righteousness and splendor among the nations of the world⁴⁵. The story continues with the sending of God’s Son Jesus Christ to effect salvation for all humankind and defeat the devil on the cross, and then, the sending of new people (the church) of God in

the power of Holy Spirit, to become His instrument and a sign of His Kingdom. The story concludes victoriously with the return of Christ, the ultimate consummation of His Kingdom, the final defeat of evil and the universal declaration that Christ is Lord⁴⁶. The Old Testament is full of promises and anticipation that people from all nations of the world would one day adore God. The survey of all case variant shows that the phrase *panta ta ethne* is in the plural form. This expression occurs in the Old Greek Testament some 100 times, it virtually never carries the meaning “Gentile individuals” but always takes the meaning “all nations” in the sense of the people groups outside Israel⁴⁷. There are records and accounts of mission to the people of other faiths in both the Old and New Testaments. Examples from the Holy Scriptures are presented below.

a) **Geographical Mission in the Bible:** Jesus’ word at the very beginning of Acts outlines the geographical structure of the Missional Church. The geographical course of the apostolic witness started from Jerusalem and spread to Judea, Samaria and utmost end of the earth. The first mission of the church took place in Jerusalem, and following the stoning of Stephen, a great persecution erupted while the church scattered throughout Judea and Samaria. The conversion of Saul and Cornelius led to the founding of the church at Antioch and paved way for mission work beyond Israel to the Gentile people. God, through the Holy Spirit, launched this mission when He led the church at Antioch to send Barnabas and Paul to take the good news throughout the Roman Empire. After their first trip to Cyprus and Asia Minor. This established a theological foundation for missions among the nations at the Jerusalem Council. In his second journey, Paul in the company of Silas travelled to the provinces beyond Asia Minor, and later returned to Jerusalem⁴⁸. The progress of the geographical mission as outlined in the Bible becomes evident as the Word of God spread from Jerusalem to Rome⁴⁹. This storyline of Acts is about the geographical spread of the Word of God.

Furthermore, prophet Isaiah provides a clear depiction of the homecoming of exiled Jewish people from all points of the globe. Though scattered abroad, they came from all over the world to rebuild their ruined city and restore their community. At Pentecost, people from all over the biblical world heard Peter preach the good news of Jesus' death and resurrection with astonishing results. However, as the Christian movement spread, it became clear that it was different from other religions which have a geographical centre; Jerusalem for the Jews, Mecca for Muslims, Varanasi for Hindus, and Amritsar for Sikhs. Christianity is not a territorial religion⁵⁰.

A scholar states that in this new era, if the missionary enterprise is to be realistic and make appropriate resolutions on our missions, then there is the need to give more attention to this branch of Missiology than it used to⁴⁸. Another scholar points out that mission was understood primarily as a geographical movement from the West to the non-West⁴⁸. The Bible is a historical narrative of God's mission in and through His people for the sake of the world. It tells a story in which mission is a central thread, God's mission, Christ's mission, and the mission to the entire world⁵¹.

In his own submission, a scholar postulates that the geographical scope of the narrative of the mission is essential for the understanding of the identity of "the lost sheep of the house of Israel"⁵². Despite the apparent observation of Matthew describing Jews coming from all over the land of Israel to Jesus he does not show Jesus as either gathering the Jews or going to them⁵¹. Jesus' sending of His disciples which when viewed from the standpoint of the whole Gospel, reflects His calling. It also suggests the possibility of a limited geographical scope of Jesus' earthly mission⁵¹. Some scholars argue that the Matthew gospel of Jesus is not pursuing all Israel in His pursuit of "the lost sheep"⁵¹. According to the Matthew gospel, there is a geographical limitation in Jesus and His disciples, with His Messianic activity

centering in the northern region of the land⁵¹. A scholar indicates that a limitation of scope on the part of Jesus' mission according to Matthew, need not imply that Jesus was not interested in the restoration of "all Israel", instead His Mission in the north was a sign of the coming restoration of the whole⁵¹.

Again, another author takes the disciples' geographical prohibition to imply that they were not to go into any region of Gentiles in the north or Samaritans in the south; thus, the Mission was limited to the region of Galilee⁵³. The author assumes that the basis for this geographical prohibition of Mission originates from the example of Jesus⁵⁴. He writes, "In this way, Matthew suggests that their ministry must follow the pattern of Jesus' ministry, which He has already begun in Galilee"⁵⁵. The mission work is also restricted geographically by the fact that its focus is on the northern Israelites. The disciples were neither to go outside the borders of Israel to the Jewish Diaspora in Gentile regions in the north nor to the east or were they instructed to conduct their mission in the region of the Samaria in the south. Jesus, as the Messianic Shepherd King, was himself sent and also sent his disciples to the northern kingdom of Israel to concoct them for the coming renewal of national Israel reunited under his Davidic leadership⁵⁶.

The opinions of some authors indicate that a large number of people at different circumstances have experienced the redemption which was spoken about in the Bible. Consequently, mission fulfilment of the Old Testament expectations has far surpassed the articulated geographical terms⁵⁵. Prophet Isaiah mentioned the universal gathering, the vision and hope that "... all flesh shall know that I am the Lord Your Saviour". The fulfilment of this vision has convincingly transcended the expectations of Old Testament periods. This assertion is obvious numbers of community of Christian believers in hundreds of nations in which the Christian faith has taken root. However, there are still billions of people worldwide

who have not had the opportunity to hear the message of salvation or encounter the good news of Jesus Christ. Therefore, it is necessary for believers who follow in the footsteps of Jesus Christ to proclaim and live out the gospel; plant and establish evangelical churches and pray for the new heaven and earth from God⁵⁵.

b) **The Universal Sovereignty of God and Mission:** The scripture shows that universal sovereignty belongs to God. These verses depict that heaven and the heaven of heavens belong to God and the earth with all that is in it. This is the Hebrew manner of saying that the whole earth and all its fullness belongs to God⁵⁵. God is not another tribal God, which means that the Living God is not confined within geographical settings of Near Eastern mythology. God owns the entire earth, and rules as the ruler of everything therein. Everything that is, is indebted for its existence to God. In addition, the scripture shows that God's universal rule covers the entire planet, earth and that all humankind belongs to Him, even when they do not obey Him, He is still their Creator, and they are His creatures. On the other hand, God's specific redemptive love for a particular people. Indeed, God of Abraham had as his final goal the fulfilment of the promise that 'all people of the earth will be blessed through you'. So, while God is at work in all nations, in no other than Israel is he at work for the sake of all nations as some authors put it⁵⁵. Additionally, from Abraham's story, it is clear that God's concern is for all created human beings. People from every possible human grouping are called into the people of God. Thus, regardless of their faith, God deserves worship as the One Creator.

Some themes show the expression of God's universal interest towards the people of other faiths and other nations apart from Israel. God is not only interested in Israel. In the Old Testament, God led other nations towards Himself as well; for instance, God through Amos say: "Are ye not as children of the Ethiopians unto me, O Children of Israel?" says the Lord.

Have not I delivered Israel out of Egypt, the Philistines from Caphtor, and the Syrians out of Kir⁵⁷. This gives clear evidence that God is also interested in bringing people of other faiths on board through his chosen people. God sent Jonah to Israel's enemies in Nineveh, and used Cyrus, the Persian King, to bring them home from exile.

Another strong biblical base of mission to people of other faiths is the records of non-Israelites coming to faith in the God of Israel. These examples include Rahab, Naaman and Nebuchadnezzar, and there is a future vision of all nations turning to Him⁵⁸. Consequently, there are promises, blessings and covenants, which are given to all of God's nation without any conditions attached to them. Furthermore, God called Abraham and made a covenant with him. An author notes that it is significant that the covenant made with Abraham is not only for the blessings of his descendants but that through them, all the nations should be blessed. The above-promised blessings encompass people of that faith⁵⁵.

The Bible depicts God working in the whole of planet earth during the rest of history. A scholar stresses that that is the overall focus of the Bible, and the conclusion that can be drawn is that, whatever Israel was chosen for, God's purpose has always been for the whole of humankind and not only for one specific group of people. The countries surrounding Israel are similar to the people of diverse faiths nowadays. Furthermore, in the Old Testament times, there were no nations as we know them these days. Instead, there were different groups of people, which were known as ethnic groups with their rulers, rituals, territories and gods⁵⁵. In all these circumstances, Israel was to be a witness to these surrounding peoples; as she was supposed to display to them what God was like, even though she frequently failed. Likewise, it is also true that the early believers of the true God lived among the so mentioned surrounding nations of Israel, and they learned from them and struggled with them; and both

were called to be witness to all the nations. This is, indeed, a clear indication of the basis for Christians' relationships with the people of different faiths.

(c) Basic Mission Texts of the Old Testament: Several Old Testament texts are very clear about God's intended missionary mandate in the world. However, a scholar argued in his missional hermeneutics that the Old Testament as a whole is a missionary book⁵⁵. It seems impossible for one to comprehend the Old Testament correctly without investigating the three texts in their missionary setting. In God's strategy and purpose, the children of Israel had been called and chosen to be responsible for proclaiming the message of God's grace to the other nations. Israel was to be an interactive nation; in other words, it was chosen to be God's connecting agent to all of the world⁵⁵. These texts give a concrete mandate for believers of the Lord, both in the past and the present times.

God, as revealed in the Bible, is personal, purposeful and goal-oriented. The opening story of creation depicts God working towards a goal, finishing it with fulfilment, resting, and content with the result of His work. Starting from the great promise of God to Abraham, it is clear that God is eternally dedicated to the mission of blessing the nations through the agency of the people of Abraham. This makes Genesis crucial for mission in the Old Testament. It is seen from this argument that the mission of God could be summarised as "God blesses His people to be a blessing to the whole nations" in every generation. The universality of mission of God was stated for the first time concerning Abraham. God's intention is that all people on earth will be blessed through Abraham and he would be he was called to be a light to the entire world.

Another author argues that God's pronouncement was programmatic statement for Abraham and those who would follow the same faith⁵⁹. This is true in that some religions of the world

today trace their faith to Abraham. For instance, Christians and Muslims share this heritage. A scholar precisely enunciates that this text provides “the formative theology” for a divine programme to glorify himself by bringing salvation to all the earth⁶⁰. In essence, Abraham finally became a special messenger of missionary to the whole world. This was done with a mission which would only later be carried out by Israel and then fully fulfilled by God on an even greater scale since He would be the salvation for the whole world. An author posits that the notion of God as presented by Old Testament prophets revealed Israel as His covenant people to fulfill the worldwide call of God to all nations to praise Him⁵⁷. Indeed, the above mentioned three texts of the Old Testament set the basis of the mission of God to the entire world.

(d) God’s Purpose for Missions in the Old Testament: In the Old Testament, although God works uniquely in and through Israel, he is still the God of all nations. Sometimes, it seems as if Israel had an exclusive relationship with God. However, Israel was a servant with a clear “missionary call” to the Gentile nations. An author indicates that certain universality motives in the Old Testament which he regards as a base for the New Testament call to missions. The situation he presents is more than an ordinary foundational mission basis in the Old Testament and its call for Israel’s involvement⁵⁷.

A collection of the book of Psalms repeatedly calls on all the peoples of the lands and nations to praise the Lord. The ancient singers of Israel were able to urge their people to tell, proclaim, and make known the mighty deeds of God and to join in singing praises to God from all the nations. Indeed, the Psalmists went further to offer themselves to sing God’s praises among the nations. The expected result would be that all the ends of the earth would turn to the Lord and all the families on earth would bow down in God’s worship⁶¹. For this reason, King Solomon in his dedicatory prayer of the temple pronounced God’s blessing on the people of the earth that they may know that Yahweh alone is God.

God commanded Jonah to go and preach in the capital of Assyria, Nineveh. This mission, although carried out under substantial pressure and narrow nationalism, was blessed by God. It is a fact that Jonah was upset that God had extended His grace to such ruthless and hostile enemies who had caused so much turmoil on Jonah's own native country. However, the truth remains that Jonah portrays as an excellent of cross-cultural missions, and the book emphasises the contrast between Jonah's anger and God's delight in reaching the Gentiles. Some authors further argue that Jonah did not express his message to the people of Nineveh in covenantal terms⁵⁷. There is no detailed knowledge of what Jonah said to the people of Nineveh, other than pronouncing a warning message that the city was about to be turned upside down⁵⁷. However, when they repented with such surprising thoroughness, the question was how much knowledge of the true God informed their repentance? In this story, Jonah makes careful orthodox confessions about the nature of God. Somehow, it seems that the sailors were filled with fear, despite their generosity to Jonah and their response to prayers that they may not have been guilty of shedding innocent blood⁵⁷. Correspondingly, the unexpected citywide repentance in Nineveh, the world's capital of evil as one may think, agrees favourably with the hard-heartedness of Jonah, the prophet of the true God.

The people of Nineveh were urged to receive Jonah and his mission as a vessel by which knowledge and understanding for those outside the light of Christianity who may be looking for God in their manner, under the awning of their own culture and religion could be reviewed⁵⁷. Therefore, God sent messengers with his word just as the Psalmists intended. Subsequently, the gospel always comes from outside, not from within; this is the reason why it was hard to urge Gentiles to praise and worship God if they had never been told about Him in person. This could as well be learned from the associated reasons that seem to be putting

sanctions to all the nations to know the Lord and to serve Him. This is a clear indication that mission cannot be a second thought for the Old Testament since it is the heart and core of God's original plan⁵⁷.

(e) Preparing for Persecution: Jesus devoted his life to helping other people, yet he was despised and hated and finally crucified. To despise and hate a good man is never rational or reasonable. It can only be perverse and senseless. But Jesus had to face it. And so would his disciples. He prepared them carefully for persecution, and he warned them that if the world persecuted him, they will also persecute them. Having seen what happened to their Lord, they would never expect the people around them to be reasonable and rational. The twelve would devote their lives to loving and serving others, and for this, they too would be despised and hated⁵⁷.

The religious leaders had learned from their Master to do good in exchange for evil. Jesus had taught them to love their enemies and pray for those who persecute them). As he was stretched upon the cross, they saw him do exactly that. He did more than turn the other cheek. When the soldiers had nailed one hand, he let them nail the other. He did more than give them his shirt. When they had taken his tunic, he let them take his life. More importantly, he cried, "Father, forgive them, for they do not know what they are doing"⁵⁷.

There is a need to prepare our converts for persecution and teach them to count it all joy for the sake of Christ. Persecution may take one or two forms - by government authorities opposing religious sect on the one hand or by individuals or crowd on the other. In most cases, it was limited then, as now, to lies and rumours circulated the streets and markets. The Christians were different from everyone else, and the difference would be exaggerated by those who resented it. Children from Christian families would suffer from bullying and insults. Their parents would face unfriendliness and petty discrimination in shops, at work and in social life. Most of this prejudice stemmed from ignorance, from things said by people

who did not know them at all. It could be overcome only by friendliness, kindness, honesty, and by winning the trust and respect of some, at least, of the people around them. The writer of the gospel to the Romans admonished his readers not to repay evil for evil but take care to do what is honourable in the sight of all and live peaceably with all⁶².

A person respected by his neighbours and workmates may soon have an opportunity to explain the purpose of his life. Every genuine believer will be proud to bear the name of Jesus and to suffer for him if necessary. Believers in Christ are enjoined to rejoice as they share Christ's sufferings, that they may also rejoice and be glad when his glory is revealed. If they are slighted for the name of Christ, they are blessed, because the Spirit of glory and God rests upon them⁵⁷. But are warned not to suffer as a murderer or a thief or an evildoer or as a meddler. If anyone suffers persecution as a Christian, let him not be ashamed, but let him glorify God in that name⁵⁷.

It is obvious that persecution provides opportunities for witnessing. Human beings naturally shrink from persecution. It can bring terrible suffering and leave physical and mental scars that never entirely heal. It may cause some to hide their faith and others to deny it, and may seriously obstruct the work of God. However, while persecution may close certain doors to the gospel, it also opens others. A thief and a centurion, who had not known Christ in the streets of Jerusalem, encountered him as he was hanged in extreme pain on the cross. A jailer, unaware of what Paul said by the river at Philippi, was powerfully converted by his testimony after a severe beating in prison. Persecution may lead us into places we would not usually go. As Jesus told his disciples, "they will lay hold on you and persecute you, drag you up to the prisons, and you will be carried before kings and governors for my name's sake"⁵⁷.

Jesus assured his disciples that, far from being intimidated and silenced, opportunity to bear witness of the gospel will be opened unto them. Standing before the council of Jewish elders,

Peter and John took their opportunity, declaring that they cannot but testify of what they have seen and heard. After their release, they prayed not for peace and safety but for the courage to speak again⁵⁷. The New Testament gives much practical guidance about responding to persecution from established authorities. First of all, the example of Jesus; when arrested and interrogated, Jesus spoke willingly about his ministry, but never once betrayed others. When asked about his disciples and his teaching, he told the high priest about his teaching but nothing about his disciples. When he was questioned by the Roman governor, his concern was not for his safety but his testimony. Jesus spoke not about his innocence but his kingdom, about the purpose of his birth, his witness to the truth, and then about authority from God and guilt before God⁵⁷. The soldiers and officials all heard the words of this remarkable prisoner, “who in his testimony before Pontius Pilate made the good confession”⁶³.

This implies that there is no need for methodical lectures or subtle diplomacy in law courts and tribunals. The gospel of Christ will pour from a sincere heart whenever a judge or accuser listens. Jesus had told his disciples to settle their minds not to meditate in advance how to respond, for he will give them words and wisdom that none of their enemies will be able to resist or challenge. Just as Jesus had prepared his followers for persecution, so did Paul. His converts quickly learned from his example to seize every opportunity when a governor or king or a public crowd seemed disposed to listen. Jesus was aware of the astonishing spiritual power in a bold declaration from a person in danger of his life. As a devout Pharisee, Paul had encountered Stephen, a man full of faith and of the Holy Spirit, whose martyrdom he saw and heard and never forgot. Many years later, Paul himself-bruised, bloody and bound with two chains-told a riotous crowd about Stephen. To stand in chains might seem weak and humiliating, but Paul had learned from Stephen how the weak might win the victory and overcome the strong. Before long, he was standing before the council of

Jewish leaders and the high priest and then before a governor and a king. These were his greatest opportunities to bear witness⁶⁴.

Whenever possible on such occasions, Jesus would give his testimony as he refused to be intimidated. As a trained rabbi, (i.e. teacher) Jesus knew precisely when Jewish leaders were exceeding their authority, and he insisted that they treat him fairly according to their law. He was familiar with Roman regulations and knew his rights as a Roman citizen. Jesus spoke respectfully to soldiers and officials, calmly insisting that they do their duty according to the law of Rome. Like Jesus and his apostles, Christians may be persecuted either by government officials or by aggressive individuals, factions, or crowds. When questioned by lawful authority, our priority will usually be calm testimony concerning our faith in Christ⁶⁵. However, when attacked by violent mobs, testimony may not be possible (although both Stephen and Paul attempted it). In these circumstances, our wiser course may be to move elsewhere, hoping to return at a later date. So Jesus instructed his disciples that when the world persecutes them in one town, they should flee to the next". After Paul was stoned in Lystra, he moved on to Derbe and later came back to Lystra.

As partners in mistreatment, the pioneer missionaries were not alone in facing troubles of this sort. Any company of believers today may suffer persecution. There is a biblical account of one Sosthene in Corinth, who was beaten by a mob and lost his position as ruler of the synagogue. Shortly afterwards, it is recorded that a believer named Sosthenes was found with Paul in Ephesus. If this is the same man, he must have moved away for a time. But most would not be free to do so. In such circumstance, Christians must be wise as serpents and harmless as doves. At Thessalonica, some believers meeting in the house of Jason were dragged before the authorities. After Jason had paid a sum of money as security for their good behaviour, they might continue to meet in his house. But they would surely do so

discreetly, and perhaps secretly, to avoid provoking further violence. The antagonism which the early Christians faced in the world must have significantly strengthened their affection and love for one another. The more rudely they were treated in the streets and law courts, the more deeply they would appreciate the warm welcome and happy friendship they found in every Christian home⁶⁶.

The believers in each place were accustomed to support any of their members who was a victim of the authorities or the mob. Each day they would take food to the common jail, providing blankets or clothing for their friends inside. The biblical account of how the Philippians sent help to Paul in captivity and how a friend would often choose to share his confinement also lends credence to the argument⁶⁷.

2.3.2 Christian Missions and Strategies

There are two terms that are inter-connected with Christian missions. They are: Evangelism and Evangelisation. Although evangelism and evangelisation share the same nature (communication of the gospel) and purpose (to give a valid opportunity to accept Christ) but differ. Evangelism is an activity; evangelization adds the dimension of a goal. Evangelism is a process of making the good news known to the people. An effective evangelism should consist the following: presence, proclamation and persuasion⁶⁸.

- **Presence:** This represents the quality of Christian character of Jesus radiated by the one preaching the good news. It is the type of evangelism reflected in the Christian's care of the sick, the poor and the needy in the community he finds himself. It should, however, be noted that presence evangelism does not denote a verbal witness as such nor close identification with the people.

- **Proclamation:** Here good news of Jesus Christ can reproduce the church. The task involves communicating the gospel and selecting the appropriate means and media for this communication. It is the verbal proclamation by preaching or personal testimony.
- **Persuasion:** To produce results, proclamation must intend to evoke a positive response from those who hear the gospel. The gospel confronts the people with the necessity to make a commitment to Jesus Christ. People must be urged to make a decision. The goal of evangelism is the making of disciples. Also, “evangelisation” is, in fact, the goal of evangelistic activity. This includes planting and propagation.
- **Planting:** Those who believe the gospel and make a commitment to Jesus Christ must be incorporated into the body of Christ. They must become members of local assembly of believers.
- **Propagation:** Evangelisation aims at the planting of churches that are able to spread the gospel throughout their own people group and also beyond; to penetrate other people groups. It should be noted that the ultimate goal is always to complete world evangelisation⁶⁹. In the words of some authors, it is not enough for us today to go across the world and do a good job. We must work towards the goal of finishing the task of evangelisation⁷⁰.

An understanding of the history of missionary strategy could be of great help at this point. Some people would suggest that the New Testament provides us with a practical manual of mission strategies. Others would reply that the New Testament only describes how mission was done a long time ago and offers very little help or guidance for missions in the modern world. One of the early Church historians, who walked among the Goths, used Scripture translation as a primary strategy⁵⁷. In 590, Pope Gregory instituted a mission from an established church to another region when he sent Augustine and others to England, like modern church planting⁵⁷. In the sixteenth through nineteenth centuries, mission strategies

rode on the back of colonial master methods; education, medical care and commerce. In the twentieth and twenty-first centuries, missionaries and mission agencies take advantage of media and technology and other scientific breakthroughs. No doubt, the mission strategies mentioned above have yielded some undeniable fruits, especially in education, medical, radio ministries, and many others⁵⁷. One major setback to these approaches is that they have not followed Christ's method of doing missions.

Jesus Christ, during his earthly ministry, has a goal in mind; the goal is the salvation of every person by the regeneration of their hearts through faith in Him alone. Moreover, Jesus' strategy for spreading the Good News of salvation is not through political, educational or even through religious philosophies, but through discipleship. Jesus, the Lord of the mission, is more interested in spending quality time with men than developing programmes. Jesus chose his men carefully, trained them through practical experience, prepared them for pioneer outreach, taught them to live by faith and then told them to go into the world. Apostle Paul, on the other hand, employed the following strategies in his mission endeavours. Paul identified a clear and straightforward message to proclaim and trained missionaries through practical experience. Paul also looked for strategic places where people would give him a hearing; lived by faith without financial obligation to anyone and proclaimed his message in public places. Again, Paul taught his converts thoroughly in private homes, and let local leadership develop naturally in each local fellowship⁵⁷.

Therefore, developing contemporary strategies that are useful for twenty-first century missions will demand that the mission strategies of Christ, and of Paul and the other apostles that have been seen as successful can be adapted to the contemporary age. Although some people might object that time has changed and the world moves on, so the certainty that their strategies will work so well this age is not sure⁵⁷. Granted that there is the same gospel

message to proclaim, it may not be sensible or even possible to follow the same strategies in propagating it. Preaching the gospel today in a church may not receive the same response as Paul did. Waiting for people to enter into one's culture before telling them the good news may not be appropriate. If we try to re-create the churches of first-century Judea or Macedonia in the modern cities of the developing world or the arid stretches of the desert waste, we might find out that we are deluding ourselves with an impossible romantic dream⁵⁷. A missiologist notes that we will become old-fashioned, irrelevant and ineffective in a world that demands novelty, style, progress and sophisticated presentation⁵⁷.

However, certain principles can be learnt from them that can help us to be effective in our modern mission enterprise. With consideration to mission perspective, history reveals itself in a unique and refreshing way. The kingdom of God, rather than the kingdoms of terrestrial potentials, is history's central theme. God's purpose to redeem a people and reestablish his rule upon the earth is the main plot. History shows that many of God's people feel reluctant to share the gospel while in their comfort zones until exile, dispersion, persecution, and invasion came as needed instruments to 'force' them to do so. And God in his mercy had been so faithful to cause growth to happen when God's people had gone out to fulfil the Lord's command⁵⁷.

Largely, the growth witnessed can be categorised into three eras of expansion. The first era was characterised by an awakening of protestants to the task and the sending of missionaries to the coastal areas of the unreached continents. The second era presented a movement towards the unreached interiors of Africa, Asia, and Latin America. The third era, which is the current one, is unreached people groups. It should be noted that most of these groups are no long isolated geographically from the gospel but are isolated instead by social, cultural

and linguistic barriers. These barriers, no doubt, have effectively prevented these 'hidden' peoples from hearing and receiving the gospel, even though the church may exist nearby⁵⁸.

More recently, efforts are now being made by missionaries from the newer churches of the Third World to add to the existing Western missions to fulfil the task of the Great Commission. The place of strategy and prayer in World Evangelization is of great value. Strategy is the means agreed on to reach a certain goal. Missionary strategy is the way the body of Christ goes about obeying the Lord and accomplishing the objectives he lays down. Every Christian everyday uses strategy of some kind or other in the attempt to do God's will. It can be said that some strategies are superior to others. However, the best strategy must be biblical because God's work must be done in God's way. It is also efficient considering the fact that the personnel, money and time needed are all limited, there is need to make decisions sooner or later as to what priorities to assign in their use. On the basis of efficacy, it is important to do what will best accomplish God's objective. In addition, strategy must be relevant. Mission is such a fast moving field that strategy useful five years ago might well be obsolete today. It needs constant updating⁵⁸.

A strategy is an overall approach, plan or way of describing how an organisation will go reaching its goal or solving its problem. A strategy forces Christians or mission agencies to seek the mind and will of God on issues affecting individuals, missionaries or mission agencies. It is an attempt to anticipate the future God wants to bring about. In another way, strategy is a statement of faith as to what is believed the future holds and how to bring it into existence. It is also a means of communication to fellow Christians so they can know the area of concentration of an organisation (mission agency). It gives an overall sense of direction and helps to generate cohesiveness as it shows to others what an organisation will and what it has decided to do.

There are different types of strategies, for instance, some authors are of the opinion that there are three types of strategies namely Standard Solution Strategy, Being-in-the-Way Strategy and Unique Solution Strategy. The author further expatiates as follows:

- **Standard Solution Strategy:** This is based on the premise of success of a particular way of doing something and assumed to be universally applicable. However, the problem of this strategy is that it assumes all people everywhere are basically the same. Here, cultural and social differences are not considered to play important roles in evangelism strategy.
- **Being-in-the Way Strategy:** This comes from the motion that the Holy Spirit will provide the needed guidance in the moment of action. The assumption here is that Christian partnership with God actively does not require human planning as it is seen as being against the operations of the Holy Spirit. This approach eliminates failure in every sense, believing that whatever result that comes out of it is God's responsibility and God's will. The problem with this approach is that proper spirituality cuts out the need for human fore - thoughts and planning is considered not necessary.
- **Unique Solution Approach or Strategy:** Just like the Standard Solution Strategy, it recognizes the fact that one should learn from the way God had led people in the past. It establishes that the successes of the spirit are a real resource from which application is made on some other current issues. This approach argues that the differences between the situations and cultures of various people groups are also important. People and culture are not like standardised machines that have interchangeable parts. An evangelism approach that has worked in one context may fail in another context. It gives recognition to the fact that strategy must be as unique as the peoples to whom it applies.

In addition, the Unique Solution approach supports the Being-in-the-Way Strategy that God has new surprises for his people and can do anything, anytime, to change the direction of thing as he wills. It is important to establish that strategies must be open to new insights and

new development and cannot be rigidly standardised once and for all. The Unique Solution Strategy helps to avoid the problem of the two extremes in some Christian approaches to strategy. One is the mindset that God has revealed the Universal Standard to follow, and it is the Standard Solution approach. The Being-in-the-Way approach, on the other hand, turns out to be an anti-strategy that is dressed up in a rigid portrait of the Holy Spirit as guiding only when human beings do the least. The Unique Solution approach affirms that God has given man some universal goals and guidance as to what is about to be done in evangelism. This is not to say that the experience of the past is not needed. All the variables available can be put together to achieve the desired result.

2.3.3 Short-Term Missions (STM): Short-Term Mission is the mobilization of a Christian missionary for a short period of time ranging from days to a year. It should be noted that many short term missions are called mission trips. Short-Term Mission is embarked upon mainly by volunteers who want to contribute their quota to the fulfilment of the Great Commission. There is no doubt about it that churches orientation has changed in the way they engaged in global missions. Things are fast changing, there was an era when missionaries went to the field for life.

However, in the past few decades, the trend has changed as the system has embraced different approaches through which the Great commissions message is delivered across the globe. For example, the Global Missions Board of the Nigerian Baptist Convention through its missionary organizations such as Men's Missionary Union (MMU) and the Royal Ambassadors (R.A), Women's Missionary Union (WMU) and her organs, Lydia, G.A; Youth Fellowship, all embark on short term mission trips from time to time.

Good and Bad sides of short term Missions. The good side include the following

- Energises the local church, leading to more giving for missions and outreach
- Nurture the spiritual formation of volunteers' gift discovery, discipleship.

- Bring people to Christ or plant seeds to be harvested later
- Lead individuals to missionary services.
- Lead to financial support for the indigenous missions and churches

The bad side include the following:

- * STM trip is taken from cross-cultural vacations-religions
- * Many STM are a waste of money
- * STM Missionaries often do more harm to people especially the poor
- *STM projects can create unhealthy dependency
- *Language barriers limits the effectiveness of the team⁷¹.

2.3.4 Tent-Making or Marketplace Missions and Contemporary Studies

The concept of tent-making originates from the mission activities of Apostle Paul who was a tent-maker by profession and supported himself when necessary with this craft. If a missionary today is to settle for a period in one place he or she may take up secular work and accept the designation “tent-maker”. What exactly does this mean? Tent-making is the marketplace ministry of the Christian faithful in the cross-cultural context. It is the people of God using the gift of God for the work of God⁵⁸. In the New Testament, there were two kinds of “tent-maker”. Paul was a “tent-maker”, and so were Aquila and Priscilla, yet Paul’s commitment to “tent-making” was quite different from theirs. Aquila and Priscilla were excellent business people who served the Lord and in their spare time, opened their home for Christian fellowship⁵⁸. However, Paul was called to be an apostle, that is, a missionary who travels wide and plants churches in many places⁵⁸. He worked with his hands only when necessity compelled him to.

Each of these two types of “tent-maker” has a vital role to play, and we need both today. Following the example of Aquila and Priscilla, a teacher or doctor or engineer may settle in a

place where the name of Christ is not known and pursue a professional career there. Similarly, a salesman or taxi driver may take a job among people who have never heard the gospel and earn his living there⁵⁸. An initiative like this can provide many opportunities for witnessing. It will set an excellent example of honest and consistent work for new believers and may also provide a home or a workplace where they can safely meet. However, some people, like Paul, are called to apostolic mission. They must remain free to travel anywhere, proclaiming the gospel, correcting errors, resolving problems, teaching the whole counsel of God. The law or custom of the land may require them to have a secular job, and if that is the case, they must do it to the best of their ability. However, if someone is called to apostolic work, he or she must fulfil the calling and not become tied permanently to a secular business in a specific place. They should never become so dependent on an income or obligated to an employer or customers or employees that they cannot quickly leave their secular work when the Holy Spirit calls them away to proclaim the gospel and teach the churches in other places.

Consequentially, experience shows that some jobs offer more flexibility than others; for instance, Peter left his nets because he could not be a fisherman and an apostle at the same time. Matthew left his accounting job because he could not combine the tax-collector job with the missionary assignment. However, Paul, as a craftsman, could pick up his needle wherever he found work. The missionary could work whenever he needs money and proclaims the word of God in his spare time⁵⁸. Moreover, he could travel wide to preach and teach whenever he was well supplied. Paul had this freedom because Aquila and Priscilla understood and supported his call to pioneer mission. In the time of persecution, the presence of an apostle in their workshop was a danger to their business, and Paul willingly acknowledged his debt to them. He said, "Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their lives for me"⁵⁸ Honour and value should be given to missionaries with secular jobs who provide home or employment or financial support for our

apostolic missionaries and so enable them to preach the gospel where the name of Christ is not known.

Contemporary research in mission strategies presents the gospel of Christ as an unchanging truth in a changing world. Not only is the world-changing, but also the people who are sent out as missionaries and the peoples of the world. Therefore, many traditional ideas about mission are no longer practicable. The approach to Christian missions has to be given a new thought through contemporary strategies. The current generation is very different from the previous ones. They have been brought up in at the moment that the world is experiencing rapid changes in politics, social media, cultural worldview, and technological context⁵⁸. Many of them are well educated and have travelled widely and come across many cultures. Another scholarly work discusses some strategies that local church and the missionaries can adopt to boost their passion for missions and evangelism. The work highlights five strategies by which the frontiers of evangelism and missions of the local church could be advanced. Strategies highlighted are (a) the marketplace strategy (b) the social ministry and social actions strategy (c) the community development approach strategy (d) mission mobilization and partnership strategy and (e) the media strategy⁵⁸.

Further submission from another study underscores the use of discipleship materials as viable mission strategies for church planting in Awka/Onitsha Baptist home mission field. The basis of the study is the strategy for reaching the unreached people within Akwa/Onitsha people. The findings reveal that discipleship training, among other strategies, helps the participants to be committed to church planting more than those who did not. Likewise, another research on contemporary mission strategies for church growth was carried out in Rivers Baptist Conference to interrogate the effect of the gospel among the Kalabari people in the coastal towns of Niger Delta region. The author highlights evangelism, church planting and

comprehensive modern mission strategies as effective mission strategies in the Niger Delta region. Another scholar postulates universal strategies for Muslim evangelism. Another author challenges Christians to engage in Muslim evangelism and suggests some strategies for Muslims evangelism. The author opines that strategies such as contextualisation, social action, public rallies, tent-making and human right campaign will help us to reach the Muslims effectively⁷².

For Christian leadership to be effective, there is a place of strategic leadership. Jesus and the apostles trained leaders in the real world rather than the classroom. Does this mean we should never build Bible colleges or seminaries, never read books or write essays, never award diploma and degrees? No! The value of practical experience cannot be denied, and the strategy of the Master cannot be bettered for the development of character and skill in communicating with all kinds of people. However, specialist knowledge is also of great worth. Paul was able to expound the scriptures and refute the errors of the Jews because he had sat at the feet of Gamaliel, and he could do so far more effectively than Peter or Barnabas who had not. Therefore, in the course of life, some missionaries may be called to interact with the top leaders of universities, businesses and nations. Others may have the opportunity to discuss controversial issues with scientists, economists and politicians.

Developing the intellectual ability of missionaries and church leaders, and providing them with accurate information, would surely be a contribution of great value to the churches in any country. That is why such interactions take place in a theological institution, which is a place for exchanging ideas, sharing experiences, imparting knowledge and stimulating the intelligent study of scriptures. It will attract teachers who are godly, experienced, and well informed. They will learn from one another and their students. Travelling widely, they will take with them a wealth of personal understanding enriched by recent testimonies and new

experiences, enabling them to advise and encourage church leaders in many places⁶³. Through mentors worthy of respect, students will be stimulated to think carefully, study diligently, and serve Christ faithfully. Graduates of theological institutions will be equipped to engage in discussion with graduates from institutions with very different worldviews, and so introduce the gospel to a wide range of influential people.

To this end, it has been advocated that potential church leaders should be stimulated to teach their congregations and their youth effectively so that all will know what they believe, and why and be able to proclaim, defend and apply their biblical faith in a world that often opposes it⁶³. Hence, from such exposures, missionaries will see precisely what the Bible says about cross-cultural outreach, and learn from the experience of people in many different places. Besides, translators will discover how to understand biblical texts and accurately express their meaning in other languages in the course of their involvement in intercultural and cross-cultural missions.

However, the importance of academic preparation should not be exaggerated above spiritual preparation for missions and church ministry. Indeed, a leader in any church must be able “to give accurate instruction in sound biblical doctrine and also to refute the errors those who contradict it”⁶³. But he will not always need a diploma or degree to do this. This is much pronounced the value of Paul’s training at the feet of Gamaliel, yet Paul never unilaterally required all missionaries or church leaders to spend three years or more at his own feet before starting their missions and ministry. No one in the New Testament was ever disqualified for leadership in church or mission by the lack of a diploma or degree⁶³. Moreover, Jesus warned his disciples against worldly titles that can make them proud. He further made it known to them that they had one teacher and that they were all brothers. However, there is one title that

he approved; that is a missionary⁶³. When he chose some of his followers for missionary training, he named them “Apostles”.

An apostle is someone sent on a mission. His task is not to rise to high status and authority in a comfortable place, but to walk lengthy dusty roads and cross wild stormy seas with the gospel message and to suffer dishonor for the name. In the New Testament, those who gave up their secular work and devoted their time and energy to the spiritual ministry were all pioneer missionaries, carrying the gospel to unreached places and establishing groups of new converts.

It has been reported that most of the full-time paid workers today are pastors, conducting worship services in long-established churches for people who have been Christians for many years. It is further reported that almost seven thousand people groups located in different parts of the world have not yet heard and understood the gospel, and some of these groups amount to millions; together they form 42% of the world’s population. Further questions are raised which include: could the gospel reach the whole world in our generation? And if it does, might the Christians in this generation see Jesus Christ’s return in their lifetime?⁶³.

Finding answers to these and many other questions implies that Christian of the twenty-first century must embrace technology as they cannot run away from the use of digital media for mission work and practices. It is also important that ministers of the gospel and especially, missionaries learn to make good use of technology. As the world system uses technology to make money, and people negatively use technology to corrupt morals and distract people from the truth, Christians must do likewise to expand the Gospel using technological tools and resources. However, the Holy Spirit should enable us to use technology to reach large numbers of people with the gospel more quickly than in past times. Computers assist us in the

work of Bible translation. The whole world has been reduced into a small room through the Internet.

The Internet enables its users to find useful information to positively change the world. It is interesting to note that audio recordings and videos of God's word are taken across borders; this technological innovation has led many families and villages to faith in Christ. Human needs and human nature change very little from age to age, but the gospel does not change at all⁷³. Sometimes, people presented with the gospel have the same problems as the people of Jesus' time. That is why Christian missionaries must understand that the social issues that are likely to be faced in mission today are often the same as those faced by the Apostles of Jesus, including loneliness, guilt, fear, greed, ambition, prejudice, mistrust of foreigners and love of power or money and that is the more reason why their writings are so helpful to us⁶².

Nevertheless, concerted mission efforts and labour coupled with the help of God, some passive and static fields and congregations are seen being transformed into active growing fellowship, attracting converted people to Christ; whereby thieves and drunkards becoming men and women of integrity. Also, fetishistic and ritual practices are being renounced in the face of salvation in Jesus Christ while sexual irresponsibility is being halted and marriages restored and preserved⁶⁰.

Having discussed the current state of world evangelization, it is pertinent to discuss the strategic roles of the Global Missions Board (GMB) in response to the current state of world evangelization. Different approaches and strategies are being used by the GMB to reach out to the people. These include, focusing more on the Unreached People Groups, Intentional Budgeting for the 10/40 window, strategic role of stewardship, strategic role of prayer, strategic role of power evangelism and strategic role of social concern⁷⁴.

2.3.5 Mission Field Challenges

There is no doubt about it that missionaries on the field are being faced with various challenges ranging from personal, individual and community challenges. For example, in Okuta home mission field, Kwara State Nigeria, which is one of the specialized mission field of the Global Mission Board of the Nigerian Baptist Convention has been in existence since 1950's but still far from development. Some of the challenges are lack of good water supply which often lead to outbreak of water borne diseases. There is no provision of qualitative education in the area, hence the field does not have access to standard education, this makes the missionaries and the missions pastors send their wards outside the field to be properly educated. The fees in this schools are very high and are eating deep into the income of these pastors. There are no good roads which serve as barrier to effective operation of the missionaries from one field to another⁷⁵.

2.3.6 The Growth of the Nigerian Baptist Convention

From a global perspective, the history of the Nigerian Baptist Convention is closely related to the early Baptist members of a group of Protestant Christians who share the basic beliefs of most Protestants but who insist that only believers should be baptised and that it should be done by immersion rather than by the sprinkling or pouring of water. (This view, however, is shared by others who are not Baptists). Although Baptists do not constitute a single church or denominational structure, most adhere to a congregational form of church government. Some Baptists emphasise having no human founder, no human authority, and no human creed⁷⁶.

However, some Baptists believe that there has been an unbroken succession of Baptist churches from the days of John the Baptist and the Apostles of Jesus Christ. Others trace their origin to the Anabaptists, a 16th-century Protestant movement on the European continent.

Most scholars agree that Baptists, as an English-speaking denomination, originated within 17th-century Puritanism as an offshoot of Congregationalism⁶⁵. There were two groups in early Baptist life: they are 'The Particular Baptists' and 'The General Baptists'. The Particular Baptists adhered to the doctrine of a particular atonement that Christ died only for an elect and were strongly Calvinist (following the Reformation teachings of John Calvin) in orientation; the General Baptists held to the doctrine of a general atonement; that Christ died for all people and not only for an elect and represented the more moderate Calvinism of Jacobs Arminius, a 17th century Dutch theologian.

The two currents were also distinguished by a difference in churchmanship related to their respective points of origin. The General Baptists had emerged from the English Separatists, whereas the Particular Baptists had their roots in non-Separatist independency. Both the Separatists and the non-Separatists were Congregationalist. They shared the same convictions with regard to the nature and government of the church. They believed that church life should be ordered according to the pattern of the New Testament churches; and to them, this meant that churches should be self-governing bodies composed of believers only.

Coming back to Nigeria, God's utmost desire is that the gospel of our Lord Jesus Christ is taken to the utmost parts of the world. For this purpose, a host of missionaries was involved in reaching Jerusalem, Samaria, Judea, part of Europe and part of Asia for Christ in the biblical times. By the 19th century, the gospel had been spread to all continents because of the missionaries, who participated with God in spreading it. In the same century, God remembered Central Sudan (Nigeria) and decided that the gospel was spread to the nooks and crannies of Nigeria. God extended his invitation to many missionaries to accomplish this purpose. One of these missionaries was Thomas Jefferson Bowen, whom God called and prepared to start a Baptist work in Nigeria. T.J. Bowen was born on 2nd January, 1814 in

Jackson Coventry, Georgia, United States of America. In 1840, he had an encounter with Jesus Christ.

This encounter led him to become a Christian and being baptised. Before he received the call to go to Nigeria, he was trained as a soldier, and he had partaken in military services, especially in the war against Indians in Georgia. Afterward, Jefferson Bowen was called by God to be enrolled in his army to participate with him in the evangelisation of Central Sudan (later known as Nigeria). As a soldier of Christ, J.T. Bowen took up preaching and was ordained a minister of the gospel. Before 1849, God had impressed in his mind to take the gospel to Nigeria through his reading of explorers' books on Africa. This was at the time when not many were willing to go to Africa because of its prevalent hostile climate and attendant health hazards. By the divine providence, Bowen was appointed as a missionary to Nigeria by the Foreign Mission Board (FMB) of the Southern Baptist Convention in 1849.

Jefferson Bowen together with Harvey Goodale and Robert F. Hill was commissioned as the first set of missionaries to Nigeria. They embarked on the journey on the 17th of December, 1849. Unfortunately, only Bowen could get to Nigeria. Goodale died in Liberia because of ill health. Hill was withdrawn because of his unwillingness to accompany Bowen to Nigeria. Bowen landed in Badagry, southwestern Nigeria on August 5, 1850. This, according to an author, made Bowen to become the starting point and mile marker for Baptist witness in Nigeria⁷⁷. From Badagry, Bowen set out to go to Igboho (a former capital of the old Oyo Empire), the town he desired that God's work would commence among the Yoruba people. On his way to Igboho, he stayed in Abeokuta for 18 months. In Abeokuta, he studied the Yoruba language. This, in turn, led him to publish a book titled, "*Grammar and Dictionary of the Yoruba Language*" in 1858. The work was a pioneer study of Yoruba grammar. The book

was to be of great help to other missionaries who came after him in mastering the Yoruba language and interacting easily with the people, thus, aiding their missionary activities.

Afterward, he set out for Igboho in 1852. While passing through BiOlorunpelu, the missionary stayed briefly there, and with God's help, Bowen made his first convert there. On his way to Igboho, God reordered his steps through Kurunmi of Ijaiye who ordered that his journey be diverted to Ijaiye. J.T. Bowen got to Ijaiye and made all the necessary preparation to start Baptist work there. However, insufficient fund made Bowen travel back to America to source for money. While in United States of America, he got married to Laurena. On 29th August, 1853, he returned to Nigeria with his wife and two other couples: Mr. and Mrs. Lacy and Mr. and Mrs. Dennard. Mr. Lacy became ill and had to go back to America with his wife. Mr. and Mrs. Dennard died within a few months. God had ordained that Bowen would be the pioneer Baptist missionary in Nigeria. Bowen and his wife went back to Ijaiye where they built the first Baptist mission station and church in Nigeria. The Lord helped them to win many souls. The first convert to be baptised was the man called Tella. In Ijaiye, Mrs. Laurena Bowen began the "Sabbath School", which later metamorphosed to today's Sunday School on 22 January, 1854. In September 1854, William H. Clarke, another Baptist missionary, came to Ijaiye to help in the growth of the work there⁶⁵.

In 1855, Bowen left Ijaiye for Ilorin where he was not welcomed. By divine providence, his steps were reordered to Ogbomoso. Soun of Ogbomoso offered him the privilege to settle in Ogbomoso. While in Ogbomoso, he built a Baptist mission station and a church. On 10th April, 1856, the Bowens left Ogbomoso to return to America finally. The Bowen's selfless service to the advancement of Baptist cause in Nigeria had not been without cost. Their first daughter died. They had various health challenges, even their failing health compelled their

retirement from the Nigeria's field. The Bowens' withdrawal closed the pioneering era of Baptist work in Nigeria.

By the time the Bowens left, many other missionaries had arrived Nigeria. Rev J.G. Vaughan and J.M. Hardin both of whom were Negro missionaries from Liberia began mission work in Lagos in 1855. Mr. and Mrs. Priest went ahead to open Abeokuta station in 1857. Clarke went to Ogbomoso to help in the growth of the work there as he did in Ijaiye. J.A. Reid went to Oyo to start Baptist work there. Thus, the spiritual mustard seed so planted by the Bowens was watered by these missionaries and nurtured in later years by succeeding generations of missionaries. By the end of this formative period, the Baptist mission stations and the Baptist churches had been established in Ijaiye, Lagos, Ogbomoso, Abeokuta, and Oyo⁷⁸.

Consequently, the years 1861-1913 were fraught with many challenges, difficulties, and schisms. A scholar narrates the problems encountered by the early Baptist missionaries in the formative years and the turbulent years as hostile climate and health hazards, which often culminated in premature death among many. There was the transportation problem, which usually resulted in missionaries having to trek long distances to visit the widely scattered mission stations and churches. They trekked along rough and dangerous bush paths where they were sometimes exposed to the mercies of armed robbers or wild animals and reptiles. Some traditional rulers were hostile to them, sometimes they flogged the missionaries⁷⁹.

In 1861, there was an outbreak of the American Civil War. This resulted in all the missionaries leaving Nigeria. Between 1868 and 1874, there were no American missionaries in the field. There was also an outbreak of Yoruba Civil War in 1862. This resulted in the destruction of the First Baptist Church in Nigeria, Orile-Ijaiye, following the destruction of Ijaiye town. In 1867, Abeokuta was abandoned when the white people were driven from there. Oyo did not show much progress by the time Reid left there in 1864. However, the Baptist

work continued to thrive in Lagos and Ogbomoso with God's help. Between 1869 and 1874, when there were no American missionaries in the field, the Baptist work was sustained through the help of Negro Baptists such as the Hardens, the Vaughans, the indigenous Baptists like the Ladejo Stones and the Oyerindes.

The war ceased in the United States of America, and the economic climate was established. In June 1875, Rev. William J. David was sent by the Foreign Missions Board of the Southern Baptist Convention to Nigeria to revive Baptist work. When he arrived, he visited Lagos, Abeokuta, Oyo, and Ogbomoso. At his visitation, he found a different situation in the Baptist churches. This is because at the period of their absence, the national leaders were able to establish a psychological independence for the African Christians⁷⁰. This situation led to the first schism in 1888. The schism led to the formation of the new congregation, the native Baptist church that later became known as the Ebenezer Baptist Church, Lagos. In 1903, there was a further secession in the Ebenezer Baptist Church, which led to the formation of the Araromi Baptist Church, Lagos. Furthermore, it was within this turbulent period that the pioneer missionaries, Rev Bowen (in 1875), William Clarke (in 1871) and Mrs. Laurenna Bowen (in 1907) slept in the Lord⁷⁰.

From 1893, the Baptist work began to expand gradually outside Yoruba land towards Eastern and mid-western Nigeria especially in the areas around Buguma in Niger Delta. Through Rev. William Hughes, a Baptist missionary from North Wales, England, Baptist work spread to Buguma, but it was Dr. Mojola Agbebi from Baptist church in Lagos, who consolidated Hughes' effort to spread the work to Rivers, Ekitiland, Kabba, Ijaw, Itsekiri, Benin, and other places. Again by 1888, Rev. Smith had settled in Ogbomoso and God helped him to train some youth who became pillars in the Nigerian Baptist. These youths were Josiah Adediran, John Agboola, Moses Adediran, and others. They became honourable instruments in the hand

of God to spread Christianity to other places like Ejigbo, Ede, Iree, Iresi, Igbajo, and other places⁷⁰.

In 1898, the Nigerian Baptist Theological Seminary was founded in Ogbomoso. The inspiration behind the founding of the theological seminary came from Rev. Charles Edwin Smith. In 1907, the first set of Yoruba Baptist Hymn Books was published. In the same year, the Baptist Medical Centre, Ogbomoso, was established though it was officially opened in 1923. Due to the efforts of S.G. Pinnock, George Green, Louis Duval, Mojola Agbebi and Ladejo Stone, the American Baptist churches and the native Baptist churches were reconciled in 1900. In 1898 and 1899, the National Workers Conference was conveyed by C.E. Smith to meet for prayer and edification. It was planned to be an annual event, but ceased in 1900. It was later revived in 1907 by Louis Duval. In 1913's annual conference, it was decided that a meeting of all Baptist churches in Nigeria, both native and mission churches, should replace the Native Workers' Conference in the coming years. In this period, though there were many troubles, God glorified himself in them all.

2.3.5 Trends in Christian Missions

Some trends have emerged and still emerging in the practice of mission in response to the current dispensation. A scholar in missions submits as follows;

1. Urban Focus: Contemporary Christian mission movements are now shifting their focus to the cities. Despite effects, churches are finding opportunities in ministering to city people. Beyond verbal witness, urban mission entails that churches and missionary organizations be involved in the struggle of the people and actively demonstrate the love of God by bringing hope to people and their communities.

2. Focus on the Diaspora: With many countries closing doors against career, ministering to people in diaspora can be an effective way of reaching people of other tribes and nations. Is diasporan mission relevant to the Baptist people in Nigeria? The NBC can partner with local Baptist Churches and denominations where people are willing to gather as member congregations of churches of their host countries. Such mission efforts strengthen the ministries of those partner churches and energise them for work in their countries.

3. Marketplace Witness: Marketplace witness is the utilisation of lay Christians as ambassadors of the gospel in business environment. Christians in advanced countries that send their skilled workers to less developed regions of the world find mission opportunities in countries otherwise closed to the gospel. However, marketplace witness requires maturity, wisdom, sensitivity, and friendly disposition of those who feel called to serve God in place where they earn their livelihood. It also requires good character that serves as the bedrock of missions. Locally, some churches run it as visible chaplaincy ministries while others encourage it by training their members on how to communicate the Gospel discreetly among their co-workers. Denominations like Deeper Life Bible Church, the Redeemed Christian Church of God and Evangelical Church Winning All are doing well in this area.

4. Partnerships: Mission efforts have to be participatory and inclusive. No church, association or convention can finance mission efforts on its own. Therefore, there is need for true mission partnership among Great Commission believers. All partners bring to the table their gifts and resources and work in harmony towards the same end of making Christ known⁷⁰.

5. Memorandum of Understanding: The Global Missions Board should prepare a partnership document that will spell out her theological non-negotiable position on some controversial issues in contemporary society such as marriage, supremacy of Christ, inerrancy of the Bible and other current issues so that any group that wants to partner with

her will know what she stands for likewise. Besides, the GMB must demand such document from her partners.

6. Research Department: It is imperative for the GMB to ensure the renaissance of her research department. There was a time when that department was active and functioning well but now moribund.

Summarily, despite the myriads of challenges confronting the NBC/GMB, the 21st century has flattened the world by liberalising many fields of human endeavour and so enriching human enterprises by drawing in not only professionals but also gifted individuals who have something to offer and make the world a better place. Christian mission societies and organisations across the world are tapping into this pool of gifted persons to reach the world through the openings available to those who are perceptive. It is, however, expedient that we see mission beyond the work of a selected few. Every Nigerian Baptist must be encouraged and helped to excel in his or her career knowing full well that these careers can be employed by God to ride on to reach the world. There must be synergy in the approach to mission and as well as creativity⁸⁰.

2.3.6 Christian Mission Efforts and Baptist Social Ministries in Kwara State (1914-2011)

From 1914, the Baptist work entered a new phase with new significant progress in growth. It was during this period that the work expanded to the nooks and crannies of Nigeria. On the 11th and 12th March, 1914, a conference was held in Ibadan at Idikan Baptist Church. It was at this conference that the Yoruba Baptist Association was formed. A constitution and by-

laws were formulated, which were later adopted in 1916. Mojola Agbebi was appointed as the first president. Only Yoruba were present at the first two annual meetings (1914 and 1915) of the Yoruba Baptist Association.

There were representatives from Sapele and Calabar in 1916 and 1918. In 1919, the body changed its name from the Yoruba Baptist Association to the Nigerian Baptist Convention in recognition of the fact that Nigerian Baptist vision reached beyond the southwest to the entire nation⁸¹. From 1919 onward, the Nigerian Baptist witnessed a rapid reproduction of Baptist churches in every nook and cranny of Nigeria. The period represented an era of rapid expansion of Baptist work in Nigeria. The indigenous missionaries were mostly responsible for the expansion of Baptist work to other parts of the nation, and the major vehicle of expansion was through commercial and social relations between the propagation and the trading partners⁸².

Arising from all these efforts, it should be noted that the early resistance to the Christian faith in northern Nigeria was not a new phenomenon and Ilorin was not an exception. There were key issues in the rejection of this new faith then. For instance, when Bishop Ajayi Crowther, who joined the Niger Expedition in 1857, acquired a site for a Christian mission at Igbebe near Lokoja in 1862 (where the first baptism on northern soil was believed to have taken place), there were tensions. There then followed a crusade against the Muslim faith at the end of the nineteenth century and the beginning of the twentieth century because of the presence of the missionary bodies in the north. However, these efforts remained an unmitigated failure as far as the issue of conversion was concerned prior to 1920⁷².

In 1855, Bowen, an American Baptist missionary, arrived in Ilorin. J.T. Bowen was granted audience by Emir Shitta, but when Bowen picked the Emir up on religious matters, he was not embraced. In the same vein, W. H. Clarke visited Ilorin in 1857. Bishop Ajayi Crowther's

effort to start a station at Ilorin in 1871 was not supported by Emir Aliyu. In 1915, Elder Babcock of the Seventh Day Adventists visited Emir Shuaib (1915–1919) with the aim of securing the latter's permission to establish a Christian mission in his domain. The request was rejected but the Emir referred him to a place called Shao, which was about seven miles away from Ilorin⁷².

However, after the rejection of these missionaries, Christianity was introduced in Ilorin, in the old northern Nigeria, and the present capital of Kwara State. In 1941, the Baptist got its foothold by establishing a church which happened to be the fourth denomination after Saint Banabas' Anglican Church in 1910 which happened to be the first, followed by the Seventh Day Adventist in 1916 and Saint James Catholic church in 1920. Others include Saint John's African Church in 1942, Methodist Church in 1942, Sudan Interior Mission (ECWA) in 1946 and Christ and Apostolic Church in 1947⁷².

Baruten is a Local Government Area in the North Central Senatorial District of Kwara State, Nigeria, sharing a long border with the Republic of Benin. The local government spreads from Ilesha Baruba and ends in Chikanda which is the border town. Its headquarters is Kosubosu. The main language of Baruten is Baruba. Other languages spoken in the area include Yoruba, French, Pidgin, Hausa, and Fulani. Chikanda, the border town, is known for oil importation and exportation. It has an area of 9,749 km² (3,764 sq miles) and a population of 209,459 at the 2006 census. Okuta is located about 300 km (190 miles) north of Lagos, and about 170 km (110 miles) northwest of Kwara State's capital of Ilorin. Internationally, Okuta is located around 8 km (5.0 mi) from the Beninese border.

The Nigerian Baptist Convention in a bid to foster its mission of reaching the lost has come up with some strategies among which are setting up of schools, medical centres, midwiferies, etc. through which she establishes churches. Okuta, Nigeria, is a town about 240 km

northwest of Ogbomoso where another Baptist Mission Centre was located. It is found between Ogbomoso and Kwara State. The social ministries of the Nigerian Baptist Convention has contributed immensely to the development of Nigeria. There is no doubt about it that social ministry is the gospel in action. It proclaims Christ not only in words, but also words backed up with action.

2.3.7 The Nigerian Baptist Convention Social Ministry

The concept of Social ministry is another way of expressing the mission of Christ to mankind. Social ministry involves caring for others, sacrificing one's comfort for the sake of others. Society today is full of various vices and challenges, ranging from poverty to kidnapping, and spiritual and physical problems being faced by people. Many people are passing through one challenge or the other, which, if not attended to, can lead to mental problems or even death as many people are found committing suicide when confronted with challenges greater than what they can cope with.

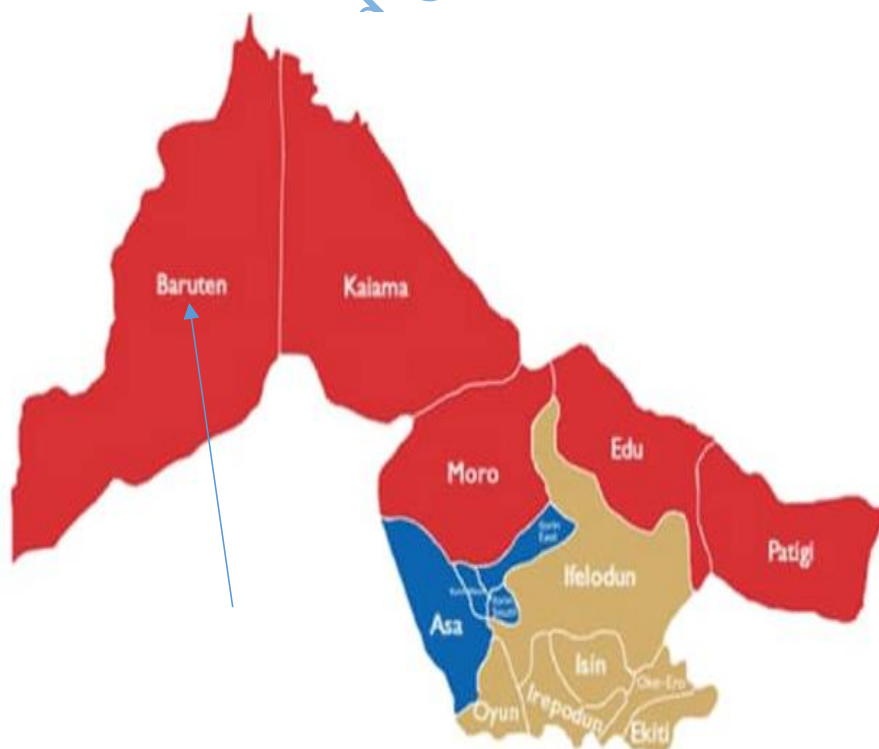


Fig. 2.2: Map of Kwara State with Baruten Local Government Area

Source³⁹.

The vision of the social ministry of the Nigerian Baptist Convention is to meet the social needs of people as God's agent of change. The mission is to:

1. empower believers in the task of meeting social needs and also empower the less privileged to become self-reliant. It should be noted that the core values of the social ministry include assisting in a way that everybody will experience the abundant life that comes from Jesus, and to be central in the life of a Church in obedience to the gospel;
2. follow the example of Jesus Christ, the first social worker; to use the Bible as the basis for all activities and sensitise men, women, youth and children to meet needs;
3. teach and preach the message of reconciliation;
4. counsel and pray for those in difficult situations; and
5. give needed assistance to those in need and integrate social ministries into the life of the Church.

The poverty rate in the Nigeria is alarming. As a result, many other social vices have crept into the lives and the living standard of the people. Getting rid of poverty and the desire to improve the economic condition of the people have been identified as reasons for migration and the continued flourishing of social vices like human/child trafficking⁷².

Child trafficking has been described as a contemporary form of slave trade, which is a practice that has been abolished in all countries worldwide. This has resurfaced in the form of child trafficking. Human/child trafficking differs from forced abduction in the slave trade practice as a result of wars and raids. It uses deception and false promise to lure vulnerable persons to be trafficked⁷². Societal vices can be traced to the notorious engagement of thugs, area boys, and street urchins. It has been discovered that drug problems have been a major issue threatening human existence. Many promising careers have been destroyed by addiction

and many youths that are involved in drugs are engaged in vices all over the nation. It is so clear that there are traffickers, drug addicts, prostitutes, cultists and so-on on the street⁸³. Such are being ministered to through the activities of the social ministries of the Nigerian Baptist Convention.

The Church and Social Care Ministries are one of those areas of Christian Ministries that should be promoted in every Church annual budget, and should not be left to the initiatives of societies and groups in the Church. In addition, the socio-economic and spiritual problems confronting the generality of believers in Churches today presents the case as a necessity for the Church to re-think and re-evaluate how the ministries can positively influence more the lives of the people especially those undergoing grief, bereavement, loneliness, ageing, serious illness and so on.

Social Ministries has been described as what almost every Christian Church talks about, but which very few do much about. Jesus, who came into this world in fulfilment of God's promise by proclaiming the good news of salvation, and healing the sick, came to sympathise and empathise with the people, raising the dead, weeping with those who were weeping, feeding the hungry and forgiving the sinners. The Social Ministries of the Nigerian Baptist Convention plays a vital role in reaching the people and meeting their needs. This includes caring for the aged parents, widows and widowers and orphans. It also cares for critically ill families, the bereaved, the depressed, the divorced persons, the needy, the lonely, the economically disadvantaged, the disabled, the addicts, the juvenile delinquents and disaster victims⁷².

For decades, the Baptist denomination has been involved in social and care ministry virtually from its debut in 1850. Notable examples of the social concern and care ministries of the Baptists include establishment of schools, hospitals and institutions to handle one aspect or

the other of the social needs of people. Schools, especially primary schools introduced literacy into the areas of influence of the denomination. The first to be established were primary schools and this process has continued ever since, culminating in the founding of a university, Bowen University, Iwo in 2002 AD. Similarly, hospitals were established about the same time, and today, there are Baptist hospitals in virtually all the nooks and crannies of the country, providing both physical (medical) and psychological (spiritual) healthcare⁹³.

2.3.8 The Formation, Goals and Rationale of the Social Concern Ministry of the Nigerian Baptist Convention

The Social concern programme of the Nigerian Baptist Convention is one of the divisions merged with the Convention's Medical Ministry to form the Medical and Social Concern Department. This merger, however, does not affect the operation of the ministry as it gathers more strength to launch out in a big way to reach the churches for greater effectiveness.

The Social Concern Ministry of the Nigerian Baptist Convention as an organised and structured service is dated back to the first coming of the missionaries. The Social Concern Ministry started as the division of social concern formally in 1991. The goal of the ministry is to seek to enhance the all-round functioning of individual singularly and in group. It also serves as a means of showing the love of God to people, win and nurture them for Christ. These are pursued through three acts of activities:

- a. Restoration of impaired capacity
- b. Provision of individual and social resources
- c. Prevention of social dysfunction

Consequently, the primary reason for the social ministry is the realisation that many people have needs which the church of God can meet through the efforts of its members. To know these needs and fail to use our gifts to meet them would be neglect of one's duty and

disobedience to God's law. The idea is that if one claims to be Christ's follower, one must pattern one's life after Jesus Christ who went about doing good. The social ministry also aims to alleviate the problem of the hurts and ill of the society. For the church of today to be a truly New Testament church, it must take the ministry of social concern seriously.

There are many references to the need to care for one another in the Bible; the clearest and most specific scripture states:

When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. All the nation will be gathered before him and he will separate them one from another as a shepherd divide his sheep from the goats, and they will set the sheep on the right hand, but the goats on the left. Then the king will say to those in the right hand, come, you blessed of my father, inherit the kingdom prepared for you from the foundation of the world for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Then the righteous will answer him saying Lord when did we see you hungry and feed you or thirst and give you drink? When did we see you a stranger and clothed you? Or when did we see you sick or in prison, and come to you? And the king will answer and say to them, 'Assuredly, I say to you, in as much as you did it to one of the least of these my brethren you did it to me'⁸⁴.

Specifically, the objectives of the Social Concern Ministry of the Nigerian Baptist Convention are to:

1. be a co-partner with God in the process of creation and recreation;
2. develop resources for home, churches and society at large;
3. make people experience the love of God in action;
4. make our worship more meaningful;
5. enable people of God to receive their reward on earth as well as hereafter;
6. enable Christians to be like their heavenly father who is love
7. enable Christians to live fulfilled lives;

8. make the recipients live comfortable, decent and fulfilled lives;
9. provide opportunities for fellowship with the needy;
10. enable Christians use their abilities, talents and material resources for the glory of God;
11. help in building a decent society;
12. enable the church to satisfy the needs of the people (spiritual, physical, emotional and social); and
13. use it as a means of bringing people to Christ.

Social welfare calls for seizing opportunities of care to win people for Christ. The associated ministries or activities are so simple and obvious that they can easily be overlooked. They are as follows:

1. Feed the hungry
2. Give a drink to the thirsty
3. Show hospitality to the stranger
4. Provide clothes for the naked
5. Visit those who are sick and in prison

Invariably, Jesus identified some areas of concentration of social concern ministries during his earthly ministry as recorded in Matthew 25:31-40 as those in institutions like prisons, hospitals, convalescent home, the aged, widows, prostitutes, etc., and those that come one's way in the church or in the community with dire needs but are not recognised or catered for.

Conversely, in meeting human needs, a Christian can bring an added dimension that a non-Christian social worker cannot. That extra is bringing the Christian gospel and faith into the helping act. As Christians, we should seize the advantage of the food we give to the hungry, the water we give to the thirsty, the clothes we give to the naked, the hospitality we provide

for the homeless and visitation to the sick and those in prison to witness Christ. Christians should offer not only to the physical needs of persons. They must also seek to help them in spiritual ways as they minister. If only physical needs are met, then what the church is doing is not more than what secular social agencies are doing. Even then, social concern ministry must not attempt to manipulate or coerce people into the church by withholding help until a person makes a move towards the church. Mission activities are performed because there is need for them and because the Christian has the ability to share his/her faith and testimony in the process⁹³.

Social concern activities in the division are both short-term and long-term. Short-term ministry deals with needs that can be met in a short period of time by the entire church or groups there in; for example, Men's Missionary Union, Women's Missionary Union, the Royal Ambassadors, the Lydia Auxiliary, Girls' Auxiliary, Sunday School Department, Discipleship Lifestyle Ministry, Sunbeam, societies, in the church. The same is true of long-term or on-going activities which are essentially the sustained ministry and witnessing efforts for an indefinite period of time, such as prison ministry, ministry to short-ins, etc. A major component of the work of the social concern division is issuing of guidelines to churches. Two phases are recommended as planning and evaluation for effective social concern ministry. The steps towards planning Social Concern Ministry recommended include the following:

1. State the specific goals and objectives that you wish to accomplish.
2. Identify what real needs an activity will meet.
3. Plan a positive Christian witness as part of any activity.
4. Provide necessary resources (time, money, skill, etc.) to successfully and effectively execute the activity.
5. Respect the dignity, pride and personality of the persons being helped.

6. Motivate enough people in the church to be sufficiently convinced to summon themselves to the work.
7. Determine what actions will be necessary to successfully complete a social concern project.
8. Highlight actions that will be necessary for the members to take.
9. Determine when these actions need to be taken.
10. Identify the resources that will be needed for an activity.
11. Delegate responsibilities.
12. Plan preliminary activities prior to beginning the activity.
13. Involve people with specialist training.
14. Secure necessary materials.
15. Make special arrangement if necessary.
16. Calculate the cost.
17. Consider how the cost will be secured.
18. State when the activity will be conducted.
19. Identify the duration when the activity need to be conducted to achieve objectives and goals

Thus, to measure the effectiveness of the social ministry, there is also an evaluation phase because all social concern activities should be properly evaluated while the activity is in process, so that needed corrections and adjustments can be made. Some evaluation questions to be considered for measurement are:

1. Did the activity fulfil the purpose(s) for which it was undertaken?
2. Should the purpose be changed if the activity was to be done again?
3. Were the plans adequate or was anything overlooked?
4. Were the members properly trained and adequately prepared?

5. Were the techniques and approaches suitable and well used?
6. Would another approach have worked better?
7. What problems did members encounter?
8. Were they able to cope with them efficiently?
9. Would more or different types of training have helped members handle the difficulties encountered better?
10. Did members establish meaningful relationship with the person(s) helped?
11. In what ways were there evidences of the spiritual growth on the part of the helped and the helpers?
12. Would members participate again in this or other action activity? Why?
13. Was there balance between the activity and witnessing?
14. Should the mission activity be repeated? Why/why not?

Each of these questions and the answer given will determine the next line of action.²³¹

2.3.9 Prison Ministry of the Nigerian Baptist Convention and Church-based

Prison Ministry

The Nigerian Baptist Convention has been involved in ministry to inmates since the early 1950s, but the ministry, as the social concern ministry, was formally inaugurated only in 1991. Prior to the formal inauguration much of the related activities was undertaken by concerned churches, mainly in the urban centers. It is still a herculean task to harmonise these activities in churches, a situation not helped by structural instability at the level of the Nigerian Baptist Convention itself⁹³.

Christian ministers involved in prison ministry must understand that prison in-mates include offenders and innocent ones who are kept under security measures by government. In other words, apart from those who have really committed crime and have been sentenced, there are those awaiting trial, who are suspects and have not been sentenced. Those awaiting trials; have some suspects who may have nothing to do with the offence for which they are awaiting trial. There are also prisoners of war or those who have been taken captives during war. A biblical example of war prisoner is King Jeoakim, son of Josiah, king of Judah, who was put in prison by King Nebuchadrezzar of Babylon. There are political prisoners, while others are in prison because they are implicated. All these categories of people need Christian care through social ministries. Some of the roles of Christian mission organisations and churches should include:

1. assisting and rescuing innocent citizens who are imprisoned; because the imprisonment of a just or innocent man will not only affect the victim only, but the whole family may suffer; and
2. winning the lost to the saving grace of God, as “heaven rejoices over a sinner who repents”
3. Jesus declared that: “I was in prison and you came to me” and when asked when he was in prison, he say “inasmuch as you have done it unto one of the least of these my brethren, you have done it to me”⁸².

This implies that those involved in prison ministry as a form of social ministry will be rewarded. An author postulates that ministering to prisoners is not just a ministry, but a ministry that touches the heart of God⁸⁵.

Consequently, care to prisoners must be holistic; it must touch all areas of their lives, including spiritual and psycho-social needs. The presence of Christian brethren in the prison

premises should speak and transmit volumes of messages, it should show that the Lord, whom we are serving, is loving and cares for everyone, including sinners. Thus, the in-mates become hopeful in the Lord and see themselves as God's handiwork that can still be given a second chance.

Prison ministry personnel advocate concerted efforts in caring for prison in-mates through engagement in some of the following:

1. catering for the physical needs, including items such as clothes, toothbrush and paste, toilet rolls, toilet soap, sandals, sponge, foodstuff to mention only a few;
2. organising worship service, enquirer classes, Bible study sessions, discipleship programmes and prayers to develop the inner beings of prisoners. This is with a view to transforming lives and engendering bright hope of eternity;
3. arranging literacy classes for the inmates to enhance their worth and make them more useful after their release from prison;
4. organising vocational training such as soap making, typing, carpentry, tailoring, shoe-making, etc. which will prepare them for the future that seems uncertain and distant;
5. counselling sessions can be organised for the in-mates to afford them an opportunity to pour out their minds and let out those memories of self-guilt and self-condemnation;
6. The members of the family of inmates should be included in the care as they need to be counselled not to see the inmates as good-for-nothing souls, but as human beings who can be helped to make new start in life after release;

More specifically, the church can advocate inmates in the following ways:

1. those remanded unjustly should be assisted to obtain justice/release;
2. prisoner held for periods beyond the stipulated time by law should be assisted through the court of law;
3. those who are unjustly imprisoned should be assisted to seek legal redress;

4. prosecuting authorities, including the judicial police and prison officers should be alerted with the problems emanating from prison congestion, especially the suffering of prison inmates;
5. advocate speedy trials, access to legal representation and alternatives to imprisonment for remand cases;
6. take the rehabilitation of prisoners seriously. This is the most important aspect of prison ministry;
7. whatever is done for convicts in prison will amount to nothing if they are not properly rehabilitated when they are released. Those who have just been released from prisons need friends, jobs and sometimes places to live in, they also need prayer support, guidance and assistance⁷¹.

Furthermore, mission organisations and visiting churches have the responsibility to the prison staff because working in prison is a tasking job. Therefore, when visiting a prison, volunteers must be friendly with the staff, show a genuine interest in them and care for their social, spiritual and psychological needs. While visiting, prison staff should be informed, be respected regarding their duty posts and their personalities. Thus, prison ministry cannot be carried out without a careful thought, planning and execution; where the first thing to do is to be sensitised and to mobilise the church about prison ministry. For instance, in the Nigerian Baptist Convention, there is the Associational prison fellowships to which churches are affiliated for purposes of carrying out the same function. Associations aggregate to form Conferences and Conferences aggregate to form the Nigerian Baptist Convention. As noted earlier, there are similar structures in other denominations which can be utilised for purposes of prison and other Christian care ministries.

Some scholars opine that the following should be considered by churches that intend to be involved in prison ministry:

1. The Pastor and church leadership must be convinced about the need for the ministry. Unless there is the will, the church will never be able to give what it takes to establish a prison ministry.
2. Arrange prayer and fasting sessions for the church leadership to seek God's will and guidance.
3. Seek the help of experts in the field, both secular and spiritual
4. Set up a committee to plan and work out the procedures to adopt
5. Enlighten the church about prison ministry through lectures, seminars, preaching symposia, etc. where the details of the proposed ministry will be presented and sold to the congregation.
6. Arrange further prayer and fasting sessions at the level of the entire church
7. Take the proposal to the church-in-conference for formal approval
8. Put prison ministry in the church budget.
9. Elect prison ministry committee to implement the decisions of the church
10. Encourage the implementing committee to involve professionals in the police force, the judiciary, the bar education, social work, etc. where available.
11. The committee should also involve volunteers among the congregation
12. It is important for the leadership of the church to press it on the committee to among other things:
 - raise additional fund within and outside the church and secure other forms of assistance to ensure success
 - give report to the Executive Committee of the church and the church regularly;
 - evaluate the programme continually; and
 - follow God's plan for prison ministry.

Since church members are to be involved, they must possess some qualities as prison ministry volunteers. These qualities include:

1. He or she must be a born-again Christian.
2. He or she must be kind hearted and compassionate.
3. He or she must be enterprising.
4. He or she must be able to work with others in the church.
5. He or she must be able to give his/her time and resources.
6. He or she must be patient, long suffering and enduring.
7. He or she must be evangelical minded.
8. He or she must be knowledgeable about the operations of prisons and the Christian concerns regarding prisoners⁹³.

The holistic mission is one of the greatest needs of humanity in this century. The New Testament missionaries were not indifferent to the bad circumstances of the people around them. Wherever they went, they saw men and women with distressing handicaps, and painful diseases, and they saw destitute children begging for the necessities of life. It is often suggested that holistic outreach could be a key to the opening of resistant nations and hostile minds to the love of God and the truth of the gospel. A Christian doctor, for example, on account of his medical skill, may be welcomed in regions closed to an evangelist, and find opportunities there to testify about Jesus⁷¹. There is truth in this, as God leads, such initiatives must be commended and supported. Wherever a seed is planted, it may take root. "There are varieties of gifts... varieties of service varieties of activities and God inspires them all.

However, experience shows that clinics, hospitals, and public health campaigns give birth less frequently than hoped to spiritually healthy churches. While a medical work may open

doors for the doctor's medicines and surgical skill, it has not so often opened hearts and minds to the new crops vaccination of livestock and creation of work co-operatives.

More urgent than any of these is relief work among refugees and disaster victims. With attention focused on material needs, it is not easy to awaken a hungry person for the greater gift of eternal life. Many times we have longed for spiritual as well as material receptivity in such a context. This is not to say the works of compassion, support, and development should be neglected. If the Spirit leads us to do these things, we should engage in them with energy and dedication as an essential ministry of the church. Nevertheless, we should not confuse these holistic initiatives with the gospel⁷¹. Indeed, the offer of short-term material benefit may distract a person from long-term spiritual concerns, and even harden his or her heart against the gospel. It is the word of God, heard and believed, that saves for eternity⁷¹.

Substantially, no way of life is natural to humanity, even though most people around the world view their own behaviour that way. What is natural to the human species is the capacity to create culture. Every other forms of life, from ants to zebra, behave in fixed, species specific ways. It should be noted that human life stands out in contrast to the behaviour of say cats, which is the same everywhere³⁵. The natural phenomena or physical features in a geographical location can determine the culture of the people. For example, a place surrounded by hills and forests may suggest that the inhabitants are farmers or hunters, which, in turn, determines their ways of life, occupation and religion to a certain extent.

Therefore, culture can be defined as all the modes of thoughts, behaviours, and productions that are handed down from one generation to the next by means of communicative interactions - language, gestures, writing, building and all other communication among humans - rather than by genetic transmission or heredity³⁶. In addition, culture is the complex system of meaning and behaviour that determines the way of life of a given group of people,

which includes customs, habits, dress, beliefs, values, knowledge, arts, morals, language and laws. It should be noted that culture could be shared, learned, taken for granted, and symbolic. Culture varies across time and place. Lastly, culture links the past and the present as it gives shape to human experience³⁵.

2.4. Conceptual Framework

2.4.1 Conceptual Framework for the Study

The conceptual framework for this study is aimed at offering insight to the relationship between the Nigerian Baptist Convention as a faith-based organisation through her mission strategies and social ministries in reaching out to Fulani communities in Baruten Local Government Area, Kwara State, Nigeria being the independent variable. This independent variable is measured by the level of adoption of the various mission strategies and the deployed social ministries leading to benefits and beneficiaries among the Fulani communities in Baruten Local Government Area, Kwara State. This is illustrated in Figure 2.2 depicting; adoption, effectiveness, benefits and the beneficiaries of the mission strategies and social ministries.

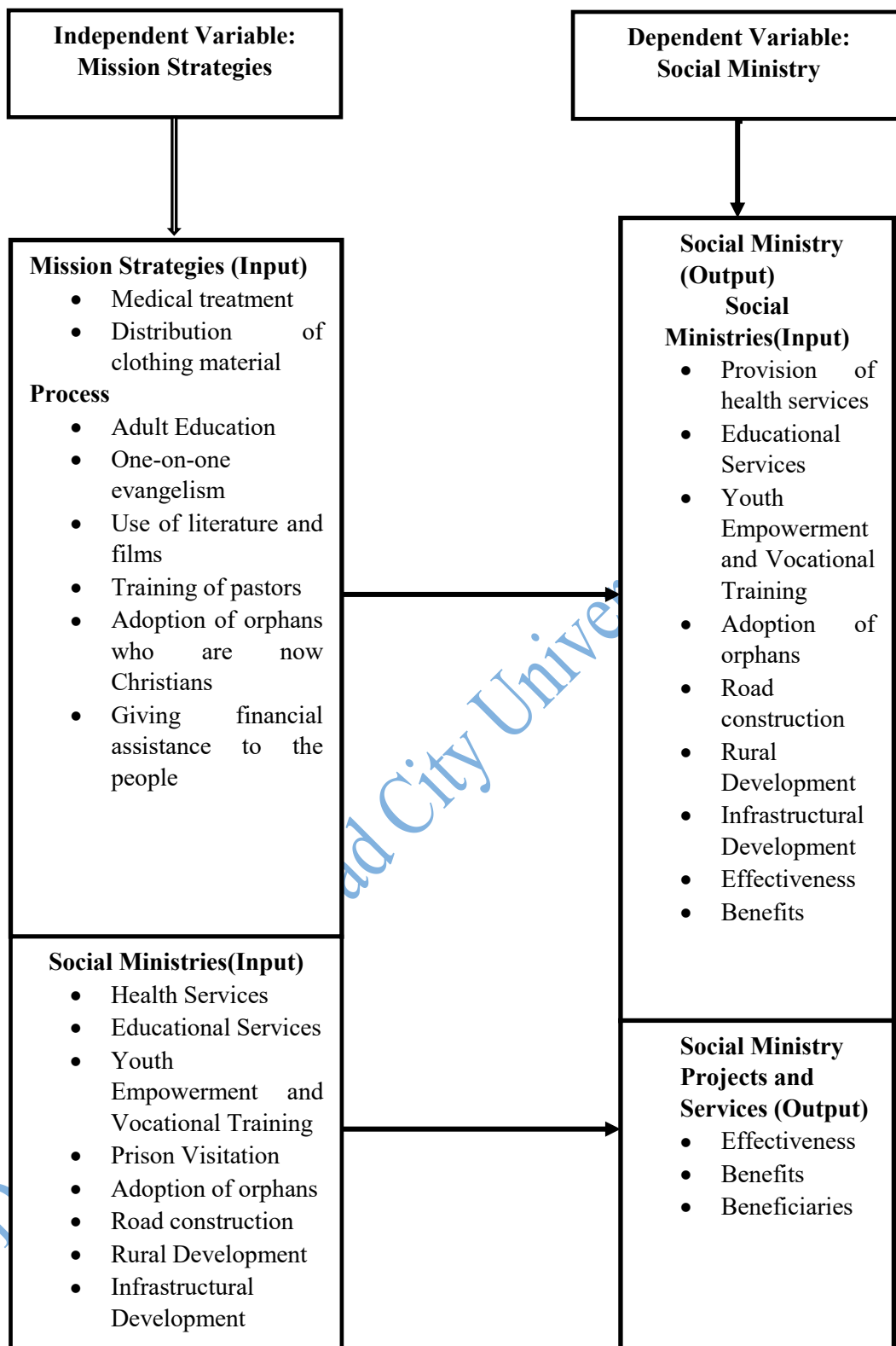


Figure 2.3: Conceptual Model for the Study Indicating the Evaluation Model

Source: Researcher's Fieldwork 2023

2.4.2 Evaluation Framework

Evaluation is regarded as a systemic and objective assessment of an on-going or completed project or programme, its design, implementation and results⁷². Thus, the aim of an evaluation is to determine the relevance and fulfillment of objectives, development, efficiency, effectiveness, impact and sustainability. Similarly, evaluation is a systematic process to understand what a programme does and how well the programme does it. Evaluation results can be used to maintain or improve programme quality and to ensure that future planning can be more evidence-based. Evaluation constitutes part of an ongoing cycle of programme planning implementation, and improvement⁸⁶.

Consequently, evaluation attempts to determine as systematically and objectively as possible the worth or significance of an intervention, strategy or policy⁷⁸. A good evaluation should provide information that is credible and useful, enabling the incorporation of lessons learned into the decision-making process of both recipients and donors⁷⁸. Again, an evaluation is a purposeful, systematic, and careful collection and analysis of information used for the purpose of documenting the effectiveness and impact of programmes, establishing accountability and identifying areas that need change and improvement. There are two stages in evaluation which fall into one of two broad categories: formative and summative⁷⁸.

(a) Formative Evaluation: Formative evaluations are conducted during programme development and implementation and are useful in determining how best to achieve the goals or improve the programme. It is instructive to note that formative evaluations strengthen or improve the object being evaluated; they help form it by examining the delivery of the programme or technology, the quality of its implementation, and the assessment of the organisational context, personnel, procedures, inputs and so on⁷⁸. A formative evaluation, also known as process or implementation evaluation, is performed to examine various aspects

of an ongoing programme in order to make changes or improvements as the programme is being implemented. This type of evaluation attempts to document exactly what is transpiring in a programme. Data are collected and analysed at a time when program changes can be made to ensure that the quality of the programme implementation is maintained throughout. For example, if a vocational training or medical services are introduced in a community, it is important to know to what extent the programme has actually been implemented as designed⁷⁸. Formative evaluations serve more to guide and direct programmes; hence, it helps to determine whether a programme has been implemented as planned or not. Formative evaluation can, therefore, be used during an on-going programme with its activities being carried out within a stated duration of execution and after the expiration of a planned programme; however, it has on-going activities being carried out in line with programmes' stated objectives.

(b) Summative Evaluation: Conversely, summative evaluations examine the effects or outcomes of some objects which are summarised by describing what happens subsequent to the delivery of the programme or technology; assessing whether the object can be said to have caused the outcome, determining the overall impact of the causal factor beyond only the immediate target outcomes and estimating the relative costs associated with the object⁷⁸. Again, summative evaluation, sometimes called outcome evaluation, is conducted for the purpose of documenting the results of a programme such that specific goals of a programme are identified and the degree of accomplishment of those goals is documented. The results of a summative evaluation might point to changes that should be made in a programme in order to improve it in subsequent implementations. The results of summative evaluations can specify programme status and conditions for accountability purposes. The result can also be used as a needs assessment for the subsequent planning of changes in a programme or of the introduction of new programmes and interventions⁷⁸. Summative evaluation, on the other

hand, is basically used to determine the worth of a programme and uses information from formative evaluation to take a decision. Some authors describe this evaluation as occurring after the development of a product, completion of a programme and end of a service cycle.

2.4.2.1 The Concept of Programme Evaluation: The development of programme evaluation as a field of professional practice was introduced by so many great scholars of note. Over the years, a rich literature on a wide variety of alternative programme evaluation approaches developed. Programme evaluation may be considered at several stages during a programme's lifetime. Each of these stages raises different questions to be answered by the evaluator, and correspondingly different evaluation assessment, which may be appropriate at these different stages:

- (a) Assessment of the need for the programme
- (b) Assessment of programme design and logic/theory
- (c) Assessment of how the programme is being implemented (that is, it being implemented according to plan? Are the programme's processes maximizing possible outcomes?)
- (d) Assessment of the programme's outcome or impact (that is, what it has actually achieved)
- (e) Assessment of the programme's cost and efficiency.

Programme evaluation is applicable to both quantitative and qualitative research methods under social research, such as sociology, psychology, economics, intercultural studies, anthropology and social work⁷⁸. Adopting programme evaluation requires the researcher to conduct systematic and objective processes that collect, analyse and interpret information. Again, programme evaluations, focus more specifically on collecting and documenting information about a particular programme to enable valid decision making pertaining to a

particular aspect of that programme. Typically, programme evaluations are used to measure progress in achieving objectives, improving programme implementation, providing accountability information to stakeholders, assuring funding institutions about effectiveness, increasing community support for initiatives and informing policy decisions⁷⁸. Thus, the ultimate purpose of programme evaluation is to arrive at a definite, intelligent and valid conclusion regarding specified objectives and questions related to a programme's overall effectiveness. Programme evaluation can be beneficial in a variety of contexts. It can aid in developing a concrete understanding of a programme's intended outcomes and personnel requirements, or it can promote an analysis of the programme efficiency and cost-effectiveness.

2.4.2.2 Evaluation Frameworks and Models

Evaluation models are guides that lead an evaluator or a researcher to an effective implementation and procedure to follow when carrying out a study or a programme. Evaluation models are classified in two broad groups: the Goal or Objective-based models and the System-based models.

(1.) Goal-Based Models: The goal-based models do not define the steps necessary to achieve purposes and do not address the ways to utilise results to improve training. The difficulty for practitioners following such models is in selecting and implementing appropriate evaluation methods (quantitative, qualitative or mixed methods). These models include with specialty the Donald Kikpatrick's Evaluation Training Programmes, which is known as the 'Bible' of evaluation models⁸⁷.

(2) System-Based Models: In order to determine the relevance, efficiency, effectiveness, impact and sustainability of completed programmes or interventions, a system based evaluation approach (System-based models) is required. The most influential models under

the system approach include: Context, Input, Process, Product (CIPP) Models, Training Validation System (TVS) Approach and Input-Process-Output, Outcome (IPO) Model. The Input-Process-Output (IPO) model is a functional model that identifies programmes' inputs, the processing steps required to transform inputs into outputs and the outputs. The system-based models seem to be more useful in terms of thinking about the overall context and situation but they may not provide sufficient granularity. System-based models may not represent the dynamic interactions between the design and the evaluation of training. Few of these models provide detailed descriptions of the processes involved in each step⁸⁸.

2.4.2.3 Selected Evaluation Model for the Study: The study adopted Input-Process-Output (IPO) being an evaluation model for Intervention Programmes. Interventions can be defined as systematically planned programmes involving various activities which are executed through the provision of goods, services, infrastructure, as well as establishment of facilities amongst others. The aim is to provide training or alleviate uncomfortable conditions of an individual or group of individuals. Therefore, in order for programme planners and implementers to improve or make judgement about the worth or effectiveness of programmes, various evaluation frameworks/models are used to describe logical linkages among programme resources, activities, outputs and outcomes related to a specific problems or situation.

Therefore, programme evaluation can be defined as the examining or judgement of the worth, quality, importance, significance or the degree of relevance of specific programmes/projects in an area of interest⁸⁹.

The IPO model is based on the premise that evaluations should assess and report the merit, worth and significance of an entity, in terms of inputs and outputs. To this end, considering

the model's many inter-disciplinary applications, it has at least three distinct components and these are: Input, Process and Output.

- a. **Input:** deals with the various resources that are inputted into a programme, thus resulting in outcome(s).
- b. **Process:** refers to procedures involved in the utilisation of resources.
- c. **Output/Outcome:** consists of results obtained due to the processing of inputs made into a programme (outcome/impact).

The IPO structure uses narrative or graphical methods to describe processes. In similar ways, they both establish a sequence of cause and effect by linking inputs (resources), activities and outputs which can consist of initial (short term) and long term (impact) outcomes, in a deducible manner when evaluating a system or programme⁹⁰.

Table 2.1 presents the structure of IPO in relation to its application to the study's objectives, research questions(RQ), the instruments, and the data sources. (see Table 2.1).

Table 2.1 Input Process and Output (IPO) in Relation to the Study Model

Evaluation Components	Variables of Interest	Research Question (Instrument for Measurement)	Data Sources
<p>Input: Reports on resources deployed for the implementation of missions and social ministries among Fulani communities by the Nigerian Baptist Convention on Objectives 1 and 2</p>	<p>6. Mission strategies 7. Mission programme 8. Social ministries 9. Social services</p>	<p>RQ 1 and 2 (MiSAdQ and MiWoSoMiAQ)</p>	<p>Missionaries and converted Natives/indigene</p>
<p>Reports on procedures of resources towards mission and social ministries among Fulani communities by the Nigerian Baptist Convention Objective 3</p>	<p>10. Medical outreach 11. Adult education 12. Evangelism 13. Health services 14. Educational services 15. Youth empowerment 16. Road construction 17. Financial assistance 18.</p>	<p>RQ 3 (MiSoMiPrIS)</p>	<p>Missionaries</p>
<p>Output/outcome: Reports on the result obtained due to the process of inputs made through mission and social ministries among Fulani communities by the Nigerian Baptist Convention Objectives 4, 5 and 6</p>	<p>19. Effectiveness in social life 20. Improvement in social life 21. Benevolence</p>	<p>RQ 4, 5 and 6 (MiSoMiPrEfS) (MiSoMiPrBeIS, and MiSoMiPrCS)</p>	<p>Converted Christian natives</p>

Source: Researcher's Compilation 2023

Note: RQ means Research Question.

In using the IPO model, systematic data based enquiries involving quality data collection and verifiable indicators are utilized. These two factors in relation to the aims of the evaluation are used to obtain credible findings⁸⁴.

Therefore, in summary, the IPO model of evaluation can be viewed as both a formative and summative types of evaluations. The IPO model can, therefore, be said to consist of both types of evaluations and uses qualitative and quantitative data to provide information on programme effectiveness during and after the completion of a designed programme⁹².

2.5 Summary of Gap in Literature Reviewed

God's mission is synonymous to world evangelization. In other words, the primary purpose of God's mission is universal reconciliation of all people regardless of colour, race, culture and geographical location. In relation to this study, it is noteworthy that the existing literature revealed several individuals, churches and mission agencies including the Nigerian Baptist Convention have been carrying out mission work among Fulani Communities in Baruten Local Government Area. Upon this background, this study focused on the Evaluation of the Nigeria Baptist Convention mission strategies among Fulani in Baruten Local Government Area. Evaluation is crucial to any life endeavor. Evaluation helps to determine which strategy works well and how to improve on those that are not productive again. Investigation revealed that, most of the strategy adopted are effective in a way.

In view of this, there is a need for paradigm shift and adopting new dimension that will empower Fulani missionaries and converts, in the community to be self-productive and self-sustaining rather than depending on the mission agencies and sending churches for their survival. Similarly, there is a gap of synergy among the organs of the Nigerian Baptist Convention because, several churches have involved in mission work in the land, but there are insufficient reports or documentation of their works for constant evaluation and

improvement on the adopted strategies. Therefore, there should be constant documentation of mission activities of the Nigerian Baptist Convention through the Global Missions Board in order to ascertain the level of mission advancement in the area.

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Endnotes

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Chapter Three

Methodology

This chapter presents the procedures used in carrying out the study to achieve the set objectives. The methodological concepts discussed in this chapter are research design, population of the study, sample and sampling techniques, description of the research instrument, validation of the research instrument, reliability of the research instrument, method of data collection and method of data analysis.

3.1 Research Design

The study adopted descriptive survey research design. This design affords the researcher the opportunity to gather data from a large sample within the study area, through the Churches, Church leaders, Church members, enumerate the located and projects within the study area.

3.2 Population of the Study

The population for this study includes all the Fulani Christian converts and missionaries working within the Fulani communities in Baruten Local Government Area (LGA) of Kwara State. This comprised of five Fulani settlements namely, Taberu, Bankubu, Nikkikperu, Ajuba, and Okuta¹.

3.3 Sample and Sampling Techniques

The study adopted multistage sampling procedures. Firstly, purposive sampling technique was adopted to select five locations within Baruten LGA. They are Taberu, Bankubu, Nikkikperu, Ajuba and Okuta. which are predominantly Fulani settlements and communities. The estimated population as at 2006 National Census remains at two hundred and nine thousand four hundred and fifty-nine (209, 459)². However, Christian converts among the Fulani natives are minimal but accurate data could not be ascertained.

Secondly, random sampling technique was adopted to select one hundred and sixty-one (161) Fulani Christian converts who are natives as respondents from the selected Fulani settlements and communities of Taberu, Bankubu, Nikkikperu, Ajuba and Okuta in Baruten Local Government Area of Kwara State. Thirdly, purposive sampling technique was adopted to select ten (10) Church leaders comprising missionaries, pastors and mission volunteers who are natives and converted Christian Fulani. Also, fifteen (15) Fulani natives who are living within the Fulani communities in Baruba land were interviewed to further ascertain the responses gathered from the Christian communities

3.4 Description of the Research Instruments

The instruments used for this study are questionnaire, checklist, inventory scale and interview guide. These were developed by the researcher and used to gather data for the study.

The instruments are:

- a. Mission Strategies Adoption Questionnaire (MiSAQ)
- b. Mission Works and Social Ministry Adoption Questionnaire (MiWaSoMiAQ)
- c. Mission and Social Ministry Projects Beneficiary Inventory Scale (MiSoMiPrBeIS)
- d. Mission and Social Ministry Projects Effectiveness Scale (MiSoMiPrEfS)
- e. Mission and Social Ministry Projects Monitoring Checklist (MiSoMiProMoC)
- f. Interview Guide for Christian Mission Organisation Workers (InGuCMOW)
- g. Interview Guide for Baruba Native Christian Converts (InGaBaNaCC)

Each of the instruments meant for completion by the respondent was translated into Yoruba language being the predominant language of communication among the Fulani communities in Baruten Local Government Area of Kwara State.

3.4.1 Mission Strategies Adoption Questionnaire (MiSAdQ): The instrument has twenty (20) item constructs and it was completed by the Mission workers and Fulani Christian

converts in the communities. It featured strategies used in reaching the Fulani communities in Baruten Local Government Area of Kwara State with items relating to the underlisted:

1. Medical services, treatment and provision of drugs
2. Food supplies and feeding during festive periods
3. Adult education and evening classes
4. Vocational training
5. Distribution of tracts and other publications
6. Agricultural extension training services
7. Christmas celebration and Father Christmas and New Year service/outreaches
8. Easter outreach programme and picnics
9. Occasional revival programmes and services
10. Volunteer mission support
11. Family life enrichment teaching
12. Distribution of transistor radio loaded with Gospel messages in Fulfude (Fulani language)
13. House fellowship meeting
14. Small Group Bible Study and family Bible teaching
15. Establishment of schools
16. Rehabilitation of roads
17. Construction of bridges
18. Dredging of rivers
19. Free education services/free extra mural classes/provision of free school uniforms
20. Working and preaching among the people without collecting money (tent making).

3.4.2 Mission Works and Social Ministry Adoption Questionnaire (MiWoSoMiAQ):

The instrument has twenty-three (23) item constructs and was completed by the Mission workers and Fulani Christian converts. The instrument contains items relating to social ministry programmes that are deployed and implemented in reaching the Fulani communities in Baruten Local Government Area of Kwara State with the following items:

1. Building of hospitals/clinics (setting up of birth delivery services)
2. Building of classrooms, school building, distribution of exercise books/textbooks
3. Road rehabilitation/road repair/bridge construction
4. Borehole drilling/well digging/water supply
5. Adult education classes/evening classes/weekend classes
6. Trade/vocational training
7. Financial support scheme/interest-free loan scheme
8. Guest house/free accommodation service
9. Youth empowerment/business support
10. Distribution of clothing materials/household utensils
11. Agricultural extension programme/agricultural training scheme
12. Pastoral training scheme
13. Provision/supply of foodstuff
14. Feeding during festive periods (Christmas/New Year/Easter period), etc.
15. Distribution of Bible and Christian materials/literature
16. Prison visitation
17. Educational support services:
 - a. Free education/scholarship to attend school

- b. Home lesson
- c. Free tutorial classes
- d. Free school uniform

3.4.3 Mission and Social Ministry Projects Inventory Scale (MiSoMiPrIS): The instrument was completed by the Mission workers and Fulani Christian converts in the selected communities. The instrument has twenty-one (21) item constructs and it featured the following items:

1. Building of hospitals/clinics (setting up of birth delivery services)
2. Building of classrooms, school building, distribution of exercise books/textbooks
3. Road rehabilitation/road repair/bridge construction
4. Borehole drilling/well digging/water supply
5. Adult education classes/evening classes/weekend classes
6. Trade/vocational training
7. Financial support scheme/interest-free loan scheme
8. Guest house/free accommodation service
9. Youth empowerment/business support
10. Distribution of clothing materials/household utensils
11. Agricultural extension programme/agricultural training scheme
12. Pastoral training scheme
13. Provision/supply of foodstuff
14. Feeding during festive periods (Christmas/New Year/Easter period), etc.
15. Distribution of Bible and Christian materials/literature
16. Prison visitation
17. Educational support services:

- a. Free education/scholarship to attend school
- b. Home lesson
- c. Free tutorial classes
- d. Free school uniform

3.4.4 Mission and Social Ministry Projects Beneficiary Inventory Scale

(MiSoMiPrBeIS): The instrument has twenty-one items and it was completed by the Mission workers and Fulani Christian converts in the selected communities and contained the following items:

1. Building of hospitals/clinics (setting up of birth delivery services)
2. Building of classrooms, school building, distribution of exercise books/textbooks
3. Road rehabilitation/road repair/bridge construction
4. Borehole drilling/well digging/water supply
5. Adult education classes/evening classes/weekend classes
6. Trade/vocational training
7. Financial support scheme/interest-free loan scheme
8. Guest house/free accommodation service
9. Youth empowerment/business support
10. Distribution of clothing materials/household utensils
11. Agricultural extension programme/agricultural training scheme
12. Pastoral training scheme
13. Provision/supply of foodstuff
14. Feeding during festive periods (Christmas/New Year/Easter period), etc.
15. Distribution of Bible and Christian materials/literature
16. Prison visitation

17. Educational support services:

- a. Free education/scholarship to attend school
- b. Home lesson
- c. Free tutorial classes
- d. Free school uniform

3.4.5 Mission and Social Ministry Projects Monitoring Checklist Scale

(MiSoMiPrCS): The instrument has twenty-one items and it was completed by Mission workers and Fulani Christian converts in the selected communities and contained the following items:

1. Building of hospitals/clinics (setting up of birth delivery services)
2. Building of classrooms, school building, distribution of exercise books/textbooks
3. Road rehabilitation/road repair/bridge construction
4. Borehole drilling/well digging/water supply
5. Adult education classes/evening classes/weekend classes
6. Trade/vocational training
7. Financial support scheme/interest-free loan scheme
8. Guest house/free accommodation service
9. Youth empowerment/business support
10. Distribution of clothing materials/household utensils
11. Agricultural extension programme/agricultural training scheme
12. Pastoral training scheme
13. Provision/supply of foodstuff
14. Feeding during festive periods (Christmas/New Year/Easter period), etc.
15. Distribution of Bible and Christian materials/literature
16. Prison visitation

17. Educational support services:

- a. Free education/scholarship to attend school
- b. Home lesson
- c. Free tutorial classes
- d. Free school uniform

3.4.6 Mission and Social Ministry Project Effectiveness Scale (MiSoMiPrEfS): The instrument has twenty (20) items and it was completed by the Mission Workers and Fulani Christian converts in the selected communities. It involved strategies used in reaching the Fulani communities in Baruten Local Government Area of Kwara State with items relating to the following;

1. Medical services, treatment and provision of drugs
2. Food supplies and feeding during festive periods
3. Adult education and evening classes
4. Vocational training
5. Distribution of tracts and other publications
6. Agricultural extension training services
7. Christmas celebration and Father Christmas and New Year service/outreaches
8. Easter outreach programme and picnics
9. Occasional revival programmes and services
10. Volunteer mission support
11. Family life enrichment teaching
12. Distribution of transistor radio loaded with Gospel messages in Fulfude (Fulani language)
13. House fellowship meeting
14. Small Group Bible Study and family Bible teaching
15. Establishment of schools
16. Rehabilitation of roads

17. Construction of bridges
18. Dredging of rivers
19. Free education services/free extra-mural classes/provision of free school uniforms
20. Working and preaching among the people without collecting money (tent making).

3.4.7 Interview Guide for Christian Missions Organisation Workers: Mission workers working among Fulani Christian converts completed this instrument which was composed of the following items:

1. Denomination/Ministry/Mission agency identity
2. Length of Denomination/Ministry/Mission Agency outreach to the Baruba
3. Length of years of service among the Baruba
4. Mission strategies and ministry deployed among the Baruba
5. Reasons for deployment of the strategies
6. Effectiveness of the strategies in winning the Baruba people to Christ
7. Factors responsible for the success of the deployed strategies among the Baruba
8. Setback to the deployed strategies among the Baruba
9. Factors responsible for the setbacks of the deployed strategies among the Baruba
10. Obstacles to the effectiveness of Christian missions among the Baruba people
11. Language barrier as a challenge to mission activities among the Baruba
12. Difficulties in gaining more indigenous converts among the Baruba
13. Cultural restraint among the Fulani communities preventing people from converting to other religion
14. Challenges of doing missions work among the Baruba
15. Approaches to overcome the challenges

16. Recommendations on other mission strategies to enhance effective Christian missions among the Baruba people group.

3.4.8 Interview Guide for Baruba Natives: The instrument was completed by the Fulani natives within the Baruba land. The instrument included the following items:

1. Nativity as a Baruba
2. Hometown.
3. Religious affiliation
4. Primary religions of the Baruba people
5. Personal views about Christianity
6. Perception of natives about Christian witness among the Baruba.
7. Perception about Christian missionaries
8. Opinion about wrongs or offences among Christian missionaries or the message they proclaim among the Baruba
9. Benefits derived by relatives from Christian social actions such as health care services, educational services, welfare relief materials, agricultural support and cow vaccination.
Please, name the specific one that you have enjoyed.
10. Willingness of Baruba natives to accept Christian faith
11. Cultural restrictions that prevent Baruba people from converting to Christianity
12. Strategies to win more Baruba natives to Christianity
13. Evidence of strategies used by Christian mission agencies among the Baruba

3.5 Validity of the Research Instruments

Copies of the questionnaire and the inventory scale were given to experts in evaluation and core research area for validation. The suggestions and observations were collated and

effected to produce final drafts of the questionnaire and the inventory scale before their administration at the research sites.

3.5 Reliability of the Research Instruments

Pilot study was conducted using 15 Fulani Christian converts at Yakparu community in Baruten Local Government Area of Kwara State. Outcome of the analysis from the administered questionnaire was used to determine the reliability of the research instruments.

Table 3.1: Reliability Values of the Research Instruments

Reliability Table

S/N	Instrument Construct	Crombach Alpha
1.	Mission Strategies Adoption Questionnaire (MiSAQ)	.948
2.	Mission Works and Social Ministry Adoption Questionnaire (MiWaSoMiAQ)	.947
3.	Mission and Social Ministry Projects Beneficiary Inventory Scale (MiSoMiPrBelS)	.948
4.	Mission and Social Ministry Projects Effectiveness Scale (MiSoMiPrEfs)	.947
5.	Mission and Social Ministry Projects Monitoring Checklist (MiSoMiProMoC)	.947
6.	Field Challenges (MiFiChs)	.948

Source: Researcher's Fieldwork 2023

3.7 Administration of Research Instruments/Method of Data Collection

The research instruments were administered personally by the researcher with the assistance of two indigenes and mission workers in each Fulani communities as research assistants; who understood the language of the people and helped to translate the contents of the questionnaire. Thus, the researcher visited the study area to administer the instruments between September 25-30, 2022. A total of 215 copies of the instruments were distributed out

of which 167 copies retrieved but only 161 copies were found duly completed. Further, 15 copies of the instruments for missionaries and Field Pastors were administered.

3.8 Method of Data Analysis

Data collected through the instrument was analysed using descriptive statistical tools.

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Endnote

¹ *Nigerian Baptist Convention Annual Book of Reports*. Ibadan: Baptist Press, 2022.

² *Nigeria Postal Services (NIPOST): Post Offices with the Map of LGA*, 2009.

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Chapter Four

Results and Discussion of Findings

This chapter presents results and discussion of findings according to the research questions raised in the study. This study was carried out to evaluate The Nigerian Baptist Convention Mission Strategies among Fulani communities in Baruten Local Government Area, Kwara State, Nigeria. Details of the demographic information of the respondents are presented in table 4.1.

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4.1 Demographic Data Analysis

Table 4.1: Demographic Information of the Respondents (N=161)

		Frequency	Percentage
Gender	Male	105	65.2%
	Female	56	34.8%
Age	Below 20 years	9	5.6%
	20 – 25 years	30	18.6%
	26 – 30 years	24	14.9%
	31 – 40 years	20	12.4%
	41 – 50 years	13	8.1%
	51 – 60 years	27	16.8%
	61 years and above	8	5.0%
	Missing data	30	18.6%
Marital Status	Married	67	41.6%
	Single	41	25.5%
	Widow	12	7.5%
	Single parent	9	5.6%
	Missing data	32	19.9%
Highest Qualification	Primary six	27	16.8%
	JSCE	28	17.4%
	SSCE	16	9.9%
	Sub-Degree	27	16.8%
	Degree/Higher Diploma	23	14.3%
	Master's Degree	11	6.8%
	Missing data	29	18.0%
Occupation/Profession	Cattle rearing	17	10.6%
	Farming	16	9.9%
	Trading	28	17.4%

Driving	7	4.3%
Produce buying	7	4.3%
Pastoral/mission work	49	30.4
Unemployed/No job	10	6.2%
Retiree	8	5.0%
Missing data	19	11.8%

Source: Researcher's Fieldwork 2023

Table 4.1 presents the Demographic Data Analysis which shows the gender, age, marital status, highest qualification and the occupation of each respondent. The table reveals that a total number of 105 are males representing 65.2% while 56 representing 34.8% are females. The age range is between 21-25 years and 61 years and above. Marital Status comprised

4.1b. Demographic Information of Mission Key Personalities (N=15)

S/N	Description	Male	Female
1	Mission Workers	10	Nil
2	Pastors Volunteers	5	Nil

Source: Field Work, 2023.

4.1c. Demographic Information of key Personality

S/N	Description	Male	Female
1	Fulani Natives	8	2
2	Community Leaders / Other	5	Nil

Source: Researcher's Field Work, 2023

4.2. Presentation of Data

s4.2.1 Analysis of Research Questions

Research Question One: What are the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State?

Table 4.2a: Mission Strategies of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government Area, Kwara State. (N=161)

S/N	Statement	Highly Adopted	Partially Adopted	Not Adopted	Mean	Std. Dev.	Remark
1.	Easter outreach programme/picnics	139 (86.3%)	8 (5.0%)	14 (8.7%)	2.78	0.591	Adopted
2.	Christmas celebration/Father Christmas and New year service	133 (82.6%)	13 (8.1%)	15 (9.3%)	2.73	0.620	Adopted
3.	Occasional revival programmes	136 (84.5%)	9 (5.6%)	16 (9.9%)	2.75	0.625	Adopted
4.	Adult Education/Evening classes	2 (1.2%)	141 (87.6%)	18 (11.2%)	1.90	0.339	Adopted
5.	Volunteer mission support	71	70	20	2.32	0.684	Adopted

		(44.1%)	(43.5%)	(12.4%)			
6.	Medical services, treatment/provision of drugs	58 (36.0%)	76 (47.2%)	27 (16.8%)	2.19	0.703	Adopted
7.	Distribution of tracts and other publication	64 (39.8%)	53 (32.9%)	44 (27.3%)	2.12	0.812	Adopted
8.	Vocational training	4 (2.5%)	96 (59.6%)	61 (37.9%)	1.65	0.529	Adopted
9.	Food supplies/feeding during festive periods	2 (1.2%)	81 (50.3%)	78 (48.4%)	1.53	0.525	Adopted
10.	Agricultural extension programme and support	28 (17.4%)	44 (27.3%)	89 (55.3%)	1.62	0.766	Not Adopted

Source: Field Work, 2023

Table 4.2a shows the mission strategies of the Nigerian Baptist Convention and her mission agencies among the Fulani communities. The table revealed that Easter outreach programme/picnics (91.3%), Christmas celebration/Father Christmas and New year service (90.7%), Occasional revival programmes (90.1%), Adult Education/Evening classes (88.8%), Volunteer mission support (87.6%), Distribution of tracts and other publications (72.7%), Medical services, treatment and provision of drugs (71.2%). Vocational training is partially adopted (62.1%), food supplies/feeding during festive periods (51.5%) are all adopted. However, Agricultural extension programme and support is not adopted (44.7%).

Table 4.2b: Mission Strategies of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government Area, Kwara State. (N=161)

S/N	Statement	Highly Adopted	Partially Adopted	Not Adopted	Mean	Std. Dev.	Remark
1.	Establishment of schools	100 (62.1%)	14 (8.7%)	47 (29.2%)	2.33	0.900	Adopted
2.	Working and preaching among the people without collecting money (Tent making)	105 (65.2%)	6 (3.7%)	50 (31.1%)	2.34	0.923	Adopted
3.	Small Group Bible Study and family Bible teaching	68 (42.2%)	37 (23.0%)	56 (34.8%)	2.07	0.877	Adopted
4.	Family life enrichment teaching	70 (43.5%)	8 (5.0%)	83 (54.7%)	1.92	0.975	Not adopted
5.	House fellowship meeting	64 (39.8%)	9 (5.6%)	88 (54.7%)	1.85	0.963	Not adopted
6.	Free education services/free Extra mural classes/provision of free school uniforms	66 (41.0%)	6 (3.7%)	89 (55.3%)	1.86	0.974	Not adopted
7.	Distribution of transistor radio to monitor Gospel messages in Fulfude (Fulani language)	3 (1.9%)	9 (5.6%)	149 (92.5%)	1.09	0.350	Not adopted
8.	Dredging of rivers	-	5 (3.1%)	156 (96.9%)	1.03	0.174	Not

							adopted
9.	Rehabilitation of roads	1 (0.6%)	5 (3.1%)	155 (96.3%)	1.04	0.233	Not adopted
10.	Construction of bridges	-	6 (3.7%)	155 (96.3%)	1.04	0.190	Not adopted

Source: Field Work, 2023

Table 4.2b also shows the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State. The table revealed that Establishment of schools (70.8%), Working and preaching among the people without collecting money (68.9%), and Small Group Bible Study and family Bible teaching (65.2%) were highly adopted. Where Family life enrichment teaching (48.5%), House fellowship meeting (45.4%), Free education services/free Extramural classes/provision of free school uniform (44.7%), Distribution of transistor radio to monitor Gospel messages in Fulfulde (7.5%), Rehabilitation of roads (3.7%), Construction of bridges (3.7%), Dredging of rivers (3.1%) were not adopted.

To further answer research question one, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the mission strategies of the Nigerian Baptist Convention mission strategies were adopted, others were not which corroborates findings gathered through the questionnaire.

In summary, the following mission strategies were highly adopted by the Nigerian Baptist Convention and her mission agencies among the Fulani in Baruten Local Government Area, Kwara State. Finding shows that Easter outreach programme/picnics (91.3%), Christmas celebration/Father Christmas and New year service (90.7%), Occasional revival programmes (90.1%), Volunteer mission support (87.6%), Distribution of tracts and other publications (72.2%), Establishment of schools (70.8%), Working and preaching among the people

without collecting money/Tent making (68.9%), Small Group Bible Study and family Bible teaching (65.2%) are highly adopted.

Research Question Two: What are the social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State?

Table 4.3a: Social Ministry Approaches of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government, Kwara State. (N = 161)

S/N	Statement	Highly Adopted	Partially Adopted	Not Adopted	Mean	Std. Dev.	Remark
1.	Distribution/Provision/supply of foodstuff	92 (57.1%)	52 (32.2%)	17 (10.6%)	2.47	0.680	Adopted
2.	Distribution of clothing materials/Household utensils.	123 (76.4%)	18 (11.2%)	20 (12.4%)	2.64	0.694	Adopted
3.	Pastoral Training Scheme	86 (53.4%)	53 (32.9%)	22 (13.7%)	2.40	0.718	Adopted
4.	Agricultural Extension Programme/Agricultural training scheme. e.g. veterinary services, seedling supply etc.	10 (6.2%)	78 (48.2%)	73 (45.3%)	1.61	0.604	Adopted
5.	Education classes/Evening classes/Weekend classes.	8 (5.0%)	76 (47.2%)	77 (47.8%)	1.57	0.589	Adopted
6.	Youth Empowerment/Business support.	8 (5.0%)	75 (46.6%)	78 (48.4%)	1.57	0.589	Adopted
7.	Guest House/Free	66	13	82	1.90	0.957	Not

	Accommodation service.	(41.0%)	(8.1%)	(50.9%)			adopted
8.	Trade/Vocational Training programme.	-	76 (47.2%)	85 (52.8%)	1.47	0.501	Not adopted
9.	Financial support scheme/Interest-free loan scheme.	5 (3.1%)	10 (6.2%)	146 (90.7%)	1.12	0.415	Not adopted

Source: Field Work, 2023

Table 4.3a shows the social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among Fulani communities. The table revealed that Distribution/Provision/supply of foodstuff (89.3%), Distribution of clothing materials/Household utensils (87.6%), Pastoral Training Scheme (86.3%), Agricultural Extension Programme/Agricultural training scheme. e.g. veterinary services, seedling supply etc. (54.4%), Education classes/Evening classes/Weekend classes. (52.2%) and Youth Empowerment/Business support (51.6%) were adopted. While Guest House/Free Accommodation service (49.1%), Trade/Vocational Training programme. (47.2%) and Financial support scheme/Interest-free loan scheme (8.3%) were not adopted

Table 4.3b: Social Ministry Approaches of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government, Kwara State. (N = 161)

S/N	Statement	Highly Adopted	Partially Adopted	Not Adopted	Mean	Std. Dev.	Remark
1.	Feeding during festive periods e.g. Christmas/New Year/Easter celebrationetc.	131 (81.4%)	15 (9.3%)	15 (9.3%)	2.72	0.625	Adopted
2.	Distribution of Bible and Christian materials/literature	35 (21.7%)	110 (68.3%)	16 (9.9%)	2.12	0.552	Adopted
3.	Holiday Bible School	30 (18.6%)	113 (70.2%)	18 (11.2%)	2.07	0.543	Adopted
4.	Free School Uniform	5 (3.1%)	136 (84.5%)	20 (12.4%)	1.91	0.384	Adopted
5.	Free Tutorial Classes during Holiday	3 (1.9%)	139 (86.3%)	19 (11.8%)	1.90	0.357	Adopted
6.	Home lesson	66 (41.0%)	53 (32.9%)	42 (26.1%)	2.15	0.808	Adopted
7.	Free education/scholarship to attend school outside the community	68 (42.2%)	49 (30.4%)	44 (27.3%)	2.15	0.823	Adopted
8.	Donation of food to	5	89	67	1.61	0.548	Adopted

	community members who are prison inmates	(3.1%)	(55.3%)	(41.6%)			
9.	Visiting community members who are prison inmates	59 (36.6%)	11 (6.8%)	91 (56.5%)	1.80	0.947	Not adopted
10.	Payment of fines or bail charges of community members involved in legal matters	3 (1.9%)	18 (11.2%)	140 (87.0%)	1.15	0.406	Not adopted

Source: Field Work, 2023

Table 4.3b shows the social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among Fulani communities. The table revealed that Feeding during festive periods e.g. Christmas/New Year/Easter celebration etc. (90.4%), Distribution of Bible and Christian materials/literature (90%), Holiday Bible School (88.8%), Free School Uniform (87.6%), Free Tutorial Classes during Holiday (86.3%), Home lesson (73.9%), Free education/scholarship to attend school outside the community (72.6%) and Donation of food to community members who are prison inmates (58.4%) were all adopted. While Visiting community members who are prison inmates (43.4%) and Payment of fines or bail charges of community members involved in legal matters (13.1%) were not adopted.

To further answer research question two, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the social ministry approaches of the Nigerian Baptist Convention were adopted, others were not which corroborates findings gathered through the questionnaire.

In summary, finding revealed that social ministry approaches adopted include; feeding during festive periods e.g. Christmas/New Year/Easter celebrations (90.7%), Distribution of Bible and Christian materials/literature (90%), Distribution/Provision/supply of foodstuff (89.3%), Holiday Bible School (88.8%), Distribution of clothing materials/Household utensils. (87.6%), Free School Uniform (87.6%).

Pastoral Training Scheme (86.3%), Free Tutorial Classes during Holiday (86.3%), Home lesson (73.9%), Free education/scholarship to attend school outside the community (72.6%), Donation of food to community members who are prison inmates (58.4%), Agricultural Extension Programme/Agricultural training scheme. e.g. veterinary services, seedling supply etc. (54.4%), Education classes/Evening classes/Weekend classes. (52.2%) and Youth Empowerment/Business support. (51.6%) were adopted as social ministry approaches among Fulani communities in Baaruten Local Government, Kwara State.

Research Question Three: What are the social ministry programmes and projects executed by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State?

Table 4.4: Social Ministry Programmes and Projects of the Nigerian Baptist Convention among Fulani Communities in Baruten Local Government Area, Kwara State (N = 161)

S/N	Statement	Highly executed	Partially executed	Not executed	Mean	Std. Dev.	Remark
1.	Easter outreach programme/picnics	139 (86.3%)	8 (5.0%)	14 (8.7%)	2.78	0.591	Executed
2.	Christmas celebration/Father Christmas and New year service	133 (82.6%)	13 (8.1%)	15 (9.3%)	2.73	0.620	Executed
3.	Medical services, treatment/provision of drugs	58 (36.0%)	76 (47.2%)	27 (16.8%)	2.19	0.703	Executed
4.	Establishment of schools	100 (62.1%)	14 (8.7%)	47 (29.2%)	2.33	0.900	Executed
5.	Building of classrooms, school building, distribution of exercise books and textbooks	61 (37.9%)	36 (22.4%)	64 (39.8%)	1.98	0.884	Executed
6.	Borehole drilling/Well	60	18	83	1.86	0.934	Not

	digging/Water supply	(37.3%)	(11.2%)	(54.7%)			executed
7.	Building of hospitals and clinics/setting up of birth delivery services. (Ile Igbebi fun Alaboyun)	56 (34.8%)	12 (7.5%)	93 (57.8%)	1.77	0.937	Not executed
8.	Road rehabilitation/road repair/bridge construction	7 (4.3%)	44 (27.3%)	110 (68.3%)	1.36	0.565	Not executed

Source: Field Work, 2023

Table 4.4 shows the Social ministry programmes and projects executed by the Nigerian Baptist Convention among the Fulani communities. The table revealed that Easter outreach programme/picnics (91.3%), Christmas celebration/Father Christmas and New year service (90.7%), Medical services, treatment/provision of drugs (83.2%), Establishment of schools (70.8%) and Building of classrooms, school building, distribution of exercise books and textbooks (60.3%) were highly executed. While Borehole drilling/Well digging/Water supply (48.5%), Building of hospitals and clinics/setting up of birth delivery services (Ile Igbebi fun Alaboyun) (42.3%) and Road rehabilitation/road repair/bridge construction (31.6%) were not executed.

To further answer research question three, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the social ministry programmes and projects of the Nigerian Baptist Convention were executed, others were not which corroborates findings gathered through the questionnaire.

In summary, the social ministry programmes and projects that were executed following programmes were highly executed by the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area: Easter outreach programme/picnics (91.3%), Christmas celebration/Father Christmas and New year service (90.7%), Medical services, treatment/provision of drugs (83.2%), Establishment of schools (70.8%) and

Building of classrooms, school building, distribution of exercise books and textbooks (60.3%).

Research Question Four: What are the benefits of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies among Fulani Communities in Baruten Local Government Area of Kwara State, Nigeria?

Table 4.5a: Benefits of the Social Ministry Projects of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government Area, Kwara State (N = 161)

S/N	Statement	Highly Beneficial	Partially Beneficial	Beneficial	Not Beneficial	Mean	Std. Dev.
1	Building of classrooms, school building, distribution of exercise books/textbooks.	68 (42.2%)	42 (26.1%)	34 (21.1%)	17 (10.6%)	3.00	1.031
2.	Building of hospitals/clinics (setting up of birth delivery services.	61 (37.9%)	43 (26.7%)	6 (3.7%)	51 (31.7%)	2.71	1.268
3.	Guest House/free Accommodation service.	65 (40.4%)	2 (1.2%)	6 (3.7%)	88 (54.7%)	2.27	1.453
4.	Road rehabilitation/road repair/bridge construction.	3 (1.9%)	41 (25.5%)	7 (4.3%)	110 (68.3%)	1.61	0.930
5.	Borehole drilling/well digging/water supply.	4 (2.5%)	65 (40.4%)	7 (4.3%)	85 (52.8%)	1.93	1.016
6.	Adult Education classes/Evening classes/weekend classes.	3 (1.9%)	2 (1.2%)	98 (60.9%)	58 (36.0%)	1.69	0.594
7.	Trade/Vocational Training.	3 (1.9%)	40 (24.8%)	11 (6.8%)	107 (66.5%)	1.62	0.922
8.	Financial support scheme/interest free loan	2 (1.2%)	5 (3.1%)	7 (4.3%)	107 (66.5%)	1.14	0.511

9.	Youth Empowerment/Business support.	6 (3.7%)	2 (1.2%)	33 (20.5%)	120 (74.5%)	1.34	0.690
						Weighted	2.19
mean							

Source: Field Work, 2023

Table 4.5a shows the extent of benefits of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies to the Fulani Communities. To answer this research question, the weighted mean was determined and taken as the benchmark. The weighted mean coefficient is 2.19. The table reveals that Fulani Communities in Baruten Local Government Area of Kwara State mostly benefited from Building of classrooms, school building, distribution of exercise books/textbooks ($\bar{x} = 3.00$), Building of hospitals/clinics setting up of birth delivery services ($\bar{x} = 2.71$) and Guest House/free Accommodation service ($\bar{x} = 2.27$) mean scores greater than the weighted mean of 2.19.

4.5b: Benefits of the Social Ministry Projects of the Nigerian Baptist Convention and Her Mission Agencies Among Fulani Communities in Baruten Local Government Area, Kwara State (N = 161)

S/N	Statement	Highly Beneficial	Partially Beneficial	Beneficial	Not Beneficial	Mean	Std. Dev.
10.	Distribution of clothing materials/household utensils.	2 (1.2%)	130 (80.7%)	9 (5.6%)	20 (12.4%)	2.71	0.695
11.	Free Tutorial Classes	64 (39.8%)	5 (3.1%)	48 (29.8%)	44 (27.3%)	2.55	1.264
12.	Distribution of Bible and Christian materials/literature.	4 (2.5%)	94 (58.4%)	48 (29.4%)	15 (9.3%)	2.54	0.698
13.	Free education/scholarship to attend school	5 (3.1%)	64 (39.8%)	74 (46%)	18 (11.2%)	2.35	0.718
14.	Feeding during festive periods (Christmas/New Year/Easter period) etc.	30 (18.6%)	5 (3.1%)	112 (69.6%)	14 (8.7%)	2.32	0.876
15.	Provision/supply of foodstuff	5 (3.1%)	42 (26.1%)	99 (61.5%)	15 (9.3%)	2.23	0.654
16.	Agricultural Extension Programme/Agricultural training scheme.	32 (19.9%)	45 (28.0%)	7 (4.3%)	77 (47.8%)	2.20	1.234
17.	Free School Uniform	6 (3.7%)	63 (39.1%)	47 (29.2%)	45 (28.0%)	2.19	0.889

18.	Free Home lesson	5	6	104	46	1.81	0.644
		(3.1%)	(3.7%)	(64.6%)	(28.6%)		
Weighted mean						2.19	

Source: Field Work, 2023

Table 4.5b also shows the extent of benefits of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies to the Fulani Communities. To answer this research question, the weighted mean was determined and taken as the benchmark. The weighted mean coefficient is 2.19. The table reveals that Fulani Communities in Baruten Local Government Area of Kwara State also benefited from Distribution of clothing materials/household utensils ($\bar{x} = 2.71$), Free Tutorial Classes ($\bar{x} = 2.55$), Distribution of Bible and Christian materials/literature ($\bar{x} = 2.54$), Free education/scholarship to attend school ($\bar{x} = 2.35$), Feeding during festive periods (Christmas/New Year/Easter period) etc. ($\bar{x} = 2.32$), Provision/supply of foodstuff ($\bar{x} = 2.23$) and Agricultural Extension Programme/Agricultural training scheme ($\bar{x} = 2.20$) mean scores greater than the weighted mean of 2.19.

To further answer research question four, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the social ministry projects of the Nigerian Baptist Convention were beneficial, others were not which corroborates findings gathered through the questionnaire.

In summary, findings revealed that the following social ministry projects executed by the Nigerian Baptist Convention and her mission agencies were highly beneficial to the Fulani Communities in Baruten Local Government Area of Kwara State: Building of classrooms, school building, distribution of exercise books/textbooks ($\bar{x} = 3.00$), Building of hospitals/clinics setting up of birth delivery services ($\bar{x} = 2.71$), materials/household utensils ($\bar{x} = 2.71$), Free Tutorial Classes ($\bar{x} = 2.55$). Distribution of Bible and Christian

materials/literature ($\bar{x} = 2.54$), while Free education/scholarship to attend school ($\bar{x} = 2.35$), Feeding during festive periods (Christmas/New Year/Easter period) etc. ($\bar{x} = 2.32$), Guest House/free Accommodation service ($\bar{x} = 2.27$), Provision/supply of foodstuff ($\bar{x} = 2.23$) and Agricultural Extension Programme/Agricultural training scheme ($\bar{x} = 2.20$) were moderately beneficial.

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Research Question Five: Which Fulani communities benefited from the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies to the Fulani Communities in Baruten Local Government Area of Kwara State, Nigeria?

Table 4.6: Mean and Standard Deviation of the Social Ministry Projects Executed of the Nigerian Baptist Convention and her Mission Agencies among the Fulani Communities

S/N	Communities	\bar{x}	Std. Dev	Rank
1.	Fonfon	46.44	2.603	1 st
2.	Okuta	46.39	3.837	2 nd
3.	Baa	45.67	3.085	3 rd
4.	Ajuba	45.60	3.286	4 th
5.	Nikkiperu	45.00	3.464	5 th
6.	Other Beneficiary communities	42.50	12.099	6 th
7.	Tenge	41.50	.972	7 th
8.	Taberu	39.00	10.777	8 th
9.	Bankubu	38.54	8.559	9 th

Source: Field Work, 2023

Table 4.6 shows mean and standard deviation of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies among Fulani the communities. The result revealed that people from Fonfon community were the most beneficial ($\bar{x} = 46.44$) of the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies, followed by Okuta community ($\bar{x} = 46.39$), Baa community ($\bar{x} = 45.67$), and Ajuba community ($\bar{x} = 45.60$). However, people from other beneficiary communities such as

Alafiaru, Seyin, Tenge, Warisaru, and Yakperu also benefited from the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies.

To further answer research question five, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some communities well benefited from the Nigerian Baptist Convention Social Ministry projects executed, others did not which corroborates findings gathered through the questionnaire.

In summary, finding revealed that the major beneficiaries among the Fulani communities include Fonfon community being the most beneficiary ($\bar{x} = 46.44$; $SD = 2.603$), followed by Okuta community ($\bar{x} = 46.39$; $SD = 3.837$) and lastly Baa community ($\bar{x} = 45.67$; $SD = 3.085$).

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Research Question Six: What is the level of effectiveness of mission strategies and social ministry approaches deployed through executed programmes and projects of the Nigerian Baptist Convention among the Fulani communities in Baruten Local Government Area of Kwara State?

Table 4.7a: Effectiveness of Mission Strategies and Social Ministry Approaches through Executed Programmes and Projects of the Nigerian Baptist Convention Among Fulani Communities in Baruten Local Government of Kwara State (N = 161)

S/N	Statement	Highly Effective	Partially Effective	Not Effective	Mean	Std. Dev.	Remark
1.	Distribution of clothing materials	109 (67.7%)	44 (27.3%)	8 (5.0%)	2.63	0.579	Highly effective
2.	Annual Revival	107 (66.5%)	43 (26.7%)	11 (6.8%)	2.60	0.616	Highly effective
3.	Distribution of food items	74 (46.0%)	74 (46.0%)	13 (8%)	2.38	0.632	Highly effective
4.	Christmas Outreach	76 (47.2%)	69 (42.9%)	16 (9.9%)	2.37	0.660	Highly effective
5.	Revival	107 (66.5%)	38 (23.6%)	16 (9.9%)	2.57	0.669	Highly effective
6.	Easter Outreach	136 (84.5%)	8 (5.0%)	17 (10.6%)	2.74	0.638	Highly effective
7.	Agricultural Extension Program	68 (42.2%)	75 (46.6%)	18 (11.2%)	2.31	0.664	Highly effective
8.	Volunteer Missions	65 (40.4%)	72 (44.7%)	24 (14.9%)	2.25	0.701	Highly effective
9.	Medical services	102 (63.4%)	17 (10.6%)	26.1 (29.8%)	2.37	0.872	Highly effective
10.	Distribution of tracts and publication	78 (48.8%)	38 (23.6%)	45 (28.0%)	2.20	0.852	Highly effective
11.	Family Life	64 (39.8%)	10 (6.2%)	87 (54.0%)	1.86	0.961	Not effective

12.	Vocational Training	2 (1.2%)	40 (24.8%)	119 (73.9%)	1.27	0.474	Not effective
13.	Adult Education	3 (1.9%)	37 (23.0%)	121 (75.2%)	1.27	0.484	Not effective

Source: Field Work, 2023

Table 4.7a shows the level of effectiveness of mission strategies and social ministry approaches deployed through executed programmes and projects of the Nigerian Baptist Convention among the Fulani communities. The table revealed that Distribution of clothing materials (95%), Annual Revival (93.2%), Distribution of food items (92%), Christmas Outreach (90.1%), Revival (90.1%), Easter Outreach (89.5%), Agricultural Extension Program (88.8%), Volunteer Missions (85.1%), Medical services (74%) and Distribution of tracts and publication (72.4%) were highly effective. However, Family Life (46%), Vocational Training (26%) and Adult Education (24.9%) were found not effective.

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Table 4.7b: Effectiveness of Mission Strategies and Social Ministry Approaches through Executed Programmes and Projects of the Nigerian Baptist Convention Among Fulani Communities in Baruten Local Government of Kwara State (N = 161)

S/N	Statement	Highly Effective	Partially Effective	Not Effective	Mean	Std. Dev.	Remark
14.	Distribution of Bible and Christian materials	116 (72.0%)	21 (13.0%)	24 (14.9%)	2.57	0.739	Highly effective
15.	Supply of Foodstuff	41 (25.5%)	70 (43.5%)	50 (31.1%)	1.94	0.752	Highly effective
16.	Building of Schools	89 (55.3%)	8 (5.0%)	64 (39.8%)	2.16	0.965	Highly effective
17.	Tent-making Services	2 (1.2%)	78 (48.4%)	81 (50.3%)	1.51	0.526	Not effective
18.	Free education services	13 (8.1%)	66 (41.0%)	82 (50.9%)	1.57	0.639	Not effective
19.	Free school uniform	40 (24.8%)	36 (22.4%)	85 (52.8%)	1.72	0.838	Not effective
20.	Home Lesson	62 (38.5%)	14 (8.7%)	85 (52.8%)	1.86	0.948	Not effective
21.	Youth Empowerment	29 (18.0%)	43 (26.7%)	89 (55.3%)	1.63	0.773	Not effective
22.	Distribution of Gospel Radio	29 (18.0%)	43 (26.7%)	89 (55.3%)	1.63	0.773	Not effective
23.	Boreholes drilling	65	4	92	1.83	0.976	Not

		(40.4%)	(2.5%)	(57.1%)			effective
24.	Free tutorial classes	2	49	110	1.33	0.497	Not
		(1.2%)	(30.4%)	(68.3%)			effective
25.	Guest	33	9	119	1.47	0.814	Not
	House/Accommodation Services	(20.5%)	(5.6%)	(73.9%)			effective
26.	Road Rehabilitation	30	9	122	1.43	0.788	Not
		(18.6%)	(5.6%)	(75.8%)			effective

Source: Field Work, 2023

Table 4.7b also shows the level of effectiveness of mission strategies and social ministry approaches deployed through executed programmes and projects of the Nigerian Baptist Convention among the Fulani communities. The table revealed that only Distribution of Bible and Christian materials (85%), Supply of Foodstuff (69%) and Building of Schools (60.3%) were highly effective. While Tent-making Services (49.6%), Free education services (49.1%), Free school uniform (47.2%), Home Lesson (47.2%), Youth Empowerment (44.7%), Distribution of Gospel Radio (44.7%), Boreholes drilling (42.9%), Free tutorial classes (31.6%), Guest House/Accommodation Services (26.1%) and Road Rehabilitation (24.2%) were not effective at all.

To further answer research question six, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the social ministry programmes and projects of the Nigerian Baptist Convention were effective, others were not which corroborates findings gathered through the questionnaire.

In summary, findings revealed that level of effectiveness of mission strategies and social ministry approaches in Baruten Local Government Area of Kwara State is very high in relation to; distribution of clothing materials (95%), Annual Revival (93.2%), Distribution of

food items (92%), Christmas Outreach (90.1%), Revival (90.1%), Easter Outreach (89.5%), Agricultural Extension Program (88.8%), Volunteer Missions (85.1%), Distribution of Bible and Christian materials (85%), Medical services (74%) and Distribution of tracts and publication (72.4%), Supply of Foodstuff (69%) and Building of Schools (60.3%) were highly effective among the mission strategies and social ministry approaches deployed in Baruten Local Government Area of Kwara State.

Research Question Seven: What are the challenges faced by the missionaries in the implementation of mission strategies and social ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State.

Table 4.8a: Challenges Faced by the Missionaries in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani Communities in Baruten Local Government Area, Kwara State (N = 161)

S/N	Statement	Major Challenges	Minor Challenge	Not Challenge	Mean	Std. Dev.
1.	Insufficient funding	156 (96.9%)	4 (2.5%)	1 (0.6%)	2.96	0.220
2.	Manpower shortages	155 (96.3%)	5 (3.1%)	1 (0.6%)	2.96	0.233
3.	Lack of electricity supply	154 (95.7%)	7 (4.3%)	-	2.96	0.205
4.	Poor remuneration of Pastors/Missionaries	149 (92.5%)	12 (7.5%)	-	2.93	0.263
5.	Bad road networks/non-accessibility	148 (91.9%)	12 (7.5%)	1 (0.6%)	2.91	0.304
6.	Pastors' and missionaries' exposure to risks e.g., ill-health	139 (86.3%)	21 (13.0%)	1 (0.6%)	2.86	0.368
7.	Resistance by the host communities	96 (59.6%)	47 (29.2%)	18 (11.2%)	2.48	0.690
8.	Missionary's children's access	89	67	5	2.52	0.560

	to education	(55.3%)	(41.6%)	(3.1%)		
9.	Pastors' and missionaries' expose to attacks e.g., kidnapping, banditry	58 (36.0%)	100 (62.1%)	3 (1.9%)	2.34	0.514
10.	Language barriers	51 (31.7%)	72 (44.7%)	38 (23.6%)	2.08	0.741

Source: Field Work, 2023

Table 4.8a shows the Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State. The table revealed that Insufficient funding (96.9%), Manpower shortages (96.3%), Lack of electricity supply (95.7%), Poor remuneration of Pastors/Missionaries (92.5%), Bad road networks/non-accessibility (91.9%), Pastors' and missionaries' exposure to risks e.g., ill-health (86.3%), Resistance by the host communities (59.6%) and Missionary's children's access to education (55.3%) were the major Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State. While Pastors' and missionaries' expose to attacks e.g., kidnapping, banditry (36.0%) and Language barriers (31.7%) were minor Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State.

Table 4.8b: Challenges Faced by the Missionaries in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani Communities in Baruten Local Government Area, Kwara State (N = 161)

S/N	Statement	Major Challenges	Minor Challenge	Not Challenge	Mean	Std. Dev.
11.	Hostilities from community leaders	101 (62.7%)	53 (32.9%)	7 (4.3%)	2.58	0.576
12.	Religious intolerance	95 (59.0%)	59 (36.6%)	7 (4.3%)	2.55	0.580
13.	Inadequate accommodation	85 (52.8%)	67 (41.6%)	9 (5.6%)	2.47	0.603
14.	Non-receptivity to Christian teachings	78 (48.4%)	82 (50.9%)	1 (0.6%)	2.48	0.513
15.	Threat to life of pastors and/or members of their family	78 (48.4%)	78 (48.4%)	5 (3.1%)	2.45	0.558
16.	Unfavourable weather condition that affects farm produce	74 (46.0%)	83 (51.6%)	4 (2.5%)	2.43	0.545

17.	Non-willingness of new pastors and missionaries to join the work	70 (43.5%)	37 (23.0%)	54 (33.5%)	2.10	0.875
18.	Lack of cooperation from Missionary's family	49 (30.4%)	106 (65.8%)	6 (3.7%)	2.27	0.522
19.	Lack of cooperation from the sending Churches/Agents	29 (18.0%)	92 (57.1%)	40 (24.8%)	1.93	0.653
20.	Contradictory cultural belief system	27 (16.8%)	124 (77.0%)	10 (6.2%)	2.11	0.469

Source: Field Work, 2023

Table 4.8b also shows the Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State. The table revealed that Hostilities from community leaders (62.7%), Religious intolerance (59%) and Inadequate accommodation (52.8%) were the major Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State. While Non-receptivity to Christian teachings (48.4%), Threat to life of pastors and/or members of their family (48.4%), Unfavourable weather condition that affects farm produce (46.0%), Non-willingness of new pastors and missionaries to join the work (43.5%), Lack of cooperation from Missionary's family (30.4%), Lack of cooperation from the sending Churches/Agents (18%) and Contradictory cultural belief system (16.8%) were minor Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State.

To further answer research question seven, interviews were conducted among the mission workers and Fulani natives. Findings revealed that while some of the mission challenges faced by the missionaries of the Nigerian Baptist Convention were major challenges, others were not which corroborates findings gathered through the questionnaire.

In summary, findings revealed that the following are some of the major Challenges faced in the mission field in the Implementation of Mission Strategies and Social Ministries of the Nigerian Baptist Convention among Fulani communities in Baruten Local Government Area of Kwara State: Insufficient funding (96.9%), Manpower shortages (96.3%), Lack of electricity supply (95.7%), Poor remuneration of Pastors/Missionaries (92.5%), Bad road networks/non-accessibility (91.9%), Pastors' and missionaries' exposure to risks e.g., ill-health (86.3%), and Hostilities from community leaders (62.7%), while minor challenges include; contradictory cultural belief system (77.0%), lack of cooperation from missionary's families (5.8%), missionary exposure to attacks e.g kidnapping (62.1%) and lack of cooperation from the sending churches/agencies (57.1%)

4.3 Discussion of Findings

Finding on research question one regarding the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State; revealed that medical services, treatment and provision of drugs and supply of food during Christmas and New Year service played a vital role in affecting the need of the people. This display of love helped a lot in bringing the people closer and reaching out to meet their needs. Religious or cultural barriers are broken when there is understanding between two different groups. This is corroborated by a scholar who submits that human beings have much in common including their correctness, their desire to understand their spiritual incompleteness¹. God initiated the approach of reaching out to the

people in order to meet their needs even when they were far away from him. God never stopped showing mankind love in spite of their sin in order to reach out to them².

The mission strategies employed by the Nigerian Baptist Convention served as avenue through which the people were reached and their needs were met. The findings also revealed the social relationship between people living around a geographical area which cannot be separated. A social theorist asserts that people are bounded together by the structure of society, climate and geographical distribution. They coexist as a result of cohabitation which strengthens the purpose of their existence³.

Findings on research question two that dwell on the social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies among the Fulani communities in Baruten Local Government Area, Kwara State; revealed that feeding during festive periods, distribution of clothing materials, free education are on social ministry approached that worked in reaching the Fulani communities in Baruten Local Government Area, Kwara State. Human needs are insatiable. Basic needs of the people were attended to in order of importance and as they affected their well-being. This is supported by a theorist who submits that human needs include psychological needs, safety needs, love and belonging needs, esteemed and self-actualization needs⁴. The theorist further states that human actions are motivated by certain physiological and psychological needs that progress from basic to complex.

Further, finding on research question three regarding social ministry projects executed by the Nigerian Baptist Convention and her mission agencies among Fulani Communities in Baruten Local Government Area, Kwara State revealed that provision of medical services, building of schools, hospitals, establishment of schools, sinking of boreholes and wells, provision of water were avenues through which the Fulani people were reached and their

needs met. For examples in most Fulani communities in Baruten Local Government Area, Kwara State, building of schools and provision of free school uniforms, children enrollment as well as improved attitude and participation in education supports the submission of a Scholar that states that the need for interpersonal relationship motivates behavior. Examples include friendship, intimacy, trust and acceptance, receiving and giving affection and love; affiliating, being part of a group (family, friends, work).

Finding on research question four regarding the benefits of the social ministry projects executed by the Nigerian Baptist Convention her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State also revealed that the benefits of social ministry projects executed are numerous. The communities are open to development as other people migrate and settle there. Medical services, distribution of clothing materials, building of school etc. were avenues through the people were reached. This establishes the submission of Maslow's Self-Actualisation Needs of realizing personal potentials, self-fulfillment, seeking personal growth and peak experiences. A desire "to become everything one is capable of becoming"⁴.

Again, finding on the Fulani communities that benefitted from the social ministry projects executed by the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State showed that eight Fulani communities benefitted from the various ministry projects executed by the Nigerian Baptist Convention. The communities include Fonfon, Okuta, Baa, Ajuba, Nikkiperu Benge, Taberu and Bankubu. This is evident in number of the people catered for by the projects. The finding agrees with the Social Theorists that query the issue of "distributive justice"; that is, what is the fair way to distribute goods among individuals? The theorists maintained that members of the society should be given goods according to their necessities. Nevertheless, this redistribution would necessitate a governing power to decide who gets what and when⁴.

Finding on research question six regarding the level of effectiveness of mission strategies and social ministry approaches deployed through executed programmes and projects of the Nigerian Baptist Convention and her mission agencies among Fulani communities in Baruten Local Government Area, Kwara State revealed that medical services, distribution of clothing materials, distribution of food items were very effective in reaching the Fulani communities in the area. This corroborates Maslow's submission that considered psychological needs the most important as all other needs become secondary until these needs are met⁴.

Lastly, finding on research question seven regarding the challenges faced in the implementation of mission strategies and social ministry of the Nigerian Baptist Convention among the Fulani communities in Baruten Local Government Area Kwara State showed that the Fulani communities as well as missionaries in the area are not without their challenges which include the following, lack of electricity, bad road network, religious intolerance, hostilities from community leaders and missionaries' exposure to risk, e.g. Ill health. These bother on the issue of their security and well-being. This finding supports the Hierarchy of Needs Theory on safety needs which includes personal security, employment, resources, health and property⁴.

Endnotes

¹ O. H. Ishola-Esan, "Pastors' Leadership Behaviour and the Sustenance of Baptist Heritage in the Nigerian Baptist Convention." **IAR Journal of Humanities**. 2021.

² R. Duncan, "The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel." Tyndale Seminary. Revised: June 17, 2022

³ A. J. Famoroti, *A Missiological Appraisal of Strategies for Reaching the Baruba People of Kwara State of Nigeria*. Masters Thesis, Nigerian Baptist Theological Seminary, 2020)

⁴ A. H. Maslow, *A Theory of Human Motivation*. Wilder Publications, Inc., 2018.

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Chapter Five

Conclusion

This chapter presents summary, conclusion and recommendations regarding the outcome of this study. The study evaluated the mission strategies and social ministries approaches of the Nigerian Baptist Convention among the Fulani Communities in Baruten Local Government Area of Kwara State, Nigeria.

5.1 Summary of Findings

On mission strategies of the Nigerian Baptist Convention and her mission agencies among the Fulani communities, Easter outreach programme/picnics, Christmas celebration/Father Christmas and New year service, Occasional revival programme, Adult Education/Evening classes, Volunteer mission support, Distribution of tracts and other publications, Medical services, treatment and provision of drugs, Establishment of schools, Small Group Bible Study and Family Bible Teaching, Vocational training, food supplies and feeding during festive periods were all adopted.

The following social ministry approaches deployed by the Nigerian Baptist Convention and her mission agencies were adopted among Fulani communities in Baruten Local Government of Kwara State; Distribution/Provision/supply of food stuff, Distribution of clothing materials/Household utensils, Pastoral Training Scheme, Education classes/Evening classes/Weekend classes Free Education to attend schools outside the community and Youth Empowerment/Business support were adopted. However, Guest House/Free Accommodation service, Trade/Vocational Training programme, and Financial support scheme/Interest-free loan scheme were not adopted.

The following programmes were highly executed by the Nigerian Baptist Convention and effective among Fulani communities in Baruten Local Government Area of Kwara State: Easter outreach programme/picnics, Christmas celebration/Father Christmas and New year service, Medical services; treatment/provision of drugs, Establishment of schools and Building of classrooms, school building, distribution of exercise books and textbooks. Beneficiaries of social ministries projects in Baruten Local Government of Kwara State include Fonfon, Okuta, Baa, Ajuba, Nikkiperu, Benge, Taberu, Bankubu.

Challenges faced in mission fields in the implementation of Mission Strategies and Social Ministries approaches of the Nigerian Baptist Convention among Fulani communities in

Baruten Local Government Area of Kwara State include the following; Hostilities from community leaders, Religious intolerance and Inadequate accommodation. Further, Non-receptivity to Christian teachings, Threat to life of pastors and/or members of their family, Unfavourable weather condition that affects farm produce, Non-willingness of new pastors and missionaries to join the work, Lack of cooperation from Missionary's family, Lack of cooperation from the sending Churches/Agents and Contradictory cultural belief system, bad road networks, Pastors'/ Missionaries' exposure to risks e.g. ill-health, hostilities from community leaders, Resistance by the host communities, Religious intolerance, Missionaries' children non-access to education were also part of the challenges faced in the mission field in this study area.

5.2 Conclusion

This study has attempted to evaluate the various mission strategies and social ministries approaches of the Nigerian Baptist Convention (NBC) among the Fulani Communities in Baruten Local Government of Kwara State, Nigeria.

The use of mission strategies like distribution of tracts and other Christian publications by the made the gospel easily and readily available to the Fulanis in Baruten Local Government. In addition, organizing Christians, Easter celebrations/outreaches and occasional outreach have gone a long way to reach the people, thereby improving their ways of life and drawing them more closely to God.

Due to the rate at which the gospel is being preached in the Fulani communities, the rate of crime and insecurity in this area is very low compared to other areas in Nigeria, especially the Northern part of the country.

The Dependency approach employed by the early missionaries to the Fulani communities in Baruten Local Government area has done a great damage to the gospel in the area. Some Fulani converts/Christians in this area look up to the missionaries for financial and material assistance, even when the missionary does not have enough to sustain himself.

The Nigerian Baptist Convention has done a great work in the area of education in Baruten Local Government of Kwara State. From the interviews conducted, many of the Fulani children are well educated from primary to tertiary institutions. This is noticeable in the number of Fulani from this area occupying various positions of powers in Nigeria. Most Fulani parents in this communities have developed interest in Western education thereby allowing their wards to attend schools established by mission agencies.

In the area of health, the Nigerian Baptist Convention has done a great deal in the lives of the people through the establishment of Baptist Medical Hospital in Okuta, Baruten Local Government of Kwara state. The hospital serves all the neighbouring communities in the area.

5.3 Recommendations

For further evaluation of Mission Strategies and Social Ministries approaches of the Nigerian Baptist Convention, the researcher presents the following recommendations:

1. Efforts should be intensified in the various programmes organized in the communities as means of reaching the people and meeting their needs. In addition, mission strategies that are of great benefits to the Fulani communities e.g Veterinary services should be given more priority.
2. Provision of and meeting with the basic needs of the people in this study area should be given adequate attention, e.g. organizing free education classes, free school

uniforms for pupils/students, care for the aged, distribution of food and clothing materials to the people should be intensified.

3. Building of more schools, hospitals, sinking of bore holes, road construction and rehabilitation, dredging of rivers etc. should be given priority. the issue of bad roads around Fulani communities in Baruten Local Government has become a big problem in the area. The roads are bad and not motorable. This development has made transportation very expensive, especially considering the distance between one community and the other. Efforts should be made at contacting the Kwara State Government to help in road construction and rehabilitation.
4. More efforts should be geared towards the provision of social welfare facilities e.g. medical and services that will inform, transform and be of great benefit to the overall perception of the Fulani people.
5. The scope of activities of the Nigerian Baptist Convention and her mission agencies should be expanded for the benefit of more Fulani communities in the area.
6. Efforts should be intensified in the area of veterinary services among the Fulani communities. National Youth Service Corps could be employed in this regard. The well-being of the Fulani man's cows is of great importance to him. Anyone who can win the well-being of the Fulani man's cows can also win his heart.
7. Fulani missionaries should be sent to work among the people. This will go a long way to make the job easy to do because the missionary will understand the people's culture and worldview which will enhance relationship, performance and effectiveness

In a situation where there is no Fulani indigenous missionary, the missionary should spend a considerable time to learn and understand the people's language, culture, ways of life, and make efforts to speak the people's language. This makes the Missionary and his message acceptable to the people.

The Fulani people should be taught how to fend for themselves through empowerment/ self-employment programmes rather than depending on the Missionaries or the mission agencies for survival.

Mobility is of great essence for the missionary in Fulani communities in Baruten Local Government. Some of the communities are far from one another. It is important to supply the missionaries with motorcycles (motorbikes) to help them reach the communities and cover more areas as fast as possible

There should be proper documentation of activities of the Nigerian Baptist Convention (NBC) / Global Missions Board (GMB) and her mission agencies in the area. Many churches have gone to sink boreholes, build schools, organize outreaches without informing the GMB of the NBC. This does not make the mission/missionary activities to be seen or noticed and appreciated.

Fulani Christians/missionaries in this area should be encouraged through occasional visits, assistance and empowerment programme. These will help them not to depend solely on the sending mission agencies or the missionaries for survival.

5.4 Contributions to Knowledge

1. The data sets gathered in this study on the Nigerian Baptist Convention (NBC) and the Global Missions Board (GMB) mission strategies and social ministries among Fulani communities in Baruten Local Government Area of Kwara State is a major contribution to the body of knowledge in relation to indigenous mission efforts among traditional cultures in Nigeria

2. All the self-designed seven instruments that have been duly validated and used in this study is another major contribution to knowledge as other researchers could outrightly adopt them for use in similar future studies.
3. The research design adopted, tested and validated in this study could guide similar researchers in future studies in form of adaptation or outright adoption.
4. The evaluation model adopted and the conceptual model developed for the study could guide similar researchers in future studies which can be adapted or adopted

5.5 Suggestions for Further Studies

1. Other studies could focus on Fulani communities can adopt a different research design such as observational techniques or ethnographic design.
2. Other studies can focus on Fulani people in other Local Government Areas of Kwara State as well as other States in the federation occupied by the Fulanis.
3. Longitudinal survey or tracer study could be conducted among Fulani converts over a period of time.

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Appendix 1

Mission Strategies Adoption Questionnaire (MiSAdQ)

Dear Respondent,

This instrument is designed to obtain information on 'The Nigerian Baptist Convention Mission Strategies and Social Ministries among the Fulani Communities in Baruten Local Government Area, Kwara State, Nigeria'. Your responses shall be treated with absolute confidentiality.

Thank you in anticipation of your co-operation.

Yours sincerely,

Adegboyega Adesoji ABIFARIN

Section A : Demographic Information

Kindly fill in or tick (√) as appropriate in the space provide under each item

1. Name of Church (a)
.....
2. Church Address/Location (a)
.....
3. Sex (a) Male [] (b) Female []
4. Age (a) Below 20 yrs [] (b) 21-25yrs [] (c) 26-30 [] (d) 31-40 []
(e) 41-50 [] (f) 51-60 [] (g) 61and above []
5. Marital Status: (a) Married [] (b) Single [] (c) Widow [] (d) Single parent []
6. Highest educational qualification: (a) Primary six [] (b) Junior School Certificate []
(c) Senior School Certificate [] (d) Sub-degree.g. NCE, ND, Diplomas, Certificate, etc.
[] (e) Degree/Higher Diploma [] (f) Master's Degree [] (g) PhD []
7. Occupation/Profession (a) Cattle rearing [] (b) Farming []

- (c) Trading [] (d) Driving [] (e) Produce buying [] (f) Pastoral/Mission work []
 (g) No job/Unemployed [] (h) Retiree []

Section B: Mission Strategies Adoption of the Nigerian Baptist Convention

Kindly indicate the mission strategies of the Nigerian Baptist Convention employed within the Fulani communities in Baruten Local Government Area of Kwara State using Strongly Adopted (SA), Partially Adopted (PA), Not Adopted (NA) and Beneficiaries (B)

No	Items	SA	PA	NA	B
1.	Medical services, treatment/provision of drugs				
2.	Food supplies/feeding during festive periods				
3.	Adult education/evening classes				
4.	Vocational training				
5.	Distribution of tracts and other publications				
6.	Agricultural extension programme and support				
7.	Christmas celebration/Father Christmas and New Year service				
8.	Easter outreach programme/picnics				
9.	Occasional revival programmes				
10.	Volunteer mission support				
11.	Family life enrichment teaching				
12.	Distribution of transistor radio loaded with Gospel messages in Fulfude (Fulani language)				
13.	House fellowship meeting				
14.	Small Group Bible Study and family Bible teaching				
15.	Establishment of schools				
16.	Rehabilitation of roads				
17.	Construction of bridges				
18.	Dredging of rivers				
19.	Free education services/free extra-mural classes/provision of free school uniforms				
20.	Working and preaching among the people without collecting				

money (tent making)				
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Appendix II

Section C: Mission and Social Ministry Adoption Questionnaire (MiSoMiQ)

Kindly indicate the mission and social ministry projects of the Nigerian Baptist Convention and their agencies employed within the Fulani communities in Baruten Local Government Area of Kwara State using Strongly Adopted (SA), Partially Adopted (PA), Not Adopted (NA) and Beneficiaries (B).

No	Items	SA	PA	NA	B
1.	Building of hospitals and clinics/setting up of birth delivery services.(Igbebi fun Alaboyun)				
2.	Building of classrooms, school building, distribution of exercise books and textbooks				
3.	Road rehabilitation/road repair/bridge construction				
4.	Borehole drilling/well digging/water supply				
5.	Adult education classes/evening classes/weekend classes				
6.	Trade/vocational training programme				
7.	Financial support scheme/Interest-free loan scheme				
8.	Guest house/free accommodation service				
9.	Youth empowerment/business support				
10.	Distribution of clothing materials/household utensils				
11.	Agricultural extension programme/agricultural training scheme, e.g. veterinary services, seedling supply, etc.				
12.	Pastoral training scheme				
13.	Distribution/provision/supply of foodstuff				
14.	Feeding during festive periods, e.g. Christmas/New Year/Easter period, etc.				
15.	Distribution of Bible and Christian materials/literature				

16.	Visiting community members who are prison inmates				
17.	Donation of food to community members who are prison inmates				
18.	Payment of fines or bail charges of community members involved in legal matters				
19.	<p>Educational support services:</p> <ul style="list-style-type: none"> a. Free education/scholarship to attend school outside the community b. Home lesson c. Free tutorial classes during holiday d. Free school uniform e. Holiday Bible school 				

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Appendix III

Section D: Mission and Social Ministry Projects Beneficiary Inventory Scale

(MiSoMiPrBeIS)

Kindly indicate the extent of benefits and beneficiaries of mission and social ministries projects of the Nigerian Baptist Convention using Highly Beneficial (HB), Partially Beneficial (PB), Not Beneficial (NB) and Beneficiaries (B).

No	Items	HB	PB	NB	B
1.	Building of hospitals/clinics (setting up of birth delivery services).				
2.	Building of classrooms, school building, distribution of exercise books/textbooks				
3.	Road rehabilitation/road repair/bridge construction				
4.	Borehole drilling/well digging/water supply				
5.	Adult education classes/evening classes/weekend classes				
6.	Trade/vocational training				
7.	Financial support scheme/interest-free loan scheme				
8.	Guest house/free accommodation service				
9.	Youth empowerment/business support				
10.	Distribution of clothing materials/household utensils				
11.	Agricultural extension programme/agricultural training scheme				
12.	Pastoral training scheme				
13.	Provision/supply of foodstuff				
14.	Feeding during festive periods (Christmas/New Year/Easter period), etc.				
15.	Distribution of Bible and Christian materials/literature				
16.	Educational support services: a. Free education/scholarship to attend school				

b. Home lesson				
c. Free tutorial classes				
d. Free school uniform				

Appendix IV

Section E: Mission and Social Ministry Project Effectiveness Scale (MiSoMiPrEfS)

Kindly indicate the effectiveness of Social Ministry Approaches of the Nigerian Baptist Convention and her agencies implemented within Fulani communities in Baruten Local Government Area of Kwara State using Very Impressive (VI), Partially Impressive (PI) and Not Impressive (NI)

No	Items	VI	PI	NI
1.	Medical services			
2.	Distribution of clothing materials			
3.	Distribution of food items			
4.	Annual revival			
5.	Adult education			
6.	Vocational training			
7.	Distribution of tracts and publication			
8.	Agricultural extension programme			
9.	Christmas outreach			
10.	Revival			
11.	Easter outreach			
12.	Volunteer missions			
13.	Family life			
14.	Distribution of gospel radio			
15.	Free school uniform			
16.	Building of schools			
17.	Boreholes drilling			
18.	Road Rehabilitation			
19.	Free tutorial classes			
20.	Adult education			
21.	Vocational training			
22.	Guest house/accommodation services			
23.	Youth empowerment			
24.	Free school uniform			
25.	Agricultural extension programme			
26.	Supply of foodstuff			
27.	Distribution of Bible and Christian materials			
28.	Free education services			

29.	Tent-making services			
30.	Home lesson			

Appendix V

Section F: Mission and Social Ministries Projects Monitoring Checklist

(MiSoMiProMoC)

Kindly indicate the mission and social ministries projects of the Nigerian Baptist Convention and her agencies implemented and executed within the Fulani communities in Baruten Local Government Area of Kwara State by ticking the appropriate boxes in the monitoring checklist provided.

No	Project	Ongoing	Completed	Abandoned	Required Rehabilitation	Dilapidated	Beneficiaries
1.	Classroom /shed construction						
2.	School building operated by the school						
3.	Water supply/borehole						
4.	Road rehabilitation						
5.	Road/bridge construction						
6.	Health centre/hospital						
7.	Vocational centre/training scheme						
8.	Agricultural training scheme						
9.	Pastoral training scheme						
10.	Vocational training scheme						
11.	Youth empowerment						
12.	Financial support						

	scheme						
13.	Adult education classes						
14.	Tutorial classes						
15.	Free school feeding programme/free education scheme						

Appendix VI

Mission Field Challenges Scale (MiFiChs)

Kindly indicate the challenges faced by Missionaries on the field using Major Challenge (MC), Partial Challenge (PC), Not Challenge (NT)

No	Items	MC	PC	NT
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1	Insufficient Funding			
2	Manpower Shortages			
3	Languages Barriers			
4	Lack of electricity supply			
5	Bad road networks / non-accessibility			
6	Missionary's Children's access to education			
7	Resistance by the host communities			
8	Poor remuneration of Pastors / Missionaries			
9	Pastor's and Missionaries' exposure to risks e.g. ill health			
10	Pastors' and Missionaries' exposure to attacks e.g. kidnapping, banditry			
11	Unfavorable weather condition that affects farm produce			
12	Contradictory cultural belief system			
13	Lack of cooperation from the sending Churches/Agents			
14	Lack of cooperation from Missionary's family			
15	Threat to life of Pastors and/ or members of their family			
16	Religious intolerance			
17	Inadequate Accommodation			
18	Hostilities from community leaders			
19	Non-receptivity to Christian teachings			
20	Non-willingness of new Pastors and Missionaries to join the work			

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Appendix VII

Interview Guide for Christian Mission Organisation working within Fulani Communities in Baruten Local Government Area, Kwara State.

Section A: Personal Information

Please, kindly tick () the appropriate response that applies to you from the options provided

1. Name.....

2. Sex: M [] F []

3. Age range: 18-30 [] 31-43 [] 44-56[] 57 and above []
4. Educational Background: Primary School [] Secondary School []
 Diploma [] NCE [] OND [] HND [] Degree []
 Master [] Ph.D/D./Min []
5. Ministerial status.....
6. What is the name of Denomination/Ministry/Mission Agency currently working among the Baruba?

Section B: Perception of Mission and Social Ministry among the Fulani

7. How long has your Denomination/Ministry/Mission Agency been reaching out to the Baruba?
8. How many years have you been serving among the Baruba?
9. What mission strategies does your denomination/mission agency/ministry employ among the Baruba?
10. Why did your ministry adopt these strategies?
11. Are these strategies effective in winning the Baruba people to Christ?
12. What factors are responsible for the success of these strategies among the Baruba?
14. Is there any set setback to these strategies among the Baruba?
15. What factors are responsible for the setbacks of these strategies among the Baruba?
16. What are the obstacles to effective Christian missions among the Baruba people?
17. Does language barrier pose any challenge to your activities among the Baruba?
18. Why is it difficult to gain indigenous converts among the Baruba?
19. Is there any cultural restraint from the community that prevents people from converting to other religion?
20. What are the challenges of doing missions work among the Baruba?
21. How can these challenges be overcome?
22. Could you recommend any other missions strategies that can enhance effective Christian missions among the Baruba people group?

Appendix VIII (a)

**Interview Guide for Baruba Natives Living within Fulani Communities in Baruten
 Local Government Area of Kwara State**

Section A- Personal Information

Please, kindly tick () the appropriate response that applies to you from the options provided

1. Name
2. Sex: M [] F []
3. Age range: 18-30 [] 31-43 [] 44-56[] 57 and above []
- Educational background: Primary School [] Secondary School []
 Diploma [] NCE [] OND [] HND [] Degree []

Master [] PhD/D./Min []

Occupation

Section B: Perception of Mission and Social Ministry among the Fulani

Are you a Baruba native?

Where is your hometown?

What is your religious affiliation?

What are the primary religions of the Baruba people?

What are your views about Christianity?

What are public opinions about Christian witness among the Baruba?

Is there anything that you like about the Christian missionaries working among the Fulani?

Do you notice any wrong or offence about the Christian missionaries or the message they proclaim among the Baruba?

Have you or your relatives benefitted from Christian social actions such as

- a. health care services
- b. educational services
- c. welfare relief materials
- d. agricultural support and cow vaccination.

Please, name the specific one(s) that you have enjoyed.

In your opinion, why is it that some Baruba natives are not willing to convert to Christian faith?

Are there any cultural restrictions that prevent people from converting to Christianity?

What can missionaries do in order to win more converts, especially the Baruba natives?

What are the observable strategies used by Christian mission agencies among the Baruba?

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Appendix VIII (b)

Key Informant Interviews

1. K. I. 1-4 (Fulani Natives/Missionaries)

These missionaries are of the opinion that the Nigerian Baptist Convention/Global Missions Board is not doing much in terms of the development of the area. They complained of not being taken care of and that the NBC/GMB has not given them a Fulani man as Mission Field

Coordinator since the Mission Field was created decades ago. These missionaries agitated for a Fulani person who would understand the people's culture and language, a person who knows the terrain of the area. They were of the opinion that if they were engaged by the GMB and their request is attended to, mission activities in the area would have recorded a great success.

2. K. I - 5

He complained that many mission activities had taken place in Baruten Local Government Area of Kwara State that are not recorded, recognized or appreciated in the Convention/GMB Annual Reports. He particularly mentioned his church, Ikeja Baptist Church and projects they embarked on but were not appreciated.

3. K. I - 6

As a Baptist trained Fulani Pastor, serving in Okuta, the Informant appreciated the efforts of the Nigerian Baptist Convention in Baruba land. The Informant said that lives are being touched through occasional/Annual Revival programmes, Bible Study, Easter and Christmas programmes organized by the churches and commended the efforts of some Baptist mission agencies that had visited the area in promoting the Gospel. The Informant mentioned a particular Fulani Pastor in the area that was being sponsored in the Seminary by a mission agency of the Nigerian Baptist Convention.

Appendix IX

Ipin Keji

Awon Ogbon Atinuda ti Ajo nla ti Ijo Onitebomi Ile Nigeria Ati Awon Eka Ihinrere re nlo laarin awujo awon Fulani ni Ijoba Ibile Baruten, Ipinle Kwara

1. Ipese Ilera/iwosan ti o peye ati ipese oogun				
2. Ipese ounje/fifun ni ounje ni asiko odun				
3. Eko agba/Eko irole				
4. Eko Ise owo				
5. Pinpin iwe pelebe oro Olorun ati awon iwe miran				
6. Eko nipa ise ogbin				
7. Ayeye keresimesi/Baba keresimesi ati odun titun				
8. Eto ayeye Ajinde ati Igbafe				
9. Isoji igbadegba				
10. Iyonda fun ise ihinrere				
11. Eto eko nipa idile				
12. Pinpin ero asoro ma gbesi ti o kun fun iwaasu ihinrere ninu re ni ede Fulfude (Fulani)				
13. Ipade Abele				
14. Eko Bibeli ipin kekeke ati eko Bibeli ninu idile				
15. Dida Ile-iwe sile				
16. Titun awon oju ona se				
17. Sise awon afara				
18. Lila tabi fife oju odo				
19. Eko ofe/eko afikun eko ni ofe/Aso ile iwe ofe				
20. Sise ise pelu owo eni tabi imo ti eniyan ti ni tele laarin awon eniyan laigba owo, ti n waasu oro Olorun				

Appendix X

Ipin Keta

Awon Ogbon Atinuda ti Ajo Nla Onitebomi ile Nigeria ati awon eka ihinrere re nlo ninu Igbaye-gbadun awon Fulani ni Ijoba Ibile Baurten, Ipinle Kwara

--	--	--	--	--

1. Kiko ile iwosan/ile igbebi				
2. Kiko awon ile iwe, ile ikeko kawo, pinpin iw kika ati iwe ajako				
3. Titun oju ona ati opopo se				
4. Gbigbe kanga igbalode				
5. Eko Agba				
6. Eko nipa ise owo				
7. Iranlowo owo fun awon onisowo				
8. Ipese ile itura ati ibudo igbafẹ				
9. Riro awon odo l'agbara				
10. Pinpin aso ati awon ohun elo ile				
11. Eko nipa ise ogbin				
12. Sise eto fun eko awon Olusoagutan				
13. Ipese ounje fun awon eniyan				
14. Ipese ounje ni asiko odun Ajinde ati Keresimesi				
15. Pinpin Bibeli ati awon iwe pelebe fun ijere okan				
16. Ipese eto eko fun gbogbo eniyan				
a) Eko ofe/lati kawo siwajus si				
b) Eko irole lofe				
d) Eko ninu ile				
e) Eko ofe fun awon ti o n gbaradi fun idanwo				
f) Ipese aso ile-iwe lofe				

Appendix XI

Ipin Kerin

Awon Odiwon Ise Ihinrere ati ise akanse Igbayegbadun

	Akanse Ise	O nlo lowo	O ti pari	O ti dawo duro	O nilo atunde	O ti denukole	Awon ti won nje anfani re
1.	Ile ikeko kawe						
2.	Ile iwe ti a ko lati owo ile iwe fun rare						
3.	Ipese omi ti o mo gaara/omi kanga igbalode						
4.	Titunoju ona se						
5.	Kiko tabi titun afara se						
6.	Kiko ile iwosan olowo pooku						
7.	Eko ise owo						
8.	Eko nipa ise agbe						
9.	Eko fun awon oluso agutan						
10.	Ile eko fun ise owo						
11.	Riro awon odo l'agbara						
12.	Owo iranwo fun awon osise						
13.	Eko agba						
14.	Sise eko fun awon ton gbaradi fun idanwo						
15.	Ounje ofe, Eko ofe						

Appendix XII

Reliability Value of the Instruments

Reliability

Reliability/Variables

/Variables=B1 B2 B3 B4 B5 B6 B7 B8 B9 B10 B11 B12 B13 B14 B15 B16 B17 B18 B19 B20

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Section B

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	11	100.0
	Excluded ^a	0	.0
	Total	11	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.390	20

Section C

Reliability

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C19b C19c C19d C19e

/Scale('All Variables') All

/Model=Alpha.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	11	100.0
	Excluded ^a	0	.0
	Total	11	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.791	23

Section D

Reliability

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D16d

/Scale('All Variables') All

/Model=Alpha.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	11	100.0
	Excluded ^a	0	.0
	Total	11	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.384	19

Section E

Reliability

/Variables=E1 E2 E3 E4 E5 E6 E7 E8 E9 E10 E11 E12 E13 E14 E15 E16 E17 E18 E19 E20 E21 E22 E23 E24

E25 E26 E27 E28 E29 E30

/Scale('all variables')

All /Model=Alpha.

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	11	100.0
	Excluded ^a	0	.0
	Total	11	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.661	30

Section F

Reliability

/Variables=F1 F2 F3 F4 F5 F6 F7 F8 F9 F10 F11 F12 F13 F14 F15

/Scale('All Variables') All

/Model=Alpha.

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	11	100.0
	Excluded ^a	0	.0
	Total	11	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.892	15

Reliability for Data Used for Analysis

Section B

Reliability

/Variables=B1 B2 B3 B4 B5 B6 B7 B8 B9 B10 B11 B12 B13 B14 B15 B16 B17 B18 B19 B20

/Scale('All Variables') All

/Model=Alpha

/Summary=Total.

Reliability

Scale: all variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.774	20

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
B1	35.97	31.255	.528	.751
B2	36.63	36.621	-.157	.790
B3	36.26	33.044	.703	.756
B4	36.52	33.164	.403	.762

B5	36.04	30.099	.577	.745
B6	36.54	36.637	-.143	.799
B7	35.43	30.234	.774	.737
B8	35.39	30.538	.767	.739
B9	35.42	30.244	.765	.738
B10	35.84	33.957	.185	.775
B11	36.24	37.447	-.209	.814
B12	37.07	36.289	-.122	.783
B13	36.31	29.665	.506	.750
B14	36.09	30.680	.458	.755
B15	35.83	29.640	.556	.746
B16	37.12	35.742	.037	.777
B17	37.12	35.834	.012	.777
B18	37.13	36.014	-.070	.778
B19	36.30	29.713	.493	.752
B20				
	35.82	28.861	.624	.739

Section C

Reliability

/VARIABLES=C1 C2 C3 C4 C5 C6 C7 C8 C9 C10 C11 C12 C13 C14 C15 C16 C17 C18
C19a C19b C19c C19d C19e

/SCALE('ALL VARIABLES') ALL

/MODEL=ALPHA

/SUMMARY=TOTAL.

Reliability

Scale: All Variables

Case Processing Summary

	N	%
--	---	---

Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.864	23

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C1	41.53	52.976	.557	.854
C2	41.32	50.805	.783	.844
C3	41.94	61.134	-.001	.870
C4	41.44	51.836	.649	.850
C5	41.73	56.112	.566	.855
C6	41.83	64.295	-.386	.878
C7	42.17	60.945	.051	.867
C8	41.40	50.166	.765	.844
C9	41.73	63.884	-.295	.878

C10	40.66	56.164	.462	.858
C11	41.69	63.240	-.225	.877
C12	40.90	53.490	.708	.849
C13	40.83	53.353	.768	.847
C14	40.58	56.295	.508	.856
C15	41.18	59.086	.242	.864
C16	41.50	51.139	.694	.847
C17	41.68	55.330	.713	.851
C18	42.15	61.315	-.005	.868
C19a	41.15	52.378	.704	.848
C19b	41.15	52.703	.690	.849
C19c	41.40	58.128	.586	.858
C19d	41.39	57.927	.577	.857
C19e	41.22	58.375	.335	.861

Section D

Reliability

/VARIABLES=D1 D2 D3 D4 D5 D6 D7 D8 D9 D10 D11 D12 D13 D14 D15 D16a D16b
D16c D16d

/SCALE('ALL VARIABLES') ALL

/MODEL=ALPHA

/SUMMARY=TOTAL.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.828	19

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
D1	38.89	65.670	.475	.817
D2	38.60	62.803	.806	.797
D3	39.99	74.769	.088	.836
D4	39.68	65.483	.640	.807
D5	39.91	72.280	.436	.821
D6	39.98	74.818	.086	.836
D7	40.46	74.562	.252	.827
D8	39.33	62.897	.522	.815
D9	40.26	76.419	.012	.836
D10	38.89	69.158	.640	.812
D11	39.40	80.367	-.219	.860
D12	38.20	65.101	.692	.805
D13	39.37	72.098	.406	.821
D14	39.29	76.380	-.007	.839
D15	39.06	69.371	.618	.813
D16a	39.25	67.166	.795	.805
D16b	39.79	69.680	.646	.813
D16c	39.05	62.210	.663	.804
D16d	39.42	65.057	.781	.802

Study, Nigeria

Section E

Reliability

/VARIABLES=E1 E2 E3 E4 E5 E6 E7 E8 E9 E10 E11 E12 E13 E14 E15 E16 E17 E18 E19
E20 E21 E22 E23 E24

E25 E26 E27 E28 E29 E30

/SCALE('ALL VARIABLES') ALL

/MODEL=ALPHA

/SUMMARY=TOTAL.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.891	30

Item-Total Statistics



	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
E1	54.97	103.330	.355	.890
E2	54.71	102.293	.663	.884
E3	54.96	98.861	.886	.879
E4	54.75	101.303	.702	.883
E5	56.07	112.994	-.276	.897
E6	56.07	113.364	-.317	.898
E7	55.14	108.369	.073	.896
E8	55.03	98.293	.886	.879
E9	54.97	105.480	.330	.889
E10	54.78	105.662	.311	.890
E11	54.60	102.153	.607	.884
E12	55.09	97.780	.874	.879
E13	55.48	94.939	.776	.879
E14	55.71	99.493	.668	.882
E15	55.62	97.574	.731	.880
E16	55.19	97.540	.625	.883
E17	55.51	94.289	.799	.878
E18	55.91	104.605	.320	.890
E19	56.01	105.687	.436	.888
E20	55.69	110.653	-.049	.895
E21	56.04	113.049	-.268	.898
E22	55.88	102.059	.466	.887
E23	55.71	99.155	.691	.882
E24	55.88	102.097	.775	.883
E25	55.88	109.405	.055	.894

y, Nigeria

E26	55.40	111.691	-.117	.899
E27	54.77	102.916	.462	.887
E28	55.77	102.016	.617	.884
E29	55.83	113.815	-.330	.899
E30	55.48	95.351	.764	.879

Section F

Reliability

/Variables=F1 F2 F3 F4 F5 F6 F7 F8 F9 F10 F11 F12 F13 F14 F15

/Scale('All Variables') All

/Model=Alpha

/Summary=Total.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.877	15

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
F1	39.85	145.640	.278	.878
F2	39.95	151.035	-.059	.888
F3	40.52	119.976	.889	.851
F4	40.22	124.487	.860	.855
F5	40.52	120.589	.876	.852
F6	40.42	141.245	.347	.877
F7	40.54	120.412	.872	.852
F8	40.91	137.067	.529	.871
F9	40.11	183.583	-.683	.940
F10	40.16	123.669	.866	.854
F11	40.16	122.332	.891	.853
F12	39.50	111.814	.798	.855
F13	40.17	123.045	.888	.853
F14	40.99	136.325	.568	.869
F15	40.24	123.031	.898	.853

Section for Challenges

Reliability

/Variables=Challenge1 Challenge2 Challenge3 Challenge4 Challenge5 Challenge6
Challenge7

Challenge8 Challenge9 Challenge10 Challenge11 Challenge12 Challenge13 Challenge14
Challenge15

Challenge16 Challenge17 Challenge18 Challenge19 Challenge20

/Scale ('All Variables') All

/Model=Alpha

/Summary=Total.

Reliability Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.684	20

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Challenge1	47.41	15.618	.240	.678
Challenge2	47.42	15.669	.196	.680
Challenge3	48.29	16.470	-.155	.730
Challenge4	47.42	15.419	.388	.673
Challenge5	47.46	14.987	.427	.665
Challenge6	47.85	13.503	.551	.640
Challenge7	47.89	13.487	.419	.652
Challenge8	47.45	15.111	.442	.667
Challenge9	47.52	14.826	.396	.664
Challenge10	48.03	14.793	.260	.672
Challenge11	47.94	13.996	.439	.653
Challenge12	48.27	14.547	.368	.663
Challenge13	48.44	15.198	.090	.694

Challenge14	48.11	14.070	.446	.653
Challenge15	47.92	13.987	.428	.654
Challenge16	47.83	13.832	.444	.651
Challenge17	47.90	13.665	.462	.648
Challenge18	47.79	13.730	.474	.648
Challenge19	47.89	14.070	.455	.653
Challenge20	48.27	18.187	-.384	.773

Reliability for the whole items

Reliability

/Variables=B1 B2 B3 B4 B5 B6 B7 B8 B9 B10 B11 B12 B13 B14 B15 B16 B17 B18 B19 B20 C1 C2 C3 C4 C5

C6 C7 C8 C9 C10 C11 C12 C13 C14 C15 C16 C17 C18 C19a C19b C19c C19d C19e D1 D2 D3 D4 D5 D6 D7 D8 D9

D10 D11 D12 D13 D14 D15 D16a D16b D16c D16d E1 E2 E3 E4 E5 E6 E7 E8 E9 E10 E11 E12 E13 E14 E15 E16

E17 E18 E19 E20 E21 E22 E23 E24 E25 E26 E27 E28 E29 E30 F1 F2 F3 F4 F5 F6 F7 F8 F9 F10 F11 F12 F13

F14 F15 Challenge1 Challenge 2 Challenge3 Challenge4 Challenge5 Challenge6 Challenge7 Challenge8

Challenge 9 Challenge10 Challenge11 Challenge12 Challenge13 Challenge14 Challenge15 Challenge16

Challenge17 Challenge18 Challenge19 Challenge20

/Scale('All Variables') All

/Model=Alpha

/Summary=Total.

Reliability

Scale: All Variables

Case Processing Summary

		N	%
Cases	Valid	161	100.0
	Excluded ^a	0	.0
	Total	161	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.947	127

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
B1	271.75	1380.503	.598	.946
B2	272.41	1431.406	-.490	.948
B3	272.04	1401.811	.405	.947
B4	272.29	1385.608	.668	.946
B5	271.81	1368.090	.723	.946
B6	272.32	1436.855	-.435	.949
B7	271.20	1391.076	.449	.947
B8	271.16	1393.899	.407	.947
B9	271.19	1393.606	.390	.947
B10	271.62	1424.487	-.247	.948
B11	272.02	1450.356	-.527	.950
B12	272.84	1411.894	.007	.947
B13	272.09	1349.455	.874	.945
B14	271.86	1360.769	.783	.946
B15	271.61	1376.577	.522	.946
B16	272.89	1409.620	.145	.947
B17	272.90	1409.153	.212	.947
B18	272.91	1411.148	.079	.947

B19	272.08	1348.787	.873	.945
B20	271.60	1375.192	.528	.946
C1	272.17	1362.153	.711	.946
C2	271.96	1360.467	.782	.946
C3	272.58	1415.245	-.079	.948
C4	272.08	1358.100	.773	.946
C5	272.37	1381.459	.695	.946
C6	272.47	1430.200	-.482	.948
C7	272.81	1408.165	.124	.947
C8	272.04	1350.211	.869	.945
C9	272.37	1427.410	-.349	.948
C10	271.30	1394.136	.339	.947
C11	272.33	1425.910	-.308	.948
C12	271.54	1381.875	.558	.946
C13	271.47	1381.776	.593	.946
C14	271.22	1395.284	.354	.947
C15	271.82	1409.836	.050	.947
C16	272.14	1357.556	.770	.946
C17	272.32	1386.245	.628	.946
C18	272.79	1410.480	.051	.947
C19a	271.79	1362.630	.805	.946
C19b	271.79	1364.718	.785	.946
C19c	272.04	1400.474	.434	.947
C19d	272.03	1400.493	.402	.947
C19e	271.86	1408.481	.084	.947
D1	271.23	1362.803	.511	.946
D2	270.94	1346.721	.852	.945

Nigeria

D3	272.33	1432.360	-.299	.949
D4	272.01	1344.662	.893	.945
D5	272.25	1384.613	.616	.946
D6	272.32	1431.543	-.289	.949
D7	272.80	1406.764	.135	.947
D8	271.66	1317.649	.876	.945
D9	272.60	1414.867	-.060	.948
D10	271.23	1388.303	.452	.947
D11	271.74	1452.132	-.441	.950
D12	270.54	1371.212	.550	.946
D13	271.71	1411.795	.000	.948
D14	271.62	1413.762	-.035	.948
D15	271.40	1375.116	.707	.946
D16a	271.59	1367.543	.831	.946
D16b	272.12	1387.822	.499	.947
D16c	271.39	1334.163	.828	.945
D16d	271.75	1359.025	.799	.946
E1	271.57	1386.885	.378	.947
E2	271.31	1389.190	.526	.947
E3	271.56	1373.473	.819	.946
E4	271.34	1385.526	.573	.946
E5	272.67	1422.385	-.285	.948
E6	272.66	1421.949	-.279	.948
E7	271.73	1412.272	-.012	.948
E8	271.63	1371.873	.811	.946
E9	271.57	1402.047	.197	.947
E10	271.37	1405.710	.121	.947

Nigeria

E11	271.20	1390.960	.438	.947
E12	271.68	1367.343	.856	.946
E13	272.08	1350.962	.854	.945
E14	272.31	1368.528	.753	.946
E15	272.22	1360.534	.824	.946
E16	271.78	1363.359	.672	.946
E17	272.11	1350.070	.853	.945
E18	272.51	1385.201	.450	.947
E19	272.61	1393.227	.505	.947
E20	272.29	1415.155	-.083	.948
E21	272.63	1420.484	-.221	.948
E22	272.47	1378.301	.550	.946
E23	272.31	1367.965	.763	.946
E24	272.47	1379.288	.858	.946
E25	272.48	1408.776	.073	.947
E26	271.99	1425.594	-.246	.948
E27	271.37	1392.209	.353	.947
E28	272.37	1380.821	.652	.946
E29	272.43	1427.821	-.400	.948
E30	272.08	1354.825	.810	.945
F1	270.63	1416.160	-.088	.948
F2	270.73	1415.700	-.065	.948
F3	271.30	1340.473	.651	.946
F4	271.00	1354.125	.603	.946
F5	271.30	1341.823	.644	.946
F6	271.20	1395.135	.214	.947
F7	271.32	1334.755	.705	.945

Nigeria

F8	271.69	1413.965	-.037	.948
F9	270.88	1502.967	-.611	.954
F10	270.93	1357.564	.550	.946
F11	270.93	1351.964	.593	.946
F12	270.28	1297.303	.751	.945
F13	270.95	1352.998	.597	.946
F14	271.76	1410.656	.007	.948
F15	271.01	1351.875	.615	.946
Challenge1	270.98	1411.074	.066	.947
Challenge2	270.98	1410.931	.070	.947
Challenge3	271.86	1415.923	-.076	.948
Challenge4	270.98	1408.968	.208	.947
Challenge5	271.02	1406.062	.266	.947
Challenge6	271.42	1388.732	.555	.947
Challenge7	271.45	1387.112	.479	.947
Challenge8	271.01	1407.537	.233	.947
Challenge9	271.08	1405.100	.252	.947
Challenge10	271.60	1422.092	-.262	.948
Challenge11	271.50	1385.389	.653	.946
Challenge12	271.83	1414.640	-.075	.948
Challenge13	272.01	1433.256	-.434	.949
Challenge14	271.67	1411.360	.015	.947
Challenge15	271.48	1405.001	.165	.947
Challenge16	271.39	1396.452	.355	.947
Challenge17	271.47	1388.125	.528	.947
Challenge18	271.35	1389.818	.513	.947
Challenge19	271.46	1389.787	.579	.947
Challenge20	271.84	1457.074	-.683	.950

Nigeria



1 Bankubu Market as captured by the Researcher



3. Researcher at Baptist Primary School Bankubu



4. Researcher at Zion Baptist Nursery & Primary School Bankubu



5. Bankubu - Taberu Road as captured by the Researcher



and City

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age as captured by the Researcher

The Fulani Marriage Source³⁹

Bio-data

Personal Data

Name: Adegboyega Adesoji **ABIFARIN**.
Date of Birth: 27th July, 1966.
Address: 7, Rev. Adegboyega Abifarin Street, Idi-Igbaro
Ido-Eruwa Road, Ibadan.
Home Town: Igbajo
Local Government Area: Boluwaduro.
State of Origin: Osun State.
Nationality: Nigerian.
Gender: Male
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Educational Background

Institutions Attended with Dates and Qualification:

- (a) New Eden Primary School, Mokola Ibadan 1972 – 1978 Primary School Leaving Certificate.
- (b) St. Gabriel Secondary, Modern School, Mokola, Ibadan 1979 – 1982 Modern School Certificate.
- (c) United Christian Secondary School, Omi-Adio, Ibadan. 1982 – 1985 West African School Certificate.
- (d) University of Ibadan 1995 – 1997 Diploma in Adult Education and Community Development.
- (e) The Nigerian Baptist Theological Seminary, Ogbomoso 2003 – 2007 Bachelor of Theology
- (f) University of Ibadan 2003 – 2007 B.A. Religious Studies
- (g) University of Ibadan 2009 – 2011 Masters of Education (Social Welfare)
- (h) Bethany International University Singapore 2017 – 2019 Master of Arts in Intercultural Studies
- (i) Lead City University, Ibadan. 2019 – till date PhD in view

B. Work Experience

	Dates	Position
Leadway Assurance Company Surulere, Lagos.	1988 – 1990	Insurance Officer
Dipkal International, Ijoko, Sango Ota, Ogun State.	1990 – 1992	Supervisor
Dansy Limited, Agidingbi, Ikeja	1993 – 1994	Purchase Manager
BBC Computers, Ebute Metta, Lagos.	1994 – 1996	Computer Instructor
The Lord's Computers, Ibadan.	1996 – 2003	Manager
Cornerstone Baptist Church, Ibadan.	2009 – till date	Church Pastor

C. Membership of Professional Body

Institute of Strategic Management of Nigeria 2012

Publications

1. Thesis/ Dissertations
 - a. Reforming Street Children Through Education (A Diploma in Adult Education and Community Development Project 1999)
 - b. A Theological Response to Gender Preference Among the Yoruba (A Bachelor of Theology Project 2007)
 - c. A Biblical Evaluation of the Concept of Prophecy in Cherubim and Seraphim Church (A Bachelor of Arts in Religious Studies Project 2001)
 - d. Socio-Cultural Factors as Determinants of Improved Welfare of Widows in Ido Local Government Area, Ibadan, Oyo State (A Master Degree in Education Social Welfare 2011)
 - e. Effects of Socio-Cultural Barriers on Missions Among Laru People Group in Borgu Local Government of Niger State, Nigeria (A Master of Arts Degree in Intercultural Studies 2019)

Referees

1. Dr. Adekunle Otunla

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This is to certify that this thesis by Adegboyega Adesoji ABIFARIN with Matric No LCU/PG/001669 in the Faculty of Management and Social Sciences, Lead City University, Ibadan, Department of Politics and International Relations is in full compliance with the approved University format and style.

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