

## **Assessment of the Nigerian Baptist Convention Mission Strategies towards Evangelisation and Spiritual Development among Fulani Communities in Baruten Local Government Area Kwara State, Nigeria**

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### **Abstract**

*Christian mission organisations in Nigeria including the Nigerian Baptist Convention (NBC) through her mission agency, the Global Missions Board (GMB) have been involved in mission work globally and especially among local communities in Nigeria. The Nigerian Baptist Convention-Global Missions Board adopts different Mission Strategies (MS) to reach such traditional cultures with the main aim of evangelization and missions. However, there seems to be no independent Monitoring and Evaluation (ME) of the work to guide future improvements. Therefore, this study assessed the Nigerian Baptist Convention-Global Missions Board Mission Strategies towards evangelization and spiritual development among Fulani communities in Baruten Local Government Area, Kwara State anchored on Maslow's Theory. The study adopted descriptive survey research design. Sample involved 161 respondents randomly selected across five Fulani communities. A self-designed validated instruments was used that is; MS Adoption Questionnaire ( $r=.948$ ). Descriptive statistics was used for data analysis. Findings revealed that highly adopted Mission Strategies towards evangelization and spiritual development include; Easter outreaches (91.3%), Christmas/New year festivities (90.7%) and Occasional revivals (90.1%). Findings also revealed that mission strategies towards evangelization and spiritual development include feeding during festive periods e.g. Christmas/New Year/Easter celebrations, distribution/provision/supply of food stuff (89.3%) and distribution of clothing materials/Household utensils (87.6%) were all adopted. The study concludes that the Nigerian Baptist Convention-Global Missions Board is involved in mission and evangelisation to meet Fulani people-groups' needs through diverse Mission Strategies. The study recommends that the Nigerian Baptist Convention-Global Missions Board should intensify more efforts for high impact through adequate Mission and Evaluation for greater achievements.*

**Keywords:** *Assessment, The Nigerian Baptist Convention, Global Missions Board, Mission Strategies, spiritual development, Fulani communities.*

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## **Introduction**

Mission is indispensable in fulfilling God's Divine agenda among human beings on earth. Mission is part of the divine agenda of God that all human beings should accept the free gift of salvation in the person of the Lord Jesus Christ. 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. It is on record 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 Christianity<sup>1</sup>.

Few decades later, other Portuguese missionaries tried to convert the people of the kingdoms of Benin and Itsekiri to 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 killed by fever<sup>1</sup>. Since the arrival of European missionaries in the 14th centuries, Christianity has spread to several parts of Nigeria. The impacts of the European and American missionaries in the evangelical endeavours in Nigeria are still visible, 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 Nigeria<sup>1</sup>. 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 execution<sup>2</sup>. 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 strategy<sup>2</sup>.

This made the Nigerian Baptist Convention to embark on missionary enterprises in Nigeria for over a century ago. The Nigerian Baptist Convention, through its missionary arm, the Global Missions Board and other mission organisations in the Convention has been actively engaged in taking the gospel to people of other cultures irrespective of the distance or constraints. The vision

of the Nigerian Baptist Convention is ‘to be the foremost Christ-like organisation 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’<sup>3</sup>

The Global Missions Board (GMB) is the mission agency of the Nigerian Baptist Convention that is charged with the responsibilities of spreading the Gospel message in Nigeria and abroad with the vision of “reaching all nations for Christ” as communicated in Matthew 28:19a; Matthew 24:14, while her mission statement ‘advancing the Great Commission to all nations through the Nigerian Baptist Convention by networking with other Great Commission Christians, that is other Christian mission organisations that are involved in the spread of the gospel, such that all nations can come to the saving, worshipping and serving faith in Jesus Christ’<sup>2</sup>.

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 (BBC), 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 of Kwara State. The aim 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 communities in Baruten Local Government Area of Kwara State are mission targets of the Nigerian Baptist Convention through the mission activities coordinated by the Global Missions Board. 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 LGA are peace-loving and accommodating. They syncretise Islam with traditional religion. It should also be noted that a good number of these Fulani are Christians. The first Fulani Baptist Church is situated in Taberu. Most of these Fulani became Christians by birth while very few were by conversion through the hearing or the preaching of the gospel to them. It is interesting to note that there are many Fulani Baptist pastors in Baruten Local Government Area. Among these Fulani settlements are Okuta, Ajuba, Bankubu, Dokudo, Kosubosu, Ilesha Bariba and Taberu.

Moreover, it is observed that many mission activities are on-going in these Fulani communities through the presence of some Churches and Christian organisations. There is no doubt about the fact that the effect of the gospel among the Fulani people in this area should be investigated further; more importantly because of its intercultural nature. Research reports have it that less than 2% of the Fulani natives 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 reports<sup>1</sup>. Again, the pastoral nature of their movement from one settlement to another is another major factor.

Consequently, studies have observed that effects of traditional practices that are predominantly cultural among the indigenous communities probably, have led to the complete shutdown of some communities to mission efforts 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 agencies. However, it is pertinent to note that many communities that had been shut against the gospel globally have been re-opened through the activities of some missionaries and mission agencies with some understanding of intercultural studies<sup>3</sup>.

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 Himself<sup>4</sup>. 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 believer<sup>5</sup>. 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 of Genesis 3:15: “And will put enmity between you and the woman and between your seed and her seed; He shall bruise your head, and you shall bruise his heel”.

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 mission. The Christian faith, is fundamentally missionary in nature. In the meantime, Christianity is not the only religion that does mission; it shares this characteristic feature with several other religions, notably Islam and Buddhism<sup>3</sup>.

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*’<sup>4</sup>. 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<sup>5</sup>.

Moreover, it is vital to explicate 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*’<sup>4</sup>. 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 church.

### **Statement of the Problem**

Despite the missionary efforts and huge investments through manpower and social cum infrastructural developments that have been deployed and implemented among the Fulani communities in Baruten Local Government Area, 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.

However, such efforts have yielded some results which are hardly documented or empirically reported. To this end, there is the need to re-assess and re-appraise the mission strategies adopted 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 investigating their performance among the people. Therefore, this study assesses the mission strategies adopted by the Nigerian Baptist Convention through her mission agencies that are geared towards evangelization and development among Fulani communities in Baruten Local Government Area of Kwara State.

### **Aim and Objectives of the Study**

The aim of this study is to assess the Nigerian Baptist Convention mission strategies among Fulani communities in Baruten Local Government Area, Kwara State, Nigeria. The specific objectives of the study are to:

1. ascertain the mission strategies of the Nigerian Baptist Convention geared towards evangelization of the Fulani communities in Baruten Local Government Area, Kwara State, Nigeria.

2. appraise the mission strategies of the Nigerian Baptist Convention adopted towards spiritual development by the Nigerian Baptist Convention and her mission agencies geared among Fulani communities in Baruten Local Government Area, Kwara State, Nigeria.

### Research Questions

The following research questions guided the study:

1. What are the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies that are geared towards evangelization among the Fulani communities in Baruten Local Government Area of Kwara State?
2. What are the mission strategies adopted by the Nigerian Baptist Convention through her mission agencies that are geared towards spiritual formation and development among the Fulani communities in Baruten Local Government Area of Kwara State?

### Methodology

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. The population for this study includes all the Fulani Christian converts and missionaries working within the Fulani communities in Baruten Local Government Area of Kwara State. This comprised of five Fulani settlements namely, Taberu, Bankubu, Nikkikperu, Ajuba, and Okuta. The study adopted multistage sampling procedure. Firstly, purposive sampling technique was adopted to select five locations; Taberu, Bankubu, Nikkikperu, Ajuba and Okuta. which are predominantly Fulani settlements and communities.

Secondly, random sampling technique was adopted to select one hundred and sixty-one (161) Fulani Christian converts who are natives as respondents from the study area. 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, comprising of ten (10) natives and five (5) community leaders were interviewed to further ascertain the responses gathered from the Christian communities through the Churches, Church leaders, and Church members within the study area.

The instruments used for data collection in this study were developed by the researchers and to ascertain the reliability of the instrument, a pilot study was conducted in Yakparu community in Baruten Local Government of Kwara State. The reliability of the instrument was tested using Cronbach's Alpha. The instruments are: (a) Mission Strategies Adoption Questionnaire (MiSAQ)  $r = .948$ . (b) Interview Guide for Christian Mission Organisation Workers (InGuCMOW) and (c) Interview Guide for Baruba Native Christian Converts (InGaBaNaCC). The instruments meant for completion by the respondent were translated into Yoruba language being the predominant language of communication among the Fulani natives in Baruten Local Government Area of Kwara State. the instruments are:

### Table 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 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.

## Results and Findings.

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

**Table 2: Mission Strategies Adopted by the Nigerian Baptist Convention and Her Mission Agencies towards Evangelization 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.	Adult Education/Evening classes	2 (1.2%)	141 (87.6%)	18 (11.2%)	1.90	0.339	Adopted
2.	Distribution of tracts and other publications	64 (39.8%)	53 (32.9%)	44 (27.3%)	2.12	0.812	Adopted
3.	Establishment of Schools	100 (62.1%)	14 (8.7%)	47 (29.2%)	2.33	0.900	Adopted
4.	Vocational training	4 (2.5%)	96 (59.6%)	61 (37.9%)	1.65	0.529	Adopted
5.	Food supplies/feeding during festive periods	2 (1.2%)	81 (50.3%)	78 (48.4%)	1.53	0.525	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.	Agricultural Extension Programme and Support	28 (17.4%)	44 (27.3%)	89 (55.3%)	1.62	0.766	Not Adopted
8.	Rehabilitation of roads	1 (0.6%)	5 (3.1%)	155 (96.3%)	1.04	0.233	Not adopted
9.	Dredging of rivers	-	5 (3.1%)	156 (96.9%)	1.03	0.174	Not Adopted
10.	Construction of bridges	-	6	155	1.04	0.190	Not Adopted

**Source: Researcher's Fieldwork, 2023**

Table 2 shows the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies towards evangelisation among the Fulani communities in Baruten Local Government Area, Kwara State. The table revealed that Adult Education (88.8%), Distribution of tracts and other publications (72.7%) Establishment of schools (70.8%), Working and preaching among the people without collecting money -Tent Making (68.9%), and Small Group Bible



Study and family Bible teaching (65.2%) were adopted. While (48.5%), House fellowship meeting (45.4%), Free education services/free Extra mural classes/provision of free school uniform (44.7%), Rehabilitation of roads (3.7%), Construction of bridges (3.7%), Dredging of rivers (3.1%) were not adopted.

In summary, highly adopted mission strategies by the Nigerian Baptist Convention and her mission agencies towards evangelisation among the Fulani communities in Baruten Local Government Area, Kwara State include Adult Education (88.8%), Distribution of tracts and other publications (72.7%) Establishment of schools (70.8%), Working and preaching among the people without collecting money -Tent Making (68.9%), and Small Group Bible Study and family Bible teaching (65.2%) were adopted. This justifies the opinion of a scholar who likens evangelization promoters to agents of transformation and the light of the world. It is the only force that dispels darkness and makes the people to see the right and the true way<sup>6</sup>.

**Research Question Two:** What are the mission strategies adopted by the Nigerian Baptist Convention and her mission agencies geared towards Spiritual formation and development among Fulani communities in Baruten Local Government Area, Kwara State?

**Table 3: Mission Strategies of the Nigerian Baptist Convention Through her Mission Agencies that geared towards Spiritual Formation and Development among the 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.	Occasional revival programmes	136 (84.5%)	9 (5.6%)	16 (9.9%)	2.75	0.625	Adopted
3.	Christmas celebration/Father Christmas and New year service	133 (82.6%)	13 (8.1%)	15 (9.3%)	2.73	0.620	Adopted
4.	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
5.	Volunteer mission support	71 (44.1%)	70 (43.5%)	20 (12.4%)	2.32	0.684	Adopted

6.	Medical services, treatment/provision of drugs	58 (36.0%)	76 (47.2%)	27 (16.8%)	2.19	0.703	Adopted	
7.	Family life enrichment teaching	70 (43.5%)	8 (5.0%)	83 (54.7%)	1.92	0.975	Not adopted	
8.	Small Group Bible Study and family Bible teaching	68 (42.2%)	37 (23.0%)	56 (34.8%)	2.07	0.877	Adopted	
9.	House fellowship meeting		64 (39.8%)	9 (5.6%)	88 (54.7%)	1.85	0.963	Not adopted
10.	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

**Source:** Researcher's Field Work, 2023

Table 3 shows the mission strategies of the Nigerian Baptist Convention through her mission agencies that are geared towards spiritual formation and development among the Fulani communities in Baruten Local Government Area of Kwara State. 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%), Volunteer mission support (87.6%), Medical services, treatment and provision of drugs (71.2%) are all adopted. However, Family Life Enrichment Teaching, House Fellowship meeting, And Distribution of transistor radio to monitor Gospel messages in Fulfude (Fulani language) were not adopted. Interviews were conducted among missionaries to corroborate this assertion. While some agreed with it, others did not.

In summary, highly adopted mission strategies by the Nigerian Baptist Convention and her mission agencies towards spiritual formation and development among the Fulani communities in Baruten Local Government Area, Kwara State are largely 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%), Medical services, treatment and provision of drugs (71.2%) are all adopted.

### Discussion of Findings

Research question one revealed that Adult Education, Establishment of schools and Vocational training, food supply during festive periods served as major means of spreading the Gospel amongst the people as these programmes were all adopted. However, Agricultural extension programmes, dredging of rivers, rehabilitation of roads and construction of rivers were not adopted. strategies that worked in reaching the Fulani communities in Baruten Local Government Area, Kwara State.

Research question two revealed that Easter outreach programme/picnics, supply of food during Christmas and New Year services, occasional revival, volunteer mission support, medical services, treatment and provision drugs and 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. 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 them<sup>2</sup>. The mission strategies employed by the Nigerian Baptist Convention served as an avenue through which the people were reached and their needs were met.

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 needs<sup>7</sup>. Human actions are motivated by certain physiological and psychological needs that progress from basic to complex. This is affirmed by Abraham Maslow's Theory that people are motivated to achieve certain needs and that some needs take precedence over others. Man's most basic need is for physical survival, and this will be the first thing that motivates his behaviour<sup>8</sup>.

### **Conclusion**

This study investigated the Nigerian Baptist Convention (NBC) mission strategies geared towards evangelization spiritual development among the Fulani communities in Baruten Local Government Area, Kwara. Supply of food during Christmas and New Year service among the Fulani Communities in Baruten Local Government Area of Kwara State, Nigeria.

The use of mission strategies towards evangelisation like distribution of tracts and other Christian publications by the Nigerian Baptist Convention through her mission agencies made the gospel easily and readily available to the Fulanis in Baruten Local Government. In addition, organizing Christmas/Easter celebrations outreaches and occasional outreaches have gone a long way to reach the people, thereby improving their ways of life and drawing them more closely to God. There should be proper documentation of activities of the Nigerian Baptist Convention (NBC) / Global Missions Board (GMB) and her mission agencies in the area.

### **Recommendations**

For further evaluation of Mission Strategies of the Nigerian Baptist Convention, the researcher presents this recommendation:

- (a) Mission strategies that are highly adopted implies their prevalence and should be strengthened among selected Fulani communities in Baruten Local Government Area of Kwara State and other similar communities. Mission strategies that are not so adopted such as veterinary services should be explored.

- (b) In addition, the scope of activities of the Nigerian Baptist Convention and her mission agencies should be expanded for the betterment of more Fulani communities in Baruten Local Government Area of Kwara State.

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