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A Case Study of Kwali Town

Factors Affecting Evangelism in  
Kwail Area Council.

**TITTLE PAGE**

**FACTOR AFFECTING EVANGELISM IN KWALI  
AREA COUNCIL**

**(A CASE STUDY OF KWALI TOWN)**

**BY**



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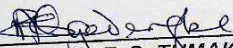
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## APPROVAL PAGE

This work has been, certified and approved as meeting the requirement of the Department of Christian Religious Studies, College of Education, Minna in partial fulfillment for the award of Nigerian Certificate in Education (N. C. E).

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DATE

## DEDICATION

This project is specially dedicated to God Almighty, our wives, children fathers, mothers, other relations and local Education Authority Kwali F.C.T

*BARDE, ADAMU AND ABEDNAGO*

L.E.A Area Council Kwali and Primary Education Board (P.E.B) FCT for their encouragement and financial support. We also thank the following friends with their advises Ismaila Akoshi, Ojukwu, Danlami Shagari, Abdullahi Ibrahim Ibwa, Mr. Enoch Dabana Kwaita, Ibrahim Kalagbe Ibwa our fellow students and those that their names is not included here may the Lord bless them all.

## ABSTRACT

The topic of this project is "Factors affecting Evangelism in Kwali Area Council (A case study of Kwali Town)

Chapter one which is the introduction has the following: Background of the study; statement of the problem; purpose and significance of the study; scope and delimitation and hypothesis.

In chapter two, we have review of related literature. Chapter three has methodology used is research procedure. Chapter four has data presentation and analysis. Chapter five has conclusion and recommendations.

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## CHAPTER ONE

### 1.0 INTRODUCTION

#### 1.1 THE BACKGROUND OF THE STUDY

The word Gwari is otherwise known as Gbari in Hausa language, which is the Linqua Franca among the Gbagyi (Gbari) people of Kwali F.C.T Abuja. The Gbagyi (Gbari) people live in Niger Kwara, Kaduna, Plateau, Kogi State and Federal Capital Territory (F.C.T) Abuja. They are also landowners of the Federal Capital Territory. A district feature of these people is that, the female folk carry load on their shoulders, except in Paiko, which is in Paikoro Local Government Area of Niger State.

Byanyiko (1979:8) stated the Gbagyi (Gbari language) belongs to the Kwa sub-branch of the Niger State Congo language family. The language is in close relation to Nupe language. That the Gana-Gana and Nupe languages share some common words, Igbera and Yoruba languages share some common words etc. He went further to say that the Gbagyi(Gbari) people might have migrated from Borno Area as far back as 1600 AD and settled around the present Kuta town and Federal Capital Territory (FCT). It was again said that by the half of the 17<sup>th</sup> century, Gbagyi (Gbari) had already arrived at Kuta town in Niger State and Federal Capital Territory e.g. Gbanga-~~da~~na present Gwagwalada Area Council, Municipal Area Council, Bwari Robuchi Kwali Area Council to mention but a few.

As a people the Gbagyi (Gbari) people are an organism. Consequently, they are the embodiment of political, socio economic, moral and religious experiences.

At this juncture, the following information about Gbagyi (Gbari) people is necessary.

### **SOCIO-ECONOMIC LIFE**

The Gbagyi (Gbari) people are peace loving and are easily integrable. They are open to acceptance of new ideas, but from such body that has nothing but the truth to present. They are present farmers and this includes keeping of poultry, fishery, and rearing of animals. They produce food crops such as Yam tuber, Corn, Maize, rice etc.

### **POLITICAL LIFE:**

The political life of Gbagyi (Gbari) people is based on ages, and or experience older people in the community stand a better chance to be chosen as leaders. The saying that "the words of our elders are worlds of wisdom" fits well within the Gbagyi (Gbari) people's political life.

### **MORAL LIFE:**

The moral life of Gbagyi Gbari people is of a very low degree. Many of them are either fornicators and or adulterers. These do not see anything wrong in giving and or receiving bribes in order to pervert justice. They go into any sort of cultic activities, which normally or usually results into murder.

### **RELIGIOUS LIFE:**

The Gbagyi (Gbari) people believe in the existence of supreme being. However they live life of mistrust of one another. As away of protection against enemies therefore

the Gbagyi (Gbari) result to idolatry of any form. Consequently, since the Gbagyi (Gbari) are people of socio-economic, political, moral and religious experience, they can and must be evangelized so that they can and must be evangelized so that they may be saved from eternal condemnation. They even believe in the resurrection of the dead.

Generally, speaking however the researchers have noted with great interest, that social services have been the means for evangelism all these decades. There had also been emphasis on bicycles for one another as a means for good evangelism. However, less attention has been given to the fact that conviction and conversion and even spiritual growth of the converted are the roles of the Holy Spirit.

## **1.2 STATEMENT OF PROBLEM**

God intends that all peoples of the world be saved from the penalty of sin. This solution includes past, present and the future experience of mankind. As a matter of fact, God has made provisions for the possibility and realization of the salvation through the suffering, death, and resurrection of Jesus Christ. The sinner however, needs to exercise his faith in Christ by accepting Him as Lord and Saviour.

Unfortunately, since the year 1903, when a Christian body came to Niger province (now Niger State), as contained in ECWA DCC Diary 1999, many of the Gbagyi (Gbari) people in the State have not accepted Jesus as their Lord and Saviour. Therefore, the researchers intend to find out what factors have been

responsible for their neglect of the Gospel. They also shall come with some suggestions about some better ways of presenting the gospel to Gbagyi (Gbari) people henceforth.

### **1.3 PURPOSE AND SIGNIFICANCE OF THE STUDY**

The researchers have shown interest in this subject for some reasons. In the first place, they wish to know and understand some factors that have hindered many of the Gbagyi (Gbari) people from accepting Christ of Lord and saviour since AD 1903. They also have the desire to understand the method that the first Christian Bodies that came to the area employed in evangelization of the people. Furthermore, the researchers will discuss some principles and methodologies of Jesus evangelism, the Pauline and modern methods of evangelism.

It is the believe of the researcher that the study will serve as an eye opener to the readers and indeed those who are giving to be teachers and preachers among the Gbagyi (Gbari) people of Federal capital territory.

As a matter of fact, the work includes the traditional, moral, socio-economic political and the worldview of the Gbagyi (Gbari) people of Kwali Federal Capital Territory. Moreover the researcher is going to come up with some recommendations about how the gospel could better be presented to Gbagyi (Gbari) people of Kwali Federal Capital Territory,. Abuja.

#### 1.4 SCOPE AND DELIMITATION

"Factors affecting Evangelism" is a topic that is very wide in scope. It is also a topic that can be used for research in every part of the world. Secondly, a study of this nature will highly be capital intensive the work will be voluminous. Also written records or materials for reference purpose on the areas of study would be difficult to come by. Therefore the researchers thought it wise to delimit the topic to only Gbagyi (Gbari) people of Kwali, Federal Capital Territory. This is intended for simplicity and to reduce the cost volume, and the complexity of the work. It will again ease the work of the researchers since they live among the Gbagyi (Gbari) people of Kwali Federal Capital Territory Abuja (FCT).

#### 1.5. HYPOTHESES

There are a number of factors, which the researchers presuppose might have been responsible for the low receptivity of the Gbagyi (Gbari) people of Kwali Federal Capital Territory (FCT) to the gospel since 1903. Among such factors are:-

- (1). Language Barrier: The first presenter of the Gospel to the Gbagyi (Gbari) people were foreigners and as a result could not penetrate well.
- (2). Fear of change: Change is necessary for growth, but sometimes people resist it more so, if it will temper with their belief system
- (3). The "Tools" for evangelism: Method adopted for evangelism. This also includes availability of personnel's and materials aids

- CHAPTER TWO
- (4). Lack of accessible roads
  - (5). Illiteracy: Many of the Gbagyi (Gbari) people are illiterates

## CHAPTER TWO

### 2.0 REVIEW OF RELATED LITERATURE

#### 2.1 BRIEF HISTORY OF SUDAN INTERIOR MISSION (S.I.M) IN F.C.T

Oshatoba (1985:1) stated that Rowland, Victor Bingham, founder and first General Director of Sudan interior mission saw a vision of darkest Africa in the spring of 1893. And that the vision was "the burden of the Sudan" And this was the vision that for almost a century permitted the spiritual and secular work of the SIM/ECWA. He went on to State that three young lives were together involved in the carrying out of this vision. These three young lives were Rowland, Victor. Bingham, Walter Gowans and Thomas Kent. The tree together stepped into the Nigeria soil in December 4, 1893. They had in mind to universally as recognized by SIM, to centre their mission work on evangelism, education and provision of basic health services. The objective of SIM generally was to "rescue" the perishing.

In the like manner, the SIM came to Kwali province, which now known as (FCT ABUJA) in 1925 first settled at Karu. An anonymous author has in a book short history of SIM works Nigeria (not published) that the SIM saw the Gbagyi (Gbari) people in FCT as being in sin in grave. They needed to be snatched out in pity. Such missionaries include Mr. and Mrs. Homuth, Kyauta, Albert Taylor and Mr. W. Spinks. Unfortunately, they recorded a very how reception of the Gospel by the Kwali people. The reason for this may be for the fact that the Church Missionary Society (CMS) had already started some preaching activities there. Another was that the

Islam religion had gained every good ground in the lives of the people. In another development, the SIM started yet another preaching station at Kwali in 1935. The mission moved to Kwaita, however people did show special interest in the Gospel. Therefore the SIM has to gain move to Yebu in 1942. Other places that the SIM visited on mission work are Leda, and Yanche.

Over the years the concern for the salvation of mankind has continued to be the desire of the SIM especially as it is applicable to the (Gbagyi) Gbari people of FCT. Consequently when the SIM first started its work among the Gbagyi (Gbari) people of Kwali FCT. The following methods have been in use.

1. Formal Education
2. Establishment of health centres and hospitals
3. Evangelical Missionary Society (EMS)

Educational programmes started with "Yaki da Jahalince" or Karatu don kowa. Literally it means "war against ignorance or illiteracy" or "reading for everyone". Health services were provided by provision of common drugs for common diseases among the (Gbagyi) Gbari people of Kwali FCT. Such drugs were dispensed alongside preaching as the needs of the people of a particular community was. It is on this ground that the SIM established rehabilitation centre at Karu in FCT where both orphans, lepers and other outcasts were being cared for.

Evangelical missionary society was used as a tool for church planting. The personalities for the church planting were products of the formal education system



already mentioned in this research. According to an informant, Yepuyi in an interview, these trained personnel were using the one-to-one method of wining soul.

The schooling system that the SIM started among the Gbagyi people of FCT was now serving a purpose for producing preachers under SIM/ECWA. Such a school was cited at Kwali land in FCT. The school is graded to the status of Bible school. Similar to this are the clinics and hospital which have remained permanent in some Gbagyi (Gbari) communities till now. In spite of the success recorded through the use of the above mention evangelical methods, the following observations become imperative:

1. The formal education was only introduced as mechanism for indoctrination. For example, the education was only meant for those adults, perhaps, who might have believed what the SIM preachers could say. There could have been difference today, if the introduction of the formal education was opened to all age groups among Gbagyi (Gbari) people of the Kwali.
2. The EMS programme did not help in some quarter among the Gbagyi (Gbari) people of Kwali at the one set. For instance, the researcher learns that some believers were forced through its teaching to divorce one to their wives since they were polygamists, if the rearmend to remain Christians under the SIM.



## 2.2 JESUS METHOD OF EVANGELISM

Jesus knew how to do it all because he was all in all. He used perfect methods in doing evangelism during His physical presence earth. Coleman (1993:12) stated that the problem of evangelism has had in the past and now is "lack of objective and relevance" objective and relevance to Coleman must not be separated when plans are being made for evangelical activities. He said that those were the crucial issues of the work of evangelism.

Jesus church, being perfect therefore, used the method that would draw sinful men unto himself. He had clear objective at the on set over his physical existence here on earth.

Those methods that were used by Christ are worth emulating. The love of Christ universal. His coming into the world was for Him to manifest His love for everybody. This was accomplished at the cross and at the resurrection respectively. John did comment of Him as the Saviour of the world (John 4:42). As a matter of fact, Christ saw evangelism as a whole. That is, He did not separate evangelism at home. From that is foreign based. Coleman (1993:23) said that country to our superficial thinking there never was a distinction in his mind between home and foreign mission. For Jesus to have had this in mind, His plan then for evangelism was put in the right place after His objectives. He conceived a plan that would of faith.

Consequently, the evangelistic method that Christ could ever use was man himself Christ had first of all called men to follow him even before he embarked on evangelistic campaign He was more concerned about men to reach men and not by programmes. Commenting on this further Coleman stated that Jesus was never in haste in soul wining. He first invited John and Andrew and the work of soul wining continue (John 1:35-42).

The efforts that Christ put up in the area of wining souls of men did have immediate effort as far as religious him of his followers are concerned. Yet the importance of the lives of those he did call would indeed be felt throughout eternity. That is the only thing that matters. Coleman (1993:13) arranged the method that Jesus Christ used in His evangelistic plan thus: -

- |                  |                    |                   |
|------------------|--------------------|-------------------|
| (1). Selection   | (2). Association   | (3). Consecration |
| (4). Impartation | (5). Demonstration | (6). Delegation   |
| (7). Supervision | (8). Reproduction  |                   |

- ❖ SELECTION: Much has been said about selections in this research. However, it should be made clear here that Jesus used men as His strategy or method for evangelism.
- ❖ ASSOCATION: After having selected the men, Jesus did a very good job, as He started with them. He associated himself with these men in order that they may learn from him all the potentials about Christian living. Consequently He was his won school curriculum. Being with Christ alone was enough ability to

evangelize not necessary demanding the memorization of the rabbinical laity of the old testament however, this does not mean that Christians today may not do studies about evangelism and mission in order to understand how to carryout the presentation of gospel better.

- ❖ **CONSECRATION:** The consecration method demotes loyalty to Christ calling "disciples" mean that they were learners or pupils. Christ the master was there to teach them. As a matter of fact, these disciples were not called Christian at the on set, until much later that they were so called (Acts 11:26). All that it required of them was to follow the master and they to follow him
- ❖ **IMPARTATION:** By impartation, it means the life giving relation that Jesus had with His disciples. As a result of this life giving the disciples benefited from receiving his peace by which he was sustained divine the time of his troubles here on earth. Most interestingly and importantly, Jesus gave his disciples the keys to his kingdom. The power of school could not spoil it. (Matthew 16:19; Luke 12:32). By this development however evangelism was then made compulsory for all the disciples of Jesus.
- ❖ **DEMONSTRATION:** In a thoroughly practical understanding we live by what we do. But if life is to be spoken of in its technical, sense, then, it precedes action. Therefore, since it was not enough to live into Christ's spiritual communion alone, he challenged his disciples to learn how to share with

other through evangelism. In showing them how to live in this regard therefore, he used prayer life scriptural life and soul winning way of living.

- ❖ **DELEGATION:** Jesus would make sure that he gets the disciples into a vital experience with God first, and then he would show them how to do such things before he finally instructs them to do such things. He was so conscious of the fact that some day, he was not going to be among the disciples anymore. Hence, they were to take over his work of evangelism. Therefore he was from time to time assigning the disciples some work to take over his work to do He would always brief them through instructions. He would also warn them of some dangers ahead in their evangelization.
- ❖ **SUPERVISON:** To supervise is to keep checking on what is being done, and who is doing it. This was the method of Jesus toward his disciples. In response to this, the disciples in turn were reporting their experience back to their master. The twelve did exactly this, when they were sent out, they came as a group and together with Jesus to tell him about their work. Mark said "The apostles gathered around Jesus and told him all that they had done and taught (Mark 6:30). The importance of the checking sessions was that Jesus used of the experiences, which the disciples had gained, in order to bring out some practical application of it to their lives situations.
- ❖ **REPRODUCTION:** Jesus said you did not choose me but I choose you and appointed you to go and bear fruits that will last, so that the Father will give

whatever you ask him in my name (John 15:16). It was the intention of Jesus that those who have been drawn to him to bear fruits. That is, his disciples were to produce his likeness. This was to be seen in and through the church being gathered out and separated from the world. The disciples were expected to produce fruit after the spirit of Christ. Those that were to be worn later into the fold, were expected to do likewise, it was then by this strategy that the whole world would be conquered for Christ.

### 2.3. PAULINE METHOD OF EVANGELISM

In a special way, the researchers wish to introduce Paul and his method of evangelism during his earthly days he was one of the apostles of Jesus Christ. After his conversion, Paul went straight into evangelism till his death. Chessmen (1977:34) stated that in ten to twelve years (from 47 to about 59) Paul he established the churches in four Roman provinces—Galatians, Macedonia, Achaia and Asia. Then in Romans 15:23 he (Paul) says, "now that there is no more place for me to work in these regions, I go to Spain" He clearly counts his work there as completed.

Even though looking at Paul's work one would say that he had no detailed plan for it, yet in his first missionary journey, he was forced into Galatians by illness (Galatians 4:4-13). In his second, he tried his way and that until he was guided in another direction by the Holy Spirit. Therefore; Paul followed general method of

working in a province. Cheesmen further stated that financial policy helped Paul to succeed in his ministry to the people, in that determined his relationship to them. It is worth stating here that money is valuable in evangelism just as Scarborough (1952:103) puts it. God says a man can scatter his money. In helping the poor, caring for the orphans, educating the young and winning people to Christ and increase his own wealth, both pocket and soul. A man can withhold from others and saves for himself and yet be a pauper.

Paul was generous enough. He was morally mindful hence he did not want to depend unnecessarily on the wealth of those he was preaching to, he rather worked hard with those in need (II Corinthians 9:6-7; Proverbs 11:24-25) Paul's action here is paradoxical, money is valuable for living. But money is not for important for the spread of the gospel parse. Furthermore, he encouraged local church autonomy. Each of the churches he started immediately becomes financially independent.

In another development, Paul baptized the converts that were won to Christ. His general practice was baptism of confession of faith or soon after such confession e.g. the Philippians Jailer (Acts 16:33). In his days, teaching of the converts came after baptism (I Corinthians 1:14-17). The researchers feel very comfortable with this method of Paul.

Also, Paul ordained some of the elders of the local church. He would appoint these elders more than one in every church after a short while. At times after six months after their conversion. He did all the things, leaving the elder an example to

carryout the work after he might have left them. Consequently, the church membership became indigenous. An indigenous church setting is both good and bad. Sometimes there is a temptation for her to go two tribalistic and become unconcerned for the needs of the foreigners, and it is good because there can be a challenge to aspire toward a relative growth.

Teaching and learning are good instruments for human development. If eventually results into removal of ignorance Paul knew this and adopted it as a method of evangelism he however, after having taught the converts, he left for another place (I Corinthians 14:26-36). The churches he established were able to grow because he taught them to be missionary minded. The members had learnt how to support mission work through the use of money (Philemon 1:10-19).

Finally, Paul learnt to be all things to all men "Paul remained both flexible and stern at the same time. He tried to get rid of his disciples and cultural view. He was rather willing to win for Christ, so that he may succeed. Paul has left for all evangelists a universal missionary strategy in this modern age.

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## CHAPTER THREE

### 3.0 METHODOLOGY

#### 3.1 INTRODUCTION

In a research of this nature, a fieldwork was necessary. This is because the time that evangelism started among the Gbagyi(Gbari) people of Kwali town and now, some differences or changes have taken place. Moreover, this research was intended to sample the opinion(s) of some of the Gbagyi(Gbari) people so as to get authentic result, since these were going to be primary sources. Therefore, the method used was that of designing and administering of questionnaire. The result were tabulated and interpreted or analysed. The fourteen(14) villages that are within Kwali Development Area of Federal Capital Territory are the focus of administration of the questionnaire. The Gbagyi(Gbari) people are found in these six ~~(14)~~ villages.

The six ~~(14)~~ villages are:

Kwali Town	Yenche	Village
Yangoji Village	Kpagu	Village
Kwaita Village	Gadora	Village
Dafa Village	Ledna	Village
Bonugo Village	Piri	Village
Yebu Village	Tampe	Village
Gumbo Village	Chikuku(snuwa)	Village

### 3.2 METHODS

The researchers employed oral interview among those Gbagyi(Gbari) people who could neither read nor write. This was done through face-to-face discussion with them, using the researcher questionnaire. The questionnaire was administered among both Christians and non-Christians of Gbagyi(Gbari) folk in the area. Some other non-Gbayi(Gbari) speaking elites within the fourteen (14) villages in Kwali development areas were also interviewed and or served with the questionnaire.

In all, one hundred and ten (110) copies of questionnaire were administered among the fourteen (14) villages in Kwali Development Areas.

A group of Clergymen were selected and served with the questionnaire. These men included the SIM/EWCA, the Roman Catholic and the Baptists, who were resident in the fourteen (14) villages in Kwali Development Areas. Another group of people were the laymen and ladies. These were still within the three mentioned Christian bodies above. Still another group, was the Pentecostal selected member that ~~The~~ questionnaire was administered among. All of these groups were within the six (6) Kwali development areas of Federal Capital Territory, Abuja.

Ten (10) questionnaire were asked. The questions were in objectives forms, with answer provided for the respondents to choose the correct ones. It had to be in such form, because the researchers had noted that everybody was so busy that may not be able to attempt an essay type questionnaire.

The researchers appointed one agent each with the six (6) areas. These agents were responsible in distribution and collection of the questionnaire. However, the researchers had to carryout a face-to-face oral interview with the selected illiterate Gbagyi (Gbari) people with the fourteen (14) villages in Kwali development areas of the FCT .

Since ten (10) questions were asked, these questions were built around three big questions thus:

1. What were the methods that the first SIM/EWCA, the Roman Catholic and Baptists Christian used in Evangelization of the Gbagyi(Gbari) people of Kwali Development Areas?
2. Why were they less successful?
3. How do we improve on evangelism today among the Gbagyi (Gbari) people in the areas?

### **3.3 PROBLEMS**

This research evaluated some evangelistic events and the personalities involved, though this was not the primary aim of the researchers. Consequently, the researchers felt it necessary to let the respondents remain anonymous, so that they could feel free to answer the questions sincerely. Some respondents did not answer the questions, probably due to ignorance to what to do.

Not all the One Hundred and Ten (110) copies of the questionnaire administered were therefore returned.

## INTRODUCTION

The purpose of this survey was to determine the extent of the use of the questionnaire in the study of the distribution of the population of the United States. The questionnaire was administered to a sample of the population of the United States in 1950. The results of the survey are presented in the following chapters.

The survey was conducted in 1950 and the results are presented in the following chapters. The survey was conducted in 1950 and the results are presented in the following chapters. The survey was conducted in 1950 and the results are presented in the following chapters. The survey was conducted in 1950 and the results are presented in the following chapters.

## CHAPTER FOUR

### 1.0 DATA PRESENTATION AND ANALYSIS

#### 1.1 INTRODUCTION

Analysis of data simply refers to those techniques whereby researchers extract information from data, or research findings. In this study, descriptive method would be employed using specifically simple percentage. This is a method whereby responses are converted to percentages so as to enable the researcher compare the sub-groups of unequal sizes meaningfully.

In all 160 copies of questionnaires were distributed, of these only 95 were duly completed and returned. This represents 59.37%. Though the response was a bit poor, for the purpose of clear and accurate statistical analysis the No. 95 is used for a total number of questionnaires served. The translation of frequency amounts into percentages indicates the number per hundred compared and the provision of common base (100) makes the comparison clearer.

## 4.2 ANALYSIS OF DATA

The analysis will be based on research questions.

**TABLE ONE;** This shows the age group of the respondents as indicated in the questionnaire.

AGE GROUP	FREQUENCY	PERCENTAGE
20-30 years	26	27.4%
31-40 years	22	23.1%
41 and above	47	49.5%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

From the above, there is a clear indication that most of the respondents fall into the group of 41 and above. The number of frequency is 47 representing 49.5%. There is an observable wide gap between the next age group and the former 20-30 years has 26 (27.4%) respondents while 31-40 years has 22 respondents representing just 23.1%. It may further be stated that larger percentage of the respondents is of the middle age and or the most elderly in the areas of study. This is the group of the people that were eyewitnesses of some of the activities of the missionaries in the Gbari land.

**TABLE TWO:** This indicates the denominational and religious affiliation of the respondents.

DENOMINATIONS	FREQUENCY	PERCENTAGE
ECWA	52	54.7%
Catholic	13	13.7%
Baptist	19	20%
Pentecostal	8	8.4%
Others	3	3.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

The above table is indicative of the fact that 52 (54.7%) of the respondents are from ECWA. This may mean that there are more ECWA members in Gbari land when compared to other denominations. Baptist has 19 (20%), Catholic 13 (13.7%), Pentecostal has 8 (8.4%) and others may include even the non-Christian have only 3 respondents representing 3.2%.

This result that may be gotten from the above table shows that either the ECWA missionaries were more effective in their missionary work or that the Gbari people were more receptive to ECWA group than any other denomination.

**TABLE THREE:** This shows the professions of this respondents, and indicating either they are clergy or not.

PROFESSION	FREQUENCY	PERCENTAGE
Clergy	14	14.7%
Non-clergy	81	85.3%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

Table three has shown that only 14 (14.7%) of the total number of respondents are clergymen. And 81 which represents 83.5% of the total number of respondents are Laity. This is not very unusual, because it is not everybody that can be called into the holy order. Conventionally, the laity are always larger in number than the clergy.

**TABLE FOUR:** This shows the responses to the question of whether prayer was taken seriously during evangelistic activities of the early missionaries that came to Gbari Land.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	80	84.2%
NO	11	11.6%
I DON'T KNOW	4	4.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

The table above has indicated that the missionaries that came to Gbari land took prayer seriously in their evangelistic activities. In the affirmative, which represents 84.2% and only 11 (11.6%) said No, 4 (4.2%) of the respondents were not sure of what actually happened in this regard. This is therefore to show that even the little success recorded by the missionaries was because they took prayer seriously.



**TABLE FIVE:** This is to indicate whether or not the missionaries had an initial survey of Gbari Land before embarking on evangelism.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	60	63.2%
NO	17	17.9%
I DON'T KNOW	18	18.9%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

Initial survey of mission field is an important factor in any missionary endeavor. The missionaries that came to Gbari land knew this and embarked on it. In the table above 60 (61.2%) of the respondents said that the missionaries took time to survey the Gbari land before embarking on evangelism. Only 17(17.9%) said No and 18 (18.9%) did not know whether or not enough survey of the land was done.

**TABLE SIX:** This shows whether the use of schools was a method in the evangelistic activities of the missionaries.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	80	84.2%
NO	15	15.8%
I DON'T KNOW	0	0%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

The use of schools has been an effective tool of evangelism and the missionaries that came to Gbari land were not left out in the use of this important

and effective tool. 80(84.2%) of the respondents answered positively and only 15(15.8%) said No. And in their responses, they were all sure of what they were saying because none of the said he didn't know whether school were used or not as a means of evangelism.

**TABLE SEVEN:** Table seven is to show whether or not hospital and clinics were used as means of evangelism.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	73	76.84%
NO	12	12.63%
I DON'T KNOW	10	10.53%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

There is, as shown, a considerable indication that hospitals and clinics were used as means of evangelism in Gbari land by the missionaries 73 (76.84%) of the respondents responded positively, while only 12(12.63%) said No and 10(10.53%) did not know whether hospitals and clinics were used as means of evangelism in Gbari land.

**TABLE EIGHT:** This is to indicate whether in any special way, religious, cultural and traditional life style of the Gbari people of Kwali (FCT) were taken into consideration or not at the course of evangelism.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	42	44.2%
NO	31	32.6%
I DON'T KNOW	22	23.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

From the responses, no significant differences occurred in the answers given. 42(44.2%) of the respondents said Yes, 31(32.6%) answered No, While 22 (23.2%) were decisive on the issue. This shows that even if the background of the people, religiously, culturally, and traditionally, were put into consideration this was not with any serious measure.

**TABLE NINE:** This shows whether at the course of their missionary activities, they used one-to-one method of evangelism.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	46	48.4%
NO	26	27.4%
I DON'T KNOW	24	24.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

This table above clearly from the responses gotten that ONE TO ONE method of evangelism was partially used by the missionaries to Gbari land in FCT.

his is because out of the 95 responses, only 46(48.4%) were in the affirmative, 46(27.4%) said No, while 23(24.2%) did not know whether the said method was used. ONE TO ONE method of evangelism is also one of the effective techniques in soul winning. Where this is not used properly, there will be poor results and this may speak well of what is presently obtainable in Gbari land of FCT.

**TABLE TEN:** This shows whether the lives of the evangelists matched with the messages they were out to podium or not.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	76	80%
NO	7	7.4%
I DON'T KNOW	12	12.6%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

The principle of "Do as I say but not as I do" was not what the missionaries who came to Gbari land in FCT used. The life of a preacher should match with his message. And from the table above this is actually true of the missionaries that came to Gbari land. Out of 95 responded 76(80%) in positive, 7(7.4%) said No, while 12 (12.6%) did not observe anything like that, since they said they don't know.

TABLE ELEVEN: This is to show whether or not, group method of evangelism was adopted.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	80	84.2%
NO	9	9.5%
I DON'T KNOW	6	6.3%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

A long with ONE-TO-ONE method of evangelism, the evangelists also used group method. This is because the table above shows clearly that out of 95 respondents, 80(84.2%) answered positively, and only 9(9.5%) said No. The remaining 6(6.3%) did not know whether or not, the method was adopted.

TABLE TWELVE: This indicates whether lack of follow-up was the reason for less success in missionary efforts in Gbari land of FCT.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	60	63.1%
NO	24	25.3%
I DON'T KNOW	11	11.6%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

It has been indicated here that for effective result in missionary endeavor, there is the need for follow-up where this is lacking, there is going to be little result recorded. From the table above 60 respondents, representing 63.1% agreed that it is lack of follow-up that was responsible for the little success recorded. 24(25.3%) said

it is not, and 11(11.6%) did not know whether it was the factor or not. Follow-up is therefore very important in attainment of good and effective results in missionary venture.

**TABLE THIRTEEN:** This depicts whether lack of consistency toward Gbari people by the missionaries was another factor responsible for little success or not.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	41	43.2%
NO	37	38.9%
I DON'T KNOW	17	17.9%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

From the above table consistency has been stated though not very significantly, to be one of the important factors that yields good results in missionary effort.

Where it is lacking, the devidents are adversely affected 41(43.2%) agreed here that it was the situation in Gbari land of FCT. 35(38.9%) said it was not a factor and 17(17.9%) of the respondents did not know whether or not it actually contributed.

**TABLE FOURTEEN:** The table shows whether or not language barrier was also a factor that inhibited success in missionary work in the area of study.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	68	71.6%
NO	21	22.1%
I DON'T KNOW	6	6.3%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

To be able to speak and understand the language of the "target group" in evangelism is very important. The missionaries that came to Gbari land did not understand the language of the people and this adversely affected their work. 68(71.6%) of the respondents said it was so. Only 21(22.1%) disagreed with the assertion and 6(6.3%) did not know.

**TABLE FIFTEEN:** This shows whether or not, material gifts affected evangelism among Gbari people of FCT.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	7	7.4%
NO	84	88.4%
I DON'T KNOW	4	4.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

Giving material gifts has not been a problem to Gbari people of FCT. They had not looked forward to receiving from the missionaries before they could be

converted. The above table shows that only 7(7.4%) of the responses attributed this factor to little success that was recorded 84(88.4%) said it was of not a problem and just 4(4.2%) could not tell whether or not it was an inhibitive factor.

**TABLE SIXTEEN:** This is to show whether or not illiteracy that was noticed among the people actually contributed to the less success that was recorded.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	49	51.6%
NO	42	44.2%
I DON'T KNOW	4	4.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

Knowing how to read and write, though may be an important factor in evangelism, especially among the "target group" it has not very much affected the receptiveness of the gospel among the Gbari people of FCT. The table shows above that among the 95 respondents, only 49(51.6%) said it affected the success recorded adversely. 42(44.2%) said it had not effected unless success recorded and 4(4.2%) could not say whether or not illiteracy played any major role here.



**TABLE SEVENTEEN:** This table shows whether or not the availability of good roads and vehicles can improve the system of evangelism among the Gbari people of FCT today

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	77	81.1%
NO	14	14.7%
I DON'T KNOW	4	4.2%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

The above table shows that 77(81.1%) of the responses received, agreed to the fact that the system of evangelism among the Gbari people of FCT can be improved upon it there is good road network and vehicles for transportation. This is going to aid movement from one place to another. Only 14(14.7%) disagreed with this suggestion and 4(4.2%) cannot say whether or not good roads and availability of vehicles can help improve on evangelism among Gbari people of FCT.

**TABLE EIGHTEEN:** This shows whether or not unity among the various Christian groups among Gbari people of FCT can help improve on evangelism in the land.

TYPE OF RESPONSE	FREQUENCY	PERCENTAGE
YES	94	98.9%
NO	0	0%
I DON'T KNOW	1	1.1%
<b>TOTAL</b>	<b>95</b>	<b>100%</b>

Unity has been a great weapon that fosters progress growth and development. It has also shown here that it will help in improving the work of evangelism in Gbari land of FCT. This unity is to be among the various Christian denominations among the people 94(98.9%) of the respondents attest to this assertion and only 1(1.1%) respondent did not know whether or not, it could help in improving the work of evangelism among the people. Unity therefore should be taken as a strong weapon if good results are desired.

## CHAPTER FIVE

### 5.0 CONCLUSION AND RECOMMENDATIONS

#### 5.1 CONCLUSION

This research was an attempt to know and understand the factors that led to the low receptivity of the gospel of the Lord Jesus Christ by the Gbagyi (Gbari) people of Kwali Development Areas. Not this alone, the researcher intended to recommend some principles and or methods by which the Gbagyi (Gbari) people could be better evangelized today.

Consequently, the research did confirm and accept the hypothesis stated in the introductory chapter.

In order to do justice and of course succeed well in evangelization among any people, prayers and survey works are necessary mechanism. Each missionary or evangelist must take many into consideration whenever he or she is trying to embark on evangelism. There is also the need for the missionary or evangelist to do some anthropological studies of the people of whom he is going to preach to. This includes the appreciation of the tradition, religious and customs of the "target people".

This alone may not help a great deal, the missionary must live an exemplary life among his "target people". The above stated point have been justified by the result seen in table 4 and 5 respectively (see tables 4, 5 and 10).

In the contrary, however, the research exhibited the fact that language barrier, lack of follow up of those new converts were a factor that militated against the

success of the evangelistic work among the Gbagyi (Gwari) people of Kwali. Among others still, were the lack of consistency, lack of good road network that could lead and bring the Gbagyi (Gwari) people together, and lastly, illiteracy. All of these contributed to the low receptivity of the Gbagyi (Gwari) people of Kwali Development Areas to the gospel.

The Gbagyi (Gwari) people of Kwali Development Areas bear the nomadic syndrome. Therefore, any sign of embarrassing them by any means must meet with resistance. The Gbagyi (Gwari) people like visitor, but they are not always comfortable in staying with them. Hence they have a withdrawal tendency. It may not them be out of place, to state here that such a tendency may have been responsible for the low receptivity of the Gbagyi (Gwari) people to the gospel, which the first missionaries brought to them.

## 5.2 RECOMMENDATIONS

It has been stated in the introductory chapter of this research that God loves the whole world, including the Gbagyi (Gwari) people of Kwali. He has sent his only Son to save the entire world from its sin. The Gbagyi (Gwari) people must be reached for Christ. Who then does this? How does he do it? The researchers feel that the right person must be a person or individual who is "born again". This must be the first principles, the researchers therefore wish to recommend that:

- i. The life of the evangelist must reflect that of Christ. This is believed, may communicate a lot of messages to the people more either consciously or unconsciously. They should not be people who would not want to go by the slogan – "Do as I say, but not as I do". An exemplary life is also required.
- ii. Any evangelist who would want to work among Gbagyi (Gwari) people of Kwali Development Areas should be ready to learn their language and the Hausa Language too.
- iii. The missionaries should always be prayerful among the people.
- iv. He should endeavor to take the survey work of the Gbagyi (Gwari) land before doing other things.
- v. There should be spirit of tolerance in the part of the evangelist. This will enable him appreciated the background of the people he would work among.
- vi. He should also learn about their socio-political system, religion, custom and tradition.
- vii. The missionary should introduce literacy classes among the people. This will help in the quick grasping of the gospel message.
- viii. After souls are won, they should be disciple. This will help in the resistance of the temptation of backsliding.
- ix. Health service should also use for evangelism. This may lead to winning of soul for Christ. Many people followed Christ because he attended to their health needs.

- x. Missionaries among the Gbagyi (Gwari) people should encourage the use of modern method of agriculture, since this is the major occupation of these people.

Finally, the researchers want to advise that the missionary should take the Gbagyi people from where they are, and move them to where he wanted to be. The Apostle Paul adopted this principle with the Athenians. He told them in the shine that he had come to introduce to them, the "unknown (God)"

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## LIST OF THOSE INTERVIEWED

NAME	PLACE	DATE
DR. SHAZINMADAKI	KWALI	FEB. 2003
MR. BWAMBA	KWALI	FEB. 2003
REVEREND ETSU DAYESA	KWALI	MAY 2004
MR. YAMAWO GABI	KWALI A	MAY 2004
MR. ZINZE	KWAL	MAY 2004
PASTOR ADIKO	KWALI	MAY 2004