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**CHRISTIAN WITNESS TO THE MBORORO-FULANI PEOPLE IN TUBAH
SUBDIVISION OF MEZAM DIVISION IN THE NORTH WEST REGION OF
CAMEROON**

Master of Theology Thesis in Missiology

Presented and defended

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ABSTRACT

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2013 “Christian Witness to the Mbororo-Fulani People in Tubah Subdivision of Mezam Division in the North West Region of Cameroon” Cameroon Faculty of Evangelical Theology, Master of Theology in Missiology. 119pp.

This study examines the obstacles affecting Christian witness to the Mbororo-Fulani People in Tubah Subdivision of Mezam Division in the North West Region of the Republic of Cameroon. This study explores these obstacles affecting Christian witness to the Mbororo in Tubah subdivision from two angles: from the Christian perspective and also from the Mbororo Islamic perspective.

The research shows that Christian witness to the Mbororo in Tubah subdivision of Mezam division in the North West Region of Cameroon is very challenging. It reveals the existence of social, cultural and religious obstacles that have challenged effective Christian witness to the Mbororo in Tubah Subdivision of Mezam Division in the North West Region of Cameroon. It also points to Mbororo’s fear of persecution as the principal obstacle involved in the Christian witness to the Mbororo in the Tubah subdivision.

This work analyses the cross-cultural elements that are typical and necessary for an effective communication of the Gospel in the Mbororo context of Tubah subdivision. This study shows that the Mbororo context in Tubah subdivision religiously is purely Islamic, a major factor that nurses Mbororo’s fear of persecution. This research provides some insights for Christian witness in this cross-cultural setting. Christians must be aware of these issues, how to overcome them and should wake up to be effective in their witness to the Mbororo-Fulani of this area who have been for a long time the carriers of Islam.

RÉSUMÉ

Fuhbang, Emmanuel Tanifum

2013 «Le témoignage chrétien au peuple Mbororo dans l'arrondissement de Tubah, département de la Mezam, dans la région du Nord-Ouest Cameroun»
Faculté de Théologie évangélique du Cameroun, Master en théologie en Missiologie. 119 pages.

Cette étude examine les obstacles au témoignage chrétien chez les Mbororo dans l'arrondissement de Tubah, département de la Mezam dans la région du Nord-Ouest Cameroun. Elle explore ces obstacles affectant le témoignage sous deux angles : à partir de la perspective chrétienne, et à partir de la perspective Mbororo.

L'étude montre que le témoignage chrétien chez les Mbororo dans l'arrondissement de Tubah, est un grand défi. Elle révèle d'une part l'existence des obstacles sociaux, culturels, et religieux qui ont défié le témoignage chrétien chez les Mbororo dans cette contrée. Elle relève d'autre part chez les Mbororo la peur de la persécution comme l'obstacle principal agissant dans le témoignage chrétien chez les Mbororo dans cette contrée.

Par ailleurs cette étude analyse les éléments transculturels qui sont typiques et nécessaires pour une communication effective de l'Evangile dans le contexte Mbororo de l'arrondissement de Tubah. Elle montre que le contexte Mbororo dans l'arrondissement de Tubah sur le plan religieux est purement islamique ; un facteur majeur qui favorise chez la Mbororo la peur de la persécution. Cette recherche fournit certaines visibilité pour le témoignage chrétien effectif dans cet environnement transculturel. Les chrétiens doivent être conscients des ces faits, et doivent se lever pour être efficaces dans leur témoignage chez les Mbororo-Fulani de cette contrée qui ont été pendant longtemps les porteurs de l'Islam.

DEDICATION

To my Lord Jesus Christ who stopped the gates of hell from prevailing over me for these two years that I shuttled between Bamenda and Yaoundé, Ministry and School. To Him be all glory. Amen.

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LIST OF ABBREVIATIONS

MBOSCUDA:	Mbororo Social, Cultural and Development Association
NWR:	North West Region
CABTAL:	Cameroon Association for Bible Translation and Literacy
MEEC:	Mission of the Evangelical Church in Cameroon
HELVETAS:	Swiss Association for International Cooperation
D O:	Divisional Officer
OMS:	One Mission Society
UN:	United Nations
OIC:	Organization of Islamic Cooperation
GBEC:	Groupe Biblique des Etudiants du Cameroun
NIV:	New International Version
Gen :	Genesis
Ex :	Exodus
Lev :	Leviticus
Num:	Numbers
Deut:	Deuteronomy
Ps:	Psalms
Is:	Isaiah
Jer:	Jeremiah
Ezek:	Ezekiel
Dan:	Daniel

Mtt:	Matthew
Mk:	Mark
Lk:	Luke
Jn:	John
Rom:	Romans
1 Cor:	1 Corinthians
2 Cor:	2 Corinthians
1 Thessa:	1 Thessalonians
2 Thessa:	2 Thessalonians
1 Tim:	1 Timothy
2 Tim:	2 Timothy

GENERAL INTRODUCTION

This study examines the obstacles affecting Christian witness to the Mbororo-Fulani People in Tubah Subdivision of Mezam Division in the North West Region of the Republic of Cameroon. Personal effort has been to sort out some cross-cultural elements that can facilitate this witness. This introduction contains the background of this research, the goals of the research, the significance of the research, the central research issue, the research questions, definitions of key terms emanating from this theme, the methodology employed in this research, the research hypotheses, possible assumptions and delimitations to this topic.

Background

As I grew up in the North West Region of the Republic of Cameroon, I found myself in the primary school class room with some peers whose cultural identity was so outstanding and different. Although we interacted during school and even after school, I noticed that our normal 'grass field way of life'¹ was quite different from theirs. I became very close with one called 'Hasani'. As children, we never experienced many cultural barriers. We focused on what united us that time such as: school, playing, fishing, and sharing gifts of cereal food from my part and milk from his part. In spite of this close friendship between us, I had a feeling deep in me that we have different cultures and he also felt same. In addition, I could not speak his mother tongue and he could not speak

¹ Grassfields way of life is referring to the common culture shared by the villages of the West and North West regions which claim Tikar origin.

mine. Many questions lingered in my mind as to why Mbororo-Fulani people love living in huts on hill tops, why were they so attached to dishes and cattle; why were they always moving with walking sticks and short knives on their waist, why were they not coming to our churches and were not taking part in our traditional religious ceremonies? As I grew up, I understand that, though we are all people of the same continent, country, region, division, subdivision and even village, we are not of the same culture. Just about a decade ago I passed from a nominal Christian to a believer and recognised that I have a role to play in the great commission of my Lord and Saviour Jesus Christ (Mt 28:18-20). This understanding nevertheless was not enough motivation for me to ever think of sharing the Good News with my fellow Mbororo people. This was because deep in me, the cultural distance between my culture and that of the Mbororo gave the impression that Christianity was part of my culture and not that of the Mbororo. However, as I received a calling into ministry and started doing theological studies, I started realising that there must be possibilities for Christians to cross cultural barriers with the message of salvation to the Mbororo people in my community. After some years of theological studies and upon completion of the M.Div. program, I went back to the North West region to serve the Church with a new perspective and a fresh determination to share the Good News about Jesus to all the inhabitants of the area. In spite of that, it was still to be very difficult extending the Good News to the Mbororo community with such a radical cultural difference from mine. As I went back to do my Master in theology at the Cameroon Faculty of Evangelical Theology in the field of mission studies, I became exposed to the class of cultural anthropology which gave me the hope and courage to research on cross-cultural elements in the Christian witness among Mbororo people in the North West of Cameroon.

My study of theology at the Cameroon Faculty of Evangelical Theology has given me the opportunity to carry out this research.

This research was done in Tubah subdivision, which is one of the seven subdivisions of the Mezam division of the North West Region of Cameroon. This subdivision harbours the largest number of Mbororo-Fulani in the Division and there is a proliferation of Christian churches to wit: the Presbyterian, Baptist, Full Gospel, Apostolic, Catholics and others.

Purpose of the Research

The purpose of this study is to examine Christian witness to the Mbororo-Fulani in Tubah Subdivision of Mezam Division in the North West Region of the Republic of Cameroon.

Goals of Research

My aim in doing this research is to investigate the obstacles affecting Christian witness to the Mbororo in Tubah subdivision and bring out cross- cultural elements for an effective Christian witness to the Mbororo-Fulani in the Tubah Subdivision of the North West region of Cameroon. These obstacles are investigated from the Christians' as well as from the Mbororo's perspectives in Tubah. This study will help missionaries, evangelists, Christians and development workers with insight on how to effectively communicate in the Mbororo context. In this thesis I will attempt to:

1. To understand the obstacles affecting Christian witness to the Mbororo-Fulani In the area.
2. Describe the obstacles faced by Christians in bringing the Good news to the

Mbororo in Tubah subdivision.

3. Describe the difficulties by the Mbororo-Fulani in receiving the Good news from the Christians in the Tubah community.

4. Bring out missiological perspectives for effective Christian witness to the Mbororo in Tubah subdivision.

Significance of research

This research is significant in that:

1. It gives understanding of the obstacles and cross-cultural issues involved in effective Christian witnessing to the Mbororo-Fulani in my area, a people I have a burden for their salvation.
2. It gives insight on how to go about mission among the Mbororo community to missionaries who are interested in mission among the Mbororo-Fulani in this area.
3. This research will significantly cause awareness of the vulnerability of Church in Tubah Subdivision in the witness of the Mbororo. This study will contribute to church leaders profound knowledge of the issues involved for an effective Christian witness to the Mbororo in Tubah Subdivision.
4. This research has also significantly exposed insights that can foster unity, peace, development, mutual understanding and ways of building effective relationships between the Mbororo-Fulani and the Christian community.

Central research issue

The central research issue of this study is to examine obstacles in Christian witness to the Mbororo in Tubah subdivision.

Research questions

This research was guided by the following questions:

1. What obstacles affect Christian witness to Mbororo in Tubah Subdivision?
2. What challenges are faced by Christians witnessing to Mbororo-Fulani in Tubah subdivision?
3. What are the hindrances encountered by the Mbororo in Tubah Subdivision accepting Christianity?
4. What are the cross-cultural elements involved for an effective Christian witness to the Mbororo in the Tubah Subdivision?

Hypotheses

This research will be testing the following hypotheses:

1. Cultural factors must have been at the base of Mbororo's resistance to Christianity in Tubah subdivision.
2. The lack of cross-cultural conflict resolution skills by Christians in Tubah subdivision must have been an obstacle in Christian witness to the Mbororo in this area.
3. The non-consideration of cross-cultural elements in Christian witness to the Mbororo by the Protestant churches in Tubah must have been at the base of the low involvement of Christians in the witness of Mbororo in Tubah.

Delimitations

- The scope of my study is Christian witness to Mbororo-Fulani in Tubah subdivision and not elsewhere.
- This study focuses on obstacles involved in Christian witness in the Mbororo context of Tubah.
- This study focuses on two categories of participant focus groups: the Christian leaders and the Mbororo.
- In studying the obstacles affecting Christian witness, this research focuses on the challenges faced both by the Christian on the one side and the Mbororo on the other side.
- All Bible quotations, unless otherwise mentioned are from the New King James Version.
- This study is a problem oriented field research that focuses on investigating obstacles on cross-cultural perspective for effective Christian witness in the Mbororo context of Tubah subdivision. This falls in line with McKinney who opines that “Field research which focuses on specific problems or topics predominates in the social sciences. With the realisation that there is so much involved in understanding another culture, researchers will often specialize in some facet of the culture, then develop hypotheses, collect data to confirm or fail to confirm them, and write down the results”(2000:3).

Definitions

Christian

The Evangelical Dictionary of Theology defines Christian as ‘the name by which the follower of Jesus Christ is known’ (Elwell 1984:216). I will adopt this definition as a working definition for this study. According to Acts 11:26, the name originated in Antioch where the followers of Jesus were called Christian for the first time in the Bible.

Witness

The Evangelical Dictionary of Theology defines witness in the following way: ‘a witness (martyr) is one who testifies (martyreo) by act or word his testimony (martyrion) to the truth. In Christian usage of the term came to mean the testimony given by Christian witnesses to Christ and His saving power’ (Elwell 1984:1174).

Christian Witness

As per the Evangelical Dictionary of Theology cited above, Christian witness can be defined as the testimony given by Christian witnesses to Christ and his saving power. In a missiological perspective, Kraft remarks that Christian Witness involves communicating the good news throughout the world (Kraft 1991:2).

Christian witness more often is cross-cultural in nature. For this reason some evangelical missiologists refer to Christian witness in its cross-cultural context as cross-cultural ministry.

Cross-cultural Ministry

Cross-cultural ministry is the ministry in which one interacts with people who have grown up learning values and lifestyle patterns that are different from one's own (Lingenfelter and Meyers 1996:11). This is to say when witnesses from one culture go to spread the Good News to another culture or people with a totally different culture.

Cross-cultural analysis

This can also be known as a cross-cultural perspective. This is an approach or a perspective that always takes into consideration the fact that there is a variety of culturally governed perceptions of any given segment of reality (Kraft 1979: 48).

Mission

The term Mission here is referring to God's mission:

God's mission- Missio Dei- works primarily through the people of God as they intentionally cross barriers from Church to non- Church, faith to non-faith to proclaim by word and deed the coming of the kingdom of God in Jesus Christ, through the church's participation in God's mission of reconciling people to God, to themselves, to each other, to the world, and gathering them into the church through repentance and faith in Jesus Christ by the work of the Holy Spirit with a view to the transformation of the world as a sign of the coming of the Kingdom in Jesus Christ.²

Assumptions

I grew up in the North West Region of Cameroon sharing the culture of the Tikar people³ in the community. Though I strive as much as possible to be impartial in my observation, I know I am not perfect. I certainly have developed some cultural biases which might have affected my judgement. I depended on interpreters to collect data from

² This is the definition of Professor Chuck Van Engen from Class notes: Theology of Mission, FACTEC 2010 by Dr. Samuel Kwak.

³ Tikar people are described in detail in the first chapter.

any Mbororo respondent who could speak only Fulfulde because my knowledge of Fulfulde is very low. I also assume that a well investigated cross-cultural approach is needed to witness among the Mbororo-Fulani in Tubah. I assume that there is a gulf between all cross-cultural witnesses and the people to whom they go for witness and that they need to understand the gospel in its historical and cultural settings, understand themselves and the people they serve in diverse historical and cultural context. I believe that the multitude mentioned in Revelation (7:9-10) of all nations, race, tribe and language include the Mbororo of the Tubah community. I also believe that theological and cultural views of humans have to be integrated in cross-cultural witness.

Methodology

I understand methodology based on Babbie (2001), McKinney (2000), Leedy and Ormrod (2010), Glatthorn and Joyner (2005) and Gray, Williamson, Karp and Dalphin (2007) in observation, interviews and comparative cultural research. The methods I have used in this research for data collection is sampling, interviews and participant observation. I used grounded theory⁴ in data analysis. With these methods, I have collected and analysed data about:

1. The state of Christians witness to the Mbororo in Tubah subdivision.
2. The obstacles Christians face in witnessing to the Mbororo in Tubah subdivision.
- 3 The hindrances faced by Mbororo in Tubah subdivision accepting Christianity.

⁴ Grounded theory is an important method of social science research. It establishes theories from purely observing analyzed data. The method of grounded theory helped me discover patterns of obstacles affecting Christian witness to the Mbororo in Tubah.

4. The cross-cultural elements for effective Christian witness to the Mbororo in Tubah Subdivision.

These research methods for data collection and for data analysis effectively addressed the central research issue and the research questions. The methods of data collection and analysing data have followed the acceptable and established standards to assure a greater degree of reliability and validity as described below.

Data Collection

Precedent literature research has been carried out at the Library of the Cameroon Faculty of Evangelical Theology, the Library of the Mbororo Social, Cultural and Development Association (MBOSCUDA) at Old Town Bamenda and the library of the Protestant University of Central Africa (PUCA). I have also consulted articles on websites about the Mbororo and cross-cultural issues as a whole. The methodology used to collect data for examining the obstacles affecting Christian witness to Mbororo in Tubah Subdivision are sampling, interviews and observation.

Sampling

As per Kumordji (2005:8), sampling is not one of the methods of data collection per se, however, it is very useful in preparing the ground for data collection which will be representative of the people under study. Leedy and Ormrod go further to note that it is often rare to see a researcher looking at everything that has potential relevance for the research problem, one must be selective about the materials that one gathers and analyses, since one cannot be everywhere at same time to take every view point. “Sampling is the process of selecting observation” (Babbie 2001:176). Leedy and Ormrod intimate that, how to identify your sample depends on the research question(s) you want to answer

(2010:147). I found this very applicable in this research context because it was not possible for me to collect data from all the Mbororo people in the Tubah area or all the Christians as well.

I selected certain groups that I think would help me understand a cross-section of the Mbororo in the area as well as the Christians. By sampling, I have tried to get a cross-section of the Mbororo as well as the Christians in a stratified⁵ manner. From the Christians side, in order to get information which will be well represented, I had to collect data from thirty three church leaders (pastors, evangelists, elders, evangelism leaders and group leaders) from the Presbyterian and Baptist and Full Gospel, which form the dominant Protestant churches well established in Tubah and two protestant missionaries working in the area, as presented in table 1. These leaders are from churches closer to the Mbororo settlements in the community and they must have had an opportunity of encountering the Mbororo in their normal daily life outings.

Table 1.

Sampling of Christian Leaders

S/N	TYPE OF CROSS-SECTION	NUMBER SAMPLED PER CROSS-SECTION	NUMBER SAMPLED PER AGE GROUP		
			18-35yrs 61yrs+	36-60 yrs.	
1	Presbyterian leaders	11	4	7	-
2	Baptist leaders	10	3	7	-

⁵ I organized the target population into homogeneous subsets and selected the appropriate number from it. For instance I stratified the Mbororo population according to adult men, adult women, youths and children.

3	Pentecostal(FGM)leaders	10	3	7	-
4	Missionaries	2	1	1	-
5	Total Sample	33			

I have also sampled sixty Mbororo-Fulani, as seen on table 2: twenty of their male, twenty of their adult women, ten of their youths and ten of their children of ages 5-12

Table 2

Sampling of Mbororo

S/N	TYPE ON CROSS-SECTION	NUMBER SAMPLED
1.	ADULT MBORORO MEN	20
2.	ADULT MBORORO WOMEN	20
3.	MBORORO YOUTHS	10
5.	MBORORO CHILDREN	10
6	TOTAL MBORORO SAMPLED	60

Interviewing

I have done interviewing as one of the primarily means of collecting data. The qualitative research interview is a construction site for knowledge. “An interview is literally an inter -view, an inter change of views between two persons conversing about a theme of mutual interest” (Kvale 1996:14). This method, according to McKinney has many procedures for collecting data. She considers them under two broad categories: informal and structured interviews. The informal could be directive or non-directive

interviews (2000:93-103). I have conducted informal directive interviews with the Mbororo and structured interviews with the Christian leaders. According to McKinney, in a directive informal interview, questioning is narrowed to some topic of specific interest to the research and directive questioning for general information about some aspects of the culture (2000:93). This informal directive interview was done in the Mbororo community after one week of participant observation. This type of interviewing was appropriate in this community since many are not literate; the community is predominantly rural and traditional. I was assisted in the exercise by Ibrahim, a Mbororo friend who lives in Sabga. Before administering this interview, I learnt some of the social norms which enabled me to interact freely in the Mbororo community like dressing and greetings.

With the Christians, as mentioned earlier, I sampled the religious leaders in the communities near to the Mbororo: both of the Presbyterian, the Baptist and Full Gospel. Since I was dealing with educated people, I conducted structured interviews in the form of a questionnaire. As McKinney rightly says, there are two ways of conducting structured interviews through the use of a questionnaire or interview schedule as research instruments. She defines a questionnaire as a “form with a set of questions, that respondents fill out” and an Interview schedule as “a set of questions you interview and record the responses from the interviewee” (2000:104). A questionnaire was very appropriate for collecting information from the Christian leaders in the area in order to understand the challenges, attitudes and experiences encountered with the Mbororo in relation to Christian witness. The questionnaire was also advantageous in that it saved time and money, was so convenient for interviewees, avoided interviewer bias, secure anonymity and the wordings were standardised. Some of the disadvantages are that

questions are static, you have only what the interviewee writes, questions may be answered, people with conflict of interest or expert knowledge may bias the sample. I distributed this questionnaire personally.

Before I collected data for analysis, I tested these instruments (informal directive interview and the structured interview) to evaluate the extent to which it will elicit the data I desired. I found out possible biases, sequencing of questions, clarity and validity of likely responses and based on this result I modified the questionnaire until it did elicit the data I desired.

Individual Data

With the individual data from semi-structured and structured interviews, I heard the experiences of Christians living with the Mbororo and the different obstacles they have encountered in attempting to share their faith with the Mbororo. I also heard the views of Mbororo concerning the Christians and their faith. I also examined if they were any current witnessing plans that the churches in the area have in order to communicate their faith effectively to the Mbororo and what cross-cultural strategies were put in place. On the other side, the Mbororo individual interview permitted the people to express their views and perceptions as to Christianity and the difficulties they find relating with the Christians.

Cultural data

This research has made some cross-cultural compares. According to McKinney, researchers may focus on collecting descriptive data for cross-cultural research comprises, which can serve to advance our knowledge of cultural generalities and

universals of human behaviours (2000:2). While McKinney intimates that the goal of a cultural research is to discover the insider's view, that which is EMIC (2000:4), Bernard specifies that cultural research requires an expert. He defines experts as those who are directly engaged in the action of doing researched (2002:142). Kumordji goes further to qualify experts as including the chiefs and the opinion leaders who represent groups and make decisions on their behalf (2005:11). This shows that an expert is anyone with extreme knowledge of anything or over a phenomenon. In this light I interviewed the one Ardo⁶, I met and some other important leaders of the Mbororo in Tubah.

Observation

One of the methods I also used in this research is observation, as a relative outsider and as well as a participant. According to Leedy and Ormrod, "qualitative research may take observations either as a relative outsider or, especially in the case of ethnography as participant observer" (2010:147). This has helped me to take advantage of the unforeseen data sources that interview could not acquire, as they surfaced. I have made one week as a participant observer and five months as a relative outsider in the Mbororo Community. I have used field notes, audio recorder and camera as data recording instruments. I was introduced into the community by one Mbororo friend (Ibrahim) with whom I stayed.

Data Recording

I and all my helpers used the same interview guide for the interviews in the Mbororo community. The interviews were done in three languages; English, Pidgin English and the Mbororo mother tongue (Fulfulde). I also used a field data note book in

⁶ Ardo is a title for the traditional chief of the Mbororo community.

the field so as to enable me put down any cultural data I collected. I also used a cultural data base. McKinney intimates that in a field work, immediately as data is collected, it should be written down in a field data note book and then such relatively unorganised data from the note book should be transferred into a systematic topical data base (2000:81). I also kept a journal or dairy to record my reactions to the field situations, my problems, cultural shocks, stresses, daily occurrences, frustrations and joys.

Data Analysis

The research data was primarily qualitative because it involved mostly issues. It required interpretative study and not statistical analysis. As a result I used grounded theory as the method for analysing the data.

Grounded Theory

Earl Babbie defines grounded theory as “an approach that attempts to combine a naturalist approach with a positivist concern for a systematic set of procedures in doing qualitative research (Babbie 2001:284). Such a method brings out theories from analysing discovered categories in observational data such as patterns, themes and common categories. Kwak remarks that the grounded theory is a methodology for developing a theory that is grounded in systematically gathered and analysed data (2006:78). This approach starts with observation and not hypotheses and discover patterns which are used to develop theories from the ground up, with no preconceived ideas, although some research may build and elaborate on previous grounded theories (Babbie 2001:361). Theories are derived from analysing qualitative data such as patterns, themes, and common categories found in observation data (Kwak 2006:77).

For analysing data there are two important stages to wit: coding and categorizing. Relating to research procedures in grounded theory, systematic coding is significant for obtaining validity and reliability in the data analysis and categories are the key to developing theory. Grounded theory research requires certain qualities of the researcher, especially confidence, creativity and experience in the context. To avoid being bias (very subjective), the research must perform a pilot test to comprehend people and their context. The researcher should carefully listen in order to understand how people feel or think about the issues under study (Kwak 2006:78).

Data analysing process

According to the grounded theory method, data analysing process is in a twofold step.

Coding

This is the first analytic step of identifying the processes occurring in the data. Code serves to label, separate, compile and organise data that becomes conceptual categories useful for further analysis. Coding reduces large amounts of data to smaller, more manageable pieces of data. The process of coding also allows the researcher to begin developing categories for analysis (Kwak 2006:78). I started with content analysis: a line-by-line reading of each interview and analysed words, sentences, paragraphs. I divided my data into distinctive parts (example: Christian obstacles, Mbororo obstacles, interpersonal relationship just to name these few) and did examine and compare them for similarities and differences.

Categorizing

Categories are concepts, derived from data which stands for phenomena that are important analytic ideas that immerge from data. When concepts begin to gather, the researcher should start “grouping them or categorizing them under more abstract explanatory terms, that is categories” once a category is identified, it becomes easier to develop its dimensions and properties and also break into subcategories (Kwak 2006:79). For instance under the distinctive part of Christian obstacles, concepts like Mbororo fear of persecution, Mbororo inclination to culture started emerging which I grouped under categories. I have analysed the responses into tables. Any table in this study without any reference under it should be understood that the source is field data.

Outline of Research

This research has five chapters with a general introduction and conclusion which show in a logical presentation, the central research theme that is to investigate obstacles in Christian witness to the Mbororo in Tubah Subdivision in the Mezam Division of the North West Region of Cameroon.

The introduction contains the motivation for this research, the purpose of the research, the goals of the research, the significance of the research, the central research issue, research questions, the research hypothesis, the research delimitations, some working definitions, the research assumptions, the research methodology and the entire research summary.

Chapter one carries the general presentation of the socio-cultural situation of the Mbororo in Tubah subdivision. The first part of this chapter contains the administrative, historical and cultural presentation of the Tubah subdivision. The second part of this

chapter looks more specifically at the history of the Mbororo in Tubah. The third part looks at the religious aspect of the Mbororo and the last part looks at the cultural aspect of the Mbororo. Chapter two of this research looks at the dynamics of Christian witness in a cross-cultural setting. This topic is considered under this chapter in three dimensions: the origin of Christian witness in a cross-cultural setting, the challenges of Christian witness in a cross-cultural setting and some missiological considerations for Christian witness in cross-cultural setting.

Chapter three looks at the biblical perspective of Christian witness. In this regard a survey of the Old and New Testament is made and a close study of Acts 17:16-32 in order to see if Christian witness is Biblically founded. Chapter four describes the various challenges Christian witness to Mbororo in Tubah is facing. Under this chapter the obstacles to Christian witness in this context are described in a three-fold manner: cultural, social and religious. Chapter five looks at the missiological perspectives of Christian witness to the Mbororo in Tubah Subdivision. The conclusion summaries the study.

Chapter I: THE SOCIO-HISTORICAL AND CULTURAL CONTEXT OF THE MBORORO: CASE OF THOSE IN TUBAH

In this chapter, I have first of all done a presentation of the Tubah subdivision where I have carried out this study. I then focused on the Mbororo-Fulani in this area, to look at their history, religion, and culture.

1.1. A presentation of Tubah Subdivision

I will discuss the history and the cultural heritage of Tubah subdivision.

Administrative history of Tubah

Tubah subdivision is located in Mezam division of the North West region of Cameroon. Cameroon itself is a sovereign unitary state found in central part of the African continent. Map 1 below, shows the location of Cameroon in the continent of Africa. Map 2 shows the location of the North West region where Mezam division that carries Tubah subdivision is found. Map 3 shows the location of Mezam division in the North West region. Map 4 is the map of Mezam division locating Tubah subdivision and Map 5 is a map of Tubah Subdivision indicating the major villages. Tubah subdivision is bounded by several subdivisions: Belo, Bafut, Santa, Bamenda III, Balikumbat, and Ndop Central. It was in 1992 that a presidential decree recreated Tubah subdivision. This decree cut off Bafut and equally made it a subdivision. Tubah and Bafut had up till then (1992), existed as one. Also since 1977 there has been a local government council called Tubah Rural council.



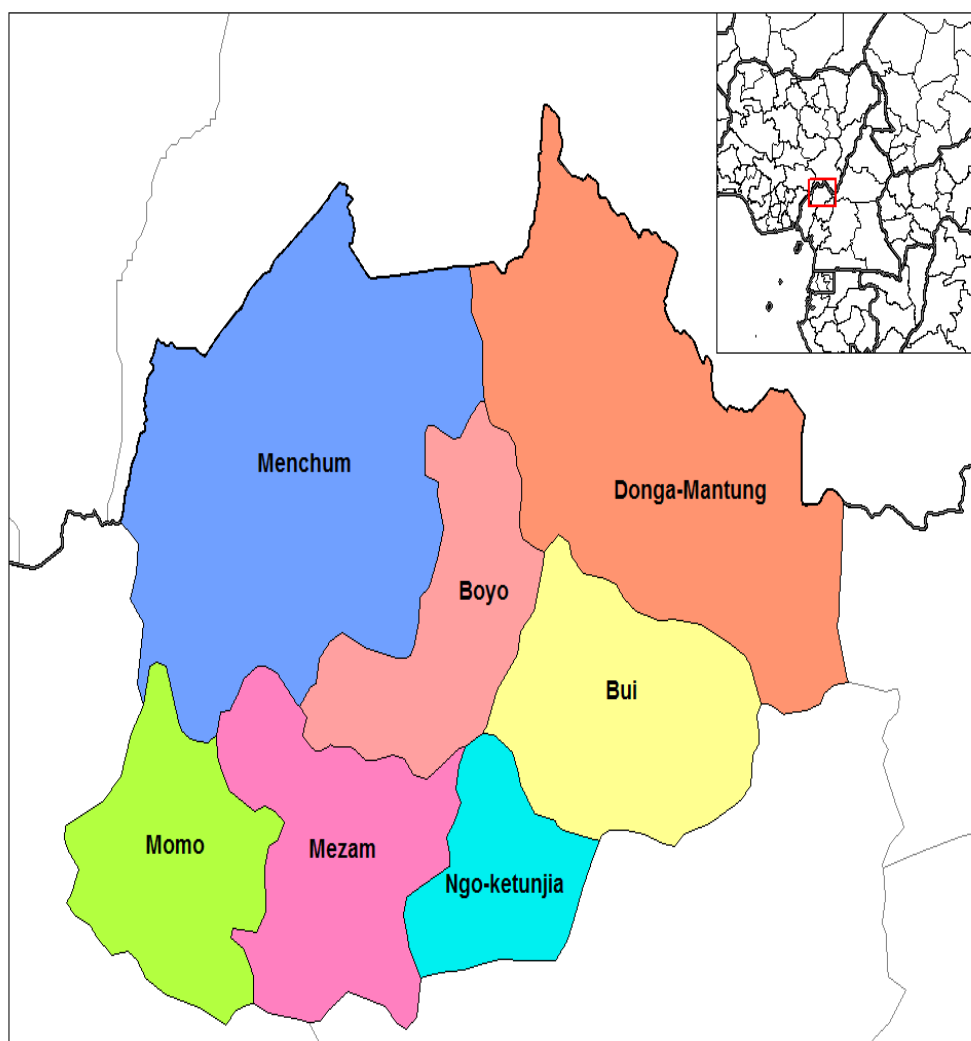
MAP 1. MAP OF AFRICA LOCATING CAMEROON

(Graphicmaps.com 2013)



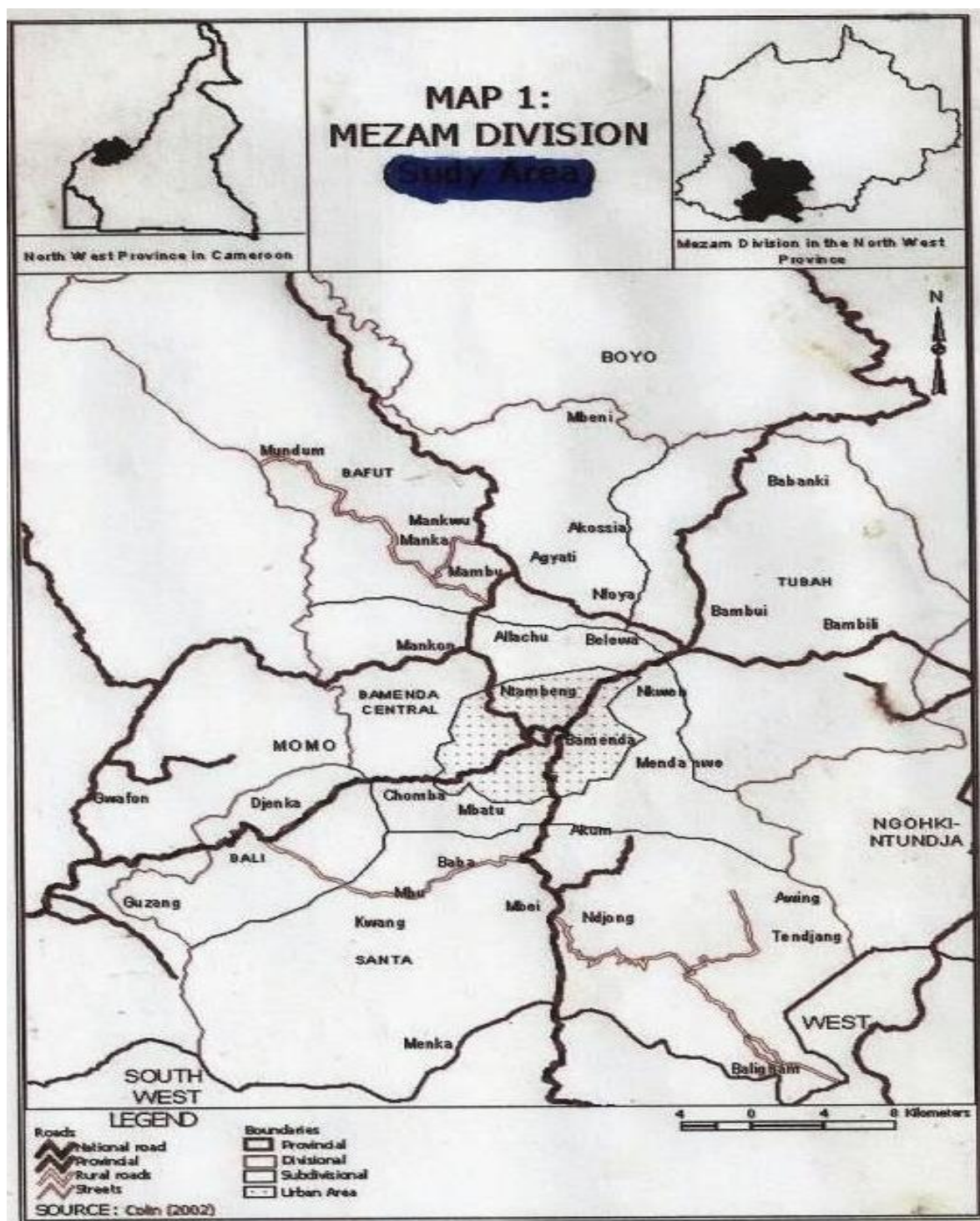
MAP 2. MAP OF CAMEROON LOCATING NORTH WEST REGION

(Wikimedia 2013)



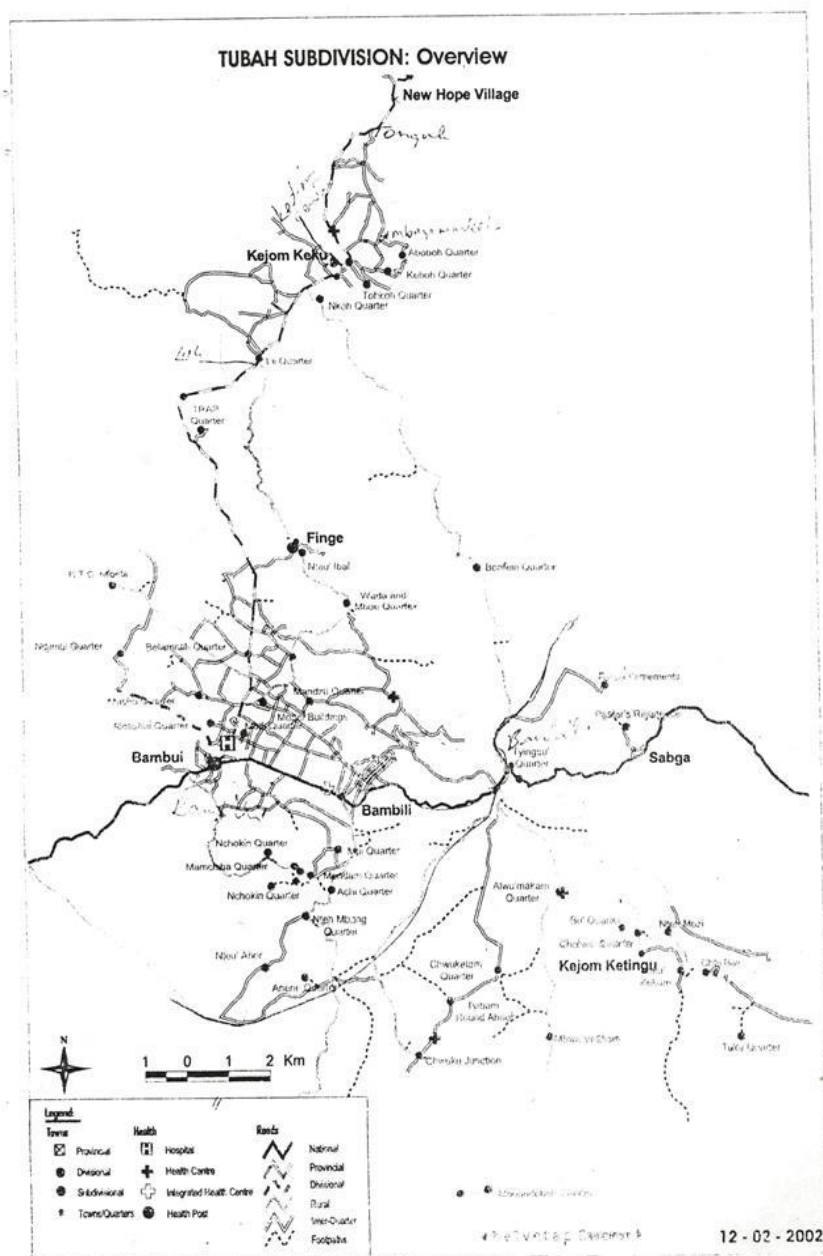
MAP 3. MAP OF NORTH WEST REGION LOCATING MEZAM DIVISION

(Wikimedia 2013)



MAP 4. MAP OF MEZAM DIVISION LOCATING TUBAH

(Colin 2002)



MAP 5. MAP OF TUBAH SUBDIVISION

(Helvetas 2001)

Presently this subdivision is made up of four main villages and a lamidat headed by a second class chief. The four main villages are Kedjom Keku, Kedjom Ketinguh, Bambui and Bambili. The lamidat is called Sabga, and the Lamido also has a rank of a second class chief without any real territorial jurisdiction. Sabga is simply considered as a community of mainly Fulani settlers and other Muslim adherents like the Hausas.

Sabga is located in Tingeh, a neighbourhood in Kedjom Ketinguh. There is also one third class chiefdom in this Tubah called Finge. It is located within a territory that Bambui claims as its own. The Baforkum people of Santa origin are actually also settled in Bambui territory.

The highest administrative authority in Tubah subdivision is the D.O⁷, who directly oversees the functioning of all government services in the area. He is the chairman of the land consultative board which places land disputes under him. He represents the government of the country in this area. Also there is the rural council which is the local government of the area headed by the mayor. Most of the Cameroon government ministries are represented by the sub divisional services in a bid to take the administration closer to the people (Helvetas 2001:5-6).

History of the Ethnic groups in Tubah

Tubah is made up of several ethnic groups that occupy the four main villages. Most of these people are Tikar⁸ apart from the Fulani and Hausa in Sabga. All the people

⁷ D.O. stands for Divisional Officer, popularly known in French as le Sous Prefet.

⁸ According to Historians, anthropologists, archeologists and oral tradition, the Tikar originated from North-eastern Cameroon. Around the Adamawa and the Lake Chad basin. Their migration southward and westward probably intensified with invading Fulani raids for slaves from Northern Nigeria during the 18th and 19th centuries. However such migration was going on century long before the invasions. The pressure of invasion by the Fulani raiders certainly occasioned the movement that let the Tikar to their current location in the Western Grassfields (Bamenda Plateau) and Eastern Grassfields (Foumban) and the Tikar plain of Bankim (Upper Mbam). In Bamenda Grassfields, those who claim Tikar origin include

have come over long distances, stopping in certain areas for a while before moving on, to finally settle where they are. Each group has its own stories, myths and legends to tell. However in a general overview, constant migration was orchestrated by; search for ample and fertile land, superstition and fear of the unknown, attacks from aggressive tribes, plagues, deaths, natural disasters, quarrels between kinsmen, succession issues etc.

TABLE 3

The Different Clans and Villages with Population Estimates in Tubah⁹

N ^o	CLAN	VILLAGE	POPULATION
1	Kedjom	Kedjom Keku	18000
		Kedjom Ketinguh	17000
		Finge	4000
2	Bambui	Bambui	12.000
3	Bambili	Bambili	11250
4	Fulani	Kedjom Ketinguh(Sabga)	2000
5	Baforchu	Bambui Baforkum	500
6	Strangers	Bambili(Mostly Students)	10,000
	Mbororo	Sabga and all over	7,000

Nso, Kom, Bum, Bafut, Oku, Mbiame, Wiya, Tang, War, Mbot, Mbem, Weh, Fungom, Mmen, Bamuka, Bamungo, Bamessi, Bamessing, Bambalang, Bamali, Bafanji, Baba, Bangoland, Big Babanki, Babanki Tungo, Nkwen, Bambili and Bambui. Their alleged migration from the upper Mbam River region was in waves, mostly led by princes of Rifun fons, desirous of setting their own dynasties. This is an excerpt from an article and more about the Tikar can be gotten from there. 'African-Americans Seeking Tikar Origin in Cameroon: Notes on Multiple Dimensions of Belonging' by Francis B. Nyamnjoh. <http://www.nyamnjoh.com>. Accessed on the 28/09/2013.

⁹ From Helvetas monographic study. It is evident that the figures above must have drastically increased with the coming of the University of Bamenda in this area. Mbororo estimate is from MBOSCUA.

The Kedjom Clan

This is the biggest ethnic group in terms of numbers or population. It is made up of the inhabitants of Kedjom Keku, Kedjom Ketinguh and Finge (though Finge is located within Bambui territory and speaking the kom dialect instead of Kedjom). The history of the Kedjom people is linked to that of other tribes of Tikar origin.

The Bambili People

The Mbeli people or Bambili are mainly of Tikar origin and have given the name of the tribe to the area because of their predominance. Today this area is made up of a good number of student populations as a result of a cluster of many schools which include the Bamenda University, the Agric School, Teacher Training College and the Cameroon College of Art, Science and Technology (CCAST).

The Mbui people or Bambui

They are also of the Tikar origin and are concentrated in the area called Tubah or Bambui (named after the people). This is the administrative area of the subdivision. The area was originally called Mbui before the Germans renamed it to Bambui.

The Baforkum

The Baforkum people came from Santa Mbei in Santa subdivision following a clash between two brothers who wanted to be chief. The tussle for the throne ended with a rift with the elder brother leading his followers away to the present side.

The Fulani Community

Tubah subdivision has a considerable population of permanently settled Fulani people. They are settled mostly in Sabga. Today Sabga is a Lamidat and the leader holds

the title of a Lamido. The Lamido of Sabga considers the area as the village of all Fulani in the area, a claim which is most evident during the ‘Ramadan’ and the ‘Tabaski’ feasts, when Fulani from all over the area gather there to celebrate.

The Culture

The culture of the four main villages in Tubah is identical to an extent, especially the case of Kedjom Keku and Kedjom Ketingu, which have the same history, dialect, customs etc. It is only the Fulani community in Sabga, which has a clear-cut cultural identity and religion, very different from the other tribes in the subdivision.

Apart from the Fulani, the Tikar people have a traditional structure where at the apex you have the Fon or traditional chief¹⁰ flanked by the Tihfon, Ndifon and Chefons. Then, you have the Ngie-Vu-Fon-Kedjom, Kwifon, the village Traditional Council and the Quarter Heads. The Fon is the traditional head of the village, and is considered sacred, serving as a link between the living and the ancestors. The Fon is the main custodian of tradition and the land. The Tihfon acts as the Fon’s father and is enthroned alongside with the Fon. Also enthroned alongside is the Ndifon who is a close adviser to the Fon and the

¹⁰ The Cameroon Chieftaincy Law contained in decree No 77/245 of July 15, 1977 organizes traditional communities into chiefdoms. And according to the decree, traditional chiefdoms are organized on a territorial basis and they comprise of the following:

- First class chiefdom.
- Second class chiefdom.
- Third class chiefdom.

A First class chiefdom is that chiefdom whose area of jurisdiction covers at least two Second class chiefdoms and the territorial boundaries in principle do not exceed those of a division. While Second class chiefdom is that chiefdom whose area of jurisdiction covers that of at least two third class chiefdoms. The boundaries therefore shall, in principle, not exceed those of a Sub-division. Meanwhile, Third class chiefdom corresponds to a village or quarter in the rural areas and to a quarter in urban areas. President Paul Biya on Friday September 13, 2013 signed a decree refurbishing the financial statutes of Cameroon chiefs, two days before campaigns for the September 30 Parliamentary and Council elections could begin on Sunday. According to it, whether as a Fon or Mbe in the North West, Nfon in the Bafaws, Khen in the Bakossis land, Nkunkuma in the East, Sultan in the West or Lamido in the Northern Regions, First Class Chiefs will henceforth be entitled to a monthly wage of FCFA 200,000, Second Class Chiefs FCFA 100,000 and Third Class Chiefs, FCFA 50,000.

caretaker of his administration. The Ndifon becomes regent in the absence of the Fon. Each Fon comes and goes with his own Tihfon and Ndifon. There are Chefons or Vecheh who constitute an advisory council to the Fon (Hevetas2001:30).

The use of the traditional dress has been reduced to special occasions. It is generally an embroidered gown which is the traditional dress of most areas of the grass field. Instead of trousers, there are two pieces of cloth held together by string around the waist. The gown is worn on top of these. Other ornaments that go with this traditional attire are; beads, bangles and necklaces of carved bone or tusks of wild boar. A colorful cap crowns everything. This dress is common to all the people of Tubah except the Mbororo-Fulani.

Each of the people of Tubah has its own mother tongue which has been jealously guarded and promoted with some degree of success. Unfortunately, elements of English and French languages keep slipping into the spoken mother tongues and the present generation is fast losing fluency. With seven traditional dialects in the area including Ffulde, the people have adopted Pidgin English as the common language of the area. There are attempts to create an alphabet for some of the dialects. CABTAL is busily working with her partners for the translation of the Bible in mother tongues like the 'Ga'a Kedjom'. The Kedjom language is called 'Ga'a Kedjom'. The Bambili people speak 'Mbeli', while the Bambui people speak 'Mbui'. In Finge, though the people are of Kedjom origin, they speak Kom (the mother tongue of the Kom people). The Baforkum people speak the Mbeh dialect (the mother tongue of the Santa Mbei people) and the Fulani speak Ffulde.

All the villages in Tubah have their traditional market day, which rotates every week from one day to the next. The villages also have what is known as “Country Sundays”¹¹. All the villages have two Country Sundays each week. Most traditional festivals, feasts and meetings are held on these Country Sundays. In each village, each Country Sunday has a name and significance. Although Country Sundays are still respected in most villages, its wastefulness is already becoming evident to the people. The women, who are mainly involved in labor that is intensive agriculture, end up losing a lot.

Before the advent of Christianity and Islam, the people of Tubah had been mainly animistic and had their traditional beliefs and gods. Traditional religion was mainly centered on a strong belief in the ancestors and their ability to influence lives negatively or positively depending on whether they were angry or pleased with the people. Some gods were believed to live in the lakes, waterfalls, the shrines, stones and certain geographical features. Today, most people do not believe in these other gods, but the belief in the ancestors persists. The name of God Almighty exists in the dialects of the Tubah villages.

According to Helvetas, Islam was introduced in 1905 with the advent of the Fulani in Sabga. Since then, this religion has grown in leaps and bounds and now figures prominently among the major religions in this area. Unfortunately, the coming of Islam has not contributed much to the infrastructural development of Sabga as Christianity has brought development to the area (2001:36). Helvetas also advocates that the Christian faith came to Tubah a little after Islam. The main denominations that came in at that time

¹¹ Country Sundays are traditional holidays on which no work can be done especially in the farms in a Tikar village.

are the Catholic, Presbyterian and the Baptist (2001:37). During my field work; I discovered the following denominations and religious organizations in Tubah.

Table 4

Types and Number of Denominations and Christian Organizations

S/N	Denominations and religious organizations	Number in Kedjom Keku	Number in Kedjom Ketinguh	Number in Bambui	Number in Bambili
1	Catholic	5	3	3	4
2	Baptist	4	4	1	2
3	Presbyterian	4	1	3	4
4	Apostolic	-	-	1	1
5	Full Gospel	1	-	1	1
6	Jehovah Witnesses	-	-	1	-
7	True Fellowship	-	-	1	-
8	Deeper Life Bible church	-	-	-	-
9	Christian Missionary Assembly	-	-	-	1
10	Evangelical Church	-	-	-	1
11	Bambili Bible Church	-	-	-	1
12	GBEC	-	-	-	1

The table above shows that from the field research made, there are over forty six Christian groups in the area. It also shows that there is at least one Christian denomination in all the principal villages of Tubah Subdivision. This shows that the church is well evenly located in the Tubah area and if were very effective in her witness, there should have been a serious impact there that must have certainly touched the Mbororo.

1.2. The History of the Mbororo in Tubah

The question about the origin of the Mbororo-Fulani remains protean and variegated. No work has been able to give conclusive evidence as to the origin of the Mbororo-Fulani. Several scholars have shown interest in the identity of the Mbororo-Fulani and have attempted an answer to the origin of the Mbororo-Fulani; however a satisfactory conclusion is yet to be reached. Morel puts it in the following words:

“Of all the mysteries which lie hidden, or but half unveiled, within the bosom of the still mysterious continent of Africa, there is none that presents a more absorbing or more fascinating interest than the origin of the race which infused its individuality through inland Western Africa, and whose fertilising influence is visible from the banks of Senegal to Chad” (1873:136).

Despite this seeming puzzle, various theories have been propounded relating to the origin of the Mbororo-Fulani although with their own loopholes. Some scholars have pointed to the Arabs, some to the Barbers, some to the Tuareqs, Moors of North Africa, Jews, and India etc.

Delafosse (1912:428) attributed the origin of the Mbororo-Fulani to the Syrians of Semitic (Aramaic) speech. He relates that the fruits of the marriage between Oukba and Bajjo Mango were four children, Deita, Woya, Roroba and Nasi. He claims that, they are the actual ancestors of the Fulani who started speaking Fulfude. Arnott (1970:8), agreeing

with the above view, further notes that after some time the ancestors separated and one of the group moved to Futa–Toro (Senegal Basin). This was further confirmed by Murdock (1959:419), who linked the Fulani to the Tukular tribe who still inhabit the middle region of Senegal. This view is also supported by Sa’ad (1977: 30) in the following statement. “The earliest centre of the Fulani in the western Sudan was the region of Senegal Basin but today, they are found as far as Sudan and Ethiopia...”

In another work by St. Croix (1945: 9), he narrates a legend which explains the origin of the nomadic Fulani. The narration indicates that the nomadic Fulani are descendants of a baby who was left in the bush by the mother due to a quarrel between her and her husband. A spirit found the baby and promised him that, he would roam continuously in the bush but would be rewarded with a lot of wealth. The boy was advised to go to a river where in a line of cattle would emerge. He was counselled by the spirit to lead the line of emerging cattle and not to glance behind. The boy failed to obey the instruction and looked behind. He did so and the emerging cattle from the river stopped when the most beautiful beast was emerging. Moreover, the latter entered the African continent from Cyrenaica about 200 A.D. He recounts that the Fulani are the descendants of a hybrid between Jews and some local tribes in North Africa. Palmer (1967:13-29) supports the aforementioned perspective and further recounts that the hybrid and Arabs, who eventually penetrated into the Maghreb in North Africa about 650-750 A.D. mixed with another group of people, the Duradae. According to Palmer, the Duradae are the source of the “Fulani proper”.

Meek (1913:20-21), on the other hand, links the Fulani with proto-Egyptians and an ancient Libyan tribe. He arrived at this proposition by studying the physique of the

Fulani. Furthermore, many writers have traced and attributed the origin of the Fulani to the Arabs as in the case of St. Croix (1945:9) and Mohammad (1976: 29-33). The migration of the nomadic Fulani from Futa–Toro into Ferlo in the south and Kaarto in the east is confirmed by Murdock (1959:417). The Fulani arrived in Masina through Sonika and Bambara in the 14th century, while a vanguard of them infiltrated into Futa Jalon from Senegal. Further migration took them into Hausa land around Sokoto and in Bauchi in Northern Nigeria. Muhammad (1976:153) explains that the eastward movement was due to the following reasons; the large ocean, which lies to the west; in the north, the Sahara desert was a hindrance and in the south, the thick forest which breeds the tse-tse fly, made the eastward movement the best option.

Helvetas claims that Mbororo-Fulani originated from Mali, from where they moved to Niger, and then to Jofun (Kano State, Nigeria). They migrated through several areas in Cameroon and Nigeria, and in 1870, arrived Tibati and Falkumere from where they moved to Ngoundere, Banyo and Galim (Helvetas 2001:19).

Table 5

Mbororo Knowledge of Their Origin

S/N	THEME	FREQUENCY OF OCCURRENCE (number of respondents and percentages)
1	Mali	37 (61.6%)
2	Banyo	3 (5%)
3	Senegal	2 (3.3%)

4	Nigeria	1 (1.6%)
5	Senegambia	1 (1.6%)
7	No Knowledge	14 (23.3%)

I posed a question in my research questionnaire to help me find out more information on this issue. This question was to find out if Mbororo-Fulani interviewees know anything about their origin. According to Table 5, of the sixty Mbororo respondents, thirty seven (61.6%) pointed Mali as their place of origin. Three respondents (5%) pointed Banyo and two respondents (3.3%) pointed Senegal. One respondent (1.6%) pointed Nigeria and another Senegambia. Fourteen respondents (2.3%) had no knowledge of their origin. Deducing from these responses given to this question, although the responses are not harmonious, however one striking similarity is that the responses are mostly pointing to West Africa. Nevertheless, from a personal observation, the high pastoral cultural inclination, the high morals and exclusive marriages, the migratory nature of the Fulani (holding claim to no permanent land), their mind set of a superior race could bring them closer to the children of Israel especially the lost tribes.

Looking at the above contrasting and conflicting theories as to the origin of the Mbororo-Fulani, one must at this junction honestly admit that the origin of the Mbororo - Fulani is yet to be well traced. The Mbororo-Fulani, who are the largest nomadic group in the world, play a crucial economic role. Their herds of cattle and sheep are the major source of meat for hundreds of villagers, towns and cities from all over Sub-Saharan Africa and beyond. It is probable that the Mbororo-Fulani arrived Cameroon in the early eighteen century, entering through the Adamaoua and Northern Regions. They later migrated and settled in eight of Cameroon's ten provinces to the exception of the South

and Littoral Provinces which are not suitable for cattle rearing. However they are found in every major urban centre in Cameroon.

Helvetas traces the origin of the Mbororo-Fulani right to Sabga. According to Helvetas, when Ardo Maya led his people, Hoba his nephew and his followers from Jofun, joined him. After Hoba's death, his son Abdullai Sabga also became leader and decided to look for empty land. He then took his people westwards to Ndawara, then to Bamungo and finally to Tingeh in Kedjom Ketinguh¹², where he settled in 1905 with 23 men. The community became known as Sabga and Abdullai Sabga ruled till 1954 when he died. Other Fulani later on migrated and joined the budding community. It is held that Sabga brought Islam to this area (Helvetas 2001:19).

1.3. The religion of the Mbororo in Tubah

The Fulani is one of the first African tribes to be converted to Islam. Even though they are among first African tribes to be converted to Islam, the Mbororo-Fulani has preserved many of their Mbororo customs such as cattle grazing, marriage within close relatives, giving out girl children in marriage at young age, Mbororo cultural code etc.

Among the Mbororo there is a good number that are very fervent faithfuls of Islam. However there are some that follow the Muslim rituals of prayer, fasting and pilgrimages, but because of their fear of the spirit world, they wear fetishes and charms, and practice rituals for protection. The Mbororo-Fulani are still among the unreached

¹² Kedjom Ketinguh is also called Babanki Tungo or Small Bakanki. Sabga, an area where the Mbororo-Fulani have settled is found in this locality.

people in Cameroon and are many in their numbers in the grassland region of Cameroon where I hail.

The Mbororo-Fulani actually brought Islam into the Tubah area as remarked above. Since then Islam is growing tremendously and is one of the prominent religions in the area. The prophet Mohammed, the daily prayers, the Mosque and the Koran are very central to the religious life of the Mbororo-Fulani. There is a Mosque in Sabga and many other makeshift worship places in the Tubah area. From all the Mbororo that I interviewed, none identified himself with any other religion than Islam. Islam is very central to decisions that Mbororo make on major issues in their lives like marriage, education, association with others etc.

The Mbororo-Fulani in the Tubah Subdivision have an Islamic worldview. The Mbororo Moslems just like the Christians believe in the existence of common religious realities. 100% of the Mbororo respondent expressed their belief that the following exist: Life after death, eternal life, judgment, salvation, Sin, Hell, Satan, demons and angels. The difference comes at the level of Koranic and Biblical interpretation of these religious realities. Christian witness in this opinion should not be ignorant of the fact that Mbororo Moslems are aware of main religious realities but Islam has given them cognitive foundations on which to build their systems of explanations, supplying rational justification for belief in these systems.

I deduce from the data gathered from my field research that the Islamic faith is of more influence to the choices made by the Mbororo-Fulani in their daily life than their cultural code. All the Mbororo interviewed (both male and female) were very positive to

the fact that the primary decision about their marriage is not their culture but their faith. All interviewed accepted that they could get married to non-Mbororo but not to non-Muslims.

1.4. The culture of the Mbororo in Tubah

The Mbororo-Fulani share a number of characteristics with the other Fulani tribal groups including the Fulfulde language, some physical characteristics¹³ that are distinctive features of the Fulani (SA'AD 2001:3), Islam, and a cultural code of conduct known as 'Pulaaku'¹⁴. However, the Mbororo-Fulani exhibit several distinct socio-economic and political features to the extent that they constitute a distinct ethnic category. The critical difference is their pastoral livelihood, which, in spite of the changing political economy of cattle rearing is still closely aligned to Mbororo identity (Azarya 1999: xiii –xix).

The Mbororo-Fulani can be divided into three major ethnic groups identified by the colour of their cattle, style of decoration of their bowls, and migratory movements. These are the 'Aku-en', Bodaabe and the 'Jafun-en'. In Cameroon Mbororo are found all over the national territory under four Lamidats (the paramount traditional institution) under whom are community leaders called Ardos. The four Lamidats are found in Fuigil in the North region, Lompta in the Adamaoua region, Sabga in the North West region and Didango in the West region.

The economy of the Mbororo–Fulani in the early 19th century was exceedingly simple. Cattle had little economic significance and the number a man owned was an index

¹³ In regards to physical characteristics, Fulani distinctive features include; narrow nose, thin lips, bronze skin, wavy hairs and slim and tall statures.

¹⁴ Pulaaku is explained in detail in below.

of his wealth and importance. The women were responsible for milking and they carried the milk, with pats of butter floating in it, in large shallow gourds to local markets, where it was exchanged for food grown by cultivators. Expenditure was on food, salt, payment for ‘gainakos’ and ‘jangali’¹⁵ with occasional purchase of cloth, household goods and saddlers. Mbororo–Fulani sold cattle with the utmost reluctance; the number sold will depend on the expenditures that cannot be met by receipts from the sale of milk and butter by the women. The greater parts of such expenditure were on annual cattle tax paid to the local councils (MBOSCUA: 2013). Presently, cattle grazing are a profitable economic activity that has attracted other people who are not Mbororo in the Tubah area. It is becoming more of a good investment for the rich. The important things in the life of the Mbororo are family, cattle, strong morals, and beauty. They value excellence in poetry, singing and dancing. At the homestead they farm corn and vegetables, and keep small animals. However they are becoming more interested in farming style of the Tikar.

The head of the family with his wives and children stay at home while the younger sons and daughter herd the cattle. Polygamy is very common. Although polygamy is common amongst Mbororo-Fulani, there is somehow a strong division as to opinion in this matter between the females and the male Mbororo. All the young females respondents, I interviewed, preferred monogamy over polygamy but observed that polygamy is tolerated by their culture and religion.

¹⁵ Ganakos is the Mbororo name for herdsmen which Mbororo people hire to look their cattle. They usually hire non Mbororo. The observation that I have made is that most of their herdsmen, if not all end up as Muslims. Jangali is a Mbororo appellation for the cattle tax paid to the government.

Children are symbols of the future, with special ceremonies for the births and naming of sons. They teach their children tribal dignity and arrange marriages when they are infants. They speak the Ffulde mother tongue. The traditional houses they use to build: small round houses with sticks and mud, and low roofs with straw and no windows, is gradually disappearing. Today most of these houses have been replaced around Sabga settlement with more permanent buildings just like those of the Christians.

The Mbororo-Fulani also have a very distinct dressing style. The women are always in wrappers and the men mostly in big flowing marked gown which is worn on top of a jumper and marked trousers or a long marked robe. They eat mostly fufu-corn, rice fufu and vegetables and drink tea. One of their most cherished meals is corn fufu mixed with cow milk. The women are so attached to bowls and dishes and during marriage the bride's family spends hundreds of thousands francs only in buying dishes. Their houses are clean, most have plastic carpets and the Mbororo have the habit of removing their shoes before going into their sitting and sleeping rooms. They also have physical characteristics that are distinctive: tall, slim, long nose coiled hairs etc.

The culture of the Mbororo in Tubah is strictly tied to the Muslim faith. Their traditional festivals are linked to the Muslim feasts of Tabaski and Ramadan¹⁶. Tabaski

¹⁶ During the month of Ramadan, Muslims observe a strict fast and participate in pious activities such as charitable giving and peace-making. It is a time of intense spiritual renewal for those who observe it. At the end of Ramadan, Muslims throughout the world observe a joyous three-day celebration called Eid al-Fitr (the Festival of Fast-Breaking). Eid al-Fitr falls on the first day of Shawwal, the month which follows Ramadan in the Islamic calendar. It is a time to give in charity to those in need, and celebrate with family and friends the completion of a month of blessings and joy. Before the day of Eid, during the last few days of Ramadan, each Muslim family gives a determined amount as a donation to the poor. This donation is of actual food -- rice, barley, rice, etc. -- to ensure that the needy can have a holiday meal and participate in the celebration. This donation is known as sadaqah al-fitr (charity of fast-breaking).

On the day of Eid, Muslims gather early in the morning in outdoor locations or mosques to perform the Eid prayer. This consists of a sermon followed by a short congregational prayer. After the Eid prayer, Muslims usually scatter to visit various family and friends, give gifts (especially to children), and make phone calls to distant relatives to give well-wishes for the holiday. These activities traditionally continue for three days.

and Ramadan are Muslim feasts and holidays. Tabaski is most officially known as Eid al-Adha. The feast is a celebration of Abraham willingness to sacrifice his son at God's request. In the place of his son God allowed Abraham to sacrifice a sheep instead. During this feasts every Muslim family sacrifices the biggest animal they can afford. Unlike Ramadan, the feast of Tabaski is not preceded by any observation of any religious practice. The pilgrimage to Mecca happens first, however this feast is celebrated after the pilgrimage is completed. The exact date of the feast is fixed on a lunar calendar (Jessicakluo 2013). Alcohol is very rare amongst them.

The main socio-cultural code for Mbororo-Fulani group is known as "pulaaku", a code of behavior and ethics believed by them to be peculiar to and distinctive of the pastoral Mbororo-Fulani (Kirk-Greene 1986: 42). Pulaaku provides both a moral framework and a code of conduct to the pastoral Mbororo- Fulani, and is also maintained by town Fulani.

This code of conduct is intimately bound up with nomadic pastoral life style and animal husbandry. It is also bound up with the fulfillment of duties to elders, wives and the lineage group, and the proper arrangement of marriages. The four dominant strands of 'pulaaku' have been identified as: fortitude in adversity and on ability to accept misfortune (munyal¹⁷); sound common sense and manners (hakkiilo¹⁸); reserve and modesty in personal relations (semteende); and dignity (neddaaku¹⁹).

¹⁷ Munyal is a Fulfulde that stands for patience, more can be gotten from the Fulfulde-French dictionary

¹⁸ This is another Fulfulde word that stands for wisdom, produce, and intelligence.

¹⁹ This also another Fulfulde word which stands for dignity, nobility and humanity, more can be gotten from the Fulfulde-French dictionary.

For the Mbororo Fulani themselves, 'pulaaku' makes them unique and different. It is about dignity and hiding problems. Pulaaku' functions as a means of maintaining an ethnic boundary around the Mbororo category, such that it describes an ideology of racial and cultural distinctiveness and superiority that ranks the Mbororo- Fulani above all other ethnic groups. The Mbororo-Fulani equate their distinctive pastoral way of life with their ethnic origin, to the extent that there is a strong attachment to the idea of ethnic exclusiveness as evidenced by the existence of disparaging Fulfulde terms for sedentary farmers (e.g. haabe)(Dorman, Hammette and Nugent 2007: 89-91). There is also a continued tendency to marry within migratory groups, often with cross cousins, as a means of preserving 'pulaaku'.

As with all cultural codes, pulaaku is not interpreted uniformly in the different ethnic groups, and more broadly remains subject to local interpretation and variations between different Fulani groups across West Africa (Azarya 1999: 6-10). However, pulaaku provides a unifying factor across the Mbororo-Fulani of Cameroon as between the Jafun'en Bodaabe and Aku'en.

Chapter II: THE DYNAMICS OF CHRISTIAN WITNESS IN A CROSS-CULTURAL SETTING

This chapter engages this research to examine some of the complexities involved in Christian witness in a cross-cultural setting. This chapter permits this study to review previous scholarship in this area and critique such works in the light of this research. In this chapter I have discussed the origin of Christian witness in a cross-cultural setting, the challenges of Christian witness in cross -cultural setting and the missiological needs for cross-cultural witness.

2.1. Origin of Christian witness in a cross-cultural setting

The question that is so crucial in this chapter is to find out how Christian witness in a cross-cultural setting came into existence. This calls for a look at the origin of Christian witness as well as the origin of culture and its diversity in order to picture clearly the origin of Christian witness in a cross-cultural setting. Christian witness is an aspect of Christian mission. When one talks of mission, essentially one is referring to Christian mission. Anderson discloses that the Christian mission is essentially God's mission or *Missio Dei*. This mission of God, he opines, makes necessary and undergirds the "missions of humans" (Terry, Smith and Anderson: 1998, 10). It can be understood from the above declaration, that Christian mission which is essentially God's Mission has a divine origin.

As to the origin of culture, there are opposing views. This is partly due to the fact that the concept of culture is complex. Smith remarks that confusion arises as authorities in anthropology attempt to define culture. He observes that

This confusion rests on differences in popular and technical uses of the term. Popular use of 'culture' often indicates that one is accomplished in

the arts and/or social graces. The technical use of ‘culture’ better follows the meaning of the word as derived from the Latin verb *colere* (a cultivate or instruct) and the noun *cultus* (cultivation or training). In the broadest anthropological sense, culture means the totality of human learned, accumulated experience which is socially transmitted within a given societal group (Terry, Smith and Anderson: 1998, 261)

Hiebert gives a simple definition of culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behaviors and products shared by a group of people who organize and regulate what they think, feel, and do.”(Hiebert1985:30). Smith remarks that it is as the result of the angle in which Hiebert looks at culture, as a map that guides people in the society to their ways of acting and interacting that has conditioned his definition of culture. He goes further to defined culture as “the learned design or pattern of living for a particular group of people” (Terry, Smith and Anderson 1998, 261). The definition of Hiebert proves simple and comprehensive to enable one to quickly capture the notion of culture. Hiebert clearly intimates that his definition is only basic and could evolve as one’s knowledge of the subject improves (1985:30). Partly due to the diverse ways in which scholars have captured the understanding of culture, some see it as a gift from God while others see it as of a satanic source.

Kraft argues that those who see culture as a satanic gift is a widespread and ancient position found at the very beginning of Christianity which has been strongly endorsed by some fundamentalist groups in contemporary time. He opines that the answer that such advocates typically recommend is for Christians to withdraw, reject, escape, isolate, and insulate themselves from the world in order to develop and maintain holiness. He goes further to invoke three errors that advocates of this position usually commit, though they have a right understanding that Satan makes use of human culture. Firstly, he remarks that

they equate the concept of culture only to the negative use of the Greek word *cosmos* in the New Testament. Secondly, he remarks that they assume that culture is only an external thing. Thirdly he points the erroneous conclusion that they draw as to the fact that if Satan is capable of using culture for his own purposes, all culture is evil (Kraft 1978:105-106). The issues Kraft has raised against this position are pertinent. Although this position is edifying, it draws one away from the evangelical position. Kraft, argues that neither anthropology nor theology can speak conclusively as to when culture began. He assumes having made an observation of contemporary people that either the first humans began to produce the first culture the moment when they became conscious of the world around them or that God gave them a culture at the beginning, or very soon after that time. He concludes that God is somehow responsible for the presence of culture, for he created humans in such a way that they are culture producing beings (Kraft 1978:103). From the forgoing argument, it is more appropriate to see culture from a divine origin than from a satanic source. Culture originated from the mind of God and was given to the humans as a divine gift. Looking at the diversity in human societies, it is evident that there is diversity in human cultures.

Missio Dei and cultural diversity provides the foundation for cross-cultural mission. It is with this understanding that Rankin intimates that one should keep in focus that missions is basically a cross-cultural and, or a geographic extension of the Gospel (Terry, Smith and Anderson 1998: 38).

2.2. The challenges of Christian witness in cross-cultural setting

The call to Christian witness cross-culturally is very complex, challenging and delicate. Jesus himself warned his followers before ascending to heaven about the

difficult nature of their commission. In Mt 10:16-42, he discloses that he was sending his disciples out like sheep in a pack of wolves and they need to be wise as snakes because they will be arrested, taken to court, whipped in the synagogues and brought to trial before kings. Christian witness cross-culturally needs a careful and intentional approach under the leadership and power of the Holy Spirit. What makes it complex and challenging?

Hesselgrave summarizes the missionary task to one of communication (1991:25). Although Christian witness in a cross-cultural setting has the task of communicating the gospel of Christ across cultures, it involves also the task of associating with cultures (Coleman 1993:42). Reflecting on the possibilities of church growth, McGavran discovered that people would like to become Christians without crossing racial, linguistic, or class barriers (1990:163). This falls in line with the assertion of Hiebert and Meneses that people will reject Christianity if they see it as foreign or when they adopt it, they become outsiders in their own lands (1995:18). This assertion of these scholars, clearly pictures how human beings are living in diverse social, racial and cultural barriers ready to resist any trait that is anti to their social, racial and cultural context. Crossing these barriers to bring people to Christ is not easy. With the world fast becoming a global village, the disposition of cross-cultural challenges are ever more present. Elmer remarks that cross-cultural interactions multiply daily through increased business, mission, military intervention and tourism (1993:21). Christian witness in a cross-cultural setting is not still something that has to do with one leaving one country to another or one geographical region to another. It is inevitable in all major urban centres. Lingenfelter and Meyers, looking at the cosmopolitan complex and context of the United States of America rightly puts it in the following words:

In today's world cross-cultural ministry include not only people going as missionaries to Latin America, Africa, or Asia, but also those who are trying to be effective witnesses in the major urban centres of our country. For example, the members of an adult Sunday- school in a church in Whittier, California, may be as engaged in cross –cultural ministry as are people who go to Asia or Latin America (1996:11).

The case of Cameroon may even be more perplexing, with more than 250 ethnic groups with distinct cultures. It is very possible to be involved in cross-cultural issues without necessarily displacing oneself from one country or region to another. A Christian witness in Bamenda town for example will have to do with cross-cultural issues just like an American who had gone to Asia. Cultural barriers pose a serious challenge to communication and this is even true with the communication of the Gospel. Cross-cultural communication is still a serious challenge in today's globalised world.

Hesselgrave puts it clearly in the following manner:

“There is a very real danger that, as our technology advances and enables us to cross geographical and national boundaries with singular ease and increasing frequency, we may forget that it is the cultural barriers that are the most formidable. The gap between our technological advances and our communication skills is perhaps one of the most challenging aspects of modern civilization” (1991:96-97).

To witness cross-culturally, the gospel must relate with human cultures: the culture of the one witnessing, and the one to be witnessed to and even the culture of the Bible. In this light Hiebert, opines that missionaries face many dilemmas, the most difficult one is the one that has to do with the relationship of the gospel to human cultures. Although the gospel belongs to no single culture, it is intended for all people in all cultures. Thus it must always be understood and expressed within human cultural forms (1985:29-30). Meyers sees a cross-cultural witness as an agent of change; since he has the task of introducing Christ everywhere he goes. He opines that for an individual to effectively witness Christ, the gospel has to be tied to no culture and should allow an individual to

transcend his own culture (1974:16). Human culture is variegated and has protean concepts. The definition of the term culture is highly debated amongst anthropologists as well as missiologists. Hiebert's simple definition makes one to understand a couple of things. Firstly, culture has to do with cognitive knowledge shared by members of a group or society and cultural knowledge differs from one culture to another. This knowledge conditions the experiences of the people, the assumptions and the beliefs which they have about reality. Secondly, culture has to do with the feelings shared by a group of people. Also these feelings vary from one culture to another. Finally, culture has to do with shared values in which a group of people or a society judges human relationship to determine, what is right and wrong, moral and immoral, beautiful and ugly. These values also vary from one culture to another. Every human being who has to carry out the task of cross-cultural witness as well as every human being to be witnessed to is greatly shaped by the culture they are born into. In this light Kraft remarks:

Each of us is thus shaped in the non-biological portion of our being by the culture into which we are born. We are shaped by a culture transmitted to us by the adults in our life. Humans thus may be regarded as culture-shaped and culture-transmitting beings.....It is comparatively irrelevant whether we are conscious of the rules and patterns that govern our lives. The influence of this pattern upon our lives is all pervasive...' (1979:47).

Furthermore in every given culture, there are deep and fundamental values shared by the people in a given culture as a result of how reality has been perceived. This is known as worldview. Kraft defines worldview as 'the central systematization of conceptions of reality to which the members of the culture assent (largely unconsciously) and from which stems their value systems' (1979:53). Hiebert defines worldview as 'the basic assumptions about reality which lie behind the beliefs and behaviour of a culture' (1985:45). The remark of Colson and Pearcey in this subject is pertinent and elucidating.

They point out that there is a cosmic struggle between worldviews. Using the argument of the distinguished Harvard professor Samuel Huntington: that the world is divided not so much by geographic boundaries as by religions and cultural traditions, by worldviews; they conclude that there is a perpetual cosmic struggle between worldviews (2001: xiii). This falls in line with Hiebert's view, who also remarks that "those who challenge these assumptions are considered crazy, heretical, or criminal, for if these underpinnings are shaken, the stability of the whole culture is threatened" (1985:42). Kraft, intimates that a people's worldview as their fundamental pattern of reality, performs five major functions to wit: the explanation of why things are the way they are or should change, serves as an evaluation function, psychological reinforcement to that group, integrating function and determine the perception of its members(1979:54-57).

From the foregoing paragraphs under the above heading, one has seen that cross-cultural ministry must deal with the notion of culture which is diverse, complex, changing and yet has a strong hold on those who are its members. It has been invoked that to be involved in cross-cultural witness effectively, the witness has to deal with three principal tasks. Firstly, he must distinguish the Gospel from his culture and the culture to which he is to witness and from all other human cultures. Secondly he must express the Gospel in cultural forms and finally must use the Gospel to call to change what is bad in every culture (Hiebert 1985:53-56). This is therefore an uphill task which is critical and crucial in cross-cultural witness. A failure in this brings about ineffectiveness and poor results. It is in this light that Lingenfelter observes, 'it is difficult to find in the two-thirds world a truly indigenous church. Most churches reflect more the culture of the missionaries who planted them than they do the culture of the new believers' (1998:12). In a nutshell, this

heading has pointed to the fact that there are enormous challenges involved in cross-cultural witness. These challenges I think call for some missiological considerations in all cross-cultural witness. Every cross-cultural witness must consider some missiological skills that can aid in the task of cross-cultural ministry. This should be different in the Christian witness to the Mbororo in Tubah. In the proceeding heading I will attempt a look at some of these missiological considerations that are inevitable in effective cross-cultural ministry.

2.3. Missiological considerations for Christian witness in cross-cultural setting

Christian witness within a cross –cultural setting, just like witness within a culture demands adequate preparations. There are issues that must be carefully considered in the context of Christian witness within a cross –cultural setting.

Ted Ward (1984:199) had once pointed out that, it was once thought in the history of humanity that the basis of cross-cultural effectiveness was natural selection where a person either had or did not have this ability. This thought later became outdated, when it became apparent that one could function in another culture through learning. And as a result of this shift in thinking, many approaches of learning were developed. Hesselgrave (1991:106-107) outlines five of these approaches and emphasised on the approach that balances information and training as the best. I differ with Hesselgrave, for I think there is a need for a holistic approach that integrates all the approaches of learning. This holistic approach could be more effective in cross-cultural witness. I think that even if a cross-cultural witness is balanced with information and training, there is still need to go into a cross cultural relationship and even remain throughout as a learner. Developing an insider's perspective of a people can only come with time.

In order to have an effective cross-cultural ministry, many issues must come into play. The presence of the Lord and the fullness of the Holy Spirit must be sought. There must be prayers for the people to be witnessed to. A Christ like character must be developed and adequate spiritual and material preparations made. With all these just mentioned, there could still be a high possibility of Christian witness within a cross – cultural setting not being effective.

According to Hesselgrave (1991:164), there are at least seven dimensions that will influence the message in a cross-cultural setting: worldviews- the way of perceiving the world, cognitive processes-ways of thinking, linguistic forms- ways of expressing ideas, behavioural-patterns-ways of acting, social structures- ways of interacting, media influence-ways of channelling the message and motivational resources-ways of deciding. Missiological skills are thus needed to help Christian witnesses to witness effectively. Such skills are integrated with insights from other disciplines like anthropology, communication, sociology, psychology, theology, just to name these few.

Looking again at the task of Christian cross-cultural ministry, one of the challenging aspects is in the faithful transmission of God's Word. According to Nida, the biblical message must be properly decoded from the Bible culture and encoded in culturally relevant forms in the target culture so that the respondent will understand as much as possible of the original message(1952:45-46). This task demands some aptitude and tact in the exercise. There must be some knowledge in cross-cultural or missionary anthropology, which is most often referred to as cultural anthropology. I am more comfortable with the term cross-cultural or Missionary anthropology because I think it is not just cultural anthropology that is needed but cultural anthropology which has been

redefined in a Christian perspective. Grunlan and Meyers' remark that cultural anthropology may contribute at least four ways to an effective missionary strategy: it gives missionary understanding of another culture, it aids the missionary in entering another culture, it facilitate communication of the gospel in another culture and aids also in the process of planting churches in another culture(1979:23). In addition and in a more explicit manner, Hiebert advances that cultural anthropology can: bring about understanding of cross-cultural situations, provide insight to mission tasks like Bible translation, help missionaries understand the process of conversion, help make the gospel relevant in a culture and also help people relate to others of different cultures around the world (1985:15-16). The importance of cultural anthropology cannot be over emphasised. It is needed by all Christian witnesses irrespective of the context taking into consideration that the world is fast becoming more of a global village.

The above notwithstanding, Grunlan and Meyers warn that 'cultural anthropology is not a cure-all for missions. It is just one tool of a well prepared missionary nor does cultural anthropology replace the Holy Spirit' (1979:21). Another serious missiological consideration for Christian witness within a cross –cultural setting is in the area of contextualization. Every culture projects itself in different forms in which Christian witnesses in a cross-cultural setting must respond to. Most often culture is seen in material form, expressive form and ritual forms (Hiebert 1985:171-183). The challenging question that calls for serious missiological consideration is: how should a cross-cultural minister respond to all these cultural manifestations and variations? Hiebert intimates that in the past, missionaries avoided and rejected most of these cultural manifestations in a new culture. This was sometimes due to their ethnocentrism and this whole sale rejection

created many problems. He pointed out that another response by missionaries to these cultural or traditional practices has been to accept them uncritically in the Church. Hiebert argues that this approach has also many weaknesses such as the overlooking of cultural sins and its appeal to all kinds of syncretism. Hiebert therefore calls for a third approach, critical contextualisation where old beliefs and customs are not rejected or accepted without examination in the light of the Word of God(1985:183-192) . I accept Hiebert's position because it is purely evangelical and does not minimise neither the task of cross-cultural witness nor the ultimate authority of the Word of God. In witnessing in a cross-cultural setting, it is very essential to understand and be able to distinguish cultural forms and their functions, meanings and usages as well as cultural patterns and cultural performance which are critical for the transformation of any given culture (Kraft 1979:64-65).

From the foregoing paragraphs, one must assert without fear of contradiction that there are enormous difficulties in Christian witness nowadays and especially within a cross –cultural setting. These cannot be fully exhausted in a single research or exercise. However it is very certain that missiological insights can give an added impetus to the effectiveness of Christian witness in general and especially within a cross –cultural setting. One must turn at this point of this study to look at what the Bible says in regard to Christian witness.

Chapter III: BIBLICAL PERSPECTIVE FOR CHRISTIAN WITNESS

This chapter seeks to establish the biblical foundation for Christian witness especially in a cross-cultural setting. The importance of this chapter lies on the fact that not everything that can be called Christian witness is indeed Christian witness. The Bible as the word of God and the source of truth must be consulted so that some of the aspects of cross-cultural witness in it would also be highlighted. The Bible as the word of God is what propels Christians to go beyond cultural, social and religious boundaries to witness Christ. In this chapter, I will examine the Old Testament, the New Testament and also a text from Acts 17:16-34.

3.1. Old Testament Foundations

Glasser declares that the whole Bible is a missionary book with both the Old and the New Testaments having a dynamic and interactive relationship where God acts through His Son (2003:14). Nissen, on his part states that the New Testament is the primary source for Christian mission (2002:18). I differ with Nissen in this regard. The whole Bible is the word of God and is authoritative in its entirety. Jesus himself said that all scriptures talk about him (John 5:39) referring primarily to the Old Testament.

The Bible as the word of God is a cross-cultural witness in itself. Today the Bible can be found in many languages of the world and there is still ongoing effort to translate it into other many languages. This is proof that the Bible is needed as God's witness in all cultures, all languages by all people. The Bible as the word of God is able to speak to all people irrespective of culture, colour, race and geographic location. Hieberts puts it better as he opines that "The whole Bible is an eloquent witness of God meeting humans and conversing with them in their own cultural context" (1985:54). The Bible is an authority

to Christians who are followers of Christ. It gives them the witnessing mandate in its entirety. Wile remarks that in order for one to understand fully the motivation for mission, one must start with a clear picture of the God of the Bible. Human missions must be linked to God's mission or *Missio Dei* and His mission is rooted in His person (2009:3-5). This falls in line with the reasoning of Hicks that "God is the great primal missionary" (Terry, Smith and Anderson: 1998, 60). Senior and StuhlmueLLer also opine that the entire Bible and not just the New Testament, lays the foundation for Mission (1983:312).

Although Christian witness is a consequence of the commission Jesus Christ gave to his followers and the outpour of the Holy Spirit at Pentecost (Mt 28:18-20; Acts 2), the disciples of Jesus did not perceive the act of testifying their faith as a new concept. They could understand that before, it had been the task of Israel to bring the nations to faith in Yahweh. That is why the preaching of early Christian witnesses like Apostles Peter, Paul and Stephen pointed out that the promise that Yahweh has fulfilled through Christ is that which was given to Abraham and the other patriarchs. For a clear survey, I will examine the Pentateuch, the Prophets and the Psalms.

Pentateuch

The first five books of the Old Testament lay the foundation for Christian Witness. In Gen 1:26-27, God created man and commanded him to multiply and fill the earth and to have control over all creation. In Genesis 3, the tragic fall is recorded and all people are brought under sin's curse and God's judgement. As Human wickedness increases, Yahweh started calling people to repentance. He began doing this through Noah. In the story of the Tower of Babel (Gen 11: 1-9) God scattered the people through language barriers.

In Genesis 12:1-3, Yahweh manifests a clear cross-cultural intention with Abraham and entered a covenant with him. Yahweh asked Abraham to leave his country, his relatives and his father's home and go to a land that he is going to show him and promising that through him, He will bless all the nations. Yahweh later confirmed it with Isaac (Gen.26:2-4), and Jacob (Gen.28:14). Joseph also carried out a cross-cultural ministry (Gen.41). Yahweh later extended this purpose by bringing all Israel under the Covenant (Ex.19:4-8) (Terry, Smith and Anderson 1998:55-56). Moses was also called by God for cross-cultural witness (Ex.3). Rowley affirms that Moses was the first missionary of whom we have knowledge (Anderson 1961:172). I do not agree with H. H. Rowley's affirmation because before Moses, God has manifested his missionary intention through others of whom we have good knowledge. Abraham was called by God also for a missionary purpose.

God sent Moses to save Israel, lead them to worship Yahweh and also lead the Israelites in a cross-cultural journey that was to affect many nations. Through this journey God constituted the nation of Israel and engaged it in cross-cultural witness among the gentile nations. Anderson discloses that:

The rootage of Christian mission in the faith of Israel may be discussed from several perspectives, of which three in particular are here mentioned. The first centers in the assembling of the texts which portray the redemptive relation existing between the Chosen People and the peoples. The second and the deeper level of discussion centers in the doctrine of God which the Old Testament presents as an integral and exceedingly vital part of the Christian doctrines of the Trinity, the Incarnation, Atonement, and the Ecclesia, of which the mission of the church is an important element. The third level, closely allied with the second; might proceed from a discussion of the offense of the Old Testament for the missionary enterprise, an offence driving both from contemporary Church's misunderstanding of the Old Testament and from the offense inherent in the nature of the Gospel itself (Anderson 1961:172).

In Leviticus (Lev.16.34, 17:11), God sets the pace for Israel on how they have to worship him. The offerings and the feasts especially the atonement lay a foundation for Christians, pointing to Christ's perfect work of redemption for all humanity. Yahweh showed that living a life of relationship with him demands holiness. In Numbers, Yahweh is still seen in the process of forming a nation that will belong to him and he will use to show his glory to the gentiles. Yahweh gave the Israelites the gift of land. The land was divided for cultivation (Num. 26:55). In Numbers and Deuteronomy (Deut 15:15, 10:18, 24:17-21) Yahweh showed the Israelites the lifestyle of God's People: in relation to the gift of land they were to live as tenants and not landlords and redistribute and not accumulate. It is in this light that Kwak in his Land-Stewardship Theory in agrarian context opines that human beings whom God has appointed as managers of the land for God's creation must do their best to fulfil their responsibilities in looking after the land (Kwak 2006:175). In slavery they were to do justice and not exploitation of conquered people, the protection and not denigration, widows and orphans were to be given special consideration. At Sinai Yahweh gave to Israelites these explicit instructions as to life style so that in doing so he will emphasize key concepts in His character that will be reflective in their witness to the gentiles (Glasser 2003:87).

Psalms

In the Psalms, the psalmists sing forth the theme of the Lord's universal concern and focus on all people. God owns the nations (Ps.60:7-8); rebukes (9:5); judges (7:8; 9:8; 67:4; 96:13; 98:9). God declares in Psalm 46:10 that he is exalted among the nations (Terry, Smith and Anderson 1998:55-56).

The psalmist asks that God would bless Israel so that his ways and saving power might be known among the nations (67:1-2). The psalmist cries that He will pass judgement upon the nations (110:6). In Psalm 100, the psalmist exhorts the whole world to sing to the Lord (100:1). Psalm 22:27-31 foretells that all the ends of the world shall remember and turn unto the lord: and all the kindred of the nations shall worship before thee. For the kingdom is the Lord's: and he is governor among the nations. All they that be fat upon the earth shall eat and worship: all they that go down the dust shall bow before him and none shall keep alive his own soul. Verse 30, says "a seed shall serve him: it shall be accounted to the Lord for a generation". Future generations are depending on the faithfulness of God's people today. As we teach our children about the Lord, so they will teach their own children. If we fail to teach or serve in our generation, we are breaking the chain of God's influence in generations to come. Christian witness is a responsibility that stands clear in the Psalms.

Prophets

The story of prophet Jonah has expressed so clearly the reality of Yahweh's universal love and concern for all people and the willingness that none should perish (Jonah 1:1-2). Israel understanding and response to the universal commissioning by Yahweh was very slow. However God continued to teach Israel with glaring examples like the story of Jonah and many other stories through the prophets. God called Prophet Jonah for a cross-cultural witness to Nineveh, the capital of the great empire of Assyria. The prophet was reluctant to go because he knew God will not carry out his threats to destroy the city. It could be very probable that they could be some Jonah's today that God has sent to the Mbororo-Fulani but they are also reluctant.

Prophet Isaiah is also an eloquent witness of Yahweh's universal concern in the Old Testament. In Isaiah (4:10; 44:8; 45:5; 16:9), Isaiah shows that Yahweh alone is God and besides him there is no other God. In Isaiah 66:18-23, the Lord predicted the destruction of the nations and gave an assurance that the time will come when all nations and tongues will be compelled to see His glory.

Jeremiah out rightly declares that he was prophet for the nations (Jer.1:5). His ministry extended beyond Israel and he prophesied doom to gentile nations. In Jeremiah 16: 19-20, he foretold that nations will come to Yahweh from the ends of the earth and say "our ancestors had nothing but useless idols. Can a man make his own god? No, if he did, they would not really be gods". One prophet whose ministry also was in a cross-cultural context was Ezekiel (1:1, 36:22-23). Habakkuk (2:14) and Zachariah (8:20-23) have also pointed out the universal concern of God for all humanity.

Daniel's example as a cross-cultural witness in the Old Testament is as vivid as that of Jonah. God called Daniel for a cross-cultural ministry in Babylon (Dan. 1:1-6). As a Jew, God's purpose for Daniel and his fellow exiles was to faithfully witness to the gentiles so that Yahweh will reveal himself to the gentiles and their Kings (Dan. 2:46-47, 3:28-29, 4:34-5,6:25-26). In a strange land and culture, Daniel lived in a way that brought praise and honour to Yahweh. Although the exile was as a result of Israel's sins, the purpose of God was there for the Jews to be his witnesses among the gentiles. Those Jews who were sensitive to the purposes of Yahweh in the Diaspora like Daniel, Shadrach, Meshach, Abednego, Esther, Mordecai, allowed Yahweh to work through them. Yahweh needs this life of faithful witness even in this generation.

From the forgoing paragraphs, Yahweh did not just make all creation. He has a universal concern for all people. His plan of choosing one man, Abraham and through him forming a nation, Israel was a means to reach all people. Although Israel was slow to understand this plan, His plan did not fail. Yahweh's plan for all people has culminated with Jesus Christ and his Kingdom. Christian witness draws a lot of understanding and inspiration from the Old Testament.

3.2. New Testament Foundations

It is with the New Testament that we can fully talk of Christian witness in a cross-cultural setting. The New Testament, just as the name signifies records the new covenant between God and his people that is sealed with the blood of Jesus Christ. It is in this New Testament that Jesus started his Church or the Christian movement. The vision Jesus has for his church excluded none on the basis of geographical location, colour, race, tribe or language. Under this heading, this research will look at Jesus and the gospels, Paul in the epistles and the book of Acts in order to pick out some biblical perspectives for Christian witness.

Jesus and the Gospels

Jesus Christ is the founder of Christian witness and stands at the head of the Church. It is evident that any Christian doctrine and practice should ultimately trace precedent in his life and ministry. Christian witness cannot be an invention of the Church, it originated from the mind of the founder of the Church and he passed it on to his disciples. The Church must witness to the world because Jesus himself essentially witnessed during his earthly ministry of the love of the Father and the Kingdom of God.

Jesus was also committed to the salvation of all people (Mk. 10:45), he began the vision of global Christian witness and commissioned his followers to continue.

One of the vivid examples of Jesus witnessing in a cross-cultural setting is his ministry in Samaria (Jn. 4). Jesus, knowing very well of the cultural barriers between the Jews and the Samaritans, decided to take his disciples through Samaria. He eventually initiated a dialogue with a Samaritan woman at the well which led to her salvation and that of many Samaritans. Jesus deliberately witnessed in cross-cultural settings.

After the death and the resurrection of Jesus, he returned to his disciples and gave them his last words before returning to heaven. He gave them a witness command which all the four gospels writers never failed to capture (Matt. 28:16-20; Mk. 16:15, 16; Lk. 24:46-49 and Jn. 20:19-23). Jesus intended this to be the vision statement and a road map of the ministry he left with his disciples.

Hiebert points out two commandments from the head of the Church Jesus Christ from which the task of Christian witness in a cross-cultural setting flows: Matthew 28:18-20 and John 20:21. In Matthew 28:18-20, Jesus says “All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you: and lo, I am with you always even to the end of the age”. In the John 20:21 text, So Jesus said to them again, “Peace to you! As the Father has sent me, I also send you”. In the light of these verses Hiebert opines that “With these words Jesus commissioned us to be his witnesses around the world” (1994:27). Nissen argues the idea that Matthew 28:16-20 is not a command to Christians. He advances that

Christian witness is most essentially the result of Pentecost and flows out of a debt of gratitude and not duty (2002:21). Nissen is also of the opinion that over emphasis on mission in the text of Matthew has contributed to its partial misunderstanding. He opines that in western missionary thinking the focus has been on the locality more than the task of making disciples (2002:22). According to Nissen, the text that he considers to have the mission command par excellence is Mark 16:15(2002:37). The issues raised by Nissen are pertinent; however it is also true that the task of Christian witness in a cross-cultural context cannot be underestimated from the book of Matthew.

In the heart of the Gospel that Christians are called to witness are two universal imperatives. The first is the universal nature of sin and its consequence which is death. This universality of sin brings all people of all nations, race, ethnic group, tribe, culture and colour, guilty of sin before God and thus the need of all for salvation (Luke 13:3). On the other hand, the call of salvation as seen in John 3:16; which is also universal excluding none as a result of culture or any other distinction.

The nature of the church and her divine purpose also propels Christians for cross-cultural witness. The explicit teachings Jesus made show clear evidence that he had the church in his mind which will be a community of people who will follow after his example. Glasser gives a good explanation of what seems to be the method of Jesus in starting his church “but when we examine the things that he did, it appears clear that he was laying the groundwork for a mission oriented community that would deliberately penetrate society after his pattern of seeking and saving the lost (Luke 19:10)”(2003:221).

The church is called to be one body of believers that goes beyond cultural and racial differences. In her divine purpose, she is expected to bring glory to God by edifying her members and witnessing to the Lost. That is why Jesus looking at the eschatological banquet, saw that the people of God are gathered from all nations (Luke 13:29). Thus, no matter the barriers put in place, be it cultural, geographical or spiritual, the Church must strive to fulfil her Mission.

Paul in the epistles

The example of Paul as a Christian witness is very enriching. Christian witness is in obedience to the vision of Jesus and his instructions to be his “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). When Jesus called Paul on his way to Damascus, Paul showed himself a good example of a cross-cultural minister. Paul’s task was to call the gentiles ‘to the obedience that comes by faith’ (Rom. 1:5). His gospel was for Jews and Gentiles alike (Rom. 1:14-16). Unlike many Christians, Paul lifted his eyes and saw the harvest fields of the whole world.

In his calling to Christian witness, Paul’s context was clearly stated to be cross-cultural. In Acts 9:3-15, Paul’s initial confrontation with the risen Lord, the Lord Jesus Christ made it clear that Paul is a chosen instrument of his, to bear his name before the Gentiles and kings and the sons of Israel. Paul, throughout his ministry became conscious that he was divinely appointed and set apart by God to preach the gospel and to extend Christ kingdom throughout the world. Looking at the epistles of Paul it appears clearly that Paul was very conscious of the fact that he was divinely chosen (1 Thessa 2:4; 4:2; Gal. 2:7-9; 1Cor. 1:1, 1 Tim. 2:7; 2Tim 1:11).

Paul did not only believe in his call to Christian witness, he caught the widest vision of it and above all devoted his life time to it. He crossed all cultural barriers and witnessed to many areas where Christ was yet to be known. Thanks to Paul's vision about his witness mandate, the gospel entered into gentile towns like Cyprus, Iconium, Lystra, Derbe, Philippi, Berea, Athens, Corinth, Ephesus, Troas, Macedonia, Achaia and Rome.

The Acts of the Apostles

The book of Acts is explicitly intended by Luke to continue the story of the ministry Jesus began in his life (Acts 1:1). Luke stresses the fact that the mission of Jesus is taken up by his disciples under the power of the Holy Spirit.

The outpouring of the Holy Spirit (Acts 2) was to launch and give power for Christian witness. Eddie Gibbs points out that the Pentecost phenomena must be interpreted in line with Luke's intention which is clearly missiological. He intimates that for Luke, the baptism by the Holy Spirit is not primarily concerned with salvation 'the second work of grace' but with the essential empowerment of the Church for its witness throughout the world (Gallagher and Hertig 2007:20-21). The Holy Spirit comes to fill Christians for cross-cultural witness. In the Acts 1:8, Jesus emphasised to his disciples that they will all receive power when the Holy Spirit shall come upon them and they will be his witnesses from Jerusalem, Judea, Samaria and the ends of the earth. When Christians yield to the Holy Spirit; he propels them to cross barriers both geographically and culturally to witness for Christ.

The story of Philip in Samaria and with the Ethiopian Eunuch Acts (8:4-40) shows the effectiveness of cross-cultural witness under the power of the Holy Spirit. Philip never

thought of the ordeal between Jews and Samaritans, and just like his master (Jesus), he crossed cultural barriers and the gospel was preached in Samaria with great signs and wonders.

The story of Peter with Cornelius (Acts 10) records how the Holy Spirit compels Peter towards cross-cultural witness. Peter had put boundaries to his Christian witness on the basis of his religion. Peter was somehow ethnocentric. There is a big lesson here that God taught Peter through the power of the Holy Spirit that Christian witness does not segregate whatever the reason rather the people of the whole world must be reached irrespective of their differences in language, colour, race, and religion.

In the book of Acts, there is a record of a dynamic Christian witness in the first century. The early disciple took upon themselves the mandate to witness to God's rule and reign to the remote parts of the world. Acts shows how the geography of Acts 1:8 unfolded testifying to the ever widening witness of the early disciples. In the real sense the Book of acts shows how they moved from Jerusalem to the surrounding province (Judea), to the neighbouring country (Samaria) overcoming their ethnocentric prejudice and to the remote corners of the globe (the ends of the earth). The book of Acts can be seen as a chronicle of the Christian witness ventures of the early church.

3.3. Close study of Acts 17:16-34: Paul's witness to the Athenians

This research has pointed out earlier that the Book of Acts is a clear panorama of Christian witness especially Christian witness in a cross-cultural setting of the early church. It contains many examples of such Christian witness. This research has singled out Paul's witness to the Athenians (Acts 17:16-34), not just because it is a text that shows

Christian witness in a cross-cultural setting but also because of Paul's cross-cultural sensitivity and his missionary anthropological insights for effective witness. Furthermore the Athenian context proved difficult in the days of Paul just like the Mbororo context of today. Lynn Allan Losie has made a previous study on this text but her focus was to draw insights from many sources to see if Paul's speech on the Areopagus Acts 17:16-34 provides an example of the use of general revelation in the proclamation of the gospel in a cross-cultural situation (Gallagher and Hertig 1955:223). Under this heading, this research will examine the preparation for Paul's witness, the content of Paul's witness and the reaction.

Preparation for Paul's witness at Athens

According to Luke's account, Paul was taken by some men provided by the believers at Berea to Athens, when the Jews in Thessalonica heard that Paul had preached the word of God in Berea with great success and they came there and started exciting and stirring up a mob(Acts 17:10-15).

While Paul was in Athens waiting for his co-workers, Silas and Timothy, his spirit was troubled by all the idols he saw everywhere (Acts 17:16). Paul immediately started witnessing to the Jews and other worshipers in the synagogue and also to other people at the market place (Acts 17:17). In the cause of his witness, Paul came across some Epicureans and Stoic philosophers. Some of the philosophers wondered what Paul was saying and some said he was proclaiming a new doctrine. They said this because Paul was preaching about Jesus and the resurrection (Act 17:18). They challenged Paul to the city council and gave him an opportunity to present his doctrine (Acts 18:19, 20). It was the custom of those living in Athens to spend their time either hearing or telling new things

(Acts 17:21). Paul seized the opportunity and immediately started preaching. He started with the religiosity of the Athenians (Acts 17: 22) and built a bridge with their unknown god (Acts 17:23) to talk about the one and only true God who deserve their worship (Acts 17:24, 25, 26). Instead of worshiping the true God the creator, Paul pointed how they have turned to the worship of idols (Acts 17:27, 28, 29).

Paul went immediately to the heart of his message and announced to his audience that in the past God overlooked their ignorance but now requires all to repent (Acts 17: 30) because he has fixed a day to judge everybody through the man whom he has chosen and he has shown proof to everyone by raising him from dead (Acts 17:31). When Paul's audience heard about the resurrection of the dead, some mocked at him and some promised to hear the matter again some other time and Paul left (Acts 17:32, 33). Some men however joined Paul and believed and among them was the member of the council (Acts 17:34).

Athens at the time represented the Greek philosophical world (Black and Rowley 1962:912). Paul entered this culture as a learner. He devoted his time as a participant observer to walk through the city of Athens (Acts 17:2a). It is evident he learnt a lot: he noticed the idolatry of the city and his spirit was stirred. The Greek word is *παρωζύνετο* (*parōxyneto*) which also means: was provoked, irritated or troubled. Actually Paul was witnessing to the Jews and others in the synagogue and even those at the market place, although some bible translations (like the Good news version) simply say he held discussions. The Greek word used in that text (verse 17) is *διελέγετο* (*dielegeto*) which can also be translated: he reasoned or debated. In verse 18, Luke discloses that Paul was accused as a preacher of foreign gods because he was preaching about Jesus and his

resurrection. In Athens Paul looked for a contextual approach (reasoning at the market place) and this somewhat in the manner of Socrates (Black and Rowley 1962:912).

The Epicureans were materialistic in outlook based on the atomic theory of Democritus. They denied divine providence and immortality. They believed that all things are coming into being and passing away through fortuitous combination of atoms. It could have probably been the Epicurean part of Paul's audience who mocked at his teaching about the resurrection of the dead and perhaps also who called him a "Babbler" (Black and Rowley 1962:912). The Stoics thought that one can attained fulfilment by accepting the course of events, including pains and suffering. These should be endured quietly and gratefully, since these are part of nature and are controlled by an impersonal divine necessity of fate (Carson an al 1994:1093).

The reasoning with the philosophers at the market place led to more misunderstanding than enlightenment. Paul was accused of being a babbler, in geek *σπερμολόγος (spermologos)*. Paul was also accused of a serious crime, advocating foreign gods. This was the same crime of which the great philosopher Socrates was accused of which led to death 450 years earlier. The Areopagus is Greek for 'Mars Hill'. It is a place named in the first instance and also the term for the council that met there. Paul might not have appeared before the council in its formal and official capacity, since the public including women seem to have been present (Act 17:34) (Carson an al 1994:1093).

Paul's speech was at the same time a reply to the charge of 'preaching foreign gods' and also proclaiming the Good News. Paul started by flattering the Athenians as 'very religious' in Greek *δεισιδαιμονεστέροις (deisidaimonesterous)*. This very word is used by Festus in Acts 25:19. Paul's introduction was some kind of a veiled attack. The observation that in every way, they were religious was a neutral one, and could bear either

the meaning of ‘religious’, in a positive sense, or more negatively, along the lines of ‘superstitious’ (Carson and al 1994:1093). The altar with the inscription *ΑΓΝΩΣΤΩ* (*AGNŌSTŌ*) to an ‘unknown God’ was a witness against their ignorance. Verse 24 looks like a paraphrase of Is.42:5, God is creator and he governs the universe as its Lord and cannot live in shrines made with hands. Verse 25, shows a Hebrew tradition like in Ps.50:12. Verse 26 ‘periods’ of history and the disposition of the nations ought to be seen as vehicles of God’s self-revelation. Paul’s intention in verse 27, that people should seek him is a language which only reinforces that it is more of God’s wish than what happens. The Greek word used for ‘seeking’ *ζητεῖν* (*zēteîn*) is a very graphical one, often translated ‘groping, or ‘feel about for touch’ (Carson and al 1994:1094).

Although the NIV Bible, sets an inverted comma to the phrase ‘in him we live and move and have our being’ it may be more of a pagan stock than a direct quotation. The word we are his offspring seems mostly likely to be from a poem to Zeus by the astronomer Aratus. Paul’s point is that the pagan poets knew a lot about what was right. The only way out, Paul pointed was repent or perish. The somewhat limited description of Jesus as man appointed was probable an attempt to avoid the impression that Jesus was just another god (Carson and al 1994:1094).

The content of Paul’s witness

Paul’s witness in Athens was culture sensitive and his speech at the Areopagus was a culture sensitive speech and was much contextualised into local cultural forms. The Athenians with a culture of seeking new knowledge (Acts17:21), Paul’s traditional approach of preaching in the synagogue proved not sufficient, he extended his discussions to the market places (Acts17:17) which suited the Athenian context. As Lynn Allan Losie

rightly remarks, ‘the market place in Athens was thus a scene of philosophical debate, and it is not surprising that the reader soon finds Paul encountering some Epicurean and Stoic philosophers there (Acts 17:18) (Gallagher and Hertig 1955:223).

Some critics have argued that Luke meant to show that this attempt by Paul to use worldly strategies, and worldly wisdom was a failure. This resulted to Paul changing his style in the next city he visited, Corinth. They put particular emphasis on the freshness of the decision mentioned in 1Cor.2:2. ‘For I resolved to know nothing while I was with you except Jesus Christ and him crucified’ (Wenham, Motyer, Carson and France 1994:1092-1093). For the above does not hold, for Paul witness to the Athenians showed a very strong attack to paganism. Paul used his knowledge of Athens and its culture not to agree with them but witness in a way that aimed at transforming the people. Paul’s strategy in Athens was very fruitful and led to some joining him and believing among whom was a member of the council (Acts 17:34).

Paul’s speech at the Areopagus was culturally driven. Paul did not begin his speech by reciting Jewish history or scriptures, as he usually did, for this would have been meaningless to his Greek audience. He began by building a case for one true God (Acts 17:22-23) using a cultural example that they understood (the altar ‘TO THE UNKNOWN GOD’). Paul was not endorsing their God but using the inscription as a point of entry for his witness for the one true God. Finally he established common grounds by emphasizing what they agreed upon about God (Acts 17:24-29).

Paul was a cross-cultural witness who was sensitive to culture and a learner of it. He discovered the altar ‘To an unknown God’ (Acts 17:23b) which he used as a stepping

stone in his preaching and he noticed even what some of the Athenians poets have said (Acts 18:28). Paul's entry to this culture as a learner gave him more opportunity to witness. This fall in line with Hiebert's assertion the 'we often find more opportunities to witness to non-Christians when we enter the culture as learners than in more formal missionary roles' (Hiebert1985:82).

One can imagine if Paul entered Athens and never took notice of what was going on but concentrated alone on the gospel that Christ has entrusted to him. Paul could have preached a culturally irrelevant message. I believe Paul understood Christian anthropology and could pragmatically put it in practice. He understood that cultural differences can affect not only the messenger but the message. Paul knew that each society looks at the world in its own way and the way is encoded in its language and culture. To the Athenians he spoke to them in cultural and communicational forms they understood.

The response

Paul's sermon was received with mixed reaction. Some laughed at him when they heard of the resurrection of the dead, some kept searching for some more information, and some believed (Act 17:33-34).

In conclusion, Paul's witness at Athens is often pointed as a brilliant strategy in cross-cultural witness. Paul who used the Old Testament so masterfully in his speeches to the Jews, in this context is seen now quoting from pagan poetry to prove some of his points. Paul's speech at the Areopagus is a radical example how the gospel could be proclaimed in a culture where there are no Christian roots. The Mbororo-Fulani context shows to be a similar context as that of Athens where Christian tradition is foreign; it can

take only a Pauline cross-cultural witness strategy which has a mastery of the culture, the philosophies and religiosity of the people.

Chapter IV: THE OBSTACLES OF WITNESSING TO THE MBORORO

In this chapter, this research has presented the findings from the field data collected especially as to obstacles affecting Christian witness to the Mbororo in Tubah subdivision. The research had two major research focus groups of participants: the protestant Christian leaders and the Mbororo in Tubah subdivision. The research has investigated the obstacles that both Christian and Mbororo encounter in relation to Christian witness to Mbororo. The study has analysed the responses into tables. It made it easier for the researcher to conduct an inductive and comparative analysis of the data.

4.1.Christian obstacles

Table 6 below shows the result of the following question in the questionnaire I put before the Christian leaders: have you ever witnessed to a Mbororo or evangelise in their Community? If yes, share your experiences and challenges encountered.

Table 6

Christian Obstacles in Witnessing to Mbororo

S/N	THEME	FREQUENCY OF OCCURRENCE(number of respondents and percentage)
1.	Mbororo's fear of persecution	25(75.7%)
2.	Mbororo's ignorance of Koran	1(3%)
3	Mbororo's inclination to culture	1(3%)
4	Mbororo's pretence	1(3%)
5	No response	5(15.1%)

According to Table 6, in the study of 33 Christian leaders, 25 respondents (75.7%) of the Christian leaders showed that Mbororo's fear of persecution is the major hindrance

they are facing witnessing to Mbororo in the Tubah subdivision. Only one respondent (3%) pointed to the Mbororo's ignorance of the Koran as an obstacle. The idea here is that most Mbororo do not know or master the Koran, consequently it is difficult to witness to them from the Koran. One respondent (3%) pointed out also that the Mbororo's inclination to their culture is an obstacle to the Christian. One respondent also (3%) showed that Mbororo's pretence is also obstacle in their witness. The idea the respondent disclosed here is that one time some came to his church admitting that they were born again and when the church raised an offering for them, they disappeared. Five respondents (15.1%) gave no response. From the results you can find that generally Christian leaders have pointed out to Mbororo's fear of persecution as the major obstacle faced in Christian witness to the Mbororo. Mbororo fear persecution from community members especially the elders and the parents. Mbororo have been taught that it is against their Moslem faith and culture to accept Christianity. This will be explained further below.

It is said that persecutions would range from whipping, rejection, social exclusion, social depravement, threats of life and even death itself. Consequently prospective converts to Christianity from the Mbororo community in Tubah are always overcome by fear. It becomes difficult for a Mbororo to seriously consider the Gospel and become committed to it yet maintaining his or her family, cultural and communal ties. It is becoming probable that the Mbororo culture has certain beliefs that threaten their acceptance of Christianity.

The research results, pointing to Mbororo's inclination to their culture although just 3% of the total responses cannot also be underestimated. Many Christians, have

found themselves in the position of cultural shock as a result of the cross-cultural misunderstandings between the Mbororo and the Christian communities in Tubah subdivision. Although both communities live within proximity of each other, they do not mingle much when it comes to culture.

Cultural differences as rightly pointed by Hiebert can create humorous situations as well as difficulties. He cited an example of two missionary women working in central Mexico who were suspected of their relationship with men simply because they were fun of drinking lime juice at breakfast for their health. The Indians were certain the young women had lovers, for the locals used lime juice, which they called “baby killer” to produce abortions. He also points out that cultural differences affect the messenger and also the message. Every society has its own way of seeing things and this is encoded in their language and culture. No language is unbiased and no culture theologically neutral. Thus cross-cultural translation and communication are no easy tasks. If one does not understand this as a cross-cultural witness, he is in danger of being ineffective at best and at worst communicating a gospel that is misunderstood and distorted (Hiebert 1985:64-141).

As earlier mentioned the Mbororo culture differs a lot from the culture of the grass field Tikar. Both communities have separate values, worldview and some cultural practices that are not accepted by others. From an ethnocentric stand point, each has been viewing the other’s culture with so many biases. This has brought about a situation of cross-cultural conflict which exists between the two different cultures of the community. This cultural distinctiveness is seen in many ways.

The mother tongues are different. While the Tikar in the Tubah subdivision speak different mother tongues which are slightly different from each other, the Mbororo speak only Fulfulde. There is a story how language difference brought a serious confusion between one Mbororo man and one Tikar Christian woman who was a crop farmer. This woman was in her farm and this Mbororo man was passing by. This woman in the hospitality of Christians decided to give some yams she had harvested from her farm to this Mbororo man. This woman could only speak the Bafut mother tongue and the Mbororo man, Fulfulde. So when this woman gave some yams to this Mbororo man, he responded in Fulfulde “useko” meaning thank you. Unfortunately in the Bafut mother tongue it meant something else “it is not enough”. So when this woman heard useko, she understood it was not enough and reluctantly kept adding the yams and at each addition the Mbororo man said “useko” until this old mother became totally angry and decided to turn down what she thought was the egoistic repeated request of the Mbororo man for more.

Even in dressing there is a remarkable difference between the Mbororo and the Tikar. The Tikar communities mostly dress in their adopted western style and during occasions may put on their traditional embroidered gown. The Mbororo- Fulani women are mostly in wrappers and blouses. It will be culturally unfit to find the women in trousers unlike the Tikar, their women are fun of wearing trousers even to churches. A female Christian witness who does not have knowledge of this culture, her message could be rejected just as a result of dressing. The Mbororo men usually wear a big flowing marked gown which is worn on top of a jumper and marked trousers.

Also there is distinctiveness in the food. The Tikar communities enjoy a lot of varieties of food such as corn fufu, achu, water fufu, rice cornchaff, salad etc. The

Mbororo-Fulani on the other hand eat mainly corn fufu, rice and drink tea. The Mbororo in Tubah subdivision as other Muslims abhor pork which is a delicacy to their neighbours, the Tikar people. Just on this account Mbororo would not like to go into homes of pork eaters to eat with them. There is an old story how one Mbororo man received a cultural shock which is commonly told among the Tikar. The story recounts how a Mbororo man once entered into a restaurant at a neighbourhood in Bamenda very hungry. He requested for what was available and they told him only salad. He ordered for the salad though he had never seen or tasted one before. Surprisingly to the Mbororo man some pieces of lotus and other vegetables were served in a plate with some pieces of bread before him. This Mbororo man exclaimed furiously in Pidgin English “cha! cowo chop grass mi too chop grass?” (Oh! how can the cattle feed on grass and I too?) and he abandoned the plate of salad and left.

The festivals of the Tikar are also very different from the Mbororo-Fulani. The traditional dances, rites of birth, marriage, and death, masquerades dances during annual dances and death celebrations are not practiced in the Mbororo-Fulani community. Since the Mbororo-Fulani are very tied to the Islamic faith, their traditional festivals are directly linked to the Muslims feasts of Tabaski and Ramadan. Although they have a rich cultural heritage, it is always displayed only during the Muslim feasts.

The values of the Mbororo differ from the values of the Tikar people in Tubah subdivision. While the Tikar value education, the western life style, the Mbororo value modesty, self-dignity and pastoral way of life. Some of the long lasting conflicts are always as result of difference in values. One of the barriers entering the Mbororo culture is this cross –cultural misunderstandings. This has to do with lack of knowledge and understanding of the Mbororo culture by the Christians and also lack of understanding of

the Tikar culture, by the Mbororo. Must often this leads to confusion. Cross-cultural misunderstandings are complex in the Mbororo context because a Christian witness needs to overcome his ethnocentrism of the people and their culture and also their misunderstanding of him. To the Christian witness there are both internal and external barriers. First, there is that tendency that a Christian witness will see his culture from an insider's perspective. This is so because he or she has been raised within that culture and assumes it is the only and right way to view reality. When a Christian witness now encounters another culture, he begins to see that he is looking at things in that culture from an outsider's perspective. He will tend to examine that other cultural knowledge by using the categories of his own culture. Sooner or later he also discovers that the people of the other culture are looking also at his ways through their cultural assumptions.

The main socio-cultural code for Mbororo–Fulani group is ‘pulaaku’, a code of behavior and ethics believed by them to be peculiar to and distinctive of the pastoral Mbororo-Fulani also serves as a point of separation between the Mbororo-Fulani and the Tikar Christian community. Pulaaku provides both a moral framework and a code of conduct to the pastoral Mbororo- Fulani. This code of conduct is intimately bound up with nomadic pastoralism and with good animal husbandry. It is also bound up with the fulfillment of duties to elders, wives and the lineage group, and the proper arrangement of marriages. As mentioned earlier, the four dominant strands of pulaaku have been identified as: fortitude in adversity and ability to accept misfortune; sound common sense and manners; reserve and modesty in personal relations. This kind of dignity mindset is very distinctive of the Mbororo-Fulani. For the Mbororo Fulani themselves, pulaaku makes them unique and different. It is about dignity and functions as a means of maintaining an ethnic boundary around the Mbororo category, such that it describes an

ideology of racial and cultural distinctiveness and superiority that ranks the Mbororo-Fulani above all other ethnic groups. This mindset has generated a superior complex which is also resisted by those around who are not Mbororo. There is also a continued tendency to marry within the same migratory groups, often with cross cousins, as a means of preserving pulaaku. Mbororo culture can therefore be seen as exclusivist in orientation, a factor that has sometimes exacerbated inter-ethnic tension between the Mbororo-Fulani and their farming neighbors.

From my observation, the Tikar people of the Tubah subdivision see the Mbororo Fulani as uneducated, primitive and having a radically exclusive culture. Meanwhile Mbororo-Fulani in area, with their Pulaaku, looks down on the natives, as mean people who are poor, feel racially superior even to a non-Mbororo who is rich. This situation shows the ethnocentric stand that both cultures have taken. Each people have the feeling that their culture is civilized and that other primitive and backward. This happens as a result of the differences in affective assumptions (Hiebert 1985:97). The complex of ethnocentrism is that it is like a two edge sword. While Mbororo in their culture are feeling that the Tikar people of the other culture are primitive, the Tikar people are also judging the Mbororo to be uncivilized. Thus it fertilizes cross-cultural conflict.

From the forgoing paragraphs it is clear that there is a cultural gap between the Tikar communities and the Mbororo. Christianity has been misunderstood by the Mbororo-Fulani, as part of the culture of the Tikar that the Tikar are struggling to extend to them. Thus on the basis of cultural biases they turn out to reject the gospel of Jesus.

4.2. Mbororo Obstacles

It should be remembered that this research has as one of the objectives to find out from the Mbororo what hinders them from accepting Christianity. To perceive the Mbororo perspective, this research asked the following question to the sixty Mbororo respondents: what would likely be some of the things that you would consider if it happens that you want to or you are a Christian today? The result is displayed on the table below.

Table 7

Mbororo Obstacles in Receiving Christianity

S/N	THEME	FREQUENCY OF OCCURRENCE (number of respondents and percentage)
1.	Born into Islam (Hereditary)	60 (100%)
2.	Doctrinal differences	21 (35%)
3.	Islamic qualities	14 (23.3%)
4	Ignorance of Christianity	8 (13.3%)

According to Table 7, in the research of sixty Mbororo people, all 60 showed that they were born into Islam by Islamic parents. Twenty one respondents (35%) raised the issue of doctrinal differences between Islam and Christianity as a hindrance. Fourteen respondents (23.3%) pointed out the aspect of the high quality of morals in Islam (purity, peace, proper dressing, mutual respect, tolerance, charity, life style, prayers) as a factor that hinders Mbororo accepting Christianity. Eight respondents (13.3%) showed that Mbororo ignorance of what Christianity is all about is a hindrance. From this result the

Islam is seen to have a very strong influence over the Mbororo-Fulani of Tubah subdivision.

The Tubah subdivision is a dynamic religious context. There are three main religions with a considerable number of adherents in the subdivision to wit: Christianity, Islam and African traditional religion. The Mbororo constitute Islam's stronghold in the subdivision. As earlier mentioned, it is noted that Islam was brought by the Mbororo-Fulani into this subdivision even before Christianity. It appears that as the Mbororo-Fulani came with Islam; the early settlers of the area; that is the Tikar people saw Islam as part of the Mbororo culture and consequently in majority, Islam did not appeal much to them.

Later on, when the missionaries came with Christianity, it was easier to penetrate the Tikar crop farmers of the area. Since the Tikar were in their African traditional religion, they had the notion of the Almighty God and saw him very far and could only be attainable through smaller gods or intermediaries like ancestors. It was probable that the notion of Jesus brought to the Tikar, adherents of African traditional religion was not too offensive to their traditional religion. Many Tikar people embraced Christianity.

Also the gospel came and met the Mbororo already practicing Islam, a religion which is somehow confrontational to Christianity; it is evident that it was easier for the missionaries to quickly have a hold over the Tikar people who were still in their traditional religion. This was done and Christianity adapted in the Tikar culture just as Islam adapted in the Mbororo culture. Islam and Christianity in the area have developed their strongholds within ethnic and cultural boundaries existing then between the Mbororo-Fulani and the Tikar people. From information gotten from the Mbororo, some Mbororo

respondents could only differentiate Islam from Christianity from ethnic and cultural boundaries by saying “Islam is the religion of the Mbororo while Christianity is the religion of the “graffi”²⁰ referring to the Tikar people. Mbororo people in Tubah subdivision and their culture are strongly attached to Islam. Even those that were not practicing Muslims preferred to be called Muslims.

Apart from the religious obstacle that must be dismantled for an effective cross-cultural witness, there is also a social obstacle. Hiebert opines that ‘communication between people in different cultures does not take place in a vacuum, but always occurs within the context of social relationships’ (Hiebert 1985:227). Perhaps it is the lack of this conducive social climate that has jeopardized intimate, regular and enduring relationships for the gospel. There is some feeling of almost great marginalization of the Mbororo-Fulani from mainstream Cameroon society. There is still some feeling among Mbororo of social exclusion of the Mbororo-Fulani in the community. The Mbororo feel that they are considered as outsiders and settlers by the Tikar groups and they find difficulties sometimes having ownership of land to graze their cattle. This has made the Mbororo to be more close-up. In such a context where there is a struggle for ethnic identity and the recognition of minority rights, many individual decisions are greatly influenced by common opinions, thus individual freedom is highly restricted. The Mbororo context looks as described above and that makes it difficult also for Christian witness.

Looking at the above responses as to obstacles affecting Christian witness from both the Christian and Mbororo Muslim perspective, these obstacles affecting Christian witness

²⁰ Graffi is a derogative name to the people of the grassland, especially the Tikar.

in tales 6 and 7 above, can be summarized in a comparative manner as seen in the Table below.

Table 8

Comparing Obstacles from both Perspective

	CHRISTIAN PERSPECTIVE	MBORORO PERSPECTIVE
OBSTACLES	Mbororo's fear of persecution	Born into Islam(hereditary)
	Mbororo's Ignorance of Koran	Doctrinal differences
	Mbororo's inclination to culture	Islamic qualities
	Mbororo's pretence	Ignorance of Christianity

Looking at the above two perspectives, there is a link between both perspectives, especially as to the major obstacle that has resulted from the data of the two research focus groups participants. The principal response from the Christian leaders pointed out Mbororo's fear of persecution as the major obstacle Christians have witnessing to Mbororo. On the Mbororo perspective the major obstacle pointed out has been the hereditary nature of Islam in their context that has become part of their tradition or heritage which they do not want to break away from. It is well known that it is not an easy task breaking from a tradition. They must be some resulting consequences, thus persecution of those whom might attempt breaking the tradition by the adherents. The factor of being born into Islam seen by Mbororo as a major hindrance to Christianity could

not only be interpreted as willingness of maintaining tradition but also the fear of breaking tradition.

4.3. The effects of Christian witness in Tubah

This research also looked at the current state of affairs in relation to Christian witness to the Mbororo in Tubah subdivision. To understand the level at which the Church is in the witness of the Mbororo in Tubah this research asked the following questions. To the Christians:

1. Are you aware of Mbororo's existence in this area?
2. Have you ever shared your faith with any?
3. Is your local church having any plan for their evangelization?
4. How many Mbororo are in your church?

From the Mbororo the following question was asked: do you know of any Mbororo who is a Christian? Responses from respondents from both focus groups of participants are displayed on the table below in their respective order.

Table 9

The Current State of Christian Witness

S/N	THEME	FREQUENCY OF OCCURRENCE (number of respondents and percentage)
1	Christian consciousness of Mbororo's co-existence	33 (100%)
2	Christians' experiences witnessing to Mbororo	12 (36%)

3	Local churches with witnessing plan for the Mbororo	4 (13%)
4	Number of Mbororo in the local churches	0 (0%)
5	Mbororo's knowledge of the existence of Mbororo Christians	5 (8.4%)

According to Table 9, in the study of thirty three Christian leaders, all thirty three (100%) showed that Christians are conscious of Mbororo co-existence in the Tubah subdivision. Twelve respondents (36%) only admitted ever having any experience witnessing to Mbororo. Consequently twenty one respondents (64%) have never gotten any experience witnessing to Mbororo. Only four respondents (13%) said their churches have a plan for the witness of the Mbororo. Consequently 29 respondents (87%) indicated that their church had no witnessing plan. All thirty three (100%) said no Mbororo was found in the local churches. On the other hand, in the study of the sixty Mbororo people, five respondents (8.4%) only admitted they know some Mbororo Christians though they do not know their whereabouts. Consequently fifty five respondents (91.6%) were not aware of any Mbororo Christian in the community. The result of the above, is conspicuously pointing to the non-determined state of Christian witness to the Mbororo in the Tubah subdivision.

It is a very startling fact that, in the course of this research, I did not encounter any Mbororo-Fulani who had been or is a Christian. Although some few Christians and Mbororo accepted that they know some Mbororo Christians, a further attempt to have a

personal encounter with at least one, proved futile. The above facts have left me with the following conclusions in this matter.

Based upon the above results, I agree with Pray for Africa Ministry that the Mbororo are amongst the unreached people of the world not just the least reached, as stated by Joshua Project and World Evangelical Mission Fellowship.

Second, the claim that there are some known Mbororo Christians by some Christian leader interviewees is very flimsy. This may either be a way of covering the fact that the indigenous church in Tubah is failing in their responsibility to reach out to the Mbororo. One renowned pastor of a vibrant congregation of hundreds of Christians in this community openly disclosed that this research questionnaire, I gave him is a way the Lord seems to be reminding him to awake from slumber. There could also be the false conception that someone else is doing something whereas none is actually doing something to reach out to the Mbororo-Fulani.

Third, if there is any Mbororo Christian, such a person must be in the hiding for fear of disclosure of identity and persecution. Finally such a claim could just be out of the general assumption among some Christians that there is no ethnic group without at least a Christian.

From the foregoing paragraphs it has become clear that Christian witness among the Mbororo-Fulani in the Tubah subdivision of the North West region of Cameroon is challenged with serious obstacles. In the proceeding chapter, this study has sorted out some cross- cultural elements for considerations in Christian witness to the Mbororo in Tubah subdivision in a quest for effectiveness.

Chapter V: MISSIOLOGICAL IMPLICATIONS

For an effective Christian witness among the Mbororo-Fulani of the Tubah subdivision of the North West region of the Republic of Cameroon, there is need for a missiological reflection that must be holistic and should integrate issues such as biblical, cultural, social and religious. In the course of analysing the research data, cross-cultural elements emerged that are necessary and typical in the communication of the gospel in the Mbororo context in Tubah subdivision. Also for an effective Christian witness to the Mbororo, the thirty three Christian leaders were posed the question as to what could be done for the effective Christian witness to the Mbororo. The responses are presented in the table below.

Table 10

Christian Suggestions for Effectiveness

S/N	THEME	FREQUENCY OF OCCURRENCE (number of respondents and percentage)
1.	Obedience to the Great Commission	6 (18.1%)
2.	Relationship building between Christians and Mbororo	4 (12.1%)
3.	Prayer for God to react	3 (9%)
4.	Intentional evangelism	2 (6%)
5.	More knowledge on culture/beliefs of Mbororo	2 (6%)
6.	Life of Faithfulness	2 (6%)
7.	Life of good testimony	2 (6%)
8.	Love	1 (3%)
9.	Training for local churches	1 (3%)

According to Table 10, Christian leaders suggested nine elements that can booster Christian effectiveness in the witness among the Mbororo in the Tubah subdivision. Of the thirty three Christian leaders, six respondents (18.1%) pointed to a need for all Christians in Tubah subdivision to obey the great commission and go out to preach to the Mbororo. Four respondents (12.1%) pointed out the need for Christians to be more relational with Mbororo and build trusted relationships. Three respondents (9%) mentioned prayers and two respondents (6%) mentioned intentional evangelism, knowing Mbororo culture and beliefs, life of faithfulness, and good testimony as the elements in Christians that can bring effectiveness. A respondent each (3%) pointed out love and the training of the local churches on the techniques of the evangelization of Mbororo. From the results one can see that there is no known one major method or technique that can bring about Christian effectiveness in the witness to the Mbororo, many elements must be integrated.

This study proposes the following as necessary issues to be considered for an effective Christian witness to the Mbororo in Tubah subdivision.

5.1. Determined Church engagement and Social considerations

This research has shown that there is no determination and a lack of any strategic involvement by the indigenous protestant churches in the witnessing of the Mbororo-Fulani in this area. Considering the above obstacles involved in Christian witness to the Mbororo in Tubah pointed out in Chapter four, one could easily think that the present inactive position of the local church is totally justified by the challenging nature of the task. However from biblical angle: first, Jesus had already forewarned that challenges are inevitable (Mt 10:16-40). Second, the motivation of the church should not come from the

fact that the task of carrying the Great Commission is easy but from the understanding of the mission of God for the Church, the church's mission to the world, love the motivation to fulfil God's mission.

It is high time the theologies of the local churches within this area be reconsidered. The call to witness that Jesus has given to his followers is not only for some of the Christians somewhere. Somehow, it is a call for all Christians everywhere to all people on earth (Mark 16:15; Acts 1:8). The entire Christian fold has to be awake to this consciousness. Also Christian cross-cultural witness should not just be seen as an activity or a special ministry entrusted in the hands of just some few but as a general responsibility of the entire Christian folk. More so, Christian witness in cross-cultural context or any other context goes beyond preaching. It must have well thought objectives, strategic planning and resource mobilization.

Furthermore, for an effective Christian witness in the Mbororo context of Tubah, there is need for Christians to live a life style of good testimony and faithfulness. The life style or character of the one witnessing and the message go together. Good character is prerequisite in building trusted inter personal relationship in the Mbororo context. From the data analysed, Christian and Mbororo relationship currently can be described as found on the table below. To the Christian I posed the question, if they have Mbororo friends and what type of friendship and also to the Mbororo I asked if they have Christian friends and what type of friendship.

Table 11**Mbororo and Christians Inter Personal Relationship**

S/N	THEME	CHRISTIAN LEADERS FREQUENCY OF OCCURRENCE (number of respondents and percentage)	MBORORO FREQUENCY OF OCCURRENCE (number of respondents and percentage)
1	Relationship	17 (51.5%)	44 (73.3%)
2	Personal friends	3 (9%)	18 (30%)
3	Business friends	5 (15%)	10 (16.6%)
4	Classmates	5 (15%)	10 (16.6%)
5	Neighbours	4 (12.1%)	6 (10%)

According to Table 11, of the thirty three Christian respondents and sixty Mbororo respondents interviewed, seventeen (51.5%) Christian respondents said, they were in one way or the other related to the Mbororo. Forty four Mbororo respondents (73.3%) said they were related to the Christians. Three Christian respondents (9%) indicated their type of relationship to be personal friendship. Eighteen Mbororo respondents (30%) said they were related to the Christians in personal friendship. The Mbororo indicated that in relating personally with the Christians, their goal is to bring them to Islam. Five Christian respondents (15%) indicated their type of relationship to be business relationship and ten Mbororo respondents (16.6%) indicated their relationship to be business. It results from this that Mbororo are more intentionally relational to Christians than Christians to Mbororo.

In their interpersonal relationships, the Mbororo consider certain values as prerequisites: moral integrity, life style of honesty and faithfulness. Christian witness cannot influence the Mbororo without these high moral virtues. Although Mbororo are mistaken to think that all the Tikar are Christians, it is difficult for the Mbororo to reconcile the loose life style of some of their Christian neighbours (public drinking, loose dressing, lack of respect for elders, public smoking etc.) with Mbororo culture and their religion, Islam.

Another issue to be considered in the theologies of the local churches is the aspect of good deeds. Christian witness goes beyond just words; it must manifest sincere Christian love. It must be holistic, taking into consideration the holistic needs of the people. The number of local churches in Tubah Subdivision with no program for the outreach to the Mbororo is just an indication that there is dire need for the church to pick up her outreach arm seriously. Some inhabitants of the Christian community in Tubah are turning instead to Islam on the account of good deeds which they have not been able to experience in Christianity.

A report by Francis Ngwa Niba for the renowned worldwide radio BBC in 2007, gives an account of how good deeds took advantage of a situation in Tubah subdivision where this study was conducted and many people including some Christians became Muslims. This report recounts how Cameroonian conjoined twins Pheinbom and Shevoboh were seen as a bad omen when born, but their successful separation by Saudi surgeons has changed their lives and the faith of some in their village. They were joined at the chest, abdomen and pelvis when born and some of the delivery nurses in Babanki Tungo, a village in the area of this research, were so shocked by the strange birth that they ran out of the small clinic. The basic medical services in Babanki Tungo were ill-

equipped to care for the girls and, following an internet appeal, the Saudi king agreed to pay for them to be flown to Saudi Arabia for surgery in 2007.

The 16-hour operation succeeded in separating the twins and now they each have their own stomach. However, nearly five years on from the surgery, serious physical challenges remain. After the separation, the girls were left with one leg each and they are now waiting to return to Saudi Arabia to be fitted with artificial limbs and begin the arduous task of learning how to walk. Some people in Babanki Tungo, a farming village known for producing many of Cameroon's vegetables, thought the twins were satanic gifts sent to punish their father, who already had 13 other children by two different wives. Others believed that Pheinbom and Shevoboh were sent to punish the whole village, after a traditional leader in the region was burnt alive by his angry subjects. The girls' mother disclosed to the reporter: "it was very difficult when the babies were still joined together, people used to see me carrying them and run away and I felt so guilty and alone, thank God all that has ended now since their separation".

The girls' story has had another important consequence for the people of Babanki Tungo. Babanki Tungo has seen several conversions to Islam following the twins' separation. The Saudi government is funding an Islamic centre in the village consisting of a mosque, nursery, primary school and health centre. This has led some village elders to predict that the largely Christian Babanki Tungo will be slowly Islamized. The twins' parents have taken the lead. As a mark of appreciation to their daughters' Saudi benefactors, they have converted to Islam. The girl's father, Ngong James Akumbu, now calls himself "Abdallah", Emerencia the girls' mother goes by "Aisha", and five of their children attend the Islamic primary school. Blessing or curse? The reporter wonders. Kum Edwin, a teacher at the school, has also been converted. "Before the school was

opened, I was unemployed, had many girlfriends and drank a lot," says Mr. Edwin to the reporter, who has changed his name to "Abdallah Wagf" "When I heard an Islamic school will be opened here, I did a three-month Islamic studies [course]... I no longer drink a lot and I am now searching for a wife because having lots of girlfriends is not good". Many people in Babanki Tungo now see the birth of Pheinbom and Shevoboh as a blessing rather than a curse. The sight of the twins crawling around the village no longer attracts mistrustful looks, as once it did. "I always tell every parent to be patient because God always tempts people by showing them bad things which are good things in the future", mused the girls' father to the reporter. Indeed, the twins have seen a remarkable change in their fortunes. From outcasts at birth, they now have their own, separate lives and have played an important part in changing the lives of the people around them (Niba, 2007).

Looking at the above, it is very clear that nominal Christianity cannot appeal enough for the Mbororo- Fulani in this area, to become followers of Jesus Christ. There is a strong need of a faithful and holistic Christian witness. This therefore calls for an urgent and critical reconsideration of the theologies of the indigenous churches to make sure that they integrate biblical knowledge with Christian virtues as well knowledge of the social, cultural and religious realities of this context.

5.2. Cultural consideration

This research has also elicited the cross-cultural conflict that is currently going on between the Mbororo-Fulani and the non-Mbororo grass field inhabitants of the Tubah subdivision. In fact two cultures are at war and none is willing to admit defeat. For an effective Christian witness among the Mbororo-Fulani in the Tubah subdivision, cross cultural conflict resolution skills must be developed by the Christians. For an effective

cross-cultural witness in the Mbororo context, a witness must adjust fully to the Mbororo Culture in order to survive cultural shocks. The Fulfulde mother tongue which is commonly spoken by the Fulani should be learned by Christian witnesses. Cross-cultural misunderstandings should be overcome. All forms of ethnocentrism should be avoided. This is partly where, the Christian community in Tubah has failed because they have so often held tight to their own cultural biases and have made no adequate effort to overcome cultural shocks, misunderstandings and ethnocentrism. In the following paragraphs, this research will look at the just mentioned aspects in details.

Christian witness among the Mbororo-Fulani of Tubah Subdivision demands that the witness should look like a Mbororo in the eyes of the Mbororo-Fulani people. This falls in line with Hiebert (1985:91) who holds that ‘the truth is that we are now ready to undertake the difficult task of learning to know and identify with the culture. In other words we must become incarnational missionaries and deal with theological issues raised by cultural differences. As earmarked earlier, the dimensions of culture are threefold; knowledge, feelings and values. Only full participants in a culture could take a cross-cultural witness to the position of having an insider’s perspective of this culture. It is evident that it is as a result of the fact that many Christians in Tubah do not have a profound knowledge of the Mbororo culture that they have misunderstood them and turn to avoid them. There are two types of misunderstandings that must be overcome that are applicable in this Mbororo context; Christians’ misunderstanding of the Mbororo-Fulani and also a misunderstanding of Christians by the Mbororo-Fulani. The most remarkable recommendation of what to do in such a context is for Christian witnesses to approach the Mbororo-culture more as learners than teachers. In this light Hiebert (1985:9) remarks that the temptation is also for cross-cultural witnesses to enter into a new culture as

teachers since they think they are bearers of the Good news. But as teachers rather than learners they often close the door to their learning to knowing the people, their customs and beliefs. Probably they could be better chances for Christian witness in the Mbororo-Context if Christian witnesses could seek to be more of students to the Mbororo-Fulani than their teachers. Many aspects of the Mbororo-Fulani culture that seem not to make any sense to the Christian community such as attachment to reddish cattle, dishes, settlement in isolated and exclusive settlements, actually makes sense to the Mbororo-Fulani.

The Mbororo culture is morally sensitive. It demands high moral values for its members. This is an aspect that the Christian community should not fail to observe rigorously in the Tubah area. Although Christianity is even more morally driven, Christians in Tubah are still to really distinguish themselves from the non-Christian fold. The loose moral values of some of the residents of the Christian community, keeps the Mbororo upset and thinking that Christianity could be a threat to culture and morals. With up to fourteen respondents (23.7%) in table 7 disclosing the standards of Islam as what influence Mbororo against other religions depicts the high degree to which the Mbororo-Fulani attach value to morals.

The Mbororo-Fulani have an emic perspective of their culture and for that reason think that, their worldview is the ultimate reality of life. Any approach for cross-cultural witness in the Mbororo context must not also seek to be rooted in the witness's own worldview as also the ultimate reality of life. This appears to be the stand that has been taken in the Tubah context, thus there is a cultural war going on at the detriment of the Gospel. There is need for a cross-cultural conflict resolution that can give way for cross-cultural understanding and the building of trusted relationships which are badly needed for

an effective witness of the Mbororo-Fulani. This however does not mean that cross-cultural witnesses in the Mbororo context have to completely empty themselves of their own culture but need to know the Mbororo culture as much as it is necessary to become culture brokers who could be able to differentiate between the two cultures and takes an impartial stand that can be fruitful.

In the Tubal context, it is apparent that at the level of feelings the Mbororo culture is proving to be more civilised than the non Mbororo culture to the Mbororo and the non-Mbororo culture is proving to be more civilised than the Mbororo culture to the non Mbororo. This scenario falls in line with what Hiebert (1985:97) advances that 'cross-cultural confusion on the cognitive level leads to misunderstanding, but on the affective level it leads to 'ethnocentrism', the normal emotional response people have when they confront other cultures for the first time. People tend to feel that their culture is civilised while that of others is primitive and backward. There is therefore need for Christian witness in the Mbororo context to be empathetic. They must appreciate the Mbororo-culture and their ways (Hiebert 1985:64) in order to understand the Mbororo in their context.

Another thing to be avoided for an effective witness in the Mbororo context in the Tubah is negative (premature judgements). According to Hiebert (1985:99) when one relates to other cultures there is that tendency to judge them before having time to learn to understand or appreciate them. When one does that, one uses the values of one's own culture and not of some metacultural framework, and consequently other cultures look less civilised. Premature judgement is dangerous because it can lead to a miscarriage of impartial judgement and make communication and understanding difficult.

In the foregoing two analysis of this chapter, we have seen two critical considerations that must be made if an effective Christian witness is to be envisaged in the Mbororo context. We have seen that even as much as the Christians need to recommit themselves to the great commission in the Mbororo context, both in words and deeds, yielding to the Holy Spirit in all obedience, there is also need for cultural sensitivity.

5.3. Religious considerations

Islam is more than just another religion next to Christianity, and African Traditional Religion in the Tubah subdivision in Mezam division of the North West region of the Republic of Cameroon. It has built its fortress among the Mbororo-Fulani of this area and they have made Islam part of their tradition and culture.

When one thinks of the well-used Islamic slogan "Africa is to be the first Islamic continent", it sounds so fitting in the Mbororo context and is not just a mere propaganda. The Mbororo context is purely Islamic. The Mbororo-Fulani have not only championed the arrival of Islam into the Tubah subdivision as Helvetas holds, they have successfully planted Islam in the area. The Mbororo in Tubah subdivision have huddled around Islam as part of their tradition or heritage.

Islamic claims are believed by many Mbororo-Fulani to be a way of life. An Islamic publication describes it in these terms:

"Islam in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is the solution for all the problems of life. It is a guide toward a better and complete life glorifying in all its phases God, the Almighty Creator and the Merciful Nourisher" (Nehls 1996).

Christian witness needs to have a meaningful response to these claims, not only by means of a clear argument but also through a convincing life style. Great conflicts come and go but one, which has endured for nearly fourteen centuries, appears destined to remain until the end. It is the classic battle, a universal one which outlives every generation. It is the struggle between Islam and Christianity for the souls of all who live on earth. Although mostly unrecognized, it is probably the supreme contest, one which tackles the greatest of issues, namely the very purpose of human existence and its ultimate destiny. Each has its own head who is God's final messenger to all mankind, Jesus Christ the Savior of the world or Muhammad the universal Prophet to the nations. Each has its own mission, the spread of the Gospel to the ends of the earth or the establishment of an ummah (community) which covers the globe. Each, likewise, has its own conviction of its ultimate triumph over all the philosophies, religions and powers that have challenged human allegiance. It is only natural that they should come into conflict (Gilchrist 1999).

It is apparent that the Muslims seem to be prepared for this battle more than the Christians. Islam stands as one of the greatest challenge to Christian witness in the Mbororo-context. This is a serious challenge because the Islam/Christianity struggle is very old. The challenge goes back to the time of Muhammad himself. The Qur'an, the Muslim holy book, has numerous polemical passages confronting Christian beliefs, not only opposing them but proposing rational arguments to disprove them. In the early centuries of Islam Muslim scholars wrote numerous disputations challenging the integrity of the Bible, the doctrine of the Trinity, the social structure of Christian Society while also arguing forcefully that Muhammad is foretold in both the Old and New Testaments (Gilchrist 1999). When Islam or the Prophet Muhammad are criticized or vilified, the

whole Islamic world may get into an uproar. Islamic leaders worldwide are seeking to make any negative comment about their religion criminalized. Above all, the Organization of Islamic Cooperation (OIC), which several times has proposed such resolutions at the United Nations is very vibrant. The OIC is the second largest international organization in the world, behind only the UN. It is the largest Islamic organization in the world, claiming to represent 1.5 billion Muslims around the globe. It's comprised of 56 UN Member States plus the Palestinian Authority, and they tend to vote together as a block. Essentially, it is the largest voting bloc in the UN. It is an Islamist supremacist organization, which has the ultimate vision of achieving a worldwide Islamic State which recognizes no territorial boundaries, is ruled by a Caliph, and governs by Sharia law (UN 2012:5).

Any Christian witness in the Mbororo community should be conscious that the Mbororo context is also an Islamic context. Mistakes like not understanding the seriousness of Islam religion in an Islamic context should be corrected. For most in the western world a decision to follow Jesus Christ is very serious indeed, but if the person says yes it will have only a limited effect on the person's immediate circumstances. This is not so with a Muslim. The Koran teaches very strongly that any Muslim who converts to another religion, whether it is Christianity or some other belief system is guilty of apostasy and must be put to death. This is carried out in all Islamic republics but since Cameroon being a secular state, those living in Tubah might not directly kill a person for switching religions for fear of the law but their friends and family could use other very harsh means to keep the person a Muslim, including lynching. Even approaching a person with the gospel puts the person into a very difficult position. They fear what others will

say if they speak with a Christian and they also fear for their soul since they have been taught from birth that to become a Christian will send them to the sixth level of hell (The seventh being the worst)(Gilchrist 1999:1).

The Christian who witnesses must realize how serious this matter is for the Muslim and their family. In witnessing to a Muslim the Christian witness must be aware that the person working with, if they accept Christ, will probably be persecuted and could even be killed. Many Christian witnesses simply do not realize how serious a change in religion can be in a Muslim context. There is therefore a need for the Church to reflect on protective and security measures which can appeal enough for a potential Mbororo convert. This calls for the church globally to put more efforts in fostering universal principles of human rights, freedoms and democracy especially pertaining to freedom of expression, religion and worship which could be inculcated in every facet of the society so as to help release those under religious prisons.

Also Christian witness in the Mbororo context must be conscious of the enormous responsibility of discipling a convert. The unwillingness to take on the responsibility of discipling a convert from Islam can be a big error in effective Christian witness in the Mbororo-Context. I talked with some Christian leaders who admitted knowing some Mbororo-Fulani who have confessed Christ as Lord and Savior but for their whereabouts they were unable to locate because they said the convert had to flee for their dear lives. Christian witness in the Mbororo context should make provision for a process of socialization that can help protect coverts from persecutions.

For a Mbororo-Fulani in the Islamic context, his family and community provides each member with their fellowship, health insurance, their job, their food, their social network, their mate, and practically everything else of importance in life. When Christian witness seeks to win a Muslim to Christianity then he should be prepared to make the necessary sacrifice in the discipling process. Christian witness among the Mbororo-Fulani demands more of the time and love of Christians because they have to turn them from their support system and must find a way of replacement. This process of socialization should even precede the sharing of the Gospel which gives a guarantee of security for the Mbororo-Fulani to consider the Christian faith. This socialization process must be very systematic in such a way that it begins at a tender age with Christian children and Mbororo-Fulani children in the most interactive milieu like the school milieu. Christians should start thinking on how they can adopt at least a Mbororo-Fulani family to socialize. This is something that Christians in Tubah are not willing to make the necessary sacrifices that call for an effective witness in this context. There is therefore the need for the birth of Christian programs and ministries that target the Mbororo like the orphan ministry, widow ministry, school campus ministry etc.

More so in the Mbororo context in the Tubah area, Christian witness must be well knowledgeable in Islam. They should not just be filled with bits and scraps about Islam. Not having some knowledge or knowing wrong things about Islam could be very dangerous. It is very probable that a typical Muslim will know more about Christianity than a Christian will know about Islam. Twenty one respondents (35%) of the Mbororo-Fulani interviewees, I interviewed, were able to identify at least three fundamental doctrinal differences between Islam and Christianity: Trinity, Jesus the son of God and

Islamic monotheism and way of prayer. Although Christians are taught on how to evangelize the non-Christians, they have little specific training on the evangelization of Muslims. Just as Christians are taught how to witness to others, many Muslims are being taught how to refute the Christian arguments, thus making shallow Christian witness ineffective.

The more Christians build up their knowledge of Islam the better they can build good ideological bridges so as to find a good way to approach the Muslim. It is in this light that OMS mission suggests that one very successful method is called the "Camel Method"²¹. The Camel method is all about using the Koran to evangelize the Muslims. In Islam the Muslims know that there are 99 names of God known to man but in heaven there are 100, but the only creature on earth that knows the last name of God is the camel thus the upturned lips of the camel that resembles a smile. This method of witness helps with the building of a bridge by saying to a Muslim. "We know the 100th Name of God, it is Jesus Christ". It builds upon what they know but takes them further on their road to belief in Jesus Christ (Carmel Method 2013).

Christians should not be afraid of witnessing to Muslims but rather should passionately search out Muslims to talk with. The most important part of witness to Muslims is being led by the Holy Spirit. He is the Spirit of witness and could lead how best to approach the Muslims.

²¹ More on the Carmel method can be obtained from One Society Mission

GENERAL CONCLUSION

The final conclusion of this research summarizes the hypotheses of this study and shows the findings that this research has made and some recommendations. The findings of this research are summarised showing the unity of each of the five chapters of this study.

This study began by giving the reason why the topic: “Christian Witness to the Mbororo-Fulani People in Tubah Subdivision of Mezam Division in the North West Region of Cameroon” was chosen. As stated, the researcher was motivated by the vision and commandment of Jesus Christ to take the Gospel to all the nations of the earth. The aim in doing this research was to investigate the obstacles affecting Christian witness to the Mbororo in Tubah subdivision. To investigate these obstacles, this research took a two angle approach: to investigate the obstacles preventing Christian witness among Mbororo as a community in Tubah from the point of both Mbororo and Christians of Tubah subdivision.

This study advanced three hypotheses at the beginning. First, Cultural factors must have been at the base of Mbororo’s resistance to Christianity in Tubah subdivision. Second, the lack of cross-cultural conflict resolution skills by Christians in Tubah subdivision must have been an obstacle in Christian witness to the Mbororo in this area. And lastly, the non-consideration of cross-cultural elements in Christian witness by the Protestant churches in Tubah must have been at the base of the low involvement of Christians in the witness of Mbororo in Tubah.

The first chapter of this research presented the study area and especially the Mbororo context in its socio-historical and cultural context. The first chapter concluded that the Mbororo context in Tubah culturally, is very exclusive and religiously, it is Islamic. The second chapter dealt with an academic examination of the dynamics of cross-cultural witness. This chapter concluded that Christian witness in a cross-cultural setting is generally challenging and entails a lot of missiological implications for effectiveness.

The third chapter looked at the biblical perspective of Christian witness and concluded that Christian witness is founded in both Old and New Testaments. The fourth chapter jointly answered the second and the third research questions which were to look at the obstacles involved in Christian witness to the Mbororo-Fulani in the Tubah. The study disclosed that the challenges that are affecting Christian witness among the Mbororo-Fulani are threefold: cultural, social and religious. In the cultural aspect, there is an inter-cultural conflict resulting from differences in: language, life-style worldview between the Mbororo-Fulani and the Tikar. Consequently Christians lacked the necessary cross-cultural conflict resolution skills that can bring cross-cultural understanding, thus have admitted the situation. Socially the Mbororo-Fulani feels marginalized. It resulted from this research that the major obstacle is Mbororo's fear of persecution. This obstacle is better understood in the religious context.

Religiously, the Mbororo-Fulani are pro-Islamic. This has given an Islamic tradition that has been reinforced with threats and Mbororo are afraid to break the circle for fear of persecution. The first and second research hypotheses have become very probable that cultural factors must have been at the base of Mbororo's resistance to

Christianity in Tubah subdivision and the lack of cross-cultural conflict resolution skills by Christians in Tubah has been an obstacle in Christian witness to the Mbororo in this area. Consequently, Christian witness among the Mbororo-Fulani has not been a determined effort by the local church in Tubah and presently there is a lukewarm attitude among the indigenous churches and Christians. This is also partly due to the general laxity in Christian witness and mission generally among the indigenous Christians and Churches in Tubah. Thus the last hypothesis also holds.

Chapter five of the research answered the last question of this research: what are some of the cross-cultural elements of an effective Christian witness to the Mbororo-Fulani in the Tubah area. This chapter proposes some missiological perspectives for an effective Christian witness among the Mbororo-Fulani. This chapter five calls for a determined local church involvement in the witness of the Mbororo-Fulani in the area disclosing that the Mbororo-Fulani are the unreached people of the area. It has also strongly recommended a reawakening in the social arm of the Church among the Christians as well as among the Mbororo-Fulani. There is also a need for the theologies of the local churches to be reconsidered. There is also a recommendation for a cross-cultural sensitivity among the Christians in their witness to the Mbororo.

Christians must take the initiative toward cross-cultural conflict resolution and build trusted relationships with the Mbororo. Finally, this chapter also recommends that because the Mbororo-Fulani community in the Tubah subdivision is an Islamic context, Christian witness in this context must improve on their knowledge of Islam. The more the Christians in the area build up their knowledge of Islam the better the Christians can build

good ideological bridges which will help them find a good way to approach the Mbororo Muslims.

With no fear of contradiction, it is evident this research has achieved its goals. The Mbororo-Fulani, despite their long period of settling with the Christians in this area, are still very resistant to the Gospel. Although Christian witness amongst them has not been determined, the mission of God must continue among this ethnic group. Therefore the church must wake up and witness to the Mbororo.

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APPENDIX A: SAMPLE QUESTIONNAIRE FOR PROTESTANT CHRISTIAN LEADERS

Sample questionnaire for Protestant Christian leaders in Tubah

My Name is Fuhbang Emmanuel Tanifum. I am a graduate student at the Cameroon Faculty of Evangelical Theology (School of Intercultural Studies) Yaoundé. I am carrying out an academic research on the theme “Christian Witness to the Mbororo People in Tubah Subdivision of Mezam Division in the North West Region of Cameroon: Cross-cultural Analysis”. I would like to have your view in some few issues in relation to this topic as spelled out in this questionnaire. Please fill and return it to me latest in three days. Thank You for your kind consideration.

Personal Data

1. Name(optional)_____
2. Residence/Address
 - a) Residence area_____
 - b) Contact number_____
3. Sex: Male() Female()
4. Group Age: Youth 18-35yrs () Adult 36-60yrs () Elderly 61yrs above ()
5. Protestant Group Affiliation: Presbyterian () Baptist () Evangelical () Pentecostal () or any specify_____
6. Occupation: Farming () Teaching () Pastoring () Trading () any other specify_____
7. What is your position in the Church: Ordained Pastor () Evangelist () Elder () Group Leader: women (), men (), youth (), choir (), prayer () any other specify_____

8. What other position do you hold in the society: Traditional_____ development_____ employee_____, nurse_____ teachers _____ Other specify_____

Relation with Mbororo

9. Do you fellowship regularly in a church in the Tubah community?
Yes() No()
10. Do you know a Mbororo living in your community? Yes() No () No idea()
11. How many Mbororo people are in your Church? _____
12. Do you know any Mbororo who is a Christian? Yes () No ()
13. Are you in any way related to a Mbororo? Yes () No ()
- a) Boy Friend: Yes () No ()
- b) Girl Friend: Yes () No ()
- c) Family Friend: Yes () No ()
- d) Marital relationship: Yes () No ()
- e) Business relationship Yes () No () any other way specify_____
14. Where often do you meet Mbororo people? Market Places () School () church () Night Club () Death cerebrations () Quarter meetings () Hospital () football games() ; any other specify_____
15. Do you know any remarkable thing about Mbororo people? Yes () /No () What is it about _____
16. Have you ever talked of Jesus to a Mbororo? Yes () No ()
17. Have you ever evangelised in a Mbororo community? Yes() No()

18. If yes to above (16 and 17). Please explain your experience and the challenges encountered. _____

19. Do you know some of the beliefs of the Mbororo? Yes () No ()
Explain _____

Church Plan for Mbororo and Suggestion for effectiveness

20. What do you think can be done in order to witness to the Mbororo effectively? _____

21. Do you know any Christian who is a missionary to the Mbororo community? If Yes, specify _____

22. Is there any local church you know trying to reach them: name of church _____ name of leader _____

23. What plan or strategy does your Church have for the witness of Mbororo People? _____

APPENDIX B: THE INFORMAL DIRECTIVE GUIDE FOR MBORORO

Personal Data

1. What is your name? _____
2. Note Sex and age group M. F. Adult()Youth()Child()
3. What is your race, tribe or clan? _____

Historical Data

4. Do you know any history of your origin? _____
5. You practice which religion? Islam or other _____
6. How long have you been living here _____
7. Where did your father and mother come from? _____
8. Which religion, are or were they practicing? _____

Mbororo view of Christianity Data

9. According to you, what are some of the factors that attract your people to become Muslims? _____
10. How do you feel living in this community with Christians? _____
11. Name the different religions you know? _____
12. What is the difference between Islam and Christianity? _____
13. What are things you could likely consider if it happens you want to be a Christian?
14. Do you desire to know more about Christianity? Why? _____

Relationship with Non Mbororo Data

15. Do you know a Mbororo Christian? _____
16. What do you appreciate in his/her life of Christianity or the life of any Christian you know _____
17. Can you marry a non-Mbororo? Why? _____

18. Who are those you network with or will like to network with? _____

19. Do you have a non-Mbororo friend? What made you entered friendship or what stop you from having one? _____

Cultural Data

20. If you were to make a choice between each of these, which will be your choice and why?

- A Cattle or Vehicle
- Polygamy or monogamy
- Money or children
- Witch doctor or hospital

21. What advice do you give to children or children receive from their parents?

22. What are the issues that you will discipline a child for or be disciplined for?

23. What are some of the ceremonies conducted in your family and society? _____

24. What are some of the events you celebrate in your life? _____

25. Who or what has the strongest influence or opinion in your life?

26. What aspect of your culture would you like to encourage or discourage? _____

27. Is there anything from the other cultures that you see worth emulating?
