TOWARD A MODEL OF MAKING DISCIPLES OF JESUS AMONG MUSLIMS: CASE OF THE MBORORO MUSLIMS OF NORTH WEST REGION OF CAMEROON

By

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ABSTRACT

This study proceeds with the conviction that our approaches to making disciples of Jesus among Mbororo Muslims in the North West Region of Cameroon must be examined in order to identify those that do not raise unnecessary barriers to the reception of the gospel message. The study explores the relevance of current disciple making models among the Mbororo in the North West Region of Cameroon and also investigates possible perspectives that might lead to the most appropriate model of making disciples of Jesus among these Mbororo. The study uses a qualitative research methodology and field data are analyzed using the grounded theory. The research results demonstrate that Mbororo Background Followers of Jesus in the region are rare. The research results also demonstrate that theories and methods of contextualization among Muslims in general and the FulBe in particular do not hold absolutely in the Mbororo context of the North West Region of Cameroon because of its own specificities which must be taken into consideration. Therefore, the Mbororo context in the North West Region of Cameroon presents strengths, weaknesses, opportunities and threats for the making of disciples of Jesus. In order to consolidate the strengths, transform the weaknesses, exploit the opportunities and curb the threats, this research proposes the holistic transformation model as the most appropriate model for making disciples of Jesus among the Mbororo of the North West Region of the Republic of Cameroon. The holistic transformation model advocates that the discipler (missionary) enters the Mbororo context in a holistic and transformed manner and continues in that way throughout the stages of the disciple making process (reaching, teaching, training, and sending or conversion, edifying, equipping, extending). It is only in doing this that the discipler can be culturally relevant and therefore becoming effective in making disciples of Jesus among the Mbororo.

Key Words: Church, Ecclesia, Mbororo, Disciple, Model, Contextualization, Disciple making, Muslims, Model, FulBe, Islam.

RÉSUMÉ

Cette étude procède de la conviction que nos approches pour faire des disciples de Jésus parmi les musulmans Mbororo dans la région du Nord-Ouest du Cameroun doivent être examinées afin d'identifier celles qui ne constituent pas des obstacles inutiles à la réception du message de l'Évangile. L'étude explore la pertinence des modèles actuels de formation de disciples parmi les Mbororo de la région et étudie également les perspectives qui pourraient conduire au modèle le plus approprié pour faire des disciples de Jésus parmi ces Mbororo. L'étude utilise une méthodologie de recherche qualitative et les données de terrain sont analysées à l'aide de la 'Grounded Theory'. Les résultats de la recherche démontrent que les disciples de Jésus d'arrière-plan Mbororo sont rares. Les résultats de la recherche démontrent également que les théories et les méthodes de contextualisation chez les musulmans en général et les Foulbé en particulier ne marchent absolument pas dans le contexte des Mbororo de la région du nord-ouest Cameroun en raison de ses spécificités qui doivent être prises en considération. Par conséquent, le contexte Mbororo dans la région présente des forces, des faiblesses, des opportunités et des menaces pour la formation de disciples de Jésus. Les points forts comprennent: La Parole toujours transformatrice de Dieu, accompagnée de la présence de Dieu et des miracles. Les faiblesses du contexte incluent : une forte ecclésia institutionnelle et multiple dénominations, des faiseurs des disciples incompétens, des obstacles internes et un christianisme syncrétique. Les opportunités incluent : un contexte sociopolitique favorable de la région et l'islam non radical de Mbororo. Les menaces du contexte incluent : les obstacles externes, l'Islam et le pulaaku. Cette recherche propose le modèle de transformation holistique comme modèle le plus approprié pour faire des disciples de Jésus parmi les Mbororo de la région du Nord-Ouest du Cameroun.

Mots clé : Eglise, Ecclésia, Mbororo, Disciple, Modèle, Contextualisation, Faire des disciples, Musulmans, Modèle, Foulbé, Islam.

DEDICATION

To My Lord and Savior Jesus Christ

and the memory of

Mrs Asanji Winfard,

my junior sister,

who died on the 28th of September, 2018.

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LIST OF ABBREVIATIONS

A U   African Union

ATNA   Atteindre les Nations

CABTAL   Cameroon Association of Bible Translation and Literacy

GN   Good News

GMT   Greenwich Mean Time

GTM   Grounded Theory Method

MBBs   Muslims Background Believers

MBFC   Mbororo Background Followers of Christ

MBFJ   Mbororo Background Followers of Jesus

MBDJ   Muslim Background Disciples of Jesus

MBOSCUDA Mbororo Social and Cultural Development Association

ISO   International Organization for Standardization

KJV   King James Version

UN   United Nations

UPC   Union des populations du Cameroun

CHAPTER 1

THE RESEARCH ISSUE

This introductory chapter discusses the personal background, the problem this dissertation responds to, and the associated research context and concern. Also included in the elaborations of this chapter are the central research question, the three research questions, a discussion of the significance of this study, delimitations of this study, some working definitions, and a summary and conclusion of the chapter.

Background

My curiosity of the 'otherness' of the Mbororo in the North West Region of Cameroon is longstanding. It started during my childhood days. As I grew up in the North West Region of the Republic of Cameroon, I noticed that Mbororo were having a cultural identity which was so different from the normal 'Grassfields way of life'[1]. Although a child at that time, I could notice that the Mbororo had a different mother tongue. They were comfortable living in huts on hill tops. They were so attached to dishes and cattle. They were not coming to churches and were not taking part in Grassfields traditional religious ceremonies. There were always farmers-grazers conflicts between them and other tribes.

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

As I became a follower of Christ and a pastor serving in the North West Region of Cameroon, I started sharing the gospel with some Mbororo. It was really challenging in that the time I had my first opportunity to do research at the level of master, no other topic was more preoccupying to me than the Mbororo.

In my master's research therefore, I examined obstacles affecting Christian witness to the Mbororo in Tubah Subdivision of Mezam Division in the North West Region of the Republic of Cameroon. My research findings at the masters' level showed that Mbororo's fear of persecution among other factors might be the principal obstacle affecting Christian witness to the Mbororo in that area of North West Region. I also found that Mbororo were in the process of moving from a nomadic life style to a sedentary life style in that subdivision. Equally, my master research findings indicated that 'Mbororo Background Followers of Christ' (MBFC) were rare in that subdivision. Finally, I also found that there was no determined engagement and lack of any strategic involvement by the indigenous protestant churches in witnessing among the Mbororo in the subdivision.

These findings nursed in me a quest to further explore a model that can facilitate the making of disciples of Jesus among the Mbororo in the North West Region of Cameroon. Thus, improve on the effectiveness of Christian witness to Mbororo Muslims. Doing a Ph.D. in intercultural studies in the School of Intercultural Studies at the Cameroon Faculty of Evangelical Theology gave me the opportunity to fulfil this quest.

The Problem Statement

"Jesus drew near and said to them 'I have been given all authority in heaven and on earth. Go then to all people everywhere and make them my disciples: baptize them in the name of God the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age." (Matthew 28:18-20.GN). This commission of Jesus still stands valid, urgent, and critical to be fully fulfilled among the tribes, ethnic groups, and the nations of the world irrespective of their ideological, political, cultural and religious inclinations. Moreover, this Great Commission remains urgent and critical to the Muslim world in general and specifically to the Mororo Muslims of the North West Region of Cameroon.

It has often been claimed that Muslims are especially resistant to the Gospel. However, I agree with Musk (2003) who argued: "Maybe their hearts are not harder than anyone else's" (p. 237). The problem might be with our methods, rather than the hardness of Muslim hearts. This study proceeds with the conviction that our approaches to making disciples of Jesus among Muslims must be examined in order to identify those that do not raise unnecessary barriers to the reception of the Gospel message.

The Research Context and Concern

Cameroon harbors a considerable number of Mororo who have been very radical in their cultural and religious stand, making it a difficult ground for Christian missions. Pelican (2012c), described the Mororo generally as a people who belong to the FulBe ethnic group. The FulBe are found in many countries from West to East Africa. Some

Scholars have claimed that the FulBe are among Africa's most populous ethnic people. They could number some twenty-four million and are scattered throughout the sub-Saharan savanna belt in an almost continuous band from the Atlantic coast to the Red Sea (Riesman, 1992; Lewis, 2009). Mbororo sub category of the FulBe is different from the town FulBe. The Mbororo are cattle grazers who identify themselves with distinct FulBe lineages and speak distinct Fulfulde dialects (Pelican, 2012c).

Pelican (2012c) has noted three different connotations associated with the term Mbororo. The first connotation is in the academic circle. In the academic circle, the term Mbororo refers to FulBe lineages associated with pastoralism and was introduced into the anthropological vocabulary through the works of Marguerite Dupire (1970) and Henri Bocquene (1986) on FulBe pastoralists in Nigeria, Niger and Cameroon. The second connotation is in the regional context of northern Cameroon (grand north). The northern part of Cameroon has been dominated by settled town FulBe who, since the nineteenth century have established themselves as the ruling class. To them, the term Mbororo is loaded with value judgment. The settled Town FulBe of northern Cameroon have appropriated the term Mbororo to mean those pastoral FulBe groups who refrained to participate in the Jihad that led to the establishment of their hegemony in the Northern Cameroon and whom they have characterized as "backward" and "superficially Islamized." Pelican intimated, that is why even the pastoral FulBe in the northern part of Cameroon prefer to be called FulBe and in singular Pullo and not Mbororo. The third connotation noted by Pelican on the term Mbororo is related to the national political and international arena where it has been given a positive image. Due to the concerted efforts of some Mbororo individuals and non-governmental organizations, Mbororo have been

given the recognition of 'indigenous people' of Cameroon, Chad and Central African Republic by the United Nations.

The Mbororo can be divided into three major subgroups identified by the color of their cattle, style of decoration of their bowls, and their migratory movements. These are as follows: The Aku, who essentially breed white cows with short horns. The Jaafun who breed cows that are huge, dark red with long horns and the Bodaabe who share mixed characteristics. A distinctive feature of the Bodaabe group is that their males plait their hair (African Union [A U], 2007).

The Mbororo today are found in almost all the regions of Cameroon with their main sedentary communities in the grand north (the Adamawa, North and Far North regions of Cameroon), the Grassfields (the West and North West regions of Cameroon) and the East Region of Cameroon. Pelican (2012c) has contended convincingly that the Mbororo population in Cameroon is more of a heterogeneous entity comprising a wide spectrum of pastoralists some mobile cattle herders, some settled agro-pastoralists and a growing number of Mbororo youths residing in the urban centers. Generally, the Mbororo in Cameroon are in the process of sedentarization. The sedentarization of Mbororo in Cameroon is only a later phenomenon due to a conglomeration of factors: political, social, economic and ecological. The sedentarization of the Mbororo is a very important mission imperative for the ecclesia.

The Mbororo of the North West Region of the Republic of Cameroon are therefore those pastoral FulBe who are found within the territory of the North West Region which is one of the ten administrative regions of the Republic of Cameroon. Pelican (2015) has intimated that Mbororo individuals in the Grassfields rarely use the

generic term Mbororo in their self-identification. They tend to express themselves as Jaafun or Aku, thus referring to distinct sub-ethnic categories that developed as a result of different migration trajectories. Moreover, the appellation Mbororo is often used interchangeably with Jaafun. In order to avoid terminological confusion and ensure coherence, the term Mbororo is used by this study in a generic manner to refer to the pastoral FulBe.

Moreover, majority of these Mbororo are found in the North West Region of Cameroon where they have been living for over a century yet Mbororo Background Followers of Christ are still rare among them. Also, some of these Mbororo are currently making an irreversible cultural shift from a nomadic life style to a sedentary one which might be a great opportunity for Christian missions.

The Purpose

The purpose of this study is to find out and propose a model of making disciples of Jesus that might be most appropriate among the Mbororo of the North West Region of Cameroon

Central Research Question

The central research question for this study is: which disciple making model might be most appropriate for making disciples of Jesus among the Mbororo Muslims of the North West Region on Cameroon?

The Three Research Questions

1. How did religious and cultural identities affect disciple making in the New Testament?

2. How comparable are being a disciple of Jesus and practicing Islam?

3. What might be the relevance of current disciple making models among the Mbororo Muslims in North West Region of Cameroon?

Significance

This research was carried out with awareness that there are a limited number of empirically based resources that discuss the processes and the challenges of making disciples of Jesus among Mbororo in the North West Region of Cameroon. This study responds to this need. The empirically-based qualitative research approach delivers to the reader a composite perspective about disciple making among the Mbororo in the North West Region of Cameroon. This study also answers the "why" "how" and "what." It gives the reader insight into why Mbororo Background Followers of Christ are still rare in the North West Region, and how disciple making efforts can be improved upon among the Mbororo in the region. In addition, it gives to the reader a perspective toward what model might be the most appropriate in making disciples of Jesus among the Mbororo in the North West Region of Cameroon.

This study also will be the foundation for my disciple making ministry among the Mbororo in the North West Region. This is because, this study points to solutions to the challenges of disciple making among Mbororo in the North West Region of Cameroon.

Equally, I expect that this research should provide guidelines for increasing the effectiveness of the ecclesia, especially the disciple makers among the Mbororo. The results of this research might be made available to all the churches and missions

involved in disciple making among the Mbororo. They might glean wisdom from its findings which could reverse the present state of vulnerability of the Church among Mbororo in the region.

It is also expected that this research will enhance the development of missiological thinking regarding Muslims in general, the pastoral FulBe in particular, and most especially the Mbororo in the North West Region of Cameroon. In addition, this research will also contribute to the Christian- Muslim dialogue and global intercultural knowledge. Finally, this research might provide insights that might be helpful in the resolution of farmers- grazers conflicts between the Mbororo and the non-Mbororo. Thus, fostering unity, peace, and development.

Delimitations

The geographical scope of this study is the North West Region of the Republic of Cameroon. The North West Region is one of the ten administrative regions in Cameroon. In the North West Region, this study focuses on the Mbororo of the North West Region of Cameroon, especially Mbororo communities in Weh, Wum, Bafut, Bamenda, and Sabga, and the Christian leaders operating ministries among or in proximity to the above mentioned Mbororo communities in the region.

The research captures and analyzes three perspectives concerning the making of disciples of Jesus among Mbororo in the North West Region of Cameroon. The perspective of Church leaders, the Mbororo Muslims and Mbororo Background Followers of Jesus. Although, I try as much as possible to have an insider's perspective as a native from the region, I am not a Mbororo. Therefore, I acknowledge that my perception and understanding of the Mbororo worldview are limited.

All Bible quotations unless otherwise emphasized are from the New International Version. In a further attempt to keep every chapter of this dissertation within its delimitations, each chapter begins with a guide of the issues to be discussed.

Definitions

ArDo**.** The 'ArDo' is the chief or the lineage head of the Mbororo. He constitutes authority and his duty is to mediate between his people and the society in accordance with the policies made at the larger community or state level. However, his authority is limited before the Lamido as being his subordinate.

Church Leaders or Christian Leaders. This is used in this research to refer to those priests, pastors and other religious persons leading church communities or carrying out ministry among or in proximity to the Mbororo.

Contextualization. Contextualization is more of a protean and variegated concept. One of the leading missiologists has posited "Still in its infancy that word has already been defined and redefined, used and abused, amplified and vilified, coronated and crucified" (Hesselgrave, 1984 p.693). Gilliland (2000) argued that there is no generally accepted definition of contextualization. Perhaps it is because most definitions of contextualization are yet to center on disciple making which is the specific and most important task of the Church which demands for contextualization.

Gilliland (2000) defined contextualization as:

> The dynamic reflection carried out by a particular church upon its own life in light of the Word of God and historic Christian truth. Guided by the Holy Spirit, the church continually challenges, incorporates, and transforms elements of the cultural milieu, bringing these under the lordship of Christ. As members of the body of Christ interpret the Word, using their own thoughts and employing their own cultural gifts, they are better able to understand the gospel as incarnation (pp.225-226).

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Whiteman (1997) defined contextualization as:

> [A]ttempts to communicate the Gospel in word and deed and to establish
> the church in ways that make sense to people within their local cultural
> context, presenting Christianity in such a way that it meets people's deepest
> needs and penetrates their worldview, thus allowing them to follow Christ
> and remain within their own culture. (p.2)"

Gilliland (2000) stated that the goal of contextualization perhaps best defines what it is and that goal is to enable, in so far as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation.

According to Song(2006)Contextualization must be understood in a holistic manner, covering not only the areas of Bible translation, the expressions of worship, leadership structure, and so on, but also the very fabric of believers' commitment to and involvement in society as disciples of Jesus Christ. In this view, contextualization in discipleship is indispensable.

According to Moreau (2012) Contextualization is the "'mixing point' of gospel and culture" (p. 19) and without it, people will be unable to connect to Christ in a way that moves their hearts. Contextualization emerged as a result of the inadequacies of the 'three self' Model[2] and the quest to communicate the message of the gospel in culturally relevant terms (Hiebert, 1985; Hesselgrave & Rommen 1989; Song, 2006).

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[2] Song(2006) opined that towards the end of the 19th century, many mission agencies accepted Rufus Anderson and Henry Venn's three-self model as a guideline for their church planting projects: self-supporting, self-propagating and self-governing. But today such a model is considered inadequate because it lacks emphasis on the receptor's context. It is argued that even the theology of the emerging church must be self-generated, hence the term 'fourth self' of self-theologizing became important. If context is ignored, the church runs the risk of being seen as a foreign enterprise with a foreign message.

Contextualization is inevitable because the truths of the gospel remain the same irrespective of the culture, but cannot be experienced and communicated without a cultural embodiment (Tennent, 2010). And also the exportation of the gospel into new contexts must be free from the exporter's culture, the biblical culture and also be fitted into the socio-cultural context of the recipient in a manner that is understandable and transformative. Therefore, contextualization remains the only solution (Hiebert, 2009).

'Contextualization' as a specific missionary term was coined by Shoki Coe. The term came to the fore in 1972 when the Theological Educational Fund (TEF), sponsored by the World Council of Churches (WCC) published its report "Ministry in Context", in which churches were strongly urged to introduce some radical reforms in theological education. Since then there has been heated controversy representing a very wide divergence of opinion on the issue. However, it has been used in some parts of the world as a successful method for missionary outreach and this has imparted to it further significance and validity. Being a term that finds usage mainly among Protestant evangelicals today, "inculturation" is the alternative preferred by Roman Catholic and other conciliar practitioners (William, 2016).

Even though the concept of contextualization is becoming clearer and more comprehensible as days go by, serious practical questions still remain. Is it a new terminology to express the old concept of indigenization or does it mean something more or is it a totally new concept? And if it is fairly a new terminology how can it be defined and what are the parameters to distinguish it from being a syncretism?

Nevertheless, Contextualization is biblically founded. To the humans, God became a human (John 1:1-1). To the Samaritans Jesus became a Samaritan (John 4:1-24). Apostle Paul to the Jews became a Jew and to the Romans became a Roman. He became all things to all men (1 Cor 9:19-22). Wu (2015) argued that although many people think of Acts 17 when they hear "contextualization," we should think of the four Gospels as well. He cited examples. In John, creation theme frames the entire Gospel of John, from the beginning" (1:1) through the resurrection account (such as where Jesus is presented as the new Adam, a "gardener" (20:15), who rose to life on "the first day of the week" (20:1). The gospel of Matthew frames the life of Jesus as the one who fulfills God's covenant promises with Abraham and David. In effect, Matthew shows how God uses the story of Israel to contextualize the person and work of Jesus. In death, Jesus offers the "blood of the covenant" (Matt 26:28; Mark 14:24; cf. Luke 22:20). In Luke 1:72, the birth of John is interpreted as God's "remembering his covenant, the oath that he swore to our father Abraham." The gospel writers indisputably represent Jesus as a king whose ministry ushers in a new sort of kingdom. They repeatedly stress the fact that Jesus is the "Son of David," "the Christ," and thus, as Nathanael confesses, "The Son of God . . . the King of Israel" (John 1:49). Luke first traces Jesus' genealogy back to "Adam, the son of God" and then immediately places Jesus in the desert where Satan challenges Jesus to prove that he is the "Son of God. Therefore, Biblical scholars should not only help us interpret the Bible but should also help us learn to contextualize it.

Bevans (1992, 1995) described six models[3] that assist those who engage in the

proclamation and demonstration of the gospel: The translation model, the

[3] Kirk Franklin's articles, in *Contextualization Models*, posted online in March 2015, gave the following analysis of the six models of contextualization described by Bevens. **The translation model.** This is the most commonly used model. It can also be viewed as the oldest method of contextualization found in the Bible. For example, in the Apostle Paul's speech at Lystra, he pleads with the people to turn from their ways of offering sacrifices to Zeus or Hermes and turn to "the living God" (Ac 14:16) and claims that God "has not left himself without testimony" (Ac 14:17) such as with the rain which helps their crops grow. Later at Athens, the Apostle refers to the altar of the unknown god to point out that this is the God "who made the world and everything in it [and] is the Lord of heaven and earth and does not live in temples built by hands" (Ac 17:24). Paul uses these cultural circumstances to translate the gospel into a local situation in which he finds himself. **The anthropological model.** At the opposite extreme from the translation model is a concern for the "preservation of cultural identity" (Bevans 2002:55). The anthropology model assumes "the value and goodness [of] the human person" and believes that "God's hidden presence can be manifested in the ordinary structures of the situation" (Bevans 2002:55). Bevans suggests this model can also be called 'indigenization' because "it is concerned with what is indigenous or proper to a people and their culture" (2002:55). **The praxis model.** This model is also known as dialectical, liberation or 'doing' theology. Practitioners of this model are primarily interested in the social context derived from present realities and how these contribute to social change. They view this as a dynamic process where one not only hears the word but acts on it (James 1:22).A criticism of liberation theology is that it relies on Marxism and "is based on conflict theories" (Hong 2008:31). Its weakness is that it is prone to lose the delicate balance between text and context. As Bevans relates, it has "selectivity and even naïveté in terms of reading the Bible" (2002:78). When applied to Bible translation principles, it "gives absolute status to the analysis of the socio-cultural context rather than to the biblical text" (Hong 2008: 31).**The synthetic model.** This model holds that everyone in every context can learn from each other and from the past. It is also called the 'dialectical' model because it encourages openness in interaction in additional contexts and theological expressions for both method and content, perhaps suggesting that "anything goes" (Bevans 2002:93). Weaknesses with this model include: 1) it can be manipulated by a dominant culture; or 2) it can become too weak or "wishy-washy" and end up as a theology "that is not a true synthesis... but a mere juxtaposition of ideas that really do not enhance one another" (Bevans 2002:95).**The transcendental model**. This model starts with one's own religious and personal experience. Contextualization is not done in isolation but is performed with one's own community and their experience. Experience is what makes it 'transcendental'. The model assumes that God's revelation "is within human experience, as a human person is open to the words of scripture as read or proclaimed" (Bevans 2002:105). Concerns with this model include: 1) it is too difficult to understand; 2) too theoretical; 3) too influenced by "male-dominated cultural forms" or Western culture (Bevans 2002:108); 4) it presents too great a variety of understanding instead of one common way; or 5) it is too idealistic and thus too difficult to actually perform. **The countercultural model**. This model (also called encounter or engagement) takes context seriously and simultaneously treats context with suspicion because if the gospel is to really make its impact, "it needs to challenge and purify that context" (Bevans 2002:117). Lesslie Newbigin says that when the gospel is truly revealed it requires "a U-turn of the mind" (1986:6) which is only possible through God's revelation. Contextualization must be in the language of the audience and yet it must be astutely aware of the human tendency to "resist and undercut" God (Bevans 2002:119). The model assumes the primacy of the gospel with its power to break into and address every culture with "faithfulness and relevance" (Bevans 2002:120).Weaknesses of the model include: 1) its tendency towards being anti-cultural rather than countercultural; 2) it can feed sectarianism in the Church or encourage the Church to withdraw from its context; 3) its proponents have primarily been white Western middle class people who use it to critique their own culture; and 4) it can lead to "Christian

anthropological model, the praxis model, the synthetic model, the transcendental model and the countercultural model.

Timothy D. Stabell in *Rethinking Contextualization and The Gospel In Africa* argued that evangelical approaches to contextualization have focused too exclusively on subjective culture, while tending to ignore questions of social justice. He surveyed the various models of contextualization suggested by Stephen Bevans, looking at some of the strengths and weaknesses of each of these general approaches, and then proposed an altenative evangelical "synthetic" model[4] (Stabel, 2005). However, I advocate for Hiebert's 'critical contextualization model[5]' because in trying to contextualize in a critical manner, the above models would surely be taken under consideration.

However, Song (2006) has observed that discipleship is often overlooked in the discussion of contextualization. He argued that most often missiologists and missionaries give attention to the initial communication of the gospel and try to ensure that their message is receptor-centered. When it comes to follow up and discipling new

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exclusivism over and against other religious ways [as] it reduces religious faith to mere opinion or taste" (Bevans 2002:126). http://www.wycliffe.net/articles?id=5962, accessed on the 20 of September 2018.

[4] His alternative evangelical synthetic model is like a way forward for evangelical contextualization that would help us avoid the "cultural reductionism" that has too often characterized evangelical missiology. The approach offered here is an adaptation of the different approaches described by Stephen Bevans (1992, 1995). Bevans describes six different "models" of contextualization: translation, anthropological, praxis, synthetic, transcendental and countercultural. His suggestion is that a modified synthetic approach, combining the strengths (and avoiding the weaknesses) of the translation, anthropological, countercultural and praxis models could offer us a more complete set of tools for tackling the challenge of contextualizing the gospel. He assessed the strengths and weaknesses of each of these four approaches, and then think through how the strengths of each help to address weaknesses of the other. His thesis is that, is it possible to learn from the strengths of the above models allowing their strengths to correct the weaknesses that have been described and thus develop an evangelical synthetic model.
[5] Critical contextualization or the missional theology approach sees the Bible as having revelation and not simply humanly constructed beliefs. In contextualization, the heart of the gospel must be preserved by encoding in forms that are understood by the people without making the gospel captive of the context (Hiebert, 2009).

believers, however, the approaches taken are not as well systematic or well reflected upon. This produces many decisions but very few disciples coming out of mission works. I agree with Song because the task of the great commission is not just effective communication of the gospel, it is disciple making as a whole which should not be reduced to only communication of the gospel or discipleship either.

Moreover, some authors have equally stated that contextualization must be all inclusive, at least having two foci, the first relating to evangelism and the second concerning how to live as a Christian that is discipleship (Gilliland 2000, Parshal, 1980, Eckert, 2016). In other words contextualization therefore should take into consideration the entire process of making disciples of Jesus.

Furthermore, contextualization in spite of its importance must always be practiced with caution. The major trap in contextualization remains syncretism (Rheenen, 2006; Eckert, 2016). According to Van Rheenen (2006) the study of syncretism and its interrelated perspectives toward contextualization remains the largest vacuum in missiology. Just like contextualization, syncretism is also often birthed out of genuine desire to make the gospel relevant in context. However, syncretism remains a double edge sword. Its fear can result to insufficient contextualization and its overlook can result to syncretism (Eckert. 2016).

Even though there are still some unresolved tensions, Ott &Netland (2006) opined that contextualization is now an accepted part of the missiological and theological agenda, even if lingering questions remain about what it means and how we should go about it. Contextualization thus plays a critical and urgent role in the disciple making process not only in facilitating belief in Jesus Christ as the Gospel is proclaimed

in growing numbers of contexts across the world, but also in helping those who believe grow in their Christian faith and become faithful disciples of Jesus. Contextualization must therefore always serve the mandate and the goal of disciple making.

Disciple. Bjork (2016) posited: "the verb most often associated with a disciple is akoluthein, "to follow in the footprints of someone"" (p.44). While, Bjork attempted a definition of disciple from the verb most often associated with it, Wilkins (1992) attempted a definition of disciple from the Greek word (mathetes) most often associated with it in the New Testament. Wilkins (1992) defined a disciple as "a committed follower of a great master" (p.40). I find these two definitions also complementary to each other giving a broader understanding to who is a disciple.

Disciple of Jesus. In its specific sense, Wilkins (1992) defined Disciple of Jesus as "one who has come to Jesus for eternal life, has claimed Jesus as Savior and God, and has embarked upon the life of following Jesus" (p.40). This definition emphasizes a very fundamental aspect of being a disciple of Jesus which is new birth. Bjork (2015) defined a Disciple of Jesus as a "student or apprentice who follows the example and teaching of Jesus" (p.66). This definition provides a practical illustration of a disciple, typifying a disciple to a student or apprentice. I find these two definitions very complementary. They give an adequate understanding to who a disciple of Jesus is. Moreover, Wilkins(1992) further stated that 'disciple' is the primary term used in the gospels to refer to Jesus' followers and those known in the Early Church as believers, Christians, brothers and sisters, those of the Way, or saints, even though each term captures specifically a unique aspect of the individual's relationship with Jesus and others of the faith.

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Discipleship. Wilkins (1992) defined discipleship as "ongoing process of growth as a disciple" (p.14). Bjork (2015) stated it systematically "it is a sort of pilgrimage which begins with the new birth, passes through the phases of spiritual infancy and adolescence to attain maturity and spiritual production" (p .3).

Discipler. As used in the context of this study, a discipler is a disciple of Jesus who finds and accompanies another to grow along as disciples. I use these terms: discipler, disciple maker and missionary interchangeably in this study. The term missionary in today's context could mean many things and not necessarily its biblical sense. In its biblical sense, the term missionary is someone sent by Jesus Christ just as he was sent by God (John 20:21) with the command to make his disciples (Matthew 28:19). The great controlling factor is not the needs of people, but the command of Jesus. Therefore, I have chosen to use the terms "discipler," "disciple-maker," and "missionary" interchangeably in order to promote this biblical narrative in the term missionary.

Discipling. Wilkins (1992) defined discipling as "the responsibility of disciples helping one another to growth as disciples" (p.41).

Ecclessia. The Greek and Latin term for the Christian Church as a whole.

Extraction. It stands for the removal of the Christian converts from their original context or location where they were living, or what might be termed as their "abode" at the time of their belief in Jesus Christ. It is done in an effort that is believed to assist the believer to advance in the understanding and practice of Christianity. This can also be done to protect the Christian believer from physical or psychological harm which might be detrimental to the Christian and his/her Christian faith.

Fulani, FulBe, and Pullo. The term "Fulani" is a word borrowed from the Hausa language, which signifies FulBe. The word FulBe is the indigenous term that the ethnic group (the FulBe) uses when they speak of themselves in their mother tongue of Fulfulde. Therefore, the term "FulBe" will be used in this dissertation as a general name. The capital "B" in the word FulBe indicates that the pronunciation of the "B" is what is linguistically called an implosive. The term "FulBe" is a plural rendering speaking of two or more individuals while "Pullo" is singular, speaking of an individual.

Imam. In Arabic, Imam ("leader," "pattern") is the head of the Muslim community; the person who leads prayers in a mosque. The title is used in the Qur'an several times to refer to leaders and to Abraham. The origin and basis of the office of imam was conceived differently by various sections of the Muslim community, this difference providing part of the political and religious basis for the split into Sunnite and Shiite Islam.

Institution. Institution can be understood both in its organic sense and also its material sense. In its organic sense, institution generally refers to an established official organization with structures like buidings, hierarchy etc. In the material sense, institution generally refers to rules such as an established law, practice, or custom.

Making Disciples. One of the epistemological challenges of the concept of making disciples of Jesus might still be with the very meaning of the commission itself. Wilkins (1992) disclosed that the verbal form of making disciples in the New Testament is 'matheteuo', which means "to make or become disciples" (p.41) and occurring only

four times in the Bible (Mt 13:52; 27:57; 28:19; Ac. 14:21). Even though Wilkins (1992) did not give a direct definition of making disciples of Jesus, he however underlined two aspects in the process: discipleship and discipling. Bjork (2015) opined "to make disciples is simply to personally and individually accompany people in their apprenticeship to Jesus" (p.44). Hull (2006) looked at disciple making in a threefold dimension (deliverance, development, and deployment) in his attempt to distinguish it from discipleship. Hull has highlighted a vital aspect of the process of making disciples which is a prerequisite. This is the aspect of new birth. Nevertheless, Hull in his attempt to differentiate making disciples from discipleship showed clearly that discipleship is an inevitable aspect of disciple making. Therefore, Hull's distinction between disciple making and discipleship might be unclear, as it might be inferred that someone is expected to experience these three dimensions one step after the other, which might not necessarily be the case. The character development aspect of disciple making is a life time process of a disciple, even when the disciple is sent, he needs to continue growing in Christ likeness as well as striving to disciple others. Making disciples of Jesus or disciple making is a responsibility and process that involves evangelism, conversion, discipleship and discipling.

Mbororo. Pelican (2012c), a cultural and social anthropologist described the Mbororo as people who belong to the ethnic category of the FulBe. The FulBe are also known as Peul in French, Fulani in Hausa/English. This FulBe ethnic category is found in many countries from West to East Africa. Pelican (2012c) has differentiated the Mbororo sub category from other FulBe in the following manner: "The ethnonym Mbororo refers specifically to pastoral FulBe as opposed to the settled Town FulBe

whose identity centers on speaking Fulfulde and practicing Islam other than cattle rearing" (p.114).

Model. A scientific model is a physical, conceptual or mathematical representation of a particular phenomenon in the world using something else to represent it, making it easier to understand. A scientific model could be a diagram or picture.

Pidgin English. Pidgin English as a language that has developed from a mixture of two languages. It is used as medium of communication by people who do not speak one another's languages. Pidgin English, in its varying forms is a lingua franca - a simplified bridge language evolving through necessity, after extended contact between groups without a single common language. Found in Africa, Indonesia, parts of Asia and the Caribbean, English derived Pidgins are inventive, innovative, and often quite literal. Because of their spontaneous adaptability, Pidgins are quite unique compared to other languages in that they can be structured or unstructured as needed meaning, there are no strict rules! For example, Cameroon Pidgin English is an English-lexified Atlantic expanded pidgin/creole spoken in some form by an estimated 50% of Cameroon's population, primarily in the Anglophone, and west regions, but also in urban centers throughout the country. Primarily a spoken language, Cameroon Pidgin English enjoys a vigorous oral presence in Cameroon, and the linguistic examples illustrating this description are drawn from a spoken corpus consisting of a range of text types, including oral narratives, radio broadcasts and spontaneous conversation (Ayafor & Green, 2017).

Syncretism. The "blending of one idea, practice, or attitude with another. Traditionally, its use among Christians refers to the replacement or diversion of the

essential truths of the Gospel through their incorporation with non-Christian elements"
(Moreau, 2000, p.924).

Chapter Summary and Conclusion

This chapter has discussed the personal background of this research. This research was derived from my quest to broaden my understanding about disciple making among the Mbororo in the North West Region of Cameroon. Doing a Ph.D. in intercultural studies at the School of Intercultural Studies in the Cameroon Faculty of Evangelical Theology gave me the opportunity to fulfil this quest.

This chapter has also discussed the problem this dissertation responds to, which is that of fulfilling the Great Commission among Muslims who are claimed to be resistant to the gospel, and especially the Mbororo Muslims in the North West Region of the Republic of Cameroon.

This chapter has equally discussed the associated research context and concern. The context of the research is the Mbororo in the North West Region of the Republic of Cameroon and the research concern is that Mbororo Background Followers of Christ are rare in the region.

In this introductory chapter, I have also articulated the central research question. 'Which disciple making model might be most appropriate for making disciples of Jesus among the Mbororo Muslims of the North West Region on Cameroon? ' And the three research questions; 'How did religious and cultural identities affect disciple making in the New Testament?', 'How compatible are being a disciple of Jesus and practicing

Islam?' and 'What might be the relevance of current disciple making models among the Mbororo Muslims in North West Region of Cameroon?'

Furthermore, I discussed the significance of the study in this chapter. I pointed out amongst many other things that this study will add into the limited number of empirically based resources that discuss the processes and the challenges of making disciples of Jesus among Mbororo in general and those of the North West Region of Cameroon in particular.

I equally delimited this study in this introduction chapter, underlining the fact that this study is focused only on some Mbororo in the North West Region of the Republic of Cameroon and of which I am not Mbororo.

Finally, I attempted some working definitions of the following terms: ArDo; Church Leaders; Disciple; Disciple of Jesus; Discipleship; Discipling; Extraction; Fulani, FulBe, and Pullo; Imam; Making of Disciple; Mbororo; Pidgin English and Syncretism.

In conclusion, the general outline of this study is as follows. Chapter 1: The Research Issue, is an introductory chapter. Chapter 2: Research Methodology, contains a review of the relevant literature and also a presentation of field research methodology. It also contains clear explanations for why I chose the field research methodology that I follow in this study. In addition, this chapter also explains how I went about the field research: sampling, data collection, data analysis, ethics, validity and reliability. Chapter 3: The Mbororo of North West Region of the Republic of Cameroon, presents a thorough analysis of the context of the study. Chapter 4: Religious Identity and Cultural Heritage, and Being a Disciple of Jesus in the New Testament, provides a biblical

foundation for this study. Chapter 5: Jesus and Islam in Disciple Making, analyses the

perception of Jesus in Islamic world view and the current contextualization efforts

among Muslims. Chapter 6: The Most Appropriate Model, presents the field research

results and a disciple making model. Chapter 7: Summary, Conclusions, and

Recommendations, summaries the six preceding chapters. The chapter also summarises

the answers to the three initial research questions and concludes with some

recommendations. Meanwhile, I will now turn to the second chapter of this study which

discusses the research methodology of the study.

CHAPTER 2

RESEARCH METHODOLOGY

My research falls into two groups, library and archival research and field research. In the library and archival research, I have mainly used traditional methods of studying historical documents and secondary literary sources. In the field research, I have used sociological and anthropological methods of inquiry.

Library and Archival Research

The analysis of the sociological and anthropological context of the Mbororo in the North West Region of Cameroon is based on a study of the relevant historical, sociological, anthropological, and religious literatures. Mostly non-Christian researchers had researched on a lot of areas on the Mbororo in the region. There are two classical works on the Mbororo in the region.

First, are the works of Jean Boutrais: In 1994, 'Pour une nouvelle cartographie des Peuls', *Cahiers d'Etudes Africaines* 34(133–135); *in* 1996, *Hautes terres d'élevage au Cameroun,* Paris: Orstom, 2 vol. + cart and in 1998, 'Les taurins de l'ouest du Cameroon', in C. Seignobos and E. Thys (eds), *Des taurins et des hommes*, Paris: Orstom, pp.313–26. Jean Boutrais' works contain a lot of useful information on Mbororo history, composition, settlement, and cattle rearing in the North West Region of the Republic of Cameroon.

Second, are the works of Micheala Pelican which I have found very useful for this study. Micheala Pelican has written extensively about the Mbororo in the region. She has three Monographs about the Mbororo, two in English and one in German. Pelican Michaela, *Masks and Staffs: Identity Politics in the Cameroon Grassfields*, Oxford, New York: Berghahn 2015; Pelican, Michaela, *Getting along in the Grassfields: interethnic relations and identity politics in North West Region Cameroon,* Halle, Saale: Universitäts- und Landesbibliothek Sachsen-Anhalt 2006, Pelican Michaela, *Die Arbeit der Mbororo-Frauen früher und heute: eine Studie zumWandel der sozio-ökonomischen Situation semi-nomadischer FulBe-Frauen in Nordwest Kamerun,* Bayreuth: Universitätsbibliothek Bayreuth 1999. She has also written many articles and book chapters on a range of issues related to the Mbororo in the region.

Pelican's main work on the Mbororo is *Masks and Staffs: Identity Politics in the Cameroon Grassfields*. This book by Michaela Pelican investigates the role of ethnicity in conflict situations, and considers the mechanisms that promote peaceful cohabitation and integration in an ethnically and culturally heterogeneous environment. It looks at transformations in conflict strategies, placing individual and group strategies in the context of national and international political discourse. This book attempts to answer the question of why Burnham's prediction (of increasing political instability, disorder and violence in interethnic relations) has not materialized but vitiated by recent history. Also this book attempts to delineate the factors that account for integration and the avoidance of ethnic violence in a political environment that nonetheless accentuates ethnic and cultural difference. On the discursive side, the book examines ethnic stereotypes, their historical roots and the conditions of their perpetuation. Here, tacit

knowledge resulting from accumulated group histories and vestigial memories is a crucial factor in shaping social interaction and the perception of conflict. Also in this book, Pelican has questioned why farmer–herder conflict – a long-standing and pertinent issue widely addressed in research and policy across West Africa – continues to be perceived and framed in ethnic terms, despite economic diversification and alternative lines of conflict. The book takes as a case study a small town in the Cameroon Grassfields, a region that since the colonial period has enjoyed considerable attention by historians and anthropologists. Much of the literature has concentrated on the political and economic organization of Grassfield societies, with a focus on the formation and development of Grassfield politics and their interrelations.

This book has been of great interest to me because the locale of the study is limited quite strictly to the Cameroon Grassfields. However, it also considers the issue of ethnicity within a national and, indeed, global context. Professor Pelican maintained that up to today, territorialization and the production of locality are central to notions of ethnicity and belonging to the Grassfields. Furthermore, she argued that Grassfield societies have the capacity and techniques to accommodate not only Grassfields 'others' but outsiders in general, both historically and contemporarily. The very presence of Mbororo and Hausa throughout the Cameroon Grassfields is demonstrative of this capacity, and a feature generally understudied. The anthropological facts contained in this book were very edifying and provided me with anthropological understanding of the Mbororo.

Some articles by Dr. Pelican, I found very useful include the following: *Friendship among Pastoral FulBe in the North West Cameroon* (African Study

Monographs, 33(3):165-188, September 2012). This article by Michaela Pelican, who then was at the department of cultural and social anthropology in the University of Cologne discusses perceptions and practices of friendship among the Mbororo (pastoral FulBe) in North West Region of Cameroon. The concept of friendship is culturally and socially embedded, and the author highlighted the flexible and multilayered character of friendship in Cameroon. While in Europe and the USA, the voluntary and emotional connotations of friendship are stressed, for the Mbororo, it includes a significant economic component and may overlap with other relationships such as kinship and patron-client relations. Furthermore, Mbororo women and men differ in their perspectives and practices of friendship. Finally, the author argued that interethnic friendships between Mbororo pastoralists and their farming neighbors are of an individual nature and that in the face of conflict, their integrative capacity is limited.

This article builds on classical and contemporary themes in friendship studies. It evolved from a study of interethnic relations and identity politics in North West Region of Cameroon in which interethnic friendships were conceived of as crosscutting ties. Thus, while providing insight into local concepts and practices of interethnic friendship, the article also investigates the significance of these relations for social integration in an ethnically and culturally heterogeneous environment. Dr. Michaela intimated that Mbororo men tend to evaluate friendship in terms of moral and financial assistance while women stress social aspects, such as mutual sympathy and care.

This article gave me some critical insights as to the nature of friendship among Mbororo in the North West Region of Cameroon. This is so critical because the article treats the kind of friendship (that between the Mbororo and the non-Mbororo community

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in the North West Region of Cameroon) which is very insightful for my research. Any most appropriate model of disciple making among the Mbororo of the North West Region of Cameroon might certainly not neglect these anthropological insights. For instance, it is quite insightful to discover that Mbororo men tend to evaluate friendship in terms of moral and financial assistance. Women stress social aspects, such as mutual sympathy and care. In analyzing Mbororo interlocutors' views, Dr. Michaela also intimated that researchers ought to be sensitive to social norms and gendered discourses that may limit, for example, the expression of emotions. Thus, the downplaying or concealment of some aspects may not necessarily attest for their absence or irrelevance. This insight helped me in my field research.

Also, Pelican Michaela (2008), *Mbororo Claims to Regional Citizenship and Minority Status in North-West Cameroon,* has been another insightful piece of work for this study. In this article, Michaela Pelican looked at the claims to Regional Citizenship and Minority Status in the North-West Region of Cameroon. She argued that the national political transformations of the 1990s and the changes in international development policies have largely benefited the Mbororo. By successfully claiming regional citizenship and minority status from the Cameroonian state, they have been able to challenge local autochthony discourses. Yet, at the same time, they have entered new discourses of belonging – though on a smaller scale – concerning who counts as 'indigenous peoples', who should be represented by MBOSCUDA, and who is entitled to ensuing travel and training opportunities. Pelican also stated that Mbororo claims to Regional Citizenship and Minority Status in North West Cameroon has made Mbororo bolstered self-confidence in their relationship with neighboring population groups. As

the Cameroonian government now attributes equal status to Mbororo and Grassfielders, the regional power balance has changed.

Furthermore, Pelican argued that Mbororo claims to Regional Citizenship and Minority Status in North-West Region of Cameroon has resolved the former inequalities between the Mbororo and the Grassfielders. This is true to some extent only because they still exist inequalities as to the distribution of natural resources especially Land. That is why there is still an observable tendency among Mbororo in the Grassfields to secure access to natural and state resources via legal claims, as an alternative or in addition to cultivating good relations with their Grassfields neighbors. Pelican also noted that MBOSCUDA has assisted and encouraged Mbororo individuals to defy the exploitative practices of state agents who – irrespective of their ethnic backgrounds – are largely interested in self-enrichment. Consequently, integration into the overarching regional community is increasingly negotiated on the level of the state rather than the local or regional community itself. The author suggested that, rather than facilitating social relations, international and state recognition of citizenship, land and minority rights may tend to discourage integration on the local level and to promote the polarization and politicization of inter-ethnic relations. The author has provided me with insights to some of the socio-political concerns of the Mbororo in the North West Region. Any most appropriate model for disciple making in this context might not ignore these dynamics.

Equally, Michaela Pelican (2011), *Mbororo on the move: from pastoral mobility to international travel, Journal of Contemporary African Studies*, 29:4, 427-440 was helpful as well. This article by Dr. Michaela Pelican, deals with historical and

contemporary experiences of mobility among Mbororo (FulBe pastoralists) in North West Region of Cameroon. It examines the impact of these experiences on Mbororo interaction with their environment, and the emergence of ideas of tourism and heritage among Mbororo based in Cameroon and abroad. She posited that while Mbororo mobility has now attained a global scale, it is largely limited to the more prosperous and educated elite, and contributes to social stratification within Mbororo society. Dr. Pelican also has argued that in recent years, Mbororo mobility has regained currency, though in a different context. This time, it is mainly members of the educated Mbororo elite who have benefited from travel opportunities offered by international development and human rights organizations. In addition, there are a rising number of Mbororo youths studying and working abroad. Together they form a vivid network spanning the globe, with a shared interest in Mbororo identity, heritage and development.

Furthermore in this article, Dr. Pelican argued that historically, Mbororo international ties extended primarily to Nigeria where many have family relations while others have gone there for advanced Koranic studies. Nowadays, Mbororo individuals are found in many parts of the world. In Africa, Mbororo have gone to neighboring countries to Cameroon, such as Gabon and Equatorial Guinea, which stand out by their wealth in natural resources. Others went to South Africa attracted by business opportunities. Some ventured to the Gulf countries, benefiting from educational opportunities in Saudi Arabia or trying their luck in the boosting economy of Dubai (United Arab Emirates). There is also a growing number of Mbororo students in various European countries, and a few political refugees, most of them based in the United States. Increased international mobility and new opportunities for travel and tourism in

the context of developmental seminars have contributed to a growing interest among Mbororo in their own history, identity and cultural heritage. Under the current economic conditions, however, travel and tourism remain the privilege of the educated and wealthy elite. Notwithstanding the above arguments by Dr. Pelican, the new perspective in Mbororo mobility is also partially attributed to peer influence on Mbororo youths by their Grassfields counterparts.

Other works on the Mbororo that I came across which were of significant help to this research include: Awasom, Nicodemus F. & Njeuma, M.Z. (1990), *The Fulani and the Political Economy of the Bamenda Grasslands, 1940–1960* and Arnott. D.W. (1970), *The Nominal and Verbal Systems of Fula*, Oxford University Press.

In the article: *The Fulani and the Political Economy of the Bamenda Grasslands, 1940–1960,* Dr. Awasom Nicodemus and Dr. Njeuma made a vivid presentation of the pastoral activities of the Mbororo in the North West Region of Cameroon from 1940 – 1960. They have advanced the fact that Bamenda Grasslands cover the entire present-day North West Region of the Republic of Cameroon with an area of over 7,000 square miles. For nearly half a century after the First World War, the political economy of the Bamenda Grasslands was dominated by the pastoral activities of the Fulani, who started coming from Nigeria and the Adamawa to settle in the region in 1919, and the development of the cash crop economy based on the cultivation of coffee and tea. This article has looked at the strength of the cattle industry in relation to Fulani-native relations and the incidence of cattle trade. The focus has been on the integration of the cattle economy in the Bamenda Grasslands and the measures which were taken to reconcile the interests of both farmers and grazers. The authors held that

the measures were inadequate because of the rapid increase in both human and cattle

population which made clashes between farmers and grazers inevitable. Dr. Awasom,

Nicodemus and Dr. Njeuma have also held that interest of the British colonial

administration was to reconcile the two sectors of the economy and give each one of

them adequate attention and protection.

This article has been a precise and clear historical piece which has provided me

with insights about the state and fate of the Mbororo during their early formative years

in Cameroon. From this article, I have learned that the 1950s were particularly critical

years for the Mbororo. Central to the problem was the question of the status of the

Fulani and their right to own land. There was a controversy as to whether they should be

considered natives of Bamenda or not. Meanwhile, Fulani indigenization outside the

framework of legislation was being pushed beyond reach by Fulani participation in the

cattle trade within and outside the Bamenda Grasslands. This article has clearly

indicated to me that Mbororo struggle for regional integration was not something of the

1990s but has been a long struggle. The 1990s only provided a political avenue for their

struggle to be given a new turn.

Also, Arnott's book, *The Nominal and Verbal Systems of Fula,* was very edifying

to this study. D. W. Arnott, a distinguished scholar and teacher of West African

languages, principally Fulani and Tiv, was one of the last members of a generation of

internationally renowned British Africanists/linguists with early and formative

experience of Africa. In this book he advanced that Fula is the language of the Fulani,

the nomadic cattle-owners of West Africa, whose unknown origins have provided a

fruitful field for speculation for those so inclined with theories of relationship to peoples. Diverse speculations include: the Ancient Egyptians, the biblical Phut, the Basques, and the Dravidians of India. In this book he also treated the origin and migration of the Fulani. He points out that after centuries of gradual movement, mainly in an easterly direction, from an early habitat which seems to have been somewhere in the eastern part of what is now Senegal or the western part of present-day Mali, Fulani are found throughout a wide band of West Africa, roughly between the 10th and 15th parallels and extending from Senegal, Gambia, and Guinea on the Atlantic, through Mali, Upper Volta, Niger, and northern Nigeria to Chad and Cameroon, while the fringes of the dispersion are to be found in southern Mauretania, northern Sierra Leone and Ghana, in Dahomey, and even as far east as the Sudan.

He argued that the names of the people and the language present some problems in view of the variety of the terms used in the language itself. The people call themselves FulBe (singular Pullo), and refer to their language variously as Pulaar (Senegal), Pular (Guinea), and Fulfulde (Mali and eastwards), the common denominator being the stem Ful-/Pul-. English writers have usually referred to both people and language by the Hausa term Fulani (which properly refers to the people only, a different word being used for the language). The author argued that in some places the processes of settlement and concentration began many centuries ago, and today there are areas (such as Fuuta-Jalo in northern Guinea, northern Senegal, some parts of Mali and Upper Volta, Gwandu and Gombe Emirates in Nigeria, and parts of Adamawa) where the population is predominantly Fulani, and there are long established and fully

organized Fulani communities varying in size from small villages to towns as large as Labe and Dabala, Kaedi, Matam, and Podor in the west, Djenne, Mopti, and Bandiagara, Dori and Djibo in the bend of the Niger, and Birnin Kebbi, Gombe, Yola, and jalingo, Marua and Garua in the east. His book has been very helpful to me in treating the origin and movement of the Fulani and most especially in connecting the Mbororo of Cameroon to the rest of the FulBe throughout the sub-Saharan belt.

Meanwhile, my analysis of Islam and Disciple-making is based on a study of the relevant historical and theological literatures. Many authors have been of significant help to this research. Evelyne A. (2012), *Toward Respectful Understanding and Witness among Muslims: Essays in Honor of J. Dudley Woodberry*[6] has been helpful. Qureshi

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[6] In this book, Professor Reisacher, flanked by three other associate editors present the work of fifteen preeminent Christian scholars of Islam. Published in honor of J. Dudley Woodberry, it is more of a collection of current researches and reflections by friends and colleagues. It offers a clear and comprehensive synopsis of the theories of contemporary leading Christian academicians whose work is currently influencing a wide range of Christian institutions, agencies, churches, and individuals working among Muslims. The authors provide cutting-edge and greatly needed resources for developing a better understanding of Muslims. This book is structured around three themes: encouraging friendly conversation, Christian scholarship and Christian witness. In the midst of increasing tensions among Evangelicals on the best way to minister in Muslim contexts, this book comes as a wonderful resource that will help move the debate forward. In the first section, introduced by Charles E. Van Engen, Martin Accad looked at Christian Attitudes toward Islam and Muslims: and proposes a Kerygmatic Approach. Jonathan E. Culver deals with The Ishmael Promises and Mission Motivation towards Muslims. David L. Johnston questions the rason detre of Sharia. Raisacher paints a portrait of Muslim women and Warren F. Larson In this time of multiple challenges facing Muslim-Christian relations, this volume offers Christians a unique opportunity to rethink their assumptions. It also presents practical steps which can inform their daily encounters with Muslims. The major weakness of this book is the fact that it is not built on a single clear thesis. This book is useful for me because of my research interests in Islam. I have learned some of the current empirical research and theoretical perspectives affecting Muslim-Christian relations. I have familiarized myself with the theories of evangelization, hermeneutics and contextualization in the Muslim milieu.

Nabeel (2016), *No God but One: Allah or Jesus? A Former Muslim Investigates the Evidence for Islam and Christianity*[7]has been equally helpful to this study.

Also, Rev. Dr. Bill Musk in his two classical works: *The Unseen Face of Islam* in 2005 and *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures* in 1995 have been edifying to this study. The Rev. Dr. Bill Musk studied history at Oxford and theology in London, Bristol, Los Angeles and Pretoria. He has worked with several Christians organizations and authored several books to wit: *The Unseen Face of Islam*. In this wonderful work Dr. Musk pointed out that many Christians are only aware that Muslims worship a god called Allah, fast during the month of Ramadan, pray five times

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[7] Nabeel Qureshi is a speaker with Ravi Zacharias International Ministries. He holds an MD from Eastern Virginia Medical School, an MA in Christian apologetics from Biola University, and an MA in religion from Duke University. In this anticipated follow-up book, Nabeel reveals what he discovered in the decade following his conversion, providing a thorough and careful comparison of the evidence for Islam and Christianity--evidence that wrenched his heart and transformed his life. In *No God but One: Allah or Jesus?* Addresses the most important questions at the interface of Islam and Christianity: How do the two religions differ? Are the differences significant? Can we be confident that either Christianity or Islam is true? And most important, is it worth sacrificing everything for the truth? Nabeel shares stories from his life and ministry, casts new light on current events, and explores pivotal incidents in the histories of both religions, providing a resource that is gripping and thought-provoking, respectful and challenging.

The book is broken up into 2 major parts. The first presents the questions, "Are Islam and Christianity really all that different?", and further breaks it into sections covering the major comparison points: Sharia and Gospel, Muhammad and Jesus, Qur'an and the Bible, Jihad and the Crusades, among others. The second part asks, "Can we know whether Islam or Christianity is True?, which breaks down into the questions, "Did Jesus Die On the Cross?", "Did Jesus Rise From the Dead?", "Did Jesus Claim to Be God?", "Is Muhammad a Prophet of God?", "Is the Qur'an the Word of God?" In each section, Nabeel presents the Muslim worldview on each topic and the Christian worldview, and proceeds to analyze each by applying neutral investigative techniques and solid concrete examples and evidence of each view, then presents his conclusion. Obviously, as Qureshi is a Christian, his job is to proclaim the Gospel, but he freely admits that, though he cannot be 100% neutral, he is presenting the arguments in as unbiased a manner as possible.

In "No God But One: Allah or Jesus?", I have learned how the author has woven a rich fabric from the strands of hard, factual, logical investigative conclusions along with his own insights and reaches spiritual conclusions which led to his conversion to Christianity and his commitment to Jesus Christ as Lord. It has provided me excellent insight into understanding Islam and its perception of Jesus. Nabeel Quereshi's explanations on the arguments against the deity of Jesus are very relevant to my present module and my overall research question.

daily while facing Mecca, and read the Qur'an, which is official Islam which is only part of the picture. A vast majority of Muslims are "folk Muslims," that is, they follow the practices cited above but they are also animistic. Musk recounted numerous incidents in which Muslims in various countries of the Islamic world practice divination, wear amulets to ward off the power of the "evil eye" and of spirit beings called jinn, touch the tombs of saints to receive blessings, cite the names of Allah in a magical way for protection, consult fortunetellers, chant incantations, contact witch doctors for healing, or seek healing by various magical means, use divination for interpreting dreams, make vows at a saint's tomb, and pronounce curses.

Felt needs in popular Islam, as Rev. Musk carefully investigated and argued, are not met by official Islam. These needs include fear of the unknown, fear of evil spirits, fear of the future, fear of sickness, helplessness in times of crisis, and meaninglessness of life. Consequently, the God of Islamic theology would appear to be so far away from humans' lives that substitute sources of power are sought in and through the practitioners of popular Islam. This book really presents a side of Islam (an "unseen face") of which most Westerners are unaware. By exploring and explaining the beliefs and practices of "ordinary Muslims," as Musk calls them, he seeks to help Western Christians have a deeper understanding of Islam, to be more empathetic toward Muslims, and to be better equipped to share Christ with them. Musk addresses the fact that believers must help Muslims see the power of Christ over the powers of evil and sense the comfort, love, and peace that Christ offers to troubled souls. This work has taught me a lot that official Islam hasn't thought about Muslims. With insights from his

work, I became keener to investigate the kind of Islam among the Mbororo in the North West Region of Cameroon.

Moreover, in *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures*, Musk's image of "the soul of Islam" is gleaned from the cultural patterns of Muslim peoples and societies in the Middle East. In ten chapters, he selected a variety of cultural factors that contribute to traditional Arab societies. These range from gender and family relationships to issues of honor, hospitality, time, language, brotherhood, and resignation, each of which Musk discussed in terms of what he saw to be its tension with competitive values. For example, the tension between female and male, between individual and family, between violence and hospitality. He charted his way through these cultural variables by personal observation and anecdotes, backed up by Arab proverbs, excerpts from various genres of Arab imaginative literature in English translation, and some scholarly anthropology.

Dr. Musk has worked on the premise that "the Bible comes to us in the guise of Semitic thought-forms" (p. 152), Musk found biblical equivalents for each of his contemporary subjects and offers brief interpretations of the biblical cases as suggestions of how God's action might be discerned in the inward transformation of Muslim cultural patterns today. Insisting that missionaries "need deliberately to leave to the Holy Spirit the prerogative of deciding where each [cultural] circle might be broken open" (p. 208), he appealed for greater intercultural sensitivity, particularly on the part of Westerners living in Muslim societies. Musk offered the vision of a Christian relationship with Arab Muslims that is biblically inspired by the Semitic character of Christian and Muslim

(and Jewish) traditions of faith. In this regard Musk recognized that Western Christians have much to learn from Arab Christians. Challenging as Musk's vision is, it needs to be set in a more radical analysis of the internal dynamics of change.

Musk's work is really a good comparative study that has explored some sensitive areas where Muslim worldview differs from that of the westerners. Some key themes that he explored include: Male and Female, Family and Individual, Honor and Shame, Hospitality and Violence, Time and Space, Language and Silence, Brotherhood and Rivalry, and Resignation and Manipulation has helped me to understand the Mbororo more and certain behaviors among them. I can now be able to differentiate those patterns in Mbororo's worldview that are shaped by Islam and those shaped by pulaaku.

Another significant author to this study is Nasr S. H. in *Islam: Religion, History, and Civilization*, 2003. Dr. Nasr was born in Tehran, Iran. He received his advanced studies at M.I.T. AND Harvard University and returned and taught at Tehran University. This book, initially published as part of *Our Religions*, edited by A. Sharma, is significantly revised and includes a new introduction and bibliography. Chapter 1 deals with the self-understanding of Islam and the Islamic world. Chapter 2 introduces the notion of *al-din*, an Arabic term that corresponds closely to the word "religion." Nasr contrasts the two words, where religion means "to bind" while *al-din* means "debt" (p. 25). Thus, religion, as framed by Islam, involves the notion of debt, in particular humanity's debt to the Divine. In chapter 3, he explored the nature of Divinity, which is at the heart of Islamic doctrine. As Nasr explained, the Divine is understood as being "at once the Absolute, the Infinite, and the Perfect Good" (p. 59). Chapter 4 deals with the

content, codification, and schools of *Sharia*, the Divine Law of Islam. There is also an interesting discussion of Sufism, which Nasr claims "is like the heart of the body of Islam" (p. 81). Chapter 5 delves into the central pillars of Islam, which accompanies the belief in God and in Muhammad as the messenger of God. Chapter 6 presents the historical evolution of Islam beginning with the migration of Muhammad to Medina, and the events leading to the divide between Sunnis and Shiites. Chapter 7 discusses the early Islamic community, who found themselves in the "throes of disputes over such issues as whether human beings are saved by faith or works, whether there is freewill or determinism, and questions concerning the sacred text as the Word of God" (p. 154). Chapter 8, the final chapter of the book, attempts to evaluate the place of Islam in the contemporary world. Nasr concluded by noting that despite the challenges of secular modernism and fundamentalism the vast majority of Muslims remain committed to the truth of Islam, and bear witness to the Oneness of God and the Oneness of humanity. This book is a precise and concise survey of Islam.

Therefore, I admire the way Dr. Nasr presented Islam in this work. From an insider's perspective, he remained scholarly honest and balanced. This work has given me a clear and precise description of the Islamic worldview from an insider's perspective which has helped me with many historical precisions and insights to compare and contrast with what some Christian historians and other Islamologists have said.

Also, Azumah, J & Sanneh, L (2013), *The African Christian and Islam w*as valuable to this study. This work is a collection of papers on the area of Christianity and

Islam in the African continent during an academic conference which took place on the 6th -10th of July 2010 in Accra, Ghana. This work sheds light on African's Islam and Christianity. Its focus is on the introduction, spread and engagement of Islam and Christianity within nine African countries. The book also includes a biblical reflection applicable to Islam. It also analyses the different faces of Islam seen in the African continent and concludes that Islam like Christianity is not monolithic and its manifestation in Africa differs from context to context. Thus, impacting Christian-Muslim relations in different ways in different parts of Africa.

The editors argued in this book that the five faces of Islam: 1) the radical or militant face, 2) the political/ideological face, 3) Islamic missions, 4) Folk Islam and Islamic mysticism, and 5) the self-critical face of Islam show that Islam in the same way like Christianity is not monolithic. Its manifestation in the African continent varies from context to context and so too, impacts Christian-Muslim relations in different ways in different context. Although the book builds on a critical thematic issue, with experiences from diverse African context, it does not give a comprehensive treatment of most Christian-Muslim issues in Africa. Also, the book does not address the core issue in Christian missions which to my point of view is disciple-making. However, this book gives significant survey and description of the African Christian perspective of Islam that can provoke further reflection. This book even though has not explored the other dimensions (sociological, psychological, economical etc.) of the African Christian-Muslim relations; however, it has focused on the historical, biblical and theological dimension.

Altogether, this book has been helpful to me in a couple of areas. First, in my understanding of the variedness of Islam and its manifestation. I am keener to investigate the faces Islam has been taking in the Mbororo context in the North West Region of Cameroon. Second, this work has raised some ethical issues in the Christian witness which are very relevant in the Mbororo context.

Meanwhile, Dr. Wilkins in his classical, *Following the Master: A Biblical Theology of Discipleship*, equally contributed to this research. His work contributed to my understanding of answers to the following questions. What should a disciple of Jesus look and act like today? What is the relationship between discipleship and salvation, between discipleship and sanctification, between discipleship and ministry? How were disciples of Jesus different from other disciples in the ancient world? How did the Early Church carry out Jesus' agenda in "making disciples of all the nations"?

For my analysis of the contextual issues in disciple making, I am indebted to two missionary scholars. Dr. M. Mogensen, whose works in an almost similar context in Northern Nigeria provided me with invaluable guide on issues of Contextual Communication of the Gospel to pastoral FulBe for exploration in my research context. Although from a different perspective, I made use of his analysis which are based on contemporary ethnographic material. Also to Rev. Dr. David Bjork, whose book: *Every Believer a Disciple! Joining in God's Mission,* published in 2015, and just at the beginning of this research has been very valuable, almost second to the Bible only, for this study. In his book, Rev. Dr. Bjork demonstrated how the ecclesia with its ecclesiological models has perverted the concept and purpose of disciple making with

institutional concerns that have overshadowed the ecclesia's primary mission of disciple-making.

In this library and archival research, I did consult the library of the Mbororo Social, Cultural and Development Association (MBOSCUDA) at Old Town Bamenda which furnished me with most of the documents and information about Mbororo culture in the region. Other precedent literature research about Islam and contextualization was done at the library of the Cameroon Faculty of Evangelical Theology and the library of the Protestant University of Central Africa, (PUCA) Yaoundé.

In conclusion, it is worth noting that the answers to research questions 1 and 2 (How do religious and cultural identities affect disciple making in the New Testament? and How comparable are being a disciple of Jesus and practising Islam?) of this study are based on library and archival research. The answer to research question 3(What might be the relevance of current disciple making models among the Mbororo Muslims in North West Region of Cameroon?) of this study is based on library and archival as well as field research.

Field Research Methodology

My research (which is the task at hand) is an investigation of the most appropriate model for disciple making among Mbororo in the North West Region of Cameroon. This study warrants a qualitative research methodology.

Generally, as remarked by Bernard (2006), epistemology is rooted in philosophical principles, such as rationalism or empiricism and scientific assumptions,

such as positivism, humanism or interpretivism. However, these philosophical principles and scientific assumptions or theoretical orientations imply different methodological approaches such as quantitative, qualitative and mixed methods approaches (Marvasti, 2004). As explained by Vanderstoep & Johnston, (2009), a quantitative research perspective assumes that knowledge is "out there" to be discovered; there is a physical, knowable reality that can be observed, dismantled and its parts extensively examined by a trained researcher. Therefore, on the most basic level, quantitative research involves the use of methodological techniques that represent the human experience in numerical categories, sometimes referred to as statistics (Marvasti, 2004). As intimated by Creswell (2009), a research can only tend to be more quantitative. Thus, there is no absolutely quantitative research per se.

However, Bernard (2006) argued that a commitment to an interpretivist or a positivist epistemology is independent of any commitment to, or skill for, quantification. He further argued that the split between quantitative and qualitative approaches is explained by the level of development of a science. At the early stages of its development, any science relies primarily on qualitative data and as a science matures, it comes inevitably to depend more and more on quantitative data and on quantitative tests of qualitatively described relations. On the other hand, Creswell (2009) held that in the late 19th and early 20th centuries, social research was dominantly quantitative, and only later on research in social sciences witnessed an increase in qualitative and mixed approaches. Bernard(2006) and Creswell(2009) seem to have different views as to the historical development of these research approaches, however this does not lessen the

need for or the importance of these approaches in any science. Quantitative research deals mostly with numbers, closed- ended questions, and experiments (Creswell, 2009). Creswell (2009) also stated that quantitative approach results in specific research strategies for inquiry. These include survey research and experimental research.

The advantage of quantitative research is that the findings from the sample under study will more accurately reflect the overall population from which the sample was drawn. And its disadvantage is that, because the study contains so many participants, the answers which research participants are able to give do not have much depth. They have to be superficial, or else the researchers would be overwhelmed by information that cannot adequately be analyzed (Vanderstoep & Johnston, 2009).

As stated by Vanderstoep & Johnston (2009), a qualitative perspective assumes that knowledge is constructed through communication and interaction and not "out there" to be discovered but within the perceptions and interpretations of the individual. A qualitative research provides detailed description and analysis of the quality, or the substance, of the human experience (Marvasti, 2004). As intimated by Creswell (2009) also, any research only tends to be more or less qualitative. There is no absolute qualitative research. However, qualitative research deals mostly with words, open ended questions, and case studies.

Berg (2001) argued that although the importance of qualitative research is often questioned in the abstract (its practice is sometimes criticized for being nonscientific and thus invalid), however, these critics tend to lose sight of the probability factor inherent in quantitative practices and replaced it with an assumption of certainty. Moreover, the main advantage of qualitative research is that it provides a richer and more in-depth

understanding of the population under study. Nevertheless, the main disadvantage of qualitative research is that sample sizes are usually small and non - random, and therefore the findings may not generalize to the larger population from which the sample was drawn. Furthermore, the samples are often non - random, and thus the people who participate may not be similar to the larger population (Vanderstoep & Johnston, 2009).

Both quantitative and qualitative approaches have their advantages and limitations. Some scholars are advocating for a mixed approach. According to (Creswell, 2009), the mixed methods approach employs the combination of both quantitative and qualitative approaches. It is most relevant when the use of either quantitative or qualitative approaches is inadequate to address the complexity of the subject matter.

Meanwhile, my research approach is qualitative. This decision to pursue a qualitative study is made on the basis of the central research question that this study is to answer and not on the basis of my research skills or interest in doing a qualitative study. As intimated by Vandersteop and Johnson (2009), a qualitative design should be considered if multiple social realities are to be studied and understood, if values and its perceptions are involved and if validity is dependent upon observation in a natural setting. Therefore, this study is missiological in nature and cuts across many methods and disciplines.

Sampling

I understand sampling in the following way. Bernard (2006) opined that, even when measurements are credible, another big issue to be considered in research is sampling. It is sampling that would show how much of the world the research's measurements

represent and how far the researcher can generalize the results of the research. Therefore, researchers often make distinction between a population, the universe of people, to which the study could be generalized, and a sample, the subset of people from the population who will participate in the current study (Vanderstoep & Johnston, 2009).

Bernard (2006) held authoritatively that, it is the kind of data the researcher is interested in that would determine the approach to sampling. According to him, individual attribute data require probability sampling and cultural data require non-probability sampling. Bernard (2006) also opined that the first thing needed for a good sample is a good sampling frame. A sampling frame is a list of units of analysis from which a researcher takes and generalizes a sample. According to Vanderstoep & Johnston, (2009), sampling frame refers to the eligible members of the population under research.

Types of probability samples include: simple random, systematic random, stratified sampling, cluster sampling and complex sampling. Types of non-probability sampling include: quota sampling, purposive or (judgment) sampling, convenience (or haphazard) sampling, and chain referral (including snowball and respondent-driven) sampling. Case control sampling combines elements of probability and non-probability sampling (Bernard, 2006). The advantages of sampling include: It renders research doable, help in reducing cost, time and errors when many interviewers are involved (Bernard, 2006).

Concerning my study, since there are more than two hundred thousand Mbororo in the North West Region of Cameroon, it required sampling because it is impossible to meet every one. More so, Mbororo are found all over the region and consisting two

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subgroups, thus it would be difficult to go everywhere in the region. Therefore, I have selected three different Mbororo communities (Wum, Sabga, and Bamenda) in the North West Region of Cameroon. The Wum Mbororo community in Menchum Division is dominantly Aku. The Sabga Mbororo community in Mezam division is dominantly Jaafun and the biggest in the region. It is also considered by many Mbororo as their village. The Bamenda community in Mezam Division is a mixture of both Jaafun and Aku. In this way I touched both Mbororo subgroups in the North West Region.

It must be mentioned that my research instruments envisaged views from all the three groups concerned with the disciple making process in the Mbororo context of the North West Region of Cameroon. These stakeholders are the local ecclesial, the Mbororo Muslim community and the supposed Mbororo Background Followers of Christ (MBFC). The local ecclesia's perspective was sampled through the 15 church leaders interviewed. The 15 interviewees might be representative enough because of a couple of reasons. First, at least one Church leader from all the nine denominations in proximity of ministry among Mbororo communities in Wum, Sabga and Bamenda was interviewed. Second, the only Christian organization reaching out to Muslims in the region also participated. Third, all Christian religious denominations which were having more than one leader in proximity of ministry among Mbororo communities in the region had more than one leader who participated in the interview exercise. I only stopped interviewing within such denominational circles only when, I found that no new information was emerging. Table 1 below shows the number of denominations that participated and their respective number of participants.

Table 1:

Participating Church Denominations and Movement

No.	Name of Religious denomination/or Movement	Number of Informants
1	Catholic	2
2	Presbyterian	3
3	Baptist	3
4	Full Gospel	2
5	Mission of Evangelical	1
6	Winners Chapel	1
7	Assemblies of God	1
8	Unification Church	1
9	ATNA(Atteindre les Nations)	1

Concerning the Mbororo community in the North West Region of Cameroon as a stakeholder in this research, I had their views collected through the 20 Mbororo who were interviewed. These 20 interviewees might also be representative enough for the following reasons. To begin with, I divided the Mbororo into age, gender and social classes. That is to say males, females, adults, youths, arDos and imams. Then, in each of the aforementioned groups, I conducted at least two interviews. Also, I stopped the process in each group with more than one potential respondent only when I felt no new

information was emerging. Table 2 below show the number of Mbororo informants according to the different categories.

Table 2

Sampled Mbororo Muslim Informants

Label No.	Different Mbororo Classes sampled	Number of Informants per class
1	Male adults	5
2	Female adults	5
3	Youths	6
4	ArDos	2
E	Imams	2

Finally[8], in the case of the supposed Mbororo Background Followers of Jesus (MBFJ) (after a thorough search) I came across only two supposed Mbororo Background followers of Jesus. Mbororo Background Followers of Jesus are very rare in the region. Therefore, I cannot be sure that the information I have gotten from the only two supposed Mbororo Background Followers of Jesus that I found might be representative of the whole group. Meanwhile, for security reasons, their names have

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[8] I had planned to interview some western missionaries in the region working among Mbororo. This exercise was futile due to the ongoing armed crisis in the North West Region. Some of these missionaries had relocated and the only family I met, refused to say anything for security reasons.

been replaced with pseudonyms, just as all names of places apart from the names of states have been omitted.

In my manner of obtaining Interviewees for the needed sample, I depended heavily on my personal knowledge from my years of upbringing, experience in Christian, judicial and NGO work in North West Region to select and gain access to potential interview participants. However, whenever my knowledge of individuals who met the interview criteria became inadequate, I relied on my research assistant who has relationships and contacts in all three Mbororo communities. Therefore, to be selected as an interview participant, the participant had to meet the criteria discussed above, both for Christian leaders and the Mbororo Muslims.

Data Collection

Generally, I understand data collection in the following manner. As intimated by Vanderstoep & Johnston (2009), when a researcher has identified the group of people to participate in a study, and a method for deciding how to include them in the study (sampling), the researcher is ready to collect data and the next decision the researcher must make is what strategy to use. In the anthropological and sociological field of research, the dominant methods of data collection include: interviews, participant observation, and focus group. In the following paragraphs, I have outlined tools of data collection in both approaches but will dwell more on qualitative tools of data collection because my research is taking a qualitative perspective.

According to Marvasti (2004), interviewing is one of the most elementary forms of data collection and it involves asking people questions and receiving answers from

them. Bernard (2006) said that the concept of ''interviewing'' covers a lot of ground, from totally unstructured interactions, through semi structured situations, to highly formal interactions with informants. Marvasti (2004) cited Gubrium and Holstein (2002), to hold that the modern research interview is founded on three premises: democratization of opinions, researcher-respondent duality and informants as vessels of knowledge. Marvasti argued that the above premises are what have helped in shaping the interview process and its practice by most sociologists today. There are different types of interviews as seen below.

Unstructured interviewing**.** According to Bernard(2006) this kind of interview goes on every time and anywhere, be it in homes, walking along a road, weeding a millet field, hanging out in bars, or waiting for a bus. There is nothing at all informal about unstructured interviewing, and nothing deceptive, either. The researcher sits down with another person and holds an interview. Both of them know what they are doing, and there is no shared feeling that the researcher just engaged in pleasant chitchat. Unstructured interviews are based on a clear plan that the researcher keeps constantly in mind, but are also characterized by a minimum of control over the people's responses. A lot of what is called ethnographic interviewing is unstructured. Unstructured interviewing is used in situations where the researcher has a great amount of time—like when doing long-term fieldwork and can interview people on many separate occasions (Bernard, 2006).

Semi-structured interviewing. Semi structured is a scheduled activity. A semi structured interview is open ended, but follows a general script and covers a list of topics. In situations where you won't get more than one chance to interview someone,

semi structured interviewing is best. It has much of the freewheeling quality of unstructured interviewing, and requires all the same skills, but semi structured interviewing is based on the use of an interview guide. This consist of a written list of questions and topics that need to be covered in a particular order (Bernard, 2006).

Informal interviewing. Informal interviewing is characterized by a total lack of structure or control. The researcher just makes effort to remember conversations heard during the course of a day in the field. This requires constant jotting and daily sessions in which the researcher sits at a computer, typing, unburdening his memory, and developing field notes. Informal interviewing is the method of choice at the beginning of participant observation fieldwork. It is also used throughout ethnographic fieldwork to build greater rapport and to uncover new topics of interest that might have been overlooked. It warrants a lot of work and can be very tiring (Bernard, 2006). Informal ethnography can also be combined with more structured methods, when circumstances allow (Bernard, 2006).

Structured interviews. In this kind of interview informants are asked to respond to as nearly identical set of stimuli as possible. These are often questions, but they may also be carefully constructed vignettes, lists of words or photos, clips of music or video, a table full of physical artifacts, or a garden full of plants (Bernard, 2006). Marvasti (2004) opined that the most prevalent interviewing technique among social scientists is structured interviewing. The logic and the fundamentals of structured interviewing is always the same: to control the input that triggers people's responses so that their output can be reliably compared (thus, people are asked to respond to as nearly similar a set of stimuli as possible) (Bernard, 2006; Marvasti, 2004).

One variety of structured interviews involves the use of an interview schedule. This is an explicit set of instructions to interviewers who administer questions orally. Another variety is questionnaire which is used in self-administered survey, or surveys completed by the respondent without the researchers' assistance (Bernard, 2006; Marvasti, 2004). Other structured interviewing techniques include pile sorting, frame elicitation, triad sorting, and tasks that require informants to rate or rank the order of a list of things (Bernard, 2006). Marvasti (2004) held that generally structured interviewers are instructed to follow these rules:

> 1 Read the questions exactly as written.
> 2 If a respondent does not answer a question fully, use non-directive follow-up probes to elicit a better answer. Standard probes include repeating the question, prompting with 'Tell me more,' and asking such questions as 'Anything else?' and 'How do you mean that?'
> 3 Record answers to questions without interpretation or editing. When a question is open-ended [requires a response that does not fit a pre-coded format], this means recording the answer verbatim.
> 4 Maintain a professional, neutral relationship with the respondent (p.18).

Bernard (2006) held that the main disadvantage of structured interview is that errors or biased results are likely to occur especially when the interviewer lacks training and experience. According to Marvasti (2004), structured interviewing and its assumptions about the researcher-subject relationship have been criticized for their lack of attention to the social context and the interactional dynamics of the interview. Marvasti argued that for many qualitative sociologists, it is evident that research participants should not be treated as mere conduits or vessels of information to be used and disposed of at the interviewers' discretion. Nevertheless, Bernard (2006) remarked that anthropologists are discovering more and more that good survey technique can add a lot of value to ethnography and each major data-collection method.

In-depth interviews**.** In-depth interviewing delves into the subject matter deeper. This is with the aim of delving into the subject's "deeper self" and produces more authentic data. Deeper self in this context means seeing the world from the respondent's point of view, or gaining an empathic appreciation of his or her world. This helps in gaining access into the hidden perceptions of the subjects, and it can and should be mutually beneficial to the subject and the researcher (Marvasti, 2004). Bernard (2006) classified this type of interview as semi structured.

Ethnographic interviews. This method of interviewing takes place in, or is related to a particular physical setting, sometimes referred to as the field. The ethnographic field is the social context that guides the interview in terms of what questions are asked, which people are interviewed, and how their answers are interpreted. Ethnographic researchers typically rely on informants for assistance in navigating the field. Additionally, ethnographic interviewers use observations from the field to assess the meaning and relevance of their interview data (Marvasti, 2004).

Ethnography as practiced by cultural anthropologists and sociologists, differ sharply on both the conceptual meaning of ethnography and its application (Berg, 2001). Marvasti (2004) intimated that ethnography in its literally meaning is to write about people or cultures, derive from the Greek words *ethnos* (people) and *graphei* (to write). Marvasti (2004) emphasized three dimensions of ethnography: involvement with and participation in the topic being studied, attention to the social context of data collection, and sensitivity to how the subjects are represented in the research text.

Two activities are involved in ethnography: participating and observing. Ethnographic subjects' behavior and responses are always tied with a particular location

or context and become meaningful only in relation to the specific setting. An exception to this could be auto ethnography. Although exited, it could be equally risky. Nevertheless, ethnographic research is a dynamic and hands-on approach that gives social scientists the ability to enter new worlds and dutifully report back their observations to their readers (Marvasti, 2004).

One of the most important features of the ethnographic study is its concern with representational issues. The ultimate product of an ethnographic study is a manuscript that describes in great detail a people's way of life for its readers. Marvasti (2004), quoting Grills, stated that some of the most important topics addressed by ethnographic research include perspective or worldview, relationships, and identities.

Marvasti (2004) held that the question of where to begin or how to begin an ethnographic project has many answers. To some, it is necessary to begin with a well-articulated research hypothesis (a testable 'hunch' about how things might be related), to others, the theoretical formulation should come from the data or be inductive. And still others propose that ethnographers should simply go out in the field and observe and report human behavior as they see it. Marvasti (2004) offered a practical approach to doing ethnographic research to wit: 1 formulating research questions; 2 choosing a research site; 3 deciding whom to observe, when and where; 4 gaining access; 5 establishing rapport; 6 choosing a field role; 7 dealing with informants; 8 recording observations; and 9 conducting ethnographic interviews.

Berg (2001) argued that during the past 35years, anthropological methods, like sociological ones on ethnography, have undergone considerable advancement, refinement, and change which is no less than a quiet revolution, resulting in a new

ethnography. One major result of adaptation to the new ethnography has been a redefining of ethnography as a set of highly formal techniques designed to extract cognitive data. Berg (2001) remarked that a distinction is sometimes made between *micro-* and *macro ethnography* (sometimes referred to as *general ethnography).* One obvious difference is the scope of a given investigation. Macro ethnography attempts to describe the entire way of life of a group. In contrast, micro ethnography focuses on particular incisions at particular points.

Saukko (2003) defined the 'new ethnography' as a term that refers to forms of social and cultural inquiry that have taken seriously the charge that social sciences have depicted the people being studied, particularly disenfranchised groups, such as working-class youth or non-Western people, in ways that do not do justice to their sense of reality. The two approaches of new ethnography are its commitment to be 'truer' to lived realities of other people and its critical interrogation of concepts that have been used to categorize those experiences. The central features of new ethnography are: truthfulness to different lived realities, critical self-reflection on one's own commitments, and attentiveness to multiple lived realities or voices (Saukko, 2003).

Focus group interviews. In focus groups the researcher asks questions from a number of informants at the same time. This is to stimulate discussions where group answers will be collected and the meanings and norms which underlie those group answers analyzed (Marvasti, 2004).

Bernard (2006) remarked that not all group interviews, however, are focus group interviews. The focus group may be defined as an "interview style designed for small groups. Using this approach, researchers strive to learn through discussion about

conscious, semiconscious, and unconscious psychological and sociocultural characteristics and processes among various groups" (Berg, 2001, p.110).

Bernard (2006) held that the focus group method was a commercial success from the 1950s on, but it lay dormant in academic circles for more than 20 years. This is probably because the method is virtually devoid of statistics. Since the late 1970s, however, interest among social researchers of all kinds has boomed as researchers have come to understand the benefits of combining qualitative and quantitative methods. Focus group interviews are either guided or unguided discussions addressing a particular topic of interest or importance to the group and the researcher (Berg, 2001).

Bernard (2006) held equally that focus groups typically have 6–12 members, plus a moderator. Seven or eight people is a popular size because if a group is too small, it can be dominated by one or two loudmouths, if it gets beyond 10 or 12, it gets tough to manage. Bernard remarked that the general assumption is that the group is run by a skilled moderator who knows how to get people to open up and how to keep them opened up.

Berg (2001) stated that the moderator's job, like the standard interviewer's, is to draw out information from the participants relevant to the research and animate an atmosphere in the group whereby participants speak freely. Bernard (2006) argued that leading a focus group requires the combined skills of an ethnographer, a survey researcher, and a therapist. As he intimated that the leader of a focus group has to watch out for people who want to show off and close them down without coming on too strongly. He has to equally watch out for shy people and draw them out, without being intimidating. Moreover, Bernard (2006) held that the participants in a focus group

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should be more or less homogeneous and, in general, should not know one another. Obviously, what ''homogeneous'' means depends on what one is trying to learn.

Berg (2001) further stated that one of the most interesting recent trends in focus group research is the emergence of video conferencing as an integral part of the focus group research process. He, observed however, that this new trend for social science focus group interviews—although potentially very promising—currently contains several significant problems. These challenges involve technical sophistication, a certain degree of skill and practice and a high level of organization.

Meanwhile, there are different ways of making interviews: face-to-face, self-administered, telephone interview, Internet interview, etc. Each one has its advantages and disadvantages. There is no conclusive evidence that one method of administering questionnaires or making interview is generally better in overall, than the others. The researcher's choice of a method will depend on his own assessment of things like cost, convenience, and the nature of the questions being asked (Bernard, 2006).

Some advantages of self-administered questionnaire include possibility to drop the questionnaire with the interviewee and collect afterward. Also, all informants get the same questions with a self-administered questionnaire, thus no worry about interviewer bias. More so, the researcher can ask a bit more complex questions with a self-administered paper questionnaire than can be asked in a personal interview. Some informants can be more open than in face to face (Bernard, 2006).

Disadvantages include: researcher has no control over interviewees, high probability of misunderstanding of questions, response rate might be low. Even if a mailed questionnaire is returned, you can't be sure that the respondent who received it is

the person who filled it out and mailed questionnaires are prone to serious sampling problems. Sampling frames of addresses are almost always flawed, sometimes very badly. Also, self-administered paper and CASI questionnaires are simply not useful for studying non-literate or illiterate populations, or people who can't use a keyboard (Bernard, 2006).

Furthermore, Marvasti (2004) has reported how qualitative sociologists have incorporated the visual into their research. He advanced that the visual is a powerful medium that constructs reality and ways of seeing for audiences in various cultural contexts. He discussed the three dimensions of visual data (production, the image, and the audience) and went on to classify visual data as either researcher-generated or found. He advanced further that visual could be used as sources of: primary data, secondary data, a complement to the written text, or a way of eliciting interviews.

Bernard (2006) remarked that participant observation in fieldwork is the foundation of cultural anthropology. "It involves getting close to people and making them feel comfortable enough with your presence so that you can observe and record information about their lives" (Bernard, 2006, p.342). Participant observation usually involves fieldwork, but not all fieldwork is participant observation. A lot of the data collected by participant observers are qualitative: field notes taken about things they see and hear in natural settings; photographs of the content of people's houses; audio recordings of people telling folktales; videotapes of people making canoes, getting married, having an argument; transcriptions of taped, open-ended interviews, and so on. Equally lots of data collected by participant observers are quantitative and are based on methods like direct observation, questionnaires, and pile sorts. Whether you consider

yourself an interpretivist or a positivist, participant observation gets you in the door so you can collect life histories, attend rituals, and talk to people about sensitive topics. Participant observation involves going out and staying out, learning a new language (or a new dialect of a language you already know), and experiencing the lives of the people you are studying as much as you can (Bernard, 2006).

Fieldwork can involve three very different roles: (1) complete participant, (2) participant observer, and (3) complete observer. The first role involves deception— becoming a member of a group without letting known that you're there to do research. The third role involves following people around and recording their behavior with, if any interaction with them. By far, most ethnographic research is based on the second role, that of the participant observer. Participant observers can be insiders who observe and record some aspects of life around them; or they can be outsiders who participate in some aspects of life around them and record what they can (Bernard, 2006).

According to Vanderstoep & Johnston, (2009), survey is the best way to collect a large amount of data from a large number of people in a short amount of time. Two most important details that ensure a successful survey are proper sampling and construction of quality items. In general the goal of a survey is to draw conclusions about the underlying population from which the sample was drawn. Because of this it is usually best to employ a random sampling technique in survey research.

There are several keys to constructing good survey items: have a symmetric set of response alternatives, avoid double - barreled questions, and make the stem of the question unbiased (Vanderstoep & Johnston, 2009). There are also different ways of

taking surveys: telephone surveys, mail surveys, web/email surveys, face - to - face

interviews (Vanderstoep & Johnston, 2009).

Meanwhile, in my research I made use of structured interview, semi- structured

interviews and field observation. First, Structured Interviews were structured and

administered to the fifteen local church leaders or disciple makers working among the

Mbororo in the North West Region of Cameroon. Each interview was constructed to

touch four different areas of information related to the participant: (1) his or her identity,

(2) his or her testimony or experience of disciple making among Mbororo, (3) his or her

strategy or model of ministry among Mbororo, and (4) his or her ministry results and the

factors that led to such results. The interview schedule for church leaders had 17

questions which I administered to each of the 15 Church leaders and all together yielded

255 responses.

In order to obtain the necessary data relevant to the informants' identity, specific

questions were included in the church leader interview schedule to capture the following

points.

1. Name

2. Residence/Address

    a) Residence area

    b) Contact number

3. Sex: Male(x)   Female( )

4. Group Age: Youth 18-35yrs ( ) Adult 36-60yrs ( ) Elderly 61yrs above ( )

5. Denomination Affiliation: Catholic ( )Presbyterian ( ) Baptist ( ) Evangelical ( )

   Pentecostal ( ) or any specify

6. Occupation: Farming () Teaching () Pastoring () Trading ( ) any other specify

7. Position in the Church: Ordained Pastor ( ) Evangelist ( ) Elder ( ) Group Leader:

   women (), men (), youth (), choir (), prayer ( ) any other specify

In order to obtain the necessary data relevant to the church leader informants' testimony or experience of disciple making among Mbororo in the region, the following specific questions were included in the interview schedule.

1. How do you identify or describe a spiritually mature follower of Jesus?

2. What are some of the ways you can recognize a Mbororo follower of Christ?

3. What experience have you had in leading members of the Mbororo people to maturity in Christ?

4. What are some of the obstacles you have encountered in making spiritually mature followers?

In order to obtain the necessary data relevant to the church leader informants' strategy or model of ministry among Mbororo, the following specific question was included in the interview schedule.

1. What have you found helpful in making spiritually mature followers of Jesus among the Mbororo?

Finally, in order to obtain the necessary data relevant to the church leader informants' ministry results and reasons for such results, the following specific questions were included in the interview schedule

1. What differences do you see between Islam and Christianity?

2. How would you describe the Muslim understanding of Christianity?

3. How would you describe the Muslim understanding of Jesus?

4. In what ways to you think Muslims must change if they choose to follow Jesus?

5. Do you know any Mbororo who is a follower of Jesus?

Second, Semi-structured Interviews were structured and administered to the twenty Mbororo in the sample. These interviews were conducted in Pidgin English. Each interview was constructed to elicit four different areas of information from each participant: (1) his or her identity, (2) his or her perception of Jesus and Christianity, (3) his or her obstacles becoming a disciple of Jesus, and (4) his or her willingness to overcome such obstacles. The interview schedule for Mbororo Muslims had 22 questions which were administered to all the 20 Mbororo, yielding some 440 responses.

In order to obtain the necessary data relevant to the above mentioned areas, specific questions were included in the Mbororo Muslims interview schedule. To capture Mbororo Muslim informants' identity, the following questions were included in the interview.

1. Name?

2. Note Sex and age group M F. Adult()Youth() Imam() ArDo

3. Subgroup, Jaafun or Aku?

4. How long have you been living here?

5. Which religion to you practice?

6. Why do you practice such religion?

To capture Mbororo Muslim informants' perception of Jesus and Christianity, the following questions were included in the interview.

1. What do you know about Jesus?

2. Where did you learn these things about Jesus?

3. What are some of the reasons why a person might choose to follow Jesus?

4. In what ways are Muhammad and Jesus unique?

5. Why do you think Muhammad taught his followers to learn from Jesus?

6. How important is Jesus to you as a Muslim?

To capture Mbororo Muslim informants' perception of obstacles to becoming a disciple of Jesus, the following questions were included in the interview.

1. How do you feel living in this community with Christians?

2. What differences do you see between Christians and Muslims?

3. What would change for you, were you to become a Christian?

4. How would your family and friends react were you to become a Christian?

5. How important is it for you to have Christian friends?

To capture Mbororo Muslim informants' willingness to overcome such obstacles, the following questions were included in the interview.

1. How would you describe your relationship with people who are not Mbororo?

2. How would you respond to the marriage between a Mbororo and a non-Mbororo?

3. What are some of the things that make a Mbororo different from a non-Mbororo?

4. In what ways would non-Mbororo people live better were they to follow Mbororo customs and practices?

5   Do you know any Mbororo who is a follower of Jesus Christ?

Lastly, I also conducted two semi- structured interviews to "supposed" Mbororo background disciples of Jesus who were discovered in the field. Each interview was constructed to elicit four different areas of information from each participant: (1) his identity, (2) his testimony and factors that led him to become a disciple of Jesus, (3) his obstacles becoming more like Jesus, and (4) his perspective on how to overcome these obstacles. The interview schedule had 26 questions and all questions were administered to the two, which yielded 52 responses.

In order to obtain the necessary data relevant to the above mentioned areas, specific question were also included in the Mbororo Background Follower of Christ's interview schedule to capture such information. Concerning identity, the following specific questions were included in the interview schedule.

1. What is your name?

2. Note Sex and age group M. F. Adult () Youth Child()

3. What is your Subgroup, Jaafun or Aku

4. How long have you been living here?

5. Which religion to you practice?

6. Why do you practice this religion?

Concerning their testimony and factors that led them to become a disciple of Jesus, the following specific questions were included in the interview schedule.

1. Describe your life before you believed in Jesus Christ?

2. Describe how you met Jesus Christ and why you took a decision to follow him?

3. Describe your life as a follower of Jesus Christ?

4. What factors made you to become a follower of Jesus?

5. What has changed in your life as a result of you being the follower of Jesus?

Concerning their perception of obstacles becoming more like Jesus, the following specific questions were included in the interview schedule.

1. What differences do you see between Christians and Muslims around you?

2. What would change for Muslims, were they to become Christians?

3. What can you say about the efforts of the Christians and missionaries reaching out to Mbororo?

4. What might be lacking in their approach to Mbororo?

Concerning their perspectives on how to overcome these obstacles, the following specific questions were included in the interview schedule.

1. What are some of the aspects of the Mbororo culture that you have found repugnant (a hindrance) to your faith as a follower of Jesus and how have you handled them?

2. How did your family and friends react when you became a Christian and how did you overcome?

3. How much of Mbororo still, do you think you are, even though a follower of Christ?

4. How would you describe (obstacles and advantages) your relationship with followers of Jesus who are not Mbororo?

5. How would you respond to the marriage between a Mbororo and a non-Mbororo? Why?

6. What are some of the things that might make a Mbororo follower of Jesus different from a non-Mbororo follower of Jesus?

7. Who are those Mbororo followers of Jesus that you can refer me to?

Furthermore, it should be noted that my choice of face-to-face structured and semi structured interviews is supported by the following reasons. Bernard (2006) advanced some major advantages, such as, it is convenient for people who could not otherwise provide information (like informants who are illiterate or non-literate, blind, bedridden, or very old). Its leaves room for personal assistance (if a respondent doesn't understand a question in a personal interview, the researcher can fill in, and, if he senses that the respondent is not answering fully, he can probe for more complete data. Also, face to face interview offers the researcher the possibility to use several different data collection techniques with the same respondent. That is why I was able to also make some observation on the field. More so, face to face interview are always quick and convenient for too busy informants. Another plus is that face-to-face informants get one question at a time and cannot flip through the questionnaire to see what's coming. Finally, with face-to-face interviews, the researcher knows who answers the questions.

The above notwithstanding, I am also conscious of weaknesses associated with my choice. Bernard (2006) has put forward some major disadvantages of face-to-face

interview. He stated that face-to-face interview might be intrusive and reactive. It takes a lot of skill to administer a structured interview without the researcher subtly suggesting to the respondent how the researcher hopes he or she will answer the questions. Personal interviews are costly in both time and money. In addition to the time spent in interviewing people, locating informants in a representative sample may require going back several times and making a number of telephone calls. In this technique, the research runs the risk of being overtaken by events like wars, conflicts, natural disasters etc.

In regard to the above weaknesses, I did beep up my cautiousness and consciousness not to be intrusive and reactive while interviewing. My many years of upbringing in the region as well as my experience in Christian, judicial and NGO work in the region facilitated my easy selection and quick access to potential interview participants. However, where I became limited, I relied on my research assistant who has relationships and contacts in all three Mbororo communities. Also, since I have lived in the North West Region of Cameroon for most of my life, I am very familiar with the research terrain.

Therefore, to the best of my understanding, the above instruments generated the suitable data that I needed for this study within the available time frame and resources as well. I recorded all the responses of all the 37 interviews in a modern android phone digital recorder.

Data analysis

I understand data analysis in the following way. Data analysis, according to Marvasti (2004) is an interpretive activity for making sense of human artifacts: conceptually connecting them with other meaningful information. Bernard (2006) held that analysis is the search for patterns in data and for ideas that help explain why those patterns are there in the first place. Bernard remarked that most quantitative analysis in the social sciences involves reducing people to numbers and most qualitative analysis involves reducing people to words.

Masvasti (2004) and Bernard (2006) agreed that data analysis is not a separate phase of the research process. In many ways, a qualitative researcher begins analysis as data is being collected. Qualitative researchers, from the very start must think and write about how one set of observations relates to another, provide tentative explanations for these relationships and pose new questions. Bernard (2006) held that analysis is almost an all qualitative exercise.

Bernard (2006) held that one of the most important concepts in all data analysis is the data matrix. There are two basic kinds of data matrices: profile matrices and proximity matrices. In profile matrices, most data analysis is about how properties of things are related to one another. Proximity matrices contain measurements of relations, or proximities, between items. Marvasti (2004) opined that in sociological research, theory plays a foundational role in how qualitative data is analyzed and data is analyzed following the general philosophical assumptions. Objectivism assumes that information about the social world could be analyzed to reveal a reality or social structure beyond the data itself, whereas constructionism approaches data analysis as a way of showing how

the data, text, or talk is organized and created through social interaction. However

Marvasti (2004) equally intimated that regardless of the researcher's theoretical

perspective, all forms of sociological qualitative analysis seem to be based on three

procedures: data reduction, data display, and conclusion. Most qualitative sociologists,

according to Marvasti (2004) would agree that as a whole, data collection, analysis, and

writing are interrelated parts that do not occur in clearly distinct and progressive stages. I

evaluated the following data analysis methods and I made a suitable choice for the

analyzing of the data of this research.

Grounded theory. According to Bernard (2006), the grounded-theory approach

"is a set of techniques for: (1) identifying categories and concepts that emerge from text;

and (2) linking the concepts into substantive and formal theories" (p.492). Both

Bernard(2006) and Marvasti (2004) admitted that the notion of 'grounded theory' was

originally developed by Glaser and Strauss in *The Discovery of Grounded Theory*

(1964), which argued that qualitative analysis could systematically generate concepts

and theories based on observational data. Nevertheless, Marvasti (2006) remarked that

Glaser and Strauss's original conceptualization of grounded theory has undergone some

changes with numerous variations of the original idea still existing.

Bernard (2006) has remarked that Grounded Theory is widely used in analyzing

ethnographic interview data. He posited that the mechanics of grounded theory are:

> (1) Produce transcripts of interviews and read through a small sample of
> text. (2) Identify potential **analytic categories**—that is, potential
> **themes**—that arise. (3) As the categories emerge, pull all the data from
> those categories together and compare them. (4) Think about how
> categories are linked together. (5) Use the relations among categories to
> build theoretical models, constantly checking the models against the

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data—particularly against negative cases. (6) Present the results of the analysis using **exemplars**, that is, quotes from interviews that illuminate the theory (p. 492).

The key to making all this work is called memoing**.** Memoing is records relations among themes. In memoing, the researcher continually writes down his thoughts about what he is reading. These thoughts become information on which to develop theory. Memoing is taking ''field notes'' on observations about texts (Bernard, 2006). Bernard equally remarked that when the steps of the grounded-theory approach are carefully followed, models or theories are produced that are, indeed, *grounded* in the text. He intimated that these models, however, are not the final product of the grounded-theory approach but a step in the research process. The next step is to confirm the validity of a model by testing it on an independent sample of data.

Marvasti (2004) argued that Grounded Theory gives special importance to two ideas. The first is the emphasis on theorizing close to the data and sociologists who use this approach are encouraged to keep their analysis within the boundaries of their data. Thus, abstract concepts remain grounded in empirical observations, and if necessary, be revised to reflect changes in the data. Second, grounded theory is a commitment to the development of theories. Grounded theorists generate two types of theories: substantive and formal. Substantive theories explain a particular aspect of social life, while formal theories, informed by their substantive siblings, go further to explain social issues at a higher level of abstraction.

Bernard (2006) remarked that this technique looks easy, but it's not because, the researcher has to choose the exemplars very carefully. The researcher's choices of

exemplars constitute his analysis and the use of the exemplar quote technique must be effective to avoid excessive analysis and doing any analysis out of data.

Content analysis. According to Bernard (2006), content analysis is concerned with testing hypotheses from the start unlike grounded theory which is concerned with discovery of hypotheses. According to Bauer (2000), content analysis involves "Systematic classification and counting of text units [to] distill a large amount of material into a short description of some of its features" (pp. 132–33).

Marvasti (2004) posited that this approach is advantageous because of what it offers in simplifying and reducing large amounts of data into organized segments. Using content analysis, you can translate the content of thousands of pages of religious writings into a few common themes. This approach can also lead to a more 'objective' and formulaic methods of data analysis. Bernard (2006) held as well that in this method texts' don't have to be made of words for content analysis even pictographs can go through this method and content analysis is easily applied to film.

 Narrative analysis. Bernard (2006) asserted that the goal of narrative analysis is to discover regularities in how people tell stories or give speeches and it is achieved mostly through the analysis of written text. To Marvasti (2004), the goal of narrative analysis becomes understanding what stories convey and how. Marvasti also held that there is a general consensus among qualitative researchers that stories and storytelling are common methods of sharing information.

For some researchers, the narrative form itself is viewed as a 'natural' and 'humanizing' way of speaking about social life. In contrast, other sociologists, while acknowledging the prevalence of narratives, caution against treating them as unique and

preferred modes of communication. For these researchers, narratives should be analyzed and understood like any other form of social science data (Marvasti, 2004).

Conversation Analysis. According to Marvasti (2004) conversation analysis makes every day talk the topic of investigation. It is influenced by a branch of sociology known as ethnomethodology, or the study of how people in the course of their everyday activities achieve social reality and order. This is because ethnomethodology views reality as something that is 'accomplished' through social interaction. Reality is not inherently meaningful but it becomes meaningful through what people say and/or do.

According to Bernard (2006), in order to identify turns and other features of conversations, you need detailed records of actual talk-in-interaction. The tactic for signaling the intention to take a turn or to repair a broken turn sequence may involve words or it may involve prosodic features of speech (intonation, length of vowels, stress, and so on), or even involve breaths, tokens (like er, ummm, eh), or gestures or gazes.

Discourse analysis. Discourse analysis has been defined and used across many disciplines (Marvasti, 2004). According to Gill cited by Marvasti (2004), there are at least fifty-seven different ways of doing discourse analysis. Therefore, it is difficult to define discourse analysis as a unified body of research and theory; it has different meanings and applications for researchers from a wide range of disciplines. Nonetheless, according to Bernard (2006), discourse analysis involves the close study of naturally occurring interactions.

Hermeneutics/Interpretive Analysis. Modern hermeneutics results from biblical hermeneutics, also called biblical exegesis. The main idea of this method is to

continually interpret the words of texts in order to understand their original meaning and their directives for living in the present. The hermeneutic method has been included to the study of all kinds of texts, including images, conversations, and even song lyrics. This is hermeneutic analysis—the search for meanings and their interconnection in the expression of culture. The method for doing this kind of analysis requires deep involvement with the culture, including an intimate familiarity with the language, so that the symbolic referents emerge during the study of those expressions—as in the study of texts here. One cannot see the connections among symbols if one does not know what the symbols are and what they are supposed to mean (Bernard, 2006).

Ethnographic Decision Models (EDMs)**.** Ethnographic decision models forecast the choices that people will make under specific circumstances. But ethnographic decision modeling is based on asking questions, sorting out some logical rules about how the questions have to be ordered, and laying out the order in a picture (like a tree diagram) or in writing(Bernard, 2006).

Folk Taxonomies. Since the 1950s, anthropologists have systematically produced folk taxonomies, that is, hierarchical taxonomic graphs to represent how people organize their knowledge of plants and animals. These ethnobotanical and ethno zoological taxonomies don't necessarily mirror scientific taxonomies, but then, the whole point of what became known as ethno science is to understand cultural knowledge on its own terms. It was quickly recognized that folk taxonomies could be developed for any cultural domain, not just for ethnobotanical and ethno zoological knowledge, and that we use folk taxonomies all the time to order our experience and guide our behavior (Bernard, 2006).

Componential Analysis. Componential analysis is a qualitative technique for studying meaning. There are two objectives: (1) to specify the conditions under which a native speaker of a language will call something (like a plant, a kinsman, a car) by a particular term and (2) to understand the cognitive process by which native speakers decide which of several possible terms they should apply to a particular thing(Bernard, 2006).

Componential analysis is based on the principle of distinctive features in phonology, the branch of linguistics devoted to the study of the sounds of a language (Bernard, 2006).

Analytic Induction and Boolean Tests. Analytic induction is a formal, qualitative method for building up causal explanations of phenomena from a close examination of cases. The method involves the following steps: (1) define a phenomenon that requires explanation and propose an explanation. (2) Examine a single case to see if the explanation fits. (3) If it does,

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then examine another case. An explanation is accepted until a new case falsifies it (Bernard, 2006).

Some types of quantitative data analysis methods treated by Bernard (2006) include: univariate analysis, bivariate analysis, multivariate analysis, descriptive and inferential univariate analysis. Descriptive analysis involves understanding data through graphic displays, through tables, and through summary statistics. Descriptive analysis is about the data you have in hand. Inferential analysis involves making inferences about the world beyond the data you have in hand. In univariate analysis, we examine variables precisely and in detail and thus get to know the data intimately. Bivariate analysis involves looking at associations between pairs of variables and trying to understand how those associations work. Multivariate analysis involves, among other things, understanding the effects of more than one independent variable at a time on a dependent variable (Bernard, 2006).

Meanwhile, I have chosen the Grounded Theory Method (GTM) for the analysis of data in my fieldwork. This choice was made after an evaluative process of the strengths and weaknesses of a range of possible approaches, as I have indicated above. Goulding (2002) defined Grounded Theory in contrast to theory obtained by logico-deductive methods as a "theory grounded in data which has been systematically obtained through 'social' research" (p.42). Grounded theory means theory which is directly coming out from the data that has been gathered and analyzed methodically through the research process. I choose GTM due to a couple of reasons. First, it is a method that has as its central aim the building of theory, rather than testing existing or known

theories. Second, it has a set of established principles both for conducting research and for analyzing the data. This offers a sense of security when delving into the unknown which is the research. Third, it is an interpretivist mode of enquiry that has its roots in symbolic interactionism and as such discourse, gestures, expressions and actions are all considered vital to the experience. Finally, it is a methodology that encourages creativity and self-development (Bryant, 2017).

Although the grounded theory has undergone many mutations and variations over time, its roots remain firm in the work of Glaser and Strauss in the 1960s, which led in 1967 to the publication of *The Discovery of Grounded Theory*. As Glaser and Straus from the inception propounded, GTM is a general methodology for building theories that are grounded in systematically gathered and analyzed data (Glaser, G & Straus, L, 1967). Core products of GTM include— notes from interviews and observations, memos, codes at different levels of abstraction, a core category, and supportive details in terms of properties and relationships.   Presentation takes the form of coding results, memos at various stages, publication for presentation and discussion, hypotheses for further research, substantive theory, and later formal theory (Bryant, 2017).

It must be noted that grounded theory in this work has been used only at the stage of analyzing the data of this research. In fact, I did complete the fieldwork and collection of data before deciding to use the method.

All the 37 interviews were listened to many times, then transcribed and printed. To begin analyzing the actual data, coding was my first analytical step. Codes serve to

label, separate, compile and organize data so that it becomes conceptual categories useful for further analysis. Coding reduces voluminous data to more precise and concise pieces (Bryant, 2017). All the printed manuscripts were given labels.

The 15 Church leaders interviewed were first given labels from R1 –R 15 chronologically. Then, I added the following labels: "a-c" ("a" stands for youth age range below 35 years, "b", for the adult between 35 and sixty and "c" for the elderly above sixty years) according to age grouping. Furthermore, I added the roman numerals "i-ix". Each roman number identified a specific denomination or group that participated. Table 1[9] shows the various Church groups that participated in the research, the different labels attributed to them and the number of informants per group.

Concerning the data from Mbororo Muslims, the 20 Mbororo Muslims interviewed were given "M1-M20" chronologically and "A-E" according to their social classes. "A" stands for adult male Mbororo informants, "B" for female Mbororo informants, "C" for Mbororo youth informants, "D" for Mbororo ArDo informants and "E" for Mbororo Imam Informants.

Concerning the two supposed Mbororo background followers of Christ, the following label were given "D1-D2". D1 was given to the responses of Adamu Buba, and D2 to the responses of Musa Innousa. After labelling all the responses as indicated above, I read each response line by line and analyzed words and sentences. I broke the data thereafter into key points and carefully examined and compared them for

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[9] All the tables in this report are at the end of the report: after the conclusion and before the references.

similarities and differences. I then tabulated the different responses in tables under the key themes or categories and carefully examined and compared again for both similarities and differences. Thereafter, the common characteristics and concepts that emerged from the data were grouped under core categories for further abstraction. I examined the dimensions and properties of these concepts or categories. I wrote down memos throughout the entire exercise. Therefore, the coding, categorization, conceptualization, writing down of memos led me to the stage of developing grounded theories in relation to disciple making in the Mbororo context.

Ethics, Validity and Reliability

I understand ethics, validity and reliability in the following manner. According to Bernard (2006) ethics is part of method in science and the main issue in conducting a science of human behavior is not selecting the right sample size or making the right measurement, but about doing those things ethically, so that the researcher can live with the consequences of his actions. Marvasti (2004) posited that ethics of social research have to do with the nature of the researcher's responsibilities in his relationships, or the things that should or should not be done regarding the people being observed and written about.

Good manners are a good beginning, but actual research scenarios may require guidelines that go beyond common courtesy. Today most researchers, regardless of their discipline or methodological orientation, recognize that when working with human subjects (as opposed to cultural artifacts or objects), certain steps must be taken to protect the dignity and safety of the research participants. Nevertheless, Marvasti (2004)

argued that although the wide acceptance and implementation of this ethical awareness is a relatively new development and the principles may vary across disciplines and national boundaries, there are a number of general principles that most researchers would agree. These principles include: voluntary participation, protection of research participants, potential benefit to participants and guidelines on the use of deception.

The ethical principles of voluntary participation, protecting and benefiting the participants are sometimes addressed through a formal protocol known as informed consent. This could be written or verbal statements that provide research participants with a general description of the research project as well as listing, potential harms and benefits of the research project (Marvasti, 2004). The informed consent approach is very useful in specifying ethical boundaries for researchers. However, it is difficult to apply in qualitative research because these guidelines are based on the assumptions of quantitative, survey research, where questions are asked from a known sample with very little variation from one respondent to another. Marvasti explained that in qualitative research the interview questions and sometimes the focus of the project itself changes in the course of the study. This making it more difficult for qualitative researchers, to completely inform participants about the purpose and the specific direction of the inquiries at the onset of the research project. In sociological research, ethics sometimes is influenced by the role of the researcher, whether he/she is a scholar, a state counselor, or a partisan (Marvasti, 2004).

In this study, the main ethical issue that I have dealt with is the protection of the real identities of the Mbororo Background Followers of Jesus for security reasons. I did mention above that for security reasons, their names have been replaced with

pseudonyms, just as all the names of places apart from the names of states have been omitted.

Validity refers to the accuracy and trustworthiness of the instruments, data, and findings in research. Nothing in research is more important than validity (Bernard, 2006). The validity of data is tied to the validity of the instruments. And it is only in assuming that the instruments and data are valid, we can ask whether the findings and conclusions derived from the data are valid (Bernard, 2006). Valid measurement makes valid data, but validity itself depends on the collective opinion of researchers. Ways of measuring of validity include ace validity, content validity, construct validity, and criterion validity. The bottom line on all these is that while various forms of validity can be demonstrated, Truth, with a capital T, is never final. We are never dead sure of anything in science. We try to get closer and closer to the truth by better and better measurement. All of science relies on concepts whose existence must ultimately be demonstrated by their effects (Bernard, 2006).

Reliability refers to whether or not you get the same answer by using an instrument to measure something more than once. ''Instruments'' can be things like thermometers and scales, or they can be the questions that you ask people (Bernard, 2006). Meanwhile, in the light of my work, I conducted the pre-testing of the interview questions and the necessary adjustments were made. I gave a thorough instruction and training to my research assistant. Also, I did a careful sampling of the informants. Furthermore, I conducted the interviews face-to-face. It seems reasonable to conclude that the reliability of the data is very high.

In the case of the interview schedule for Church Leaders informants, they were asked to put their own name on the questionnaires even though optionally. I knew most of the informants personally, I was familiar with their ministry, and in some cases I interviewed them about their work. I disclosed my intentions and asked their consent before interviewing. Therefore, there is reason to believe that they gave honest answers.

Present at each interview schedule with the Mbororo Muslims and the Mbororo Background Followers of Jesus *was* my research assistant who is a Mbororo, well knowledgeable in Fulfulde and whom some of the interviewees knew very well. My research assistant was there to help me should there be any need to communicate in Fulfulde. Although, almost all the interviews were conducted in Pidgin English, the presence of this familiar person helped the Mbororo interviewees feel secure in the interviewing situation. All these procedures were intended to secure a high level of validity and reliability in the data.

Chapter Summary and Conclusion

In this chapter, I described my research methodology. My research falls into two groups, library and archival research and field research. In the library and archival research, I have mainly used traditional methods of studying historical documents and secondary literary sources. In the field research, I have used sociological and anthropological methods of inquiry.

During my field research, I administered 15 structured interviews to some Church leaders (priests, pastors, and elders) in the North West Region of Cameroon. I conducted these interviews in English. Each interview was constructed to touch four

different areas of information related to the participant: (1) his or her identity, (2) his or her testimony or experience of disciple making among Mbororo, (3) his or her strategy or model of ministry among Mbororo, and (4) his or her ministry results and the factors that led to such results. The interview schedule for church leaders had 17 questions which I administered to each of the 15 Church leaders.

I also administered 20 semi - structured interviews to some Mbororo Muslims in the North West. These interviews were conducted in Pidgin English. Each interview was constructed to elicit four different areas of information from each participant: (1) his or her identity, (2) his or her perception of Jesus and Christianity, (3) his or her obstacles becoming a disciple of Jesus, and (4) his or her willingness to overcome such obstacles. The interview schedule for Mbororo Muslims had 22 questions which were administered to all the 20 Mbororo.

I had planned to interview any western missionary in the region working among Mbororo. This exercise was futile due to the ongoing armed crisis in the North West Region. Most of these missionaries had relocated and the only family I met, refused to say anything for security reasons.

Finally, I also conducted two semi- structured interviews to "supposed" Mbororo background disciples of Jesus who were discovered in the field. Each interview was constructed to elicit four different areas of information from each participant: (1) his identity, (2) his testimony and factors that led him to become a disciple of Jesus, (3) his obstacles becoming more like Jesus, and (4) his perspective on how to overcome these

obstacles. The interview schedule had 26 questions and all questions were administered to the two.

I had also planned to conduct a focus group should there be a good number of Mbororo background followers of Jesus. This turned out to be impossible due to the limited number of Mbororo followers of Christ on the field. However, I made observations in the field and took some field notes.

The chapter also discussed my field research methodology. The research is qualitative and missiological research. I discussed the tools I used in gathering data: structured and semi-structured interviews and field observation.

I equally discussed the types of data that the research envisaged. It was mentioned that the field research envisaged views from three groups concerned with the disciple making process in the Mbororo context of the North West Region of Cameroon. These stakeholders are the local ecclesial, the Mbororo Muslim community and the supposed Mbororo Background Followers of Christ (MBFC). The local ecclesia's perspective was sampled through the 15 church leaders interviewed. The 15 interviewees were representative enough because of a couple of reasons. First, at least one Church leader from all the nine denominations in proximity of ministry among Mbororo communities in Weh, Wum, Sabga and Bamenda was interviewed. Second, the only Christian organization reaching out to Muslims in the region also participated. Third, all Christian religious denominations which were having more than one leader in proximity of ministry among Mbororo communities in the region had more than one

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leader who participated in the interview exercise. I only stopped interviewing within such denominational circles only when, I found that no new information was emerging.

Concerning the Mbororo community in the North West of Cameroon as a stakeholder in this research, I had their views collected through the 20 Mbororo who were interviewed. These 20 interviewees were also representative enough for the following reasons. To begin with, I divided the Mbororo into age, gender and social classes. That is to say male, female, adult, youth, ArDo and imam. Then, in each of the aforementioned groups, I conducted at least two interviews. Also, I stopped the process in each group with more than one potential respondent only when I felt no new information was emerging.

Finally, in the case of the supposed Mbororo Background Followers of Jesus (MBFJ) (after a thorough search) I came across only two supposed Mbororo Background followers of Jesus. Nevertheless, one of the two that I met was no longer a follower of Christ. He had returned to Islam. Therefore, I had no opportunity to research further in this domain. I recorded all the responses of all the 37 interviews in a modern android phone digital recorder.

This chapter discussed the tool for data analysis as well. Being a qualitative missiological research, I chose the Grounded Theory Method (GTM) for data analysis. This choice was made after an evaluative process of the strengths and weaknesses of a range of possible approaches. Finally, this chapter also discussed issues of ethics, validity and reliability in the research. Meanwhile, in the next chapter I will discuss the context of this study in detail.

CHAPTER 3

THE MBORORO OF NORTH WEST REGION OF THE REPUBLIC OF CAMEROON

I will start with a brief description of the Republic of Cameroon and next, the North West Region of Cameroon. Then, I will proceed to making a fine description of Mbororo in the region excruciatingly. I will discuss their history, composition, culture, politics, and socio-economic life.

The Republic of Cameroon

According to information at the website of the presidency of the Republic of Cameroon, Cameroon is situated in central Africa, at the junction of the Gulf of Guinea. It is bordered by Chad to the north, the Central Africa Republic to the east, Congo, Gabon and Equatorial Guinea to the south, and Nigeria to the west. Cameroon's coastline lies on the Bight of Bonny, part of the Gulf of Guinea and the Atlantic Ocean. The country is often referred to as "Africa in miniature" for its geological and cultural diversity.

Physical features in Cameroon include beaches, deserts, mountains, rainforests, and savannas. The highest feature is Mount Cameroon in the southwest, and the largest city is Douala which is the economic capital. Yaoundé is the political capital. Cameroon is home to over 200 different linguistic groups. The country is well known for its native

styles of music, particularly makossa and bikutsi, and for its successful national football team. French and English are the official languages.

Early inhabitants of the territory included the Sao civilization around Lake Chad and the Baka hunter-gatherers in the southeastern rainforest. Portuguese explorers reached the coast in the 15th century and named the area Rio dos Camaros (Shrimp River), which became Cameroon in English. Fulani soldiers founded the Adamawa Emirate in the north in the 19th century, and various ethnic groups of the West and North West Regions established powerful chiefdoms and fondoms. Cameroon became a German colony in 1884.

After World War I, the territory was divided between France and Britain as League of Nations mandates. The Union des Populations du Cameroun (UPC) political party advocated independence, but was outlawed by France in the 1950s. War started between France and UPC militant forces until 1971. In 1960, the French-administered part of Cameroon became independent as the Republic of Cameroun under President Ahmadou Ahidjo. The southern part of British Cameroons joined with it in 1961 to form the Federal Republic of Cameroon. The country was renamed the United Republic of Cameroon in 1972 and came back to the Republic of Cameroon in 1984.

Compared to other African countries until recent, Cameroon enjoyed relatively high political and social stability. This has influenced the development of some agriculture, roads, railways, and large petroleum and timber industries. Nevertheless, a large number of Cameroonians live in poverty as subsistence farmers.

Cameroon has more than 240 tribes which are found in three main ethnic groups; Bantus, Semi-Bantus and Sudanese. The number of languages spoken in the country is more than 240. The most notable tribes of the Bantus include: Beti, Bassa, Bakundu, Maka, Douala, Pygmies and so on. The most notable tribes of the Semi-Bantus include: Bamileke, Gbaya, Bamoun, and Tikar. The most notable tribes of the Sudanese include: FulBe, Mafa, Toupouri, Shoa-Arabs, Moundang, Massa, Mousgoum etc.

Cameroon is a secular state. There are two major religions practiced in this state and they include; Christianity and Islam. Animism is also widely practiced. Concerning religious public holidays, Cameroon has: Good Friday, Easter, Ascension, Pentecost, Assumption, Christmas, End of Fasting, and Feast of the Ram. Secular public holidays include: New Year (1st January), Youth Day (11th February), Labor Day (1st May), National Day (20th May).

Dry and rainy seasons alternate in the country, with the dry season generally from November to April. Temperatures range from 23ºC to 31°C in January and 21ºC to 35°C in July. ISO code is CM. Time: 1 hour behind GMT (Presention of Cameroon, 2018).

According to the International Religious Freedom 2017 report, The U.S. government estimates the total population at 25 million (July 2017 estimate). According to the 2005 census, the most recent available, 69.2% of the population is Christian, 20.9% Muslim, 5.6% animist, 1.0% other religions, and 3.2% report no religious affiliation. For Christians, approximately 55.5% are Roman Catholic, 38% Protestant,

and 6.5% other Christian denominations, including Jehovah's Witnesses and Orthodox churches. There is a growing number of Christian revivalist churches. Christians are concentrated primarily in the Southern and Western parts of the country. The two Anglophone regions are largely Protestants, and the five Southern Francophone regions are mostly Catholic. The FulBe (Fulani or Peul) ethnic group is mostly Muslim and lives primarily in the northern Francophone regions; the Bamoun ethnic group is also predominantly Muslim and lives in the West Region. Many Muslims, Christians, and members of other faiths also adhere to some aspects of animist beliefs (Government, 2017).

Until recent, Muslim mosques and Christian churches of various denominations operated freely throughout the country. Kpughe (2017) stated that the spillover of the terrorist activities of Boko Haram, a Nigerian jihadi group into Cameroon's northern part (grand nord[10], has resulted into insecurity and humanitarian concerns for Christian churches. The insurgents have attacked and destroyed churches, abducted Christians, worsened Muslim-Christian relations, and caused some bit of humanitarian crisis. These ensuing phenomena have adversely affected Christian churches in this region, triggering an aura of responses: coping strategies, humanitarian work among refugees, and inter-faith dialogue. Kpughe (2017) further argued that although Christian churches have suffered at the hands of Boko Haram insurgents, they have engaged in various beneficial responses underpinned by the Christian values of peace and love. The churches have

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[10] Northern Cameroon or the northern part of Cameroon is made up of the Adamawa, North and the Far North regions of Cameroon. It is sometimes referred to also as the grand north in English and le grand Nord in French.

dialogued and engaged with Islam, provided humanitarian assistance to refugees, and reduced the imminence of interreligious conflict. To improve and sustain this response, mainstream churches need still to engage with the reluctant Pentecostals, considering that there can be no peace in the region without understanding and peace among faith traditions. This is possible only if there is broader and genuine dialogue. This requires the pursuance of a holistic approach involving all Christian churches.

Administratively, Cameroon is divided into ten regions.

1. Adamawa Region
2. Centre Region
3. East Region
4. Far North Region
5. Littoral Region
6. North Region
7. North West Region
8. West Region
9. South Region
10. South West Region

Map 1. Map of Africa Locating Cameroon

(Graphicmaps.com, 2000)

The North West Region is one of these ten regions of Cameroon. It is found in the northwestern part of Cameroon

North West Region

(Research Area)

Map: 2.

Cameroon Map carved into regions with North West Region in a unique color.

(Wikimedia, 2005)

The North West Region

Geographically, Cameroon's North West Region belongs to a distinct area, known as the Cameroon Grassfields[11]. It is located on the Western Highlands of the country at an altitude of 1000m - 3000 m. The landscape is varied and includes grass-covered plateaus, wooded valleys, volcanic lakes (e.g. Lake Nyos) and numerous rivers. Thanks to the high altitude, the Grassfields have a relatively nice climate with annual rainfall of 2000 mm and a moderate dry season of four to five months from November to March. The soil is fertile, owing partly to its volcanic origins, and supports both farming and animal husbandry (Pelican, 2012c).

Socio-culturally, the North West Region is also an area characterized by ethnic and cultural diversity. According to Pelican (2012c), its population may roughly be divided into three groups, the Grassfielders[12], Mbororo, and Hausa who differ in terms of their history, economy and culture. The largest and longest established population group is the Grassfields people (mostly made of Tikar [13] groups), locally

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[11] The Grassfields include both the West and the North West Regions.

[12] The Grassfielders or the Grassfields people as used in this study refers to the first settlers in the region before the coming of the Mbororo.

[13] 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 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 28/09/2017.

known by the Pidgin English term, *Graffi*, pronounced *Garafi* by Mbororo. They

constitute approximately 85% of the overall population and have settled in this region

for several decades. They comprise linguistically distinct communities that form

separate political units, although some anthropologists have grouped them into one

ethnic category because they share common features of socio-political, economic and

religious organization (Pelican, 2012c). Most villages in the region have their traditional

market day, which occurs every week from one day to the next. The villages also have

what is known as "Country Sundays"[14]. Some of 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.

Agriculturally, most Grassfielders are subsistence farmers who practice shifting

cultivation. Their main agricultural products are maize, coco yams, sweet potatoes,

beans, sugar cane and a variety of vegetables. While women are largely in charge of

food cultivation for household consumption, men also cultivate permanent tree crops as

well as cash crops, such as coffee and cocoa (Pelican, 2015).

Linguistically, there are several traditional dialects or mother tongues spoken in

the region including Fulfulde. Unfortunately, elements of English and French languages

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

keep slipping into the spoken mother tongues and the present generation is losing

fluency at a high rate. There are ongoing efforts in creating an alphabet for some of these

mother tongues. CABTAL[15] is seriously working with her partners particularly in the

translation of the Bible into mother tongues like the 'Ga'a Kedjom', 'Weh'

'Lamso'ete. Besides English and French which are official languages, people in the

region have adopted Pidgin English as a common language of communication in the

area. Multilingualism is an essential feature of the Cameroon Grassfields. Each

individual speaks or understands at least three languages, including their mother tongue,

Pidgin English and the language of at least one neighboring group. Hence, learning

another language in the region is perceived as not an obstacle but the normal

requirements of living together. In a multi-ethnic or multilingual household, the tense of

the dominant language is often resolved pragmatically. Since the Mbororo, Hausa and

most Grassfields communities are patrilineal, primary importance is placed on the

father's language and culture (Pelican, 2015).

Politically, the Grassfields people are organized in centralized chiefdoms and

confederations. Their chiefs, known by the title *Fon*, are well respected and act as

intermediary vis-à-vis other population groups as well as the regional and national

administration. They are referred to by the government as auxiliaries of the government

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[15] The Cameroon Association For Bible Translation and Literacy (CABTAL) is a Cameroonian based
organization that facilitates Bible translation into Cameroonian languages. CABTAL works on language
development, Bible translation, Literacy and community development.

administration. They entertain strong political, economic and religious bonds with their settlement area and consider themselves "natives" and "custodians of the land." Moreover, they claim political supremacy over population groups that migrated to the region later, such as the Hausa and Mbororo (Pelican, 2015). Apart from the Mbororo and the Hausa, the Tikar people have a traditional structure where at the apex you have the *Fon* or traditional chief[16] flanked by the *Tihfon*, *Ndifon* and *Chefons*. Then, you have the *kwifon (ngwerong in Nso)*, 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 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. Kwifon is the secret society, which forms the traditional government together with the Fon. Its members are highly respected and well known traditionally. There are Chefons or Vecheh who constitute an advisory council to the Fon (Helvetas Cameroon, 2001).

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[16] 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 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.

In terms of religious affiliation, most Grassfielders are Christians and/or adherents of African traditional religions. Pelican (2015) observed that compared to northern Cameroon, where Islam has attracted many members of local non-Muslim populations, Muslim conversion is rather limited in the Cameroon Grassfields. It is mainly in areas with a strong Hausa and Mbororo presence that Grassfields individuals have been attracted to the Muslim faith and religious community. For example, in Misaje town, 19 per cent of all compounds are Muslims, and twenty-one compounds or 4 per cent of all households belong to converts of Nchaney, Bessa, Nso or Wimbum backgrounds.

Nevertheless, of recent, despite of the relative numerical, political and economic insignificance of the Muslim community in the North West Region, there is an increasing number of Grassfielders who are attracted to Islam in the region. Pelican (2015) argued that both positive and negative incentives motivate individual converts of Grassfields background to change their faith and integrate themselves into Islam. These incentives might inspire Christian missions in the region. To begin with, marriage is a strong incentive for religious conversion for both genders. For Grassfields women who aspire to marry a Muslim, conversion is a precondition. Grassfields men also envisage religious conversion when seriously planning to marry a Muslim girl.

Another incentive posited by Pelican (2015) as probably the most effective way of socializing a Grassfields individual into the Muslim community and faith is foster parenting. The Arabic term for foster parenting is *kafala*, which is derived from the verb 'to feed' and may be translated as sponsorship. According to Islamic rules, a foster child retains the name of their biological parents, and inherits from them rather than their

foster parents. Moreover, members of the foster family are not considered blood relatives and thus count as possible marriage partners. The Islamic concept of foster parenting emphasizes the foster parents' role as trustees and caretakers of another person's child. It is thus different from adoption, which implies the legal change of a child's identity and inheritance rights. The fostering of children of relatives and friends, although a relatively common practice among Hausa in the Grassfields, had long been in practice among Grassfielders and Christians (the concept of God parents). Foster parents thus contribute to disseminating the Muslim faith and show charity to those facing difficulties in the upbringing of their children. At the same time, foster parenting is also a way of increasing the economic ability of one's household. Muslim women greatly rely on the assistance of their children, as they are restricted in their movements by social norms informed by Islamic ideology. Nevertheless, Pelican (2015) noted however, that foster parenting is less common among Mbororo. As Mbororo women commonly practice parent–child avoidance in the case of their firstborn child, the latter is often raised by their grandparents.

Pelican (2015) has equally made mention of the opening up of economic opportunities and converts' access to Muslim support networks as one of the incentives. She opined that values of solidarity (like free food and money) and generosity attributed to the Muslim community are often said to be lacking in Grassfields societies. Here, unconditional support is inconceivable, and social proximity tends to be overshadowed by superstition. Thus, only by converting to Islam might a Grassfielder be able to cultivate these values and reap their benefits.

Also, the vision of a leisurely lifestyle is among the incentives for Grassfields women to marry a Muslim husband. This has to be seen against the idea that women married to a Grassfields husband face more difficult treatment and greater economic responsibilities. According to the gender model practiced by Grassfielders, women are responsible for the subsistence of the family by cultivating food crops. They cannot expect much financial support from their husbands and largely have to fend for themselves and their children (Pelican, 2015). Pelican (2015) opined that from the perspective of Grassfields women, polygamy is handled more sensibly in Muslim households. According to Islamic norms, men are allowed to marry up to four wives with the condition that they are capable of providing equally and sufficiently for them and their children. In the contrary, among Grassfielders, it is acceptable to marry as many wives as possible as long as the first wife agrees to a polygamous arrangement. As there is no social or moral imperative to treat all wives equally, women tend to be exposed to their husband's tastes and preferences.

Furthermore, Pelican (2015) raised the idea of escaping parental and cultural responsibilities by converting to Islam in the region. Grassfields individuals also free themselves from liabilities vis-à-vis their birth parents and relatives when they convert to Islam. Since many of the required services and ritual duties conflict with Muslim doctrine, Grassfields parents cannot expect the full support from their Muslim children. These escaped ritual duties are with regard to land and ancestors, burial rites, the consultation of a diviner and the indispensable consumption of *alcohol* during social activities. As a result of neglecting or refusing to engage in these practices, converts may face social and cultural estrangement. It is worthy of note that Grassfielders and

Muslims differ significantly in their eschatological beliefs and burial practices. In the worldview of the Grassfielders, the dead continue to exist in a parallel though invisible world, to which the funeral is the gateway. If the burial rites are not performed properly and according to the deceased's social status, they may turn into a roaming spirit with negative consequences on the living. Muslims and Christians on the other hand, believe in the existence of paradise and hell. Christian burial practices in the region are still compatible with Grassfielders' traditional funeral rites, but Muslim practices differ (Pelican, 2015).

The Muslim community in the North West Region is a heterogeneous group that comprises the Mbororo, offspring of early Hausa traders from northern Nigeria, sedentary ("town") FulBe from northern Cameroon, and Grassfields individuals who converted to Islam. The Hausa mainly engaged in trade with cattle or consumer goods often imported from Nigeria, or occupy service jobs, for example, driver, butcher, tailor, Koranic teacher or barber-surgeon. While these occupations are largely reserved for men. Hausa women focus on activities within the household, including the sales of processed food, e.g. snacks, maize flour, and processed cassava. Both economically and socially, the Hausa are closely intertwined with the Mbororo who are their main customers and with whom they share religious and cultural similarities The Mbororo in the Cameroon Grassfields are mostly agro-pastoralists. While most families complement cattle husbandry with subsistence agriculture, they first and foremost understand themselves as cattle pastoralists (Pelican, 2015).

According to Helvetas Cameroon (2011), Islam was introduced in the region with the advent of the Mbororo. Since then, this religion has grown in leaps and bounds and is now among the major religions in this area. Before the advent of Christianity and Islam, the people of the region 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, trees, mountains, forest, waterfalls, the shrines, stones and certain geographical features. Today, as a result of the influence of Christianity and Islam, some Grassfielders do not believe in these other gods. However, the belief in the ancestors persists in the region. The name of God Almighty exists in most of the mother tongues in the region. This might be an indication that the Grassfielders knew about the existence of the Almighty God before the inception of Christianity and Islam.

The main Christian denominations in the region include the Catholic, Presbyterian, Baptist and Full Gospel. These denominations have many communities in close proximity to the Mbororo settlements in different divisions in the region. In the heart of Sabga, which is a village of dominantly Mbororo, a building of a Christian church could be found. Other denominations include the Assemblies of God, Winners Chapel, Apostolic Church, Christian Assembly, Church of God, Church of Christ, Christ Embassy, Mission of the Evangelical Church in Cameroon, the Redeemed Church, etc.

The North West Region of Cameroon is one of the ten administrative regions of the Republic of Cameroon. It is bordered in the east and north by the Federal Republic

of Nigeria, to the South by the West Region and West by the South West Region. The North West Region is administratively governed by a governor appointed by the central administration in Yaoundé. The region is divided into seven divisions with the Mbororo settled in all the divisions.
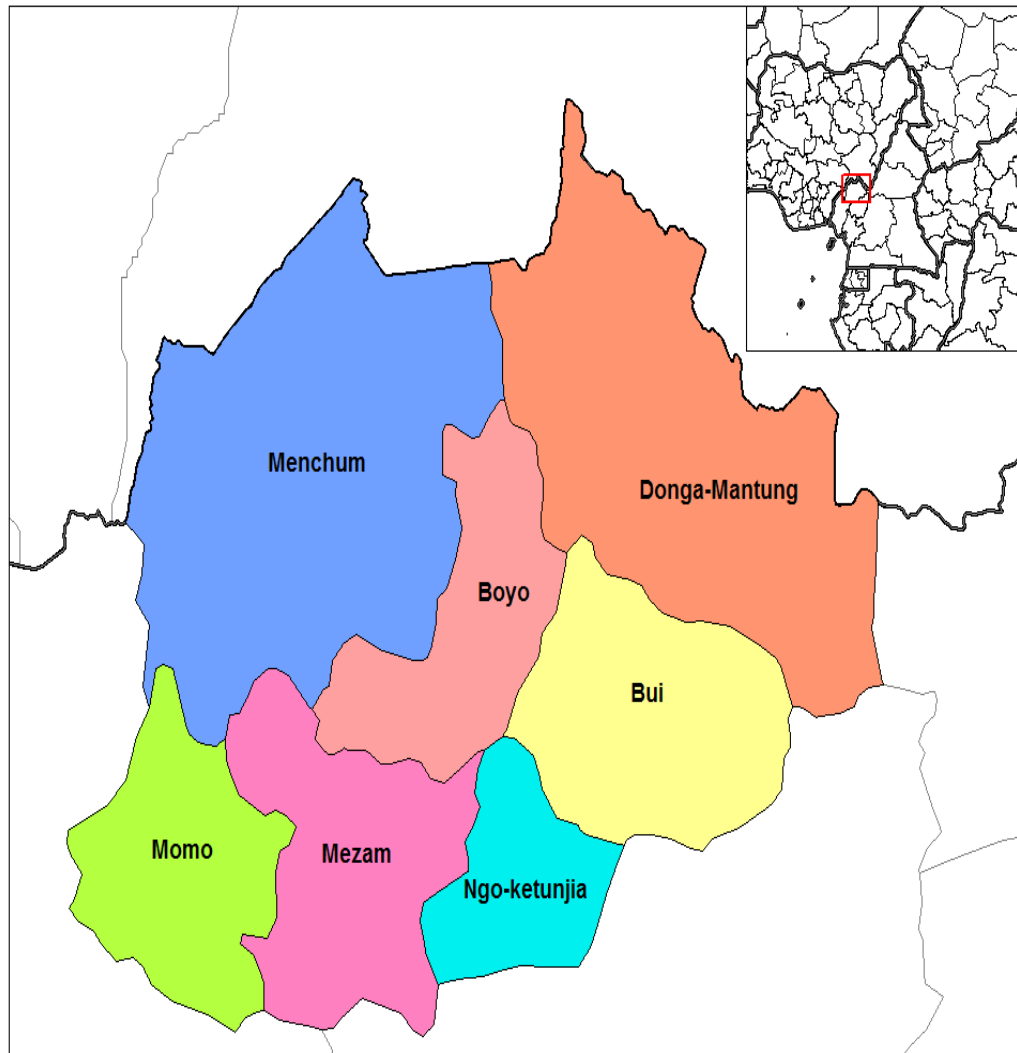
Map 3: North West Region divided into Divisions.

(Wikimedia, 2005)

Sociological and Anthropological Understanding of the Mbororo in the North West Region

Under this heading, I will discuss history, composition culture, politics, and socio-economic life of the Mbororo in the North West Region of Cameroon. I will discuss their history by attempting an answer to these questions: Where did the Mbororo originate from? What is their historical tragectory to the North West Region of Cameroon?

History

Concerning the origin of the Mbororo, two important facts must be noted at the beginning. First, since the Mbororo are a sub group of the FulBe ethnic category, as mentioned above, their origin cannot be treated independently of the other FulBe. Second, the origin of the FulBe is complex and there is no conclusive evidence as to their origin.

Nevertheless, the history of the origin of the FulBe has been a blend of myths and scholastic speculations. Some scholars have pointed to the Arabs, some to the Berbers, some to the Tuareqs, the Moors of North Africa, to Senegambia, to the Jews, and even to India. From an interview I conducted among Mbororo in the North West Region of Cameroon in 2013, I learned that Mbororo themselves have divergent views as to their origin, with the only common feature being that they all pointed at some places in West Africa (Fuhbang, 2013).

Delafosse (1912), St. Croix (1945), and Palmer (1967), have stated similarly that the Fulani are the descendants of a hybrid between Jews and some local tribes in North Africa. Delafosse (1912) attributed the origin of the Mbororo–Fulani to the Syrians of Semitic (Aramaic) speech. He related that the fruits of the marriage between Oukba and Bajjo Mango were four children: Deita, Woya, Roroba and Nasi. He claimed that, they were the actual ancestors of the FulBe who started speaking Fulfulde. Arnott (1970), has agreed with the above view and further noted that after some time the ancestors separated and one of the groups moved to Futa–Toro (Senegal Basin). This was further confirmed by Murdock (1959), who linked the FulBe to the Tukular tribe who still inhabit the middle region of Senegal. This view is also supported by Sa'ad (1977) 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" (p.30).

St Croix (1945) has narrated a legend which explains the origin of the nomadic FulBe. The narration indicated that the nomadic FulBe are descendants of a baby who was abandoned in the bush by its mother due to a quarrel between her and her husband. A spirit found the baby and promised it that, it 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 it, 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, he posited that the Mbororo entered the African continent from Cyrenaica about 200 A.D. He concluded that the FulBe are the descendants of a hybrid between Jews and some local tribes in North Africa. The

physique of the FulBe led Meek (1913) to link the FulBe with proto-Egyptians and an ancient Libyan tribe. Morel (1873) on his part considered the origin of the FulBe as a mystery. He has stated that:

> "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 fertilizing influence is visible from the banks of Senegal to Chad" (p.136).

However, based on Mbororo's high pastoralistic inclination, emphasis on lineages and their otherness, exclusive marriage preferences, their migratory nature (almost appearing latecomers everywhere in Africa), their mind-set of a superior race, and above all the mystery behind their origin, might be pointers to the fact that the FulBe might have descended from the lost tribes of Israel.

Irrespective of the controversial stories about their origin, their migratory path proposed by several scholars tends to be much alike. Some FulBe crossed the Nile and went to recent day Mali where they were reunited by the group that went through Morocco. At about 700AD, these groups invaded the regions of Tagout, Adrar, Mauritania, and Fuuta Tooro and finally settled in the Senegal River valley which is actually the cradle of the FulBe group today. The FulBe established kingdoms there until the beginning of the Ninth Century when some moved eastwards to other parts of Africa notably to Futa Jalon, Mesina and subsequently to the Hausa Land around Sokoto and in Bauchi in Northern Nigeria (Meek, 1913; Murdock, 1958; Muhammad, 1976). Muhammad (1976) explained that the eastward movement was due to the following

reasons; the large ocean, which blocked the war to the west; in the north, the Sahara Desert was a hindrance and in the south were the thick forest which breeds the tsetse fly. These factors made the eastward movement the best option. It is from Northern Nigeria that the Mbororo entered Cameroon.

Mogensen (2000) has stated that at the beginning of the 14th century, the first FulBe reached Hausa land, which is today part of Northern Nigeria. In the following two hundred years the FulBe settled in Northern Nigeria, and soon started to move southwards to today's Adamawa and Taraba states in Nigeria. The vast majority of the FulBe in this period were animistic nomads and semi-nomads. The relationship between the nomadic FulBe and the autochthonous ethnic groups was mostly that of compromise and conflicts. The FulBe herders needed pasture, and gaining access to it, they had to fight sometimes. Sometimes they had to acknowledge the autochthonous authorities and pay tribute and grazing dues. In some cases, they also had to accept Haabe (non- FulBe) customs that were against their own traditions.

After sometime, following on the heels of the nomadic FulBe, were groups of Torodbe who had earlier been converted into Islam that entered Hausa land and became very active in the Islamization of the area. From this Torodbe class emerged a number of politico-religious leaders who in the 18th and 19th century initiated jihads (Mogensen, 2000).

Helvetas Cameroon (2001) claimed that Mbororo 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 in Tibati and

Falkumere. From there, they moved to Ngoundere, Banyo and Galim where Ardo Maya led them. Later on, Hoba his nephew and his followers from Jofun, joined him. After Hoba's death, his son Abdullai Sabga also became a leader and decided to look for free land. He then took his people westwards to Ndawara, then to Bamungo and finally to Tingeh in Kedjom Ketinguh, where he settled in 1905 with 23 men. The community became known as Sabga and Adullai Sabga ruled till 1954 when he died. Later on, other Fulani migrated and joined that budding community in the North West Region. It is held that the Mbororo brought Islam to this area (Helvetas, 2001).

Pelican (2015) has carried out a detailed study of Mbororo trajectories into the North West Region of Cameroon, relying on two types of sources. The in-depth studies of Boutrais (1996) and of the Cameroonian historian Nicodemus Awasom (1984) and also direct information from ethnographic interviews with elderly Mbororo men and women. In her view, the Mbororo entered the North West Region of Cameroon in two major movements in search of pastures for their cattle. The first movement in the 1910s was by the Jaafun[17]. The second movement in the 1940s was principally by the Aku. Both subgroups left northern Nigeria but took different movements to the North West Region of Cameroon. The Jaafun passed through the northern part of Cameroon,

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[17] Pelican has explained the fact the Jaafun, like most pastoral FulBe, did not actively participate in the *jihad*, but the combined effects of political destabilization, famine and bovine disease provoked their departure from the Kano area. They left for the Bornu region of Nigeria where they were badly hosted and continued to Bauchi. The majority moved on to Yola, attracted by the prospects of fertile pastures and political security under FulBe hegemony, started to acquire red zebu (Fulfulde: *boDeeji*) from their WoDaaBe neighbors, which replaced the white zebu (Fulfulde: *daneeji*) they had previously herded. While this shift was motivated by pragmatic reasons, it also had symbolic implications. Red zebu soon became an icon of Jaafun identity. More on the historic trajectories of the Mbororo can be read from Masks and Staffs 2015 by Michaela Pelican pp.77-100.

traversing the Adamawa plateau to the Bamenda highlands while the Aku movement

passed through the Joss plateau settling around the fringes of the Bamenda Highlands[18].

The Mbororo were welcomed by the different ethnic groups of the Grassfields. The

Mbororo settled in the Highlands pastures (hill tops) a distance from the villages of the

Grassfields communities and only interacting during market days. The Mbororo found

the ecological environment of the region very favorable and many Mbororo families

settled down and with time constructed permanent homes in their grazing area (Pelican,

2012c).

   After the settlement of Abdullai Sabga and his men in Sabga, more Mbororo

were subsequently attracted to the area. Pelican (2015) pointed out that the 1920s

witnessed the influx of Jaafun of various lineages, who dispersed to different areas

congregating under their respective leaders. The 1930s and 1940s were characterized by

ecological changes which affected pastoralists' strategies. The 1940s were also the

period when individual Mbororo began to settle permanently. The main motive for this

was to secure their pastures, since leaving an area – if only for seasonal displacement –

gave way to the possibility of occupation by other pastoralists. Also in the 1940s, a last

influx of Jaafun reached the Bamenda Highlands. At the same time, the first Aku group

entered the Grassfields, most of them being in transit to the Adamawa Highlands.

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[18] Pelican (2015) similarly to the Jaafun, the Aku initially settled in the Kano area, from where they departed in the late nineteenth century due to the rinderpest outbreak. They followed a different migration trajectory than the Jaafun, taking them to the Jos Plateau. There, they settled with their herds of white zebu, which later – as with the red zebu of the Jaafun – became a marker of Aku identity. Aku as a category emerged only when the two groups met again in the Bamenda and Adamaoua Highlands in the first half of the twentieth century, and it became clear that despite their common Kano origin, they had culturally grown apart. It was in this context that Jaafun herders applied the generic term Aku to the newcomers with white zebu, deriving it from a greeting popularly used among the latter.

Other than the ecological factor, political factors were also involved for the settlement of the Mbororo in the North West. As Boutrais (1996) pointed out, the establishment of Mbororo in North West Region Cameroon would probably not have been successful without being facilitated by the British colonial administration. The British supported the influx of Mbororo pastoralists as a means of diversifying the regional economy and augmenting their tax revenue. Concurrently, local Grassfield chiefs welcomed the establishment of pastoralists in their chiefdom's territory, as long as they paid tribute and acknowledged their hosts' territorial and political primacy. Even though population densities were relatively low, farmland and pasture were abundant, crop damage was a recurrent problem, as the Mbororo practice of extensive grazing and seasonal transhumance collided with the Grassfielders' system of shifting cultivation. As a consequence, Grassfields farmers began to look on the settlement of pastoralists with reservation, and occasionally responded with public protest and violence. The British colonial administration was faced with the predicament of implementing its policy of indirect rule and at the same time, protecting the Mbororo against the hostility of Grassfields farmers and exactions by local chiefs. Consequently, policies regarding the pastoral sector and the management of farmer–herder relations were frequently changed by the colonial administration (Njeuma & Awasom 1989; Njeuma, 1990; Pelican, 2015).

Pelican (2015) has stated that by the late 1920s, the Mbororo were subordinated to Native Authorities – that is, local Grassfield chiefs and their palace hierarchy. The position of *ArDo* (a Mbororo group leader), initially a socio-political role, was transformed into an administrative function with tax collecting responsibilities. In the 1940s, the Mbororo made an attempt to evade political subordination by appealing to the

British administration for autonomous representation; they largely failed. The British headquarters in Nigeria denied them a politically independent minority status, and classified them as foreigners rather than natives. In response, Mbororo leaders formed the Fulani Council, although its existence was never officially acknowledged, this council effectively acted as an intermediary between the Mbororo population and the British administration. During the same decade, grazing rules were introduced to restrict and control pastoral activities. Pastoralists were required to obtain a grazing permit, a document that the Mbororo perceived as validating their claims to pasture land vis-à-vis the administration, neighboring farmers and rival lineages. With the imposition of grazing rules, the British also encouraged sedentarization and many Mbororo successively changed their strategy from seasonal migration to transhumance[19], where part of the family remain in a permanent rainy-season camp.

It should be noted that by the mid twentieth century, the Jaafun in the Grassfields were spatially and politically established. A second wave of pastoral immigration started

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[19] Transhumance is a type of pastoralism or nomadism, a seasonal movement of livestock between fixed summer and winter pastures. In montane regions (*vertical transhumance*), it implies movement between higher pastures in summer and lower valleys in winter. Herders have a permanent home, typically in valleys. Generally only the cattle travel, with a certain number of people necessary to tend them, while the main population stays at the base. In contrast, *horizontal transhumance* is more susceptible to being disrupted by climatic, economic, or political change. Traditional or fixed transhumance has occurred throughout the inhabited world, particularly Europe and western Asia. It is often important to pastoralist societies, as the dairy products of transhumance flocks and herds (milk, butter, yogurt and cheese) may form much of the diet of such populations. In many languages, there are words for the higher summer pastures and frequently these words have been used as place names. More on this can be found on Blench, Roger (2001). 'You can't go home again' – Pastoralism in the new millennium. London: *Overseas Development Institute*. (p. 12).

in the late 1940s. These were Mbororo who had left their initial settlements in northern

Nigeria in the early twentieth century and had sojourned for a considerable period on the

Jos Plateau. They were attracted to the Grassfields by the prospect of new pastures, as

their previous settlement areas had started to exhibit signs of overpopulation and

overgrazing. They were grouped under the sub-ethnic category Aku on account of

speaking a Hausa-sized Fulfulde and rearing white zebu. (Pelican, 2015).

For most Mbororo in general and on group basis, their migration trajectories in

the Grassfields ended in the 1970s. Many had settled permanently even before then, and

by now their children and grandchildren consider themselves 'locals' of the region

(Pelican (2015). Pelican summarized Mbororo migration trajectories from northern

Nigeria to the North West Region of Cameroon with the following map.
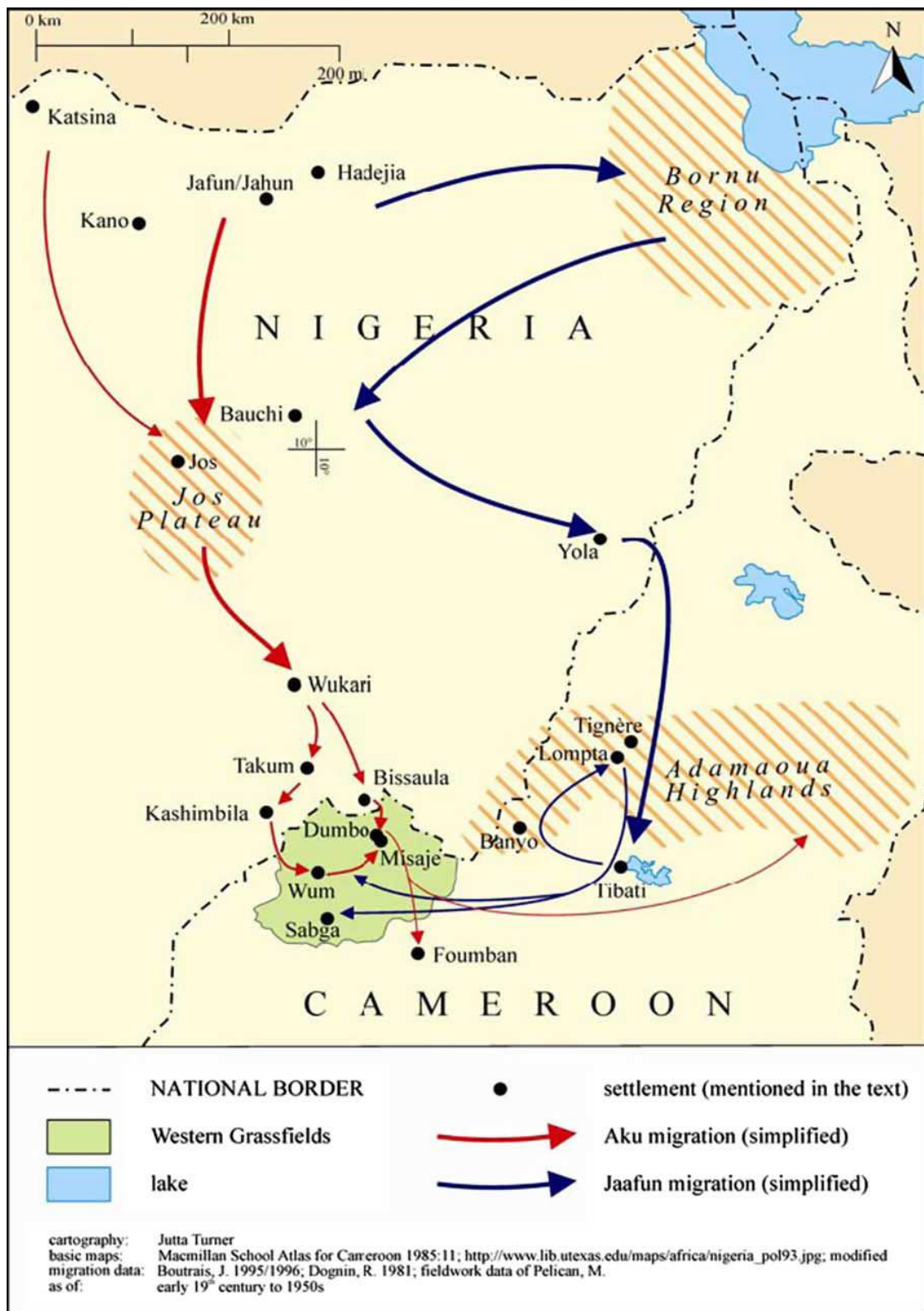
Composition of the Mbororo in the Region

The Mbororo in the North West Region of Cameroon are made of two Mbororo subgroups. The Jaafun who came first in to the region and the Aku who came later. The Bodaabe, one of the Mbororo subgroups already described above is not found in the North West Region of Cameroon. The Jaafun and Aku subgroups which are found in the North West Region are both pastoralists. Initially, Jaafun and Aku were differentiated by different cattle breeds. The Jaafun who came into the region with the red Zebu (*mbodeeji*) and the Aku who came with the white Zebu (*daneeji*). Nevertheless, the longtime practice of interbreeding by both groups is increasingly reducing the applicability of this identity maker (Pelican, 2012a). The Jaafun were originally a small settlement situated between Kano and Hadejia. By the end of the nineteenth century, originally a specific lineage name, Jaafun had become a generic term for all Mbororo lineages that had migrated from Kano to Yola (Pelican, 2015).

The Mbororo encountered very favorable pastoral conditions in the North West Region of Cameroon and coupled with the government's encouragement they began their sedentarization and integration into the region. After local Grassfield societies, the Mbororo constitute the second largest population group in the region. In the North West Region, they make up 5 to 15 per cent of the total population, and in some sedentarised areas like the Misaje Sub-Division, Mbororo comprise approximately 25 per cent of the sub-division's population (Pelican, 2015).

The first Mbororo (Jaafun) to enter the Grassfields was at Lompta. They comprised about thirty families under the leadership of ArDo Sabga, who left Lompta due to internal rivalries. They arrived in the Bamenda Highlands in the late 1910s and established themselves the Grassfields chiefdom of Babanki Tungo, where they located four salt springs. Their settlement was named Sabga after its initiator, and later became the headquarters of the Mbororo population in the Grassfields. ArDo Sabga's authority was endorsed by the colonial administration, which recognized him as the Mbororo representative. Subsequently, more Mbororo were attracted to the Bamenda region. The 1920s witnessed the influx of Jaafun of various lineages, who dispersed to different areas congregating under their respective leaders. Those Jaafun residing in the northern parts of the Bamenda Highlands had no access to salt springs but relied on Hausa and Grassfield merchants supplying them with salt from the Benue region (Pelican, 2015).

While in the 1940s the British aimed at reducing the pastoral population through grazing rules, they subsequently altered their assessment criteria and reconsidered the northern lowlands of the Bamenda region –namely Misaje, Fungom, Wum and Weh – as suitable grazing zones. The Jaafun avoided those areas due to tsetse infestation, which their cattle could not endure. Conversely, they attracted incoming Aku herders whose white zebu were largely tsetse resistant and better adapted to lowland pastures (Pelican, 2015).

Pelican (2015) has advanced that there is a constrained relationship between Jaafun and Aku. Jaafun generally perceive and pride themselves as culturally and morally superior. They characterize the Aku as conservative, illiterate, poor and ill-mannered. In contrast, they depict themselves as sophisticated, knowledgeable in Islamic

practices and teaching, and open to economic innovation in a strategy to maintain their privileged position as first-comers. Concurrently, it indicates their resentment also about the Aku establishing themselves in the lowlands, as a consequence of which they were deprived of grazing land. In accordance with *pulaaku*, most Jaafun withdrew from their former dry-season pastures, but express their grievance indirectly by belittling the Aku. In a way of fighting back, Aku see themselves as closer to the pastoral ideal and less spoilt by the socio-cultural influence of Grassfielders, the market economy and Western education. Against the background of their marginalized status within Mbororo society in the Grassfields, they tend to be less preoccupied with their reputation than the Jaafun. Many Aku have expanded their settlement areas across borders; some have even ventured into the privileged highland pastures monopolized by the Jaafun. Nowadays, individual Aku families are found dispersed all over the region even though Jaafun and Aku tend to keep territorially and socially apart, and their relationship is colored by unspoken grievance and rivalry.

In a nutshell, the Mbororo in the North West of Cameroon are composed of two subgroups. The Jaafun, who came first and are mostly settled on the Highlands, and the Aku, who came later and are mostly settled on the lowlands. Pelican (2015) has summarized Mbororo settlement and geographical representation in the following map.
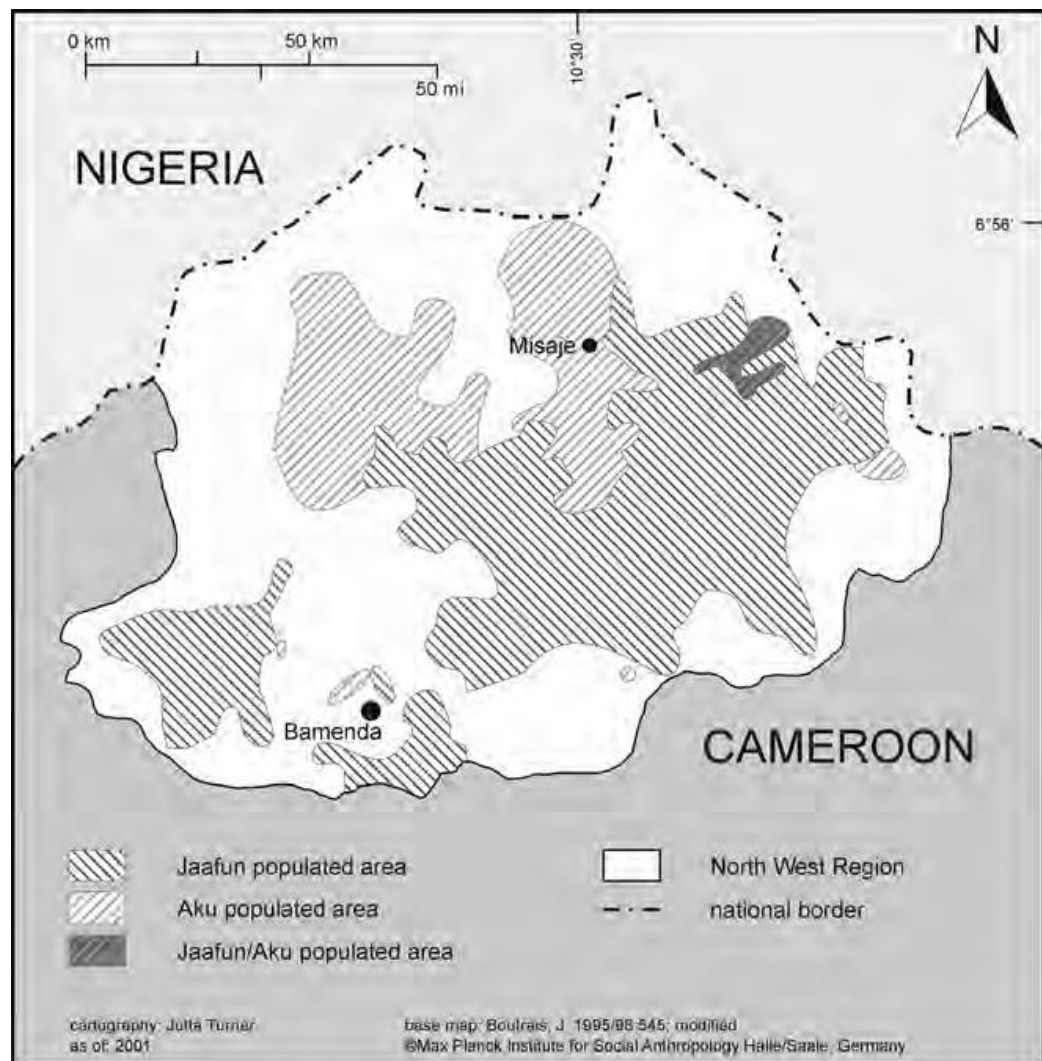
Map 5: Mbororo Settlement in the North West Region

Cultural life of the Mboraro in the North West Region

In general, the Mboraro distinguish themselves from other Grassfielders in language, food, dressing, worldview, and cattle pastoralism.

Language

The Mboraro in the North West Region of Cameroon speak Fulfulde as their mother tongue. However, there are dialect variations between the Jaafun and Aku. Pelican (2015) has intimated that the Aku speak a Hausa-ized Fulfulde. According to Harrison (2003) Fulfulde is a language of the Niger-Congo family, in the West Atlantic branch and several Fulfulde dialects have been well documented. Among these is the Fulfulde of Adamawa highland in Cameroon. Most Mboraro in the North West Region of Cameroon can also express themselves in Pidgin English and some in English and French languages. Some also can express themselves in Arabic and other mother tongues of the Grassfielders.

Worldview

Unlike, in Veltkamp's analysis[20] of the worldview of nomadic *FulBe* (Mogensen, 2000) where Islam seems to have a very limited place, the Mboraro in the North West have

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[20] Veltkamp, in her paper "An Exploration of World View and World View Change among the Fulani" (1983), analyzes the worldview of nomadic *FulBe* in terms of their central allegiances. The first major allegiance is "cattle and pastoralism." It is the concern for the welfare of the cattle that causes the *FulBe* to become nomads. The second major allegiance is "independence and individualism," which is again a result of their allegiance to their cattle. To cater for the needs of his cattle, each herder must be free to move wherever pasture and water may be found and to move his cattle away from other herds infected with disease. This does not mean that each herder can survive in the bush without social relationships. He is part of many social networks-- brothers, father's brothers and kin, mother and her kin, marriage relationships, and age mates--but what characterizes all these social relationships is that they are flexible, fluid, and open-ended, so that the nomadic *FulBe* may retain their individual freedom. The third major allegiance of the nomadic *FulBe* is "Fulani way," the code of conduct, which upholds a certain level of

dominantly an Islamic worldview (Fuhbang, 2013; Pelican, 2015). More about Islamic

worldview will be discussed in the next chapter. The Mbororo, just like the Christians

believe in the existence of common religious realities: Life after death, eternal life,

judgment, salvation, Sin, Hell, Satan, demons and angels. The difference comes at the

level of Qur'anic and Biblical interpretation of these religious realities. Islam has given

the Mbororo cognitive foundations on which to build their systems of explanations and

rational justification for their beliefs. Their traditional festivals are linked to the Muslim

feasts of Tabaski and Ramadan (Fuhbang, 2013).

Also inherent in the Mbororo worldview is the FulBe superiority vis-à-vis all

black African non-FulBe who are characterized by the absence of specific FulBe

qualities. This superiority is manifested even in the antonym of FulBe which is Haabe

(sing. Kaado), meaning non-FulBe. It has not only an inherent pejorative connotation but

also conveys FulBe's superiority complex (Pelican, 2015).

Another crucial variable shaping Mbororo worldview is 'pulaaku'. According to

Pelican (2015), "*Pulaaku* commonly denotes a complex of social values, such as

modesty, self-control, common sense and courage that are supposed to guide public

interaction between FulBe. With regard to non- FulBe (or *haaBe*), *pulaaku* serves as an

indication of 'otherness' and socio-cultural distance, the presence or absence of 'FulBe

others'" (p.106). Pulaaku provides both a moral framework and a code of conduct to the

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social cohesion by restraining individualistic behavioral Indulgence. In Veltkamp's analysis of the worldview of nomadic *FulBe*, Islam seems to have a very limited place (Mogensen, 2000 p. 150). Mogensen has elaborated more on Veltkamp's analysis of the worldview of nomadic *FulBe*.

Mbororo, and is also maintained by town FulBe. 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 an ability to accept misfortune (munyal); sound common

sense and manners (hakkiilo); reserve and modesty in personal relations (semteende);

and dignity (neddaaku) (Mogensen, 2000; Pelican, 2015).

Pelican (2015) has argued that the practice of pulaaku by the Mbororo in the

North West Region of Cameroon goes with challenges. First of all, Grassfielders are

less likely to accept Mbororo 'otherness', but urge them to participate in village life and

to comply with general social rules. Secondly, the slogan 'don't make *pulaaku*', popular

among Mbororo youths in the 1990s, demonstrates that many Mbororo have come to

consider *pulaaku* as obstructive with regard to their interaction with Grassfields

neighbors and state representatives. Mbororo in the Grassfields no longer want to stress

their 'otherness' vis-à-vis their Grassfield neighbors, but demand their integration as

local and national citizens with valid rights and claims. Most recently, however, with the

rise of the indigenous rights movement, Pelican has observed that Mbororo identity

politics has again taken a novel turn. This current phase is characterized by concurrent

but divergent visions of a Mbororo future and integration in Cameroon society, be it as

an indigenous minority with special entitlements due to its distinct culture, or as a

Cameroonian people who wish to be integrated on equal terms with other citizens.

Moreover, with the growing extension of Mbororo youths to urban areas for reasons of

employment, education or marriage, novel challenges are emerging and will engender new debates about what it could mean to be Mbororo. For the purpose of this study, the above argument is taken with precaution. It is apparent that the above mentioned challenges on pulaaku among Mbororo in the North West Region of Cameroon have not erased this inherent and intrinsic values of pulaaku in the Mbororo of the region but only have pushed them to control its manifestation in the presence of others. Disciple making efforts among the Mbororo in the North West Region of Cameroon should take into consideration this phenomenon.

Physical Appearance, Food, Dressing and Family life

When compared with other non- Mbororo Grassfielders, Mbororo differ generally in their physical outlook, food, dressing and family life. Physically, the Mbororo are generally tall, slim and having long noses and curled hairs. They eat mostly corn-fufu, rice fufu and vegetables and drink tea. One of their most cherished meals is corn-fufu mixed with cow milk. The Mbororo women are so attached to bowls and pans that when they marry the bride's family spends hundreds of thousands of francs buying such dishes alone. The Mbororo in general also have a very distinct dressing style. The women are always in wrappers and the men mostly in big flowing marked gowns which are worn on top of a tunic and embroidered trousers or a long embroidered robe (Fuhbang, 2013).

Their houses are clean, most of them have plastic carpets, and the Mbororo have the habit of removing their shoes before going into their sitting and sleeping rooms. The head of the family with his wives and children stay at home, only the younger sons and daughters herd the cattle. Polygamy is very common. As observed in previous study,

although polygamy is common amongst Mbororo, young female Mbororo prefer monogamy over polygamy but admitted that polygamy is tolerated by their culture and religion (Fuhbang, 2013).

Children are symbols of the future, with special ceremonies for the births and naming of sons. Mbororo teach their children tribal dignity and arrange marriages when they are infants. The traditional houses they used to build- small round houses with sticks and mud, and low roofs with straw and no windows, are gradually disappearing. Today, most of these houses have been replaced around Sabga settlement with more permanent buildings just like those of other Grassfielders (Fuhbang, 2013). Umaru (2012) noted that the evolution of Mbororo habitat is an indicator of sedentarization in Cameroon.

Cattle pastoralism

The Mbororo share a number of characteristics with the other FulBe groups. These include the Fulfulde language, some physical characteristics that are distinctive features of the FulBe, Islam and a social code of conduct known as pulaaku. One thing that distinguishes them from the other FulBe groups is cattle pastoralism which the Mbororo stress as their identity. Pelican (2015) observed that the Mbororo have been identified with cattle husbandry by their Grassfields neighbors for so long and the colonial and postcolonial administrations. The Mbororo themselves generally stress their pastoral identity and consider alternative economic activities, such as farming or trade, subsidiary. Consequently, today, most Mbororo in the Grassfields remain agro-pastoralists. Pelican (2012a) opined that Jaafun and Aku differ in their attitudes to

agriculture and also their farming practices. Jaafun considered agriculture an activity of low esteem and emblematic of Grassfielders or *haaBe* (non-Mbororo). Jaafun also exhibit a rather resentful attitude towards physical labor, thus always turning to hired laborers for agriculture. On the other hand, because of familiarity of many Aku lineages with agriculture in the past, a number of Aku pride themselves on their farming expertise and successfully boost their pastoral activities with agriculture.

Cattle rearing among the Mbororo in the North West Region is generally the domain of youths. During the day, boys and occasionally girls take the animals to alternating pasture grounds and watering points within their grazing area. In the evening, they drive them back to the compound where the cattle spend the night in a paddock, often just a fenced plot, so as to prevent them from straying onto neighbors' farms. Calves and cows are kept separate at night, and females are milked in the morning. The processing and selling of milk is considered the women's domain. Among Jaafun, the practice of selling milk has become stigmatized as a sign of primitiveness and poverty, and as contradicting Islamic rules of modesty. The overall responsibility for animal health and herd management lies with the household head- the father. He regularly checks on his animals, provides them with salt and medical treatment, and goes regularly to the nearby cattle markets to keep himself updated on cattle prices and pastoral developments (Pelican, 2012a). It cannot be stressed enough that cattle in particular and pastoralism in general are really central to the life of the Mbororo. The cultural aspect of the cow to the Mbororo outweighs the economic aspect. As noted by Pelican (2012a) the Mbororo generally do not produce for the market, though sporadically they are

required to sell individual animals to cover their living expenses. Other Grassfielders do rear cattle but solely for economic gain.

It is important to note that the Mbororo's relationship with other domesticated animals, such as goats, sheep or horses, is of a different, less personalized nature. The Mbororo perceive cattle as socially organized in matrilineages. Since the calf's father cannot be clearly identified, descent is derived from the mother animal. All calves are given the same name as their mothers – in other words, they bear a lineage name. Cattle are also claimed to be cunning and tenacious. A group of cattle passing by an attractive farm during the day could silently sneak back there at night, feed themselves and return before dawn without leaving a trace. In addition, it is often argued that it is the cattle, and not the herdsmen, who want to go on transhumance. When the grass gets dry and scarce they recall better pastures in the transhumance area and take off. To stop animals from going on transhumance it is said to be a difficult task and frequently requires a change of pastoral strategies from one animal generation to the next. Equivalent to human lineages, cattle are ascribed 'lineage-inborn' particularities. Some cattle lineages are said to exhibit characteristics such as stubbornness or a higher production rate. These can be partly explained by genetic predisposition (Pelican, 2012a).

Religion

The Mbororo in the North West Region of Cameroon generally practice Islam. Their identification as Muslims is an inseparable part of the Mbororo ethnic and cultural self-understanding, so much so that even those who do not religiously practice Islam prefer to be called Muslims. Islamic values play an important role on their life choices such as

marriage. This is distinct from other Grassfielders, who are either Christians, Muslims or practice African local religions, whose religious identity is not an inherent of their ethnic identity. The Mbororo came to the North West Region of Cameroon with Islam, unlike the non-Mbororo Grassfielders in the region, for whom Christianity and Islam only came and met them in the North West Region of Cameroon in their African traditional religion. Mbororo conversion to Christianity or alternative religions is rare.

There is much nominalism in Mbororo's Islam in the region. Even though the pillars of orthodox Islam have been incorporated into the life of the Mbororo, but only in such a way that they do not interfere much with their concern for their cattle. When the Mbororo, especially those that are still pastoralists do not follow the Islamic traditions strictly, the reason is often that these traditions conflict with the demands of their cattle-herding life-style. The Mbororo understanding of the meaning of the five pillars is far from orthodox, and the purpose of their performance of the pillars seems mainly to be a desire to keep their Islamic identity. (Fuhbang, 2013).

Moreover, most of the nominal Mbororo in the North West, in a similar way as the pastoral FulBe in Northern Nigeria believe in spirits and magic. Especially when they are facing crisis like diseases and accidents, or when they want to prevent such crises, they most often resort to the power of spirits and magic (Mogensen, 2000). Mogensen (2000) stated that such beliefs and practices concerning spirits and magic might be seen as part of the religious system of folk Islam or as part of the religious system of pulaaku, but as well as part of the system of the African traditional religions.

Some of the Mbororo are among the renowned traditional doctors and diviners in the region.

Although there are some local churches and American missionaries in Nkambe and Sabga working towards disciple making among the Mbororo, their success rate is low (Fuhbang, 2013, Pelican, 2015). The Mbororo have some misconceptions against Christianity due to their inability to distinguish Christianity from Grassfields culture. Pelican (2015) has remarked that Grassfielders in their traditional religion and Mbororo as Muslims differ significantly in their eschatological beliefs and burial practices. For Grassfielders, with African traditional religious beliefs, the dead continue to exist in a parallel though invisible world, to which the funeral is the gateway. If the burial rites are not performed properly in accordance to traditional norms, the spirit of the deceased may turn into a roaming spirit. In Grassfields Christianity, burial pattern is mixed and often dominated by Grassfields burial rites. Such practices reinforce Mbororo misconceptions about Christianity. Some Mbororo can only differentiate Islam from Christianity through ethnic and cultural boundaries and by seeing Islam as the religion of the Mbororo while Christianity is the religion of the "garafi" referring to the Grassfielders (Fuhbang, 2013).

Political life of the Mbororo

In the political landscape of Cameroon, the Mbororo have undergone transformation. They have been transformed from 'strangers', and 'late comers' to 'indigenous people', and 'regional citizens.' As mentioned earlier, the Mbororo are cattle pastoralists who came from northern Nigeria, and settled in Cameroon only in the course of the 19th and

20th century. They have been regarded as 'strangers' and 'latecomers' with limited rights to land and its resources by the other Grassfielders who considered themselves as natives and guardians of the Land, as they had settled in the region several hundred years ago (Pelican 2012c). Conversely, Mbororo pastoralists who arrived only in the early 19th century were discriminated against politically (Pelican, 2012c). Cameroon underwent a democratic transition in the early 1990s, which gave room to the formation of ethnic and regional elite associations. Some Mbororo elite at that time founded the Mbororo Social and Cultural Development Association (MBOSCUDA) and it soon became the most effective organ of Mbororo self-representation to the state and international development organizations. Through the Mbororo Social and Cultural Development Association (MBOSCUDA), the Mbororo engaged in the global indigenous rights movement. Discourses of Mbororo autochthony became highlighted in the context of Cameroon's democratization as stipulated in the country's revised constitution of 1996, which gave priority to the protection of the rights of minorities and indigenous populations. Mbororo became recognized by the UN (United Nations) as an indigenous people. Pelican (2015) argued that Mbororo identification as 'indigenous' has helped them to strengthen their position within the nation of Cameroon, even though, it has also engendered disagreement about the meaning of indigenousness both among different population groups and within Mbororo society.

At the level of regional politics, the Mbororo have claimed regional citizenship. In 2000, new computerized national identity cards were issued and MBOSCUDA encouraged the Mbororo to register not only as citizens but citizens from the North West Region. While in the previous system, Mbororo were generally registered as being born

in northern Cameroon, the new identity cards indicated their actual birthplace. Mbororo henceforth qualified as regional citizens with claims and rights to natural resources and political representation in their home areas. MBOSCUDA has also encouraged Mbororo individuals to stand as candidates in municipal elections and to participate actively in community development projects. As the Mbororo in the North West Region acquired the new identity cards, they expressed their satisfaction with being recognized as regional citizens. They argued that they have been living in their current settlement area for several decades. Their children have grown up with Grassfields children, have learnt their neighbors' languages, have adopted a number of Grassfields customs, and don't know any other home. Furthermore, they have integrated themselves into local Grassfields communities, participating in communal activities and supporting the local Grassfields fons or chiefs. They thus see themselves as able members of Grassfields fondoms or chiefdoms, and claim rights and belonging in the same way as the Grassfielders (Pelican, 2008). Further still, some influential Mbororo communities, such as the one of Sabga, have developed an exceptional preoccupation with their group history as a way of endorsing their claims to power and land (Pelican, 2006). While Mbororo are known for their lack of collective historical consciousness (Boutrais, 1994; Pelican, 2015), the Sabga community has produced a written codification of its history that is arranged on similar lines to the historical accounts of Grassfields chiefdoms.

Social life of the Mbororo

In the North West Region of Cameroon, the Mbororo social life is culturally, religiously and regionally (socio-politically) structured. The Mbororo socialize among Mbororo

culturally. Religiously, the Mbororo socialize with those of the Hausa or Muslim community and regionally the Mbororo socialize with Grassfielders. To this fact, Pelican (2012b) has pointed out that most Mbororo count among their friends Grassfields and Hausa individuals as well as fellow Mbororo. They refer to them by the terms *soobaajo* in Fulfulde, or *kombi* in Pidgin English, meaning "friend" or "comrade. Other terms loosely related to friendship are *bandiraawo* (relative), *dendiraawo* (cross-cousin, joking partner), *higgo* (age-mate) and *koddo* (guest, stranger).

Concerning Mbororo socialization with other, Mbororo, Pelican (2012b) has argued that unlike in the Euro-American context where friendship and kinship are commonly perceived as mutually exclusive, Mbororo understanding of kinship and friendship is rather flexible and multilayered, allowing for people to be identified at the same time as kin and friend. This is also reflected in their variable use of kinship and friendship terminology. For example, the term *dendiraawo* in Fulfulde generally refers to the person with whom a Mbororo entertains a joking relationship. This may be a relative (cross-cousin) or a member of another ethnic group with whom the Mbororo also socialize with the non-Mbororo and non- Hausa members of the North West Region. Pelican (2015) has pointed out several factors which have accounted for this kind of interaction. These include both economic and emotional factors. The economic factors included material assistance in cases of mishap, religiously motivated support, and the loan of livestock between friends, the granting of monetary loans or credit as well as paid hersdmanship. From a Euro-American perspective it may seem strange to associate relationships of a primarily economic character with friendship. However,

from a Mbororo perspective, business, solidarity and friendship are not perceived as mutually exclusive but may easily be intertwined, and business remains a context in which solidarity and friendship relations often emerge.

Thunderstorms and accidental fires are relatively frequent incidents that often result in the loss of livestock and material belongings. Several Mbororo consider those individuals as "true friends," who lent them money or granted credit. These are often individuals from other ethnic groups. Money loans are a vital aspect of Mbororo pastoral economy, as their property is tied up in livestock. The sale of animals is limited to occasions when a considerable amount of cash is needed, for example for children's school fees, farm worker salaries, Islamic festivities, marriage payment, house renovation or health treatment. Some Mbororo have argued that it is risky to keep cash at hand, as one may easily incur losses due to theft, mishap or uncontrolled spending. Therefore, most Mbororo people prefer to invest left-over cash into buying young animals, or to pay back or give out money loans. While among Grassfielders and the Hausa, the practice of rotating credit associations (*njangi* in Pidgin English, *adashi* in Hausa) is well established, the Mbororo lack such institutions (Pelican, 2015).

In some instances, close relatives may coordinate their financial planning by taking turns in selling livestock and sharing the proceeds. However, in the case of minor expenditures, the Mbororo prefer to borrow small amounts of money and accumulate debts until the time reaches to sell another animal. Moneylenders are often friends rather than relatives, as discreetness and privacy are favored. Mostly they are business people that regularly dispose of cash (e.g. Grassfields shop owners, Hausa traders) or a Mbororo friend who has just sold an animal. Friends serve thus as a bank where one can

withdraw or deposit money. Mutual trust is a prerequisite in these relationships and is established over continuous interaction. As village communities are rather small and stable, defectors are easily identified and reprimanded (Pelican, 2015).

Pelican (2015) has noted that friendships between the Mbororo and Grassfields women is hardly overshadowed by ideological differences. Both parties stress commonalities based on everyday life, while religious and cultural differences are taken for granted and accepted as such. This is in marked contrast to Mbororo's friendship with Hausa women where divergent interpretations of Islamic gender roles emerge as a conflict potential area.

Pelican (2015) has pointed out the growing rate of love affairs and marriages across ethnic boundaries in recent years to have intensified both friendship and exchange between Mbororo and non-Mbororo. However, it should be noted that Mbororo's choices in this matter are seriously guided by religious values, which in this case is Islam (Fuhbang, 2013).

Furthermore, Mbororo mobility in recent years has witnessed a new trend which is not motivated by pastoral concerns. Pelican (2011) has argued that this new trend in Mbororo mobility is mainly by members of the educated Mbororo elite who have benefited from travel opportunities offered by international development and human rights organizations. In addition, there are a rising number of Mbororo youths studying and working abroad. Together they form a vivid network spanning the globe, with a shared interest in Mbororo identity, heritage and development. As these examples illustrate, Mbororo mobility has now attained a global scale, though largely limited to the more prosperous and educated elite. As further advanced by Pelican (2011),

historically, Mbororo international ties extended primarily to Nigeria where many have family relations while others have gone there for advanced Qur'anic studies. Nowadays, Mbororo individuals are found in many parts of the world within Africa, some have gone to neighboring countries, such as Gabon and Equatorial Guinea, which stand out by their wealth in natural resources (especially oil). Others have gone to South Africa attracted by business opportunities. Some have ventured to the Gulf countries, benefiting from educational opportunities in Saudi Arabia or trying their luck in the booming economy of Dubai (United Arab Emirates). There is also a growing number of Mbororo students in various European countries, and a few political refugees, most of them based in the United States.

Economic life of the Mbororo

The economic life of the Mbororo in the North West has also witnessed changes. From a simple cattle economy, the Mbororo have now become much more diversified in their economic activity. The economy of the Mbororo in the early 19th century was exceedingly simple. Cattle played an important cultural, economic and symbolic role among the Mbororo. Cattle were considered the source of their livelihood, social status and ethnic identity. The number a man owned was an index of his wealth and importance. At first the herds of the Jaafun mainly consist of red zebu (*mbodeeji*), which is accustomed to a migratory lifestyle and the ecological conditions of the highlands. The Aku, on the other hand, have white zebu (*daneeji*), which is more resistant to

hunger, thirst and trypanosomiasis[21], and adapt better to grazing conditions in the lowlands. A third breed common in the North West Region is *gudaali*, which were imported from northern Cameroon where they were developed to suit intensive grazing methods. These are mainly reared by non-Mbororo (wealthy entrepreneurs or government workers) who are interested in market production. Although there is a tendency towards interbreeding and mixed herds, ascribing cattle breeds to groups of cattle grazers is common, and valid in the sense of an ideological tool or symbolic means of identification. The different breeds not only represent distinct pastoral systems but function at the same time as ethnic and sub-ethnic identity markers (Pelican, 2006).

At first, the women were responsible for milking and carrying of milk, with pats of butter floating in it, to local markets, where it was exchanged for food grown by cultivators. Expenditure was on food, salt, payment for 'gainakos' and 'jangali'[22] with occasional purchase of clothes, household goods and saddlers. The Mbororo sold cattle with the utmost reluctance; the number sold will depend on the expenditures that cannot

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[21] trypanosomiasis or trypanosomosis is the name of several diseases in vertebrates caused by parasitic protozoan trypanosomes of the genus *Trypanosoma*. In humans this includes African trypanosomiasis and Chagas disease. A number of other diseases occur in other animals. Approximately 30,000 people in 36 countries of sub-Saharan Africa have African trypanosomiasis, which is caused by either *Trypanosoma brucei gambiense* or *Trypanosoma brucei rhodesiens*. Cattle may show enlarged lymph nodes and internal organs. Haemolytic anaemia is a characteristic sign. Systemic disease and reproductive wastage are common, and cattle appear to waste away. Horses with dourine show signs of ventral and genital edema and urticaria. More on this can be found on WHO. *"Trypanosomiasis, Human African (sleeping sickness)"*. Fact sheet N°259. World Health Organization. Retrieved 25 February 2014.

[22] Gainakos is the Mbororo name for herdsmen who Mbororo people hire to look after 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.

be met by receipts from the sale of milk and butter by the women. The greater parts of such expenditures were on annual cattle tax paid to the local councils (Pelican, 2012a; Fuhbang, 2013). As explained by Pelican (2012a), over time, the emergence of a new 'milk sales ideology' among the Mbororo cropped up. As a result of the decline in the economic importance of milk sales, the increasing relevance of meat production, and a stronger focus on Islamic ideology in the last decades, the practice of selling milk has become stigmatized. A new form of milk sale that recently emerged, which is considered to be compatible with a remodeled Islamic identity, is scheduled sales of milk to enterprises instead of random sales to individuals. Islamic ideology is evoked to control women's economic activities, affecting both their property rights in animals and animal products.

With the above mentioned challenges, the Mbororo adopted farming along pastoralism. Family subsistence became based on food products from the household farm and the sale of animals. Minor expenditures related to cooking (e.g. spices, kerosene, matches) might be covered by a woman's limited income from selling milk or eggs. Large expenditures (e.g. clothes, school fees, building work, medical care, taxes) are financed by the sale of animals. Financial expenditures have increased over the years due to family enlargement, expansion of the market economy, rising living standards, and the emergence of new civic requirements. Consequently, constraints on the herd as the basic economic resource are considerable (Pelican, 2012a).

The Mbororo today in North West Region of Cameroon are mostly agro-pastoralists, supplementing cattle husbandry with subsistence farming. Farming is

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primarily intended for subsistence. Most Mbororo, especially the Jaafun, have a strong

aversion to the physical constraints entailed in farming and manual labor. Many

households employ workers among Grassfielders to carry out labor-intensive chores,

such as tilling the soil. The rest of the work is done by men and children. Women are

involved in planting and harvesting only, since their main preoccupation is to take care

of the household and the children (Pelican, 1999). Farm sizes are limited, on the one

hand, by the number of workers available, be it in terms of family members or paid

laborers. On the other hand, the Cameroonian government regulated farming activities

within the grazing area by formally restricting the farm size allocated to Mbororo

families to 0.4 hectares (Boutrais, 1996). Thirdly, and most significantly, the amount of

agricultural production is defined by the relevance and reputation attributed to farming

within each household or family (Pelican, 2012a).

The socio-economic strata within Mbororo society in North West Region of

Cameroon are highly heterogeneous in terms of possession and wealth. While many of

the early immigrants benefited from the favorable grazing conditions and prospered,

some lost many of their animals in the course of conflicts and disputes with farming

neighbors, others due to mismanagement or cattle diseases. Furthermore, there was an

initial difference in terms of wealth between the Jaafun and the Aku. Most of the latter

migrated to North West Cameroon in response to drought and pasture shortage, and had

to build up new herds, while many Jaafun were already prosperous and well established.

Nevertheless, the leveling factors of individual capacities and luck or misfortune (a

concept stressed by the Mbororo themselves) have reduced the gap between Jaafun and

Aku (Pelican 2012a). Another important aspect is the increasing imbalance between herd and family size. While the limited carrying capacity of pastures adversely affects animal reproduction and herd sizes, the Mbororo aim at large families with four wives (following Islamic standards) and numerous children (Boutrais, 1996). The impact of this imbalance between ecological factors and family ideology is now being felt by many Mbororo youths, who will inherit only a few animals or none at all (Pelican, 2012a).

Furthermore, today the Mbororo are heavily involved in market production and cattle trade. Apart from civil servants and a few wealthy or enterprising members of neighboring farming communities, the Mbororo are the main grazers of cattle in the area. They not only supply the local markets, but also respond to regional and national demands (Pelican, 2006). Cattle trade is well organized throughout the country and controlled by the Ministry of Livestock, Fisheries and Animal Industries. In the North West Region, local demand for milk and meat is relatively low, taking into account that meat is considered a luxury and that farmers are not accustomed to milk consumption. On the national level, demand for meat is quite high since cattle husbandry is concentrated in the northern part of the country. The North West Region is one of the main suppliers of cattle to the urban centers in the south.

Chapter Summary and Conclusion

In this chapter, I have described the context of this research focusing on the history, sociology and anthropology of the Mbororo in the North West Region of Cameroon. The

Mbororo in the North West Region of Cameroon as already stated are people who belong to the ethnic category of the FulBe. The ethnonym Mbororo refers specifically to pastoral FulBe as opposed to the settled Town FulBe whose identity centers on speaking Fulfulde and practicing Islam other than cattle rearing. There exist two subgroups of the Mbororo in the North West Region of Cameroon the Jaafun and the Aku. Mbororo distinction in the North West Region goes beyond these subgroups (Jaafun and Aku) to lineages which serve as the primary categories of identification and sociality. This is a rare phenomenon among other ethnic groups in the North West Region. There exist an asymmetric relationship between the Jaafun and the Aku in the North West Region. Furthermore, Mbororo only came into the region in the 19th century from northern Nigeria, although their origin and history remains very complex.

Like other ethnic groups in Cameroon, the Mbororo have a rich culture which has provided them with a unique ethnic identity. There are three central components of contemporary Mbororo identity and culture, namely cattle pastoralism, Islam and pulaaku, although pulaaku remains a subject of serious debate amongst scholars. In general, Mbororo in the North West Region are Muslims. While the Mbororo nowadays in the North West Region have diversified their economic activities, their pastoral heritage still remains an integral part of their ethnic identity and culture. Also, though pulaaku has challenges being fully practiced by the Mbororo in the North West Region of Cameroon, in my opinion; it still remains a serious intrinsic value of the Mbororo in the North West Region.

Politically, Mbororo in the North West Region of Cameroon are no more strangers or late comers but have made successful claims to regional citizenship in the North West Region of Cameroon. This has fostered their sedentarization, sense of belonging and integration.

Equally, the Mbororo in the North West Region of Cameroon are socially friendly and hospitable. Moreover, Mbororo mobility has now attained a global scale, factored not only by pastoralism but by other factors like tourism, education and quest for greener pastures.

Economically, they have diversified their economy from cattle rearing to agriculture and today one can find Mbororo who are both cattle grazers and farmers. Moreover, others have taken up jobs in towns, such as drivers, butchers, civil servants, sale agents, or traders. Furthermore, Mbororo in the North West Region of Cameroon have also witnessed an increasing number of Mbororo with formal education, some of whom are occupying positions in public services, NGOs and companies.

In conclusion, an appropriate disciple making attempt among the Mbororo in the North West Region of Cameroon might need to be culturally and sociologically relevant. The above exploration of the above cultural and sociological aspects of the Mbororo in the North West Region of Cameroon suggests that some of these aspects of the Mbororo in the North West Region are of great missiological significance for disciple-making in this milieu. First, considering the imperative nature of the Great Commission of Jesus on all Christians to make his disciples among all peoples, and considering also the current low rate of success in disciple- making efforts among the Mbororo in North West

Region of Cameroon, all Christians should feel concerned.[23] For the Mbororo in the North West Region of Cameroon are still among the unreached people of the region. There is a dire need for more prayers, reflection and action.

Second, I argue firmly that without the above sociological and cultural understandings, any disciple-making venture or theologizing attempt in the Mbororo context might just be a blind one. In this light, Kraft (1979) posited that one of the areas in which anthropology has contributed to our theological understanding is the understanding of how the culture which our hearers live and move affects them. Furthermore, Hiebert (1984) stated firmly as well that each culture seems to have its own fundamental way of looking at things and cross–cultural communication at the deepest level is possible only when we understand the world views of the people we minister to. Therefore, there is a critical need for the disciple making efforts among the Mbororo to be critically contextualized. Also in this light, Phillips (2000) might be right in his observation that abstract, institutionalized Western Theology and preaching that ignore the nomadic life is catastrophic.

Third, some aspects of the culture and sociology of the Mbororo in the North West Region which are of missiological significance to this study include the following: agro-pastoralism, pulaaku, Islam, Mbororo composition, Mbororo mobility, lineage solidarity, Mbororo friendship, Jaafun-Aku asymmetric relationship, dressing and food ethics, and Language. I will discuss these aspects in details in chapter six which will focus on the

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[23] There are three main ways in which Christians might be concerned about the disciple making efforts among the Mbororo in the North West Region: pray for the Mbororo and those in the field, support financially and materially mission efforts among the Mbororo and become a missionary to the Mbororo as well.

most appropriate model. Meanwhile, in the next chapter, I will discuss the biblical and theological foundations of this research

CHAPTER 4

RELIGIOUS IDENTITY, CULTURAL HERITAGE, AND BEING A DISCIPLE OF JESUS IN THE NEW TESTAMENT

Religious identity and cultural heritage are unavoidable issues which being a disciple of Jesus, one must struggle with, be it in America, Europe, Asia, The Middle East or Africa. This is not a new struggle; it is a struggle that is as old as the process of being a disciple of Jesus itself. In this chapter I will discuss how religious identity and cultural heritage affected being a disciple of Jesus in the New Testament era.

I will attempt an answer to the question: how do religious and cultural identities affect disciple making in the New Testament? While, I must remark at this beginning that the dynamics of being a disciple cuts across the entire Bible, having roots in the Old Testament, however, my focus will be on the New Testament as delimited by the research question. First, I will define some relevant terms. Second, I will explore how religious and cultural issues affected being a disciple of Jesus in Jesus' earthly ministry context. Third, I will explore how religious and cultural issues affected being a disciple of Jesus in the Primitive Church of the New Testament. Lastly, I will make a summary and conclude the chapter, drawing some implications from this chapter for the study.

Definition of Relevant Terms

Since I have already attempted working definitions for disciple, disciple of Jesus, discipleship, disciple making, discipling and discipler in the introductory chapter, in

addition to those, I will proceed to defining other relevant terms of interest to this chapter.

Religion

While many scholars have attempted various definitions of religion both as a word and a concept[24], in the context of this study, religion is understood as "the set of beliefs, and the institutions that relate, identify or explain that transcendence to human beings and the material world"(Muck, 2000, p.818).

Identity[25]

Identity is seen as the "classification of a person or persons into a particular group based on factors such as physical characteristics (e.g., skin color, facial characteristics, body shape); cultural identity (e.g., language or dialect, religion), geographic origin" (Jacobs, 2000 p.467). Religious identity is therefore understood as the classification of a person or persons based on the factor of religion.

Culture

Culture is a complex concept. One of the main epistemological difficulties in the area of culture is with its definition. Smith (1998) remarked that confusion arises as authorities in anthropology attempt to define culture. He opined:

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[24] Terry Muck, on this matter has pointed out how religion is a familiar word but difficult to define. He attributed this difficulty to three main sources: religion is a western creation, the difficulty of locating this common class of human experience, and positing transcendence itself. More on these is found in, Muck, T, (2000). Religion. In A. Scott Moreau (General Ed.), Evangelical dictionary of world mission (pp.818-819). Grand Rapids, MI: Baker Books.

[25] Identity in missiological understanding is synonymous to ethnicity. The entry of Identity in the Evangelical Dictionary of World Mission is noted simply as ''see ethnicity" (p.467). The above definition is taken from the entry on ethnicity.

> 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* (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 (p.261).

Hiebert (1985), however gave 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."(p.30).

God created man with cultural ability. Looking at the diversity in human societies, it is evident that there is diversity in human cultures. Unfortunately, some scholars see culture as satanic. Kraft (1979) stated that the manner of seeing culture as a satanic gift was 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 asserted that the answer that these advocates of culture as a satanic gift usually recommend is for Christians to withdraw, reject, escape, isolate, and insulate themselves from the world in order to develop and maintain holiness. He pointed out three errors that advocates of this position usually commit, even though they might have a right understanding that Satan makes misuse of human culture. First, he remarked that they equate the concept of culture only to the negative use of the Greek word kosmos in the New Testament. Second, that they assume that culture is only an external thing. Third, he pointed the erroneous conclusion that they draw on the fact that if Satan is capable of using culture for his own purposes, all culture is evil. Kraft argued

that neither anthropology nor theology can speak conclusively as to when culture began and he concluded that God is somehow responsible for the presence of culture, for he created humans in such a way that they are culture producing beings.

Heritage

Heritage is defined as the "history, traditions and qualities that a country or society has made for many years and that are considered as important part of its culture" (Hornby, 2005, p.700). Cultural heritage is therefore understood as those inherited 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.

Under the next heading, I will investigate Jesus' earthly ministry context of the New Testament time to understand how religious and cultural identities affected being his disciple. I will also explore the influence of religious and cultural heritage on Jesus' upbringing and the personality of his apostles before proceeding to the apostolic era of the New Testament.

Religious Identity, Cultural Heritage and Being a Disciple of Jesus in Jesus' Earthly Ministry Context

Jesus' earthly ministry of making disciples never took place in a vacuum. It was both historical and contextual. I will explore the religious and cultural context in which Jesus made his first disciples whom he later commissioned to make other disciples. I will also discuss the debate centered on Jesus' disciple making model(s).

Jesus' Religious Context

Jesus called and made his first disciples in a context with diverse religious identities. At a quick look, one might think Jesus called his first disciples from a common Jewish background. Many people think of first-century Judaism as a one block, and solidly unified religion, from which Christianity split off as a new religion. Contrary to that, it is known that there were many different sub-groups within ancient Judaism, and Christianity started just like one of the many different Jewish groups. New Testament scholars have made recent studies to show that the Judaism during Jesus' epoch had different sects or subgroups with unique identities. In this light, Wilkins (1992) remarked that many scholars now speak of, not Judaism but 'Judaisms' of the first century.

Some of the Jewish subgroups during the time of Jesus with religious identities included: the Pharisees, the Sadducees, the Samaritans, and the Essenes. Josephus, the first-century Jewish historian, described three major Jewish groups and their "philosophies" or ways of life. These are the Pharisees, Sadducees, and Essenes. He also mentioned various other political and revolutionary Jewish groups active in the first century, especially during the first war against Rome (Wilkins, 1992). The New Testament makes mention only of the Pharisees and the Sadducees (but not the Essenes) in addition to other various groups, the most important of which are described below:

Pharisees were a group of influential Jews active in Palestine from 2nd century BCE through 1st century CE; they advocated and adhered to strict observance of the Sabbath rest, purity in rituals, tithing, and food restrictions based on the Hebrew

Scriptures and on later traditions. "Pharisees" probably means "separated ones" in Hebrew, referring to their strict observance of laws and traditions (Luke 18:10-12). The Pharisees were the long-time political and religious opponents of the Sadducees, envied for their influence among the rulers and the people. The Pharisees were mostly laymen, but possibly also some priests or even members of the Sanhedrin (Acts 5:34). They followed not only the laws of the Hebrew Bible, but also the "traditions of the elders" (Mark 7:1-13; Matt 15:1-20). Their leaders were called "rabbis" or "teachers", such as Nicodemus (John 3:1-10; 7:50; 19:39) and Gamaliel (Acts 5:34; 22:3). Also, they had trained "scribes" (Mark 2:16; Acts 23:9) and "disciples" (Mark 2:18; Matt 22:16; Luke 5:33).

Theissen (1978) compared the Pharisees with the Jesus' Movement to show that with their eighteen halachoth which intensified the norms of the Torah, the Pharisees pressed with strict separation as was sometimes the case with the Jesus' Movement. Theissen (1978) cited the commandment to one's enemy (Mtt.5:47), Jesus' demand not to worry (Matt 6:37), and the Lord's Prayer, as some of the similarities. However, the gospels portray the Pharisees mainly as opponents of Jesus (Mark 8:11; 10:2), who conspired with the Herodians to kill Jesus (Mark 3:6). Some of Jesus' harshest polemics are directed against the "hypocrisy" and "blindness" of the Pharisees (Matt 23; John 9). In contrast to Sadducees (Mark 12:18-27), Pharisees believed in the resurrection of the dead (Acts 23:1-8). Paul himself was a Pharisee (Phil 3:5; Acts 23:6; 26:5), as were some other early Christians (Acts 15:5) (Brown, 2000).

Sadducees constituted another prominent religious group of the Jews in Palestine from 2nd century BCE through 1st century CE. Even though probably smaller "elite" group, they were even more influential than the Pharisees. They followed the laws of the Hebrew Bible (the Torah), but rejected newer traditions. "Sadducees" comes from the Hebrew *tsaddiqim* ("righteous ones"), which may refer to the way they wished to live their lives. The name may also derive from Zadok, the high priest under King David (1 Kings 1:26), since many Sadducees were priests. The Sadducees were long-time political and religious rivals of the Pharisees, although their influence was more with the wealthy ruling elite. They were closely associated with the Jerusalem Temple and with the ruling council ("Sanhedrin") of the Jews (Acts 4:1; 5:17; 23:6). The Sadducees did not believe in life after death (Mark 12:18-27; Luke 20:27) or in angels or spirits (Acts 23:8). The gospels portray them (often together with the Pharisees) mainly as opponents of Jesus (Matt 16:1-12; Mark 18:12-27). But they also rejected the teachings of the Pharisees, especially their oral traditions and newer innovations (Brown, 2000).

The Essenes formed a smaller religious group or "sect" that lived a communal "monastic" lifestyle at Qumran (near the Dead Sea) from 2nd century BCE through 1st century CE. The "Dead Sea Scrolls" found in this location in 1947 are usually associated with them. Originally, they started as a group of priests founded and/or led by a "Teacher of Righteousness" during the early Maccabean/Hasmonean era. They regarded the Jerusalem priests as illegitimate, since those were not Zadokites (from the family of the high priest Zadok). They rejected the validity of the Temple worship, and thus refused to attend the festivals or support the Jerusalem Temple. They expected God to

send a great prophet and two different "Messiahs" (anointed leaders), one kingly and one priestly. They live a communitarian life with strict membership requirements, rules, and rituals. The Essenes probably also practiced celibacy (Wilkins, 2000).

The Samaritans also were one of the religious identities that featured in the Bible during the time of Jesus. In chapter 4 of John's gospel, there is a narration on how Jesus had an encounter with a Samaritan woman who initially thought that her religious and cultural identity should be a point of exclusion between her and Jesus. Jesus however did not exclude her on the basis of her religion. Rather, Jesus pointed out the obstacles to following him in her religion. Finally, the Samaritan woman became a pioneer Samaritan Background Follower of Christ. Through her, many other Samaritans also became the disciples of Jesus (John 4:39-42).

Zealots as well constituted one of several different "revolutionary" groups in the 1st century CE who opposed the Roman occupation of Israel (Borg, 2006,). Theissen (1978) remarked that the sole rule of God was at the center of the program of the Zealots. Just before and during the First Jewish War against Rome, "Zealots" were a nationalistic revolutionary (Military-political-religious group) party opposed to the Romans (Wilkins, 1992). One of Jesus' apostles (not the same as Simon Peter) is called "Simon the Zealot" in Luke 6:15 and Acts 1:13 (but "Simon the Canaanean[26]" in Mark 3:18 & Matt 10:4). Wilkins (1992) posited that this expression (Zealot) indicates that

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[26] Michael J. Wilkins intimates that Cananean should not be mistaken for a name of a person from Canaan, but rather it is a Greek transliteration of the Aramaic word for Zeal or Zealot (1992.p163).

Simon was a zealous nationalist prior to his call to follow Jesus and also may indicate some of his ongoing temperaments as a disciple of Jesus.

The High Priest or Chief Priests, Priests, and Levites were members of the tribe of Levi who were responsible for the temple and its sacrifices, and thus were the religious and social leaders of the Jewish people. Priests and Levites in ancient Israel had to be men from the tribe of Levi. Any Jews from the eleven other tribes could not be priests. Levites (members of the tribe of Levi who were not priests) assisted in the practical operation of the temple as guards, musicians, etc. (Luke 10:32; John 1:19; Acts 4:36; cf. Num 3, 8; etc.). Priests offered the sacrifices and took care of other cultic/ritual concerns in the temple (Mark 1:44; Matt 12:4-5; Luke 1:5-23; etc.). The same Greek word is translated "High Priest" (singular.) and "Chief Priests" (plural.). In most English Bibles; they were in charge of the Temple in Jerusalem and thus were the most important religious leaders in ancient Israel, at least prior to the destruction of the Temple in 70 CE. The High Priest was appointed annually, but members of the family of Annas and Caiaphas were often reappointed in the first century (Matt 26:3, 57; Luke 3:2; John 11:49; 18:12-28; Acts 4:6).

The gospels portray the chief priests (often with the scribes and elders) as members of the ruling authorities who opposed Jesus, long sought to arrest and kill him, and eventually condemned him to death (in cooperation with the Roman governor). Meanwhile, there might not be any known example of a member of this group who was a follower of Jesus during his earthly ministry era, there are however many instances of priests and levites being followers of Jesus in the Early Church (Acts 4:36, Acts 6:7).

Disciples of John the Baptist as well constituted a religious identity during his lifetime and for several centuries thereafter, certain groups of people considered themselves followers of John the Baptist; some of them became Christians, but others maintained that John was earlier and more important than Jesus (Wilkins, 1992). John the Baptist was recognized as a great preacher and prophet, calling the people to repentance (Mark 1; Matt 3; Luke 3; John 1). According to Luke 1:36, Elizabeth and Mary were closely related, and thus John the Baptist and Jesus were cousins. John has an effective and popular ministry, preaching and baptizing people for the forgiveness of their sins (Mark 1:4-8). Yet he also aroused enough opposition that he was eventually arrested and executed by Herod Antipas (Mark 1:14; 6:14-29). He had a substantial number of disciples during his own lifetime (Mark 2:18; Matt 11:2-19; Luke 11:1; John 1:35-39; 3:25). Even after his death, some people were still disciples of John the Baptist (Acts 18:24-28; 19:1-5). Wilkins (1992) argued that the circle of John's disciples did not include all those who came to him for baptism. His disciples might have been a group of those who assisted him in baptizing the crowd, similar to the way Jesus' disciples assisted him.

Nevertheless, Andrew, one of the twelve disciples of Jesus originally was a disciple of John the Baptist (John 1:35-40). When Andrew found Jesus, he went and called his brother Simon Peter. Wilkins opined that there is a strong possibility that Simon Peter was also a disciple of John just like his brother Andrew.

Moreover, in Jesus' time, religious categorization went beyond physical groups to include behavior. In this light, Borg (2006) remarked:

"One very important boundary and source of identity was, however, the product of behavior: the distinction between "righteous" and "wicked." Some people, then as now, were simply more successful than others at living up to the standards of conventional wisdom. Those who were successful were the "righteous," those who fell short were the "wicked." Such achievement was usually socially visible as well as internally felt. Thus an important dimension of identity was "conditional" or "earned," dependent upon conforming to standards of conventional wisdom"(p 83).

From the foregoing paragraphs, it might be remarkably clear that Jesus ministered in a multiple religious context. He called people to faith from all these diverse religious backgrounds. His call to being his disciple defiled all religious categorizations. Many believed in him and became his disciples from diverse religious backgrounds: the Pharisees, the Sadducees, the Samaritans, the Essenes, disciples of John, the Zealots, the priests, the Levites etc.

Jesus' cultural context

Jesus of Nazareth was born, brought up and made his first disciples in a specific cultural context. Jesus and his first disciples were generally Jews.[27] However, concerning the Judaism of Jesus' time, Legrand (2000) posited "….for the Judaism of the end of the Second Temple period appears now as quite a complex reality. The main cultural trend opened on a great variety of sub cultural forms. It is not enough to speak of Jesus the Jew. There were many ways of being a Jew in those days" (pp.76-77).

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[27] By His first disciples, I am referring to the twelve whom Jesus called into a special relationship with Him. Among them were: Simon, called Peter; Andrew, brother to Peter; James, Son of Zebedee; John, the brother of James; Philip, ,Bartholomew, Thomas, Matthew, the tax collector; ,James, son of Alpheus; Thaddeus, Simon, the Caananean; and Judas Iscariot, the betrayer(Mat 10:2-4).

Nevertheless, in a general sense, the Jewish culture was made mostly of land, language and law. The first twelve who were given the title apostles, alongside with Jesus were all sons of the land of Israel. The land of Israel was situated east of the Mediterranean with its specificities. Legrand (2000) captured these specificities of the land in which Jesus grew up and called his first disciples in the following ways:

> "….food habits were Mediterranean, based on wheat (not on rice or taro), olive oil, (not butter or lardo), fish (more than meat), figs, dates and pomegranates (rather than apples and bananas)…….with his country people. He made merry with grape wine, not with beer or sake. Fecundity and wellbeing were symbolized by vine yards and figs trees, not by coconuts and mango trees. The works and toils he knew were those of a Mediterranean peasant on hard and rocky soil, in dry climatic conditions…the rhythm was consecrated by the respective feasts of the Passover and Tabernacles. The human distinctiveness of this setting is acutely perceived by the followers of Christ, who, living under other skies, have to struggle with bread and wine in their cult and with a liturgical cycle that runs awry of their true life rhythm."(p.77).

Jesus' teaching and preaching illustrations made use of cultural forms of his Jewish cultural context. Many examples might be found in the Bible. The following parables and illustrations of Jesus' disciple making teachings, recorded by the evangelists were well fitted into the Jewish social and cultural context: Wise and foolish builders, Mt 7:24-27; Children of the bride-chamber, Mt 9:15; New cloth and old garment, Mt 9:16; New wine and old bottles, Mt 9:17; Unclean spirit, Mt 12:43; Sower, Mt 13:3,18 & Lu 8:5,11; Tares, Mt 13:24-30,36-43; Mustard-seed, Mt 13:31-32 & Lu 13:19; Leaven, Mt 13:33; Treasure hid in a field, Mt 13:44; Pearl of great price, Mt 13:45-46; Net cast into the sea, Mt 13:47-50; Meats defiling not, Mt 15:10-15; Unmerciful servant, Mt 18:23-35; Laborers hired, Mt 20:1-16; Two sons, Mt 21:28-32; Wicked husbandmen, Mt 21:33-45; Marriage-feast, Mt 22:2-14; Fig tree leafing, Mt

24:32-34; Man of the house watching, Mt 24:43; Faithful and evil servants, Mt 24:45-51; Ten virgins, Mt 25:1-13; Talents, Mt 25:14-30; Kingdom divided against itself, Mr 3:24; House divided against itself, Mr 3:25; Strongman armed, Mr 3:27; Lu 11:21; Seed growing secretly, Mr 4:26-29; Lighted candle, Mr 4:21; Lu 11:33-36; Man taking a far journey, Mr 13:34-37; Blind leading the blind, Lu 6:39; Beam and mote, Lu 6:41-42; Tree and its fruit, Lu 6:43-45; Creditor and debtors, Lu 7:41-47; Good Samaritan, Lu 10:30-37; Importunate friend, Lu 11:5-9; Rich fool, Lu 12:16-21; Cloud and wind, Lu 12:54-57; Barren fig tree, Lu 13:6-9; Men bidden to a feast, Lu 14:7-11; Builder of a tower, Lu 14:28-30,33; King going to war, Lu 14:31-33; Savor of salt, Lu 14:34-35; Lost sheep, Lu 15:3-7; Lost piece of silver, Lu 15:8-10; Prodigal son, Lu 15:11-32; Unjust steward, Lu 16:1-8; Rich man and Lazarus, Lu 16:19-31; Importunate widow, Lu 18:1-8; Pharisee and publican, Lu 18:9-14; Pounds, Lu 19:12-27; Good shepherd, Joh 10:1-6 and Vine and branches, Joh 15:1-5.

The language that Jesus used in his earthly setting to make the first disciples was a Palestinian Aramaic with its specific way of thinking and speaking. Semitic languages were concrete, favoring verbs than adjectives, with short sentences succeeding each other quickly and not in an orderly architecture of subordinate clauses. Prosody takes the rule of parallelism (Legrand, 2000).

The law (the Torah) was another main cultural heritage in Jesus' epoch. Legrand (2000) opined that the Torah was a fundamental aspect of Jewish cultural identity. It was at the center of their cult, social relations, and agricultural techniques etc. Even the

teachings of Jesus were in traditional forms of Hebrew rhetoric: wisdom sayings, enigmatic aphorism, parables, and rabbinical style of interpretation.

One of the aspects of the cultural heritage of Jesus and most of his first disciples was the Galilean cultural identity. Legrand (2000) intimated that the Galilean culture in which Jesus and his first disciples grew had a strong religious and Yahwistic component. This might have had an impact even in Galilean manner of speaking or accent. A bystander in the courtyard of the chief priest seems to have inferred just from Peter's speaking that Peter was a Galilean (Mt. 26:73).

Even though, the 'Jewishness' in the first century had a variety of subcultures that constituted the Judaism at that time, in relation to the outside world the Jews shared a common identity "child of Abraham" (Borg, 2006). Subcultures are birth as a result of variety in geographical divisions, professions, social ranks, sex, philosophies, and mindsets etc. (Legrand, 2000).

In addition to its subcultures, the Hellenistic impact on the Judaism of Jesus' time cannot be overlooked. Borg (2006) opined:

> "By the first century, two social worlds were in collision: the social world of Judaism and the social world composed of Hellenistic culture and Roman political power. The annexation of Palestine by Rome in 63 B.C. generated both political conflict and severe economic crisis. The Roman presence was very much felt, even while Rome ruled indirectly through client kings such as Herod the Great (37-4 B.C.). A Hellenizer and Romanizer in his policies, building projects, and resettlement of populations, Herod was generally despised by his Jewish subjects. At his death in 4 B.C., the brutal superiority of Roman military power was experienced directly when the Roman general Varus invaded the country to quell a Jewish revolt, ending with the mass crucifixion of two thousand Jewish rebels" (pp.83-84).

Therefore, Jesus and his first disciples were also part of the Roman Empire, and the Hellenism had its influence also over the culture of the Jews. Cohen (1987) strongly held this view, arguing that Palestine was not a cultural Island. Hengel (2000) supported this argument stating that Jerusalem was not only a Jewish capital but also a Hellenistic capital, different from all other people. Thus, Jesus and his first disciples might have had this Jewish-Hellenistic cultural baggage as well.

While they might be debates concerning the belonging of Jesus to any of the politico-religious groups that animated the first century Judaism, Jesus' call for discipleship excluded none on the basis of religious identity and cultural heritage. Jesus' call to disciple also defied professional categorization. The twelve came from a variety of professional backgrounds. Peter, Andrew, James and John were fishermen. Matthew was a tax collector (Luke 9:9).

Bjork (2015) has therefore, argued from the perspective of the gospel of Luke that all people are called to follow Jesus, regardless of their race, their nationality, their ethnic origin, their sex, their rank in society, or their religious background.

Disciple Making Model(s) of Jesus

One of the areas of scholastic interest to theologians has been on Jesus' disciple making model(s). What model or models did Jesus use in making his disciples with their cultural and religious baggage? How did Jesus make disciples in his religious and cultural context? Did he employ any specific method? What was his method?

In his book entitled *The Master Plan of Evangelism*, Robert Coleman (1963) analyzed the life of Jesus and identified eight steps that Jesus used in the making of his disciples: selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction. While, Coleman's work gives an insightful understanding to the underlying strategy of Jesus' disciple making ministry, this work however, does not provide adequate insights for cross-cultural ministry. Furthermore, it might be a challenge to focus only on Jesus' life with the Twelve, to understand adequately the concept of disciple making. While Jesus' life with the Twelve can provide great insights about the aspect of discipling, the aspect of new birth and discipleship is better captured in the context of the Early Church with the coming of the Holy Spirit, the formation of the church community, the preaching and teaching of the apostles and the absence of the physical Jesus.

In his book entitled: *Jesus Christ Disciple Maker*, Bill Hull (2004), analyzed Christ's methods in training the twelve disciples in a four stage model: come and see, come and follow, come and be with me, and come and remain in me. In his later book entitled: *The Complete Book on Discipleship*, Hull (2006) summarized his model as follows:

> Instead these observations come from asking the question, "Did Jesus use a specific design or process for developing his most faithful followers?" Jesus marked these four phases with his own words. We might want to think of them as four key invitations.
> 1. "Come and see" occurred during a four- or five-month period when Jesus introduced a group of disciples to the nature of himself and ministry.
> 2. "Come and follow me" was a ten-month period when the five, plus others, temporarily left their professions to travel with Jesus.

3. "Come and be with me" lasted nearly twenty months. During that time, Jesus concentrated on the Twelve he called to be with him so they could go out and preach.
4. "Remain in me" describes the most dramatic change the disciples underwent. Jesus was leaving and they would begin relating to him through the Holy Spirit and through the church. This phase began in the Upper Room and continues into the present. (2006, pp. 169-170).

Hull's model might fit well in the life of the twelve apostles. However, to be a disciple of Jesus does not necessarily require everyone to leave his or her profession for a while. Focusing only on Jesus and the twelve to develop a model might be limited because the call of the twelve was not only a call to discipleship, more so, it was also a call to apostleship. In this light, Wilkins (1992) posited:

> The distinction between the Twelve and the rest of the disciples resided primarily in the fact that the twelve received an additional call that designated them as "apostles." In the light of Luke's wordings, we can see that Jesus chose the twelve out from among the larger number of disciples and named them as apostles (cf. Luke 6:13, 17). The Twelve were first called to come and follow Jesus, by which they became disciples; then they were chosen and named as apostles(cf. Mt 4:18-22; Mk 1:16-20 with Mt 10:1-4 and Mk 2:14). The circumstances of the life of these Twelve were quite different from the circumstances of the life of other disciples, because they were called to follow Jesus around and to join him in missionary outreach to Israel. (p.112).

Wilkins (1992), on his part has modeled Jesus' disciple making pattern in five stages. Stage one: personal initiative to follow Jesus was a beginning stage where people followed Jesus out of their personal motives and understanding. Stage two: Jesus' call, where Jesus personally selected and called people on the basis of God's grace to follow him. Wilkins added that this stage marked the beginning of a very unique style initiated by Jesus. Stage three: Jesus sifts the followers, drawing a line between true followers and false followers. Stage four: the limited group of followers, and stage five: the Early Church. Wilkins' analysis of the Jesus' movement is very

elaborate and goes beyond Jesus' earthly ministry to include the phase of the Early

Church.

Nevertheless, they might never be a consensus among scholars as to the unique

model that Jesus used in making disciples. However, one fact is certain he made

disciples. Bjork (2015) cautioned:

> Sometimes we think that to make disciples of Jesus everyone must follow the same path or go through the same process. Unfortunately, we look for a method or a strategy that seems to have worked in one church situation and we try to apply it in our own context. But that approach does not work when it comes to making disciples of Jesus! Perhaps that is why the Bible does not give us a lot of specific instructions about how to go about making disciples of Jesus. There is no sort of 'Four Spiritual Laws' for the making of a disciple of Jesus. Instead the biblical text offers organic metaphors that describe the spiritual growth that is at the heart of that process; like sowing and reaping (John 4:37; Cor 9:10), planting and watering (1 Cor 3:6), growth (1 Pet 2:2; 2 Pet 3:18) and bearing much fruit (Matt 7:17-20; John 15:1-16; Gal: 5:2)" (p.7).

Religious Identity, Cultural Heritage and Being a Disciple of Jesus in the Context of the Early Church

Being a disciple of Jesus in the Early Church or Apostolic Era had to do with more

complex religious and cultural issues. In this part, I will explore some of the religious

and cultural identities which affected being a disciple of Jesus in the apostolic age and

also look at some trends of disciple making in the Early Church.

The Religious Context of the Early Church

In addition to the multiple facets of Judaism in the first century, the apostolic epoch

grabbled with multiple religious identities especially as Christianity expanded into the

Hellenistic world. Taking into consideration that Judaism has already been discussed

above, in this sub topic, I will focus on the religions of the Roman Empire during the time of the apostles other than Judaism.

The Greco-Roman world at the start of the first century was polytheistic. The Roman people believed in a variety of gods and goddesses, and behind each, a body of stories and rites. Worship of all sorts was designed to manipulate the deities into making the world lively and granting people success. Theissen (1978) pointed out that Greek mythology was transplanted all over Palestine and native traditions were given Greek interpretation. Religion played a very important role in the daily life of Ancient Rome and the Romans. Roman religion centered on gods. The explanations of events usually involved the gods in some way or another. The Romans believed that gods controlled their lives and as a result of that, spent a great deal of their time worshipping them.

Schaff (1996) has stated that the most important god was Jupiter. He was the king of gods who ruled with his wife Juno, the goddess of the sky. Other gods were: Mars-the god of war, Mercury- the messenger of the gods, Nepture- god of sea, Danus-god of the doorway, Dianna- goddess of hunting, Vesta – goddess of the hearth, Menerva- goddess of healing and wisdom, and Venus- goddess of love.

One of the religious identities in the apostolic era was also the emperor cult (Theissen 1978). After the reign of the Emperor Augustus (27 BC to AD 14), the emperor was also considered to be a god and he was worshipped on special occasions. Each god had a special festival day which was usually a public holiday. This holiday gave people the opportunity to visit the temple for whichever god was being celebrated. At this temple, priests would sacrifice animals and offer them to the gods.

Each family home had a small altar and shrine. The Romans had personal household gods or spirits called 'lares' which were worshipped every day at home. The shrine contained statues of the 'lares' and the head of the household led family prayers around the shrine each day. The service was considered so important that family slaves were also invited. It is believed that most Romans were keener to please their 'lares' than the public gods such as Jupiter. It was partly an animistic context (Theissen, 1978).

One of the most popular religions of the Roman Empire, especially among Roman soldiers was Mithraism. It originated from Persia, and involved their ancient hierarchy of gods, as restructured by Zarathustra (628-551 BC) in the holy books called the Avestas. The universe was seen as involved in an eternal fight between light and darkness, personified by Ahura-Mazda (good) vs. Ahriman (evil). This idea probably influenced Jews while they were in Babylon, which is when they adopted HaShatan -- Satan -- as the evil one. Within the Persian pantheon, Mithra was "the judger of souls" and "the protector," and was considered the representative of Ahura-Mazda on earth (Frend, 1984).

Furthermore, Mithraism had some similarities with Christianity. Mithraists believed in heaven and hell, judgement and resurrection. They had baptism and communion of bread and wine. They believed in service to God and others. In the Roman Empire, Mithra became associated with the sun, and was referred to as the Sol Invictus, or unconquerable sun. The first day of the week -- Sunday -- was devoted to prayer to him. Mithraism became the official religion of Rome for some 300 years. The

early Christian church later adopted Sunday as their holy day, and December 25 as the birthday of Jesus (Frend, 1984).

Apostle Paul attested of the religiosity in the context of the Early Church in his powerful message to the Athenians at the Areopagus (Acts 17:16-34). 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 the Athenians in the synagogue and at the market place (Acts 17:17). Paul encountered some Epicureans and Stoic philosophers who challenged Paul to the city council and gave him an opportunity to present his doctrine (Acts 18:19, 20). Paul seized the opportunity and pragmatically used the religiosity of the Athenians and built a bridge with their unknown god (Acts17:23) to talk about the one and only true God who deserved their worship (Acts 17:24, 25, 26). Religious and cultural identities might sometimes provide bridges for the effective communication of the Gospel message.

The Cultural Context of the Early Church

The cultural context of the apostolic age was complex as well. As a result of Pentecost, the disciple making process moved from Jerusalem to the entire Roman Empire. Being a disciple of Jesus in the era of the Early Church, one had to struggle with either Hebraic Judaism, Jewish Hellenism or gentile Hellenism.

In the context of Jerusalem, disciples of Jesus had to struggle principally with two different cultural traditions in Judaism: the Hebraic Judaism and Hellenistic Judaism. Hengel(2000) traced the origin of Hellenistic Judaism in Jerusalem as follows:

"This special Jewish-Hellenistic milieu in Jerusalem and its environment was formed by the Jewish pilgrims, returning immigrants and student of the law from the Greek-speaking Diaspora"(p.26). Hebraic Judaism centered on those Jews in Jerusalem who Spoke Aramaic and perceived themselves as practicing pure form of Judaism (Hertig, 2004). Young Lee Hertig observed that this divergent cultural heritage was the source of the conflict found in Act 6:1-7(Hertig, 2004).

Paul Hertig portrayed Stephen in Acts 6:8-14 as an example of a Hellenized Jewish disciple of Jesus in the apostolic age. Drawing from Stephen's speech, Paul Hertig opined that "the Stephen narrative depicts a tension between two contrasting cultures: Judaism and Hellenism" (Hertig, 2004, p.74). Stephen's being and becoming as a disciple of Jesus, did not erase his Jewish- Hellenistic cultural background. Paul also is held by some scholars as an example of a Hellenistic Jewish disciple of Christ (Legrand, 2000).

Meanwhile, an example of a Hebraic Jew who became a disciple of Jesus is Peter. Peter's vision in Act 10 bears testimony to some strong cultural values of the Jews; Temple worship (Acts 3), circumcision, and abstinence from an unclean food (Acts 10) etc. Van Engen (2004) opined that it was Peter's vision in Acts 10 that led to his conversion that launched the gentile's mission. Schaff (1996) observed keenly that the Hellenistic form of Christianity in the Early Church became the natural bridge to the Gentiles.

The context of the Early Church included also the Hellenistic non-Jews (gentiles) and the Hellenistic half Jews (Samaritans). From Jerusalem, the Early Church

had to move from being a purely Jewish church to a multicultural church including both

Jews and Gentiles. The Gentiles came from a background of polytheistic culture:

immorality, mystery religions, and the worship of immoral Greek gods, and even the

Baals. They were much pruned to sacrifices, feasting and sacred prostitution (Strong,

2004). Dunn (1992) defines gentiles in the following words:

> The Gentile, that is, the non-Jew, is by definition outside the covenant
> people, that is, "outside the law, without God." This attitude is reflected
> most clearly in several of the Pauline letters. In Rom. 2:12-14, Gentiles are
> defined precisely as those "without the law," in contrast to those "under
> the law" - "Gentiles, who do not have the law." Similarly, in 1 Cor. 9:20-1,
> Jews are defined as "those under the law," in contrast to "those outside the
> law" (i.e., Gentiles). And in Eph. 2:12, Gentiles are described as "alienated
> from the commonwealth of Israel, and strangers to the covenants of
> promise, having no hope and without God in the world." Consequently it
> was natural to equate "Gentile" with "sinner." Since the sinner was by
> definition "outside the law," an outlaw, the Gentile was by definition a
> sinner. (Pp.66-67).

The context of the Early Church had also several philosophical schools:

Gnostics, Platonism, the Stoic, the Aristotelian, the Epicureans, and the skeptics. Roman

Philosophy was rarely more than a pale reflection of the Greek, with occasional flares of

literary brilliance, but with few innovative ideas. On the one hand, there was the

continuation of a sensible stoic philosophy bolstered to some extent by the tendency to

eclecticism (e.g. Cicero). On the other hand, there was the growing movement towards

a somewhat mystical philosophy, an outgrowth of Stoicism usually referred to as Neo-

Platonism. It's best known proponent was Plotinu (Schaff, 1996).

Gnosticism in the New Testament time was made up of a variety of religio-

philosophical traditions going back to the times of the Egyptians and the

Babylonians. All forms of Gnosticism involved the idea that the world is made up of

matter and mind or spirit, with matter considered negative or even evil, and mind or spirit positive. Gnostics believe that we can progress towards an ultimate or pure form of spirit (God) by attaining secret knowledge -- "the way" as announced by a savior sent by God. The details of the various gnostic sects depended on the mythological metaphors used -- Egyptian, Babylonian, Greek, Jewish, Christian... Gnosticism overall was heavily influenced by Persian religions (Zoroastrianism, Mithraism) and by Platonic philosophy. There was a strong dependence on astrology (which they inherited from the Babylonians). Especially significant are the seven planets, which represent the seven spheres the soul must pass through to reach God. Magical incantations and formulas, often of Semitic origins, were also important (Frend, 1984).

When Christianity came on stage, Gnosticism adapted to it quickly and began to promote itself as a higher and truer form of Christianity. Gnostic theology stated that at first, there was just one God (a kind of absolute). Then there were emanations from God called his sons or aions. The youngest of these aions was Sophia, wisdom and the first female "son." Sophia had a flaw, which was pride, which then infected the rest of the universe. We need to undo this flaw (original sin) but we cannot do it on our own. We need a savior aion, who could release Sophia from the bonds of error and restore her to her status as an emanation of God. Worship among the Gnostics included baptism, confirmation, and the Eucharist (Frend, 1984).

Schaff (1996) has opined that the Hellenistic philosophy, especially the systems of Plato and Aristotle formed the natural basis of scientific theology and many disciples of Jesus made use of this even in defending the Christian faith.

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The Disciple Making Model(s) of the Early Church

The way the Early Church carried out the mandate of making disciples is worth discussing. It was this Early Church that started living the reality of the Faith that one is called to live today. The physical Jesus was no more with them and they were introduced to another personality (The Holy Spirit). The Early Church demonstrated how it was possible to be a disciple of Jesus in a context whereby Jesus is not physically present for someone to learn from. How did these apostles carry out the Great Commission? What were their methods?

In his book titled: *The Master Plan of Discipleship*, Coleman (1998), using the Acts as a reference, analyzed the unfolding pattern of discipleship in the Early Church. He sorted principles of Christ's examples in the witness of the apostles. Coleman portrayed that to have carried out the mandate Christ gave to them, the Early Church fulfilled the Lord's vision, won the people to him, cherished their fellowship, gave to the ministry, kept the discipline and lived in the fullness of the Holy Spirit.

The multi religious and cultural identities of the Early Church posed some challenges to the unity of the disciples. Strong & Strong (2006), in their work *The Globalized Hermeneutic of the Jerusalem Council*, pointed out how multi-cultural identities were at the source of the problem that led to the constituting of Jerusalem council (Ac. 15). The Jerusalem council attempted a globalizing hermeneutical model that depict clearly how someone can be a disciple of Jesus, while still making use of his cultural heritage.

Therefore, the goal of being a disciple of Jesus in the New Testament is neither religious nor cultural. The goal of being a disciple of Jesus, as Wilkins (1992) has rightly stated is to become like Jesus. Wilkins (1992) posited that Apostle John's conception of a disciple as someone becoming like Jesus is evidenced by three marks: abiding in Jesus' word (John 8:31-32), loving the brethren (John 13:34) and bearing fruit (John 15:8). So, this goal of being a disciple of Jesus radically calls for spiritual growth that might touch religious and cultural identities.

In the New Testament Early Church context, it could be noted that religious identities and cultural heritage were affected only when they stood in contrast to the process and goal of becoming like Jesus. For example, the conversion of Ephesian Gentiles. Part of acknowledging their new faith in Christ meant parting ways with their pagan religious practices. "Many also of those who had believed kept coming, confessing and disclosing their practices. And many of those who practiced magic brought their books together and began burning them in the sight of all; and they counted up the price of them and found it fifty thousand pieces of silver." (Acts 19:18, 19). The practice of magic was one of the aspects of religious and cultural identities which would have stood against Christlikeness in the lives of the Ephesians.

Also, in 1 Corinthians, Paul issued warnings against associating pagan practices and beliefs into Christian faith and community. He instructed women not to present themselves as "her whose head is shaved," a reference to pagan temple priestesses and prostitutes. Even religiously neutral practices that could be construed as having pagan religious significance were handled carefully. Paul exhorted against eating meat

sacrificed to idols (1 Cor. 8:7-10). This was for the sake of the "weaker brother," the Gentile whose conscience was not biblically informed.

Nevertheless, Paul sometimes spoke as if all of the Gentiles' cultural heritage and religious identities were to be dumped in order to be a follower of Jesus: "You know that when you were pagans, you were led astray to the dumb idols, however you were led" (1 Cor. 12:2), "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" (2 Cor. 5:17). But that was not Paul's intention because Paul did not ask Gentiles to become Jews, neither Jews to become Gentiles. Paul forbade gentiles from circumcision but took only Timothy to be circumcised. Circumcision was one of the most important markers of Jewish identity and not gentiles. Therefore, Paul's overall intention was either to address the sinful practices in the culture of his hearers in order to ensure that anything that hinders Christlikeness should be transformed or to address every obstacles to the reception of the Gospel message.

Chapter Summary and Conclusion

I started this chapter by posing the research question that guided this synthesis: how do religious and cultural identities affect disciple making in the New Testament?

I then, divided the chapter into three main parts. In the first part, I defined the relevant terms for the discussion. In the second part, I explored the religious and cultural issues that affected being a disciple of Jesus in Jesus' earthly ministry context. In the third part, I explored the religious and cultural issues that affected being a disciple in the apostolic age in order to reach a conclusion.

The discussion has clearly shown that the goal of being a disciple of Jesus in the New Testament Era was neither religious nor cultural. The goal of being a disciple of Jesus, as Wilkins (1992) has rightly stated is to become like Jesus. The dynamics between religious identity, cultural heritage and being a disciple of Jesus is justified by the fact that one becomes a disciple in religious and cultural context and sometimes these religious and cultural baggage affect the process of being a faithful disciple of Jesus. It is only when religious identity and cultural heritage obstruct Christ likeness that they become repugnant and must be dealt with or transformed.

However, I conclude this chapter with some implications among Mbororo. The above exploration of religious identity, cultural heritage, and being a Disciple of Jesus have some implications for disciple making especially in today's Islamic context in general and the Mbororo context in particular.

The first lesson from this chapter with implications for this study is the fact that, in his earthly ministry, Jesus' call to become his disciple excluded none on the account of religious and cultural identities. Therefore, Jesus' gospel is inclusive and his disciple making mandate as well. Further still, disciple making is imperative regardless of race, nationality, ethnic origin, sex, rank in society, religious or cultural background. So, the Mbororo context irrespective of its religious and cultural identities should be of interest and concern to the ecclesia.

Second, Jesus' disciple making approach and that of the Early Church was contextual. In the Jewish context, Jesus appeared a Jew and lived as a Jew (in food, language, dressing etc.). In addition, he expressed the gospel in the Jewish context

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within Jewish cultural forms. Therefore, in today's Mbororo Islamic context, the gospel as well as disciple making efforts need to be contextualized. The gospel needs to be expressed in Mbororo cultural forms for a proper understanding by the Mbororo. In this line, Hiebert (1985) posited 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. Further in this line, Hiebert (2009) advanced three principles that can help. The first principle is that the gospel must not be equated with any particular human context, neither the biblical nor the Western. The second principle is that the gospel must be in specific socio-cultural context for people to understand it. And the third principle is that the gospel is transformative. Therefore, disciple makers among the Mbororo would have to unequate the gospel with the biblical and their own cultural contexts and also make it relevant to the Mbororo sociocultural context.

Finally, another lesson from this chapter with far reaching implication for this study is the fact that religious and cultural identities were not completely dumped in order to follow Jesus in the New Testament. Rather, only aspects that stood against the goal of being a disciple were transformed. Therefore, in the Mbororo context, Mbororo who come to Jesus would still need to maintain 'Mbororoness'[28] in all ways that do not hinder their spiritual growth.

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[28] Mbororoness implies living the Mbororo culture or way of life.

Meanwhile, in the next chapter, I will extend this discussion from the biblical context to the Muslim context in order to explore the dynamics of being a disciple of Jesus from a Muslim background. I will investigate the comparability of being a disciple of Jesus and a practicing Muslim.

CHAPTER 5

JESUS AND ISLAM IN DISCIPLE MAKING

Musk (2003), made a challenging observation: "our look at the lives of ordinary
Muslims has prompted some uncomfortable questions about our success or failure as
missionaries to such people. For the most part, perhaps, we have not even recognized the
'world' in which many Muslims are living" (p.236). With the above observation in
mind, I will discuss the topic of this chapter in three main headings. I will discuss the
perception of Jesus in Islamic worldview under the first main heading. Under the second
main heading, I will discuss contextualization. The third main heading will focus on a
summary and conclusion of the chapter. The discussions under this chapter will attempt
an answer to the second research question: How comparable are being a disciple of Jesus
and practicing Islam?

Jesus in Islamic Worldview

The concept of disciple making is related to that of worldview because they both
influence each other. Kearney (1984) held insightfully that "a worldview is a set of
images and assumptions about the world" (p.10). Wolters(1989) assiduously traced the
etymology of the word 'worldview' to the German word *weltanschauung* and intimated
that it represents " a point of view on the world, a perspective on things, a way of
looking at the cosmos from a particular vantage point which cannot transcend its own
historicity"(pp.18-19). Olthuis (1989) in a clear manner, defined a worldview or vision

of life as "a framework or set of fundamental beliefs through which we view the world and our calling and future in it" (p.29).When one looks at the fact that the goal of being a disciple of Jesus is to become like Jesus, it might be apparent that the perception of Jesus in the worldview of a disciple of Jesus affects the process of becoming like Jesus.

I will first discuss some main components of Islamic worldview under the first subheading. Lastly, I will discuss Jesus and the Qur'an under the second subheading before transiting to the second main heading.

General Islamic Worldview

Not all worldviews are religious. Some of them result from complex processes of philosophy than revelation (Smart, 1995). While there are many ways of analyzing worldviews, I will lean on Smart's model of six dimensions of religion to highlight some of the main components of the Islamic worldview. The strength of this model is on the fact that it gives a realistic and grounded picture of a religion. However the major weakness is its limited dimensions (e.g., there is no political dimension which seems to be a reality in Islam).

Doctrinal Dimension

Regardless of which kinds of Muslims, they all believe in several common and basic beliefs. Each of these common basic beliefs is then interpreted and applied in their daily lives with different degrees of understanding. According to Carstens (2003), there are six basic beliefs in Islam.

The first is the belief in Allah, The term Allah means the "only God" in Arabic (Nasr, 2003). The central doctrine of Islam is God or Allah as he is in himself as well as his names and qualities. He is considered as the Absolute, the Infinite and Perfect Good (Nasr, 2003). The word Allah is gender neutral, neither male nor female. The term Allah in Arabic is from the same linguistic origin as the Hebrew terms El or Elohim in the Old Testament. Allah is the Arabic term used both by Muslims and Christians from Arabic influenced cultures for the one true God. There is much legitimate discussion today whether or not the "only God" that Muslims worship by the name of Allah is the same true God that Christians worship by the name of God or Jesus, or Yahweh in Hebrew? Who deserves to be worshiped, Allah or Jesus? (Qureshi, 2016).

While this debate remains a current one, disciple makers in Muslim contexts should avoid being caught up in semantics as they go about dicipling Muslims to be like Christ. One of the reasons is because Arabic speaking Christians, and Christians in many other parts of the world where Arabic has long influenced religious, or spiritual, terms and terminology, also use the term Allah to refer to God. A second reason, we disciple makers do not need to focus on semantics in this debate is because Muslims do not question the existence of God. Just like Christians, they believe that the true God is, and was, and ever shall be one. The oneness, or singleness, or unity of God forms the very first article of faith in the creed, or confession: "la ilah ill Allahu" or "There is no God but Allah." Just like Christians from other parts of the Arabic influenced world, Muslims believe that Allah is Creator and Maintainer, or Sustainer of the universe, and the one and only God (Hoskins, 2005). Carstens (2003) intimated that Muslims prefer to use the

name Allah rather than God because they believe that no one knows the nature or appearance of Allah.

The second is the belief in prophets. Muslims believe that Allah has always been involved in human history through prophets. Many of the prophets in Islam and Christianity are the same (Sura 4:163). These prophets are regarded as Major Prophets. All of these prophets, except Muhammad, are recorded in the Bible. Adam, Noah, Abraham, Moses, Jacob, Jesus, Job, Jonah, and John the Baptist are all Major Prophets in Islam. According to Islamic tradition Isa Al-Masih (Jesus Christ), is presently in heaven. He will come back to rule on earth someday. Then he will die and be buried alongside Muhammad. According to Orthodox Islam, all these prophets have received the same basic message which was revealed to Muhammad. However Muhammad is the seal, or the last, of the prophets (Carstens, 2003).

The third is the belief in angels. In Islam, the Qur'an teaches that angels are created beings made from light to do good on earth and serve as messengers of Allah (Carstens, 2003). They watch over humankind and keep a record of the good and evil that humans commit. They also surround the throne of Allah to sing praises. The more important archangels are Jibral, or in English Gabriel, who acted in revealing the Qur'an to Muhammad. Gabriel is also called the Ru'hun min, or a holy spirit, and the one who strengthened Nabi Isa, the prophet Jesus. The other important archangels are Mikail, or Michael, the provider; and Israfil the announcer of doom, and Izrail who cares for the faithful at the time of death (Carstens, 2003).

Moreover, in Islam, Allah created sin, Satan, demons, angels, and jinn (Carstens, 2003). The Iblis, or Devil, or Satan is regarded both as an angel and a jinns. Jinns are

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half-human, half-demonic creatures and tend to be regarded as demonic or controlled by Satan. In contrast to angels, demons are created from smokeless fire to do evil on earth. Muslims often live in constant fear of the jinns, or evil spirits (Carsten, 2003; Musk, 1995). According to Nasr (2003), angels play a basic role in Islamic cosmology as well as in philosophy where some are agents of knowledge and illumination. Even in every day religious life, they are real parts of the cosmos.

The fourth is the belief in holy books. The Qur'an, or the Book of Muhammad, of course stands alone as the final or ultimate divine revelation for all Muslims. However, Muslims are also commanded to read three other holy books (Sura 4:135, 163, Sura 5:46-48 and Sura 2:136). According to the above passages from the Qur'an, the three other holy books are: 1) the Taurat or the Torah, or the Book of Moses, or the Pentateuch; 2) the Zabur or the Psalms, or the Book of David, and 3) the Injil or the Gospels, or the Book of Jesus, or the New Testament. It is obvious from the above passages equally that Muslims are encouraged to have faith in the previous holy books revealed to humanity. However, in order to avoid endorsing and reading these other holy books, Islamic teachers promote and advance the idea that God sent the Taurat and it was corrupted. Then God sent the Zabur and it was corrupted. Then, God sent the Injil and it was changed. So finally, God sent the Qur'an, the last and final revelation from God. While this teaching is not contained, or promoted within the Qur'an, most Muslims believe and are taught that the Bible has been changed and is therefore not trustworthy (Carstens, 2003).

The fifth is the belief in final judgment. The Day of Judgment is a major theme within Islamic teaching. El-Yaum or El-akhir, the last day or final things, is very similar

to the Jewish and Christian teaching. The Qur'an provides somehow, a very vivid description to the period before the Day of judgement. It says in the last days, there will be natural disasters signaling the coming of the Dajjal, or the Anti-Christ. It says there will be the darkening of the sun and the second appearance of Nabi Isa, or Jesus the Prophet (Carstens, 2003).

The sixth is the belief in fate or predestination. Another predominant characteristic of Islam is its belief in qadr, qada, or fate and predestination. "Better is the Night of Qadr than a thousand months. On that night the angels and the Spirit by their Lord's leave come down with His decrees." (Sura 97:3-4) Qadr is interpreted to mean that good and evil are predetermined. This belief originates from their understanding of the absolute supremacy of Allah who has absolute sovereign power over all things. This doctrine is not always included in the list of Islamic beliefs. But it simply means that whatever Allah decrees, good or bad, must come to pass. Muslims are expected to submit to Allah's will regardless of the circumstances (Carstens, 2003). From Islam's perspective, this aspect is often perceived to be a very positive aspect, or characteristic, of the Muslim's degree of total surrender.

Ritual Dimension

"Submission," or obedience and compliance, is the key to the Islamic religion. Muslims submit to five basic tenets, or "pillars." Muslims must carry out these tenets in order to be a faithful servant of Allah. The Din, or duties of Islam, is summarized in these five pillars. These tenants of faith support the entire belief system of Islam (Williams, 2008). They are the spiritual and theological gateways through which one must enter in order to

become a true Muslim (Williams, 2008). They are also the means of maintaining their good standing in the eyes of the worldwide Ummat, or community of Muslims. They are also the unifying practices of Muslims around the world. They reflect a Muslim's true devotion to Allah (Williams, 2008). They are what every Muslim has in common with other Muslim, regardless of whether they are Sunni or Shi'ite, or Sufi Muslims.

The first pillar is Al-Shahada creed, or the confession The Shahada is the confession of faith. It is the first and most important of the five basic tenets. The confession of faith is the most frequently recited statement in Islam. It is spoken daily during prayer time. It could be the first thing whispered into the ear of a new born babe. It could also be the last thing heard, or spoken, at death by a Muslim. It is the one tenet to which all of the others are connected. It is a simple creed that holds Islamic theology together. This cornerstone creed says:

> "I testify that there is no god except Allah and (I testify that) Muhammad
>
> is the messenger (or prophet or apostle) of Allah."

Simply and sincerely reciting this creed makes someone a Muslim (Williams, 2008). On the other hand, to deny this confession is to remain, or become murtad, or an apostate and an infidel rejecting the very basic tenet of the Islamic faith. If any Muslim renounces this creed, it immediately disqualifies the person as a Muslim, and qualifies such a person as an apostate and deserves death (Williams, 2008).

The second pillar is Al-Salat, or the daily prayers The Salat, or daily prayers, is a time of memorized and recited prayers repeated five times daily. The daily prayers are really a prayer ceremony or ritual. It is performed, or carried out in the mosque with others, or alone and individually at five specific times a day (Carstens, 2003; Hoskins,

2005). These prayer rituals are begun by the "call to prayer." The "call to prayer" is broadcast out from (an electronic amplified speaker) a minaret, or a tower, usually located high on the mosque. The "call to prayer" is called out orally, or electronically recorded, by the Muezzin, or the prayer leader. In very poetic Arabic, the "call to prayer" starts out with three repetitions of: "Allah is most great. Allah is most great. Allah is most great," by the Shahadah:

> "I testify that there is no god except Allah and (I testify that) Muhammad
>
> is the messenger or prophet or apostle of Allah," and the general
>
> invitation, "Come to prayer." (Williams, 2008).

Then each prayer occasion throughout the day has some slight variation, such as the Morning Prayer which next says:

> "Come to prayer. Prayer is better than sleep. Come to success in this life
>
> and the hereafter. Come to success."

Followed by two more repetitions of:

"Allah is great. Allah is great."

And concludes with:

"Lah Illa, Illah, Illah Illah" (There is no god but Allah).

 The Fatiha, or the opening sura of the Qur'an is recited at least once during every prayer ritual (Sura 1:1-7).

These prayers are also recited in prescribed postures and movements. The bodily posture includes starting by standing respectfully with arms folded. Then the Muslim kneels prostrate with nose, forehead, hands, knees, and bottoms of feet all touching the prayer rug. After kneeling the Muslim straightens up into the sitting position, and bends,

or leans, over at the waist. As the Muslim goes through these prayer postures, specific memorized prayers are recited that include portions from the Qur'an. After completing the prayer ritual the Muslim will also turn to the right and the left towards their immediate prayer partner, or neighbor and say, "Asalalmu Allahikum" (May the peace of Allah be upon you). This alternated greeting is actually intended to address the angel who sits on their right shoulder who records their good deeds, and the angel who sits on their left shoulder who records their bad deeds (Hoskins, 2005). But they also lightly greet, or sweep, their folded hands, palms together, with the hands of each person on either side. This gesture symbolizes the ideal unity and peace earnestly desired within the Ummat of Islam. It seems quite likely that Muhammad was heavily influenced by the three times of daily prayers that is common in Judaism, and perhaps even the early converted Jews within the Christian church (Williams, 2008).

There are other forms of prayer within Islam that are not so prescribed called duas, or free expression prayers. Like the Christian practice of personal informal prayer, they are appeals that can be expressed to Allah by anyone, at any time, or anywhere, either audibly or silently (Carstens, 2003). There are five times of prescribed prayer (Hoskins, 2005).

1. Shubuh, or before sunrise (4:30 AM – 6:00 AM)

2. Zuhur, or mid-day (12:00 Noon – 3:00 PM)

3. Asar, or late afternoon (Usually 2 hours after mid-day, but can be anywhere from 3:00 PM – 6:00 PM)

4. Maghrib, or early evening Before Sunset (6:00 PM – 7:00 PM)

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5. Isya, or after sunset (Usually 2 hours after sunset, but can be anywhere from

   7:00 PM – 4:00 AM)

Wuthu, or ablutions, are closely related to the daily prayers

The wuthu, or ablution, is the ritual washing, or cleansing, that must be done
before prayers. Before participating in daily communal prayers, the Muslim must ritually
cleanse certain parts of their bodies with water. This cleansing ritual includes washing
the hands and arms up to the elbows; then washing the face and head, especially the
scalp, eyes, ears, and nose; and lastly, washing the feet up to the knees (Hoskins, 2005).
This ceremonial cleansing usually is carried out at the special washing area connected
to, or located nearby, the mosque.

A ritually purified Muslim cannot touch a woman or a non-Muslim after the
ritual washing. If the Muslim touches either kind of persons, they become ceremonially
unclean. Women must never pray physically located in front, or in full view, of men. In
fact, many husbands ask their wives to stay at home rather than go to the mosque. But in
many mosques around the world, there is a special side hall, or room, where only the
women can gather to pray (Carstens, 2003; Hoskins, 2005).

The third pillar is Al-Saum, or the fast Al-Saum is the practice of fasting during
the month of Ramadan. This fast is an approximate 30 day period of total abstinence.
The fast extends from the new moon to the next new moon. It is ritually observed from
sunrise to sunset. During this time no form of physical sustenance, or pleasures (solid or
liquid) are permitted. This is neither just a general fast that Muslims carry out by their
own choice, nor is it a fast based on personal devotion. This fast is mandatory, and an
obligatory discipline to commemorate specific events in Islamic history (Williams,

2008). The only exclusions, or exceptions, to participate in this annual fast are for the sick and infirm, or pregnant, or travelers under certain circumstances and conditions, and solders in active combat. This fast is carried out during the lunar month of Ramadan. Ramadan is the ninth month of the Islamic calendar, which comes 11 days earlier each year. Ramadan was originally a pagan fast month that was changed (reinterpreted and adapted) to the month long fast within Islam. It is commemorated to specifically celebrate the time that Muhammad received his visions, or revelations, from Allah, and when he first started to recite the earliest verses of the Qur'an (Hoskins, 2005).

When physically possible, every adult Muslim is expected to fast. This means totally abstaining from food, drink, tobacco products, swallowing saliva, and even sexual intercourse. This means abstaining from participating in any other form of self-sustenance, or self-gratification, as long as there is daylight (Hoskins, 2005).

The fourth pillar is Al-Zakat, or alms giving. The Zakat, or alms giving, is the practice of contributing a certain obligatory percentage of a Muslim's various kinds of wealth. This contribution includes property and income, to needy Muslims, or for a benevolent cause (Carstens, 2003). Alms giving is used especially for the Da'wah, or the call to faith, or those matters which will advance the cause of Islam. This form of benevolent giving is mandatory for every faithful Muslim and is a vital part of their works of righteousness system as a religion (Williams, 2008). It is not uncommon for this kind of giving to take the form of giving in kind. For example it is common to give food to door to door beggars. It is common to give for helping others to purchase sacrificial animals used during the Idul Adha celebration, or Day of Sacrifice, associated

with Ramadan (Carstens, 2003). This alms giving should be distinguished from voluntary alms which are given over and above the zakat.

The fifth pillar is Al-Hajj, or the pilgrimage The Hajj is the pilgrimage, or a visit retracing Muhammad's journey from Mecca to Medina and back again. This pilgrimage is to the very geographical focal point of Islam. It was from Medina to Mecca that Muhammad made his journey to purge and purify the Ka'aba shrine making it the center piece of his new religion. Muhammad's actions of circling the Ka'aba occurred before Islam formally started. Islamic tradition says that Abraham built the Ka'aba to sacrifice his son, Ishmael. This trip must be made by every Muslim who is physically and financially capable of doing so at least once in their lifetime (Carstens, 2003; Hoskins, 2005).

A Muslim who has completed the Hajj is called Hajji. During the Hajj, you circle the Ka'aba seven times and try to kiss the black stone monument in the center of the Great Mosque (Williams, 2008).

Mythic Dimension

Those who memorize the Qur'an and can repeat it in a religious chant are called Hafiz, which means one who memorized. Muslims also try to memorize the text because the book itself is considered to have special power or spiritual power (Carstens, 2003). They go as far as considering the very words as possessing great power. Some nominal Muslims will sometimes write a verse on a piece of paper, and eat it, or shred it, or dissolve it in some liquid and drink it. They believe that reciting, and sometimes even consuming, the words of the Qur'an are like using a mystical mantra or magical potion.

They believe that certain texts can help them, or even provide protection for them, in their daily life. It is not unusual for particular suras, or chapters, to be read in order to gain protection against sickness, evil, or even the activity of jinns, or demons (Musk, 2003).

The inner or esoteric dimension of Islam became crystallized mostly in Sufism, though elements of it are found in Shism. The whole of Sufism is based on the one hand on meditation and on the other hand, on the exposure of the knowledge of reality that at once prepares a human being for a journey to God, the mind and soul for dhikr (Nasr, 2003).

Ethical Dimension

According to Nasr (2003), the whole life of Muslims is permeated by ethical considerations. Every other domain of Islam be it social, religious, or political, falls within ethical considerations. All Islamic ethical principles come from the Qur'an and the Hadith, which appeal to Muslims to do what is good and abstain from what is evil.

Nasr (2003) intimated that although the ultimate criterion of what constitute good and evil resides in revelation, over the decades there has been a debate amongst Islamic schools of theology as to the place of human intelligence or reason. Some have asserted that because human reasoning is a divine gift, it can be used to determine what is good and evil. While others hold that whatever God has willed good is good and evil is evil. However, the rational ethics of Islamic philosophers is all grounded in the reality that good comes from God and has an ontological reality related to divine nature.

Nasr (2003) also held that Islamic thought has never accepted the divorce between religion and ethics, nor allow that faith be influenced by the question of theodicy, as one has experienced in the west over the past decades. In the practical level in Islam, ethics is interwoven with the Shariah, whether the question of work ethics, social ethics in general or individual ethics, the Shariah remains the guide for Muslim behavior.

The society envisaged by Islam is dominated by Islamic norms with various institutions, united and intertwined as an organic whole. From these institutions ranging from the state to the moral local social unit, none is more important than the family, whose bonds are generally emphasized in Islam. The Qur'an and the Hadith exhort Muslims to respect parents and keep strong family bonds. The Muslim family is not the kind of nucleus western type but the extended type which includes grandparents, uncles, aunts, cousins, in-laws, as well as parents and children. The father is like the imam of the family representing religious authority. He is responsible for both the economic and spiritual welfare of the family. However, religious instructions to the children often depend on the women especially at their tender ages (Nars, 2003).

Although the Muslim man dominates economic and social activity out of the home, it is the wife who reigns completely at home, where the husband is like a guest. The women are central to the Muslim family and provide the social bonding among members of the family. Women exert a much greater influence through the family to the society than the men. All family relations, whether between husband and wife, parent and child, and other members of the family are governed by religious injunctions. The

family is seen by Muslims as a biological, social and religious unit that protects its members in numerous ways (Nars, 2003).

Smart (1995) argued that the otherness of Allah and the strong sense of community in early Islam brought the idea of divinely instituted law, which became the way the details of community life were defined. The emphasis on brotherhood and the community in Islam is seen in the requirement to give alms. Also the duty of fighting a Jihad or holy war is a reflection of the fact that Islam does not make a sharp distinction between the Church and the state.

Nasr (2003) has equally argued that it is important to note that ethics as lived and practiced in Islamic societies contain theological, philosophical and practical dimensions. At the practical level, ethics is intertwined with the Sharia, which as a divine law weds all legal matters into ethical concerns. Whether it is the question of social ethics, individual ethics, work ethics or social ethics, the Sharia remains the guide for Muslim behavior. Furthermore, the Sufis have given a new spirit to Islamic ethics and ethical behavior by sorting to interiorize the ethical teachings of the Sharia by living virtuously in the highest sense of the word and also guiding others to live ethics inwardly.

Experiential Dimension

Smart(1995) has noted that running like a thread through the Qur'an is the sense of the experiences of Mighty and Compassionate Allah who came to Muhammad and set him on his amazing prophetic quest.

In 610 AD during the Ramadan fast month, Muhammad retreated to the cool shade of a cave on Mount Hira outside of Mecca. Islamic tradition says on one occasion Muhammad fell asleep and had a dream, or fell into a trance, or came under a spell. During this occasion he had his first vision, or divine revelation. During this special spiritual experience Allah purportedly told him he was a prophet. Islamic tradition says that during his sleep, or during his dream, or while he was in a trance, an angel appeared to Muhammad holding a cloth on which something was written. The angel said: "Igra!" or in English, "Read!" or "Recite!" Muhammad answered, "I cannot read." Islamic tradition says "…he was illiterate…" (Pickthall, 1924). After a long conversation with the angel, he awoke, or regained his consciousness. But the message remained "as if inscribed upon his heart." When he left the cave, he again heard the voice of an angel. He heard the voice saying, "You are Allah's messenger, and I am Gabriel." (Dawood, 1956; Carstens, 2003; Hoskin, 2005) The angel appeared in the likeness of a man standing on the horizon no matter which direction Muhammad faced. (Pickthall, 1924) The angel told him to recite and the words he recited later became the contents of the Qur'an. It was this special spiritual experience that became the basis of his claim that he was a messenger, or prophet, of Allah. Islamic tradition says that the angel Gabriel communicated the contents of the Qur'an to Muhammad during these special spiritual experiences in the cave at Mount Hira (Pickthall, 1924).

As a result of this first unusual experience, Muhammad went through a time of great internal spiritual struggle. He was uncertain whether or not it was indeed Allah who had called him. He also wondered whether or not it was a jinn, or demon, which

had appeared to him. He first thought that he was hallucinating, or losing his mind. But his wife, Khadijah, supported and encouraged him during this spiritual struggle. She reassured and convinced him of his prophetic calling. Two years later the revelations and visions reappeared to him and continued most time of his life. The first people to accept his claims as the prophet of God were his wife Khadijah, and a few of his family members, or close relatives, including his nephew 'Ali, and 'Ali's son Zaid, and some of his close friends, Abu Bakr and Omar. They were the first people to accept his new religion that was a result of these personal experiences, or visions (Carstens, 2003) Muhammad was encouraged and emboldened by his relatives and friends. He increasingly challenged others to abandon their idolatry and to submit to the "only true God," Allah.

According to Islamic traditions, Allah confirmed Muhammad's status as a prophet in 620 AD. Islamic traditions say that Allah took Muhammad to Jerusalem at night. It is important to note, however, that there is no historical record that Muhammad ever personally visited Jerusalem. Even Muslim commentators say these "night journeys" were just "spiritual visions." During these "spiritual visions" Muhammad allegedly spoke with Abraham, Moses, and Isa Al-Masih, or Jesus. "Glory be to Him who made His servants go by night from the Sacred Temple to the farther Temple, whose surroundings we have blessed…" (Sura 17:1) "Some Muslim commentators give a literal interpretation to this passage while others regard it as a vision." (Dawood, 1956). Islamic tradition says these special spiritual experiences with Allah continued for

22-23 years. During these years Muhammad's recitations became known as the Qur'an (Hoskins, 2005; Williams, 2008).

These special visions, or revelations, or spiritual experiences, reoccurred many times throughout his life. But it was when he was in a cave on Mount Hira, that he came to believe that he was a special prophet of the "one true God," Allah. As he became more convinced in his own mind, he was burdened to warn others about the coming judgment day. He wanted to bring other people into complete and absolute obedience and submission to Allah in order to escape his anger and wrath.

Spiritual experiences like visions or dreams are embedded in Islamic worldview. Many Muslims claim such personal spiritual experiences and also justify some of their actions as a result of such experiences. An African Muslim example is that of the north Nigerian Islamic reformer, Uthman dan Fodio.

Dan Fodio, a Hausa Shielkh described a vision that occurred in 1794 jusfying his Jihadic actions. Sanneh (2013) posited that although Dan Fodio claimed to have received Allah's order to embark on his Islamic revolution through this vision, it was however an idea he had long nursed independent of divine visitation, but could only carry it out with the added weight of such a spiritual technique of divine approval. Uthman dan Fodio recounted his vision poetically and mystically:

> When I reached forty years, five months and some days, God drew me to him, and I found the Lord of djinns and men, our Lord Muhammad—may God bless him and give him peace. With him were the Companions, and prophets, and the saints. Then they welcomed me, and sat me down in their midst. Then the Saviour of djinns and men, our Lord 'Abd al-Qadir al-Jilani, brought a green robe embroidered with the words, 'There is no god but God; Muhammad is the Messenger of God'—May God bless him and give him

peace—and a turban embroidered with the words, 'He is God, the One.' He handed them to the Messenger of God—may God bless him and give him peace –and the Messenger of God clasped them to his bosom for a time; then he handed them to Abu Bakr al-Siddiq, and he handed them to ' Umar al Faruq, and he handed them to Uthman Dhu 'I-Nurain, and he handed them to'Ali—may God ennoble his face—and then to Yusuf—upon whom be peace—and Yusuf gave them back to my Lord 'Abd al-Qadir al-Jilani; and they appointed him to act on their behalf, and said, 'Dress him and enturban him, and name him with a name that shall be attributed exclusively to him.' He sat me down, and clothed me and enturbaned me. Then he addressed me as " imam of the saints' and commanded me to do what is approved of and forbade me to do what is disapproved of; and he girded me with the Sword of Truth, to unsheath it against the enemies of God. Then they commanded me with what they commanded me; and at the same time gave me leave to make this litany what is written upon my ribs widely known, and promised me that whosoever adhered to it, God would intercede for every one of his disciples(cited in Azumah& Sanneh, 2013 pp 7-8).

Social Dimension

As earlier mentioned, Muslims view Islam as a complete socio-politico-religious concept, with its own historical heritage, art forms, greetings, holidays, books, customs, ethics, politics, values, and beliefs.

Musk (1995) in a comparative study, explored some areas where Muslim worldview differs from that of the westerners. He has explored key themes: Male and Female, Family and Individual, Honor and Shame, Hospitality and Violence, Time and Space, Language and Silence, Brotherhood and Rivalry, and Resignation and Manipulation to show how Muslims view these issues. Musk argued and demonstrated how Christians can use the Bible which expresses a worldview somehow similar to the Muslim worldview than the Western worldview to bridge the gap. Male and Female in Islamic society occupy different worlds with their specific rights and duties. The extended family is a strong social unit to an extent whereby it is not law which is the

primary channel that corrects human behavior but the notion of honor and shame (Musk, 1995).

Concerning greetings and physical contact, the left hand is generally regarded as unclean. Handshakes, though regarded as important, usually do not possess the same firmness as handclasps of many Europeans or Americans. Most Arabs shake hands every time they meet you and every time they leave you. This applies whether they meet you on the street, in an office, at a conference, restaurant, or at home. The custom and behavior in many Muslim cultures is to shake hands on meeting, chat a bit, and shake hands again on leaving–even if you meet ten times a day. If sitting, always rise and stand when shaking hands as well as when an esteemed or honored person enters a room. Touching, long handshakes, grasped elbows, even walking hand in hand by two males is common place in the Muslim world. In Muslim cultures, a considerable number of Muslims (and Christians) have more frequent and intimate contact between the same genders than what most western cultures find appropriate or acceptable. This kind of familiarity indicates personal favor–not necessarily indicating any sexual orientation. They hold hands, hug each other, and if they are close personal friends, may even exchange kisses on the cheeks as a form of greeting. Many Muslim customs and behavior condone the outward display of affection between male friends, one may see Muslim men, even officials and military officers, holding hands as they walk together or otherwise converse with one another. If an individual Muslim does not touch you, he does not like you – or he may be trying to restrain himself because you are not used to being touched. A full body embrace, accompanied with hugging, should not be initiated

until you are sure that the Muslim is a close friend. If the Muslim initiates it, participate and consider yourself honored and/or accepted. On the other hand, public displays of affection or even contact between the opposite genders are considered close to obscene and should be avoided(Musk, 1995).

Eye contact during discussions – often long and direct – is important. Staring is not necessarily rude, except if the eye contact is directed at someone of the opposite gender. Small talk and ritual greetings are normal. Middle Easterners often greet each other with a number of ritual phrases and fixed responses. e.g. "Asallamu Allahikum," responded to with "Allahikum Salam" or "May God's peace be upon you." responded to with, "And on you." Ancient custom governs these interactions. To Western eyes, such seemingly overdone, and sometimes insincere, greetings, inquiries about health and well-being, often take up inordinate amounts of time, but it is an important social custom in establishing friendly relations. On the other hand, remember, it is insulting to ask about a Muslim's wife or another female family member (Musk, 1995).

Pointing your finger, or a pen at anyone while speaking, calling, or motioning to anyone with your finger is considered in very poor taste. It is tantamount to a threat and only animals are treated in this manner. Be aware of appearing to be in a hurry when you are among Muslims. For example, during a business appointment or social visit with a Muslim, do not look at your watch or otherwise act as if you have little time to talk. Muslims can be very offended by this act which is perceived to be very rude. Time is much less rigidly scheduled in Muslim countries than in western countries (Musk, 1995). Expect handshakes from all male personnel in a party. Women will not extend

their hands in greeting, nor should you attempt to greet them through any form of physical contact. Sometimes Muslims will use double meanings in conversation, which allows for all parties to feel good and not lose face. Such use shows the practitioner to be a person of culture and aristocratic rearing. Do not talk loudly. Do not try to be the center of attention. Do not laugh uncontrollably or too obtrusively. Do not allow yourself to draw the attention of others unnecessarily. Use the right hand to eat. The left is generally regarded as unclean.

In more primitive cultures and times the left hand was used for performing bodily hygienic activities, therefore it has carried forth the idea of "defilement." Expect the actual eating of a meal to come at the conclusion to an evening's festivities. Touch food and pass it with your right hand only. In some areas, Middle Easterners consider it impolite to eat everything on one's plate. In fact, in some cultures cleaning the plate will indicate that the guest is still hungry and wants more food. The host will be embarrassed if the guest goes away hungry. So leaving food becomes a symbol of abundance and serves to compliment the host. Remove your shoes at the entrance of a private home or any sacred space, and leave them there before going in. Sometimes oversize slippers are provided for you to put on. This is a common cultural custom in many Middle Eastern, Far East, and South East Asian cultures as well. Men should not go into a mosque wearing shorts, and women should not go there wearing short sleeves or sleeveless dresses. This dress custom is applicable also for any formal event or setting (Musk, 1995). Do not walk directly in front of people praying. Do not take pictures of people in a mosque, particularly women. Mosques are considered to be shelters for homeless

people. Do not be surprised to find mosques without furniture, except for the carpet. The Islamic religion advocates a modest and simple way of life for its followers. Muslims rely on the Sharia, God's law, to implement social justice in the Islamic world (Reisacher, 2011).

The above notwithstanding, Musk (2003), has pointed out that the view of "official Islam" is only part of the picture. A vast majority of Muslims are "folk Muslims," that is, they follow the practices cited above but they are also animistic. Musk has recounted numerous incidents in which Muslims in various countries of the Islamic world practice divination, wear amulets to ward off the power of the "evil eye" and of spirit beings called jinns, touch the tombs of saints to receive blessings, cite the names of Allah in a magical way for protection, consult fortunetellers, chant incantations, contact witch doctors for healing, or seek healing by various magical means, use divination for interpreting dreams, make vows at a saint's tomb, and pronounce curses.

Jesus and the Qur'an

This heading is divided into two subheadings. In the first subheading, I will explore some of the Qur'anic passages and teachings about Jesus that are similar to the biblical teachings. In the second subheading, I will explore some of those areas where Christian teachings differ with Islamic teachings on Jesus.

Some Points of Similarities

In the Qur'an, Isa Al-Masih (Jesus Christ) is a unique and incomparable person. The Qur'an has devoted a substantial portion on Jesus. Qur'anic references to Isa Al- Masih,

or Jesus Christ, are always respectful. In the Qur'an Jesus is portrayed as the most important prophet, although second only to Muhammad (Dawood, 1956).

In the Qur'an, Isa Al-Masih (Jesus Christ), is recorded as being born of the Virgin Mary, conceived by the power of God. "The angels said to Mary: 'Allah bids you rejoice in a Word from Him. His name is the Messiah, Jesus the son of Mary. He shall be noble in this World and in the next, and shall be favored by Allah. He shall preach to men in his cradle and in the prime of manhood, and shall lead a righteous life.' 'Lord,' she said, 'how can I bear a child when no man has touched me?' He replied: 'Such is the will of Allah. He creates whom He wills. When He decrees a thing He needs only say: "Be," and it is." (Sura 3:45-47) 'How shall I bear a child,' she answered, 'when I am a virgin, untouched by man?' 'Such is the will of your Lord,' he replied. 'That is no difficult thing for Him. "He shall be a sign to mankind," says the Lord, "and a blessing from Ourself. This is Our decree."' (Sura 19:16-35, especially here ayats 20-21). Muslims might see from this passage that Isa Al-Masih (Jesus Christ), is virgin born, not born of the will of humankind, but of the will of God. According to this passage also Jesus is clearly a unique source of blessing from God.

In the Qur'an, Isa Al-Masih (Jesus Christ), has power and influence with God. 'Lord,' said Jesus, son of Mary, 'send to us from heaven a table spread with food, that it may mark a feast for those that will come after us; a sign from You. Give us our sustenance; You are the best Giver." (Sura 5:113-114). Muslims might see from this passage that Jesus has access to God, and God grants Jesus unusual favor. Furthermore, Jesus is referred to as the Kalimat Allah, or the Word of God. "The Messiah, Jesus the son of Mary, was no more than Allah's apostle and His Word which He conveyed to

Mary: a spirit from Him." (Sura 4:171) Therefore, Jesus as the Word of God has the same power and authority as God Himself.

Equally, in the Qur'an, Isa Al-Masih (Jesus Christ), is the chosen and holy prophet who has favor before God. "And remember the angel's words to Mary. He said: 'Allah has chosen you. He has made you pure and exalted you above all women. Mary, be obedient to your Lord; bow down and worship with the worshippers.' This is the account of what is hidden. We reveal it to you [Muhammad]. You were not present when they cast lots to see which of them should have charge of Mary; nor were you present when they argued about her. The angels said to Mary: 'Allah bids you rejoice in a Word from Him. His name is Messiah, Jesus the son of Mary. He shall be noble in this world and in the next, and shall be favored by Allah. He shall preach to men in his cradle and in the prime of manhood, and shall lead a righteous life.' "Lord,' she said, 'how can I bear a child when no man has touched me?' He replied: 'Such is the will of Allah. He creates whom He will. When He decrees a thing He need only say: "Be," and it is." (Sura 3: 42-47). A Muslim might see from this passage that Isa Al-Masih (Jesus Christ) is the Word of God, the Messiah held in honor, favored by God, holy and righteous, and virgin born.

In the Qur'an as well, Isa Al-Masih (Jesus Christ), is referenced as being pure and sinless from birth. "He has exhorted me to honor my mother and has purged me of vanity and wickedness. I was blessed on the day I was born, and blessed I shall be on the day of my death; and may peace be upon me on the day when I shall be raised to life." (Sura 19:17-19) A Muslim might equally see from this passage that Isa Al-Masih (Jesus

Christ) is holy, sinless, faultless, and blameless, the only perfect prophet to ever live before God.

Furthermore, in the Qur'an, Isa Al-Masih (Jesus Christ), performed many miracles and signs, including raising the dead and healing the sick. "We gave Jesus the son of Mary veritable signs and strengthened him with the Holy Spirit." (Sura 2:89) "By Allah's leave I shall give sight to the blind man, and heal the leper, and raise the dead to life." (Sura 3:49) (Dawood, 1956). A Muslim might see from this passage that Isa Al-Masih or Jesus Christ is able to perform miraculous deeds by the power of God. Jesus has power over physical illness, and even death itself. According to this passage Jesus is clearly the miracle working one of God.

Further still, in the Qur'an, Isa Al-Masih or Jesus Christ was resurrected and ascended into Paradise although denied by Muslims. "Allah is the supreme Plotter. He said: 'Jesus, I am about to cause you to die and lift you up to Me. I shall take you away from the unbelievers and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes." (Sura 3:55) (Dawwod, 1956).

Finally, Isa Al-Masih or Jesus Christ, will be the Intercessor on Judgment Day, and is expected to come back to earth. "Allah lifted him up to His presence; He is mighty and wise. There is none among the People of the Book but will believe in him before his death; and on the Day of Resurrection he will be a witness against them." (Sura 4:158) We can see from this passage that Isa Al-Masih or Jesus Christ is already interceding with the wisdom and power of God. According to these passages Jesus is clearly the Intercessor and is coming again to earth to carry out the Judgment of God.

"He is a portent of the Hour of Doom. Have no doubt about its coming and follow Me. This is the right path: let Satan not mislead you, for he is your sworn enemy." (Sura 43:61). It is also important to point out that the interpretation Muslims give to these ayats, or verses, will vary widely. That's because Muslims have a slanted view of what Isa Al-Masih (Jesus Christ), will do when He returns. However, these ayats, or verses, still represent a wonderful opportunity to bridge the gap between what they think they know and understand to what the Bible historically and accurately says about Jesus.

These passages, therefore, serve as a wonderful opportunity to be used by disciple makers to help redirect the Muslims from those portions of the Qur'an that speak of Isa Al-Masih or Jesus Christ to the Injil. With careful and spirit-filled wisdom, these similarities can be used as a bridge to help Muslims who want to learn more about the person and ministry of Isa Al-Masih (Jesus Christ), as recorded in the Injil, or the New Testament. It might have been in this light Saritoprak (2015) argued convincingly that the shared belief in Jesus presents an excellent opportunity for understanding between Christians and Muslims.

The above notwithstanding, there are also sharp differences between Islamic and Christian understanding about Jesus Christ. These differences are like stumbling stones which disciples of Jesus must climb in order to develop a working relationship with Muslims.

Some Points of Conflicts

The following section outlines some different beliefs between Muslims and Christians about Jesus. These misconceptions about Jesus are major points of conflict between Muslim and Christians

The single greatest point of conflict between Muslims and Christians is the Islamic teaching and understanding about Jesus Christ as the Son of God. The person of Jesus Christ is not just one of the issues of debate, it is the supreme issue of the debate because the doctrine of the deity of Jesus Christ is the cardinal doctrine of Christianity. To remove the deity of Jesus Christ from Christianity would be to remove the engine from a car. It would be similar to removing Muhammad from Islam. Williams (2008) held that it would be tantamount to cutting the spiritual nerve of the head of the organism. Both Muhammad and Jesus made exclusive claims. However, Williams has remarked that Muhammad's claims related to his revelations from Allah, whereas, Jesus claims were related to his personhood. Muslims interpret the term "the Son of God" as a teaching that Christians believe and promote about the concept that Mary had a physical relationship (i.e. sexual intercourse) with Allah (William, 2008). It might be helpful for disciple makers to delay using this Biblical title to Jesus Christ, until there is more common ground and acceptance established. In the Qur'an, Jesus Christ, is called by various titles, including the Kalimat, or Word of God, the Spirit of God, the Messiah, and the Righteous One(Williams, 2008).

The second greatest point of conflict between Muslims and Christians is the Islamic teaching and understanding about the crucifixion and resurrection of Jesus Christ. The Qur'an says that Christ was not really killed, but taken up into heaven. The

Qur'an says "They denied the truth and uttered a monstrous falsehood against Mary. They declared: 'We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.' They did not kill him, nor did they crucify him, but they thought they did. Those that disagreed about him were in doubt concerning his death, for what they knew about it was sheer conjecture; they were not sure that they had slain him." (Sura 4:156-157). Huffard (1989) held that Muslims' objections to the cross comes more from cultural values than historical denial. Muslims claim that Jesus Christ, was only a prophet among prophets, and is therefore a mere mortal, like Adam. As a result, Islam also denies both the doctrines of the incarnation and the resurrection (Williams, 2008).

The next major point of difference is the doctrine of the Trinity. The nature and essence of the Triune Godhead would rank very close to the previous two points. When Muslims say, "Christians believe in three gods," they are referring to statements appearing in the Qur'an and the Hadith (Gilchist, 2002). The Qur'an and the Hadith contain common misunderstandings that were from the early sixth century. Sixth century context was regrettably characterized by a very unhealthy union between the state and the Christian church. In this kind of confusing context, various false teachings, misunderstandings, and theological controversies were circulating during the early sixth century. Therefore, Muslims mistakenly believe that the "Trinity" means the three persons of God, Mary, and Jesus (Gilchrist, 2002). The Qur'an says "unbelievers are those that say: 'Allah is the Messiah, the son of Mary…. unbelievers are those that say: 'Allah is one of three.' There is but one God." (Sura 5:72-73: 4:171).

To further strengthen their position about Jesus, Muslims have attacked the authority of the Bible. Muslims do not believe in the authority of the Bible.

Consequently, Muslims do not believe in salvation by grace. Muslims believe in various other means, but primarily through good deeds or good works. Salvation for a Muslim means deliverance from eternal punishment and hell. Salvation for a Muslim means obedience to the laws of Islam. Salvation for a Muslim does not mean a personal living relationship with Jesus Christ, the Living Word of God (Carstens, 1956). The Qur'an presents three possible ways that a Muslim can experience salvation: First, a life lived through good works, "With knowledge We will recount to them what they have done, for We are watching over all their actions. On that day their deeds shall be weighed with justice. Those whose scales are heavy shall triumph, but those whose scales are light shall lose their souls, because they have denied Our revelations." (Sura 7:8-9). Second, the helpless fatalistic concept of sovereign predestination: "Enter, my people, the holy land which Allah has assigned for you." (Sura 5:20). Third, through divine forgiveness (Carstens, 1956). Finally, but foremost in the heart and mind of every Muslim, they cannot know with any degree of certainty, whether or not their eternal status is secure until after death (Carstens, 1956). "Each apostle We have sent has spoken only in the language of his own people, so that he might make plain to them his message. But Allah leaves in error whom He wills and guides whom He pleases. He is the Mighty, the Wise One." (Sura 14:4). Muslims believe they must take responsibility for their sins. But it's easy to see then, that Muslims believe they must take responsibility for their sins. They think Christians are just irresponsible and only seek to pass off their sins onto Jesus Christ. Thus, Muslims see no need for human nature to transform but only to be guided (Woodberry, 1989).

Despite the seeming unified nature of Islam, the above analysis of Islamic worldview has suggested that Islam has many faces. African's Islam might not necessarily be like Middle East. Furthermore, African's Islam might still have different faces in different context. I would like to build on the analyses and arguments of Azumah (2013) who analyzed the different faces of Islam seen in the African continent and concluded that Islam like Christianity is not monolithic and its manifestation in Africa differ from context to context. They argued that the five faces of Islam: 1) the radical or militant face, 2) the political/ideological phase, 3)Islamic missions, 4) Folk Islam and Islamic mysticism, and 5)the self-critical face of Islam show that Islam just like Christianity is not monolithic. Its manifestation in the African continent varies from context to context. Thus, different context can shape its own worldview differently. Should we then talk of Islamic worldview or worldviews? If we should talk about Islamic worldviews and not worldview, what is then the particularity of the Mbororo Muslims in the North West Region of Cameroon? Also, what might be the perception of Jesus in Mbororo Muslims' worldview?

Meanwhile, in the next main heading, I will discuss the theological reflections that have centered on the dynamism of Jesus and Islam in disciple making. Currently, theological reflections on the dynamism of Jesus and Islam in disciple making in the evangelical setting fall under the topic of contextualization.

Contextualization

As rightly noted by Song (2006), contextual theology has gained significant momentum in recent theological discussions. Some of these discussions of contextualization are related to outreach and ministry to Muslims in general and to FulBe in particular. Under

this heading, some models of contextualization among Muslims in general, and models of contextualization among pastoral FulBe in particular.

Contextualization to Muslims

Eckert (2016) asserted that contextualization of the Christian message to Muslims is a lively and current discussion among Christian missiologists. Scholars such as, John Travis, J. DUDLEY Woodberry and Phil Parshall have been at the forefront of discussions as to how the Christian message can be contextualized to Muslims in Islamic contexts, and also as to the level to which contextualization should take place to facilitate Christian faith.

The contextualization of the Christian message to Muslims is a lively and current discussion among Christian missiologists due to the fact that Islam is both the world's second largest organized religion and is rapidly growing. It presents an important challenge and opportunity to the Christian Church. It is one of the Abrahamic faiths with many strong similarities and differences to Christianity, as I have discussed above in this chapter. It is also a religion that is generally intertwined with politics, culture, individual and corporate identity, as I have discussed equally in the previous part of this chapter.

Some scholarly discussions are based upon the premise that a lack of contextualization, or a lack of proper contextualization, is a crucial factor in the amount of response, or the lack of response to the gospel among Muslims (Parshall 2003; 1985; 1980; Travis 1998b). So, the task of effectively proclaiming the gospel to Muslims is a significant challenge for the Church. This challenge has led to the development of a plethora of models and responses geared toward helping converts from Muslims

background grow spiritually and become faithful followers of Christ. Of the vast differences that exist in these approaches and methods used by missionaries seeking to raise followers of Christ among Muslims, I will discuss some main ones below.

Since fear of persecution by family and the society poses the main treat to a Christian convert from a Muslim background, some missiologists often adopt the extraction model. Richard (1996) stated the main disadvantage of this extraction model in the following way:

> "[e]ach convert extracted from his own cultural situation reinforces in the minds of Hindus and Muslims the misunderstanding that Christians are opposed to their cultural traditions. In this sense, one could defend the thesis that each convert won from these faiths at present actually represents a setback to winning large numbers from these communities" (p.15).

Meanwhile, he cautioned that care should be taken in speaking against the present practice of extraction in order to avoid misrepresentation in two sensitive areas. First, there should be no cause for offense to the hundreds of faithful followers of Christ who are often in leadership in the churches after having been previously extracted from their homes and society. It is this group of esteemed brothers and sisters who will feel most deeply the issue under discussion. Many feel that an abandonment of extraction evangelism is long overdue. But others, because they left family and society, literally forsaking all for Christ, believe that others should be called to that same radical step. I think the extraction model could still serve in some special situations like where other models have failed or cannot work and the convert is in danger of losing his life in his culture.

Another response to the challenge of missions among Muslims has been the birth of the Insider's Movement. This is the title given to a movement which is comprised of Christians involved in outreach and ministry to Muslims. Importantly, the Insider's Movement endeavors to contextualize Christian orthodoxy and orthopraxy to the large audience of religiously varied people throughout the world including Muslims, Hindus, and Buddhists. This dissertation will discuss the Insider's Movement only in relation to those who are coming to faith in Jesus Christ among the Muslim populations of the world. An insider movement is any movement to faith in Christ where the gospel flows through pre-existing communities and social relationships, and where believing families, as valid expressions of faith in Christ, remain inside their socio-religious communities, retaining their identity as members of that community while living under the lordship of Jesus Christ and the authority of the Bible. This is better than those "self-extracted believers" that leave their communities and countries and change their earthly citizenship (Lewis, 2007). Another way of seeing the insider movement is: You follow Jesus as a Muslim, retaining your Muslim identity and have saving faith in Jesus Christ (Richard, 2009; Accad, 1997).

An important question the Insider's Movement addresses related to outreach to Muslims and Muslim Background Believers (MBBs) is the question of the MBB remaining "legally and socio-religiously within the local Muslim community" (Travis & Travis, 2005, Eckert, 2016). Wood (2003) posed a challenging question in this light "How far is too far in contextualization"? (p.189).

John Travis designed a classification system that arranged the approaches to Muslims along a continuum that progresses through six stages. The number 1 at the low end of the scale is considered to be an extremely low contextualized approach whereas number 6 at the other end of the continuum would represent the highest, most integrated levels of contextualization. This design of Travis proved to be a useful tool in classifying the various approaches and stages along the scale. However, several authors with vast experience in the evangelization of Muslims have pointed out that while this progression helps in classifying strategies, it has also created some challenges. For example, Parshall indicated that there is such wide divergence in the usage of the various classifications that it is at times difficult to determine the exact place of a specific approach along the continuum (Parshall, 1998).

Table 3.

 C1 – C6 Spectrum

S/N	Types of C Spectrum	Brief Description Each Christ-Centered Community Described In The Spectrum
1	C1	Missionaries establish a church that is basically identical to their home church. Services are conducted in the language of the missionaries. They call themselves "Christians" and have very little cultural connection to the locality where they plant the church.
2	C2	The same as C1, except the services are conducted in the language of the locality.
3	C3	They have incorporated many non-religious cultural forms of the region into their community, such as dress, art, etc. They still reject any purely Islamic religious elements. They may meet in a traditional church building or in a more religiously neutral

		location. They call themselves "Christians" but try to have somehow, a more contextualized presence in the locality.
4	C4	They are similar to C3, but they incorporate some Islamic religious elements into their community – like avoiding pork, praying in a more Islamic style, using Islamic dress and employing Islamic terminology. They call themselves "Followers of Isa" or something similar. Their meetings are usually not held in traditional church buildings. They are not considered to be Muslims by the Muslim community.
5	C5	They retain their legal and social identity within their Muslim community. They reject or reinterpret any part of Islamic practices and doctrine that contradict the Bible. They may or may not attend the mosque regularly, and they actively are involved in sharing their faith in Jesus with other Muslims. They may call themselves Muslims who follow Isa al-Masih, or just Muslims. They may be viewed by their community as Muslims that are a little unorthodox.
6	C6	They keep their faith secret because of an extreme threat of persecution, suffering or legal retaliation. They may worship secretly in small groups. They do not normally share their faith openly and have a 100% Muslim identity.

C1 and C2 models represent little accommodation to Muslim culture. C1 and C2 are the same other than the C2 use of indigenous language. These models import much of traditional Western culture into the Muslim context. I consider the C1 and C2 models inadequate because, imposing unnecessary cultural forms to the Muslim convert might divide his attention. He might be struggling to look westernized and also look like Jesus. This might hinder the long-term expectation to truly become an indigenous disciple of Jesus. Such converts can easily be double faced in the practice of their faith. C3 contextualization accommodates *non-religious* aspects of the indigenous culture. At the

same time, there is a conscious attempt to break from all visible elements of Islam - such as observing Ramadan, dietary laws, association with the mosque and so forth. This moderately contextualized model assumes that Islamic cultural forms can not be purged of their religious meaning, and should be abandoned to avoid fostering syncretism. I consider C3, a subtle form of extraction.

C4/5 contextualization is not merely a quantitative step down the C3 continuum. The qualitative leap from C3 to C4/5 models involves incorporating traditional Islamic religious forms into biblical faith and Christian community. However, significant qualitative differences also exist between C4 and C5 models. C5 is really at the heart of the current controversy in Muslim missions. Even C6, is more of a survival strategy than a contextualization model. Disciples in this spectrum are forced to choose between rejection from the community or martyrdom and complete anonymity. While it may be possible in the short term for a disciple of Jesus in Muslims background to remain in a C6 position, it is impossible for a disciple to remain there for life. This strategy may be necessary in some countries where conversion to biblical faith is illegal and an underground church is still in the making.

Parshall (1985) asked a very important question related to contextualization. Is it possible to have "Christians as an Islamic sect" (p.193)? However, in an opposing direction, in his *Danger! New directions in contextualization* (1998) Parshall warned against syncretism. Parshall advocated for a C4 level of contextualization. C4 promotes keeping deep roots within Muslim society. Only then can the gospel spread within people groups with minimal dissonance and hindrance (Parshall, p. 2003). The converts are the ones determining the time of their exodus based upon the Holy Spirit's

conviction and not as a result of the missionary's impetus. C5 MBBs are encouraged to stay in the mosque and use it as a platform for reaching other Muslims. ... C5 embraces Islam and the mosque by trying to carve out a niche within Islam for a community of MBBs. (Woods, 2003).

Williams (2016) argued against C5 raising two important facts. First that C5 promotes extraction. MBB is being "extracted" from the greater body of Christ, as manifested in and through the other "C" expressions, Cl-C4. MBB's authentic spiritual community. The second fact is the danger of nominalism. As the MBB continues in observing Islamic beliefs and practices, the fact that he no longer reads the Bible edges him closer to nominalism and jeopardizes his very status as a Muslim-background believer.

Woods (2003) stated that the culture should be embraced only to the extent that it does not cause syncretism. Woods (2003) noted that concerning 2 Cor 6:14-7:1 that God commands Christians to separate from unbelievers who are involved in worship to that which is the object of their unbelief. He further pointed out that there is a difference between the monotheistic god of Islam and the trinitarian monotheistic God of Christianity. He equally noted that most adherents of Islam practice Folk Islam and "have a myriad of *jinn*, spirits, and powers that they are trying to master ... Is this not exactly what was going on in the pagan context of 2 Corinthians" (p.193)? Williams (2016) in his article: *Revisiting the C1-C6 Spectrum in Muslim Contextualization,* concluded that the gospel will have difficulty moving out from traditional forms, whether C1-Christian or C5-Muslim because of indirect and subtle tendencies toward extractionism and nominalism (with syncretism crouching at the door) fostered by the C

spectrum model. I think cultural elements of any disciple making context should be abandoned only when they stand on the way of Christlikeness either by being sinful or compromising acceptance of the gospel message. I advocate for the C4 spectrum in Muslim contextualization.

Parshall (2002) addressed contextualization theories and methods to Muslims by discussing various topics such as the sacred scriptures, suffering, sin, heaven and hell, and other such topics. His desire is to present Christianity in a proper, attractive way using common ground (2002). Parshall (1998) advocates for Christians going "beyond the mosque" (p.24). "It is essential that Christians and Muslims attempt to understand each other at the deepest level possible" (p.24). Woodberry (2006) in *To the Muslim I became a Muslim* addressed the question of the legitimacy of followers of Isa who live out a C5 type of expression of their faith. He advanced that what the insider movement has as an advantage is that:

> They can provide an opportunity to the gospel to be incarnated into a Muslim culture with a minimum of dislocation of the elements of Muslim societies that are compatible or adaptable with the gospel. And although they have aroused intense opposition sometimes instigated by members of traditional churches, they have frequently allowed more opportunity and time for ordinary Muslims to hear and see the gospel lived out than when expelled upon conversion or [sic] join a traditional church with a different ethnic and cultural constituency and having little rapport with the Muslim majority. Likewise, it allows faith and spiritual maturity to develop in a context relevant to the new disciples' background and probable ministry. On the other hand there are drawbacks. There is not a clear break with non-biblical teachings of Islam. Discipling raises greater challenges as does building bridges with traditional churches, if there are any. (p.150)

Insider movement, then, are an attempt to respond to the great difficulties Muslim converts to Christianity often face and an attempt to help them remain in their

places of origin while continuing and growing in their Christian faith. Woodberry (2006) mentioned an observation, a progression of sorts evidencing Christian spiritual growth, that "in studying Muslim followers of Christ over a number of years, I have found them less interested in the Qur'an as they read the Bible and less interested in the mosque as they worship with other believers" (Woodberry, 2006, p.154). Woodberry (2006) also pointed out an issue that needs attention, the separation that often occurs between the traditional church and Muslims or MBBs involved in Insider Movement. Relationships and fellowship between those participating in Insider's Movement and the traditional churches can be negative and/or lacking. As Christ broke down the wall between Jews and Gentiles, where there was enmity, so walls that divide within the body of Christ should be removed. Although Paul and Barnabas separated when they could not agree at the end of Acts 15 (Woodberry, 2006, p.153).

I think some have pushed the Insider Movement's concept to extremes areas like: it allows the denial of being a Christian either outright or partially as in "Muslim follower of Jesus", Replacing filial language (i.e. "Father", "Son of God", and "Son") and the fact that it allows the acceptance of Muhammad as a prophet of God[29]. These aspects of the

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[29] Khalil Ullah argued that according to the Insider Movement advocates that he has spoken with, heard, and/or read their works, almost all of them acknowledge Muhammad to be a prophet, (Navigators personnel and literature, Common Ground seminars, Belief of Ismail tract, Jesus in the Qur'an seminars, Global Teams, and the TOAG/TAG groups). Insider Movement among Muslims is almost all about acquiescing to the "prophethood" of Muhammad – how else is one to explain the encouragement and tolerance of "Muslim followers of Christ" repeating the Islamic confession of faith (al-shahadatain/al-kalima), which confession is part and parcel of the 5 daily prayers (salat) and integral to the pilgrimmage to Mecca (hajj), all of which are said to be permissible practices by most, if not all Insider Movement proponents. Another important aspect of the Insider Movement is the rise of "Muslim-idiom translations" of the Bible. It may be argued that the initial idea for some of these "translations" was unrelated to the Insider Movement, but the two have since come to be closely allied. These "translations" have appeared in audio, printed, and video versions of the Bible. The list of languages in which at least any portion of

Insider Movement need modification. I'm sure, Jesus was an insider. That's the whole idea of the incarnation. Paul was also an insider and used his "insider-ness" to his advantage. However, they never denied their true identity no matter the persecution(Messiah in the case of Jesus before Pilate Matt. 27:11 and Follower of Christ in the case of Paul before Festus Acts 24:24) whether by their words or deeds. If followers of Christ could acquiesce totally to other religious identities, the whole idea of being his witnesses would have been defeated (Acts 1:8) in such contexts. The word witness, has the same roots with martyr. 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). Also, standards in translation have to be maintained so that a Word of scripture mean the same thing to everyone. For example "Son of God" is defined in the scripture by the places in which it is used – the relationships it describes, etc. If you remove the words, you remove the concept. The words are defined in scripture. You lose the words and you lose the concept.

Moreover, Tennent (2010) stated a concern and gave a warning.

Scripture has incorporated such "muslim-idioms" and/or its guiding principles is growing. The author is aware of such "translations", whether in part or in whole, in various dialects of Arabic, as well as in the Baluchi, Bengali, Dari, Indonesian, and Malay languages. Three very controversial aspects of such "idioms" have to do with: 1. Replacing filial language (i.e. "Father", "Son of God", and "Son").2. A non-literal translation of "Son of Man" in reference to Jesus Christ. 3. The use of Islamic honorifics (using Islamic titles for Jesus and other Biblical people that Muslims regard as "prophets". This includes using "Master/Mister" prior to the name of Jesus, "the Prophet" prior to proper names like Moses, David, Solomon, etc. and using the phrase, "peace be upon him," after the names of "prophets")

Some ... have advocated that contextualization in the Islamic context means downplaying the deity of Christ or, among post moderns, downplaying the doctrine of sin or the call to repentance. However this demonstrates a denial of Christ, contempt for the gospel, and an insult to the multitude of Christians over the centuries who have given their lives for the faithful proclamation of the gospel. Contextualization is never about producing a domesticated version of the gospel. Contextualization is not about making the gospel acceptable in the ears of the target culture. It is not enough to simply be committed to "where people are" and knowing "where the culture is."... Contextualization demands that we point out the gospel stands in judgment against the idolatry that is inevitably present in every culture. Contextualization is about effectively communicating the gospel, not simply effective communication in some generic sense. (p.351)

Some have spoken negatively of the C5 approach stating "going beyond a C4 strategy in church planting leads one to adopt the methods of communicating Christ across cultures that compromise the unchangeable message, thus leading to syncretism (Lundy, 2006 p. xii). Interestingly, Travis (1998b) advocated for certain practices that are generally connected with C5. He advocated for an outreach strategy making use of Qur'anic reading in correspondence with Biblical passages (p.412).

Another spectrum that has been introduced into the contextualization discussion related to outreach and ministry to Muslims is the "M1-M9 Spectrum: Muslim attitudes about Islam" (Massey, 2000 p.12). This spectrum recognizes that not all Muslims have the same attitude in relation to how they perceive Islam. Some have negative, some positive attitudes, or motivations they might have in their Muslim identification. Massey (2000) gave some designating titles to help understand the variance in how Muslims themselves approach adherence to Islam: "nominal," "liberal," "conservative," "ultra-orthodox," "modern," "mystical," "atheistic," "rice" (pp.11-12) which describe a wide range of motivations including religious, cultural, and economic. He categorized Muslim attitudes under three broad categories. 1. Muslims Disillusioned with Islam. 2. Muslims

Ambivalent about Islam. These Muslims are ignorant and apathetic about Islam. They

don't know much about Islam, and they really don't care. 3. Muslims Content with

Islam. Concerning which approach will be most effective with Muslims who are

perfectly content with Islam? Massey (2000) explained:

> I believe C5 offers great promise. C4 is excellent too, but it isn't hard to
> understand why Muslims who are content with Islam would much prefer to
> learn about Jesus from a "fellow Muslim" than they would from a non-
> Muslim (i.e., C1–C4). For a Muslim to enter the home of a "Christian" to
> learn about religious matters is akin to treason. But to enter a fellow
> Muslim's home—even though a Muslim following Jesus may seem rather
> unusual—is much less likely to worry watchful neighbors. In fact, they may
> even go themselves to see what this study of the *Taurat, Zabur,* and *Injil* (the
> Bible) is all about! (p.12).

Massey (2000) further explained the approach that would be most effective with

Muslims who are totally disillusioned with Islam.

> It will not be a pro-C4 or C5 approach! Muslims disillusioned with Islam
> want out! These Muslims are ripe for conversion to "Christianity" and want
> to be "extracted" from their Muslim communities. C1–C3 churches should,
> therefore, be most suitable to reach them, depending on their language and
> cultural preference. Ask any Persian Muslim background believer at an
> Iranian Christian Fellowship what he or she thinks about C4
> contextualization, and you will probably get a confused look followed by
> the question, "Why in the world would anyone want to do that?" Iranians
> have experienced a very fanatical expression of Shi'ite Islam and as far as
> they are concerned, no Islamic forms or elements are worth retaining. To
> do so, from their perspective, seems rather foolish when so many Persian
> Muslims are trying to distance themselves from Islam (p.130).

About the approach which is best to the Muslims who are ambivalent about Islam?

Massey (2000) explained:

> Few from this group tend to come to faith in Christ because their ambivalence
> about Islam is often rooted in ambivalence about spiritual matters. The contented
> and disillusioned groups may therefore prove to be much more fertile soil for
> sowing God's Word. Nonetheless, ambivalence toward Islam means they might
> be reached by any community of believers along the C1–C5 spectrum (p.13)

Therefore, different methods can be potentially used effectively because different cultural contexts will be responsible for causing different responses and results to different approaches.

Schlorff (2006) in his scholarly investigation into *Missiological models in ministry to Muslims* spoke on the role of contextualization in relation to this important and central task of the proclamation of the Gospel:

> There is no key that will unlock the door to the Muslim mind and heart, apart from giving faithful attention to fulfilling the foundational tasks our Lord gave us at the beginning: proclaiming the Good News, making disciples of the new believers, gathering them into churches, and training leaders who will pass on to others what they have learned (Matthew 28:18-20). Bible translation and distribution is an integral part of this task. (Schlorff 2006, p.161).

However, Parshall (1985) warned that the chasm that separates Islam and Christianity can be bridged only with emphatic love.

Contextualization in Christian Outreach and Ministry to FulBe

As opined by Eckert (2016), discussions of contextualization are taking central position in scholastic writings that address outreach and ministry to FulBe. Perspectives might vary slightly among scholars related to theory or methods. However contextualization is important in discussions of ministry to pastoralists, nomads, and FulBe.

The argument for FulBe's homogeneity as an initial strategy for outreach to the FulBe has always taken a central role in academic debates addressing outreach ministry to FulBe. Paul Burkwall (1987) perceived FulBe as a "homogeneous unit" with a strong sense of a shared identity due to five common cultural values that are prevalent among FulBe despite the dichotomy of sedentary and nomadic FulBe. These five values

include: (1) a common language, (2) a common shared sense of ethnic identity – in contra-distinction to non-FulBe being HaaBe, (3) a common cultural concept: Pulaaku, (4) a common interest: cattle, and (5) a common religion: Islam (58). Due to Burkwall's (1987) homogeneity perspective among FulBe, he endorsed using (what he calls) the application of the homogeneous unit principle in ministry to FulBe to establish congregations of FulBe worshipping in the Fulfulde language (p.78). He endorsed a culturally homogeneous style of ministry to FulBe which would include culturally appropriate music and worship forms.

Some scholars have argued against the homogeneity of the FulBe with substantial evidence (Harrison & el, 2012; Breedveld, 2009; Loffsdottir, 2007; Nelson, 1981; Azarya, 1978; Bocquené, 2002; Eckert, 2016). Eckert (2016) pointed out Linguistic variations between various groups of FulBe. He argued that such linguistic variability would mean understanding and viewing differing *FulBe* groups as linguistically similar in some cases and in other cases as differentiated. Therefore, outreach and ministry intiatives should understand the absense of homogeneity among *FulBe* and should reflect such potential linguistic variability among the *FulBe* in related theories and methods. In the case of the Mbororo in the North West Region of Cameroon, Burkwall's model cannot be applied squarely as well. Among the two Mbororo subgroups in the North West Region of Cameroon, even though Fulfulde is their common language, there are variations between the Jaafun and the Aku. Aku's Fulfulde is mixed with Hausa (Pelican, 2015).

Eckert (2016) pointed another example of a lack of cultural homogeneity among FulBe to be the case of the understanding of *Pulaaku*. He explained:

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Differing from *FulBe* in their general adherence to the unwritten cultural codes of *Pulaaku*, the central cultural values that *WoDaaBe* emulate and ascribe to is that of "*mbodagansi*" which applies to *WoDaaBe*, but not to other *FulBe* groups (Loftdottir 2008, 92-98; 2007, 80). Although *Pulaaku* and *mbodagansi* may contain similar elements there is dissimilarity in certain points. Outreach and ministry theories and methods should recognize and respond to the dissimilarity between *FulBe* and *WoDaaBe*, and to cultural variabilities that will be found among various sub-groups of *FulBe* (p.35).

Pulaaku in the context of the Mbororo in the North West Region of Cameroon has its own peculiarities. First, Mbororo in the North West Region of Cameroon as earlier mentioned, no longer want to stress their 'otherness' vis-à-vis their Grassfields neighbors. This is because Grassfielders are less likely to accept Mbororo 'otherness', but urge them to participate in village life and to comply with general social rules. Secondly, the slogan 'don't make *pulaaku*', popular among Mbororo youths in the 1990s, demonstrates that many Mbororo have come to consider *pulaaku* as obstructive with regard to their interaction with Grassfields neighbors and state representatives, since they are demanding their integration as local and national citizens with valid rights and claims (Pelican, 2015). Second, as earlier mentioned, the degree of pulaaku between the two subgroups of Mbororo in the North West Region of Cameroon might vary. Jaafun generally perceive and pride themselves as culturally and morally superior. They characterize the Aku as conservative, illiterate, poor and ill-mannered. In contrast, Aku see themselves as closer to the pastoral ideal and less spoilt by the socio-cultural influences of Grassfielders, the market economy and Western education (Pelican, 2015).

Burkwall's (1987) homogeneity among FulBe in relation to a "common interest: cattle" (p. 58) has also been questioned. Eckert (2016) argued that what is meant "common interest: cattle" is not specified even though there may be a general historical

awareness of an important relationship FulBe have had with cattle related to occupation and economy. Many FulBe today may practice pastoralism making use of the cow, even so not all FulBe are pastoralists, and various FulBe who are sedentary may have little or no practical interest in cattle.

The Mbororo in the North West Region are a heterogeneous group, mostly agro pastoralists with permanent settlement. In addition, the Jaafun and Aku subgroups which are found in the North West Region have different cattle preferences. Initially, Jaafun and Aku were differentiated by different cattle breeds. The Jaafun who came into the region with the red Zebu (*mbodeeji*) and the Aku who came with the white Zebu (*daneeji*). Nevertheless, the longtime practice of interbreeding by both groups is increasingly reducing this preference which is however, still there (Pelican, 2012a). Moreover, novel interests are emerging among Mbororo youths which have taken them out of, not only cattle pastoralism, but also Isolation. Mbororo youths from the North West Region of Cameroon can be found in urban areas, and other countries for reasons of employment, education or marriage. Thus, engendering new debates beyond the common interest: cattle.

Nevertheless, in line with Burkwall's (1987) homogeneity principle, there are some shared characteristics among the two subgroups of Mbororo in the North West Region: a common shared sense of ethnic identity and a common religion: Islam. In construing an appropriate model for disciple making among Mbororo in the North West Region, homogeneity could provide an elementary orientation.

Some contextualizers in the FulBe context like Ronald Nelson in his *FulBe Cultural Elements as Contact Points for the Gospel* (1981), Scott (2006) have joined

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Burkwall (1987) in proposing the use of Fulfulde, particularly in the translation of the Scriptures, as well as in the production of linguistically appropriate literature, and in worship. Some contextualizers in the FulBe context like Spidahl's (2004), and Mogensen (2002) have joined Burkwall (1987) equally to advocate for the use of pulaaku in the contextualization efforts among FulBe.

Another strategy of outreach among the FulBe is that of nomadic lifestyle. David Phillips' book (2001) and articles (2002; 2000a; 2000b; 2000c; 2000d; 2000e; 2000f; 2000g) advocated for a lifestyle in which the messenger of the Gospel adapts to the nomadic lifestyle of the nomad, and one that meets the nomad more than halfway in that mobile lifestyle, adapting to that lifestyle. This is a method in which the Christian worker encourages "the migratory cycle" of the nomad "to stay as intact as possible" (p.84). Phillips also intimated that the nomad who has received the gospel has the potential to in turn be "an excellent evangelist" (2000a, p.43), one who will be able to most successfully contextualize in the nomadic context. Mixed with Phillips' emphasis on contextualized outreach to nomads is a contextualized "nomadic theology" he has developed (2000c; 2000d; 2000e). Phillips' Nomadic Theology has some edifying lessons for pastoralists, however, Mbororo in the North West Region of Cameroon are mostly agro -pastoralists who are in the process of sedentarization. Nomadic Theology might not be totally relevant. This might be the same situation with Malcolm Hunter (2002a; 2002b; 2000a; 2000b; 2000c; 2000d; 2000e; 1999a; 1999b; 1997), who in a similar way to Phillips, promotes contextualized outreach and ministry to nomadic peoples for effective ministry. His writings focus on calling upon the modern-day Western missionary enterprise to reach nomadic peoples by leaving behind much of the

sedentary lifestyle, culture. Hunter's method entails finding "a house in a suitable urban location" that the missionary can use as a home base near as possible to the pastoral area but far enough outside of it (2000b). This home base then serves as a place that the individual missionary or family can come back to replenish "get adequate rest" (p.46). From this home base, the missionary family would "move out to the true pastoralist heart land – the grazing area of their target people" (p. 46), building relational connections and visiting nomad camps where they could focus on relational ministry particularly during the evening hours (Hunter, 2000b). Hunter, based upon the research he has done, mentions some appropriate holistic development approaches best suited for nomads. These included animal restocking, human medicine and animal veterinary service, indigenous agriculture, and education for children of nomads.

Therefore, in the Mbororo context of the North West of Cameroon, Philip's and Hunter's models could be of some significant help. But this might mostly be among those Mbororo who are still nomadic in their life style. However, most Mbororo in the region have settled as agro-pastoralists. Some of them have settled in cities where they have involved themselves in none pastoral and non-nomadic activities.

Lowell De Jong, a missionary who worked among *FulBe*, asserted that learning from Islam to be important for gaining insight into how to successfully contextualize in outreach and ministry to FulBe (De Jong, 2006a, 2006b). He encouraged an approach of asking "what Christian mission can learn from Muslim mission" (2006a, p.217)? What he advocated for is a method of selective contextualization by Christians based upon the model of incorporating "the essentials of Qur'anic Islam while discarding Arabic cultural baggage" (De Jong, p.218). He argued for the stripping away of everything

which hinders contextualization as well as communication and portability among Muslim FulBe. He advanced three phases to the development of a contextualized *FulBe* church. First is the "evangelism phase" where missionaries play a key role using Scripture as their tool (2006a, p.224). The second phase is the "movement phase" where "the first believers" increasingly become the "dominant force" with the missionaries retooling and receding into the background, "taking on a discipling role" (2006a, p.224). The last phase is the "church phase" where the indigenous church is developed by the indigenous Christian believers "as they study the Bible under the guidance of the Holy Spirit" (2006a, pp.224-225). De Jong (2006a) noted concerning indigenous people movements among people like the *FulBe* that the key to success is "the embedment of the gospel into the culture" (p. 228). However, this is the task of a cultural insider. "A person from a very different culture will never be able to adequately accomplish this task" (p. 228). He also elaborated on how to embed the gospel into the *FulBe* Muslim worldview and culture. This is done by entering into the worldview and belief system of the focus individual or group and walking "along with that worldview and belief system as far as is biblically possible, bringing "Jesus as the answer to the issues within it" (2006a, p.233).

Furthermore, in the context of the North West Region of the Republic of Cameroon, there is a lot, Christian missions can learn from Muslim mission. One of the things Christian missions can learn from Muslim mission in the North West is the intentional concept of foster parenting. As earlier mentioned, one of the factors, posited by Pelican (2015) as probably the most effective way of socializing a Grassfield

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individual into the Muslim community and faith is foster parenting. The Arabic term for foster parenting is *kafala*, which is derived from the verb 'to feed' and may be translated as sponsorship. According to Islamic rules, a foster child retains the name of their biological parents, and inherits from them rather than their foster parents. Moreover, members of the foster family are not considered blood relatives and thus count as possible marriage partners. The Islamic concept of foster parenting emphasizes the foster parents' role as trustees and caretakers of another person's child. It is thus different from adoption, which implies the legal change of a child's identity and inheritance rights. The fostering of children of relatives and friends is a relatively common practice among Hausa in the Grassfields and elsewhere. Foster parents thus contribute to disseminating the Muslim faith and show charity to those facing difficulties in the upbringing of their children. At the same time, foster parenting is also a way of increasing the economic potential of one's household. It is not that the foster parenting concept is not in existence in the ecclesial in the North West, but it is becoming more and more neglected.

Another strategy of contextualization among the FulBe was developed by the *The Fulani Evangelism Project in West Africa. The project's aim* was developed to evangelize the *FulBe* of West Africa. It incorporated into its strategy and methods an awareness of the need to use *FulBe* traditions and customs in outreach and ministry to *FulBe*. This was demonstrated in the planned starting of a kind of training center for language instruction, study of *FulBe* customs, development of literature and production of radio broadcasts. It was also addressed in the use of a book called *Let's help the Fulani* (Kastner, 1978) that discussed contextualization efforts to *FulBe* peoples. Such

discussions explain "the basic customs of Fulani life," "ways of how to be kind to the

Fulani people" and "twenty two stories about God which are meaningful for cattle

herders" (von Denffer 1980, p.22).

Mogensen, Mogens Stensbæk in his Ph.D. dissertation "Contextual

Communication of the Gospel to Pastoral FulBe in Northern Nigeria" in 2000, analyzed

the mission work of five Protestant churches among Muslim pastoral FulBe in seven

Middle Belt states in Northern Nigeria. The research indicated that the FulBe mission to

a large extent has followed traditional non-contextual mission principles. He used

significant elements of contextual conversion which he identified in the spiritual journey

of the converts to come out with Alternative models of contextual local congregations

among pastoral FulBe. Mogensen (2000) asserted that:

> Using the above questions in defining models of local congregations for
> pastoral *FulBe*, it is possible to differentiate between the following six
> types of congregations: 1. A traditional non-*FulBe* church. This is a
> congregation whose members belong to one or more non-*FulBe* ethnic
> groups, all of whom come from a non-Muslim religious background. The
> members worship publicly in a traditional church building, their religious
> identity is Christian, and they only belong to one religious organization.
> 2. A *FulBe* church. This is a local congregation whose members are
> pastoral *Fulbe*. They worship publicly in their own church building. The
> congregation is typically much bigger than that of house fellowships.
> Their religious identity is Christian, and they do not participate in Muslim
> worship in the mosque. 3. A *FulBe* house fellowship. This is a local
> congregation whose members are pastoral *FulBe*. They worship publicly,
> but with a much lower profile than the *FulBe* church, as they are a house
> fellowship that meets in the home of one of the members. The house
> fellowship can be as small as two to three members, but not larger than
> can be accommodated in a pastoral *FulBe* home without attracting too
> much attention from the Muslim *FulBe* community. The religious identity
> of the members is Christian, and they do not participate in the Muslim
> worship in the mosque. 4. A *FulBe* Isa Muslim mosque. This is a local
> congregation whose members are pastoral *FulBe*. They worship publicly
> in a mosque type of building and, therefore, also follow a mosque model
> of worship. Their identity is Isa Muslim, but they do not participate in the

Muslim worship in the traditional mosques. 5. A *FulBe* Isa Muslim house fellowship. This is a local congregation whose members are pastoral *FulBe*. They worship publicly, but with a much lower profile than those of the Isa Muslim mosque model, as they are a house fellowship. The house fellowship can be as small as two to three members, but not larger than can be accommodated in a pastoral *FulBe* home without attracting too much attention from the Muslim *FulBe* community. Their identity is Isa Muslim, and they participate in the Muslims worship in the mosque. 6. An underground *FulBe* house fellowship. This is a local congregation whose members are pastoral *FulBe*. They worship secretly as a house fellowship in the home of one of the members. The underground house fellowship can be as small as two to three members, but not larger than can be accommodated in a pastoral *FulBe* home without endangering their secret status. Their secret identity is Christian or Isa Muslim, but their public identity is Muslim. They also participate in the religious activities of the Muslim society (p. 332-333).

He concluded that FulBe house fellowship model is the most feasible model in the pastoral FulBe context in Northern Nigeria today (Mogensen, 2000). His research also identified some very critical issues for the development of strategies for the contextual communication of the gospel to pastoral FulBe and made nineteen points recommendations. The most important of which, being that all mission initiatives should be directed towards the goal of a contextual conversion, where the converts remain within their *FulBe* culture and community and towards the goal of establishing contextual *FulBe* congregations. Later in his book: *FulBe Muslims Encounter Christ: Contextual Communication of the Gospel to Pastoral FulBe in Northern Nigeria,* Mogensen (2002) elaborated on the strategies for the contextual communication of the gospel to pastoral FulBe. He identified some crucial issues that will have to be addressed when churches and mission organizations develop strategies for contextual communication of the gospel to pastoral FulBe in northern Nigeria. These crucial issues include: contextual conversion, *FulBe* as a missional priority, the establishment of

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contextual *FulBe* congregations, cooperation with local congregations, interdenominational cooperation, the use of Islamic contact points, the use of *Pulaaku*, the use of spiritual power issues, a person-based mission approach, a Bible-based missions approach, a prayer-based mission approach, a *Fulfulde* language-based mission approach, a non-literacy-based mission approach, a holistic approach meeting felt needs, a non-church buildings approach, a supernatural encounter with God approach, a pastoral-help approach, a church planting of house fellowship approach, and an advocacy of contextualization approach (Mogensen, 2002).

Rodney Spidahl in *FulBe Identity in Community: An Analysis of Pulaaku Discourse in North Cameroon* (2004) made a "descriptive study on pulaaku discourse" related to *FulBe* identity in northern Cameroon (iv) that focuses upon expressing the Christian faith through the concepts and practices associated with *Pulaaku*. Spidahl (2004) found "that FulBe community appeared predisposed toward a pulaaku that included a faith relationship with God. FulBe Christian identity in a FulBe faith community was good pulaaku" (v). As local congregations and missionaries are equipped to understand and critically contextualize biblical concepts of church, hospitality, removal of shame, and long-suffering patience, using pulaaku as a bridge, they will see congregations emerge that honor the best of FulBe culture while following the ultimate call of the one true God revealed in the gospel.

Various authors and their perspectives are presented in *The Pastoralists: A Challenge to Churches, State, Civil Society* (Pierli, Mwaniki, and Methu, 2006) addressing contextualization. Ndegwa (2006) wrote of harnessing pastoral traditions and customs, language and symbols in the work of reaching pastoralists with the Gospel. The

Gospel should be given a chance to continue challenging nomadic culture, even as it is also transformed and contextualized by the same culture ... And yet this is only possible if the Word of God is preached in a language, symbolism and expressions that are familiar to people's way of life. Ndegwa (2006) equally discussed a practical method of contextualization, or that of making use of "rites of passage" (which are ceremonies that celebrate birth, beauty, marriage, reconciliation, death, and so forth) Nelson (1981) advocated for Bible translation done in the *Fulfulde* vernacular. Culture plays a major role in evangelization, especially among the nomads. Other authors such as Bocquené (2002) noted the important role ceremonies, such as that which the "name-giving ceremony" (p.72) plays in *FulBe* culture. Stronger attention must be paid to the rites of passage from birth to death; to promote a more enculturated celebration of sacraments; moreover the rites of passage are attended by big gatherings of people, thus they are occasions for simple proclamation of the Gospel in life situations which are meaningful to them (Pierli, 2006). Scott (2006) advocated for the Gospel being delivered linguistically to the audience in such a manner that its delivery linguistically pulls and does not alienate the audience.

A group of Church leaders called The General Assembly who worked together authored 'Hints for ministers among nomads' in *The pastoralists: A challenge to churches, state, civil society* (2006), noted the importance of contextualization among nomads. However, they also cautioned that contextualization efforts should be aware and sensitive to the customs and traditions of the indigenous population. The use of non-indigenous, non-contextualized forms can have a negative result in outreach and ministry and in relationships between the missionary/minister and the indigenous

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population. A lack of proper contextualization can also have serious repercussions. A disregard of traditions and customs can result in missionaries being regarded as "trespassers" into the indigenous culture, or as aliens who "want to impose their own beliefs on them while demonizing" the traditional cultures and beliefs of the nomadic people. The ramifications of such insensitivity can be severe. "For pastoralists, killing a foreigner (the other–an enemy) who interferes with their traditional values, systems and practices is a [sic.] valued or honored by the community" (General Assembly, 2006, pp.113-114).

Also noted by the General Assembly is that Contextualization should touch holistic ministry efforts as well as proclamation. If not, missionaries can be negatively viewed as unwise. Contextualization should include solutions to the problems the missionary believes he or she sees in the indigenous context, and even wisdom as to how to involve themselves in addressing those things that appear to need attention. Sometimes missionaries have not been successful at contextualization. Sometimes they have provided solutions that meant nothing to the indigenous population and/or disrupted the people's lives just because the community elders and leaders were not involved (General Assembly, 2006). Also, the success of programs such as educational programs correlates with the extent to which the nomadic group, its individual members, and leadership or clan heads (*ArDo, and Lamido*) participate in the planning, implementation, monitoring, and accountability of that program (McCaffery, Sanni, Ezeomah, and Pennells, 2006).

Therefore, critical contextualization of disciple making efforts among Africans in general and African Muslims in particular should be taken seriously. Azumah (2013)

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posited that Africa has not only become a theatre for Islamic and Western missions but also at the on set, European missionaries resorted to a dogmatic presentation of Christianity in their encounters with Muslims, with the goal of elicting intellectual assent. In the same line, Bjork (2015) has equally posited that some of the crucial weaknesses of the Western church have been exported to Africa where they have found fertile ground and fostered the detriment of disciple-making. He pointed to secularization and religiosity in Africa as highlights of the defects of Western ecclesiological understanding which, through the ages, have limited the impact of disciple-making efforts. Therefore, contextualization that touches all the stages of disciple making is of critical need among Africans in general and the Mbororo in particular.

Chapter Summary and Conclusion

My efforts in this chapter have been first, to explore the place of Jesus in the Islamic Worldview and its implications to disciple making among Muslims. Under the first main heading, I explored the perception of Jesus in general Muslim worldview. Islam as a religion, a civilization and a spiritual and meta- historical reality. Islam or "submission" as a religion means submission to the one God or Allah. Muslims view Islam as a complete socio-politico-religious culture, with its own historical heritage, art forms, laws, greetings, holidays, books, customs, ethics, politics, values, and beliefs. In other words, Islam is a culture with its own worldview.

Most religions result from the dreams, experiences and visions of their founders. This is very true in the case of Islam. Without Muhammad, Islam would not exist, nor

would it be what it is today. Muslims regard him as the last and greatest prophet of Allah. Therefore, beginnings of Islam can be traced back to a person, Muhammad as well as a city, Mecca in Saudi Arabia.

Under the second main heading, contextualization was explored. It was underscored rightly that contextual theology has gained significant momentum in recent theological discussions. Some of these discussions of contextualization are related to outreach and ministry to Muslims in general and to FulBe in particular. Some models of contextualization among Muslims in general and models of contextualization among pastoral FulBe in particular were discussed.

In the next chapter, I will discuss the most appropriate model for making disciples of Jesus among Mbororo in the North West Region of Cameroon. I will present the field research results and will build on that, as well as other findings of the library research to attempt the most appropriate model.

CHAPTER 6

THE MOST APPROPRIATE MODEL

Since the aim of this research is to investigate and propose a model that might be most appropriate in making disciples of Jesus among the Mbororo Muslims in the North West Region of Cameroon, in this chapter, I attempt to propose this most appropriate model for making disciples of Jesus among Mbororo in the North West Region of Cameroon. This chapter is divided into four main headings. Under the first two, I will build towards the proposition of that most appropriate model by discussing the field research results of this study under the first main heading and possible components which might constitute the most appropriate model under the second main heading. Under the third main heading, I will propose that most appropriate model and under the last main heading, I will discuss the summary and conclusion of the chapter.

Field Research Results

It is worth mentioning that I collected and analyzed three types of data from the field. The first type of data analyzed is the perspective of the local ecclesia in the North West Region of Cameroon. The local ecclesia's perspective for the most appropriate model of making disciples of Jesus among the Mbororo in the region was gotten through the 15 church leaders informants. The second type of data analyzed is the perspective of the Mbororo Muslims in the North West Region of Cameroon. Their perspective for the

most appropriate model of making disciples of Jesus among them was captured through 20 Mbororo Muslim informants. Lastly, the third type of data from the field which I have analyzed is the perspective of Mbororo Background Followers of Jesus (MBFJ) in the North West Region of Cameroon. Their views were gotten from the two supposed MBFJ that I discovered in the field.

Ecclesia' Perspective

Under this heading, I analyzed the responses of questions posed to the 15 Church leaders who represented the ecclesia in the North West Region of Cameroon. The following results were obtained.

Identification

Items 1-5[30] of the interview schedule for church leaders informants were related to issues of general identification of the informants.

The results that came out disclosed that eight church denominations and one church movement group took part in the research. In other words, the fifteen Church leader informants identified with nine religious groups: eight church denominations and one non-denominational movement (ATNA) which is focusing on reaching out to the

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[30] Detail description of items 1-5.

1. Name(optional)
2. Residence/Address
   a) Residence area
   b) Contact number
3. Sex: Male(x)   Female( )
4. Group Age: Youth 18-35yrs ( ) Adult 36-60yrs () Elderly 61yrs above ( )
5. Denomination Affiliation: Catholic ( )Presbyterian ( ) Baptist (x) Evangelical ( ) Pentecostal ( ) or any specify

Muslim in the North West Region of Cameroon. It should be noted therefore, that the ecclesia in the Mbororo context in the North West Region of Cameroon is operating dominantly under denominational directives, thereby giving a picture of a strong institutional ecclesia.

Competence

This field research interview schedule in items (questions) six[31] and seven[32] investigated the competences of the church leaders in an attempt to understand their religious and socio-economic relevance in the Mbororo context of the North West Region of Cameroon. The two informants from the Catholic Church indicated that they were all priests. One in addition to being a priest was an anthropologist and the other a secondary school teacher. The three informants from the Presbyterian denomination also indicated that they were all ordained pastors but only two indicated in question six that they were also secondary school teachers by training. The three informants of the Baptist denomination, the two informants of the Full Gospel denomination, the one respondent of the Mission of Evangelical Church and one respondent of the Assemblies of God denomination, only had some religious training. The respondent from the Winners Chapel was both a pastor and a petroleum engineer. The respondent from the Unification Church was both a tribal messiah[33] and practitioner of homeopathic medicine. And the respondent from ATNA was a church elder.

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[31]Item six was the following question: What is your Occupation(s): Farming () Teaching () Pastoring () Trading ( ) any other specify?

[32] Item seven was the following question: What is your position in the Church: Ordained Pastor ( ) Evangelist ( ) Elder ( ) Group Leader: women (), men (), youth (), choir (), prayer ( ) any other specify?

[33] I was told by this respondent that in the Unification Church, the role of the pastor is played by a tribal messiah, who is a trained and commissioned leader of the church in his tribe to save his tribe.

It can be noted from the responses that all the fifteen informants (100%) had some religious training and also religious titles like reverend, pastor, priest, evangelist, tribal messiah, and church elder.   However, concerning socio- economic skills, only three teachers (20%), one petroleum engineer, one anthropologist and one practitioner of homeopathic medicine could be found. Therefore, out of the fifteen informants, only six informants representing 40 percent of the fifteen informants were socio-economically skilled. Furthermore, these skills appear not to be contextual among Mbororo in the North West Region of Cameroon.

Knowledge of Spiritual Maturity

The field study also attempted to understand through the responses gotten from question eight on the interview schedule, how disciple makers among the Mbororo in the North West Region perceive spiritual maturity in general.

Question (8). How do you identify or describe a spiritually mature follower of Jesus?

The following is a summary of responses gotten from the informants:

> By the person's participation in church activities, his way of talking, as
> the Bible says by their fruits we shall know them. By their consistency,
> obedience to the gospel, their application of the gospel always, by his
> desire to obey Jesus through lifestyle and words, by his way of
> contextualizing the gospel. By his way of response to challenges from
> within and out, not in a negative way that would reduce the impact of the
> gospel in the community. By his/her financial and moral commitment

towards the church. By his participation outwardly and inwardly, manifesting discipleship as someone who has accepted Jesus Christ. By his/her desire to worship and adore Christ, carrying the doctrinal principles of worshiping Christ according to their denominations. One who understands the person and mission of Christ and has assumed his mission in Christ. The mission of Christ is a universal mission without distinction. By his church attendance and commitment, even financially, he should be someone who has accepted Jesus as Lord and Savior and living a Christ like life. Key word is obedience to Jesus in his daily life. He should be someone following Christ as Christ wants and what he wants is love. Therefore, a mature follower of Christ must end up loving God and one another. A mature follower of Christ is the one who believes in Jesus and takes water baptism.

From the responses of the informants, seven major categories emerged showing their understanding of spiritual maturity. These include the following: obedience to the word of God, following the leading of the Holy Spirit, church attendance, moral commitment, financial commitment, loving God and water baptism.

It could also be noted that five informants, representing 33.33 percent of the total informants laid emphasis on the fact that a spiritual mature follower of Christ is the one who obeys the word of God. Three informants (20 percent) emphasized, following the leading of the Holy Spirit as a sign of being a spiritually mature follower of Christ. Another three informants (20 percent) also talked of church attendance as a clear factor

of spiritual maturity among followers of Christ. Yet another 20 percent emphasized moral commitment as a clear indicator of maturity in Disciples of Christ. Another 20 percent talked of financial commitment as a clear indicator of spiritual maturity and four informants (26.66 percent) pointed out the love of God. Finally, two informants (13.33 percent) said it is water baptism which is a clear sign of spiritual maturity in following Christ.

Therefore, the ecclesia in the region has diverse perceptions on spiritual maturity. The evangelicals'[34] laid emphasis on obeying the Bible, then Pentecostals'[35]emphasis is following the leading of the Holy Spirit. The Protestants'[36] emphasized: attending church, performing water baptism and being morally and financially committed to the church. Loving God and man is the main emphasis among Catholics and others.[37] It should be noted that some church leaders defined spiritual maturity according to institutional requirements which are not necessarily biblical.

Perception of a Mbororo Follower of Christ

The field research through question nine investigated how Church leaders would recognize a Mbororo follower of Christ.

Question (9). What are some of the ways you can recognize a Mbororo follower of Christ?

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[34] The evangelicals in this context are: Mission of the Evangelical Church and the Baptist Church.
[35] The Pentecostal in this context are: Full Gospel Church, Winner Chapels and the Assemblies of God.
[36] Protestants in this context is the Presbyterian Church
[37] Others in this context is the Unification Church.

The following is a summary of the responses gotten from informants:

Reading for any direction, they (referring to Mbororo) are the Anawim of
Yahweh. We have two who are reverend sisters and one who was a
mallam and became a priest. They are very naïve, close to nature and
being a grazer people, they feel the presence of God than we do. If I see
commitment to live in obedience to Christ, even if he does not look or
sound like those of us (non-Mbororo Christians). It is difficult to
recognize because when converted, they (referring to Mbororo) are
forced by persecution to go into hiding. There is a cultural problem, the
confrontation between Christian culture and that of the Mbororo have not
had much adaptation. The Mbororo are very good people but culturally,
they are withdrawn from the society. I can only recognize if I see a
Mbororo comes for water baptism. If I see his or her desire to know the
word of God, that growing desire of inquisitive questioning geared
toward obedience. The Mbororo are difficult, can a Mbororo Muslim
become a Christians? I have not come across one. If I see a Mbororo
attending and participating in a Church or if I see a Mbororo with the
cross on the neck or in a church house or gathering, worshiping with
Christ's people, or if a Mbororo changes his name from may be Musa to
Moses then I can recognize him as a follower of Christ.

Some categories emerged from the responses of the Church leaders. Five
informants (33.33 percent), being the majority view, indicated that a Mbororo disciple of

Christ will be any Mbororo who is learning from Christ and obeying him. Three informants representing 20 percent laid emphasis on Church attendance. Another 20 percent exhibited skepticism as to if really a Mbororo could become a disciple of Jesus. One respondent (6.66 percent) emphasized the change of name by a Mbororo from a Muslim name to a Christian name. Another respondent (6.66 percent) pointed out that if a cross is seen on the neck of a Mbororo, then that is a clear sign of being a disciple of Jesus. Other two informants (13.33 percent) talked of a Mbororo coming to seek water baptism as a clear proof of being a disciple of Jesus.

Therefore, some church leaders conceive Mbororo followers of Jesus within and through their institutional lenses, which might not necessarily be biblical or missiological. The above results cast doubt as to if really disciple making has been the focus of some denominations of the ecclesia institutions in the North West Region of Cameroon. Even if it has been, how biblical and contextual the content been? What has been the focus of this disciple making: the making of denominational members or followers of Christ?

Experiences in Disciple Making among Mbororo

In the field research, I also investigated experiences of informants relating to disciple making among Mbororo in the North West Region of Cameroon.

Question (10). What experience have you had in leading members of the Mbororo people to maturity in Christ? The following is a summary of responses gotten from the informants:

I have no experience. It is very difficult to lead them to Christ because most of them are afraid of parents' reactions. Some of them would want to believe in Jesus but are scared of persecution. They are my neighbors. I once had an argument with them over land. One day, they gathered to fight with me. I was inspired to refrain any violence and report the matter to the chief of the village. The matter was settled amicably and the leader of the Mbororo later confessed to me that he fears me for being a man of God. This is because that day they were ready to fight but I appeared to them very calm, and referred the matter to the chief. I now have Mbororo children who are attending our school. I have made one of the Mbororo a PTA[38] president in the school. When I attempted to relate with some Mbororo youths, serious agitation came from their parents, friends and the Mbororo community. You must have the ability to meet their needs. Mbororo youths usually have Muslims sponsors and it is challenging wearing that shoe to win their confidence. Mbororo are always afraid of family persecution. I have no personal experience but from television information, Mbororo see Christ as one of the prophets but Muhammad is supreme. I have no personal experience but I know that their cultural mentality is the main problem. Fear of what the society will do. They are willing to accept Jesus but the main tense is persecution. As

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[38] The parents/teacher association is a body comprising of parents and teachers of an institution of learning who meet annually to discuss matters on the educational, moral and spiritual well-being of the students or pupils of a particular learning institution, either at the elementary or secondary school level. This body is basically made up of two arms; the Executive and the General Assembly. The general assembly meets once a year, while the executive meets as often as the need arises.

Christians, the way we package Christianity should always be sensitive. Truthfully, Mbororo read always from your life as a Christian. You have to be very careful with your lifestyle. There are many ups and downs. One of the ups is having Mbororo who agreed to study the Bible and understand it and know who this Jesus is. The process of their understanding and acceptance of the Gospel is very slow. They confront the Gospel with a lot of misconceptions from Islam against the Christian and Jesus. Leading them to transformation takes time. I converted one but he was taken to United Arabs Emirates and he wrote back denouncing Christianity. Before even reaching the Mbororo, we are divided over denominations, we should overcome division. For over 500 years, should we not come back to be one? We approach the Mbororo in diverse denominational backgrounds. I think we should take what the Pope and the head of the Lutheran church said. We should focus on what we have in common and work out our differences. We must amplify love and the mercy of God and we keep behind the doctrinal and denominational differences. We have not proposed anything from them out of Islam. There is an ethnic discrepancy between us and them. So, it is difficult to get one to get convince. We do not come to the Mbororo with the traditional Christian values keeping behind denominational identity and doctrines. They are very convinced where they are now and so we must work harder in order to convert them.

Generally, most of the religious informants had little in-depth experience in leading Mbororo to maturity in Christ. Some leaders completely admitted that it is almost

impossible for a Mbororo to become a follower of Christ in the North West Region. However, some have had fruitless experiences, but which have generated some important insights. Two categories that emerged are patience and a transformed lifestyle. Patience is needed to reach out to the Mbororo because, as one of the interlocutors stated: 'The process of their understanding and acceptance of the gospel is very slow. They confront the Gospel with a lot of misconceptions from Islam against the Christian and Jesus. Leading them to transformation takes time" Therefore, it takes time to build trust because of the wide cultural and theological gap between the Christians and the Mbororo.

Obstacles

Question (11). What are some of the obstacles you have encountered in making spiritually mature followers of Jesus among the Mbororo in the North-West Region of Cameroon? The following is a summary of responses gotten from the informants:

> Communication is not always easy, only those who might have gone to school might listen to you or are flexible. The Mbororo are always reactive and always quickly get excluded in a conversation. Family resistance is the main obstacle, tradition, culture, and religion. Their upbringing has barred them from becoming Christians. They have been brought up to have Muhammad as their religious leader and their lifestyle gives adoration to Muhammad. Their culture has a great impact on them, so you need knowledge about their culture. Some Mbororo have come physically threatening that we must close the church. They came picked up some ground and decreed my death. We have resorted to praying and fasting all round. Gaining acceptance from the Mbororo is not easy. It takes time to build

relationships. The spiritual barrier is so big, that is doctrinally, and there is a very wide gap. The church is yet to be intentional, they fear, and quickly admit that Mbororo are called that way. The witness of the church has not been ongoing. Also, church leadership only sponsor ministries which will blossom within one to two years. When you talk about a ministry that requires patience like the case with the Mbororo, it is not appealing to them. The nature of their pastoral activity (transhumance) makes them very mobile. Our setting of the church is institutional. Also, their educational level is very low.

Some interesting categories emerged from the informants' views indicating some obstacles in disciple making among Mbororo in the North West Region of Cameroon. Eight informants representing 53.33 percent elicited that Mbororo's fear of persecution is the major factor obstructing the disciple making process in the North West Region of Cameroon. Persecution may range from individual to family and to community persecution. Three informants (20%) evoked the transhumance nature of the Mbororo main economic activity which is cattle rearing as the main factor hindering disciple making amongst them. Another 20 percent talked about the unintentionality of the Church. That is to say, the church has never taken up disciple making among Mbororo seriously or as a major concern. One respondent (6.66 percent) drew out Islam to be the main stumbling block in disciple making among the Mbororo. Three informants (13.33 percent) talked about the Mbororo culture: pulaaku. Another one respondent (6.66 percent) talked about the disunity of the church as the main factor hindering disciple making among Mbororo. Also, another one respondent (6.66 percent) pointed to the low

level of literacy among Mbororo in the region as the main obstacle to disciple making among the Mbororo in the North West Region of Cameroon. Another one respondent (6.66 percent) pointed out communication barriers and another respondent (6.66 percent) decried the tendency in the ecclesia to invest only in outreach ministries yielding quick results.

However, there is another interpretation that might be reached from the above results. Perhaps this interpretation might engender a new perspective in understanding obstacles to Christian missions in the Mbororo context. I will begin with a remark. The above results have indicated that the obstacles to disciple making among the Mbororo are both internal and external in nature. Internal obstacles are those which are coming from the ecclesia or of the ecclesia's own making. That is those obstacles that are caused by the Church. The external obstacles are the ones coming from the Mbororo or of the Mbororo's own making.

To begin with, external obstacles will include: Mbororo's fear of persecution, transhumance, religious baggage, cultural baggage, and low literacy. Logically, from the external obstacles mentioned by the ecclesia, there is only one that is principal: Mbororo's fear of persecution. Transhumance in the Mbororo context in the region is becoming a fading obstacle. New trends are emerging- the progressive sedentarization of the Mbororo in the region is making Mbororo to be no longer only grazers and nomads. They can be found in settled communities and also in different socio-economic activities in urbans areas. What some informants have also pointed out as religious and cultural obstacles to me, are just like factors that have contributed to the fear of persecution in

Mbororo communities. Furthermore, the category of Mbororo low literacy as an obstacle is also not tenable to my opinion. First of all, some scholars have argued that the gospel is striving in Africa due to Africans' low literacy. Second, the Mbororo may not be literate in western cultural standards but in other cultural standards like Islam, it is not the case. Therefore, the principal external obstacle to disciple making efforts among the Mbororo in the region might remain their fear of persecution.

On the other hand, internal obstacles will include: non-intentionality of the ecclesia, communication barriers, disunity of the ecclesia and the inadequate support given to Mbororo outreach. This internal obstacles can even be further grouped into two. First, inadequate attention to Mbororo outreach due to quest for quick results and its benefits.[39] This quest is driving the ecclesia's priority to areas where quick results are achievable. So, contexts like in the Mbororo which results are not easily coming forth, the ecclesia loses interest which leads to negligence, and lack of desire to overcome other obstacles such as communication barriers etc. Second, the disunity of the ecclesia in the Mbororo context which is alarming.

My observation of the results and the context indicates that the ecclesia has often focused on the external obstacles, neglecting the internal obstacles of the context. This might be one of the reasons for the current situation of inefficiency in disciple-making in the context. Therefore, this current situation of ineffectiveness calls for a serious reflection for a holistic approach to tackling these obstacles.

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[39] There are some anthropocentric results attached to this quest. Quick results yield to number, fame, money, promotion power, influence and so on.

Helpful Hints for Disciple Making

Question (12). What have you found helpful in making spiritually mature followers of Jesus among the Mbororo? The following is a summary of responses gotten from the informants:

> Convince and convert them, and then offer the sacraments of the church because Christianity is not just bearing but practiced. Contextualize the gospel. In their approach to life, they are more reactive than proactive. It is a good thing to build relationship with them, when they love, they really love. Also, reaching out to them, you need to package the Gospel in bread. That is to say, the spiritual must be put in the physical. Create friendship, accept them the way they are and know that they love prayers. Also focus on their needs, avoid talking much about Jesus always at the beginning. Make sure that a man should meet men but not women, and vice versa. Love their lifestyle, eat what they eat and always go to them. For Mbororo being truthful and committed, they can hardly fall once they are converted. If they see that you love them and you are doing like them, they can open up. Preach the love of Jesus, no one can resist. Patience in relationship building with Mbororo, involving the body of Christ to pray, let the Holy Spirit lead and allow the word of God to answer their questions not you preaching. Conviction, common direction, how many of us are convicted of our faith. Keep away materialism and secularism, and the too many churches where people do not know where to belong. Many do not dialogue their life style with their faith.

Five informants, 33.33% emphasized learning the culture, as an essential strategy in the disciple making among Mbororo in the North West Region of the Republic of Cameroon. 20 percent talked about possessing good knowledge of the word of God, another 20 percent pointed out fasting and prayers. 13.33 percent pointed out building relationships and 6.66 percent talked about packaging the spiritual bread in physical bread, that is to say, meeting their physical needs.

In a nutshell, the categories that have emerged from the results of the church leader informants to the above question include knowledge of culture, knowledge of the word of God, fasting and prayers, building relationships and meeting physical needs. Therefore, even though informants have some ideas about disciple making among Mbororo in the region, there is however, no specific strategy being put in place. All is left in the hands of individual church leaders with the passion for the Mbororo to make discovery. However, my observation of the context shows that the ecclesia has been involved in some kind of extraction models of disciple making among the Mbororo in the region. I will discuss more on this at the concluding paragraphs of this church leaders informants' results.

Understanding the Relationship between Christianity and Islam

The field research also attempted to investigate in questions 13-15 of the interview schedule Church Leaders' understanding of the differences that exist between Christianity and Islam. And also how they perceive Muslims' understanding of Christianity and Jesus.

Differences

Question (13). What differences do you see between Islam and Christianity? The following is a summary of responses gotten from the informants:

> Christians use the Bible but Muslims use the Qur'an. We go to Church but they go to the Mosque. Our worship styles differ. The way of worship in a Mosque is that which they bow down and raise their hands and shout but we make our worship dynamic, so theirs is very dogmatic and also full of ritual cleansing. Worship style, naming, religious doctrine, our common ground is one supreme God. They follow Muhammad and they believe so much in Muhammad, and we follow Jesus and believe same, Muslims focus on morals and their teachings are Old Testament centered. They are committed more than Christians, they can die for it though on the wrong path. When praying, they stay within their bounds and never enter the church yard. One once brought a child for deliverance, immediately he dropped the child, he ran out of the Church house and when I delivered the child, he also ran away. They take time to teach their children. Islam is founded on fear of Allah and community and in Christ there is freedom of choice. Let us not start with difficulties that will make us go differently, let us start with similarity, we are all believers in Allah. The difference is just in the manner of response. Morality is the same in Islam and Christianity except in marriage. Prayers, we all pray. The difference in Christianity is that God became

man in Jesus Christ. When you take Muslims into history they are angry. Sharia law, sometimes is unfriendly towards the human personality. The Muslims do not believe in the Trinity. Jesus is the way, truth and life. Christianity is not a religion but a life style.

The following are some core areas of differences in the Church leaders' understanding of the relationship between Christianity and Islam. Their responses pointed out six areas of differences between Christianity and Islam. Five informants (33.33 percent) identified the area of the doctrine of the Trinity where Muslims misunderstand it to mean having associates with Allah. Three informants (20 percent) identified the area of the incarnation of Jesus which Muslims have also refuted that Jesus is not God and God could not have become man. Another 20 percent evoked the death and resurrection of Jesus which Muslims have refused to believe. One respondent (6.66 percent) talked about the atoning death of Jesus on the cross which Muslims have also categorically rejected. Another 6.66 percent identified that the difference is in the holy books: Christians use the Bible while Muslims use the Qur'an. Another one respondent mentioned the aspect of worship which is different.

Common ground

Nevertheless, in the responses of the church leaders, I found some categories that suggest areas of similarities between Christianity and Islam. These could be areas where bridges could be built in Muslim-Christian relationship in the North West Region of Cameroon. Five informants (33.33 percent) pointed out that Christianity and Islam are

all religions which believe in God. Three informants (20 percent) evoked the aspect of

morality in both religions. Another three informants (20 percent) talked about our

shared humanity. As humans, we must love and respect one another. Two informants

(13.33 percent) elicited the fact that both religions are revealed and another 13.33

percent pointed out the aspects of both Jesus and Muhammad being prophets of God.

Muslim Understanding of Christianity

Question (14): How would you describe the Muslim understanding of Christianity? In

responding to this question, informants used phrases and words as follows in their

responses:

> Some Mbororo are open to say Isa[40] is mentioned several times in the
>
> Qur'an than Muhammad. They look at us Christians as infidels. They
>
> focus on outward cleanliness when they wash their hands and private
>
> parts, but we look at the purity from inside. When they are interacting
>
> with us, that aspect of impurity is always at the back of their minds. They
>
> say that we worship a prophet not the son of God. They see Christianity
>
> as offensive in dressing, holding the Bible in the armpit does not give
>
> respect. The way we treat things of worship is not the way they do. Like
>
> the one in my bakery, they always say Christians and Muslims are the
>
> same, the only difference is that Christian believe that Jesus is God. They
>
> do not see Christianity as a bad religion, because they cooperate to pray

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[40] Referring to Jesus.

when I go to pray with them in the hospital and sometimes they even

invite me to come and pray with them. They say Christians are infidels.

Generally, it resulted from the responses of the above mentioned question

that church leaders perceived the Muslim understanding of Christianity in the

region to be an idolatrous religion, offensive in dressing yet friendly to others.

Muslim understanding of Jesus

Question (15). How would you describe the Muslim understanding of Jesus? In response

to this question, the following views were highlighted:

They consider Jesus as one of the prophets. They believe Jesus is a prophet but

pay allegiance more to Muhammad. Muslims think that Christians worship a

prophet and not the son of God. They do not believe that! From their upbringing

and familiarity with Judaism, they do not accept Jesus as the messiah.

Generally, it resulted from the responses of the above mentioned question that

church leaders perceived the Muslim understanding of Jesus in the region, to be a

prophet who is worshiped by the Christians as son of God.

The Necessary Change for Mbororo Followers of Christ

Question (16). In what ways do you think Muslims must change if they choose to follow

Jesus? In this question, I gathered the following responses:

They must believe and be saved. Muslim cannot change, if we do not

bring a central theme like the family where we can start from. They must

accept that the Bible is the word of God and God himself, and must be ready to obey. They must take their eyes off the preachers. They believe that if you are a preacher you must live in a certain way. They must see Jesus as Lord. Change is a very difficult thing to come by. You use the word must, we too must also look for avenues for them to change. We must ceaselessly push them to change their perception of Christ and see him as son of God so as to be convinced and converted. It is a difficult question. Generally, they must accept Jesus as lord and savior. In his last instruction in Matthew 28:19-20, they must accept baptism and join the Christian community. As culture develops, it is purified and I believe the Mbororo culture will one day be evolved to that point. Their belief system needs a complete change. They must accept Jesus as Lord and Savior, they must know and believe in the deity of Jesus. Not change in names, not in dressing, but repenting from their sins. They should go further from their belief of Allah to how Allah can work in their lives. And the Holy Qur'an talks of Isa as the mouth piece of God.

The main categories that emerged from the responses of the church leader informants is believe in Jesus and turning from their sins. Therefore, church leaders in the North West Region of Cameroon consider that the principal way Mbororo in the North West Region of Cameroon must change if they choose to follow Jesus is to believe in Jesus as their savoir and lord.

In conclusion, the responses of the interviews with church leaders gave insight in their views of Mbororo and mission to Mbororo, their perception of Islam and the relationship between Islam and Christianity, and their views on discipleship as I have indicated in the foregoing paragraphs. However, as also indicated by the result of the church leaders informants above, very few of the church leaders interviewed had any experience concerning mission to Mbororo and conversion of Mbororo and integration of Mbororo into or in congregations. Consequently, they were not able to yield much information about models of disciple making among Mbororo. It can be noticed clearly from the forgoing church leaders' results that no church leader respondent mentioned the use of any specific method or model for the making of disciples of Jesus among the Mbororo in the region. Even though, no church leader respondent was found using any unique method or model for disciple making among Mbororo in the North West Region, the general ecclesiological models in the region can be best described as an extractive approach to disciple-making among the Mbororo in the region. From the above interview results and my observation on the field, the ecclesia in the North West Region of Cameroon operates the following ecclesiological models.

Institutional Model. As already seen above, the life of the ecclesia in the North West Region of Cameroon revolves around institutions and structures: church buildings, schools, hospitals, guest houses etc. The ecclesia in the region invest so much money and attention on buildings. Buildings are constructed even before the planning for the people who will occupy such buildings. In one dominantly Mbororo community, I found a church building standing even with no Mbororo yet to worship inside. The

institutional character of the ecclesia is so strong in the region so much so that church

buildings are often referred to as the Church. In the field research results above, it could

be seen that institutional concerns (membership, sacraments, Sunday services etc.) have

overwhelmed the disciple making mandate of the ecclesia to the extent that some

interlocutors while suggesting disciple making strategies among the Mbororo, used

intuitional phrases like: "Convince and convert them. Then offer the sacraments of the

church because Christianity is not just bearing but practising".

   Denominational Model. The ecclesia in the region is heavily fragmented into

several denominations. The denominational character of the institutional ecclesia of the

North West Region is telling to the point that in evangelism, people often react

immediately by first asking the denomination from which the evangelist is coming from.

The denomination of the evangelist will be a determining factor whether the message

will be accepted or rejected. Also, people in the region when invited to make a decision

to follow Christ, often respond by saying they are of this or that denomination or they

occupy this or that position in a certain church. Christians in the region tend to pride

themselves in denominations and religious personalities rather than faith and obedience

to Christ. Furthermore, as a result of this strong denominational character of the church

in the region, the concept of 'sheep stealing[41]' is rampant and more preoccupying to

some church leaders than disciple making. Pastors and denominations struggle more

with protecting their sheep even if it demands developing tactics which are not

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[41] This has to do with removing Christians or converts from one denomination to the other. It is mostly alleged that some pastors in the region have developed tactics in removing converts from another church than making disciples of Jesus.

scriptural. Some pastors and denominations go as far as threatening Christians with church discipline and frightening prophesies should they attend programs organized by other denominations.

Model of evangelism by crusades, tracts, church invitation, bus, radio and television preaching. The principal ways in which the ecclesia in the North West Region of Cameroon carry out evangelism is through crusades, tracts distribution, church invitations, bus preaching, and radio and television preachings. These are usually done in English or Pidgin English. These methods do not identify with the Mbororo because they aim at pulling people to the institutional ecclesia which is a configuration that Mbororo consider as non-Mbororo.

Discipleship by church and classes attendance model. Some churches in the region have turned discipleship into a curriculum which serious church members complete and then graduate from. Some other churches have turned discipleship into a curriculum for just new members or young converts. Instead of supporting an ongoing or relational process, most churches in the region prefer a program which focuses on finishing the material, getting a certificate, and developing certain mastery of the doctrine of the church. Therefore Mbororo will need to belong to churches before given an opportunity.

Spiritual titles Model. As it was noted from the responses of all the fifteen Christian leaders informants, they all admitted having religious titles like reverend, pastor, priest, evangelist, tribal messiah, and church elder. Bogus spiritual titles are

common among Christian leaders in the region and such bogus religious titles go beyond

the above enumerated by the research to include: papa, mama, prophet, major prophet,

bishop, arch bishop, and so forth. Therefore, I consider these ecclesiological models in

the region extractive in the Mbororo context.

Mbororo Muslims Perspective

I will now discuss the results of the Mbororo Muslims perspective under this heading. I

will analyze results of the responses of questions posed to the 20 Mbororo Muslims who

represented the Mbororo Muslims in the North West Region of Cameroon.

Identification

Questions 1-5[42] on the Mbororo Muslim interview schedule were related to the issues of

general identification. It resulted that among the 20 Mbororo Muslim informants, I find

that they generally identify with being Muslims. Even those Mbororo who are not

practicing Muslims in the region always preferred to be called Muslims. In a similar

context, Mogensen (2000) remarked:

> Although, only few pastoral *FulBe* practice an orthodox form of Islam,
> their interaction with Islam over centuries has left its indelible mark on
> almost all pastoral *FulBe*. Through time, the Islamic religion represented
> by the *Qur'an* and Islamic education has gained a high prestige among
> them. Whenever the *FulBe* consider aspects of life other than those
> connected with the cattle and the life in the bush, their religious frame of

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[42] Details of question 1-5 :

1. What is your name?
2. Note Sex and age group M F. Adult()Youth(x)Child()
3. What is your Subgroup, Jaafun or Aku?
4. How long have you been living here?
5. Which religion to you practice?

reference is increasingly determined by Islam. Therefore it is necessary
to think through how the presentation of the gospel may be related to the
Qur'an. It is furthermore necessary to develop Christian rites that
express Christian understandings of these main events in the pastoral
FulBe's life cycle in cultural forms that make sense to them (p.155).

Mbororo's Islam

Question (6). Why do you practice that religion? The following is a summary of responses

gotten from the informants:

I grew up in Islamic society. I was born into it. It is our own way of life.

It is the most orthodox and unified religion.

All of the 20 Mbororo Muslims informants (100 percent) elicited their main

reasons for being Muslims is the fact that they were born into Islam. Therefore, Islam is

an aspect of their upbringing. Only three informants in addition to the above reasons

argued that Islam is the most orthodox and unified religion in the world. This was

principally the theologians (imams and student imams) among them.

It is worth noting that none of the 20 Mbororo Muslim informants had any

conversional experience into Islam. Therefore, Mbororo's Islam in the North West

Region is strongly rooted in traditions than reasoning and conversional experiment.

Mbororo Understanding of Jesus

The field research questions 7-10 investigated Mbororo's perception of Jesus. Question

7 was, what do you know about Jesus? I noted that, generally the female Mbororo

informants and the less literate male informants showed a lot of reservation answering

these questions relating to Jesus. In addition to general silence and hesitation, the

following is a summary of responses gotten from the informants: "He is a prophet. He is a Messenger of God. We respect him as a messenger of God".

Among the Mbororo Muslims, I foundout that there is a general acknowledgement that Jesus is a prophet of God (Allah). All the 20 Mbororo Muslim informants (100%), acknowledged Jesus as prophet (Anabi Isa). Five Mbororo informants constituting 25 percent evoked the fact that Jesus will return to the earth. However, the informants were divided to the purpose of his return. Some said his return will be to prove that he is not God but a Muslim. Other said his return will be to lead those Muslims who will go to paradise into paradise.

Question 8 was: where did you learn these things about Jesus? The following is a summary of responses gotten from the informants: "From the Qur'an. From the Qur'an and the Bible also". Generally, Mbororo Muslim informants made reference to the Qur'an to be the source of their knowledge.

Question 9 was: what are some of the reasons why a person might choose to follow Jesus? The following is a summary of responses gotten from the informants:

> They knew God through that way. I do not know. It is part of their culture.
> Jesus is sent by God but the problem is that Christians are calling him God,
> for us we do not know about that.

Two main views resulted from the above responses. Some Mbororo Muslims think that the reason a person might choose to follow Jesus is because of his/ her manner

of upbringing. Some Mbororo Muslims think that the reason a person might choose to follow Jesus is because he/she thinks that Jesus is God or the son of God.

Question 10 was: In what ways are Muhammad and Jesus unique? The following is a summary of responses which were gotten from the informants: "They are both messengers of God. They are the same but messengers for different groups. They are both God's messengers, but some Christians say he is lord." Therefore, Mbororo Muslims consider that one of the principal way in which Muhammad and Jesus are unique is that they are both messengers of God.

Question 11 was: Why do you think Muhammad taught his followers to learn from Jesus?

The following is a summary of responses which were gotten from the informants:

Jesus is a messenger of God. There is nothing in the Qur'an as such. In the Qur'an God speaks not Muhammad. In the Qur'an it is said that Muhammad is here to accomplish what others were doing. Meaning that if we do not understand Muhammad, we should refer to the other previous prophets: Jesus, David etc. God says Muslims can learn from these books in their original form. They should learn his character. They should learn his prayer life. Jesus was doing well to others.

It resulted from the responses that all 20 informants (100%) believe that the reason the Qur'an asks them to learn from Jesus is because he is a prophet. However, many emphasized that where Jesus ended that is where Muhammad continued. Some also emphasized that Muhammad is the last and seal of all prophets and prophecy. Another

five informants (25%) added that what they are to learn from Jesus is his character. Also, four informants (20%) evoked the prayer life of Jesus.

Question 12 was: How important is Jesus to you as a Muslim? 9 informants constituting 45 percent acknowledged his importance as a prophet of God. 8 informants (40%) said Jesus was not important in any way in their lives. Those who acknowledged the importance of Jesus were mostly those who were in touch with the Qur'an. The nominal Mbororo Muslims and mostly women attributed no importance to Jesus. This might suggest that the importance and respect the Qur'an gives to Jesus is downplayed in Mbororo Islamic tradition.

In conclusion, Mbororo Muslims generally see Jesus just as one of the respected messengers of God. This is quite different from the Christian understanding of Jesus who is seen as Son of God, and God who died on the cross for the forgiveness of man. Nevertheless, Jesus remains a real person in Mbororo's Islam in the North West Region of Cameroon, historical and religious in dimensions. Therefore, it is the perception of the person and mission of Jesus that varies sharply between Mbororo's Islam and Christianity.

Mbororo Muslims' Understanding of Christianity

The interview schedule for the Mbororo Muslims in questions 13 to 17 investigated Muslims' understanding of Christianity in the North West Region. Question 13 was: How do you feel living in this community with Christians and why? The following is a summary of responses which were gotten from informants: 'Freely, I have friends. Fine,

ok" to describe their peaceful coexistence with non-Muslims. All the informants admitted that they were living peacefully with those who were not Muslims.

Question 14 was: What differences do you see between Christians and Muslims? Below is a summary of responses which were gotten from informants:

We pray five times prayer a day and Christians pray only on Sundays. They use the Bible and we use the Qur'an. Prayers, our dressing, and food is different. We are all human beings, but Christians say Jesus is the Son of God, but for us, Jesus is a messenger. We purify ourselves before prayer. All is different, Christians have not followed the right road. If a Muslim becomes a Christian, it is because of money: like the missionary up there gives money to Mbororo.

Mbororo Muslims conceive a very wide difference between the local Christianity and Islam in the Grassfields. Areas of conceived differences include prayers, source of faith, dressing, food, doctrine and ethics.

Question 15. What would change in your life if were you to become a Christian? Responses like the following were given by Mbororo Muslims:

I do not like. I do not know. My descent dressing style would change which is against my will. My prayers because I pray five times but Christians only on Sunday. Nothing, I do not think it can ever happen, never. Islam is the most chronological and coherent religion, sometimes Christians are confused. I fear I will believe in people's opinions, not God. My parents will disown me.

Question 16 was: how would your family and friends react were you to become a Christian? Most informants admitted that they would be persecuted. Informants used words and phrases like "It would be very sad and bad! It is like seeing carcasses and stepping on! My parents will not like it! My parents will kill me! Islamically, it is not permitted at all!"

Question 17 was: How important is it for you to have Christian friends? The following is a summary of responses which were gotten from informants:

I do not need Christian friends. I need Christian friends because we learn from each other in school. We might have other dealings and views other than religion. Belief is not the only basis for friendship. They are also human beings.

In Mbororo's worldview, Christianity has a different picture from what it is. According to the responses, all 20 informants associated Christianity with western and Grassfields culture. 16 informants (80%) looked at Christianity as a religion which is less prayerful and prayers are done only on Sunday. 14 of the informants (70%) described Christianity as a form of idolatry which is associating other deities to Allah. 15 informants dreaded a change to Christianity because it will entail change of dressing and eating habits. 10 informants (50%) saw Christianity as a religion whereby purification does not exist.

It might also be noted that Mbororo have the above view of Christianity because of the existing face of Christianity among the Mbororo in the region which has been tainted with African traditional religion, Grassfields culture and westernization or

modernism. Thus, there is a lot of misconceptions among Mbororo in the region about Christianity.

Core Cognitive Values in Mbororo's Worldview

In Mbororo's worldview, two things are fundamental. First, Islamic values and second, pulaaku. Mbororoness is flexible within these circles and out of these, it becomes complicated. Responding to the question: how would you respond to a marriage between a Mbororo and a non-Mbororo and why? 15 informants indicated that it would be normal if the non-Mbororo is a Muslim. The other five informants, who were more educated answered the question somehow with logic. Words and phrases like these were given.

> No, only if they follow prayer rightly even if she is a Christian who prays
>
> and lives like the Muslim. My religion guides me in all aspects of life,
>
> including marriage. A Muslim can get married to three types of people.
>
> First, a Muslim. Secondly, the people of the book, that is both Christians
>
> and Jews who believe in one God not those who believe in the Trinity. A
>
> Jew who believes in the God of Abraham.

The responses of the question: in what ways would non-Mbororo people live better were they to follow Mbororo customs and practices, were mostly dominated by Islamic reasons and to a lesser extend pulaaku. Words and phrases as such were given.

> Prayers, your prayer life will be enriched. You will have Islam, the
>
> strongest, the most unified and the most orthodox religion in the world.
>
> Your prayer life, you will spend less in burial, and in paying dowry of a

woman as your wife. You will not eat pork, drink alcohol. His dressing

will change and also he will have gain in paradise. They will wash you

with water, give you cattle, and money and even a girl to get married to.

You cannot become a Mbororo, but you can become a Muslim. Depends

on the kind of Mbororo you want to become: a town Mbororo, a bush

Mbororo, or business one. However, the most important thing is the

pulaaku, it is an advanced civilization.

It is intriguing to notice therefore, Islam is the first factor generally considered

by the Mbororo in the North West Region of Cameroon in their decision making. The

second factor, most often in the absence of the first is pulaaku. It might be only in

circumstances where no values of Islam and pulaaku exist or are ignored that other

values like western culture and Grassfields culture come into play in Mbororo Muslims'

decision making.

Meanwhile in the next heading, I will highlight the results of the responses

gotten from the Mbororo Background Followers of Jesus. Under this heading, I will

analyze as well results of the responses of questions posed to the two supposed Mbororo

background followers of Christ.

Perspective of the Mbororo Background Followers of Christ

I now discuss the results of the Mbororo Background Followers of Christ in two headings.

Under the first heading, I will discuss the results of questions posed to Adamu Buba and

under the second heading, the results of questions posed to Musa Innoussa.

Adamu Buba

Adamu Buba is an adult Mbororo follower of Christ from the Jaafun subgroup in the North West Region of Cameroon. He is married to a Christian woman from the Hausa background and their marriage has children. They have been living at Bafut in his own house among the Bafut community dominantly Grassfielders for over seven years now. Adamu Buba told me the reason he practices Christianity is because he gave his life to Christ, and he believes in Jesus Christ. Before then he was a Muslim, but when he heard the gospel, he took a decision to follow Christ as Lord and Savior.

Adamu Buba recounted how before this decision, he grew up on the mountains with his parents. Sometime after, about 5years ago he went to the Arabic school and afterward returned to stay on the mountains with his parents, helping the father to take care of his animals. Adamu Buba heard about Jesus, when a missionary came to the mountain on a horse back and met him on the mountain. The missionary brought some tracts to Adamu Buba and told him about Jesus. Before then, Adamu Buba had been growing up hearing about Jesus but had never met someone who really told him who Jesus really is. After receiving the tract from the missionary, Adamu Buba was able to learn many things about Jesus. Adamu Buba narrated how time and again the missionary kept revisiting their compound to share more about Jesus. He became curious and asked many questions to the missionary who answered all his questions from the Bible. "I noticed then that the Bible is the word of God and I learnt that Jesus is the savior of the world" Adamu Buba said.

Adamu Buba admitted that his life has really changed after his decision to follow Christ. "I am really seeing myself as a new person since 1993. I have gotten married to a Christian wife and we are having children and bringing them up as followers of Christ" said Adamu Buba. The factors which Adamu Buba believes made him become a follower of Christ included the word of God and the Holy Spirit in him witnessing to him that he is in the right path.

Concerning the factors that almost made him to abandon his decision to follow Christ, Adamu Buba recounted a series of persecutions from his Muslim family. The family members treated him as an outcast. Meanwhile, the differences Adamu Buba sees between Christianity and Islam include the fact that Jesus died and resurrected but the Muslims do not believe in that. Christians go to church every Sunday unlike the Muslims. Christian also do Bible studies unlike the Muslims who go to mosque only on Fridays. Adamu Buba also stated that a lot would change in Muslims' altitudes and experiences toward God were they to become followers of Christ.

Concerning the efforts of Christians and missionaries reaching out to the Mororo Muslims in the region, Adamu Buba said "it is extremely nice and I am very happy about it. It is a task and not everyone is 'called', so we really encourage them. Through you, people out there who have never heard the gospel can hear, I am an example. It takes courage and patience, you should not think you will just take one year and do it all". As to what might be lacking in their approach to Mororo, Adamu Buba pointed to lack of pulaaku and said it would be good for missionaries to learn it, as well

as the entire culture including the language (Fulfulde). Adamu Buba cited an example "like if you have to enter the arDo's house you must remove your shoes etc."

Some of the aspects of the Mbororo culture that Adamu Buba considers to be a hindrance to his faith as a follower of Jesus include the Muslim religious feasts like Ramadan, whereby his fellow Mbororo think that if one does not slaughter a ram he will not go to heaven. During such times Adamu Buba has to ignore. However, Adamu Buba said that there are times that he can do the slaughtering of a sheep too. He has seen missionaries do it, but with different thoughts behind.

Adamu Buba explained how his family reacted when he decided to follow Jesus. He said at the beginning they were shocked and persecuted him seriously even to the point when his father died and his kinsmen almost refused to bury his father until serious divine intervention. "You greet, they do not talk, and they see you like a bad man. But after a while it changed. I have more friends with them now" said Adamu Buba.

He further stated that being a follower of Jesus has made him to relate even with non- Mbororo who have been of tremendous blessing to him. He acknowledged, "I have found great mentors who have mentored my life". Adamu Buba pointed out some setbacks he sees in Christianity and the major one being its multiple variations. He lamented "sometimes as we have many churches, you will see some people will be saying this verse is supposed to be like this and others will be saying it is not supposed to be like that. But in the Qur'an and Islam such variations are limited. Unlike Christianity, in Islam A=A and not A=ABC". He also pointed out that apart from the

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Islamic aspects, he is still a full Mbororo by culture: food, dressing, and traditions and he loves his culture very much.

This case of Adamu Buba, which is one of the very rare cases of Mbororo Background Followers of Christ in the region highlights some concepts that might be very relevant in the disciple making process among Mbororo in the North West Region. First, a missionary on the horse back going up to the mountain is very significant. Generally in the North West Region, mostly Mbororo are having the habit of using horses and the missionary was very contextual being on the horseback among Mbororo. Second, the going up on the mountains by the missionary is also very remarkable. Usually, Mbororo in the region who have cattle, live on mountains far away from the Grassfields communities and only come to communities on market days or when they want to buy some items or have an important transaction. Third, the constant and persistent visits of the missionary, certainly built a relationship between him and Adamu Buba. Fourth, the missionary allowed the Bible to answer Adamu Buba's questions, not his interpretation or his own ideas. Therefore, it might have been the word of God that brought about Buba's transformation. Fifth, the concept of courage and patience evoked by Adamu Buba in his concern for a better missionary approach to disciple making among Muslims is also very significant. Sixth, Adamu Buba identified the main thing: Muslims' feasts (Ramadan and Tabaski) as one of the problematic areas in his background that he is struggling to contextualize. Seventh, Adamu Buba's recommendation of learning Fulfulde is also very significant. Eight, Adamu Buba's observation on Christianity. Its divisive theology is also significant. Lastly, is Adamu

Buba's second recommendation that missionaries to the Mbororo should learn pulaaku might also be taken into serious consideration.

Musa Innoussa

Musa Innoussa is 25 years old and lives in Sabga and he is the only son of the mother who is now a widow. Musa Innoussa said presently he is practising Islam but he had once been a Christian. He said the main factor that had made him become a Christian was ignorance of his own religion. He recounted how one American missionary came to Sabga and was really teaching things which were very convincing. He accepted to follow Jesus as the way to God. But sometimes after, this missionary started saying Jesus, God and the Holy Spirit are the same and Musa Innoussa claimed "I got confused". Meanwhile, during that time he was with the missionary, Musa Innoussa said "I had the presence of God, I believed more that God do exist, I experienced so many miracles". Concerning the factors that hindered him from continuing as a follower of Jesus. Musa Innoussa said 'I researched my religion, and also my mother kept insisting I should come back. My family turned me to be a total stranger".

It is certain from Musa Innoussa's responses that his fear of persecution was the principal thing that caused him to return to Islam. His reason that he researched his religion could just be a smoke screen. However, interestingly enough Musa Innoussa appear to have had a good time attempting to follow Christ. The phrases "I had the presence of God, I believed more that God do exist, I experienced so many miracles" are very significant!

In conclusion, the above results that I have gotten from the three perspectives in the Mbororo context of the North West contain very critical insights for the development of the most appropriate model for making disciples of Jesus among the Mbororo in the North West Region. In the following heading, I will highlight the core categories ensuing from each perspective from the field. I will also attempt to group them into common categories.

Possible Components of a most Appropriate Model

Under this second main heading, I will structure my discussion under two subheadings. Subheading one will highlight some of the core categories ensuing from each of the three perspectives of the research results. The second subheading will highlight common core categories from the three perspectives with one or two central theme(s) ensuing from these common core categories.

Core Categories from the Three Perspectives

Under this heading, I will discuss some core categories from the results of the ecclesia perspective, the Mbororo Muslims perspective, and the Mbororo Background Followers of Jesus perspective.

Core categories from the results of the ecclesia perspective

The following core categories emerged from the results of the ecclesia perspective for the most appropriate model for disciple making among the Mbororo. These are institutional and denominational ecclesia, incompetence of disciple makers and obstacles.

Institutional and denominational ecclesia

As already mentioned above, it resulted from the research that the fifteen Church leaders informants identified with nine religious groups: eight church denominations and only one non-denominational movement reaching out to the Muslims in the North West Region of Cameroon. This gave a picture of the ecclesia in the Mbororo context in the North West Region of Cameroon as an ecclesia which is operating dominantly under strong institutional and denominational directives. This strong institutional and denominational identity of the church in the Mbororo context was further seen in many other instances in the results from the ecclesia perspective. One of the several instances include some of the categories which were gotten from question eight on the interview schedule which was on how disciple makers among the Mbororo in the North West Region perceive spiritual maturity in general. It could be recalled that one of the categories which emerged was that of church attendance as a clear factor of spiritual maturity in followers of Christ. Another category also was that of water baptism. The above examples among many others in the research results are very telling to the strong denominational and institutional ecclesia and its negative impact on disciple making in the Mbororo context.

Incompetence of disciple makers

As already discussed above equally, the research findings showed that the skills and knowledge of the current disciple makers in the Mbororo context are limited and irrelevant in some areas. Categories grouped under this core category included the following.

Socio-economic irrelevance. This category, socio-economic irrelevance as already mentioned above, resulted from the field research interview schedule items (questions) six and seven which investigated the competences of the church leaders in a bit to understand their religious and socio-economic relevance in the Mbororo context of the North West Region of Cameroon. It could be recalled that even though all the fifteen informants (100%) had some religious training and also religious titles like pastor; priest; evangelist; tribal messiah; and church elder, concerning socio- economic skills, only three teachers (20%), one petroleum engineer, one anthropologist and one practitioner of homeopathic medicine could be found.

Other related categories that fall under this core category include the category that defined spiritual maturity in terms of moral commitment and the category of water baptism. These categories indicate clear inadequate biblical and theological knowledge of some of the disciple makers. Also, the category which indicate lack of knowledge of Mbororo culture fall also under this core category.

Obstacles

The research results from the angle of the ecclesia also indicated a number of obstacles involved in disciple making in the Mbororo context. This is a very significant core category from the research results. I have already remarked concerning the way the ecclesia focuses on these obstacles which in itself has become an obstacle.

Core categories from the results of the Mbororo Muslims perspective

The following core categories emerged from the results of the Mbororo Muslims perspective for a most appropriate model for disciple making among the Mbororo in the

region. These are Mbororo's Islam, Grassfields' Christinity, pulaaku and a favorable socio political context.

Mbororo's Islam

Other categories like Jesus' importance, a prophet, not important, etc. fall under this core category of Mbororo's Islam because those categories are related to the type of Islam that the Mbororo practice.

Grassfields' Christianity

Also, one of the core categories of the results of the Mbororo Muslims data which is of primary significance to this research's central issue is the nature of Grassfields Christianity and its impact on the Mbororo Muslims in the region. Categories like: idol worship, divisive tendency, an emanation of western culture etc., are all under this family. North West Region Christianity aggravates Mbororo Muslims' perception of Christianity.

Pulaaku

Pulaaku is also one of the core categories which has emerged from Mbororo Muslims data. Even though its full practice is constrained in the North West Region, several categories in the research pointed to the fact that it remains intrinsic in Mbororoness.

Favorable socio-political context

The research results from the angle of the Mbororo Muslims and even the ecclesia indicated that there is a general atmosphere of peaceful co-existence and even integration among Christian and Mbororo Muslims in the region.

Core categories from the results of the MBFJ Perspective

The following core categories which emerged from the results of the Mbororo

Background Followers of Jesus. These are relevance, relationship, courage and patience

and incentives.

Relevance

Under this category, I attempt to group those categories in the results of Buba's response

that made following Jesus relevant to him. First, the appearance of the messenger in a

cultural form, his use of Fulfulde, and the manner of allowing the Bible only response to

Adamu Buba's concerns. All these are summed up in the effort of making the idea of

being a disciple of Jesus relevant to a Mbororo.

Relationship

Under this core category relational disciple making, I include all the other categories in

the results like: missionary going to the mountain, constant visits to share the word,

allowing Adamu Buba to see how they contextualize the Gospel themselves, and

involving him in their work.

Courage and Patience

Under this core category, I include categories that makes disciple making among the

Mbororo in the region something that must be done in patience and courage. These

include: Islam and pulaaku.

Incentives

Under this core category, I include categories that have resulted to eliciting some

incentives for Mbororo Muslims to become Disciples of Christ. Adamu Buba spoke of

the effectiveness of scripture, and Innousa regretted missing the presence of God and

Miracles. Meanwhile, in the next subheading I will attempt to relate the above core

categories to one another in order to have some common core categories or concepts.

Common Core Categories

Constantly comparing the above core categories, I found four common core categories

or common concepts which emerged. These four cut across all the field perspectives

(especially the core categories) which might be useful for the most appropriate model in

the Mbororo context in the region. These common concepts are: weaknesses, threats,

opportunities, and strength[43].

Weaknesses

I sum into this common core category, core categories like institutional and

denominational ecclesia, incompetence of disciple makers, obstacles (internal obstacles),

and Grassfields Christianity. The common concept of 'weaknesses' highlights critical

characteristics that give a disadvantage in the ecclesia's disciple making efforts among

the Mbororo in the region. This common category of weaknesses might attempt answers

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[43] I used knowledge of the SWOT Metrix to organize this common core concepts. SWOT Metrix is a strategy that can be used to evaluate the focus areas involved in a project or organization for strategic planning.The SWOT Analysis is also a type of analysis that can be used on evaluating the Marketing mix: 4P's (Product, Price, Place and Promotion), an organization, a person or team. It is about the management objectives of the organization or project and the identification of internal and external factors that are favorable and/or unfavorable to achieving the external objectives. The first fundamentals of the SWOT Analysis was developed by Edmund P. Learned et al. (1969). This method was further developed by Albert Humphrey in the 1970s, and was based on the research of data from the Fortune 500 companies in the United States.Van Vliet, V. (2010). *SWOT Analysis*. Retrieved [25/11/2018] from Tools Hero: https://www.toolshero.com/strategy/swot-analysis/

to the following questions in the Mbororo context in the region. What could be improved upon by the ecclesia in her disciple making efforts among the Mbororo in the region? What should especially be avoided within the ecclesia disciple making project among Mbororo in the region? What are Mbororo in the region likely to see as ecclesia's weaknesses? What factors make us lose converts from Mbororo background in the region back to Islam?

Threats

I sum into this common core category, core categories like obstacles (external obstacles), Mbororo's Islam and pulaaku. The common concept of 'threats' attempts to highlight the necessary circumstances that might have a negative influence on disciple making among Mbororo in the region. It attempts to answer the following questions. What possible obstacles or external risk can be identified for the ecclesia disciple making project among Mbororo in the region? Can examining the current ecclesia's methods and adopting new ones pose a significant threat to the disciple making project among Mbororo in the region? How can the ecclesia in the region meet the effectiveness requirement of the disciple making mandate?

Opportunities

I sum into this common core category, core categories like favorable socio-political context of the region and Mbororo's Islam (in the sense that although traditionally rooted, it is not a violent type). The common concept of opportunities highlights the circumstances that might make it possible for disciple makers in the Mbororo context in the region to do it to their advantage. It attempts to answer the following questions.

What interesting trends could the disciple making project among the Mbororo in the region respond to? What are the opportunities for disciple making efforts among Mbororo in the region?

Strengths

I sum into this common concept, the core category of incentives. Therefore, the common core concept of 'strengths' highlights the positive characteristics that give an advantage to the ecclesia in the Mbororo context in the region. It attempts to answer the following questions. What advantages does the ecclesia offer over other religions in the region? What can the ecclesia do better than other religions in the region? Why would Mbororo Muslims choose to follow Jesus over Muhammad? What is the uniqueness of being a disciple of Jesus? What factors might be having a significant influence on Mbororo's decision in the region to become a follower of Christ?

In view of the ensuing analysis and the central research question of this research, I shall propose a model which I will build on the following two central themes that I think can best represent results of this study: holism and transformation. I shall therefore call the model 'Holistic Transformation Model' which I propose as the most appropriate model for making the disciples of Jesus among the Mbororo in the North West Region of the Republic of Cameroon.

The Holistic Transformation Model

The Holistic Transformation Model has two main components: holism and transformation. Holistic Transformation Model is a model which advocates for the

consideration of the entire situation of the context, the gospel as well as the person or people to be discipled.

Holism can be understood in the context of this model as any effort that addresses the whole situation. The following dimensions of holism should be emphasized in the Mbororo context. Holistic consideration of strengths, weaknesses, opportunities and threats in the context. Also, holistic consideration and contextualization of all aspects of disciple making: evangelism, teaching, training and sending. Equally, consideration of the holistic Gospel: both in words and deeds. In order to situate Theophilus for the continuation of the story of the Jesus' disciple making movement, Luke summed the entire disciple making processes of Jesus in his earthly ministry as both all what Jesus did and taught(Acts 1:1-2). Therefore, Disciple making can neither be words alone nor deeds alone. Moreover, they should be the consideration of the entire person of the Mbororo. Consequently, the making of disciples of Jesus among Mbororo in the region should be about the totality of the Gospel to the totality of the Mbororo in consideration of the entire context. It should be both in words and deeds touching the soul, spirit and body of the Mbororo and also considering the totality of the reality of the context. Holism takes into account these dimensions: social, political, economic, cultural, physical, and spiritual aspects of the Mbororo.

Transformation in the context of this model should be understood as the needed dramatic change or metamorphosis of the ecclesia's perspective in the Mbororo context. Even if the church is holistic in its approach without this transformation, the desired effectiveness in the Mbororo context in the region might not be achieved. The Mbororo

context calls for total transformation of character, intellect and methods. Furthermore, the character transformation should not be merely a noticeable change outwardly in behavior; rather, it should be a cognitive transformation inwardly in essence. Romans 12:2 says "And let not your behavior be like that of this world, but be changed and made new in mind, so that by experience you may have knowledge of the good and pleasing and complete purpose of God." Second Corinthians 3:18 says, "But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image…even as from the Lord Spirit." The Mbororo context needs renewed minds and unveiled faces. It is this transformation that will unveil true Christianity among the Mbororo in the region. Figure 1 below illustrates the model.

➢ **Pulaaku, Fulfulde, dress and food code,**
Mbororo composition and asymmetric
Relationship, Friendship, Lineage Solidarity
Mbororo Mobility
➢ **Agro pastoral mission**
➢ **Bible and Islam knowledge**
➢ **Transforming lifestyle**
➢ **Courage and Patience**

Conversion
Discipler preaches --
In words and deeds,
Disciple observes
Relational evangelism

REACHING

Extend
Disciple becomes a
Discipler, get a Disciple
First Discipler serves
House fellowship

Edify
Discipler teaches
In words and deeds,
Disciple learns
Relational Edification

JESUS
SENDING **TEACHING**
(The Word of God)

TRAINING

Equip
Disciple does with
The Discipler, as he
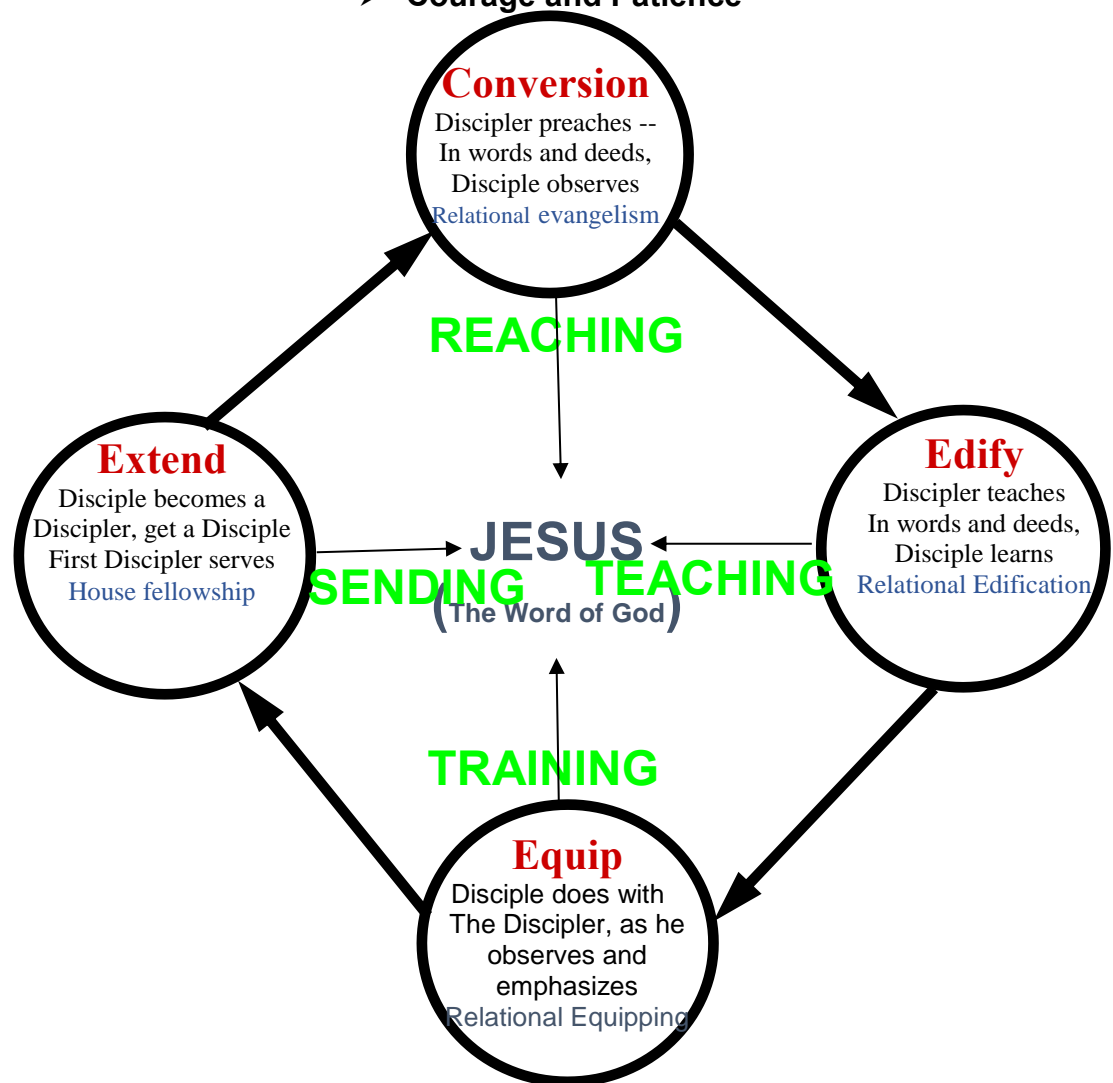observes and
emphasizes
Relational Equipping

Figure 1: The Holistic Transformation Model

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According to the above figure, the discipler (missionary) enters the Mbororo context in a holistic and transformed manner and continues in the context in the same manner. The entry point of the disciple making process is at the evangelism or conversion stage. Key pointers to dicipler's holism and transformation will be the following:

Cultural relevance

From the field results, it could be noted that, when asked the question: how much of Mbororo still do you think you are even though a follower of Christ? Adamu Buba responded excitedly "80 or 90 percent! I love the culture, even the food, the dressing etc.!" Adamu Buba, even as a Mbororo Background Follower of Jesus still feels so much of a Mbororo. The discipler might need to appear to the Mbororo as somehow a Mbororo. Even though Jesus was a Jew, he adapted his Jewishness in the Samaritan context. To the Samaritans, he became a Samaritan: spoke to a Samaritan woman and asked for a drink from a Samaritan bowl (4:4-9, 5:1). If Jesus is still physical, he will still do same to a Mbororo. Also, Apostle Paul, just like Jesus Christ, became all things for the sake of disciple making (1Cor.9:22). Moreover, in the above case that led to Buba's conversion, the missionary rode on a horse back to the hills. Therefore, the discipler among Mbororo should be willing to drink from a Mbororo bowl and become all things for the sake of disciple making in the Mbororo context. The discipler might appear to the Mbororo as somehow a Mbororo in the following way:

Practice of pulaaku (to the extent which it is not repugnant to Christlikeness)

As discussed earlier, the practice of pulaaku by the Mbororo in the North West Region of Cameroon has witnessed serious challenges which have made the Mbororo to control its public expression. However, pulaaku remains inherent and intrinsic in the Mbororo culture. I agree with scholars like Burkwall (1978), Mogensen (2002) and Spidahl (2004) on the idea that disciple making efforts among FulBe should make use of pulaaku. Among the Mbororo of North West Region of Cameroon, pulaaku could still provide a cultural homogenous repertoire that could cut across both the Jaafun and the Aku providing relevant cultural forms for the expression of the gospel and Christ likeness. In Buba's example in this study, pulaaku should help the discipler to conform to the proper manner of entering the arDo's house (removing of shoes).

Language (Fulfulde)

As earlier mentioned in this study equally, Fulfulde is the mother tongue of the Mbororo in the North West Region of Cameroon. Even though with dialectic variations between the Jaafun and the Aku, I agree with Nelson (1983) and Scott (2006) on the fact that Fulfulde remains critical in the communication of the gospel to pastoral FulBe. It might be appropriate for Disciple makers in the Mbororo context in the North West Region to be skilled in Fulfulde. This is the Mbororo mother tongue. Thus, the most appropriate language in the Mbororo context in the region for daily interactions, translation of scriptures, Bible literatures, oral communication of the gospel and worship among the Mbororo in the North West Region of Cameroon.

Dress and Food code

As earlier mentioned the Mbororo in the North West Region of Cameroon in general also have a very distinct dressing style from Non- Mbororo. The women are always in wrappers and the men mostly in big flowing marked gowns which are worn on top of a tunic and embroidered trousers or a long embroidered robe. Discipler might be more identified with the Mbororo if they dress as such.

Furthermore, when compared to other non- Mbororo Grassfielders, Mbororo differ in food as well. They eat mostly corn-fufu, rice fufu and vegetables and drink tea. One of their most cherished meals is corn-fufu mixed with cow milk. Discipler might be more identified with the Mbororo if they eat alike.

Knowledge of Mbororo's composition and asymmetric relationship

Another factor worth considering by missionaries in the Mbororo context to be culturally relevant is the Mbororo composition of two subgroups (Jaafun and Aku) and the complex relationship between the Jaafun and the Aku in the North West Region of Cameroon. As stated by Pelican (2015) Jaafun as first comers, are in a politically advantageous position vis-à-vis the Aku, whose establishment was limited to areas neglected by the Jaafun. The spatial divide between Jaafun in the highlands and Aku in the lowlands has become characteristic of their asymmetrical relationship. Similarly, their different preference for cattle breeds is based on asymmetrical ecological prerogatives. Red zebu (*boDeeji*) are generally deemed finer than white zebu (*daneeji*) and admired for their intelligence and beauty. Given that the highland areas facilitate the raising of all cattle breeds, Jaafun preference for *boDeeji* can be read as an expression of

claiming cultural supremacy and of disassociating themselves from the Aku. The Aku choice of *daneeji*, on the other hand, is informed by white zebu's better adaptation to the harsh conditions of the lowlands. Furthermore, Jaafun and Aku tend to keep territorially and socially apart, and their relationship is colored by unspoken grievance and rivalry. Conventions of restraint and modesty (*pulaaku*) informing FulBe comportment, conflicts of interest are rarely expressed openly. Instead, feelings of discord are generally concealed, and conflicts are resolved by acquiescence. In this constrained relationship between Jaafun and Aku, Jaafun generally perceive and pride themselves as culturally and morally superior. They characterize the Aku as conservative, illiterate, poor and ill-mannered. In contrast, they depict themselves as sophisticated, knowledgeable in Islamic practices and teaching, and open to economic innovation (Pelican 1999). In accordance with *pulaaku*, most Jaafun withdrew from their former dry-season pastures, but express their grievance indirectly by belittling the Aku. In a way of fighting back, Aku see themselves as closer to the pastoral ideal and less spoilt by the socio-cultural influence of Grassfielders, the market economy and Western education (Pelican, 2015).

Therefore, disciple making efforts might be sensitivity to this unspoken asymmetric relationship between the Jaafun and the Aku. Missionaries might make use of Jaafun among Jaafun and also Aku among Aku. This might facilitate quick acceptance within each subgroup.

Friendship

This study has also disclosed two main factors (economic and emotional factors) which are embedded in the concept of friendship between Mbororo and non-Mbororo. Disciple

making efforts might make use of these factors to build friendship with Mbororo. Disciple making efforts might develop an assistance scheme that can meet the needs of Mbororo in times of mishaps like thunderstorms, and fire accidents, and education. As intimated by Pelican (2015) thunderstorms and fire accidents are relatively frequent incidents that often result in the loss of livestock and material belongings. Several Mbororo consider those individuals as "true friends," who lent them money or granted them loans.

Lineage Solidarity

Mbororo structuring in lineages in the North West Region of Cameroon might be insightful for disciple making efforts. As earlier mentioned, these lineages serve as primary categories of identification, socialization and solidarity. Large lineages are generally sub-divided into 'houses' (Fulfulde: *suede*, sing.; *suede*, pl.). Lineage solidarity is still emphasized, mostly in terms of preferential marriage arrangements and mutual assistance. This can help disciple makers understand how to go about evangelism, especially "oikos evangelism"[44].

Mbororo mobility

As noted by this study, there is a new trend in Mbororo mobility which goes beyond pastoral concerns. Mbororo in the North West Region of Cameroon especially the educated elite and youths have moved to urban areas in Cameroon and abroad in search

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[44] Oikos is a Greek word that appears frequently in the New Testament. It is a term that describes the personal community of relationships which exist for each person. Oikos evangelism is a method of evangelizing following one's oikos.

of better life and education. Pelican (2011) has observed that there are a rising number of Mbororo youths from the North West Region of Cameroon studying and working abroad.

This new trend in Mbororo mobility might not be ignored because it offers a great opportunity for their evangelization and discipleship. I see it a great opportunity in two ways. First, this new trend in Mbororo mobility is a factor that might lessen Mbororo's fear of persecution as they are no longer in their traditional Muslim setting. Second, many more Christians or followers of Jesus can be involved in the disciple-making process among Mbororo without leaving their communities to the North West Region of Cameroon.

Agropastoral Mission

As earlier discussed in this study, even though the Mbororo in the North West Region are a heterogeneous community, they are dominantly agro-pastoralists. It is generally in this agro-pastoral context that disciple making efforts among Mbororo in North West Region of Cameroon might be adapted. For both local and international disciple makers to be effective there might be the need to adapt the disciple making process to the agro-pastoral context. This is what I call "agro-pastoral mission"[45]. I lean on scholars (Hunter, 2000; Wibberley, 2000; Phillips, 2000; Kwak, 2006) to suggest that disciple making efforts among Mbororo in the North West Region of Cameroon should be agro-pastorally relevant. Both local churches and missionaries should embark on "agro pastoral mission"- whereby agro-pastoral techniques, land stewardship and the gospel are integrated. Such skills in the Mbororo context might include:

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[45] Agro- pastoral mission can be defined as the making of mission agro-pastorally relevant.

a) verterinary medicines

b) livestock services

c) agriculture

d) Land stewardship

e) medical medicine

f) Agribusiness

g) Environmental science

Such vocational skills will make the discipler to be of great socio-economic value in the Mbororo community, easily accepted and being able to reproduce in the context not only spiritually but also vocationally. With this agro-pastoral mission style, evangelism efforts will be contextual, as the evangelist will not appear strange to the Mbororo. Being agro-pastorally relevant himself, he could easily identify and relate with the Mbororo. The missionary in agro pastoral mission, might tailor the communication of the gospel to valorize agro-pastoralism. Agro-pastoralism might be presented as a divine vocation. Instances in the Bible dealing with agro-pastoralism: God himself Gen 1:24-25; 2:8-25; to show that God created, placed, and fellowshipped with man originally in an agro-pastoral context; Gen. 3 to show that man failed God and God promised redemption also in an agro-pastoral context; Gen 4:1-16 to show that God delights in the right offering in the agro-pastoral context. Also examples like Adam, Abraham, other patriarchs and prophets like David, which are well known in Islam and land stewardship could be good beginning points for the communication of the Gospel. The discipler who is agro-pastoral missional inclined might always remain contextual

because he is seeking to help pass on both agro-pastoral and spiritual skills as part of his life and witness to the Mbororo.

Furthermore, agro pastoral mission helps the missionary overcome the challenges of 'full- time[46]' missionaries. Bjork (2015) argued that the eras of industrialization and colonization that favored the concept of full-time missionary is over. With the collapse of industrialization, missionaries are obliged to work to finance their own mission. With the end of colonization, nationalism is taking the central stage and new nations do not like foreign society to impose on them, its culture, economic system or religion. Further still, agro pastoral mission in the Mbororo context might produce the same objectives apostle Paul had in mind when he chose to work to support his ministry rather than to depend on the gifts of others. Bjork (2015) advanced five of such objectives that work had in the ministry of Apostle Paul. 1. "To lend credibility to the Gospel he communicated" (p.26). 2. "In other to identify with others" (p.27). 3. "To establish a model of witness and discipleship" (p.29). 4). "In order to rapidly multiply the communities of faith" (p.33). 5. "In order to multiple the number of his co-workers" (p.35).

Theological Relevance

The discipler should possess basic skills or training in discipleship and Islam in addition to a sound biblical knowledge. As mentioned earlier in this research, the Mbororo in the North West Region of Cameroon generally identify themselves as Muslims. First,

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[46] Full-time missionaries are missionaries who are completely financed by the gifts of others.

learning from Islam could be important for gaining insight on how to successfully

contextualize disciple making efforts among the Mbororo.

Based on the analyses of a research Mogensen(2002) conducted on one aspect of

continuity/discontinuity between Islam and Christianity, namely the Qur'an and the

Bible, among Pastoral Fulani converts in Northern Nigeria, he discovered that in most

cases, Muslim Pullo discovered for himself/herself what the Qur'an said about prophet

Jesus. This fact may account for the strong impact this information had on their spiritual

development. He noticed however that in some cases, it was the communicator of the

gospel who played the role of asking the relevant questions or providing stimulating

information that led the Muslim Pullo to search his/her own scriptures, so that he/she

could make his/her own discovery. Mogensen (2000) then concluded his findings in the

following manner:

> 3. **Understanding and appreciation of the Qur'an**. In order for the
> missionary to fulfill the roles described under (1) and (2), the missionary
> needs to develop a basic knowledge of the Qur'an. An appreciation of the
> relative value of the Qur'an is required in order to accompany a Muslim
> seeker on his/her spiritual journey through the Qur'an and the Bible in a
> credible way (p10).

The results of this study has equally indicated that in the North West Region,

Mbororo Muslims have respect for Jesus as a major prophet of God and believe that

Jesus will play a chief role in the Day of Judgment. The Qur'an can be a very useful

entry tool for disciple making among Mbororo in the northwest of Cameroon. The

disciple maker can use these points of similarities at a beginning stage to point Mbororo

in the northwest of Cameroon to Jesus as well. A disciple maker in this context might

therefore, find the Qur'an very useful at a beginning stage. The Qur'an has devoted a

substantial portion on Jesus. In general qur'anic references to Isa Al- Masih, or Jesus

Christ, are always respectful. Therefore, a disciple maker can explore some other

qur'anic passages which are very similar to the biblical teachings like: *Sura* 3:45-47:

19:16-35 where, Isa Al-Masih (Jesus Christ), is recorded as being born of the Virgin

Mary, conceived by the power of God. From the above passage a disciple maker can

build on it to point to a Mbororo in the northwest of Cameroon that *Isa Al-Masih (Jesus*

Christ), is virgin born, not born of the will of humankind, but of the will of God.

Another Qur'anic passage is *Sura* 5:113-114 where Isa Al-Masih (Jesus Christ), is

portrayed as having power and influence with God. A disciple maker can from this

passage emphasize the fact that Jesus has access to God and God grants Jesus unusual

favor. Furthermore, Jesus is referred to as the *Kalimat Allah*, or the Word of God. "*The*

Messiah, Jesus the son of Mary, was no more than Allah's apostle and His Word which

He conveyed to Mary: a spirit from Him." (*Sura* 4:171). A disciple maker can therefore,

emphasize that Jesus as the Word of God has the same power and authority as God

Himself. Also in *Sura* 3: 42-47, Isa Al-Masih (Jesus Christ), is the chosen and holy

prophet who has favor before God. According to this passage also Jesus is clearly the

unique chosen one of God.

In the Qur'an, Isa Al-Masih (Jesus Christ), is referenced as being pure and

sinless from birth (*Sura* 19:17-19). A discipler might help a Mbororo see from this

passage that *Isa Al-Masih (Jesus Christ)* is holy, sinless, faultless, and blameless, the

only perfect prophet to ever live for God. Also, in the Qur'an, Isa Al-Masih (Jesus

Christ), performed many miracles and signs, including raising the dead and healing the

sick (*Sura* 2:89; *Sura* 3:49). A discipler might help a Mbororo see from this passage that

Isa Al-Masih (Jesus Christ) is able to perform miraculous deeds by the power of God and has also power over physical illness, and even death itself. These passages can help in building the right perception of Jesus to the Mbororo as the Word of God, the Messiah held in honor, favored, holy, righteous, powerful and virgin born.

From the above passages, a disciple maker might make further progress to prove the death and resurrection of Jesus from the Qur'an. In the Qur'an, *Isa Al-Masih (Jesus Christ)*, was resurrected and ascended into Paradise although denied by Muslims (*Sura* 3:55). A Mbororo Muslim might come to see from this passage that Isa Al-Masih (Jesus Christ) knows the way to heaven and is there already. Equally, *Sura* 4:158 might be very significant in witnessing to the Mbororo through the Qur'an. It gives the idea that Isa Al-Masih (Jesus Christ), will be the Intercessor on Judgment Day, and is expected to come back to the earth. A Mbororo Muslim might be led through this to understand that *Isa Al-Masih (Jesus Christ)* is already interceding with the wisdom and power of God and He is coming again to earth to carry out the Judgment of God (*Sura* 43:61).

The above passages therefore, might serve as wonderful opportunities to be used by disciple makers to help Mbororo see the gap between their perception and reality about Jesus. They might question their perception of Jesus and seek new understanding. These passages might equally help in redirecting the Mbororo Muslims from the Qur'an to the New Testament. With careful and spirit-filled wisdom, these similarities can be used as a bridge to help Mbororo Muslims who want to learn more about the person and ministry of Isa Al-Masih (Jesus Christ), as recorded in the Injil, or the New Testament.

It should also be noted that Mbororo Background Followers of Jesus (MBFJ) in the North West Region of Cameroon would eventually emerge as Muslim Background

Disciples of Jesus (MBDJ). As earlier mentioned, the principal obstacle to Christian witness among the Mbororo in the North West Region is the Mbororo's fear of persecution from their community. Therefore disciple making efforts among the Mbororo in this region should critically reflect on how eventually Mbororo Muslim Background Disciples of Jesus would remain legally and socio-religiously acceptable in the local Mbororo Muslim community in this region. I advocate for a C4 spectrum in the Mbororo context of the North West Region of Cameroon. This is because it promotes keeping deep roots within the Mbororo Muslim society. Only then can the gospel spread within the Mbororo people group in the region with limited dissonance and hindrance.

Transforming Lifestyle

Knowing that the Mbororo will learn more from the discipler's life than his words the discipler might enter into and maintain in the Mbororo context a lifestyle that is reconciling with the character of Jesus: love, kindness, humility, holiness, truthfulness, prayerfulness, obedience and faith. More so, at the heart of disciple making is transformation. Bjork (2015) stated insightfully that the goal of spiritual transformation as conspicuously stated in 2 Peter 3:18 is the glory of God through the presence of Christ living in his disciples. He advanced that what is remarkable from that text is the connection that is made between the progress of followers of Jesus on the way of transformation and the glory of Jesus Christ. Bjork (2015) equally used the analogy of Moses on Mount Sinai to posit:

> "It is when believers experience at the same time three elements that they are in the position to be deeply and lastingly transformed by the spirit of God. These three elements are: (1) the teaching of Jesus, (2) vulnerability, and (3) a personal accompaniment. When these three elements happen

simultaneously, the person is in a position where growth in Christ most often occurs (2015, p.84).

Courage and Patience

Understanding that the Mbororo have many misconceptions about Jesus and Christianity, the discipler should be determined to endure for a long time in relationship with Mbororo before seeing any palpable results.

Furthermore, in the Holistic Transformation model, the above mentioned aspects of holism and transformation are assured all through the stages of the disciple making process. I have gleaned inspiration from precedent works: Eims(1980) and Watson & Wats (Watson & Watson, 2014)on(2014) to structure four main stages of the the disciple process in the Mbororo context. While at the evangelism stage, the discipler focuses on preaching both in words and deeds. The discipler should however amplify his deeds and lifestyle more than words. His deeds, words and lifestyle should be carefully thought through to make sure they are appropriately backed by Scripture and also acceptable in the Mbororo culture. When new birth is achieved the discipler moves to the stage of teaching in words and deeds. In these two stages, the disciple (who should be a Mbororo) might only observe and learn, if he/she should ask questions, the discipler should allow the Bible alone to answer, not his experiences. When the Mbororo disciple is grounded in the word of God, the discipler should move to the training stage where he motivates the Mbororo disciple to also do in words and deeds. The discipler observes in order to know areas of emphasis. When the disciple is able to also do, the discipler

should encourage and work with him to finding another Mbororo disciple whereby he becomes the discipler.

At this stage the pioneer discipler can initiate a house fellowship in the Mbororo community under the leadership of the first disciple. This is an institution less church whose members will eventually be Mbororo. The kind of house fellowship[47]

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[47] Mogensen(2000) analyzed the functioning of the traditional non-*FulBe* Congregations in the pastoral *FulBe* context in Northern Nigeria in order to identify the basic problems related to this congregational model and developed five alternative models of contextual congregations. These models were then evaluated both from an ecclesiological and contextual point of view, in order to identify the congregational model which is both ecclesiologically valid and feasible in the *FulBe* pastoral context. Mogensen pointed out that the main challenge pastoral FulBe converts had with non-*FulBe* Congregations in the pastoral *FulBe* context *was that* in the process of becoming members of the traditional non-*FulBe* local congregations, however, the *FulBe* converts were extracted from their *FulBe* community. The *FulBe* converts were incorporated into congregations that did not use their *Fulfulde* language and whose rituals, worship, and fellowship forms were not geared toward the specific needs of *FulBe* herders. The local congregations invested heavily in the education of the *FulBe* converts, but this education, though much appreciated by the converts, contributed to their alienation from their own pastoral culture and community. Finally, the theology of the traditional non-*FulBe* churches did not fully reflect the concerns of a pastoral people. The problems for the pastoral *FulBe* converts were, in short, related to the fact that they encountered local congregations that were not contextualized vis-à-vis the pastoral *FulBe* context. **Six Models of Local Congregations by Mogensen.** 1. **A traditional non-*FulBe* church**. This is a congregation whose members belong to one or more non-*FulBe* ethnic groups, all of whom come from a non-Muslim religious background. The members worship publicly in a traditional church building, their religious identity is Christian, and they only belong to one religious organization. 2. **A *FulBe* church**. This is a local congregation whose members are pastoral *FulBe*. They worship publicly in their own church building. The congregation is typically much bigger than that of house fellowships. Their religious identity is Christian, and they do not participate in Muslim worship in the mosque. 3. A *FulBe* house fellowship. This is a local congregation whose members are pastoral *FulBe*. They worship publicly, but with a much lower profile than the *FulBe* church, as they are a house fellowship that meets in the home of one of the members. The house fellowship can be as small as two to three members, but not larger than can be accommodated in a pastoral *FulBe* home without attracting too much attention from the Muslim *FulBe* community. The religious identity of the members is Christian, and they do not participate in the Muslim worship in the mosque. 4. **A *FulBe* Isa Muslim mosque**. This is a local congregation whose members are pastoral *FulBe*. They worship publicly in a mosque type of building and, therefore, also follow a mosque model of worship. Their identity is Isa Muslim, but they do not participate in the Muslim worship in the traditional mosques. 5. **A *FulBe* Isa Muslim house fellowship**. This is a local congregation whose members are pastoral *FulBe*. They worship publicly, but with a much lower profile than those of the Isa Muslim mosque model, as they are a house fellowship. The house fellowship can be as small as two to three members, but not larger than can be accommodated in a pastoral *FulBe* home without attracting too much attention from the Muslim FulBe community. Their identity is Isa Muslim, and they participate in the Muslims worship in the mosque. 6**. An underground *FulBe* house fellowship**. This is a local congregation whose members are pastoral *FulBe*. They worship secretly as a house fellowship in the home of one of the members. The underground house fellowship can be as small as two to three members, but not larger than can be accommodated in a pastoral *FulBe* home without endangering their secret status. Their secret identity is Christian or Isa Muslim, but their public

recommended by Mogensen (2000) among the pastoral FulBe in Northern Nigeria is

also feasible among the Mbororo in the region. Mogensen posited:

> They worship publicly, but with a much lower profile than the *FulBe* church, as
> they are a house fellowship that meets in the home of one of the members. The
> house fellowship can be as small as two to three members, but not larger than
> can be accommodated in a pastoral *FulBe* home without attracting too much
> attention from the Muslim *FulBe* community. The religious identity of the
> members is Christian, and they do not participate in the Muslim worship in the
> mosque (2000, p. 332).

Also, as rightly stated by Mogensen (2000), what distinguishes house

fellowships from more traditional congregations is normally the meeting place and the

size of the members. Instead of gathering in publicly dedicated church buildings, the

house fellowships meet in private homes. Mogensen (2000) advocated convincingly for

the most appropriateness of the house fellowship in pastoral FulBe context:

> *FulBe* using *Fulfulde* and following *FulBe* cultural traditions, will
> probably make such a congregation less offensive to the *FulBe*
> community. Attending such a house fellowship once a week is not as
> likely to lead to persecution and exclusion from the *FulBe* community
> (p346).

Unlike a local congregation, house fellowships are often much smaller.

Moreover, house fellowships have a lower degree of institutionalization than the

traditional churches. The house fellowship can solve the problem of extraction as well as

mitigate persecution. It promotes the birth of a relevant indigenous theology in the

context. Mogensen (2000) remarked that in a Muslim setting the term "Christian" may

often be tantamount to treason to the Muslim community and attachment to Western

religious values. The house fellowship might be the appropriate forum where Mbororo

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identity is Muslim. They also participate in the religious activities of the Muslim society (pp. 332-333).
Mogensen has treated the issue of contextual congregation elaborately on chapter 10 of his work.

converts may therefore reflect and choose a common appropriate term between the traditional terms "Christian," "Baptist" "Pentecostal" "Catholic" etc., which identify them with the non-*FulBe* Christians, or they may select a term that indicates that they are followers of Isa who have not broken their relationship with the Muslim society. Examples of such a term would be "Isa Muslim," "Isa believer," or "Follower of Isa." House fellowship might be most appropriate in helping the Mbororo keep their Mbororoness while following Jesus. The Mbororo house fellowship might also be meeting on Friday in order to keep along Muslim community order and convenience.

Once at the stage of the house fellowship, the missionary now focuses on equipping the movement (Mbororo house fellowship). Jesus remains at the center of the disciple making process through the word of God in the relationship between the discipler and the Mbororo in every stage of the disciple making process. He is the subject, object and goal of the disciple making process.

The rite of baptism in the Mbororo context of the North West Region of Cameroon is somehow also sensitive. Even though Parshall (1978) considered a number of alternatives to traditional baptismal practices amongst Muslims, such as secret baptism, self-baptism, Bar Mitzwa or confirmation-like ceremonies as initiation rites in place of water baptism, I think water baptism could remain the most relevant form for the Mbororo context in the North West Region. Mogensen's (2000) research of the conversion of pastoral *FulBe* indicated that the major cause of exclusion of converts from their *FulBe* community has not been baptism, or any other single element of the practice of the church.

However, the question of when and where water baptism be ministered to a Mbororo Background Follower of Jesus (MBFJ) in the region is very essential. It might be appropriate that the water baptism of a MBFJ be considered only at a stage where the MBFJ has been will prepared for that. As stated by Bjork (2015) water baptism does not necessarily indicate a change of religious identity. Rather in receiving water baptism, the person shows publicly that he has decided to work in the footsteps of Jesus. Therefore, ample time and teachings should be given for the Mbororo converts to understand the significance of baptism. It might be appropriate to delay it in the present Mbororo context in the region till the stage of the house fellowship movement so that at least one other Mbororo could witness this solemn and definite commitment. Consequently, it might not be appropriate to conduct the baptism of a MBFJ in a church house. As already indicated by the results of this research, the church house is a racial configuration for non-Mbororo. One of the interlocutors stated "When praying they stay within their bounds and never enter the church yard, one once brought a child for deliverance, immediately dropped him and ran and when I delivered him, he also ran away." Mogensen (2000) equally opined "When the seekers encounter individual Christians in their own pastoral *FulBe* milieu, they can still be part of the *FulBe* community, but when they enter the church buildings, they are seen as part of the non-*FulBe* Christian community, and so are excluded from their own *FulBe* community (p.329).

Chapter Summary and Conclusion

Chapter 6 has discussed the most appropriate model of making disciples among

Mbororo in the North West Region of Cameroon. The chapter's title has been discussed

under three main headings before this summary and conclusion. Under the first main

heading, I built on the field research results towards the proposition of the most

appropriate model by discussing the field research results of this study. The results of the

ecclesia perspective showed that the ecclesia in the Mbororo context in the North West

Region of Cameroon is operating dominantly as an institutional ecclesia.

Also, the ecclesia is unequipped for effective disciple making in the Mbororo

context. That even though the ecclesia presently doesn't have even any unique model for

disciple making among Mbororo in the region, their different individual and

ecclesiological strategies can be best termed an extractive model of disciple making

among the Mbororo.

From the Mbororo Muslims perspective, the analysis showed that Mbororo's

Islam is dominantly rooted in tradition, more than reasoning and experiment. Also, the

analysis showed that there is a general acknowledgement in Mbororo' worldview of

Jesus as prophet of God. Equally, Mbororo perceive Christianity in the North West of

Cameroon through Grassfields and western culture. And finally, in Mbororo's

worldview in the North West of Cameroon, Islam and pulaaku are dominating values.

From the perspective of Mbororo Background followers of Christ, the responses

of Adamu Buba and Innousa highlighted some relevant issues relating to evangelism

(for example: missionary on the horse back and going up the mountains), discipleship (for example: constant visits, constant sharing the word of God, and allowing the Bible answer questions) and adaptation (for example: learning the culture) in the Mbororo context.

Under the second main heading, core categories from the results of these perspectives were sorted, compared and their relationship explained. Since the desirable aim of this study is to investigate and propose an appropriate model of making disciples among Mbororo in the North West Region of Cameroon, further abstraction was done. Common core concepts that cut across all the field perspectives (especially the core categories) which might be useful for discovering the most appropriate model in the Mbororo context in the region were sorted.

Under the third main heading the holistic transformation model with its two components: holism and transformation was discussed. The holistic transformation model suggested that the discipler (missionary) enters the Mbororo context in a holistic and transformed manner and continues in the context in the same manner. The entry point of the disciple making process is at the evangelism stage. Key pointers to discipler's holism and transformation will be the following: Practice of pulaaku, Language (Fulfulde), Mbororo dress and food code, knowledge of Mbororo's composition and relationship, Friendship concept among Mbororo, Lineage Solidarity, Agro pastoral mission, basic skills or training in discipleship and Islam in addition to a sound biblical knowledge, a transformed lifestyle, patience and courage.

Holistic and transformed aspects be maintained all through the stages of the disciple making process. While the discipler focuses on preaching both in words and deeds. Water baptism of MBFJ might be delayed till the stage of the house fellowship. The house fellowship is suggested as the most appropriate form of the church in the context.

To conclude, the Mbororo context in the North West Region of Cameroon presents strengths, weaknesses, opportunities and threats for the making of disciples of Jesus. The strengths include: an ever transformation word of God which is accompanied by the presence of God and miracles. The weaknesses of the context include: a strong institutional and denominational ecclesia, marked with incompetence of disciple makers, flourishing obstacles (internal obstacles), and a syncretic Christianity. Opportunities include: a favorable socio-political context of the region, and non-radical Mbororo Islam. The threats of the context include: obstacles (external obstacles), Mbororo's Islam and pulaaku. In order to consolidate the strengths, transform the weaknesses, exploit the opportunities and curb the threats, this research has proposed the holistic transformation model.

In the next chapter, I will make a general summary, conclusions and recommendations for this study. Under the first main heading, I will discuss a general summary of the research. Under the second main heading, general conclusions built around the central research issue and under the last main heading, the research questions as well as some recommendations.

CHAPTER 7

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This research is structured in seven chapters. Chapter one, which is the introduction has discussed the personal background of this research. I stated that the research was born out of my quest to deepen my understanding about disciple-making among the Mbororo in the North West Region of Cameroon. Doing a Ph.D. in intercultural studies at the School of Intercultural Studies in the Cameroon Faculty of Evangelical Theology gave me the opportunity to fulfil this quest.

Chapter one also discussed the problem that this dissertation responds to, which is that of fulfilling the Great Commission among Muslims who are claimed to be resistant to the Gospel, and especially the Mbororo in the North West Region of the Republic of Cameroon.

Chapter one equally discussed the associated research context and concern. The context of the research is the Mbororo in the North West Region of the Republic of Cameroon and the research's concern is that the Mbororo Background Followers of Christ are rare in the region.

In addition, chapter one contained the central research question for the study: 'Which disciple making model might be most appropriate for making disciples of Jesus

among the Mboro Muslims of the North West Region on Cameroon? ' And the three

research questions: 'How do religious and cultural identities affect disciple making in

the New Testament? How comparable are being a disciple of Jesus and practicing Islam?

What might be the relevance of current disciple making models among the Mboro

Muslims in North West Region of Cameroon?'

Furthermore, the significance of this research was also discussed in chapter one.

It was pointed out, inter alia that this study will add to the limited number of

empirically-based resources that discuss the processes and the challenges of making

disciples of Jesus among Mboro in general and those of the North West Region of

Cameroon in particular.

Further still, chapter one delimited this research, underlining the fact that this

study is focused only on some Mboro in the North West Region of the Republic of

Cameroon and of which I myself as the researcher, am not a Mboro.

Finally, chapter one discussed some working definitions of the following terms:

ArDo; Church Leaders; Disciple; Disciple of Jesus; Discipleship; Discipling; Extraction;

Fulani, FulBe, and Pullo; Imam; Making of Disciple; Mboro; Pidgin English and

Syncretism.

In chapter two, I described my research methodology. It was made clear that my

research falls into two groups, library and archival research and field research. In the

library and archival research, I have mainly used traditional methods of studying

historical documents and secondary literary sources. In the field research, I have used sociological and anthropological methods of inquiry.

During my field research, I administered 15 structured interviews to some Church leaders (priests, pastors, and elders) in the North West Region of Cameroon. I conducted these interviews in English. Each interview was constructed to capture four different areas of information related to the participant: (1) his or her identity, (2) his or her testimony or experience of disciple making among Mbororo, (3) his or her strategy or model of ministry among Mbororo, and (4) his or her ministry results and the factors that led to such results. The interview schedule for church leaders had 17 questions which I administered to each of the 15 Church leaders and all together yielded 255 responses.

I also administered 20 semi - structured interviews to some Mbororo Muslims in the North West. These interviews were conducted in Pidgin English. Each interview was constructed to elicit four different areas of information from each participant: (1) his or her identity, (2) his or her perception of Jesus and Christianity, (3) his or her obstacles becoming a disciple of Jesus, and (4) his or her willingness to overcome such obstacles. The interview schedule for Mbororo Muslims had 22 questions which were administered to all the 20 Mbororo, yielding some 440 responses.

Finally, I also conducted two semi- structured interviews to Mbororo Background Disciples of Jesus who were discovered in the field. Each interview was constructed to elicit four different areas of information from each participant: (1) his identity, (2) his testimony and factors that led him to become a disciple of Jesus, (3) his

obstacles becoming more like Jesus, and (4) his perspective on how to overcome these obstacles. The interview schedule had 26 questions and all questions were administered to the two, which yielded 52 responses.

I had also planned to conduct a focus group should there be a good number of Mbororo background followers of Jesus. This turned out to be impossible due to the limited number of Mbororo followers of Christ on the field. However, I did mention that in addition, I made observations in the field and took some field notes.

The chapter also discussed my field research methodology. The research is a qualitative and missiological research. I discussed the tools I used in gathering data: structured and semi-structured interviews and field observation.

I also discussed the types of data that the research envisaged. It was mentioned that the field research envisaged views from three groups concerned with the disciple making process in the Mbororo context of the North West Region of Cameroon. These stakeholders are the local ecclesia, the Mbororo Muslims community and the supposed Mbororo Background Followers of Jesus (MBFJ). The local ecclesia's perspective was sampled through the 15 church leaders interviewed. The 15 interviewees were deemed representative enough because of the reasons earlier evoked. These included, first, at least one Church leader from all the nine denominations in proximity of ministry among Mbororo communities in Weh, Wum, Sabga and Bamenda was interviewed. Second, the only Christian organization reaching out to Muslims in the region also participated. Third, all Christian religious denominations which were having more than one leader in proximity of ministry among Mbororo communities in the region had more than one

leader who participated in the interview exercise. I stopped interviewing within such denominational circles only when I found that no new information was emerging.

Concerning the Mororo community in the North West Region of Cameroon as a stakeholder in this research, I had their views collected through the 20 Mororo who were interviewed. These 20 interviewees were also representative enough for the following reasons. To begin with, I divided the Mororo into age, gender and social classes. That is to say male, female, adult, youth, arDo and imam. Then, in each of the aforementioned groups, I conducted at least two interviews. Also, I stopped the process in each group with more than one potential respondent only when I felt no new information was emerging.

Finally, in the case of the supposed Mororo Background Followers of Jesus (MBFJ) (after a thorough search) I came across only two supposed Mororo Background Followers of Jesus. Nevertheless, one of the two that I met was no longer a follower of Christ. He had returned to Islam. Therefore, I had no opportunity to research further in this domain. I recorded all the responses of all the 37 interviews in a modern android phone digital recorder.

This chapter also discussed the tool for data analysis. Being a qualitative missiological research, I chose the Grounded Theory Method (GTM) for data analysis. This choice was made after an evaluative process of the strengths and weaknesses of a range of possible approaches. Finally, this chapter also discussed some issues of ethics, validity and reliability in the research.

In chapter three of this research, I have discussed in detail the history, sociology and anthropology of the Mbororo in the North West Region of Cameroon. It was said in this chapter that the Mbororo in the North West Region of Cameroon are people who belong to the ethnic category of the FulBe. The ethnonym Mbororo refers specifically to pastoral FulBe as opposed to the settled Town FulBe whose identity centers on speaking Fulfulde and practicing Islam other than cattle rearing. There exist two subgroups of the Mbororo in the North West Region of Cameroon: the Jaafun and the Aku. Mbororo distinction in the North West Region goes beyond these subgroups (Jaafun and Aku) to lineages which serve as the primary categories of identification and sociality. This is a rare phenomenon among other ethnic groups in the North West Region. There exist an asymmetric relationship between the Jaafun and the Aku in the North West Region. Furthermore, Mbororo only came into the North West Region of Cameroon in the 19th century from Northern Nigeria, though their origin and history have remained complex.

Like many ethnic groups in Cameroon, the Mbororo have a rich culture which has provided them with a unique ethnic identity. There are three central components of contemporary Mbororo identity and culture namely; cattle pastoralism, Islam and pulaaku, although pulaaku remains a subject of serious debate amongst scholars. In general, Mbororo in the North West are practicing Islam. While the Mbororo nowadays in the North West Region have diversified their economic activities, their pastoral heritage still remains an integral part of their ethnic identity and culture. Also, even though pulaaku has challenges of being fully practiced by the Mbororo in the North

West Region of Cameroon, in my opinion, it still remains a serious intrinsic behavior of the Mbororo in the North West Region.

Politically, Mbororo in the North West Region of Cameroon are no more 'strangers' or 'late comers' but have made successful claims to regional citizenship in the North West Region of Cameroon. This has fostered their sedentarization, sense of belonging and integration in the region.

Equally, the Mbororo in the North West Region of Cameroon are socially friendly and hospitable. More so, Mbororo mobility has now attained a global scale, factored not only by pastoralism but also other factors like tourism, education and quest for greener pastures. This extends the context of Mbororo ministry from a regional to a global scale.

Economically, they have diversified their economy from cattle rearing to agriculture and today one can find the Mbororo who are both cattle grazers and farmers, while others have taken up jobs in towns, such as drivers, butchers, sales agents, or traders. Furthermore, the Mbororo in the North West Region of Cameroon have also witnessed an increasing number of them with formal education, some of them are occupying positions in public services, NGOs and companies.

Meanwhile, the discussions in chapter four were directly guided by one of the research questions: How do religious and cultural identities affect disciple making in the New Testament? The chapter was divided into four main parts. In the first part, some relevant concepts for the discussions like religious identity and cultural heritage were

defined. In the second part, the religious and cultural issues that affected being a disciple of Jesus in Jesus' earthly ministry era were explored. In the third part, the religious and cultural issues that affected being a disciple in the apostolic age were also discussed. Finally in the last part, some missiological reflections on the issues were provoked and a preliminary conclusion reached.

From the first main heading, it was remarkably clear that Jesus ministered in a multiple religious context. He called people to become his disciples from diverse religious identities. His call to being his disciple defiled all religious categorizations. Many believed in him and became his disciples from diverse religious backgrounds: the Pharisees, the Sadducees, the Samaritans, the Essenes, disciples of John, the Zealots, the priests, the Levites etc.

Also, the chapter underscored the fact that Jesus' call for discipleship excluded none, not only on the basis of religious identity but also cultural heritage. Moreover, it was also seen that Jesus' call to being his disciple also defiled professional categorization. The twelve came from a variety of professional backgrounds. Peter, Andrew, James and John were fishermen. Matthew was a tax collector (Luke 9:9).

Furthermore, I did discuss in this chapter the multiple facets of Judaism in the first century and the complex situation as Christianity expanded into the Hellenistic world. The Apostolic era, just like the Jesus' era grabbled with tensions of religious identities and cultural heritage in the process of being a disciple of Jesus.

The discussions in the chapter have clearly shown that the goal of being a disciple of Jesus in the New Testament Era was neither religious nor cultural. The goal of being a disciple of Jesus, as Wilkins (1992) has rightly stated is to become like Jesus. However, the New Testament era struggled with so many issues relating to religious identity, cultural heritage and being a disciple of Jesus. This is due to the fact that one becomes a disciple in religious and cultural context and sometimes religious and cultural baggage affect the process of being a faithful disciple of Jesus. Nevertheless, it is only when religious identity and cultural heritage obstruct Christlikeness that they become repugnant and should be discarded.

In chapter five, my attempt was first, to explore Jesus in Islamic worldview and its implications for disciple making among Muslims. Under the first main heading, I explored the definition, history and nature of Islam. Islam is seen as a religion, a civilization and a spiritual and meta- historical reality. It was discussed that Islam or "submission" as a religion means submission to the one God or Allah. Muslims view Islam as a complete socio-politico-religious culture, with its own historical heritage, art forms, laws, greetings, holidays, books, customs, ethics, politics, values, and beliefs. In other words, Islam is a culture with its own worldview.

Most religions result from the dreams, experiences and visions of their founders. This is very true in the case of Islam. Without Muhammad, Islam would not exist, nor would it be what it is today. Muslims regard him as the last and greatest prophet of Allah. Therefore, I traced the beginnings of Islam back to the person of Muhammad as well as a city called Mecca in Saudi Arabia.

Under the second heading, I discussed some main components of Islamic worldview. Doctrinally, I discussed the six basic beliefs in Islam. In the ritual dimension, I discussed the five basic tenets of Islam. "Submission," or obedience and compliance, is the key to the Islamic religion. Muslims submit to five basic pillars. Muslims must carry out these tenets in order to be a faithful servant of Allah. The Din, or duties of Islam, is summarized in these five pillars. Mythically, Muslims who memorize the Qur'an and can repeat it in a religious chant are called Hafiz, which means one who memorized. Some Muslims also try to memorize the text because the book itself is considered to have special power or spiritual power. Ethically, Islam is permeated by ethical considerations. Every other domain of Islam be it social, religious, political carries ethical considerations. In the experiential dimension, I discussed the special spiritual experiences of Muhammad. Socially, it was also discussed that Islam is a complete socio-politico-religious concept, with its own historical heritage, art forms, greetings, holidays, books, customs, ethics, politics, values, and beliefs.

Under the third heading, I explored some of the Qur'anic passages and teachings about Jesus that are similar to the Biblical teachings and areas whereby Christian teachings differ from Islamic teachings about Jesus.

Second, I discussed contextualization in relation with ministry to Muslims in general and the pastoral FulBe in particular. It was said contextual theology has gained significant momentum in recent theological discussions. Some of these discussions of contextualization are related to outreach and ministry to Muslims in general and to FulBe in particular.

I remarked that even though contextualization is more of a protean and variegated concept with no comprehensive definition yet, it has been embraced by most evangelical missiologists as having its place in the theological discourse. Therefore, contextualization can be seen as any effort to make the Gospel relevant in a culture. Also, I agreed with Song (2006) who argued that discipleship is often overlooked in the discussion of contextualization to say that the task of the great commission is not just effective communication of the gospel, it is disciple making as a whole which should not be reduced to only communication of the gospel or only discipleship.

The contextualization of the Christian message to Muslims was also discussed. Various missiological models and responses geared toward helping converts from Muslims background grow spiritually and become faithful followers of Christ were discussed. Emphasis was laid on the Insider Movement and C1-C6 Spectrum models. C1 and C2 models represent little accommodation to Muslim culture. C1 and C2 are the same only that C2 uses indigenous language. These models import much of traditional Western culture into the Muslim context. I considered the C1 and C2 models are inadequate because imposing unnecessary cultural forms to the Muslim convert might divide his attention. He might be struggling to look westernized and also look like Jesus. This might hinder the long-term expectation to truly become an indigenous disciple of Jesus. Such converts can easily be double faced while practicing their faith. C3 contextualization accommodates *non-religious* aspects of the indigenous culture. At the same time, there is a conscious attempt to break from all visible elements of Islam - such as observing Ramadan, dietary laws, association with the mosque and so forth. This

moderately contextualized model assumes that Islamic cultural forms cannot be purged of their religious meaning, and should be abandoned to avoid fostering syncretism. I consider C3 as a subtle form of extraction. C4 & C5 models involve incorporating traditional Islamic religious forms into biblical faith and Christian community. However, significant qualitative differences also exist between C4 and C5 models.

It was discussed that some missiologists have pushed the concept of the Insider Movement to extremes like allowing the denial of being a Christian either outright or partially as a "Muslim follower of Jesus", replacing filial language (i.e. "Father", "Son of God", and "Son") and also allowing the acceptance of Muhammad as a prophet of God. These aspects of the Insider Movement need modification. I'm sure Jesus was an 'insider.' That's the whole idea of the incarnation. Paul was also an insider and used his "insider-ness" to his advantage. However, they never denied their true identity no matter the persecution(Messiah in the case of Jesus before Pilate Matt. 27:11 and Follower of Christ in the case of Paul before Festus Acts 24:24) whether by their words or deeds. If followers of Christ could acquiesce totally to other religious identities, the whole idea of being Jesus' witnesses would have been defeated (Acts 1:8) in such contexts.

In addition, different perspectives of contextualization in outreach and ministry to FulBe were also discussed. I attempted to assess the relevance of these current missiological models in the disciple making among the Mbororo in the North West Region of the Republic of Cameroon.

In chapter six, I attempted a discussion on the most appropriate model of making disciples among Mbororo in the North West Region of Cameroon. The chapter has three

main headings before its summary and conclusion. Under the first main heading, I built towards the proposition of the most appropriate model by discussing the field research results of this study. The results of the ecclesia perspective showed that the ecclesia in the Mbororo context in the North West Region of Cameroon is operating dominantly as an institutional ecclesia. That, the ecclesia is unequipped for effective disciple making in the Mbororo context. That, even though the ecclesia presently has not even one intentional model for disciple making among Mbororo in the region, their ecclesiological strategies or models of disciple making in the region are unfriendly in the Mbororo context and can be best termed an extractive approach of disciple making among the Mbororo.

From the Mbororo Muslims perspective, the analysis showed that Mbororo's Islam is dominantly rooted in tradition, more than reasoning and experimenting. Also, the analysis showed that there is a general acknowledgement in Mbororo's worldview of Jesus as prophet of God. Equally, Mbororo perceive Christianity in the North West Region of Cameroon through Grassfields and western culture. And finally, in the Mbororo's worldview in the North West Region of Cameroon, Islam and Pulaaku are dominating values.

From the perspective of Mbororo Background Followers of Christ, the responses of Adamu Buba and Musa Innousa highlighted some relevant issues relating to evangelism (for example: missionary on the horse back and going up the mountains), discipleship (for example: constant visits, constant sharing the word of God, and

allowing the Bible answer questions) and adaptation (for example: learning the culture) in the Mbororo context.

Under the second main heading, core categories from the results of these perspectives were sorted, compared and their relationships were explained. Since the desirable aim of this study is to investigate and propose a most appropriate model of making disciples among Mbororo in the North West Region of Cameroon, further abstraction was done. Common core concepts that cut across all the field perspectives (especially the core categories) which might be useful for discovering the most appropriate model in the Mbororo context in the region were sorted.

Under the third main heading the holistic transformation model with its two components: holism and transformation was discussed. It was said that this model might be most appropriate for making disciples of Jesus among the Mbororo because it seeks to consolidate the strengths, transform the weaknesses, exploit the opportunities and curb the threats of the context.

Conclusions

I will build the conclusions of this study around the research questions and the central research issue to show that the research has adequately attempted answers to the research questions and the central research issue, thus, attaining its goal.

The first research question of this study was: How do religious and cultural identities affect disciple making in the New Testament? The study in chapter four explored the religious and cultural context of Jesus earthly ministry era. It investigated

the religious and the cultural identities of those that Jesus called to become his disciples. It also investigated how these disciples struggled with these identities and Jesus' model in making his disciples within these diverse religious and cultural context. Furthermore, the research also investigated the apostolic context of the New Testament Era. The research explored the multi-facetted religious and cultural identities of the context and exposed how some individual disciples like Peter, Stephen, Paul, Barnabas, Timothy and the entire primitive church struggled with these religious and cultural identities in the disciple making process.

The major research findings under this question included the following. Religious identity can be understood as the classification of a person or persons based on the factor of religion. Cultural identity is understood as those inherited 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. A disciple of Jesus is one who has come to Jesus for eternal life, has claimed Jesus as savior and God, and has embarked upon the life of following Jesus (Wilkins, 1992). In other words a disciple of Jesus is a student or an apprentice who follows the example and teaching of Jesus (Bjork, 2015). "Make disciples" comes from the Greek root 'matheteuo', which means "to make or become disciples" (Wilkins, 1992). In other words, Bjork (2015) opined "to make disciples is simply to personally and individually accompany people in their apprentiship to Jesus" (p.44).

Also, another major finding in this category is Jesus' call to become his disciple defiled all religious categorizations. Many believed in him and became his disciples

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from diverse religious backgrounds: the Pharisees, the Sadducees, the Samaritans, the Essenes, disciples of John, the Zealots, the priests, the Levites etc. Furthermore, Jesus' call for discipleship excluded none on the basis of cultural identity as well. The 'Jewishness' in the first century had a variety of subcultures which constituted the Judaism at that time and in addition to its subcultures, the Hellenistic impact on the Judaism of Jesus' time cannot be underestimated. Even more, Jesus' call to being his disciple defiled professional categorization. The twelve came from a variety of professional backgrounds. Peter, Andrew, James and John were fishermen (Matt 4:18-22). Matthew was a tax collector (Luke 9:9).

Furthermore, , another major findings in relation to the first research question has been that as a result of Pentecost, the disciple making process moved from Jerusalem to the entire Roman Empire. Being a disciple of Jesus in the Early Church period, one had to struggle with either Hebraic Judaism, Jewish Hellenism or gentile Hellenism with its several philosophical schools: Gnostics, Platonism, the Stoic, the Aristotelian, the Epicureans, and the skeptics. In fact, religious and cultural identities were a reality in the New Testament context whereby disciples struggled with in their process of being like Jesus.

In conclusion, the goal of being a disciple of Jesus in the New Testament era was neither religious nor cultural. The goal of being a disciple of Jesus, as Wilkins (1992) rightly stated was to become like Jesus. In the New Testament era, religious and cultural identities were affected only when they stood in contrast to this goal and process of becoming like Jesus.

Examples drawn for illustration included the conversion of Ephesian Gentiles. It was discussed above that in acknowledging their new faith in Christ, Paul exhorted them to part ways with their pagan religious practices. "Many also of those who had believed kept coming, confessing and disclosing their practices. And many of those who practised magic brought their books together and began burning them in the sight of all; and they counted up the price of them and found it fifty thousand pieces of silver." (Acts 19:18, 19).

Also in 1 Corinthians, Paul issued warnings against associating pagan practices and beliefs into Christian faith and community. He instructed women not to present themselves as "her whose head is shaved," a reference to pagan temple priestesses and prostitutes. Even religiously neutral practices that could be construed as having pagan religious significance were handled carefully. Paul exhorted them against eating meat sacrificed to idols (1 Cor. 8:7-10). This was for the sake of "the weaker brother," the Gentile whose conscience was not biblically informed.

Paul sometimes spoke as if all of the Gentiles' cultural heritage and religious identities were to be dumped in order to be a follower of Jesus: "You know that when you were pagans, you were led astray to the dumb idols, however you were led" (1 Cor. 12:2), Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! (2 Cor. 5:17). However, it has not been Paul's intention to strip followers of Jesus completely of their culture. It was not Paul' intention because Paul did not ask Gentiles to become Jews, neither Jews to become Gentiles. Paul forbade gentiles from circumcision but took Timothy to be circumcised. Circumcision was one

of the most important markers of Jewish identity and not gentiles. Therefore, Paul's overall intention was to address the sinful practices in the culture of his hearers in order to ensure that anything that hinders Christlikeness should be rejected.

Therefore, the dynamics between religious identity, cultural heritage and being a disciple of Jesus was justified in the New Testament era as it is today by the fact that one becomes a disciple in religious and cultural contexts and sometimes religious and cultural baggage affect the process of being a faithful follower of Jesus. Nevertheless, it is only when religious identity and cultural heritage obstructed Christlikeness that they became repugnant in the New Testament era and were discarded.

The second research question of this study was: How comparable are being a disciple of Jesus and practicing Islam? The study in chapter five investigated issues of comparability in being a disciple of Jesus and practicing Islam. First a detailed description of Islam was discussed. Second, the Islamic worldview was analyzed with focus on how it perceives Jesus. Third, some contextualization efforts among Muslims were discussed before reaching a conclusion to the research question.

The major findings of this question included the following. While Islam might be commonly understood as a religion, it is however more than a religion. Islam is a dynamic force in the contemporary world, a religion, a civilization and a spiritual and meta- historical reality. Muslims view Islam as a complete socio-politico-religious culture, with its own historical heritage, art forms, laws, greetings, holidays, books, customs, ethics, politics, values, and beliefs. In other words, Islam is a culture with its

own worldview. Islam or "submission" as a religion means submission to the one God or Allah. In the religious space, Islam is the name of the religion of Muslims.

The term Islam means "to submit." And the term Muslim means "the one who submits." The words Islam and Muslim originate from the Arabic root meaning "a total submission to the divine will." Islam refers to the religion and a Muslim refers to the person who is following the religion of Islam. A faithful orthodox Muslim or practicing Muslim is anyone who submits to the will of Allah and follows the teachings of the prophet Muhammad as recorded in the Qur'an.The Qur'an is the holy book, or scriptures of Muslims. It is regarded as the literal words of Allah to Muhammad. It is considered the final authority and ultimate revelation to all humanity. The sayings of Muhammad (i.e. the Qur'an and the Hadith) are cognitive foundations in which the Islamic worldview is built on.

Also, in the Qur'an, Isa Al-Masih (Jesus Christ), is a unique and incomparable person. The Qur'an has devoted a substantial portion on Jesus. Qur'anic references to Isa Al- Masih, or Jesus Christ, are always respectful. In the Qur'an Jesus is portrayed as the most important prophet, although second only to Muhammad. However, there are also sharp differences between Qur'anic and Biblical understandings about Jesus Christ.

These differences include the following. The person of Jesus Christ which is not just one of the issues of debate, it is the supreme issue of the debate because the doctrine of the deity of Jesus Christ is the cardinal doctrine of Christianity. To remove the deity of Jesus Christ from Christianity would be to remove the heart from a living body. It would be similar to removing Muhammad from Islam. Williams (2008) held that it

would be tantamount to cutting the spiritual nerve of the head of the organism. Both Muhammad and Jesus made exclusive claims. However, Williams has remarked that Muhammad's claims related to his revelations from Allah, whereas, Jesus claims were related to his personhood. Muslims interpret the term "the Son of God" as a teaching that Christians believe and promote about the concept that Mary had a physical relationship (i.e. sexual intercourse) with Allah (Williams, 2008).

The second greatest point of conflict between Muslims and Christians is the Islamic teaching and understanding about the crucifixion and resurrection of Jesus Christ. The Qur'an says that Christ was not really killed, but taken up into heaven. The Qur'an says "They denied the truth and uttered a monstrous falsehood against Mary. They declared: 'We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.' They did not kill him, nor did they crucify him, but they thought they did. Those that disagreed about him were in doubt concerning his death, for what they knew about it was sheer conjecture; they were not sure that they had slain him." (Sura 4:156-157). Muslims claim that Jesus Christ, was only a prophet among prophets, and is therefore a mere mortal, like Adam. As a result, Islam also denies both the doctrines of the incarnation and the resurrection (Williams, 2008)

Also, another major point of difference in the findings of this research between Christianity and Islam: the doctrine of the Trinity. The nature and essence of the Triune Godhead would rank very close to the previous two points. When Muslims say, "Christians believe in three gods," they are referring to statements appearing in the Qur'an and the Hadith (Gilchrist, 2002). The Qur'an and the Hadith contain common

misunderstandings that were from the early sixth century. Sixth century context was regrettably characterized by a very unhealthy union between the state and the Christian church. In this kind of confusing context, various false teachings, misunderstandings, and theological controversies were circulating during the early sixth century. Therefore, Muslims mistakenly believe that the "Trinity" means the three persons i.e. God, Mary, and Jesus (Gilchrist, 2002). The Qur'an says "Unbelievers are those that say: 'Allah is the Messiah, the son of Mary.... Unbelievers are those that say: 'Allah is one of three.' There is but one God." (Sura 5:72-73: 4:171).

Another finding of the research in this area of differences is that, to further strengthen their position about Jesus, Muslims have attacked the authority of the Bible. Muslims do not believe in the authority of the Bible. Consequently, Muslims do not believe in salvation by grace. Muslims believe in various other means, but primarily through good deeds, or good works. Salvation for a Muslim means deliverance from eternal punishment and hell. Salvation for a Muslim means obedience to the laws of Islam. Salvation for a Muslim does not mean a personal living relationship with Jesus Christ, the Living Word of God (Carstens, 1956). The Qur'an presents three possible ways that a Muslim can experience salvation: First, a life lived through good works, "With knowledge We will recount to them what they have done, for We are watching over all their actions. On that day their deeds shall be weighed with justice. Those whose scales are heavy shall triumph, but those whose scales are light shall lose their souls, because they have denied Our revelations." (Sura 7:8-9) Second, the helpless fatalistic

concept of sovereign predestination: "Enter, my people, the holy land which Allah has assigned for you." (Sura 5:20). Third, through divine forgiveness (Carstens, 1956).

Finally, but foremost in the heart and mind of every Muslim, they cannot know with any degree of certainty, whether or not their eternal status is secure until after death (Sura 14:4) (Carstens, 1956). Muslims believe they must take responsibility for their sins. They think Christians are just irresponsible and only seek to pass off their sins onto Jesus Christ. Thus, Muslims see no need for human nature to be transformed but only to be guided (Woodberry, 1989).

Another finding on this question was on contextualization of the Christian message to Muslims and its various missiological models and responses geared toward helping converts from Muslims background, grow spiritually and become faithful followers of Christ were discussed. Emphasis was laid on the Insider Movement and C1-C6 Spectrum models. C1 and C2 models represent little accommodation to Muslim culture. C1 and C2 are the same other than the C2 use of indigenous language. These models import much of traditional Western culture into the Muslim context. I consider the C1 and C2 models inadequate because imposing unnecessary cultural forms to the Muslim convert might divide his attention. He might be struggling to look westernized and also look like Jesus. This might hinder the long-term expectation to truly become an indigenous disciple of Jesus. Such disciples can easily be double faced in the practice of their faith. C3 contextualization accommodates *non-religious* aspects of the indigenous culture. At the same time, there is a conscious attempt to break from all visible elements of Islam - such as observing religious feats, dietary laws, association with the mosque

and so forth. This moderately contextualized model assumes that Islamic cultural forms can not be purged of their religious meaning, and should be abandoned to avoid fostering syncretism. I consider C3 as a subtle form of extraction. C4 and C5 contextualization is both quantitative and qualitative step down the C3 continuum. The C4 and C5 models involve incorporating traditional Islamic religious forms into biblical faith and Christian community. However, significant qualitative differences also exist between C4 and C5 models. Even C6, is more of a survival strategy than a contextualization model. These disciples are forced to choose between rejection from the community or martyrdom and complete anonymity. While it might be possible in the short term for a disciple of Jesus in Muslims background to remain in a C6 position in order to survive, it is impossible for a disciple to remain there for life. It defeats the purpose of being witnesses of Jesus as I have substantiated above in chapter 5 and even will still do in the next paragraph below. This strategy might be necessary in some countries where conversion to biblical faith is illegal and an underground church is still in the making as a temporal measure.

It was equally observed that some missiologists have pushed the Insider Movement concept to extremes like: it allows the denial of being a Christian either outright or partially as in "Muslim follower of Jesus", replacing filial language (i.e. "Father", "Son of God", and "Son") and the fact that it allows the acceptance of Mohamad as a prophet of God. These aspects of the Insider Movement need modification. I'm sure, Jesus was an 'insider'. That's the whole idea of the incarnation. Paul was also an insider and used his "insider-ness" to the advantage of his faith.

However, they never denied their true identity no matter the persecution (Messiah in the case of Jesus before Pilate Matt. 27:11 and Follower of Christ in the case of Paul before Festus Acts 24:24) whether by their words or deeds. If followers of Christ could acquiesce totally to other religious identities, the whole idea of being his witnesses would have been defeated (Acts 1:8) in such contexts.

Therefore, the final conclusion reached at the end of the findings concerning this question is that even though it is possible to follow Christ with a Muslim religious identity, it is not compatible under normal circumstances to be a follower of Christ and a practicing Muslim. Matt. 6:24 warns us "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (KJV). Both engagements, being a follower of Jesus and a practicing Muslim require total submission.

The third research question for this study was: what might be the relevance of current disciple making models among the Mbororo Muslims in North West Region of Cameroon? In an attempt to answer this question, I probed into the research context as an interviewer and a participant observer. I described the ecclesiological models currently in practice for the making of the disciples of Jesus among the Mbororo Muslims in the North West Region of Cameroon.

The following findings were reached. First, contextualization of the Christian message to Muslims, FulBe, and pastoralists or nomads is a lively and ongoing discussion among Christian missiologists. However, I agree with Song (2006) who argued that Discipleship is often overlooked in the discussion of contextualization. Most

often missiologists and missionaries give attention to the initial communication of the gospel and try to ensure that their message is receptor-centered. When it comes to follow up and discipling new believers, however, the approaches taken are not as systematic or well-thought through. This produces a typical result of many decisions but very few disciples coming out of missionary works.

Second, even though with the development of a plethora of theories and models of contextualization spanning from the extraction model, C spectrum model to Insider Movement Model and Nomadic Theology, etc. I must underline that these theories and methods of contextualization among Muslims in general, and the FulBe in particular, do not hold absolutely in the Mbororo context of the North West Region of Cameroon because of its own specificities which must be taken into consideration.

Third, that even though the ecclesia is presently not using any intentional or unique model for disciple making among Mbororo in the region, the ecclesiological models in the region can best be termed an extractive approach of disciple making among the Mbororo. This present practice of the ecclesia is proving very irrelevant and ineffective.

Therefore, a totally relevant model of making disciples of Jesus among the Mbororo in the North West Region of Cameroon might take into consideration Mbororo's specificities in the North West Region of Cameroon. Further still, the most relevant model of making disciples of Jesus among the Mbororo in the North West Region of Cameroon might be that which Christ might be seen by the Mbororo of the North West of Cameroon as a Mbororo of the North West Region of Cameroon, calling

them to follow and become like Him also as Mbororo of North West Region of Cameroon.

The final conclusion of this research is therefore built around the central research issue of this study and a reflection on future work as a result of this dissertation. The central research issue of this study is a question: which model might be most appropriate in making disciples of Jesus among the Mbororo Muslims in the North West of Cameroon?

To conclude, The Mbororo context in the North West Region of Cameroon presents strengths, weaknesses, opportunities and threats for the making of disciples of Jesus. The strengths include: an ever transforming word of God which is accompanied by the presence of God and miracles. The weaknesses of the context include: a strong institutional and denominational ecclesia, incompetent disciple makers, internal obstacles and a syncretic Christianity. Opportunities include: a favorable socio-political context of the region and non-radical Mbororo's Islam. The threats of the context include: external obstacles, Mbororo's Islam and pulaaku. In order to consolidate the strengths, transform the weaknesses, exploit the opportunities and restrain the threats, this research has proposed the holistic transformation model as the most appropriate model for making disciples of Jesus among the Mbororo of the North West Region of the Republic of Cameroon.

The holistic transformation model proposes that the discipler (missionary) enters the Mbororo context in the North West Region of Cameroon in a holistic and transformed manner and continues in the context in the same manner. The entry point of

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the disciple making process is at the conversion or evangelism stage. Key pointers to

discipler's holism and transformation will be the following: practice of pulaaku,

language (Fulfulde), Mbororo dress and food code, knowledge of Mbororo's

composition and relationship, friendship concept among Mbororo, lineage solidarity,

Agro pastoral mission, basic skills or training in discipleship and Islam in addition to a

sound biblical knowledge, a transformed lifestyle, patience and courage.

Holistic and transformed aspects be maintained all through the stages of the

disciple making process. While the discipler focuses on preaching both in words and

deeds. Water baptism of MBFJ might be delayed till the stage of the house fellowship.

The results of this research will go a long way in helping disciple makers

develop more effective ways of making disciples among the Mbororo in the North West

Region of Cameroon and even beyond. Moreover, this work would engerder new

research interests principally in two ways. First, the model prosposed by this study

would have to be tested and its practical applicability in the Mbororo context of the

North West Region of the Republic of Cameroon evaluated. And second, the

applicability of this model beyond the Mbororo of the North West Region of the

Republic of Cameroon to other Mbororo in Cameroon and beyond would also have to be

explored. Meanwhile, in the following part, I will propose some recommendations.

Recommendations

I will make the following recommendations resulting from this study.

Recommendation 1: A strategy be adopted for disciple making among the

Mbororo in the region. This study has indicated the absence of any well reflected

common strategy put in place for disciple making among the Mbororo. Individual disciple makers have been abandoned on their own to make discovery in the context. This has resulted to diverse individual perspectives which are not only more prone to errors but have also kept the Mbororo confused and even more skeptical about Christianity. A general strategy like the one proposed by this study could be adopted for disciple making among the Mbororo. If not, local denominations should work on denominational strategy for ministry among the Mbororo. This will provide discipler with a practical guideline which will reduce the errors and the confusion in the context.

Recommendation 2: A sensitization program be carried out in the local ecclesia on the stakes of disciple making among the Mbororo in the region. This study has shown that there is no determined involvement by the ecclesia especially the local church in disciple-making among the Mbororo. The Mbororo remain one of the unreached people groups in the region. Moreover, this study presented some prominent potential disciple makers carrying out ministry in proximity to the Mbororo who are casting doubts as to if a Mbororo can ever become a disciple of Jesus. Therefore, there is need for general awareness of the state of Christian mission among the Mbororo in the region. The awareness program may center on the current results of Christian mission among the Mbororo in the region, the strengths, weaknesses, opportunities and threats of the mission to Mbororo and ways to getting involved. This program could involve Adamu Buba a success story that could encourage the faith of those who are non-believers of Mbororo Background Followers of Jesus. This may as well motivate the local church to pray, support and send missionaries to the context.

Recommendation 3: Disciple makers (missionaries) among Mbororo should keep up with courage and patience. The study has indicated in several ways that the Mbororo context is not for quick results. But with persistence, courage and patience, positive results could be achieved. The case of Adamu Buba attest to this fact. Patience and courage is needed because as some of the interlocutors pointed out the Mbororo have a lot of preconceived ideas about Jesus and Christianity which should take time to be reversed. Also, the aspect of strong persecution in the context which can even result to death contribute to Mbororo's slowness in making a decision to follow Christ.

Recommendation 4: Disciple makers should opt for socio-economic skills which are relevant among the Mbororo. It can be noted from the responses of all the fifteen informants among the church leaders that the institutional ecclesia has fabricated bogus spiritual titles: like pastor, priest, evangelist, tribal messiah, and church elder which are perceived negatively among the Mbororo. However, concerning socio- economic skills, the study has indicted that current disciple makers are not in possession of socio-economic skills that are relevant in the context.

The research strongly recommends disciple makers (missionaries) to acquire relevant socio-economic skills like animal husbandry, verterinary medicines, agriculture, agribusiness, environmental science and even human medicines.

Recommendation 5: The theologies of the local church on disciple making be reconciled and refocused. It could be recalled that from the responses gotten from the ecclesia on their knowledge of spiritual maturity, it was seen that at least seven different major categories emerged showing their understanding of spiritual maturity: obedience

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to the word of God, following the leading of the Holy Spirit, church attendance, moral commitment, financial commitment, loving God and water baptism. Therefore, the ecclesia in the region has diverse perceptions on spiritual maturity. These diverse perceptions of who a spiritually mature follower of Christ is, portray diverse theologies among the Evangelicals, the Pentecostals, the Protestants, the Catholics and others. More so, the results on the question on how to recognize a Mbororo Follower of Christ corroborated this situation of diverse theologies. At least five different categories emerged from the responses of the Church leaders. Some church leaders conceive Mbororo followers of Jesus within and through their institutional doctrines, of which some of the lenses are not necessarily biblical. Some of the denominations of ecclesia institutions in the North West Region of Cameroon have been focusing on making members of denomination and not disciples of Jesus.

Recommendation 6: A disciple making movement and relational disciple making approach among the Mbororo in the region is encouraged. This study has indicated as well that the ecclesia in the Mbororo context in the North West Region of Cameroon is operating dominantly under denominational directives, thereby giving a picture of a strong institutional ecclesia which the Mbororo see as a cultural configuration for non Mbororo. Therefore, for the church to make the Mbororo feel inclusive in Christianity, the church must go beyond the present institutional and denominational appearance. Thus, there is need for the church to approach the Mbororo as an 'institution less church or churchless[48] church.' Also emphasis in disciple making among the Mbororo should

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[48] In regards to building and structure.

refrain from the traditional approaches like invitation to church, crusade etc. to evangelism and discipleship approach that is based on building personal relationships other than institutional relationships.

Recommendation 7: The ecclesia, especially disciple makers in the Mbororo context should learn the culture of the Mbororo. For disciple making efforts to be more relevant among the Mbororo in the North West Region of Cameroon, Mbororo's cultural specificities in the North West Region of Cameroon must be taken into consideration. The Mbororo in the North West Region of Cameroon might want to see Christ as a Mbororo of the North West Region of Cameroon. This demands that disciple makers should learn the culture of the Mbororo. Important aspects of the culture like pulaaku, cattle pastoralism, Fulfulde should be mastered. This will help the disciple maker also to be able to communicate the gospel to the Mbororo in a more contextualized way which could include a biblical perspective on cattle and land and show how the pastoral life is compatible with the Christian faith. Similarly, it is of critical importance to relate the Christian ethics to the ethical code of Pulaaku, so that Mbororo understand that it is possible to be a *Mbororo* and a follower of Christ at the same time.

Recommendation 8: Knowledge of Islam among disciple makers (Missionaries) should be upgraded. This research indicated that some of the current disciplers lacked adequate knowledge of Islam. Although most of the Mbororo in the region are nominal Muslims, their Islamic religious identity is so important to them. It is necessary to relate the message to Islam, identify and utilize contact points for the gospel in Islam. In this research, some areas and passages in Qur'an were identified as contact points that attract

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the Mbororo well-versed in the Qur'an to Jesus and the Bible. For the disciple maker (missionary) to be able to communicate the Gospel effectively among the Mbororo Muslims, they need to have good knowledge of Islam and be able to appreciate that God may use passages in the Qur'an in calling Mbororo to faith in Jesus Christ.

Recommendation 9: Church leaders should encourage and support the disciple making project among the Mbororo. One of the clear obstacles in the Mbororo context in the region is the fact that the Mbororo disciple making project is not a priority to the ecclesia. The leadership of the ecclesia is mostly focusing where the results will come easily. This has some consequences on disciple making among the Mbororo. However, I am not advocating that other projects or priorities should be abandoned, instead I recommend that the leadership of the ecclesia should also make disciple making among the Mbororo in the region, one of its priorities. Disciple makers in the context should be given holistic support and also be fairly treated.

Recommendation 10: Every Christian or church member of the ecclesia be made a disciple. As indicated by this study, because of the institutional character of the Church in the Mbororo context in the North West Region, current ecclesiological models are perverting the cause of disciple making. Disciple making is the privilege task of the clergies and some privilege few. These clergies who themselves are beholden to a wide range of constituents and interests, end up achieving other goals other than disciple making. The ordinary converts or church members are often kept out of the disciple making mandate. Meanwhile, it is these ordinary church members who interact with the Mbororo on daily basis in diverse settings: schools, markets, jobs places, business etc.

Therefore, ordinary believers or church members of the ecclesia in the region should be

discipled and equipped by the clergies as disciplers so that they can effectively influence

those within their spheres to also become followers of Jesus.

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APPENDIX

FIELD RESEARCH INTERVIEW SCHEDULES

Sample Interview Schedule for Christian Leaders (of Churches working among Mbororo in the North-West Region of Cameroon)

Introduction

My Name is Fuhbang Emmanuel Tanifum. I am a Ph.D. student at the Cameroon Faculty of Evangelical Theology (School of Intercultural Studies) Yaoundé. I am carrying out an academic research on the theme "*Toward a Model of Making Disciples of Jesus among Muslims: Case of the Mbororo Muslims of the North-West Region of Cameroon*". I would like to have your view on some issues relating to this topic. Please, with your permission, I will be using an audio recorder, not to take too much of your time. Thank you for your kind consideration.

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. Denomination Affiliation: Catholic ( ) 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. How do you identify or describe a spiritually mature follower of Jesus?

9. What are some of the ways you can recognize a Mbororo follower of Christ?

10. What experience have you had in leading members of the Mbororo people to maturity in Christ?

11. What are some of the obstacles you have encountered in making spiritually mature followers of Jesus among the Mbororo in the North-West Region of Cameroon?

12. What have you found helpful in making spiritually mature followers of Jesus among the Mbororo?

13. What differences do you see between Islam and Christianity?

14. How would you describe the Muslim understanding of Christianity?

15. How would you describe the Muslim understanding of Jesus?

16. In what ways do you think Muslims must change if they choose to follow Jesus?

17. Do you know any Mbororo follower of Christ you can refer me to?

A Semi- Structured Interview Directive for Mbororo Muslims

Introduction

My Name is Fuhbang Emmanuel Tanifum. I am a Ph.D. student at the School of Intercultural Studies Yaoundé. This is Innousa, research assistant. I am carrying out an intercultural academic research among Mbororo. I would like to have your view on

some issues relating to this topic. Please, with your permission, we will be using an audio recorder, in order not to take too much of your time. Thank you for your kind consideration.

1. What is your name?

2. Sex and age group M. F. Adult () Youth()Child()

3. What is your Subgroup, Jaafun or Aku?

4. How long have you been living here?

5. Which religion do you practice?

6. Why do you practice that religion?

7. What do you know about Jesus?

8. Where did you learn these things about Jesus?

9. What are some of the reasons why a person might choose to follow Jesus?

10. In what ways are Muhammad and Jesus unique?

11. Why do you think Muhammad taught his followers to learn from Jesus?

12. How important is Jesus to you as a Muslim?

13. How do you feel living in this community with Christians?

14. What differences do you see between Christians and Muslims?

15. What would change for you, were you to become a Christian?

16. How would your family and friends react were you to become a Christian?

17. How important is it for you to have Christian friends?

18. How would you describe your relationships with people who are not Mbororo?

19. How would you respond to the marriage between a Mbororo and a non-Mbororo? Why?

20. What are some of the things that make a Mbororo different from a non-Mbororo?

21. In what ways would non-Mbororo people live better, were they to follow Mbororo customs and practices?

22. Do you know any Mbororo who is a follower of Jesus Christ?

A Sample Semi Structured Interview Directive for Mbororo Followers of Jesus

Introduction

My Name is Fuhbang Emmanuel Tanifum. I am a Ph.D. student at the School of Intercultural Studies Yaoundé. This is Innousa, research assistant. I am carrying out an intercultural academic research among Mbororo. I would like to have your view on some issues relating to this topic. Please, with your permission, we will be using an audio recorder, in order not to take too much of your time. Thank you for your kind consideration.

Personal Data

1.   What is your name?

2.   Sex and age: M. F. Adult () Youth Child ()

3.   What is your Subgroup, Jaafun or Aku?

4.   How long have you been living here?

5.   Which religion to you practice?

6.   Why do you practice this religion?

Testimony data

7.   Describe your life before you believed in Jesus Christ?

8.   Describe how you met Jesus Christ and why you took a decision to follow him?

9.   Describe your life as a follower of Jesus Christ?

10. What factors made you to become a follower of Jesus?

11. What factors almost hindered you from becoming a follower of Jesus?

12. What has changed in your life as a result of you being the follower of Jesus?

Perception of Christianity Data

13. What differences do you see between Christians and Muslims around you?

14. What would change for Muslims, were they to become follower of Jesus?

15. What can you say about the efforts of the Christians and missionaries reaching out to Muslims Mbororo?

16. What might be lacking in their approach to Mbororo?

Cultural Data

17.   What are some of the aspects of the Mbororo culture that you have found repugnant (a hindrance) to your faith as a follower of Jesus and how have you handled them?

18.   How did your family and friends react when you became a follower of Jesus and how did you overcome?

19.   How much of Mbororo do you think you still are, even though a follower of Christ?

20.   How would you describe (obstacles and advantages in) your relationship with followers of Jesus who are not Mbororo?

21.   How would you respond to the marriage between a Mbororo and a non-Mbororo? Why?

22.   What are some of the things that might make a Mbororo follower of Jesus different from a non-Mbororo follower of Jesus?

23.   Who are those Mbororo followers of Jesus that you can refer me to?