

SOME IMPLICATIONS OF THE PERCEPTION OF JESUS IN MBORORO'S WORLDVIEW

Bulletin de Recherche de la FACTEC
2017, Vol. 3, 20-32
@ Le(s) auteur(s) 2017
Faculté de Théologie Évangélique du Cameroun

Emmanuel FUHBANG

Résumé : *Ce papier explore la vision du monde du peuple Mbororo qui vit au nord-ouest du Cameroun, et examine sa perception de Jésus-Christ. Cet article met en lumière quelques-unes des implications de cette perception de Jésus-Christ dans l'accomplissement de la mission qu'a l'Église de faire des disciples de Jésus-Christ. L'auteur de ce papier maintient que la perception de Jésus par le peuple Mbororo influence à la fois positivement et négativement la formation de disciples de Christ. Ceux qui cherchent à faire des disciples de Jésus-Christ dans ce contexte pourraient bâtir sur les aspects positifs et ainsi surmonter quelques-uns des aspects négatifs.*

Abstract: *This paper explores Mbororo's worldview in the northwest of Cameroon and investigates its perception of Jesus Christ. This paper also highlights some implications of Mbororo's perception of Jesus for the Church's mission task of making disciples of Jesus Christ. The author of this paper argues that Mbororo's perception of Jesus affects disciple-making both positively and negatively. Disciple-makers in this context could build on the positive aspects towards and in so doing overcome some of the negative aspects.*

Over the decades, the Mbororo people of the North-West Region of Cameroon have resisted becoming disciples of Jesus Christ. Despite ongoing efforts by the local churches and some foreign missionaries over the years, there is still a very low rate of success in making disciples of Jesus among Mbororo in this area (FUHBANG, 2013). This article probes into the Mbororo worldview to explore its perception of Jesus and help us to better understand how this perception affects our disciple making efforts. I will organize my thoughts around the following question: In what ways might the Mbororo perception of Jesus in the North West of Cameroon affect disciple making in this context?

Making disciples of Jesus is the specific task in God's mission for the Church. WILKINS discloses that the verbal expression of making disciple in the New Testament is 'matheteuo', which means "to make or become disciples". In addition, he advances that to make disciples in common parlance is 'discipleship' and 'discipling' (1992, p. 41). Furthermore, WILKINS defines

discipleship as the “ongoing process of growth as a disciple” and discipling as “the responsibility of disciples helping one another to growth as disciples” (1992, p. 41). While, WILKINS underlines two aspects of making disciples, Bill HULL (2006) looks at disciple-making in a threefold dimension, in his attempt to distinguish it from discipleship: Deliverance, Development, and Deployment.

Hull, highlights the vital prerequisite to being a disciple of Jesus. This is the aspect of new birth. Making disciples of Jesus can simply be the molding of people in the likeness of Christ. As intimated by BJORK (2015), what counts in the process of making disciples of Christ is the tie to Jesus and the life-long experience of unlikely people being transformed in his likeness.

The concept of disciple-making is linked to that of worldview because they both influence each other. KEARNEY (1984) holds that “a worldview is a set of images and assumptions about the world” (p.10). WOLTERS (1989) traces the etymology of the word “worldview” to the German word *weltanschauung* and intimates 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) defines 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, as WILKINS (1992) has rightly stated is to become like Jesus, it might be apparent that the perception of Jesus in the worldview of every prospective disciple of Jesus Christ affects the process. Based on this evidence I attempt to understand some of the possible ways or implications that the Mbororo perception of Jesus might have on the process of their becoming his disciples.

This article is divided into two major parts. The first part explores the worldview of the Mbororo in the North-West Region of Cameroon with particular focus on its perception of Jesus. The second part reflects on the possible implications of this perception on disciple making among the Mbororo people.

The Worldview of the Mbororo Living in the North-West Region of Cameroon

Under this heading I will explore two aspects briefly: First a presentation of the Mbororo who live in the North-West, and a brief survey of their worldview, and secondly, their perception of Jesus Christ.

Administratively, Cameroon is divided into ten regions. The North-West Region is one of these, bordered on the West and North by the Federal Republic of Nigeria, on the East by the West Region and South by the South-West

Region. Socio-culturally, the North-West region is also an area characterized by ethnic and cultural diversity. According to PELICAN cultural and social anthropologist its population may generally be divided into three groups, the Grassfielders¹, Mbororo, and Hausa who differ in terms of their history, economy, and culture. PELICAN (2012c), a described the Mbororo as a 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). It should therefore be noted that even though Mbororo show a lot of cultural similarity with the other FulBe, the centrality of cattle rearing in their life style makes them unique. The Mbororo are cattle grazers who identify themselves with distinct FulBe lineages and speak distinct Fulfulde dialects (PELICAN, 2012c). PELICAN has noted three different connotations associated with the term Mbororo.

PELICAN (2015) has carried out a detailed study of the Mbororo trajectories leading them into the North-West Region of Cameroon. In her view the Mbororo entered the North-West Region of Cameroon from northern Nigeria in two major movements in search of pastures for their cattle. The first movement in the 1910s was by the Jaafun². The second movement in the 1940s was principally by the Aku.

There are two major cognitive foundations of the worldview of the Mbororo in the Northwest: Islam and ‘*Pulaaku*’. Generally, all Mbororo in the North-West Region of Cameroon practice Islam. Identifying as being Muslim is an inseparable part of Mbororo ethnic and cultural self-understanding.

¹ The Grassfielders are also called the Grassfield people or the Tikars. The term refers to the ethnic groups which settled before the coming of the Mbororo. Some anthropologists use the term Grassfield to refer to a geo-cultural zone in Cameroon constituted of the North West and West regions of Cameroon.

² PELICAN has explained to 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 received and continued to Bauchi. The majority moved on to Yola, attracted by the prospects of fertile pastures and political security under FulBe hegemony. Jaafun acquired 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 historical trajectories of the Mbororo can be read from *Masks and Staffs* 2015 by Michaela PELICAN pp. 77-100.

Islamic values play an important role on their life choices such as marriage, dressing, greetings etc. (FUHBANG, 2003 & PELICAN, 2015). While Islam might be commonly understood as a religion, it is more than a religion. VOLL (1982) describes Islam as “a dynamic force in the contemporary world...” (p.1). For his part, NASR (2003) defines Islam as a religion, a civilization, and a spiritual and meta-historical reality. Muslims view Islam as a complete socio-political-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, if not worldviews.

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 follows the religion of Islam. A faithful orthodox Muslim is anyone who submits to the will of *Allah* and follows the teachings of the prophet Muhammad as recorded in the *Qur’an* (CARSTENS, 2003 & HOSKINS, 2005).

Many religions have resulted from the dreams, experiences, and visions of their founders. This is 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 (DAWOOD, 1956; CARSTENS, 2003).

NASR (2003) intimates that Islam entered Africa at the time of Muhammad, when many of his collaborators took refuge in Abyssinia. The eastern coast of Africa rapidly was integrated in the world of Islam. However, Islam expanded beyond the eastern coastal region of Africa to the other parts only between the 13th and 19th century. The Fulani were among the early converts and brought Islamic education to most parts of West Africa and spread the influence of Islam considerably. The Mbororo are those who brought Islam to the North-West Region of Cameroon (FUHBANG, 2013; PELICAN, 2015).

The *Qur’an* is the holy book, or scripture 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 (CARSTENS, 2008). Islamic teachers also contend that due to corruption and neglect, the original divine revelations shared with the previous prophets, became distorted and untrustworthy. Muslims believe and teach that all other previous holy books have been changed and are unreliable. They believe that the *Qur’an*, the last revealed word of *Allah*, is the primary source of every Muslim’s faith and practice. Islamic tradition says that the words which came to him [Muhammad] when

in a state of trance are held to be sacred by Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former is the *Qur'an*: the latter the Hadith, or Sunnah of the Prophet (PICKTHALL, 1924, p. xi). Therefore, the Hadith are treated like a supplemental, yet essential, commentary on the *Qur'an*.

It is the life of Muhammad, and the sayings of Muhammad (i.e the *Qur'an* and the Hadith) which give the cognitive foundations to the Islamic worldview. While there are many ways of analyzing worldviews, I will lean on SMART's model of six dimensions of religion (1995) to highlight some of the main components of the Islamic worldview. The strength of this model is that it presents a realistic and grounded picture of a religion.

Basic Beliefs of Islam

Doctrinally, despite their cultural and ethnic diversity, Muslims all hold in several common and basic beliefs. Each of these 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 second is the belief in prophets. Muslims believe that *Allah* has always been involved in human history through prophets. According to Islamic tradition *Isa Al-Masih*, or 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, 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). Moreover, in Islam, *Allah* created sin, Satan, demons, angels, and jinns (CARSTENS, 2003). The *Iblis*, or Devil, or Satan is regarded as both an angel and jinn. Muslims often live in constant fear of the jinn, or evil spirits (CARSTENS 2003; Musk1995). The fourth is the belief in holy books (DAWOOD). The *Qur'an*, or the Book of *Muhammad*, of course stands alone as the final or ultimate divine revelation for all Muslims. 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. 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. This belief originates from their understanding of the absolute supremacy of *Allah* who has absolute sovereign power over all things. It simply means that whatever *Allah* decrees, good or bad, must happen. Muslims therefore, are expected to submit to *Allah's* will regardless of the circumstances (CARSTENS, 2003).

Ritually, "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 tenants to be faithful servants of *Allah*. The *Din*, or duties of Islam, are summarized in these five pillars: *Al-Shahada* creed, or the confession, *Al-Salat*, or the daily prayers, *As-Saum* or the *fasr* which is the practice of fasting during the month of *Ramadan*, *Al-Zakat*, or alms giving, and *Al-Hajj*, or the pilgrimage.

Muslims try to memorize the *Qur'an* because the book itself is considered to have special spiritual power (CARSTENS, 2003). 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 *jinnns*, or demons (MUSK, 2005). The inner or esoteric dimension of Islam has been crystallized mostly in Sufism, though elements of it are found in Shism (NASR, 2003).

According to NASR (2003), all Muslim life 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.

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 prophetic move.

As I mentioned earlier, 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 differ from that of the westerners. He has explored key themes: Male and female, family and individual, honour 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.

FulBe's superiority complex and their notion of *pulaaku*

Added to the Islamic component, inherent in Mbororo worldview is the FulBe sense of superiority vis-à-vis all black African non-FulBe who are characterized by the absence of specific FulBe qualities. This supposed 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).

In addition to Islamic social and religious rules, the Mbororo's worldview in the North-West is also shaped by "*pulaaku*". According to PELICAN:

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. (2015, p. 106)

Pulaaku provides both a moral framework and a code of conduct to the pastoral FulBe, and is also maintained by town FulBe. To the pastoral 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. Pelican (2015) has argued that the practice of *palaaku* by the Mbororo in the North-West Region of Cameroon goes with challenges. However, the challenges on *palaaku* among Mbororo in the North-West Region of Cameroon might have not erased this inherent and intrinsic behavior in Mbororo but only have pushed them to control its manifestation in a very sensitive community. *Pulaaku* strengthens the idea of honour and shame found in Islamic worldview.

The Muslim View of Jesus Christ

Mbororo in the North-West Region of Cameroon, just like other Muslims, view *Isa Al-Masih*, or Jesus Christ, as a unique and incomparable person who is respected. The *Qur'an* has devoted a substantial portion on Jesus. Qur'anic references to *Isa Al-Masih* are always respectful. In Mbororo's worldview, as is true for other Muslims, *Isa Al-Masih* is perceived as the most important prophet, second only to Muhammad (DAWOOD, 1956). And ultimately *Isa Al-Masih* will be the Intercessor on Judgment Day, and is expected to come back to earth (*Sura* 4:158).

However, it is equally true that the Mbororo like other Muslims do not perceived Jesus Christ as the Son of God. Muslims interpret the term "the Son of God" as a teaching that Christians believe and promote affirming that Mary had a physical relationship (i.e. sexual intercourse) with *Allah* (WILLIAM 2008).

The Mbororo like other Muslims do not believe that Jesus died on the cross. 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) holds that Muslims' objections to the cross come 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 (WILLIAM 2008).

Also Mbororo in the North-West Region of Cameroon like other Muslims, do not view Jesus as God. The nature and essence of the Triune Godhead is very inconceivable to the Mbororo. Like other Muslims, they consider the Trinity doctrine of the Christians as belief in three gods (GILCHIST 2002).

Consequently, Mbororo do not perceive Jesus as Savior. 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). 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).

Some Implications for Disciple-Making Among the Mbororo

The forgoing part of this article has attempted an exploration of the popular Mbororo worldview and its perception of Jesus Christ. When this portrait of the Mbororo is examined in the light of Jesus' call to make disciples of all peoples, some serious and far reaching implications become known.

First, it is clear from the forgoing paragraphs that even though there is a remarkable difference between Mbororo beliefs and the biblical witness about Jesus; there are also some similarities. For this reason, the Mbororo perception of Jesus could affect disciple making in two major ways: both positively and negatively. Disciple making efforts among the Mbororo in the North-West might build on the positive aspects and perhaps overcome some of the negative aspects.

Some Positive Aspects of the Mbororo Perception of Jesus

As concerns the positive aspects in Mbororo's perception of Jesus, the above exploration has highlighted two elements: Mbororo's respect for Jesus as a major prophet of God and Mbororo's belief that Jesus will play a chief role in the Day of Judgment. The *Qur'an* can be a very useful entry tool in the disciple making efforts among Mbororo. The *Qur'an* has devoted a substantial portion on Jesus. In general, Qur'anic references to *Isa Al-Masih* are always respectful. In addition to above points 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*, 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 to point to a Mbororo that *Isa Al-Masih*, was 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* 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 that 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.

Moreover, according to *Sura 3: 42-47*, *Isa Al-Masih* is the chosen and holy prophet who has favor before God. According to this passage Jesus is clearly the unique chosen one of God. In the *Qur'an*, *Isa Al-Masih* 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*)

We can see from this passage that the *Qur'an* teaches that *Isa Al-Masih* is holy, sinless, faultless, and blameless, the only perfect prophet to ever live. According to this passage Jesus is clearly the holy one of God.

According to the *Qur'an*, *Isa Al-Masih* 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). We can see from this passage that *Isa Al-Masih* is believed to be able to perform miraculous deeds by the power of God. Jesus has, it is claimed, power over physical illness, and even death itself. According to this passage Jesus is clearly the miracle-working-one of God. 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* it is affirmed that *Isa Al-Masih* was resurrected and ascended into Paradise though this might be denied by some 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*)

We can see from this passage that the *Qur'an* teaches that *Isa Al-Masih* knows the way to heaven and is there already. And ultimately it is claimed

that *Isa Al-Masih* 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 according to the *Qur'an Isa Al-Masih*, is clearly the Intercessor who is coming again to earth to carry out the Judgment of God (*Sura* 43:61). It is also important to point out that the interpretation Muslims give to these *ayats*, or verses, vary widely. That's because Muslims have a slanted view of what *Isa Al-Masih* will do when He returns. However, these *ayats* still represent a wonderful opportunity to bridge the gap between what they think they know and understand to what the Bible says about Jesus.

These above passages, therefore, might serve as wonderful opportunities to be used by disciple-makers to help Mbororo see the gap between their perception of Jesus and the biblical witness. They might question their perception of Jesus and seek new understandings. 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* as recorded in the *Injil*, or the New Testament. In this light SARITOPRAK (2015) has argued that the shared belief in Jesus presents an excellent opportunity for understanding between Christians and Muslims.

Some Negative Aspects of the Mbororo Perception of Jesus

Third, on the negative aspects of Mbororo's perception about Jesus, the above exploration implied two facts equally. It has indicated that the issue with Mbororo is not that they do not know anything about Jesus Christ. As we seen above, if they have read the *Qur'an*, or taught the *Qur'an*, they know a lot of information about Jesus Christ. It is just that they have a very skewed, or distorted, concept of Him. The information about Jesus Christ in the *Qur'an* is incomplete and inaccurate from a Christian or biblical perspective. These half-truths are most dangerous because people easily tend to accept them as being entirely true. The Muslim perception about Jesus is not only inaccurate and incomplete, such a faulty understanding might not be able to bring them to salvation in Christ Jesus. This is the case because Mbororo do not accept the deity, incarnation, death and resurrection of Jesus Christ, which are the cardinal facts of salvation in Jesus. For this reason, the Mbororo cannot depend solely on the *Qur'an* for a complete, accurate and saving knowledge in Jesus Christ.

Since, Muslims interpret the term "the Son of God" as a teaching which affirms 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 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.

Fourth, being relevant to people of different worldviews is always a principal challenge for disciple-making efforts. In the light of this study, one can therefore agree with MUSK who observes:

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. (2005, 236)

It is very likely that the low rate of success in disciple-making efforts among the Mbororo in the northwest of Cameroon might be linked to the fact that disciple-making efforts are yet to be relevant to the worldview of the Mbororo.

Fifth, this exploration of Mbororo's worldview indicates strongly that it could be closer to the Biblical than the animistic and western worldviews. Some Mbororo in the northwest of Cameroon reject Christianity because they tend to think it would required them become like the Grassfielders: alcoholic consumers, pork eaters, western imitators etc. (FUHBANG, 2013). Disciple-makers in this context must seek really to be like Jesus demonstrating moral and ethical sensitivity.

Sixth, considering that this present study has equally disclosed that the perception of Jesus in the Mbororo's worldview is Islamic, religious sensitivity will be directly linked to disciple-making effectiveness in this context. Disciple makers in this context must be adequately trained on how to interact and disciple Muslim background followers of Christ.

Seventh, as MOUSSA (1994) has argued, despite the different perceptions of Jesus among Muslims, his unique character remains something not to be compromised in the disciple-making efforts of the Church. For Jesus remains the unique way of salvation. However, MOUSSA has also cautioned that the proclamation of the uniqueness of Christ does not exclude the taking into consideration some positive values in Islam. Disciple-makers in this context must be conscious that as much as it is crucial for Mbororo to become faithful followers of Christ, it is just as critical that they become faithful followers of Christ in their "Mbororone³" and "Muslimness."

Conclusion

³ Mbororone³ implies the Mbororo culture or way of life

In this paper I have investigated some of the ways in which Mbororo's perception of Jesus in the North West of Cameroon might affect disciple making in this context. I began by surveying the Mbororo worldview, giving particular attention to its perception of Jesus Christ. I then reflected on some of the possible implications of the Muslim perception of Jesus Christ for disciple making among the Mbororo. In short, I conclude that the Mbororo's perception of Jesus has both positive and negative aspects. And I contend that disciple-makers in this context should build on the positive aspects while avoiding the pitfalls of the negative aspects.

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