The Evangelization (Religion) and Development of the Presbyterian Church in Cameroon (PCC) within the M'muock community.

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This Master's Thesis is submitted in partial fulfilment of the
requirements for the MA degree at

Acknowledgement

Abbreviations and Acronyms

PCC   Presbyterian Church in Cameroon

ATR   Africa traditional religion

CCU   Cameroon Christian University

CYF   Christian Youth Fellowship

CWF   Christian Women Fellowship

CMF   Christian Men Fellowship

PRTC   Presbyterian Rural Training Centre

FBOs   Faith Based Organization

NGOs   Non-Governmental Organizations

UNDP   United Nations Development Programme

HDI   Human Development Index

GDP   Gross Domestic Product

UN   United Nation

MDGs   Millennium Development Goals

W.I.D   Women in Development

G.A.D   Gender and Development

UNIFEM   United Nation Development for Women

UNICEF   United Nation Children Fund

IDS   Institute of Development Studies

BCC   Basic Christian Communities

WAD   Women and Development

NSD   Norwegian Social Science Data Service

UK   United Kingdom

Meaning of words

Njangi meaning meeting

Belieggeh meaning whites

Ehh beggouih meaning strange people

Aliegeh meaning English

Ndem meaning God in M'muock

Content

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background to the study

Religion over the decades has been widely debated in the field of developmental studies and in the social sciences as a whole. There is a wide spread thought in social sciences that as the society becomes more modernized, religion is disappearing from the public sphere (Deneulin 2009:52). Deneulin equally talks about the secularization theory that states that religion will lose its place and significant in the public sphere as the world becomes more modernized.

After world war II and according to the doctrine of salvation, people in the developing world should be saved from their backwardness through the application of modern western technology. The whole idea about development here is that religion is completely neglected (Haynes, 2007:2).

However, what is said about religion in the western world above cannot be generalized. This is because in Africa for example, the situation is quite different. Africans are more attached to their religion and cannot be separated from it. Religion constitute their main pre-occupation (cultural, social, economic, political and health) and has never disappeared from their public arena as is the case in the west (Haynes 2007).

Religion can play an important role when it comes to gathering necessary resources for development outcomes in the developing world such as poverty reduction, improved health and education (Deneulin, 2009:15). These aspects are pivotal in development in the sense that development can only occur when the population is healthy and have gained knowledge through education. These equally help in unlocking the potentials within human beings as a whole. The introduction of Christianity in Africa and other parts of the world was not simply the nurturing and the preparation of the spiritual aspect of man. This evangelization mission of the Christian churches took a multidimensional approach in its dealing with the communities. This means that keeping aside the spiritual preparation of converts, Christian churches focused their activities as well on other spheres like education, health, leadership and other social issues of interest to the community. As a result of this, there was the continuous preparation of young missionaries, leaders and infrastructural development of most of the communities where the religious bodies concentrated their activities.

Another era then came and was that of the missionary program in Africa which started in the late 18th and continued throughout the 19th and 20th-century. This led to the dramatic expansion of Christianity called "the fourth great age of Christian expansion". They attempted to spread the Christian faith, converts and transform African societies. Christian missions of all religious faiths opened schools and spread education. Systematically very important was their main work in African languages. Coming up with grammars, dictionaries, textbooks and translations of religious texts by the missionaries laid the grounds for literature in African languages. Christian missionary institution was no doubt of great importance in the civilization of Africa. However, Africans were not passive recipients of new inspirations and culture patterns. The acceptance of Christianity and the method of cultural exchange were formed by African choices. The needs and efforts to Africanize Africa's Christian was done by securing the roots of Christianity in the African context (Viera, 2007).

Cameroon just like most other African countries located around the Atlantic coast received missionaries from Western countries much earlier than those countries that were located further inland. Towards the close of the first half of the Nineteenth Century, these missionaries started setting up mission stations along some coastal towns in Cameroon. These small mission stations were later used as the bases where they extended to other areas. With time, European nations started calving out colonial concessions and colonies which lead to the putting in place of colonial governments. These colonial governments equally performed most of the political and social tasks done by religious bodies. At independence, Christian churches still continued to play its developmental role within the communities.

One of these main religious bodies is the Presbyterian Church in Cameroon (PCC) which was created after the indigenization of the American Presbyterian Mission and other branches in 1957.

1.2 The research question and sub-questions

Here, my main area of focus will be on the evangelization and development in Cameroon. The case of the activities of the Presbyterian Church in Cameroon in the M'muock community. I will be studying the level of conversion of Christians by the missionaries and

development activities of the PCC since her implantation in the said community. The following question will be look upon;

➢ What has been the trend of evangelization and development of the PCC within the M'muock community?

1.2.1 Sub-questions

➢ How has the PCC responded in the community vis -a – vis the projects in demand by the indigenes?
➢ What were some of the challenges of the early PCC missionaries within the M'muock community?

1.3 Objective of the study

The main objective of this field of study is looking at the two major dual missions that is conversion of Christians (evangelization) and developmental initiatives of the PCC in one of the communities (M'muock) in Cameroon. This study will trace how the evangelist manage to discover the M'muock community and their intensions there. The results of the study obtained in the field will help the congregation leaders (pastors, elders and Rev.) better the quality of services there are presently rendering there. Results from this study may also be used to evaluate the projects which are being executed.

1.4 Importance of the study

This study intended to help in bringing out some most remarkable activities and achievements within the M'muock community and equally to enlighten the M'muock inhabitants on the activities and mission of this religious body. At a more personal level, it will serve as an opportunity for me to get some knowledge in the works of the PCC in M'muock. Findings from this study will further let to the continuation of the research especially where my thesis will end. This is because this thesis deals with real life happening and development which is always subject to change.

1.5 Scope and limitation

This research will be carried out with participants drawn from within the M'muock community and will include indigenous, congregation leaders and Christians. The aim of this would be to create variation from the groups when it comes to getting their opinions on the different issues that will be discussed. As a result of this, the differences in views and what has actually taken place in the community will be clearly pointed out. I think this will really be a point of interest in the study.

Concerning the research site, the study will be conducted in M'muock, a small village found in the South West Region of Cameroon. The reason for the choice of this location is that since the start of activities of PCC within this small community, little or no research has been conducted in line with the works of the church. In this light, this research will be an opportunity to investigate on the different areas of intervention since its implantation.

Once the study is done, it may serve as an opportunity for both the PCC church in Cameroon and the PCC congregation in M'muock to be able to see the achievements of this religious body. Also, results from this study may also be used to evaluate some of the projects which need attention.

1.6 Thesis structure and project plan

The structure adopted in this work has being that prescribed by the Norwegian School of Theology. Concerning how much time I will need to complete this study, the months of November and December were set aside for the collection data. The data collection process itself lasted for about one month. The whole of January was used in transcribing the collected data which was followed by analysis and write up. Therefore, by February I started writing the presentation of findings, discussion and conclusion chapters.

1.7 Outline of the project

I will now provide a short layout of this thesis. Chapter 1 is the introductory chapter where we have the background of study, objectives of the research, the importance of the research,

scope and the limitation of the study, thesis structure, project plan, and the layout of the project.

Chapter 2 will provide important background information about the local context. In a nutshell, chapter 2 explains the frames within which I base my investigation.

Chapter 3 is the literature chapter where I have defined the necessarily terms. Theories of religion, evangelization and development are equally discussed.

Chapter 4 provides the insight into the methods that have been used in this study as well as a general discussion. It also states the strengths and weaknesses of this method. In addition, it assesses the limitations that apply to this study in particular.

Chapter 5 is the presentation of findings. This chapter will be divided into different sub-sections, being categories that represent findings that I identified during my field-work.

Chapter 6 is made up of the analysis and discussion section whereby at the end of each section, there will be discussion which analyses the content with regard to the research-question, concerning how targeted have been the development projects of the PCC within the M'muock community.

Chapter 7 is the final chapter, where I have drawn some conclusions and summary. Each chapter ends with a short summary. The summaries present important ideas from the chapter.

CHAPTER TWO: BACKGROUND OF STUDY AREA

This chapter presents the context of the study. It portrays an overview of the country, and the promotions of the different religions in the Cameroon. It equally provides development initiatives in this area. Finally, a brief history about the PCC is also presented.

2.1 Origin of the name Cameroon

The country owes its name from the Portuguese navigator called Fernando Poo who arrived on the island that today bears his name. When he landed on the river Wouri in Douala, he saw so many shrimps in the river and decided to name it Rio Dos Cameroes (River of shrimps, in Portuguese). Thus the territory derived its name which is now written in various forms: Cameroes in Spanish, Kamerun, Germans, Cameroon in English, and Cameroun in French. In 1884, the territory was colonized by the Germans, and they ruled till 1916 when a combined French and British force defeated the Germans in the country after the First World War. Kamerun was ruled by the Germans till the end of the First World War. After the First World War, her territory Kamerun was partition between Britain and France under the mandate of the League of Nations. France took the greater share (4/5) formally known as East Cameroon, while Britain on the other side took responsibility over former West Cameroon (1/5) Fombad (2013). The West Cameroon owned by Britain was made up of the North West and the South West Regions where English is spoken.

The territory was mandated under the League of Nations from 1922 – 1945 and from 1945 – 1960 it was under the United Nations trusteeship. On the 1st of January 1960, the French section or East Cameroon gained independence as the Republic of Cameroon. Before the name was changed to West Cameroon, a plebiscite was held in that part of the country Cameroon on February 11th 1961 under the supervision of the United Nations. British Cameroon voted in favour of reunification with the French part of Cameroon. This process of national unity was completed on 20th May 1972 with the organization of a Referendum and Cameroon became now known as The United Republic of Cameroon. In 1984 it became the Republic of Cameroon through a presidential decree.

2.2 Geography

The Republic of Cameroon is a country in the coast of West and Central Africa located in the north of the Gulf of Guinea and the Atlantic Ocean. It is found between the Equatorial Guinea and Nigeria, and it is at times referred to as the gate way to Africa. Cameroon is boarded to the East by the Central Africa Republic, to the north-east by Chad, to the north by Lake Chad, to the West by Nigeria and further to the south by Equatorial Guinea, Congo Brazzaville and Gabon. Cameroon covers a total area of 475,650km2 which makes it slightly larger than the US state of California or almost the size of Spain (cia.factbook.cm), making it the 53rd largest country in the world.

The country has a total population of about 23.8million people and a life expectancy of only 53years because of tropical climate which has always encourage the spread of malaria, and other tropical diseases. One of the factors which prompted the PCC go begin going to other areas was to curb some of these diseases alongside their missionary work and M'muock happened to be one of them. The climate varies from tropical along the coast, and to hot in the north.

Cameroon has 10 administrative regions which include, Adamawa, Centre, East, West, Far North, North, North West, Littoral, South and South West. Yaoundé is the political capital city located in the centre region. Douala is the economic capital. Other major cities include, Garoua, Bafoussam, Bamenda, Buea, Limbe and Nkongsamba. The M'muock community is found in Wabane Sub-Division, Lebialem Division, and South West Region of the Republic of Cameroon. It's part of the English speaking Cameroon.

2.3 Religion

Cameroonians have a variety of religious beliefs. Christianity and Islam are the two main religions in Cameroon. According to Gifford, about 65 percent of the populations are Christians while approximately 23 percent are Muslims. About 10% of the remaining population practice mainly tradition indigenous religions or Africa traditional religion (ATR). The truth is it depends on draws the line differentiating nominal Christian from traditionalist. Some of the main churches have had a complicated history due to transition. For instance, the British missions had to give way to German, which in turn had to give way to others from France. Other minor religious groups include the Orthodox Jews and the Bahá'í's. Most

Christians live in the southern part of the country while Muslims occupy mostly the northern regions. The Christian population is further sub divided between the Roman Catholics, Protestants and other denominations like the Jehovah Witnesses and the Pentecostals. Apart from the Presbyterian and the Catholic church that are widely spread throughout Cameroon, churches have tended to be geographically located. For instance, the Eglise Presbyterienne Camerounaise is centred around the Bulu in Yaounde, the Lutheran Church (ELCC) around Ngaoundere, and the Union des Eglises Baptistes Camerounaises around Douala and the Littoral Province. All the major churches are now active in the north too, but Christian involvement there is of recent. This is because the Germans discourages Christians there, Gifford (1998). Some national holidays are observed throughout the year and include; the Christian holy days of Good Friday, Easter Sunday, Easter Monday, and Ascension; and the Muslim holy days of 'Id al-Fitr, 'Id al-Adha, and Eid Milad Nnabi.

2.4 Socio – Cultural aspects of Cameroon

Cameroon has two official languages that are thought and spoken, though not spoken by all Cameroonians. Cameroon is made up of about 280 different ethno-linguistic and cultural groups. The northern part of Cameroon is dominated by Muslims who are mostly herders and rear cattle as their main occupation. The east, west, south and centre is mostly made up of Christians Fombad (2013).

Cameroon is a multicultural and diversified country. Many languages of different statuses are used on daily bases as reported by researchers. Cameroon being the only African country that has adopted English and French as its official languages equally uses local languages in communicating the good news of Jesus Christ. For instance, Pidgin English is widely used in many regions of the country. The PCC pidgin English to execute a service, other local languages such as the Bulu (code 244) is spoken by the native of south region and part of centre and east, Basaa (code 201) is spoken by the people of centre and littoral region, Duala spoken along the Atlantic coast, Hausa spoken in parts of northern Cameroon and in parts of northern Nigeria Kouega (2011). These languages further motivated the PCC to move from the coast to the hinterlands and as a result, M'muock happened to be one of the communities they came across. Hence, has been benefiting through their installation here. Also, the hospitality of the people of M'muock was one of the major factors that attracted the PCC to

further move into the hinterlands coupled with the fact that they were worshiping the deities and indigenous gods. Despite the fact that these gods were assigned different names, they could understand one another religiously Kim and Kim (2008). Their mentalities needed to be changed. Thus, the PCC came in telling them they was a saviour by name Jesus Christ who was send by God almighty who died for the sack of mankind.

There in the hinterland, PCC has constructed roads, opened schools to help educate the mass and thus reducing the rate of illiteracy that was very high. They equally created hospitals to help combat some of the tropical diseases such as malaria that were murdering the population of this community. The desire of the PCC was equally to help empower the community economically by teaching them some basic trades. M'muock happened to be one of those communities they established their church in, and has since being benefiting a lot through evangelization and developmentally.

According to Kouega 2011, the issue of language during colonization when power was changing hands from the Germans to the British and the French did not affect the American missionaries. This was because they learned the local language of Bulu, the indigenous language of the area and was using it for the preaching of the gospel and the conversion of Christians. He equally talks about the number of Christians that has being rising and falling. As the mission was evolving, some of the members of the Presbyterian Church had their different vision like the Ngumba and Lolodorf people of Kribi broke away in 1934 because they wanted their language of Batanga not Bulu, to be used for evangelization in their locality Kouega (2011).

2.5 The Presbyterian Church in Cameroon

The Presbyterian Church in Cameroon (PCC) is the historical and constitutional successor that gained its independence from the Basel Mission Church in 1957. It maintains the evangelical, spiritual and theological continuity of that church, and upholds the reformed tradition. Thus, the Presbyterian Church in Cameroon is an offshoot of the Basel Mission Since then, it has developed and is one of the biggest indigenous Protestant Mission

organizations in Cameroon. It now has numerous departments, institutions, projects and programmes as well as business enterprises which employs over 3000 persons.

The PCC is under the leadership of the Moderator who is the spiritual and executive head of the Church. The Chief administrator of the PCC is the Synod Clerk who takes charge of personnel management. The Financial Secretary is the head of the Treasury department and he oversees the financial management of the PCC. The congregation has several departments led by the Executive Secretaries which include Education, Health Services, Development, Communication, Youth, Women and Men's Work departments. There exist an Internal Audit Department led by a Director who carries out periodic audit assignments to assess and evaluate the financial and administrative performances of the respective institutions of the PCC irrespective of the external audit carried out by certified external audit firms. The Church has 23 Presbyteries (districts) led by Presbyterial Secretaries who administer the Congregations in their Presbyteries and act on behalf of the Moderator in the field as may be designated from time to time or periodically.

The Synod (General Assembly) is the highest organ of the PCC and meets once in two years. In order to ease the work of Synod, the Synod Committee (which meets annually) and the Synod Committee Executive (which meets quarterly) takes actions on behalf of Synod and reports exactly to the Synod when the Synod holds. The different institutions are supervised by Boards members appointed by the Moderator such as the Rural Development Board, the Health Services Board, the Printing Press Board, and the Board in charge of Finance. Members in the Board are often distinguished persons in the society who have expertise in the area of work of the institution concerned. Most often, there are government representatives in the Board of some PCC institutions to share governmental policies and direction which helps shape the direction of work by these institutions as collaborators in the wellbeing of our community. The head office is called the Synod office and is located in Buea the head quarter of the South West region of Cameroon. It is a national faith based organization with a strong presence in all the 10 regions of Cameroon. The Presbyterian Church in Cameroon membership is now between one million and 1.5 million including Christians in the diaspora (PCC 2016 P. 74-102).

The PCC has 1,475 congregations, many Prayer Cells (a unit of the Church from which a congregation develops). The PCC has 30 Presbyteries (districts) led by Presbyterian Secretaries who administer the Congregations in their Presbyteries and act on behalf of the

Moderator in the field as may be designated from time to time and when ever need arises. The number of Clergy now stands at 440 among which we have 329 Ordained Pastors, 70 Unordained Pastors and 41 Evangelists. The PCC recently celebrated one hundred years of the gospel in the Grassland, in Ntanfoang, Bali, where the first Basel missionaries settled. The Presbyterian Church in Cameroon celebrated it golden Jubilee in 2007: the golden jubilee of its autonomy.

(PCC 2016 P. 74-102).

Furthermore, the Presbyterian Church in Cameroon develops curricula for both primary, secondary and in the PCC university levels. The PCC has two higher educational institutions which includes the Cameroon Christian University (CCU) and a Teacher Training College (PCC, 2016 P. 71-74). The number of secondary and technical schools are 23 with about ten thousand students. For the primary schools, they are divided into managerial areas for the ease of administration. There are seven managerial areas which housed 151 schools with 23548 number of school pupils. The nursery section however cannot be left out. The Presbyterian church in Cameroon has 54 nursery schools with a total number of kids standing at 2554 (PCC 2016 P. 69-74).

The Presbyterian Church in Cameroon also operates an informal education sector, whereby the church has four movements which are; the Christian Youth Fellowship (CYF) which is the oldest of all and was created in 1959, it has over one thousand five hundred groups and a membership of about twenty-eight thousand two hundred and sixty. The second group created after the Christian Youth Fellowship was the Christian Women Fellowship (CWF) founded in 1961 with more than one thousand eight hundred groups all over the national territory. its membership is estimated to be over one hundred thousand Christians. The young Presbyterians created also in the early 1960s with about seven hundred and sixty groups and a membership of over thirty-five thousand Christians. Finally, we have the Christian Men Fellowship(CMF) (founded in 1981) with about eight hundred groups and a membership of about twenty-seven thousand Christians. These Christian groups are both in rural as well as in urban centres and members follow a study material prepared by the Church with issues concerning spirituality, biblical studies, health care and social issues. Leadership trainings are organized for leaders at different times annually and the composition of the groups cuts across tribal and ethnic groupings, bringing together people of different social status to share and learn from each other. (PCC 2016).

In addition, the Presbyterian Church in Cameroon is also very vibrant in the health sector. The PCC has four Presbyterian General Hospitals. The PCC equally operate 21 Health centres. The Eye Services has one hospital and the number of Eye Clinics stands at five, two Rehabilitation Services, an HIV/AIDS unit and a Central Pharmacy (PCC 2016 P. 67- 69).

The Presbyterian Church in Cameroon equally commits to promote life through community action for good water, clean air, flora and fauna. The PCC undertakes to minimize loss through maximal use of the resources that provides means through which the resources could be renewed, replenishment in abundance. Water plays an important role in life and thus the PCC does not neglect it. The PCC congregation launched a water and water catchments scheme in different communities in Cameroon. These water and water catchments does the following activities in helping the population in their localities; identify communities with water shortages and problems, and tries to see how these problems can be resolved. Identify and protect water catchments of communities in both rural and urban areas. The PCC also identify and develop water sources for communities in need of. Establish and map out land use system for communities. Promote and protect rivers, streams and other water bodies against abuse and over exploitation (PCC dairy 2016).

The Presbyterian Church in Cameroon has been and is still sensitizing through the development department to coordinate and ensure that improved food crop and livestock practices are still being implemented in communities. The department ensures that the Presbyterian Rural Training Centre (PRTC), Fonta develop and carry out agro extension and trainings on modern food crop and livestock practices in our communities. Promote and enhance biological soil fertility methods. Sensitizes farmers on necessarily farming techniques and tools. Train local farmers on sustainable agricultural systems like mechanization and intensive farming methods. Promote agro forestry techniques through reforestation and afforestation. Enhance and promote modern livestock production through which the output of livestock farmers has weakness a tremendous increased over the past years. These initiated projects have greatly increased farmers output since its implementation. in addition, the domain of improved land use system is not left out. The development department ensures and sensitizes communities on location of latrines and wells in developing their land for habitation and other uses. Cooperation Agreement signed by the Synod Officers to collaborate with Local Municipal administration in the location of burial grounds. Encourage urban development in communities that respect appropriate use of hills, rivers, wetlands and water

sources as stipulated by law. Advocate for building permits that show land use for domestic buildings e.g. waste disposal sites (PCC dairy 2016).

The PCC is not left out when it comes to issues like the climate change impact. The PCC forms at least three meetings periodically to design sensitization materials geared towards the orientation of indigenes in the society on climate change and the environment. The Presbyteries and Colleges organize Green week celebrations in all PCC congregations and schools. The congregational pastors preach at least one sermon in all PCC congregations nationwide annually on the environment and climate change. Still concerning the issue of climate change, the communication department of the PCC organizes radio round table conferences, debates and call in programs regularly, at least four radio talks on climate change is held yearly. Again, articles on the effects of climate change are published in the Presbyterian Messenger. The quarterly publications have at least one article on climate change. The development and health services department takes care in overseeing the implementation, reach out, and sensitizing rural communities on environmental protection and the dangers of climate change through rural extension activities (PCC dairy 2016).

In continuity of the protection of the environment through waste disposal and waste management, the communication department of the congregation propagates the illegal and the disposal of waste in unauthorized places in her media. It equally promotes and provide two waste bins in PCC schools, institutions and in domestic houses for solid and for proper disposable waste. Sensitizes indigenes and garage technicians on proper waste disposal system for their industrial waste. The congregation identify and partner with organizations in the North / South involved with waste recycling. Measures are equally taken to ensure proper disposal of expired drugs and medicines from health facilities and domestic houses. The recycling firm recycles waste from PCC Schools and health institutions (PCC dairy 2016).

The PCC also has 4 business units; Presbyterian Handicraft (Prescraft) which deals with the production and sale of local handicrafts and Presbyterian Wood work (Preswood) which produces and sells furniture/cabinet The church runs one of the biggest printing press in the country known as the Presbyterian Printing Press (PressPrint Ltd) which is a printing house to print various literature. It has bookshops as one of its evangelical tools. The Presbyterian Book Depot (Presbook Ltd) sells Christian literature, stationery and other books (mostly educational literature) (PCC dairy 2016).

Added to the above, the PCC initiated projects on community forest development by; identifying ecologically endangered communities and orientating the indigenes on how to leave in such communities, support community forest conservation initiatives and develop

community forest management teams and networks. On policy development, one of PCC`s major activity on ecosystem management is that the PCC has develop theology and liturgy on the environment. Again, the PCC has invested a lot in the construction department. She owns structures which are being used for schools, health units, hospitals, dormitories, business institutions, offices and churches. The Presbyterian Church in Cameroon (PCC) has also invested in the construction of residential houses for clergies, Christians, and workers. The PCC has hostels constructed in rural communities and in major urban cities to help students lower their cost of living in university towns (PCC 2016).

Protestant missionary started work in Africa in the 18th century, beginning in the west but due to harsh tropical climate coupled with diseases, the death toll was high. Thus, making Africa inhospitable to Europeans. As I result, the European trained Africans who were resistible to most of these diseases and they were those carrying out their operations within the hinterlands. This further saved the mission a lot of money since these Africans were paid less Kim and Kim (2008).

CHAPTER THREE: LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

3.0 Introduction

The introduction of evangelization in Africa greatly contributed to the spiritual transformation of Africans. It keeps on converting its followers from African traditional religion, Islam and even people who do not seem to give any special place to religion in their lives. Despite the proliferation of several Christian churches in Africa, as a whole the mission of Christianity in Africa has largely been a successful one compared to other places in the world. For instance, 69% of the population in Cameroon is made up of Christians (Fombad, 2013). This shows how much influence Christianity may have in the country.

Keeping aside the pure evangelical mission of Christian missionaries which seems to be the principal rationale for their interaction with the different communities, development has been almost placed on the same footing with this main rationale. In this light, it has been seen how missionary bodies now intervene in almost all aspects of social life in places where they are established. (Good, 1991) takes up this issue in his work by looking at the provision of medical facilities by missionaries in different parts of Africa. He argues that this initiative was brought about as a result of the fact that missionaries wanted to curb the appalling levels of epidemic and epidemic diseases coupled with widespread suffering.

M'muock village is a small locality in Cameroon where the Presbyterian Church in Cameroon has been established for many decades now. Therefore, the main purpose of this study will be to investigate on the evangelical, social and developmental activities of this church in the M'muock village. Literature pertaining to this topic and area has been arranged in a thematic manner as will be presented below.

3.1 Christian Theology

The arrival of Christian missionaries in the last quarter of the 19th Century in Africa was accompanied by a multitude of other tasks and activities performed by the different evangelists. In the course of evangelization, the missionaries also noticed deficiencies in other social aspects which made them to broaden their mandate in Africa (Good, 1991). This idea has also been discussed as well be by (Njoh and Akiwumi, 2011; Joseph, 1980) whose studies highlight the multidimensional approach in the view of Christian missions in Cameroon from

colonial period to post independent period. These authors have taken a critical look at some concepts and ideas related to religion and development which I think is related to what I intend to investigate and discuss in my work.

In Cameroon and in most parts of the world where religion still stands as one of the major social players, communities particularly those that have had less state initiated projects, the missionaries in most cases tend to move in for support. (Lang, 2014) focuses on the activities of the Presbyterian Church in Cameroon's rural locality in Cameroon known as Menchum Valley in North West Cameroon. He argues that the Presbyterian Church in Cameroon through her activities has liberated the population from diseases, hunger, poverty, ignorance, illiteracy and pests. This can be seen as a summary of what may constitute the activities of this religious body. It will be interesting as well to see how the M'muock inhabitants, be they Christians and non-Christians perceive the activities of this religious body in their own locality.

Religion seen from a cultural perspective or generally from a social angle is something which changes with time. In most cases, it either dwindles or spreads over time depending on the nature of its activities. Thus, the part that works will turn to spread while that which does not work diminishes and finally die out. A religion that deals with more preaching turns to spread while that which does not fade out. Through development, religions support community by offering benefits to the people who in turn swell up the religious community as new converts or followers. A study of the origin of humanity indicates that human beings have been changing overtime. The history of religion is very short, yet it has left some records which show the innovations and changes leading to the diversity of religion which is now with us in our time. To me the idea that rational thinkers ignore religion has nothing to do with the advantages of religion. I think ignoring religion is not good. Each new believer who is converted into a given religion either from outside or born into it, has his or her own unique understanding of religion. Religion like all other cultures grow like a social thought in within the human mind (Michael Graziano 2010).

Religion is often relegation to 'culture' by parts of the international aid community undermining the potential for understanding the economic, political and social role of faith and faith communities in situations of forced relocation of people, and how this can have a positive impact on the design of response. At the origin of humanitarian agencies' concern is the potential difficulty of separating out Faith Based Organization (FBOs) humanitarian role

from their mission role. Secularized institutions have often split with this in the Global North by mixing multi-faith chaplaincy into front-line services, with highly developed ethical and practice-based guidelines. Connections through values provide greater opportunities for behavioral change. Shared identity unlocks up access for dialogue on sensitive issues, while shared values enable harmful practices to be challenged from within the religious framework. Does helping people learn more about their holy texts (religion) and the positive impact they can have on community well-being (Kidwai et al.,2014).

3.1.1 Evangelical Theology

According to Myers 2011, evangelical means affirming the uniqueness of Christ, the need for personal conversion and the acceptance of the bible as guidance to life. To him, evangelical mission movement has a lot to do when it comes to thinking about social action, social justice, poverty and development. By 1990 a strong evangelical movement of social action against emerged and has grown increasingly to self-confidence. Among evangelicals today, the issue of social action against evangelism is more of history. There is nothing being done theologically today. They only reflect back to the 1980s (Myers, 2011:47).

The gospel answers to people as whole people. The gospel doesn't single out just spiritual or just physical needs and speak to those. Christian community development usually begins with people transformed by the love of God, who then answer to God's call to share the gospel with others through evangelism, social action, economic development, and honesty. These groups of Christians start both churches and community development organizations, evangelism outreaches and teaching programs, partisanship groups and housing programs, and prayer groups (Gordon, 2010).

Nevertheless, we have seen that evangelicals are increasingly active in public life. In some regions newer Pentecostal churches may also be politically and spiritually involved. Christian churches created, or in revival or renewal, may constitute social movements groups. Broad associations like the liberation theology, Evangelicalism, and the charismatic movement also distance churches denominationally and internationally, and have the capacity to mobilise large numbers. Some movements, like the liberation theology, advocate for social change while others like Pentecostalism, tend to be more accepting of the status either capitalist or communist (Kim, 2007).

Living according to the gospel means desiring for your neighbor and your neighbor's family that which you wish for yourself and your family. Living as stipulated by the gospel means improving the quality of other people's lives spiritually, physically, socially, financially, and emotionally as you better your own. Furthermore, living the gospel means partaking in the suffering and pain of others. This is how Jesus love "The Word became flesh and dwelt among us, and we beheld his glory as of the only begotten from the Father, full of grace and truth" (John 1:14). Jesus relocated and He became one of us. He didn't travel back and forth to heaven. Equally, the most effective messenger of the gospel to the poor will also live between the poor that God has called him towards. Through relocation, we will know most clearly the real problems facing the poor; then we may begin to look for real solutions. For example, if our children are a part of that community, you can be sure we will do whatever we can to make sure that the children of our community get a good education. Effective ministries plant and shape communities of believers that have a personal post in the development of their neighborhoods (Gordon, 2010).

According to Gordon, 2010, "Jesus said that the essence of Christianity could be summed up in two inseparable commandments: Love God, and love thy neighbor". The gospel teaches us that we should forgive, forget and reconcile in the Lord. First, Christian Community Development is concerned with reconciling people to God and bringing them into a church fellowship where they can be believer in their faith. The main issue now is can a gospel that reconciles people to God without reconciling people to people be the true gospel of Jesus Christ? Our love for God should break down every racial, ethnic or economic obstacle. As Christians come together to solve the problems of their community, the real challenge will be to partner and witness together through these blocks. A Christian Community Development recognizes that the mission of loving the poor is shared by the complete body of Christ, black, white, brown, and yellow, rich and poor, urban and suburban, rural and city (Gordon, 2010).

Gustafson said the concept of evangelism explains evangelism as "spreading the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures." The oral expression of the Good News is seen as evangelism. Evangelism is transformation, transformation is development and development is evangelism in a very real sense. It is declaration oriented and dedicated to the verbal demonstration of the Gospel to everyone. Understanding of evangelism is that hearing the Gospel and the teaching of the word of God. Evangelism is basically about enabling the Gospel of the Lord "Jesus Christ" to be reign into our lives, our cultures, our societies, our organizations, our traditions, and in our communities. It concerns enabling that Gospel to live in and permeate us and our context in such a way that

it "transforms" us and our mentality to become what we meant to be in Christ. The concept of evangelism held today could be altered with a biblical understanding of the holistic way of evangelism. Thank God evangelism and development are bound to be related to each other due to the neglecting of the secularization theory from development. All these two concept are empowered by the Grace of God and both are the expressions of God's grace as it is in the Church and community (Gustafson, 1998).

Little evangelical missions are now only getting on with transformational development such as mission moving mountains and its discipleship for transformation. Myers 2011 said, there are biblical and theological rational for evangelism and social action, but no development action towards this theological arena has been done concerning transformational works. He further said, we are not all that committed in religion and development conversion that has changed rapidly within the last ten years (Myers, 2011:49).

In addition to the above, Myers 2011 talks of little thinking on development ecclesiology. To him, the question concerning the relationship between Christian relief and development agency and the local churches remains problematic. The Northern churches seeking partnership for development with their counterparts of the southern churches. This further provokes more sets of new theological questions and a wider range of practical challenges. Very little has been said about the role of local churches when it comes to developing their communities. There are still doubts if churches are mini development agencies, members of civil society, or something else. For the last decades, evangelical activists have done what they could. Evangelist needs to start thinking and focus on their theological side of the work (Myers, 2011:47-50).

Myers 2011 terms solidarity as a principle of civic friendship. It thus simple shape the biblical idea that we are all made up of the human family and we are responsible for the well-being of all in the society (I Cor 12:25-26). Evangelicals also have to do some further theological work of reasoning about social thoughts from within their own tradition (Myers, 2011:50-55). The PCC is a congregation that tries to help the needy and equally fights and pray for the equality of all. In the bible it is said vanity upon vanity is vanity. Hence, it's good to share with those who do not have.

3.1.2 The Catholic Social Teaching

After the radical change around the 18th and the 19th centuries the Roman Catholic Church faced a different kind of world. Here, the role of the church and Christians thought was questioned. The emergence of the secular nation state, modernity and the fruits of the French revolution had led to a faith in the supremacy of human reason, and the end results was that religion was being pushed out of the public sphere. The emergence of science and technology were having the same effect. Due to the treat that led to the diminishing role of religion in the public arena, Pope Leo XIII wrote new things in 1881. The Pope talked about the role of reason, labour, capital private ownership and the modern state in the society as a whole. He further talked about the relationship between employee and employer, the importance of the family and the role of the church and the state when it comes to the poor. Furthermore, the catholic social teaching was a conversation of reaffirmations and reinterpretations of previous encyclicals within the social teaching tradition (Myers, 2011:50-51).

The Catholic Church took a different method towards social issues of justice and peace. It has had an ongoing conversion since 1891 and is still going on now. The Roman Catholic Church has much which we can profit from. For Christian anthropology, the truth about God is that, He is the creator; redeemer and that God chose to make humankind in His image. Charity has been seen by some as ordinary almsgiving disconnected from the idea of justice. Charity demands justice and human beings receive what they are due because of who they are. The idea of human dignity is based on the fact that God made every human in His own image and that God's son died to save all mankind. According to Weigeh 2008 in Myers 2011, being fully human means being in relation which must work for human beings (Myers, 2011:50-55).

3.1.2 Missiology

Lang (2014) who focuses his work on one of the rural communities in the North West Region of Cameroon believes that the PCC has in most cases adopted a holistic approach in its dealing with this community. The holistic mission focuses on people problems like that of poverty. The PCC proposed agriculture as a sustained holistic approach. Church leaders advocated to the holistic agriculture and preached it to the people. The missionaries started opening plantations and farms in church land. These plantations helped sustain the local

population. The Presbyterian Rural Training Centre was opened and trained agricultural experts who occasionally visited the farms. The training centre organized seminars to enlightened Christians on the importance of agriculture and farming techniques. The PCC also organized planting and harvest exhibition to enlighten the Christians on holistic agriculture. Christian equally exhibited quality products from their farms during thanksgiving and this motivated other Christians to embrace agriculture also. Missionaries further trained the indigenes on how to use the agricultural produce and manufacture finished products for their livelihood (Lang, 2014).

There were quite a number of missionary posts by the 1870, and despite some early missionary efforts, religious penetration was limited to the coasts. The beginning of missionary work in Africa was weakness by many hardships and trials. After a very short time many missionaries fell victim at the beginning due to the unhealthy tropical climate which was very hash, others were killed and some had to return home. The position of these early missionaries was also complex by the fact that in many places where religious change was taking place, it manifested itself in the acceptance of a nominal Islam. In West Africa, the movement inland from the coast coincided with the instantaneous southerly expansion of Islam which cause a threat to Christian mission work. It was in the coastal area that Christianity won most significant early successes. The West African coast got a new look and a sense of direction when Christian missionaries began to arrive to Africa (Viera, 2007).

The missionary movement were not successful during this early era as far as Christian conversion was concerned, but were successful in other domains. In other parts of sub-Saharan Africa outside the reach of Islam. Africans were introduced to written literature through Christian literature. Books were written in their own African language. Missions of all denominations introduced education in their effort to converts and to train African catechists. 'Transforming Africa by the Africans'', was the initiative introduced by Cardinal Lavigerie in his instructions to the White Fathers. The missionaries were mainly initiators, but the final tasks were to be completed by the Africans themselves and by so doing, they could easily become Christians and apostles. Missionaries were therefore told to adapt themselves to the Africans, learn their language in the first place to ease communication, and adopt their cultural elements. This is because it was believed that without current and active communication it was difficult to pursue the conversion of the Africans. Missionaries had to devote their spare time to study the local African language. By approaching Africans in their own language help limits cultural misinterpretations and the conversion of Africans. To

understand the local African language, the missionaries were essentially forbidden to speak to each other in any language other than the local language after living six months in the country (Viera, 2007).

According to Kim 2007, congregations have been offering education since the missionaries were established, and that tradition has continued in missionary works. Protestants especially have been laying much emphasis on, encouraging Bible-reading, and therefore literacy, and the biblicism of the evangelical revivals gave motivation for mass education movements. missionaries were motivated to set up schools to enable people to read the Bible, to train church workers, as a way of helping the poor better themselves, or as a means to influence leaders of society (see Ingleby, 2000). Later on, more missionary schools were set up and this was of much benefits to the poor, in some areas missionaries were credited for initiating mass education (Kim, 2007).

The missionaries had an international dimension to their structures which allows for micro and macro engagement with a global reach that allow for policy influencing at many level. Moving into the interior of Africa involved a lot of dialoguing with different people and of different faiths. There was a definite role for Based Missionaries and partners in ensuring support for the development work in congregations overseas. Give that Africa was termed the dark continent and couple with the levels of technology and communication that was very poor by then, there were reasons for the missionaries to report negative and false images of Africa. The missionary sector has close community ties in Africa. Leaving the indigenes to continue incredible struggle sand efforts of people to survive and prosper in difficult circumstances. to them, they know they did their best during their time (Wall, 2008).

Modern missionaries translated the bible and the liturgical literature into local Africa languages. The main reason for doing this has been that Africans people had no religion, no culture and also that Africans had no religious heritage. As a result of this, church membership has rapidly grown in the African countries were missionary activities took place there. Africa has majority of Christians as opposed to the West where it is believed that Christianity originated. He further expressed that the missionary has not presented African culture as the way God created people to serve. To solve this problem, theology and enculturation has to be correlated within the global Christian community (Mugambi, 1998).

The extension of the Christian missionary movement into Africa was part of the growing idea of Christian responsibility for the reawaking of African peoples. The anti-slavery issue and the humanitarian ethics also played an important role in stimulating European interest in Africa. This further gave more strength to mission work. Cardinal Lavigerie's mission strategy was particularly focusing with ending the slave trade in Africa. By the late 18th, Lavigerie was optimistic with the evangelization of Equatorial Africa. He held a new apostolic field which soon gave him a full support of Pope Leo XIII to locked the federation of the various European anti-slavery societies. Africans were opened up to external forces because they wanted civilization and eventually colonization was seen by most abolitionists, humanitarians, philanthropists and missionaries as the only outcome (Viera, 2007).

Lang 2014 explained that, missionary activities were geared towards converting the indigenous people to Christianity. Missionary terms were deployed and they faced a lot of difficulty of not having places to stay before carrying out their evangelical activities. The missionaries carried out evangelical work especially in Cameroon from the coast towards the hinterland. This evangelization campaigns were to help in the conversion of indigenous local population to Christianity. They had to carry along bibles, gospel tracts and performed leaflet evangelism. This was to further contribute to the conversion of many people into the PCC faith. Missionaries tour different parts of the country. They built congregations and parishes which further facilitated the spreading of the gospel to local population in rural communities using the local languages especially as indigenes show growing interest in the gospel preached with their indigenes tongue. The PCC constructed church houses which later make it visible and the active life of the congregations. This project was supported financially by the Basel mission (Lang, 2014).

According to Gustafson 1998, the lack of cultural sensitivity on the part of the Church today could be a really big problem. Cultural sensitivity offers the means for enabling the power of the Gospel to address clearly the meaning of any culture and thereby takes about the necessary transformation our societies. There are two basic features to cultural sensitivity. The first cultural sensitivity enables us to use local methods and expressions to communicate clearly and successfully the Gospel of Grace, its implications in a way that can be easily and simply understood by indigenes of that culture or society. Jesus once did like that when he "became flesh" and "dwelt among us." Also, cultural sensitivity enables us to penetrate to the core of the local culture and detect those aspects of the value system that need to be adjusted

and changed by the Grace of God. As these are detected and the Gospel is clearly and simply communicated to the local indigenes using the appropriate ways, a change in their values and lifestyle is the results (Gustafson, 1998).

Inorder to integrate in new community with new ideas, new faith, religious identity, rather than religious values, tends to play a more prominent role in its effort with migrant and host communities. Our research tells us that in many cases, although not all, so people have an advantage over indigenes when working with displaced and host communities that are Christians. The nature of this advantage and the reasons for it are as varied as the contexts in which we operate; however, they often try to build relationships of trust with those communities. Religious identity is cultivated through sensitivity to the spiritual and religious needs of the community. Faith always has a role to play in directing people especially those affected into new communities (Kidwai et al.,2014).

According to Lang 2014, Missionaries encountered so many problems penetrating the hinterlands such as tropical hostile climates, communication and no roads. The missionaries on their part had to do something, hence opened primary schools and this make the local population to showed interest in formal education and thus could read and write. This approach further eases the spreading of the gospel to the local population. He further said, health units were opened to combat tropical diseases that cause major hindrance to missionaries trying to reach the hinterland (Lang, 2014).

Viera 2007 explains that one of the most important activity of the missionaries was Christian missionaries' pioneer work in African languages. Local languages had to be learned and written before the commencement of religious conversion and the preparation of religious texts could be carry on. The first generation of Catholic missionaries in various regions of the African continent met the expectations of their initiator. Some White Fathers converted to great scholars and excellent linguists and their linguistic work laid a solid ground for all missionaries who came after them. Instructing of the literacy was also a concern of the missionaries. They introduced the alphabet sheets, word lists and grammars, full-scale dictionaries, textbooks and manuals, translated part of the Gospels and after the whole New Testament was translated as well (Viera, 2007).

According to Viera, 2007, the impacts of missionary activities especially education has produced a great deal of debate. The early mission schools grew with the main reason being to spread the gospel. The Conversion and education went hand in hand between the missionaries

and the indigenes. The main objective of all mission regions in Africa was the winning of converts. Hence, a heavy religious program was common to all mission schools. The missionaries opened schools because education was thought essential to their need, but they always put religion at the top in their school curriculum. Majority of the mission schools teach only basic education to ensure the real understanding of Christian principles and permit Africans enrolled in these mission schools to become good Christians. They existed denominational rivalry which was associated with school expansion. Africans were provided with several educational options each denomination founded its own school system (Viera, 2007).

Protestant and Catholic missionaries played different parts in influencing the European intention in Africa during the second half of the 19th century. Their influential zone was on the population south of the Sahara. The main task of all the missionaries during this period was to evangelize Africans. In many areas of the continent, the missionaries used waterways such as the river Wouri, Lake Chad to penetrate into the hinterlands. Early missionaries faced problems of roads, transportation, accommodation, tropical diseases, habitat and communication while penetrating into the interior of Africa.

Despite the emergency and diversity of new religious institutions, and national origins of missionaries, Africa was not partitioned into separate or different faiths. British missionaries constitute mostly Protestant while Catholic missionaries on the other hand were from France.

Protestant missions were established by British missionaries during their colonial rule and the Catholic missions by the French during the French colonial rule (Good 1991). The head of the Presbyterian Church in Cameroon (PCC) is located in Buea South West Region of the then Southern Cameroon (Lang, 2014).

The Swiss mission board that was operating its evangelical activities in the British Southern Cameroon terminated. The Basel mission granted independence to the indigenous church, the PCC in 1957 after evangelizing and operating for 71 years in Cameroon. The PCC started sharing the good news of Jesus Christ even with the group of people that the Basel Missionaries could not reach across Cameroon using the holistic mission strategy. The PCC did not only proclaim the gospel but equally tried to transform the society. The PCC has been involved in rural evangelization with the hope of accessing the population of the unreached

people (Lang 2014). Hence, the number of the PCC Christians has been on the rise especially in the Mmuock community which happened to be one of the communities they established in.

3.1.3 Religion as a culture

Deneulin & Bano 2009 defines religion as a tradition of thought. This means that religion is a concept that can change over time. Seeing religion as tradition further explained and accepts the fact that religions are constantly emerging and changing due to beliefs and teaching. On the other hand, seeing religion as being a static belief means that the aim for development is to analyse the consequences of these beliefs for the continuity of the society. Thus, special care needs to be taken so that a dominant religion does not impose their belief on the minority (Deneulin & Bano, 2009:59 – 63).

The secular agencies and FBOs usually try to address the problem of reconciling the need for mission care in line with humanitarian ethics, while also addressing the need to include elements of faith. Our experience is that where a common faith is reminded as a shared values system it can have a powerful impact. Due to this biasness, it is therefore difficult to measure the role faith plays in the formation of cross-community relationships. Tt is does easier to measure activities by faith leaders and communities as aid distributors than to understand the role that values play in those actions. Historically many faiths based organizations openly align themselves with standard practices and international values and are hesitant to focus on their faith credentials when communicating outside their societies. This is a direct result of donor expectations and can play a part within the organization, community or society (Kidwai et al.,2014).

The body of Christ is evidently present and living among the poor and when we are loving our neighbor and our neighbor's family the way we love ourselves and our own family, the result in the community is that everyone idea Christians or non-Christians feel as belonging to or being part of. When people in the community as God's people with resources are living in the poor community and are a part of it, our skills and our resources will be applied to the problems of that community. Putting together our lives, our skills, our educations, and our resources and putting them to work to empower people in a community of need is restructuring which further makes our community to open up. Christian Community Development ministries find creative possibilities to create jobs, schools, health centers, home ownership, and other enterprises of long-term development. Thus, reducing the rate of poverty in the community (Gordon, 2010).

Most often, holistic development is not practiced and carried out by indigenes. Christian development organizations do development themselves and don't equip the local church to do the work as well. Giving churches the power to be the resource base for ongoing development in any community. This will have more far reaching effects than a development organization doing it for these churches. The best possible motivators of local development programs are local indigenes. The local church in any community is the clear focus of any "Christian" holistic development work. This is because it is the basic unit of Christian society. In situations where evangelism and development have the ability of being clearly and successfully integrated at the local church level, it becomes very difficult to separate the two concept. Thus they think and carryout similar activities geared to the same objective (Gustafson, 1998).

The poor have often encountered numerous difficulties in their various communities. Some of the major creative long-term solutions to the problems of the poor are coming from grassroots and church-based efforts. People who see themselves as the replacements, the agents, for Jesus here on earth, in their own neighborhoods and communities strive to overcome most of these difficulties. Their mission is one of Christian Community Development, which is not a concept that was developed in a classroom, nor formulated by people external to the poor community. These are biblical, practical principles developed from years of living and working among the poor (Gordon, 2010).

According to Awuah-Nyamekye 2012, they have been a long debate about African spirituality. He further said some scholars' ague it from the singular form while other look at it from the plural form. He reiterated that African traditional religion being one faith, has encountered a lot of critics from the hands or scholars who claim to be in the field, especially the "armchair" scholars. As a result of this, African traditional religion, the spirituality has been addressed and described as juju (meaning native region of the people of West Africa). Most of these scholars explained that Africans did not know God and God was introduced to them. Awuah- Nyamekye said none of the above explanation about African traditional religion is true. According to Awulalu 1976 in Awuah-Nyamekye 2012, African traditional religion means the indigenous religion of the Africans handed down from generation to generation. African religion is practiced and they are living in it. African religion is the belief and worship of the Supreme Being. It is called differently in different parts of Africa for instance as Onyame in Akan (of Ghana), Mawu in Ewe (of Ghana), & Oludumare in Yoruba (Nigeria), Chineke in Ibo (Nigeria), Nkoo-Bot in Bulu (of Cameroon) and Ndem in M'muock

(of Cameroon). One cannot worship the Supreme Being without the knowledge of the ancestors says African traditional theologians (Awuah-Nyamekye 2012:76-78).

3.2 Religion and development

About 60 years ago religion and development were seen in the West as two separate concerns because they saw development as a closely secularized and modernized concept (Haynes, 2007). This indicates that since the original mission of the church was to evangelize and coupled with the fact that the concept of development was more associated with the state's responsibilities. The state in most cases was secular and did not align with a particular religion especially in countries where there was the exercise of religious pluralism. (Good, 1991) is more concerned with the church's developmental role in the health domain. He argues that church-related health services targeted communities where pressing concerns such as family planning, malnutrition, primary care, HIV/AIDS and others as a means of complementing government and other donor efforts. This same idea is taken up by other opposing authors who equate missionaries' participation in developmental projects to a situation where a goat vendor sells his goat but does not let go the cord used in tying it. (Fombad, 2013) believes that it is normal that missionaries perform these services to their followers. To him, these missionaries used the developmental projects as a passport to interfere in politics through the instigation of citizens (Fombad, 2013).

When it comes to development and nation building as a whole, religion plays a very crucial role. In the case of Cameroon, (Lees, 1988) observes that even before the colonization of the country, missionaries had participated actively in educational and health domains and later on contributed quite much in the political life of Cameroon. These are all aspects related to development in one way or the other which highlight most of the ideas I will be dealing with in my work. They make mention of most of the ideas in different contexts and settings. These are the same things I will be looking at in M'muock village.

Development or aid is seen as a gift. This may be equated in the offering of aid as a "gift" and the offering of salvation from a life time of suffering. On the other hand, scholars believe that by giving to the needy (poor), the people doing the act in the name of religion are thus lifting those in deep suffering (Lang 2014). The development agents are in fact giving them salvation

from a destitute life. Christian missionary organizations, gave material goods to indigenes that were expected to convert to Christianity. These material goods included tracts, bibles translated into local languages. The developmental aspects of faith based organizations in the developing world cannot be neglected. They donate to the poor through the Non-Governmental Organizations (NGOs) (Bradley, 2007).

According to Giri 2004, religion is an abstract concept. To him religion involves several elements such as rituals, symbols, practices, dogmas, experiences which are presented as mysteries which leave critics wondering. Religion can both play a part of peace and reconciliation as well as can play the part of violence and hatred. My abstract description stays out of the variety and tries to point out the uniting social aspect of religion. Religions, religious experiences, symbols and practices are subjected to change. This change can either be internally or externally. Only change that is forced on the basis of a denial of the expand reality is entirely counterproductive. (Giri, 2004:102-103).

Religion continues to play a strong influence on the lives of people in the developing countries. Many faith-based organizations (FBIs) are engaged in humanitarian aid and disaster relief which are all developmental activities. There are more likely smaller religious organizations even places of worship like churches, temples and mosques working in rural and grass root level that are not documented and are likely to receive international aid. Much of the developmental works carried out by these religion organizations and places of worship increased after the Second World War. Donor driven development projects and FBO also witnessed a dramatic rise in 2000s. Thus more places of worship and FBO have engaged in developmental activities (Potter, 2004:529-530).

3.3 Conceptualizing Development.

In addition to the diverse and different thoughts on development, there are other factors that add to the complexity in conceptualizing development as will be seen below. Brook field (1975) in Hopper 2012 defines development as being a simple change. But what makes development difficult to understand is because over the years, it has accrued many different approaches, theories, and many areas of interest thus making it to become a multifaceted phenomenon. Also, Hopper reiterates that development is not a concept that affects only

developing countries as many people think of but a global concept that equally affects advanced economies. Although the focus of development studies has been on the countries in the south which are seen as being insufficiently economically developed, when compared with those countries from the north (Hopper, 2012:10-11).

According to Gustafson 1998, development is persistently separated from evangelism in the minds of many Christians. It is easy to observe that, for them, development becomes a concept defined not by the teaching of God's Word but by the secular thinkers that coined the term. As long as development is perceived of as separate from evangelism, in whatever way, it will continually fail to be defined in a way consistent with the Word of God. So long as development is defined in a secular way, there is no option of integrating it with the biblical concept of evangelism. Thus, development is geared toward secularization. Now, what we need much is a critical evaluation of the secular development attitude which will determine which aspects of that approach are consistent with and which opposed to the Word of God. Being Christians, our definition of development must start from the principles and values of God's Word and not from the theories of secularization (development). Our religion must dictate our developmental principles and values. Our development theories must be drawn from the Word of God (Gustafson, 1998).

Furthermore, Hopper 2012 talks of development being further complicated due to the fact that it's meaning and nature has change over time. He said it has evolved from a concept of economic growth to that which pays for attention to the quality of human life with that aim of targeting political freedom and social welfare. Looking at these changes from the late 1980 onwards, the United Nations Development Programme (UNDP) started to employ the Human Development Index (HDI) as alternative measurement of development to GDP. This is found in the 2000/2001 human development report UNDP (2001) with emphasis being to expand the choices that people will desire to lives that they value and human well being (Hopper, 2012:101).

Sustainable human development approached comprised of human development, gender centred approach and environmental approach. These approaches are all advocating towards development and will further strengthened the understanding of the relationship between religion and development as proposed by different scholars. These concepts have been analysed below.

3.3.1 The Human Development Approaches.

According to Potter 2014, an important attempt to understand the meaning of development over the decades came through the works of UNDP and their balance sheets with the annual Human Development Reports. That is development became conceptualised in terms of elements of ''human'' development, human wellbeing and the process through which people are empowered coined their own development choices and are able to choose their own human rights (Potter, 2014:30).

Amartya Sen (1981, 1999) in Potter 2014 talks of the UNDP that focus more on his ideas. He further considers human development in terms of people's ability and choices to achieve, live lives that they have the right to value. In the year 2000 through Human Development Report, Human Right and Human Development made a significant way forward in understanding the relationship between development and human rights. It explained why poverty was a concern to human rights and how human rights could help facilitate development. The United Nation (UN) also used the millennium Development Goals (MDGs) in internal reforms (Potter, 2014:31).

Furthermore, Giri 2004 examine '' human development with the main focal area being on the situation in which poor people survived. Development cannot simply be the significance of basic needs but most be seen as a strategy to expand and increased the freedom that people have. Human Development Report like that of 2004 has being focusing on culture to build upon the relationship between development and freedom. Human development is mostly aimed at giving people the choose to live the type of life they value most. Through human development, the tools and opportunities for these people to live those chooses of life are usually available. Thus, the main issue here continues to be the way forward towards enhancing people's lives and the freedom they need (Giri, 2004: 21).

There are many different concepts in participatory development which may be a good way to detect what hinders people's freedom and decisions that affect their lives. Participatory development can be at the individual or community organisations (C.B.Os) which takes key role in decision making, and it often work hand in hand with NGOs (Hopper 2012: 160-161). The roots of participatory development could be traced back to the emergence "another

development" in the 1970s. The emphasis here was on self-reliance, internal growth and being in good terms with the environment (Hopper, 2012: 161).

3.3.2 Gender Centred Approach

Here, we examined the relationship between gender and development by looking how development has been seen and analysed by women.

The emergence of the feminist and the growing justification that women were being left behind by the stages of development. After that, a number of gender and development approaches have occurred such as Women in Development (W.I.D), Gender and Development (G.A.D), women and development, the empowerment approach, and more recently the idea to promote gender equality.

The growing interest in gender and development was seen in the setup of four UN world conferences on women. The first of these conferences was held in 1975 in Mexico City and was called the International Women's year. This conference addresses issues such as equality, development and peace. In the late 1970s and in the early 1980s, the UN declared the "Women decade'' during this period. The position of women actually reduced especially in the area of education, health services and nutrition (Hopper 2012:94). Still at the Mexico City conference the UN created the United Nation Development for Women (UNIFEM) with the aim to target financial aid at the World poorest women. This was also geared towards including women activities in the development processes. Hopper equally analysed that by 1985, about 127 countries in the world had established ministries for women facilities and could take changed of women facilities and participation in development (United Nations 1999). These bodies had influence WID and set up women centred projects that are geared towards increasing women's income that remains deviated from development (Hopper, 2012:94-95).

Gender centred here is the relation between women and men. The focus of many work strategies within development and policies centred on gender relations, especially when looking at the balance of power between men and women in different regions. With the fact that women suffer various types of discrimination and exclusion in most countries, solving the gender inequality can empower women and change their status of wellbeing. From the men

above discussion, attaining this goal for women and men is the purpose of development. This trend will lead us to a more people centred approach to development (Hopper, 2012:93).

Gender remains central to development. The United Nation Children Fund (UNICEF) has seen women, children and mothers as a group that is good in adjusting economic programmes. There has been a rapid growth on women's empowerment. Gender is still a major problem especially when it comes to issues concerning post structural adjustment policies. This is because local constructions are not considered when deriving policies in developing countries. This often affects women and creates biasness between men and women making developmental decisions (Potter, 2014:385-386).

According to Potter 2014, women and development conferences like that of UN 1995 in Beijing states that women empowerment is fundamental for the achievement of equality, development and peace. Talking about gender equality, scholars reiterated that women empowerment is one of the main principles for guiding development policies (Potter, 2014:409).

3.3.3 Culture and Development

There is often a conflict and debated argument when we talk of culture and development. Scholars see it as two opposing concepts. According to Hopper 2012, the relationship between culture and development is complicated. After the post war era, modernization theorists see culture as the main hindrance to the development of the third world countries. He equally argues that immediately these countries are able to break through their cultural tradition they would achieved economic boom and thus drive to new stages of development. Modernization theorists continued to emphasize that developing countries had to be more like western societies (Hopper, 2012:49-50).

Culture is widely seen with opinion ranging from scholars who reject its existence to those who dedicate it as a form of cultural imperialism. For some activists, the United States define global culture through a mixture of its economic, political, defence power, media and its entertainment industries. The above shaping is a typical Americanization way of life. George Rilzer 1993 in Hopper 2012 defines global culture using Mc Donald as "the process whereby the principles of the fast-food restaurants are coming to dominate more and more sectors of

American society as well as the rest of the world. This goes further to show how more people develop interest in a particular way of doing things in life, the more the next generation follow suit. Furthermore, the German sociologist Max Weber reveals that modern societies are driven by the principles of rationality, predictability and efficiency. There is increasing mental attitude of different conceptions of modernity, thus the western model is not the only way to modernization and may not be incorrect for some culture and communities (Hopper, 2012:49-50).

3.3.4 Poverty and Development

Poverty is term the term that plays an important role in development. Poverty remains a sophisticated and complicated concept. It is difficult to have a clear and accurate definition of the term. Every citizen knows what poverty is, we may interpret it from different angles.

According to Myers 2011, people termed poverty as a deficit, things that were missing. He said, it is important to rethink our ideas of poverty because our views of poverty greatly influence our thinking on transformational development and how we should do it. Understanding poverty from Christian point of view is to understand that the poor are people with names, people God has given gift, and people with whom God has been working with before we even came. We the non-poor described the poor with words such as homeless, working poor and hopeless (Myers, 2011:106).

According to Gordon 2010, the primary objective of redistribution in development is to restore the stabilizing paste and fill the vacuum of moral, spiritual, and economic leadership that is so dominant in poor communities. This is most efficiently done by educating up Christian leaders from the community of need who will stay in the community. Most Christian Community Development ministries put a solid accent on youth development, teaching youth to Christ as early as kindergarten, following them all the way through college with spiritual and educational support, and creating opportunities for leadership upon return to their community (Gordon, 2010).

Richard Mouw (1989:20-34) in Myers 2011 proposed a simple way of viewing the poor from the Christian perspective, the poor as made in the image of god Genesis 1-2 were their poverty is due to lack of adequate skills and opportunity. Poor as people in rebellion, where

they are seen as being lazy and making bad choices as in Genesis 3. Poor could also be viewed as Christ incarnate (Matthew 25) thus lack love and relationship. Also, poverty is God's favorites whereby in Exodus God reviews that the poor are the ones who are blessed, for there is the kingdom of God. Finally, Mouw sees the poor as the lost souls; this view draws on the gospel and reflects the spiritual and the physical of the modern world. The kingdom of God is coming and that is very soon, the poor need helps and should be saved. The poor are made in the image of God and it's our place to serve the less fortunate (Myers, 2011:108).

3.4 Gender and Development

According to Østergaard 1992, the criticism of WID gives way to the emergence of GAD in the 1980s. More policies and programmes of national and international agencies were put in place. These activities strengthened and stimulate gender initiative to development. Gender and development seeks to mention other aspects of women life which includes; education, sexuality, production, women reproduction, health and household. Moser 1993:2 in hopper 2012 added to the contribution of Østergaard above by focusing upon gender itself and accepting the fact that the position of a woman cannot be left in isolation from that of men (Hopper, 2012:108).

GAD emerged in the 1970s in the Institute of Development Studies (IDS) in the United Kingdom (UK). GAD activists think women can organize and seek aid from their own self help organizations and local societies. GAD is made up of different opinion, but they have a goal that made them to be unified and belief that women in development ignored the damaging effect that could cause inequality in gender relations with women live. Edelman and Haugerud (2005:28) in Hopper 2012 argued that women in development was accused of ignoring concepts like the unequal property rights and inheritance law, family planning and domestic violence. Hunt 2004 in Hopper 2012, said instead of GAD looking forward to meet women's real needs, GAD should suggest a border thinking of gender within development. Some look at women lives within their existing roles like the provision of health services to support them especially in their role in reproductive activities while others later try to empower women by letting them to take over new roles through measures such as legal reform to ignore gender discrimination (Hopper, 2012:108-109).

Advocates of GAD addresses the complexity of women challenges especially those of the south, and thus provides them with many different ways to achieve emancipation. GAD emphasizes the wide nature of gender relations couple with the fact that men and women mostly have the same capacity for achieving basic improvement in their lives (Hopper, 2012:109).

3.4.1 Women and Development.

The Women and Development (WAD) emerged in the late 1970s and was headed by Marxist feminist said that the Women in Development (WID) approach failed to address the real issue or women's oppression and the need to change the existing power structures. As Mies (1986) analysed, global capitalism oppressed women by making them to produce children to become the next generation of labour force. Through capitalism, women also work for very low income than men, and in very poor working conditions (Hopper, 2012:106-107).

Another issue concerning WAD is the diversity in women experiences. WAD scholars and activists' main idea for development failed to accept and recognised the extend of this diversity and the views of women from the developing countries. Added to the above, within this perspective approach, different thinkers have emerged between the Northern and Southern women of development. In 1975 UN women's conference that was held in Mexico City, the Northern women speak about their achievements and placed more emphasis on gender equality than their Southern women counter parts (Hopper, 2012: 107-108).

Sen and Grown 1987; young 2002 talk from the perspective of women living in the South. They say these women demand facilities like clean drinking water, health services and shelter (Hopper, 2012:108).

3.4.2 Women in Development

The first idea of Women in Development (WID) projects accepts women's roles as wives and mothers (Potter, 2014:426).

After the emergence of women in development in the 1970s, it was recognised that a handful of women were being neglected and excluded from many developmental projects. Young 2002 women in development planner continue to explain that the position of women is that of housewives rather than as earners, and for see that their lives would be improved by spending more on households. In order for women to embrace development, women in development must focus upon strengthening women within the labour force and the market economy. Women equally need to have equally access to educational opportunities and credit services. WID campaigners found it advantageous in alleviating poverty especially within the household, instead of achieving gender equally (Hopper, 2012:105).

3.4.3 Gender and empowerment

According to Potter 2014, empowerment is a term mostly used for women and the poor. Recently the term has been embraced and is widely used by international institutions like the UNDP, the World Bank, Oxfam, government agencies and other smaller non-governmental organization (NGOs). Previously, the concept was seen as small trying to challenge and transform unequal political, economic and social structures, empowerment was widely criticized as a weapon for the weak but it's wielded through participating grassroots community (NGOs). However, empowerment is a wide concept and by the 1990s, the main development agencies have begun to embrace the term (Potter, 2014:407-408).

By late 1980s, the concept of empowerment became popular within the gender and development arena. Still connected to the participatory approaches to development, empowerment was embraces by development agencies like the World Bank and the NGOs. There are however different dimensions of understanding empowerment. Parpart 2002 in Hopper 2012 said some activists sees it as a way through which an individual undergoes a transformation from within to the views of some developmental institutions that see empowerment as simply being productive for communities (Hopper, 2012:111-112).

3.5 Faith Base Organization and Development.

Clarke et al. (2007) in Deneulin 2009 descript the role of civil society and Faith Base Organization (FBOs) in development. He made mentioned of the teaching and principles of the faith or schools of thought within the faith by bringing out some distinct classification of FBOs, which includes;

1.Faith- based represent organization which govern the faithful.

2.Faith-based are charitable or development organization that governed projects and provide services to the marginal poor.

3.Faith-based organization are socio political organizations which reunites the faithful politically.

4. Faith- based is missionary institutions which aimed at sensitizing and promoting the faith.

5.Faith- based is illegal or terrorist organization which uses weapons in the name of religion.

Faith- Based organizations are not just civil society or non-governmental organization which happen to draw their ideas from religious teachings but also perform some humanitarian duties to marginalize or to the poor. The development works of religious tradition from what portray a good Christian (Deneulin, 2009:3-5).

In community development, a Faith Based Development Organisation can talk about issues in community development through negotiating and incorporating faith perspectives in a multi-faith context without the agenda of religious conversions. In development environment, faith-based engagements are increasingly recognized to have a role in conveying about positive change. Still in the same era, Christian organisations working with the community are advancing towards a stronger development focus that meets both the physical and spiritual needs of the poor. In addition to this, often, there has been a perceived uneasiness in the development industry that faith-based engagements are primarily geared towards aims of evangelism. Thus, this argues that faith-based development in practice, can be and is broader than the evangelism manner, and seeks to address the totality of development of its recipients, that is the social, physical and spiritual aspects of the community. If integrated in meaningful

manners, such activities might really facilitate more sustainable community transformation (Yee & Ajit, 2015).

The community of God's people is capable of affirming the dignity of the poor and enabling them to meet their own needs. It is practically difficult to do effective holistic ministry apart from the local church. A devoted community of faith can best provide the thrusts of evangelism, discipleship, spiritual accountability, and relationship by which disciples develop in their walk with God (Gordon, 2010). When faith-based organizations become involved in community development, they can achieve significant impacts. Faith-based organizations can also provide indirect support for community development through their social, spiritual, economical potential. For faith-based organizations to engage in community development, it would be based on the active role many of them play in providing social and cultural services in the society (Thompson, 2001).

Faith based organizations have emerged and developed over the past decades. Many have achieved through civil society and develop their development priority. A good example of faith-based organization is the Basic Christian Communities (BCC) that emerged in the 1960s in Latin America. It has been focusing on community development as a group, engaging on Christian principles (Haynes, 2007:67-69).

3.6 The church initiative in the community.

According to Sivov, religious groups locally have played a big portion in shaping communities. In modern era, religious beliefs are still bringing people together to form what could be termed a community. In major developed nations like the United States it is often emphasised by researchers that religious communities are the backbone of American civil society. Religious groups operate social institutions' such as health clinics, hospitals and schools at the community level and this usually make the community to grow rapidly. The church itself operate like an institution thus can easily manage its own institutions put in place. The church in its capacity tries to serve the community within its jurisdiction without discriminating against age, gender, social status or religious belief (Plamen Sivov, Jan 2009).

The secular nature of the humanitarian and development sectors has made it challenging to see the role that faith plays in the society. It has just been in recent years that we are seeing a renewed interest in how faith can be a positive agent of change, rather than focusing on

concerns of religion as divisive. Consequently, there has not yet been the full opportunity to really examined the positive and negative roles that faith can play in the society, and it will not be possible to do this fully unless FBOs and faith communities are able to feel comfortable in putting in place and allowing the teachings of their faith in their relationships with those in need (Kidwai et al. 2014).

Poverty which is mostly associated with lack of adequate housing, nutrition and access to health care contribute to an increase rate of death toll of missionaries. This death toll has been high because of inadequate access to health care. We definitely need to assure access to health care not only of medical care but also to a better living standard, nutritious food, basic education, safe water, decent housing-these are the prerequisites of healthy Christians. The aforementioned are the means through which the church can contribute to the goal of achieving better health for all Christians. The institution of the church has traditionally been sustained mostly by volunteer Christians thus the church can continue the provision of community health outreach programs (Thomas et al. 1994).

Religious organizations often include health as part of their developmental activity or mission. This usually involved the implantation of health institutions in the communities and their participation in the community outreach activities. Most churches and faith organizations have been investing in the health sector with the essence of providing medication to Christians in different communities. The mission of church has extended beyond the traditional functions of worship and spiritual growth. The church also contributed to the social, economic and political activities of her congregation, as well as the community at large. The church is thus involved in medical programs to address the health needs of the members of the community through the provision of free health clinics. Pastors on their own path provides congregational leadership, spiritual matters, social and community outreach. The church is mostly among visible respect and credible agencies in the community especially when talking of public health agencies (Campbell, 2007).

3.7 Theoretical and conceptual framework

In this study, I use the community development theory elaborated by Bhattacharyya (2004) strongly built on the notion of solidarity. Bhattacharyya (2004) argues that,

A community is a group of people in a locality initiating a social action process (i.e... planned intervention) to change their economic, social, cultural and/or environmental situation (Bhattacharyya, 2004:8).

To him, the notions of solidarity and agency in most cases should constitute the main thinking behind any organization's involvement in community development issues. This is because collective support by different actors within the community leads the identification of priority projects. As a result, meaningful and well targeted projects are mapped out which contribute immensely to the lives of the inhabitants of that community since they have common problems to solve, common goals and a shared manner of intervention as well.

On the other hand, Bhattacharyya (2004) believes that counter forces or agencies for instance industrial capitalism, the nation-state and instrumental reason have largely threatened the activities of development oriented organizations especially at the community level. To Bhattacharyya (2004), these counter forces have their own personal motives which they are out to defend which is not always favourable to members of the community. They are either profit oriented, biased in the distribution of resources or limited. From this theory, Bhattacharyya (2004) further elaborates some major concepts which I think is relevant to this study.

3.8 Conceptual framework

From the above theory, three major concepts emerge which need to be explored and discussed in relation to this study. They include,

- Self help

- Felt need

- Participation

3.8.1 The concept of self-help

According to this concept, all able and healthy members of the community should be able to contribute to their own wellbeing which prevents them to be constantly dependent. This is

achieved through the empowerment of these members of the community which makes them to be able to stand on their own.

> Self-help does not mean the denial of inter-dependence or mutuality that is the very basis of social existence. The principle rests on a concept of human beings that when healthy they are willing and able to take care of themselves, to reciprocate, to be productive, more predisposed to give than receive, are active rather than passive, and creative rather than consuming (Bhattacharyya, 2004:22).

Looking at the activities of the Presbyterian Church within the M'muock community, it would be necessary to show how the various projects embarked upon by this religious organization has been able to better their lives. Through this, it shall be interesting as well to see how through the activities of the PCC in this community the inhabitants have been made less dependent on government aid and other forms of support.

3.8.2 The concept of felt needs

This concept is about the relevance or responsiveness of any given development project. This means that it does not only suffice to initiate a project within a given community or locality as a project that does not target an issue is almost useless or a waste. Coming back to my work, it will also be interesting to investigate if the development projects carried out by the PCC within the M'muock community are really the top priorities of the inhabitants. For instance, it would be unwise to learn that a development organization comes into a community where there is there are sufficient schools, both private and public, technical and grammar schools and so forth instead of embarking on something else decides to opens up more schools.

The main issue at stack is, "How do we affirm the dignity of people, motivate them, and help them take responsibility for their own lives?" By beginning with the concept of people's felt needs we establish a relationship and a way forward, which then enables us to move to deeper issues of development in the community. This idea of beginning with people's felt needs is what is called the felt need concept. This concept enables us to go to the people Live among them. Access what they have already, look around them and asked them what could be relevant to them. Learn from them, love them Start with what they know and teach them how to build on what they have. I think this is a good molding of a community development. Thus,

the people can design something from what they already have (raw materials). This strategy put in place also reduces the rate of dependency in a community that was teamed a poor community (Gordon, 2010).

3.8.3 Participation

This concept deals with issues related to inclusion. From my understanding of this concept, members of the community are supposed to partner with the development organization in the process of identification of main projects that would impact the lives of inhabitants. In this sense, members of the community play an active role in all stage of the development project rather than simply being passive. These concepts could be summarized in the figure below as follow,

Figure 1: The applicability of the concepts

The PCC

-Self-help

- Felt need

- Participation

M'mouck Community

Social wellbeing of members within the community
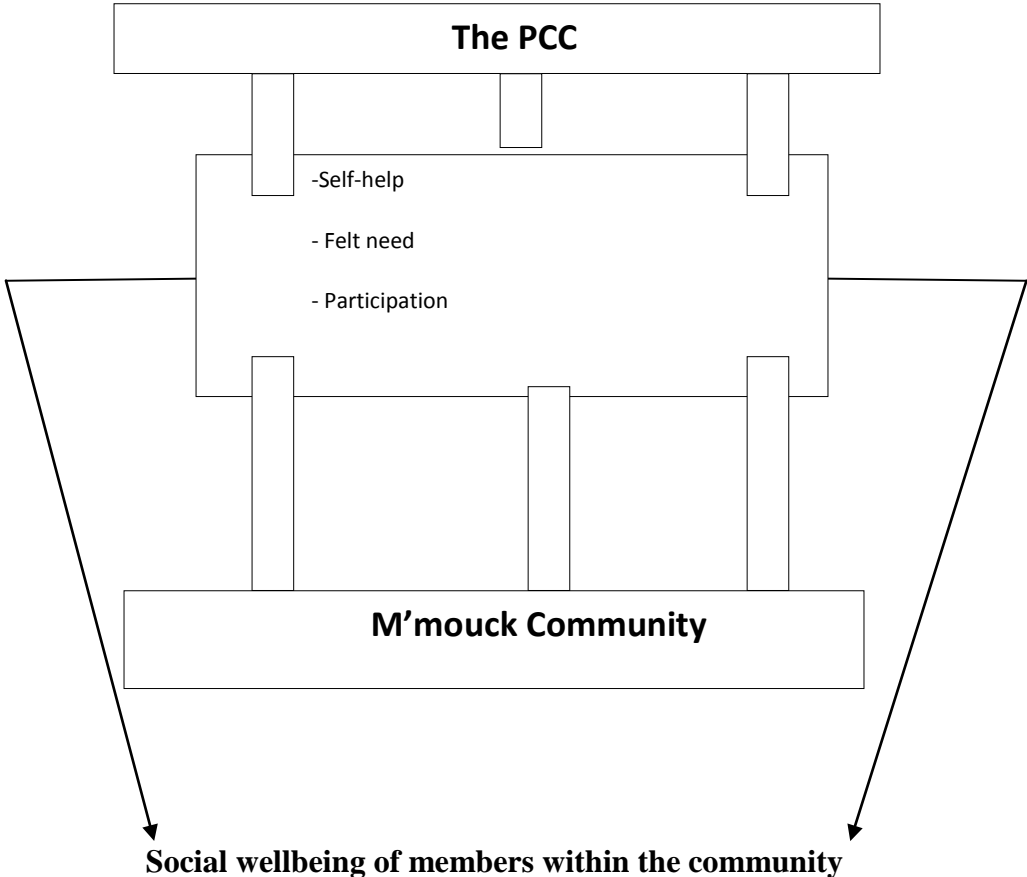
The above figure shows the applicability of the concepts of self-help, felt need and participation between the PCC and the M'muock community. It indicates a mutual

relationship between this religious organization (PCC) and members of the M'muock community. This mutual relationship means that each development project before it is embarked on is supposed to be approved by the community members and the PCC. The approval of both parties ensures that the projects are relevant and are those needed. At the end, these projects contribute largely to the social wellbeing of members within the M'muock community.

3.9 Chapter summary

This section is the literature chapter where I have defined the necessarily terms. Theories of religion, evangelization and development were equally discussed.

CHAPTER FOUR: METHODOLOGY

4.0 Introduction

In the following chapter, the research tradition in which the present study is surrounded will be portrayed. It shows an overview of the research methods that have been used, particular cases and the limitations that are associated to these methods and the specific area in which the research was conducted.

4.1 General Approach

During my research process, I thought of different methodological choices that I deemed to have implications for this thesis. After focusing again on my research question, I proceed to the decision on how data for the thesis should be generated in order to answer the research questions above, it is better to view it from within, by getting the knowledge from the actual practitioners and experiencing it. It's equally advantageous to access the real life stories through interviewing, observations, thoughts and reflections of practitioners. Hence, with all the empirical qualitative study, I will dual on the grounded theory approach which I think is the best method suitable for this thesis. My major aim was to be able to adjust the information gathered and the research question to suite what I learned during the research study.

There is quit a good number of practices that could be the objective of study but due to its time frame, there are limitations to the scope of this thesis. Therefore, the particular area through which one seeks to really understand the relationship between Christianity and development must be identified. In this work, I have chosen to look at the congregational initiatives in one of the communities (M'muock) in Cameroon where the Presbyterian Church in Cameroon (PCC) has been operating. I will also discuss on research strategy and research design. To obtain the data required, I will be concentrate on interviewing and observation which I employed in my fieldwork. Data gathered using these methods produced the main material. Confidentiality, ethical consideration, and reliability and validity will constitute part of this chapter.

4.2 Research strategy

Research strategy refers to a general orientation to the conduct of social research (Bryman 2012:35). In doing research the quantitative or qualitative strategy can be used. The quantitative strategy involves quantification in the collection and analysis of data and it has to do with a deductive approach to the relationship between theory and research. On the other hand, the qualitative strategy lays emphasis on words in the collection and analysis of data and it is based on inductive approach to the relationship between theory and research.

In this study, the qualitative strategy was used. This strategy was chosen because I wanted to have a deeper understanding of the phenomenon under study. According to Bryman (2004) the qualitative method provides the researcher with an opportunity to collect in depth information from a natural setting where themes and theories could arise. In order to understand the dual mission of the PCC that is evangelization and development in the M'muock community, the qualitative strategy was deemed necessary because qualitative method such as interviewing was used to collect information on informants and this gave me the opportunity to get to know how the PCC has been able to evangelise and develop the M'muock area.

In the course of analysis, a theory will be needed in order to discuss some of the ideas. This aspect is important because it gives the work some focus or a line of thought. According to Bryman (2012:20), theory is important to social researcher because it provides a rationale and a framework within which social phenomena can be understood and the research findings can be interpreted. Theory can either be deductive or inductive. With deductive theory the researcher, on the basis of what is known about in a particular domain and of theoretical considerations in relation to that domain, deduces a hypothesis that must then be subjected to empirical analysis. Inductive theory on the other hand involves drawing generalization inferences out of primary data (interview) and the development of a theory is the outcome of the research.

In this research concerning the activities of the PCC within M'muock, the grounded theory as a type of inductive theory will be used. The grounded theory is 'theory that is derived from data, systematically gathered and analysed through the research process. In this method, data collection analysis and eventual theory stand in close relationship to one another' (Strauss and Corbin 1997: 12, cited in Bryman 2012:387). The grounded theory approach has been used

because there is no pre-existing theory related to the issue under study and the research was aimed at generating a theory at the end of the study based on empirical data collected from field and analysed.

4.3 Research design

Research design refers to the plan which specifies how data related to a given research problem is collected and analysed (Nworgu 1991). There are different types of research designs among which are; experimental design, cross sectional design, longitudinal design, comparative design and case study design. This research has made used of the case study design. The case study design entails the detailed and intensive analysis of a single case (Bryman 2012:66). The case study in this case will be about the M'muock community. The aim of this research was to undertake a detailed study of the PCC in evangelization and the development within the M'muock community.

Interviewing was used as the main source of data collection in the field. Here, the interview guide was designed in a way that it provided answers to my research question. My research question as of now stands as follows, "What has been the trend of evangelization and development of the PCC within the M'muock community?" In this situation, an interview guide was made up of mostly open-ended questions necessary as well so as to let participants explore the issues involved. Using open-ended questions facilitated things for me as I found my participants touching on issues and areas I happened to have omitted in the course of drafting my questions.

One of the main strengths of this design is that it allows for prompts during the interview process. I greatly made use of these prompts to either refocus some of the question or prevent digressions on the part of the participants. More information and diverse issues were covered using this design. Even though the interviewee is most likely to deviate from the topic of discussion, there are always ways in which to bring back him or her to the main topic of discussion in a careful and polite way.

4.3.1 Case study

Case study basically refers to a detailed and intensive analysis of a single unit or few units. It is concerned with the capacity and nature of the case study in question. A common perception and phenomenon with the case study is that it deals with empirically limited unit, like people or an organization. The emphasis tends to be focused on the intensive examination of the unit. There is a tendency to associate a case with qualitative research (Bryman 2008:52-53). A case study explained much about a small unit. In this study, the part played by the PCC since its arrival in the 1950s will be understood in different arena. A case study is aimed at deeping the community or organization to better understand the real phenomenon, like my case study which is the M'muock community.

4.3.2 Choosing my case

I wanted to look specifically at the conversion of people into Christianity and the developmental activities of the PCC since its arrival associated to it. Choosing the M'muock community as my case was because no research concerning this issue has been undertaken there to the best of my knowledge. I therefore proposed M'muock to my supervisor and he relentlessly accepted. M'muock is a small village in which its people practice agriculture as their main occupation and source of income. M'muock is my village of origin and it has been long since I lastly visited it. I chose it because I knew it was going to be safe and the people are equally very friendly and welcoming to both strangers and fellow indigenes. My mastery of the society at large and some of the basic circumstances surrounding the implantation of Christianity in this community was a plus. These facilitated things as I did not have to read or study the society like a transfer would do before embarking on a research of this magnitude. Before hand, I knew the major places to go, I had an idea of what projects to check and so forth which simplified the accessibility of the research area. When I was conducting my field work, I equally observed how many people have been converted into believers within a short period of time.

4.4 Research Methods

There are two main widely used research methods which are; the qualitative and quantitative research method. Here, I used one of the main research method which is the qualitative research. I used the unstructured interviewing format. Subsequently, I will present this method and describe how it was used in my work. A focus group was also used. I equally talked about its important and the role it plays in this thesis.

4.4.1 Semi-structured interviews

The semi-structured interview was best suited for my purpose and constitutes my main research method. It is averagely flexible in its form. The informant may answer the questions in his own format, and the interviewer asks follow up questions, or even un-planned questions. While being flexible and focus on one hand, the semi-structured interview does have a format on the other hand. The interview guide is often a sort of guide, with a set of questions or fairly specified topics to be covered during the interview (Bryman 2012:471). During my interviews, at certain points, I tried to bring back my informants on track politely whenever they diverted from the topic or area of focus. This gave me a good way of trying to obtain information. I conducted about 15 interviews. I also did a focus group interview. These interviews followed a guide with questions and sub questions under each topic. All my interviews were recorded and transcribed afterwards. When the transcription was over, I had to read carefully through all the individual transcribes in order to gather some major concepts and themes running through them. I then had to select the different categories which would intern facilitate the presentation process.

4.5 Field work

The field work for this thesis was conducted in the M'muock community. It took place in late December and in January 2016. This was an ideal period for this research as most people had come home from different places to feel the warmth of their loved ones during the festive periods of Christmas and New Year. Below, I will give an explanation on how the research was carried out in the field.

4.5.1 Access to the field

In order to decide where to conduct a research, it is always necessary to consider whether the researcher will have access to the field and the people will answer the research questions. I suggested the reasons for choosing the M'muock community to my supervisor and equally made phone calls to some of the elite and the manner in which they responded was very encouraging. This was the first motivating factor to me. I anticipated that I will not have any trouble since it was a terrain I knew very well and the people being friendly as well. Before going for field work, I contacted the pastor who heads the congregation in M'muock village and fortunately he happened to have been serving in this community for some years. As a result of this, he was well connected with the community and knew most of the people and the terrain as well. When I first arrived, we went round greeting and he introduced me to some resourceful persons in the community. The pastor introduced me to the villagers and some Christians, telling them I was a student coming from Norway to conduct a research for my studies and that I was a son of the soil and their fellow brother. I felt this was appreciated and they welcome me as their son and were very delighted to have me home. This made it easy for me to conduct an interview with them later. Interviews were conducted in arrange places convenient for both parties. Immediately I had gained their trust, they became open and not more afraid to answer my questions I posed to them. Most of the informants were very happy that I came to interview them and appreciated me for coming to find out what was happening in the community.

4.5.2 Choosing informants

Interview uses a method of sampling where you base your research on participants who have the features and qualifications that are designated to the research question. Since my objective was to know how Christianity has been proliferating and the rate of evangelization into the PCC faith coupled with developmental activities, I chose informants at random to avoid bias and to gather general information for this objective. To obtain detail in this research, I also used a focus group. A good and easy method of getting informants was by applying the snowball method. When using this sampling technique, the researcher makes initial contacts with informants who have knowledge about the research topic and they use them to get contact with other resourceful informants (Bryman, 2008:184).

The pastor selected some of the Christians (informants) for me and we made pre-arrangements on where and when to meet for the interview process. While in the M'muock community, I equally made some schedules with informants after attending Sunday service, and personal observations. We told them my purpose of coming to the community, which was because of research for my studies. During the interview, some informants suggested other resourceful informants who could give different opinions to some of the questions I asked them. That was how I got informants from different sources and angels of the M'muock community. I later spent some days in the community whereby I pick informants at random whom neither of the previous informants had made mention of to me, and my main reason of doing this was to secure broadness in information gathered.

After conducting about 15 interviews, I had to stop because additional interviews were merely a repetition of information gotten from the previous informants. All my informants were given pseudo names in order not to disclose their identity. My informants included; pastors, elders, chair members of the congregation, Christians and other indigenes of the M`muock community. Their ages ranges between nineteen and seventy-one years of age. The above informants were of both gender. Informants were given pseudo names such as Mr. P, Mrs A, Mr B. An overview of interviewee is below and will be put in the appendix also.

Informants	Ages	Gender
Mr P	52	Male
Mrs. A	54	Female
Mr. B	64	Male
Mr. C	71	Male
Mrs. D	30	Female
Mrs. E	45	Female

Mrs. F	62	Female
Mrs. G	44	Female
Mrs. H	23	Female
Mrs. I	19	Female
Mr. J	36	Male
Mrs. K	40	Female
Mrs. L	35	Female
Mr. M	26	Male
Mrs. N	28	Female

Table 1. Above showing Statistics concerning my informants.

4.5.3 The interview

According to Bryman 2008, they are different forms of interviews and these interviews portray some common features. The aim is for the researcher to elicit from the interviewee or respondent (Bryman, 2008:192).

An interview is one of the most widely used methods in qualitative research. An interview can be designed in different forms, from semi-structured to fully structured. I choose the semi-structured type. This method makes it possible for the interviewer to follow the story of the interviewee while ensuring information obtained does not divert from the subject. Flexibility is the central to this method as one needs to guide the informant and gives room for more

questions if need arises. Before going to the field, I made a list which served as an interview guide and to help in asking all the questions. This helps me to stay focused and make sure that all the important related issues to the research question or topic were discussed during the interview. The ordering in which the interview guide was access varied from informant to informant because I had to adjust the order of asking the questions to enable a smooth conversation. Sometimes the response of my informant leads to new information I had not asked or thought of. This later gave me a lot of valuable information. During the preliminary interviews, I used the interview guide frequently but as the field study continued; I was able to start the interview and it flow automatically. The interview guide can be found in Appendix.

Furthermore, the objective of an interview is to gain full knowledge on the issue at stake and about how other people experience it. A social research (interview) involves the researcher and an informant, and characterizes the information that is gotten during the interview situation. The environment affects how the informant expresses his/her ideas. It is mostly convenient to do an interview in a calm and quiet place.

The venue for the proper interviews were not fixed, some took place in the church premises after service, and others at informants' resident. This was aimed at putting the informants in a relaxed and confident position where I hope to get objective opinions. I equally selected these venues because I think they reflected the status and professions of these participants. For instance, informants who were indigenes of M'muock village felt confident and objective when they spoke with me in their various homes and the church leaders in most cases did same when interviewed around the church premises or at their residential quarters. Most of the informants were farmers, thus we either made them in their homes very early in the morning before they leave for farm or in the evening when they have returned from their farms. As most of the informants were busy home when we arrived, they had to stop whatever they were doing and take a welcome break to discuss with me. All my interviews were conducted in a one – to – one basis. Talking to people in their convenient environment makes them to be relaxed which affects the level of interaction and fluency.

Interviews most often have abstract and general questions which becomes a big problem. A smooth and good interview will be that characterized by the interviewee asking precise and concrete opinions to the informants. Letting them talk about their point of view. After I did few interviewed, I realized that some of my questions were too abstract. As I did more

interviews, I gained confident in the interview arena and was able to control the interview guide.

4.5.4 Field Notes

I took field notes during my field work. Notes were taken because I could not store all what I was seeing and hearing in my memory. For interview, I used a recorder and later on did the transcription. I wrote all the key words of the interview though it was a bid strenuous. My experience taking notes was good and I believed having the recorder present gave me more edge to have more time to take notes that were later analysed to understand the whole issue.

4.5.5 Focus group

While in the field, I conducted one focus group. The Christian being interviewed after a Sunday service happened to be with other Christians who decided to accompanied her. While we were discussing she could not record some of the answers to the questions I was posing to her. luckily, other Christians were beside her and were hearing what we were discussing and asked if they could assist. I accepted and it turn to be a focus group without me planning it. It increases the amount of information I returned because the other Christians beside her reminded her of things that she could not recall herself. Talking to people in their convenient environment makes them to be relaxed which affects the level of interaction and fluency. Through the discussion we did by exchanging words, I was very happy because I learned a lot and my scope was widen concerning the intersection of the PCC in the M`muock community.

4.6 Positionality

In conducting a research, the outcome might be altered due to the informant's reactions and answers might be influenced by how the researcher is perceived. This could be caused by personal qualities. Gender, social background, and age which often diverts our interpretation of the world. Personal contacts gained in the qualitative research can influence the data being gathered. The participants might have expectations about what the researcher can do with

them after the interview. To avoid all the above mentioned, I started each interview with explanations to the informants that it was going to be used only for my study. I event had to show them the agreement I made with my supervisor from school for further clarification though they did not doubt me.

4.7 Reliability and Validity

According to Bryman 2008:31, reliability is concerned with the question if the result can be repeated. It is related to whether other researchers using the same methods will obtain the same results. It is also associated with qualitative research whereby, if the question is test and different results are obtained then we would consider it an unreliable measure. It is not applicable in the qualitative research because it is believed that the data is a result of the interaction between the researcher and the informant. Thus the project cannot be replicated as each situation is unique and the results might vary depending on the group of people the researcher is interacting with at a given point in time. I believe my methodology chapter explains and clarifies phenomenon made during the research project that led to them.

Validity is concerned with the circumstances of the conclusions that are generated from a piece of research conducted (Bryman, 2008:32). It focuses on the interpretation of data and whether the researcher's interpretation describes reality.

External validity is whether the result obtained can be generalized in other context beyond the specified jurisdiction while internal validity is concerned with how supportive it could be within a certain study.

4.8 Translation

When I decided to conduct a research in the M'muock community, I knew that most of the villagers were indigenes and could not speak either English or French which are the two official languages in Cameroon. I had no major problem conducting interviews since I understand the language very well. Some few informants were interviewed in English and three quarter of the interviews were conducted in the local dialect. Thus transcription was no

major problem. Though the same words might not have been used in all sentences, I believed the whole idea did not change. The confidentiality of preventing people names and places from being identified remains a key focal point (Bryman, 2008:119).

4.9 Ethical considerations and confidentiality

In order to conduct a research of real people, Bryman talks of several ethical considerations to be remembered which includes; avoiding harm to participants, participating must be voluntary, confidentiality and anonymity of informants respected (Bryman, 2008:127).

Scientific study requires that the researcher follow the ethical laws taking place in the research environments. Concerning ethical issues; two main items generally feature. These are acknowledging the different sources consulted such as books, book chapters, articles, reviews and so on. In addition, privacy issues related to research participants need to be taken care of as well. In my study, I was dealing more with adults which slightly facilitated things but this did not mean that things were taken for granted. Qualitative study usually involves a close link between the researcher and the participants, thus ethical dilemmas have gained a fix place in this method of research. The selection made by the researcher could have consequences for the people studied in the given environment. Thus, ethical issues related to different phases of the study process must be look upon.

I took the necessary steps by protecting my participants. These included the use of anonymity, the adoption of pseudo names to represent participants who did not like their identity to be revealed. The interviews were recorded and transcribed, and all the material kept confidential. They were equally told that their information would not be used again without their consent to this. As a whole, I worked in accordance with the personal data protection rules stipulated by the Norwegian Social Science Data Service (NSD).

4.10 Informed consent

Conducting a research warrant the researcher to have all his/her participants informed consent. This means that the participation of informants is entirely voluntary. All my

participants were told that their participation was voluntary, and that at any time they were free to deny answering any question and/ or withdraw from the entire interview. Also, the informant should be informed about the objectives of the project. I started each of my interviews with a brief introduction concerning the project and their free will to participate, making the informants to know that information given will be used only for the purpose of the research project.

4.11 Consequences for participation

One of the fundamental issues when conducting an ethical research study is that the interviewee has to consider the possible consequences for the participants for taking part in the research. There should be ethical consideration when conducting a research study and the researcher is supposed to protect the integrity and the freedom of the participants. Since I did not ask sensitive questions, this wasn't a problem in my interviews.

4.12 Scope and limitation

This research was carried out with participants drawn from within the M'muock community and included indigenous congregation members. On the other hand, another group constituted of church leaders. The aim of this was to create variation from the two groups when it comes to getting their opinions on the different issues that were discussed. As a result of this, the differences in views and what has actually taking place in the community was clearly pointed out. I think this was really a point of interest in the study especially as I had to discuss with two different groups of participants who saw things from different lenses.

Concerning the research site, the study was conducted in M'muock, a small village found in the South West Region of Cameroon. The reason for the choice of this location was that since the start of activities of PCC within this small community, little or no research had been conducted in line with the works of the church. In this light, this research was an opportunity to investigate on the different areas of intervention since its implantation.

Once the study is done, it may serve as an opportunity for both the PCC church in Cameroon and the PCC congregation in M'muock to listen to the voices of the people on the field.

Through this work, they may be able to see the achievements of this religious body. Also results from this study may also be used to evaluate on some of the projects which need their attention since this is a rapidly growing community and also because several challenges keep on coming up especially competition from other churches and developmental challenges.

4.13 Summary Chapter

This chapter has outlined the important insights concerning my research project. The choice of qualitative research method that was applied have been explained and analysed. These includes, interviewing and observation. Much was said on interview which constituted the main part of the material.

Other aspects of the chapter included confidentiality, ethical consideration and confidentiality, scope and limitation, and translation. Added to the above, informants did play their parts voluntarily.

Finally, qualitative research entails that data collection process should be transparent as possible, in order to enable the reader to assess the data collected.

CHAPTER FIVE: PRESENTATION OF FINDINGS

In the following chapter on presentation, I wish to made mention that my interviews were conducted in both English and in the local language because most of the informants could not speak English. I used the interview method in the field during the study. My informants were all base in M'muock community. Most of them have worked in different communities. Most of them have equally served between three to twenty-five years. They also speak different languages and the languages are not so related to or they are related to the M'muock language. This is because most of them have served in neighbouring community to M'muock and thus, some of the languages are similar. In the course of the work, we will get to know what prompted the PCC to this community called M'muock. I would like to also mention that most of the quotations and transcriptions that feature in this chapter are my translations.

On the other hand, my informants included Christians, pastors, elders, chair persons of the congregation, and local indigenes of the M'muock community. Most of them are farmers who practice agriculture to earn their own leaving. They were so much attached to their tradition. We equally have the Christian Women Fellowship (CWF), and the youth's group and they fall between the ages of fifteen and thirty-five years. They perform singing, cleaning and other activities of the congregation.

My informants include: Mr. P, who is the present pastor of the Presbyterian Church in the M'muock community. He is fifty-two years and has been serving in the pastoral duties for twenty-five years. Mrs. A is a woman and chair lady of the PCC M'muock congregation. She is aged fifty-four and has been serving in the congregation for nine years now. We equally have participant B who is aged sixty-four years, and he is one of the elders of the PCC M'muock. He has been in the congregation for thirteen years. The youngest informant I interviewed was nineteen years of age.

In the following sections below, we will have sections and sub sections in which some will be made up of challenges faced by the evangelists (PCC), and the other will be made up of development trend. The sub headings and semi-sub headings were generated from the data gotten in the field and they go in line to answer the research question. The themes will be elaborated below according to the way my informants saw the situation.

5.1 Language

About 80% of my informants made mentioned of language being one of the major challenged faced by the missionaries when they first arrived in the M'muock community.

Mr. P says:

> The Challenges faced by the PCC in this M'muock community when they first arrived most have been that of language. This was because the people who came to preach evangelism were speaking English and most people in M'muock Community were ignorant of the language. This then called for the need of interpreters which was a very big problem.

The above quote explains that the early missionaries had language barrier. They speak a language which was not common to the indigenes thus, the indigenes did not understand the missionaries and the missionaries were also dormant in the local language.

Another informant Mrs. A said "aliegeh" meaning English was a big problem to the evangelist because very few people know English and so they had the problem of translation and interpretation.

Mr. B on his part still complaint of language saying, *"they had a language problem when they first arrived and they almost returned because very few knew English language and so understanding was difficult"*. He further talked of M'muock people being too attach to their local dialect. Thus, not being willing to learned a new language.

Furthermore, Mrs. E talked about language also, she said:

> Some of the challenges that the PCC faced when they arrived was language. The first people who came to evangelized were pastors (missionaries). This is because before they came most people in M'muock community did not know English language that the missionaries were using, only Pidgin English (local English) could be managed to communicate with them, and they were very happy.

Mrs. E talk of language which was a hindrance for the evangelist who first arrived in the community. The indigenes could only speak Pidgin English which unfortunately the

evangelist did not understand as while. Notes should be taken that Pidgin English is local English spoken across Cameroon.

According to Mr. H, "There did not encounter any problem of communication. This is because most of the people in the M'muock community who were not speaking English could use action to interact and so there was no problem in the community when the PCC arrived". He also made mentioned the used of hands and action to communicate to one another in the community.

Also, Mr. I differ with other informants as to the issue of language saying that "the missionaries came and they were speaking English language, they were equally indigenes who understand English language. The indigenes who understood English were send to interact with the missionaries. Hence, I don't think they were really a problem with language".

From all the above different visions on communication presented by the informants, we can say that in the perspectives of these informants' language must have been a major problem faced by the missionaries. This is because the missionaries could not talk to the indigenes and the indigenes could not talk or hear what the missionaries on their own parts were trying to say also. Both parties could not come to compromise due to language barrier. Thus, something needed to be done by the missionaries to ease interaction between the indigenes and the missionaries who were coming to preach the good news of the Lord Jesus Christ.

5.2 Traditional Practices

The indigenes of M'muock had their gods they belief in and were worshiping. Thus, the evangelists coming to preach to them that those their gods were not the real gods spark a big problem as we will hear different views of informants on this below.

Mr. P said:

> There was also a problem of traditional belief. This was because the people of M'muock community had their gods and the missionaries were coming in to preach against the M'muock community god which was idol worshipping. This became a big problem to the people of M'muock who were being forced to

allow their god whom they attach so much interest and belief in. It was not easy for them to come into one accord with those who were preaching the word of God.

This implies that the evangelists needed to real preach to them about the existence of the Supreme Being God almighty. To do this, the missionaries had to tell them the importance of God. How as a Christian, you can be sure of entering the Kingdom of God?

Another Mr. B said "Ehh beggouih" meaning strange people. According to him, this was when he first saw the missionaries. Some people ran into the bush while others were courageous to wait and touch the missionaries to see if they were real people or devils that just appeared. After those who stood and touch realized they were real people, they called the other indigenes who tried to escape and they jointly ask the missionaries what they came to do.

He further said:

> the idea of one God that these missionaries were trying to implement by destroying the culture and the beliefs of the people of the M'muock community which was the worshiping of idol god. This made the indigenes of M'muock to resist the missionaries because they wanted to change their mentality which they did not want.

This created a big problem and the indigenes almost when to war with the whites "belieggeh" querying them not to destroy their culture. After a long dispute, both parties came to compromise and the indigenes accepted the real God.

5.3 Polygamy and Postmortem

The issue of marriage equally generated a lot of desperation between the evangelists and the villagers. Based on information I gathered through observation and on interviews that I conducted, the informants had a general consensus about polygamy saying that many women give birth to many children which in return adds to the labour force. The men said their occupation (farming) needs much labour force and that is the reason why they practice polygamy.

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According to Mr. P, "the church was coming in with the idea of monogamy which was against the idea of the people who practice polygamy". Hence, they tried to retaliate.

Added to the above, he also talked about tradition whereby our people practice what we called postmortem which is a practice whereby when somebody dies, they want to operate and see what has killed the person though there are not medical practitioners and they don't do it professionally which they can carry sicknesses that are not good. It is commonly practice throughout the village. This is mostly done because according to the villagers, a normal human being is not supposed to die. To them, if a person dies, it means that something must have been attributed to his death and thus, they carry out the act to see the cause of his/her death.

Also, Mr. B talks about postmortem. He said, "it is one of the items in the village when they talked or go to any funeral service. The people operate the corps to see what has killed the person which is against the church". Personally, I will say this practice of post-mortem to the best of my knowledge is not good because the corps is not preserved the way they are supposed to be. Secondly, those who carried out the operations are not even experts or it's not even their field.

5.4 Social aspect

According to informants' report from the field study, the evangelists encountered a lot of challenges when they first arrived in the M'muock community. These challenges were that shelter, difficulties in communication, inadequate road accessibility, and inadequate health facilities.

5.4.1 Accessibility

According to informants' report, they were no roads linking the coast and the hinterland when the missionaries first arrived Cameroon. Thus, making it very difficult for them to perform their evangelical mission.

Penetrating into the hinterland was a big challenge says Mrs. A. she said,

"during the early days, it was very difficult for the missionaries to reach the M'muock community because of the bad nature of the roads". Still from her, "some indigenes were even sent in the interior to help performed the duties of the missionaries' due to poor road nature".

Another informant Mr. H said, "there were no motorable roads at the time and so moving from one place to another became a problem". The missionaries and the community people both uses the footpath to carry out their evangelical and developmental activities. It was really disastrous to penetrate the hinterland by the missionaries because of thick forest, high rivers and valleys.

5.4.2 Shelter

Shelter here means accommodation facilities. Most of the informants equally complaint that when the missionaries first arrived in the M'muock community, they lack places to stay because the villagers were not willing to house strangers.

According to Mr. P, "when the missionaries first arrived, they faced a lot of accommodation problems ranging from no place to stay and preach the gospel to the indigenes, and of no church building". Mr. D talks of housing problem. He said, "The first challenge that the missionaries had when they first arrived was that they were faced with housing problem. They moved from place to place because they had no stable place to stay". Another Mr. G said, "there was no place where pastors could live and administer their work". Mr. H said, "the missionaries had nowhere to live and preach the gospel and so it becomes very difficult for them to cope".

Also, Mrs. E talks of housing problem. She said:

> the missionaries who came were the whites (belieggeh) and did not have places to settle and preach the gospel. When our fore fathers saw them, they almost escaped because their colours were not the same and so people will even go to touch their bodies asking them where they are coming from. They even strengthened to fight them because they thought that they brought problems to come and battle with them. The fore fathers asked these missionaries what they

were coming to do because that was around 1940s and the needed interpreters to tell them what they came to do before they could house them.

The people of M'muock community were very fretful when they first saw the missionaries. This was because of their colour, shape, appearance, means of communication and their way of doing things was different. Some indigenes were courageous to stand without escaping and posing question concerning their mission in the M`muock community before they could shelter them.

5.4.3 Social facilities

Here, we made mentioned of schools and health centres. Mrs. G talks about a school and a health centre that was all opened and later on shut down. She said, "When the missionaries opened a school, there was no teacher who could teach in that school which was a problem. They constructed a health centre there were no doctors who could work there and that's why it later on closed down". The school that was opened by the missionaries was later own taken over by the government due to sufficiency of funds to run the institution.

Mr. C talks of the tropical climate which was very harsh for the Basel missionaries who first arrived in the M'muock community. He said, "this tropical climate had disease such as malaria which makes their journey almost hopeless couple with the fact that hospitals and health centres did not exist". The tropical region was too hot and could not content missionaries coming all the way from the temperate region. Thus, to cut cost and continue their duties, they send few missionaries accompanied by many Africans into the interior to fulfil their missions of evangelization and development.

5.5 Evangelization, Gender and Leadership

Here, we will make mentioned of issues that concerned the PCC congregation in the M'muock community. Mr. P said:

> the church was planted here in M'muock community, although it has enlightened the people that there is somebody called God, the greatest worry is the fact that the church has been allowed in the hands of women, men do not

attend or participate in church activities, they see it as child's play. But the good thing is that some do allow children and their wives to come to church. They see it as one sided meeting "Njangi". We still pray that one day they will come because if the woman is in church, the children are in church and the husband is not there, the house is incomplete. But I pray there will come a day when the father, mother and children will all gather in the church.

Mr. P explains that the church is growing since its plantation in the community but the men do not still come to the church. Most of the functions are performed by the women. He reiterated that when the couple and the children all come for worshiping, the family will grow stronger in faith.

According to Mr. B, they were inadequate pastors at first to convert M'muock indigenes into Christians. Another informant Mr. D said, "the church was mostly organized by individuals from the M'muock Community and since there were inadequacies of pastors, it was not effective and serious". The indigenes did not believe in the capability of the person who was preaching the gospel to them.

Mrs. F throws more light on this point by saying:

> Some of the challenges that the PCC encountered when they arrived the M'muock community were that of inadequacy of pastor. When the PCC was finally opened there were no pastors that could run the church. This became a problem because many people hardly believed on what their fellow men were telling them and so they needed but a man of God who could really explain the word of God best to them.

Initially there was a problem of pastor. The preachers who succeeded to arrive at the hinterland were few thus, the congregation faced a problem of inadequacy of preachers. An indigene was helping to preach but since he was not trained, he lacks some skills to perfect his duty.

Furthermore, Mrs. G equally talks of insufficiency of men of God who could convert people into Christians.

She said:

The challenge that the PCC had when they first arrived was lack of pastors. This is because the church was still growing and nobody knew about the church to send a pastor there and they had no knowledge about Christianity in the M'muock community. This made the church to be falling backward because nobody was there to control the church.

She further explained that after a certain period when the church had operated, the few Christians who were they at the time wrote a letter to the PCC head office requesting a pastor. The head office answered their prayers and sends a pastor there.

Also, Mrs. F talked of insufficient population to sustain the church. She said, "there was no good population that was to keep this church growing and so many people were afraid and gathering people together was a big problem". This therefore means that the population of M'muock was small by then.

5.6 Other Denominations in the community

According to information gathered from the informants, other faiths have been penetrating the M'muock community day in day out making the number of Christians of the PCC M'muock community to be instable. Much is talk about below by the informants.

Mr. P said:

> the people here are still weak in faith although they are in church but any wind that comes in the name of other churches they still do fall because they are looking for immediate miracles. It causes marital and family problems. Our people have to be grounded in the faith, and to know that Jesus Christ is everywhere even in their own church.

The second informant Mr. B also talks about the coming of other churches into the M'muock community. He explains that the coming in of many churches into the M'muock community was turning the whole community upside down. The third informant Mr. C still reiterated on the issue of other churches saying these churches comes to disturb them. But the good thing is that since the church started, the number of Christians has been rising tremendously because everybody has seen the importance and so joined the church. He further said, "these churches

come in at times and mixed the Christians brains although some are going and coming back to Presbyterian Church".

Mr. D on her own side talked of many churches that came up telling people they are doing miracles. Though these churches are really causing instability in the community when it comes to worshiping, the number of Christians of the PCC faith is really rising because people have learned about Jesus Christ. What they were ignorant about some of the bad practices they use to do and when the word of God came, they realized many mistakes which pushed them to change leading to increase in the number of Christians. She said, "I still prefer the PCC which I started and it is there that I'm going to die". No matter in Presbyterian Church. Informant A on her path mentioned that despite the penetration of other denominations into the community to compute with the PCC, the number of Christians or believers here in M'muock community has been rising tremendously because they have seen the importance of Christianity that is, what Christians do is different from what non-Christians do in the society and so this makes the number of Christians to keep on rising yearly.

Furthermore, Mrs E and Mr. H respectively said:

> These churches that are coming in, we did not know them. In our time we did not know any church like these ones that are coming in now and we will rightly say that these are fake churches. Some times when you critically look at these fake churches you will realize that they are speaking against Christ who is speaking the truth. They want to preach for financial reasons. That is, they are out for money and nothing else. But for the real church like the protestant, Catholics, I think the number is rising

> The number of Christians is rising very fast. The only thing that disturbed for a while was because of other churches who called themselves miracle people that disturbed the PCC congregation but still not withstanding it is rising more than when it just started. Christians should follow the God we know and no other God because He is everywhere.

From information gotten from the informant quotes above, so many new churches penetrate our societies day in day out. This causes instability in the community because some preach

that they are performing immediate miracle. The way I saw Christians in church during a Sunday service, I think the number of PCC faith Christians has really risen as compare to when the evangelists just arrived in the M'muock community. This could also be as a result of the growing population of the community at large.

5.7 Motivation for setting up a church in the M'muock community.

From findings on my field work studies, the PCC was influenced to open a church in the M'muock community in order to achieve her range of objectives which were a mixture of evangelization and developmental initiative as will be elaborated below from different views of my informants.

Firstly, Mr. P said:

> the reason for the PCC to set up a church here in M'muock community was the fact that the missionaries had the aim of preaching the gospel even as far as to the areas where the gospel has not been heard. The PCC was the first Christian institution to come here in the M'muock community to preach the word of God thus, meaning that the people were not yet aware of Christ and so there was that need to make everything possible so that the people could know about Jesus Christ and God.

The PCC congregation was the first to arrive the community with Christianity thus, there was that need to set up a church house. This could easily lead to the conversion of more Christians through preaching of the gospel about the savour Jesus Christ.

Also, Mrs. A on her part said, "the motive for the PCC to set up a church in this community was not from the people but within the people because they had the intention to teach Christianity here in M'muock community. Thus, they opened a school through which the indigenes learned how to speak English, read, and could also write". According to Mr. B, a church was also built here because the PCC had the feeling to change the M'muock people from non-Christians to Christians.

Furthermore, Mr. C explains that a church was erected here due to the fact that missionaries were moving from place to place preaching the word of God and opening churches and that is

why in the course of their movement, they came to this community M'muock and set up a church since then. Mr. D was indifferent by saying the people in M'muock had changed and decided to know God and this called for a need of a church here in M'muock community.

Added to the above, Mrs. F reiterated that their children who went out of M'muock community for studies saw Christianity in other communities and brought it to their community. Teachers who came from other communities and were teaching in the Presbyterian school also made the parents to understand church is for everybody and that on Sundays it's always good to go to church and that's how they became motivated. They convinced their parents to accept that God exist and after that a church was bound to set in M'muock village.

Finally, Mr. H made mentioned that the church was opened in the M'muock community because the PCC congregation decided that if the word of God is heard from air or from street, the M'muock people may not understand what it's all talking about. Due to that reason, the M'muock people wrote to the moderator pleading that there was a church but no church house and a person to lead the church. An evangelist was sent to come and take control of the church since after the first evangelists left.

5.8 Religion and development

According to information gotten from the informants, projects such as schools, health units, church houses, roads and general community development were carried out by the missionaries, the M'muock people, and the elites. The PCC congregation, Christians and non-Christian are maintaining and adding them as will be seen below.

5.8.1 Projects initiated by the PCC

When the evangelists discovered the M'muock community, they initiated some developmental projects. These projects included: the pastors house, the church house, the health unit though it was later shut down due to poor management, and a primary school to ease their stay in the community.

According to Mr. P, the PCC constructed a school when they first arrived in the M'muock community. The school enabled the illiterate mass to go to school. He said, "I think most people and most educated elites went to that school". He further said, "The church had a health unit here to care for the needs of the people. They did not succeed with the health unit due to bad nature of roads and so they handed the health centre to the government". He also says before the church started, there was no church house and now they have put up a church house although a small one. The pastor's house has also been constructed and they are looking forward to create more developmental projects.

Another Mrs. A said, "the projects that the PCC initiated in the M'muock community since their arrival was the fact that they erected a Church, a school and a health unit. After some time and due to lack of management, the people handed it to the government". Though controlled now by the government, it should be remembered that the idea was brought or initiated by the PCC. The pastor's house and the church house was later own erected.

The scenario is not different for Mr. B who said, "Some of the projects the PCC has initiated in this community since it's arrived and how it has been succeeding is the fact that a school and a health centre were constructed. Although the school and the health unit was handed to the government, it is the PCC that initiated that project". Mr. C equally reiterated by saying, "projects that the PCC has initiated in this community are things like the health unit although owned by the government today but it is Presbyterian Church that initiated that idea".

Added to the above, Mrs. E also elaborated on this projects issue. To her, some of the projects that the PCC have done so far is that they opened a school, there was a Presbyterian health unit here although now run by the government, because the PCC were finding some difficulties in running it and some workers left. They are in Acha hospital which is still ruined by the Presbyterian Church. The school that was constructed and owned by the PCC is now owned by the government. The only thing we have is the church house and the pastor's house. The people misunderstood the government and give their school to the government because they taught in a government school no single franc will be paid as fees. If not, there could be a mission school which will even signify what the first people did. The Presbyterian school is the oldest school in M'muock community that is run by the government now. If you build your house and somebody come and take it, will that not still be your house? There are documents to proof that the school is Presbyterian school. This therefore means that the government is using the school illegally.

Furthermore, Mrs. F and G all talked about a school that was constructed by the PCC as a developmental activity which made the community to develop. They said it also trained many M'muock elites who hold important post in the country today. Although it is today own by the government because the PCC could not manage it. But note should be taken that it is Presbyterian Church that opened the school.

5.8.2 Christians and Human development

This section shows how Christians have been participating in the developmental activities of the PCC in the M'muock Community.

According to Mr. P, Christians have contributed to the realization of this project quite much because just as they are Christians here in the community, they will be regarded as Christians and so where ever they are found, they do their jobs as Christians. Even a teacher is going to serve as a Christian he /she will be as a Christian and so wherever they are found and whatever job they do whether a farmer, a teachers or a police, they serve like Christians and if there are correction to be made somewhere they are called upon to do that. Even in the gathering, if there are prayers to be made, they are being called upon to do that and so when they go to the community, they are being regarded as those who go to church and so their contributions are quite enormous. Because we the Christians are in the community, we are part of the community. When community work is being announced in church, Christians are the first persons to go to that community work and so we contribute quiet a lot and then you can discover that even in the development activity. When there is a developmental project, the church is being called upon to give prayers and the fact that we are there means we are giving knowledge about Jesus Christ. Christians are the ones contributing in church as you can see the realization of this project and what we do is that we visit those who are sick and we pray with them. He himself said, "As you see I'm closer to the hospital. I do visit them in the hospital not only Presbyterian Christians but all those who are sick and pray with them".

Also, Mrs. A said, "Christians contributed in building the school, the church house was built by both Christians and M'muock people who provided hand labour, transportation of building materials from the bush to the project site". Moreover, Mrs. B says Christians contributed

towards the realization of these projects greatly, that is morally and by action. They contributed in community works as well as changing from non-Christians to Christians.

5.9 Drawbacks on developmental projects

Most of the projects earmarked have not being able to be executed because of some major draw backs such as inadequate finance.

Mr. P explains that the challenge that he faced is that most of the Christians here are farmers. They live a life of hand to mouth and when it comes to contributing because we contribute to whatever we want to do when it comes to contribution they contribute very little although they do try but not up to what the church expects and they cannot do it continuously without grumbling and this make some of the people to leave the church while some backslide and so it's not an easy thing to come by. It's a great challenge. Unlike other communities where Christians are civil servants who can contribute quickly to the work of the church, we only depend on what we do and probably with the help that can come from the elites.

5.10 Chapter Summary

This chapter presents the findings from my field work. It explains how the missionaries managed to discover the M'muock people and their community. It mentioned some of the difficulties they encountered on their way to the M'muock community and how they finally resolved some of the conflicts with the indigenes like the issue of post-mortem, polygamy, and the worshiping of their ancient god. The PCC tried to implement the preaching of the existence of a Supreme Being God Almighty to the M'muock people. The PCC equally erected developmental projects which included the pastor's house, the Church house, a health unit, and a primary school which help to educate a mass of M'muock people.

CHAPTER SIX: ANALYSIS AND DISCUSSION

6.0 Introduction

In this chapter, I discussed the issues arising from my findings couple with suitable or relevant concepts to spice it up. In order to discuss these issues, it will be necessary to recall once more my research questions. They stand as follow;

- ➢ What has been the trend of evangelization and development of the PCC within the M'muock community?
- ➢ How has the PCC responded in the community vis -a – vis the projects in demand by the indigenes?
- ➢ What were some of the challenges of the early PCC missionaries within the M'muock community?

Before analysing the various development projects that the PCC has initiated since its arrival in M'muock, I will like to first of all give a brief presentation of the context at the time of its implantation within this society. How did this community look like in terms of development needs? What were the most pressing projects this community yearned for? In the course of looking at these preliminary issues, I will equally be showing how targeted or responsive have the development projects initiated by the PCC in the M'muock community been.

The M'muock community just like many typical African societies around the period when Christian missionaries started their evangelical mission and development project depended solely on agriculture for their livelihood. They lacked basic social amenities, and infrastructure was almost non-existent. Most roads that linked the one major settlement to the other were still footpaths. No schools run in Western style existed. It is believed that different missionaries in other places intervened on the basis helping to develop the community in all spheres of life Good (1991). The M'muock community was at the time of their arrival of the PCC lacking in most social facilities. This can further be affirmed by informants' report in which according to participant A, they were no roads linking the coast and the hinterland when the missionaries first arrived Cameroon. Thus, making it very difficult for them to perform their evangelical mission. She further reiterated that some indigenes were even sent in the interior to help performed the duties of the missionaries' due to poor road nature. Even though Njoh and Akimumi (2011), Joseph (1980) and others, it is believed that missionaries in most cases always worked for their own interest and not that of the community. Despite

this, it is necessary to look closely at the activities of this missionary body. Therefore, at the time the PCC arrived, the projects which needed to be carried out included,

- The need for the construction of schools in order to eradicate ignorance and illiteracy.

- Health infrastructure and medical personnel were highly needed in this area.

- Road maintenance was needed in order to enlarge most of the footpaths that were used as roads.

- Electrification projects also needed to be initiated.

- In addition, Christian values were not compatible with traditional values. As a result, most Christian missions were tasked to find a common ground for the cohabitation of both cultures.

Reading through what my participants discussed, it was discovered that early PCC missionaries within the M'muock community had a lot to do. They also understood that the work both missionary and social work within this community was going to be enormous given that they were the first religious organization to visit this area. In addition, this area was lacking behind in terms of most development projects. Deneulin and Bano said religion is the main reason why religious people carried out development (Deneulin and Bano, 2009:4-5). These development needs ranged from basic community needs like road, dispensaries and schools to other needs such as hospitals, spirituality and others.

6.1 The Institution of Christian values

Before the arrival of the Presbyterian missionaries in M'muock, this area was almost a virgin area when it comes to Christianity. This does not mean that this community was not religious. They had their own religion just like any other indigenous African community, the traditional African religion strongly based on connecting to the supreme God through the ancestors. Some informants who were Christians explained that working with the PCC and proclaiming the gospel of Jesus Christ was their prime objective. Other issues related to their religion included some rituals like in the punishment of person's guilty crimes, the rite of passage rituals, and the postmortem ritual which the villagers practice like a norm. They operate the corps to see what has killed the person which is against the church and others.

The poor have often encountered numerous difficulties in their various communities. Some of the major creative long-term solutions to the problems of the poor are coming from grassroots and church-based efforts. People who see themselves as the replacements, the agents, for Jesus here on earth, in their own neighborhoods and communities strive to overcome most of these difficulties. Their mission is one of Christian Community Development, which is not a concept that was developed in a classroom, nor formulated by people external to the poor community. These are biblical, practical principles developed from years of living and working among the poor (Gordon, 2010). The moment the rich sees themselves as being the same human as the poor, the society will be in equilibrium. Each and every indigene will be served the same in the Lord.

Apart from religion, other things that characterized the social life of this community included the maintenance of large families fuelled by polygamy. The issue of marriage equally generated a lot of desperation between the evangelists and the villagers. Based on information I gathered through observation and on interviews that I conducted, there was a general consensus of polygamy by the indigenes who practiced it that many women give birth to many children which in return adds to the labour force. The men said their occupation (farming) needs much labour force and this was the reason and how they could get the needed labour force. One of the informants, participant P said "the church was coming in with the idea of monogamy which was against the idea of the people who practice polygamy". Thus, they tried to retaliate.

The above African traditional values were contrary to those of Christianity. This was one of the tedious tasks which the PCC had to address in the course of their implantation in the M'muock community. Personally, I think development goes beyond building the physical environment as it is something which extends even to the cultivation of the mind which can result to the change of attitudes. This has been one of the areas where there has been a clash between Christianity and the way of life of this community. Lang (2014) believes that conflicts of this nature are eminent in most cases because of opposing ideas. M'muock people just like any other Bantu community hold their customs and tradition at a high esteem. The custodians of M'muock tradition have repeatedly seen the influence and most aspects of Christianity as interference in their traditional values. This has been because of Christianity and the PCC's discouragement of polygamy, the traditional postmortem ritual and some aspects of the rite of passage.

Most interviewees made mention of the fact that the population of PCC Christians in M'muock has been in the up and downward move. I think this aspect of a clash of cultures (Christian values/African traditional values) can partly be one of the causes for this unsteady movement of Christians. This issue from what I gathered from the interviews has made it in a way that the church and the M'muock indigenes have had misunderstandings at times. It is also important to note that with time, PCC Christians have been increasing and gaining membership from the Catholic Church, the Pentecostal churches and other denominations. I think the above increase could be attributed to the construction of the church house and the sending of a permanent pastor to the Christians in the M'muock Community wish has been their cry for several years.

One of the consequences of this misunderstanding is that development which was one of the prime motives for the PCC's mission in the M'muock community has been slowed down. Informant P explains that;

> the challenge that he faced is that most of the Christians here are farmers. They live a life of hand to mouth and when it comes to contributing because we contribute to whatever we want to do when it comes to contribution they contribute very little although they do try but not up to what the church expects and they cannot do it continuously without grumbling and this make some of the people to leave the church while some backslide and so it's not an easy thing to come by.

I equally observed that the main occupation of the indigenes in the M'muock community was agriculture and their per capital income was very low. Thus, continuously contributing for developmental activities was a big burden to them.

6.2 Gender and empowerment.

Empowerment is a term mostly used for women and the poor. After the emergence of women in development in the 1970s, it was recognised that a handful of women were being neglected and excluded from many developmental projects. Young 2002 women in development planner continue to explain that the position of women is that of housewives rather than as earners. In order for women to embrace development, women in development must focus

upon strengthening women within the labour force and the market economy. Women equally need to have equally access to educational opportunities and credit services (Hopper, 2012:105).

Global capitalism oppressed women by making them to produce children to become the next generation of labour force. Through capitalism, women also work for very low income than men, and in very poor working conditions. Hopper 2012 explains that women living in the South equally need facilities like clean drinking water, health services and shelter others later try to empower women by letting them to take over new roles through measures such as legal reform to ignore gender discrimination (Hopper, 2012:108).

Many women these days hold top positions in the PCC congregation in Cameroon and M`muock community where I carried out my research to be precise. From the informants I interviewed, 80% of those who hold positions and are devoted Christians are women. One of the informant even made mentioned that if the wife and children come to church and the father does not come then it is a one sided meeting because the family serving the Lord is incomplete. Thus, both gender have to serve the Lord and partake in the Lord`s super.

6.3 PCC initiated projects

Religion play an important role when it comes to gathering necessary resources for development outcomes in the developing world such as poverty reduction, improved health and education (Deneulin, 2009:15).

6.3.1 The fight against illiteracy

Like in other communities, missionaries had and are still having a dual objective when it comes to interacting with the different communities. The first being that of preaching the word of God and the second being the involvement in issues that are related to community development. As has been highlighted earlier, participating in community development means providing may create an impact in the lives of the inhabitants. In this work, it has been seen how when the PCC first come to M'muock they faced the problem of communication in the areas of language and transport. The early missionaries found it difficult to interact with the

villagers because of language barrier. Very few of the villagers could understand and speak English language and the missionaries could not also understand the M'muock language. This made the missionaries to resort to the use of interpreters. The missionaries translated the bible and the liturgical literature into local Africa languages (Mugambi, 1998). This initiative in one way or the other eases the understanding of the gospel.

In my opinion, this would have probably been one of the motivating factors for the opening of the lone primary school which existed for a long time before other schools were ever opened. In this way, more indigenes would be taught the English language which will intern facilitate the execution the evangelization and the provision of other social amenities. This included the opening of dispensaries, road maintenance and the provision of sanitary services. Therefore, most of the early educated elite in this community were educated in the Presbyterian school opened and ran by the PCC. This move gave the missionaries the opportunity to broaden their missionary work.

If one has to look at this organization's efforts and contributions to the education within this community, one may be tempted to conclude that the PCC seemed to have slowed their involvement at a certain point. Even though the PCC pioneered education provision within the M'muock community, from the 1950s when they first started their activities within the M'muock community up till present, just one primary school has been opened. They had not opened a secondary or any vocational training centre in the M'muock community.

It could arguably be said that the PCC relented their efforts along the line when it comes to education provision because other stakeholders in the education domain had come up such as the government and the Catholic Mission. From the look of things, school population of this lone school opened by the PCC has been dwindling and the PCC has become more relegated from its earlier mission.

Still in the domain of education and according to Lang 2014, Missionaries encountered so many problems penetrating the hinterlands such as tropical hostile climates, communication and no roads. The missionaries on their part had to do something, hence opened primary schools and this make the local population to showed interest in formal education and thus could read and write.

Viera 2007 explains that one of the most important activity of the missionaries to the local indigenes which was education has produced a great deal of debate. Missionaries were therefore told to adapt themselves to the Africans, learn their language in the first place to ease communication and later on the conversion of the Africans. By approaching Africans in their own language help limits cultural misinterpretations and they could easily become Christians and apostles. The missionaries opened schools because education was thought essential to their need, but they always put religion at the top in their school curriculum. They introduced the alphabet sheets, word lists and grammars, full-scale dictionaries, textbooks and manuals, translated part of the Gospels and after the whole New Testament was translated as well. Africans were introduced to written literature through Christian literature. Majority of the mission schools teach only basic education to ensure the real understanding of Christian principles and permit Africans enrolled in these mission schools to become good Christians. Missions of all denominations introduced education in their effort to converts and to train African catechists. 'Transforming Africa by the Africans", was the initiative introduced by Cardinal Lavigerie in his instructions to the White Fathers. (Viera, 2007).

According to Kim 2007, congregations have been offering education since the missionaries were established, and that tradition has continued in missionary works. Protestants especially have been laying much emphasis on, encouraging Bible-reading, and therefore literacy, and the biblicism of the evangelical revivals gave motivation for mass education movements. missionaries were motivated to set up schools to enable people to read the Bible, to train church workers, as a way of helping the poor better themselves, or as a means to influence leaders of society (see Ingleby, 2000). Later on, more missionary schools were set up and this was of much benefits to the poor, in some areas missionaries were credited for initiating mass education (Kim, 2007). The above thus means that the early missionaries laid more emphasis on education to ease communication and conversion with the indigenes.

I believe that the PCC had not been innovative enough in sustaining the interest of its fellow Christians who happen to be one of the major players in education. This is because in order for the school to be active and running, these parents mainly PCC Christians and other non PCC Christians are most often the ones who send their children to the Presbyterian school. A possibility would have been the opening of vocational training centre for the training of either graduates or dropouts in multiple skills. The skills could be weaving, needle work, wood work, home management and others. Another possibility could be in the form of injecting

more quality input into this Presbyterian school. This could be in the form of recruiting more qualified teaching staff and the provision of comfortable learning environment.

Looking at the Catholic mission's activities within this same community, it is evident that they have been largely successful compared to the Presbyterian mission even though they only began activities in this area some years after the arrival of the PCC. This is because they have been innovative, diversified, venturing and more opened. The PCC began its activities in the old settlement area but in the course of time, they were not smarter enough to equally extend their activities to the new area where the M'muock people migrated to, that is Upper lands.

6.3.2 Health

As had already been highlighted above, one of the missions was to provide health facilities to both the missionaries and fellow members of the community. At the beginning, a dispensary was opened to take care of basic health problems. Their aim was that with time, this dispensary was going to be upgraded to a health centre or a hospital. Over the years, they struggled to achieve this but because of the lack of funds and community support, this project up till date has not been realized.

As a result of the lack of a functioning healthcare unit, most of the inhabitants had to travel for long distances in order to get medical attention. The situation continued like that until the PCC open a community health care unit which was run and managed by the congregation. After over a decade of existence, the government took over this health care unit due to lack of funds to maintain the infrastructures and carter for human inputs. More recently, the Catholic Church also opened the Mary Health Clinic.

According to Viera 2007, there were quite a number of missionary posts by the 1870, and despite some early missionary efforts, religious penetration was limited to the coasts. The beginning of missionary work in Africa was weakness by many hardships and trials. After a very short time many missionaries fell victim at the beginning due to the unhealthy tropical climate which was very hash, others died and some had to return home (Viera, 2007). This further go in line to confirm with field work study that the missionary encountered hash tropical climate while penetrating the hinterland to spread the gospel.

6.3.3 Legacy of PCC's long presence in M'muock

As has already been highlighted in previous chapters the PCC is the oldest nongovernmental organization within the M'muock community. Community development is a group, engaging on Christian principles (Haynes 2007:67-69). The PCC started dealing with the community a long time ago before the others ever arrived. In normal circumstances, it has attracted more membership than any other organization. Arguably, one would have seen more projects that have been initiated and executed by the PCC. A close analysis of the activities of the PCC within the M'muock community indicates that with time, the PCC's influence within the community has been fading. This could have been as a result of the following;

- The PCC has not been able to sustain the interest of the community. From the accounts of my participants, it indicates that the PCC's position within the community has been unstable. As they said, most of their Christians have been undulating due to other churches. Apart of the fast and easy miracles promised by these churches, It may also be that the PCC's developmental and evangelical agenda has not been so popular among the community members especially when compared to other religious denominations.

- From the beginning there happened to be a misconception of the community's traditional practices by the PCC. With time, this may be one of the factors that made some of the indigenes to be scared away from the church's activities.

- The PCC since their arrival in M'muock decided to concentrate its activities in the old residential area (Mbaā-M'muock). They seemed not to have been foresighted enough in their choice of development projects and the sites to carry them out. This area in which they concentrated their activities was no longer strategic as the people migrated to the uplands. If the Catholic mission and other religious denominations have been succeeding in gaining more Christians, it may be as a result of the fact that they have established in this new settlement area and have diversified their activities or development projects.

- The running of congregation's activities was neglected by men. Women are those mostly in charge of taking decisions in the running and functioning of the PCC in the

M'muock community. Gender is still a major problem especially when it comes to issues concerning post structural adjustment policies. This is because local constructions are not considered when deriving policies in developing countries. This often affects women and creates biasness between men and women making developmental decisions (Potter, 2014:385-386). To my opinion this makes the church incomplete without men though empowerment is good. Participatory development would be good because it involves women, men and local people at all levels. They have equally had a say in decisions that affects their lives (Hopper, 2012:160).

In my opinion, judging from the responses of my participants, the PCC has in the course of their presence in the M'muock community not really been able to put into practice the concepts of felt need, self-help and participation put forward by Bhattacharyya (2004) in their relations with the indigenes. This is because in human relation I think that one needs to be part of the decisions that may impact his or her life. In this sense, he or she will easily stand without the support of others when left alone.

CHAPTER SEVEN: CONCLUSION

7.1 Conclusion

The main mission of the congregation was that of converting people through preaching of the Word of God (evangelization), administering of sacraments. Though it was not really easy going through that tedious process. There has not been really a clear cut of her mission in the 21st century.

The main focal area of my research was tracing the initiatives of the PCC towards the evangelization and the development of the M`muock community. I chose to carried out this research in the M`muock community because a field study as such has never been executed in the said community to the best of my knowledge. The studies outline the effort and how the missionaries did to discover the M`muock community and their main mission for coming to the said community. How they executed their mission while there. This research will give the congregation and other readers interested in the topic a balance sheet on how they have been operating there. It will also help the congregation to know the areas the community needs assistance, so that they may divert their next plan of action towards the said direction. Where the research will end, it will create room for future studies.

To understand the above mentioned objectives, I posed the following questions; What has been the trend of evangelization and development of the PCC within the M'muock community? How has the PCC responded in the community vis -a – vis the projects in demand by the indigenes? What were some of the challenges of the early PCC missionaries within the M'muock community? To answer the above questions, I chose the case study research design as a framework for the collection and analysis of data. After having collected data through these techniques, I assessed, evaluated and analyzed my findings in the light of my research questions.

From the answers to the interviewed questions and discussion above, it is evident that there is a link between the PCC`s initiatives of evangelization and development. Another mission of the PCC was about evangelization, that is, whether preaching constituted an aspect of the congregation's mission? Christians confirmed the mission of faith was widely converted to evangelize the people. Proclaiming the Word of God or to make Him known; to bring peace and salvation; to help the poor and to practice charity was very successful. They initiated the church to grow from the grassroots level, teach the indigenes and made them take up leader ship positions. The basic necessities approach by the congregation sees development as the

main tool aimed at satisfying the basic needs of human beings such as food, shelter, provision of clean drinking water, health care, sanitation, education and their ability to part take in decision making. This is because in human relation I think that one needs to be part of the decisions that may impact his or her life. In this sense, he or she will easily stand without the support of others when left alone. The aim of human development is to allow people with opportunities to reach their human potentials of being educated, to be healthy and to participate in the life of the community.

Although the congregation is involved in preaching and development they also have weaknesses and shortcomings. The PCC is not yet competent to embark on a large scale development project like the schools, health centres and worshiping places due to lack of financial, human and material resources. A lot still needs to be done in the field of educating, evangelization, health, social amenities and empowering Christians to be more efficient and capable of changing social structures. The congregation is still having a shortage of staffs and this is a big problem to the rapid growing population of the M`muock community. This will also help upgrade their standard to compete with the catholic church which is already rendering the above facilities. This study set the plate form for further research in this area.

Appendix

Appendix 1

Interview guide

The Evangelization (Religion) and Development of the Presbyterian Church in Cameroon (PCC) within the M'muock community.

Evangelism

1.) Name?...

2.) Sex/age……………………………………………………………………………..

3.) Position (leader/Pastor)? …...

4.) **What were the challenges faced by the PCC in this community when they first arrived?**

In this question, I would like the informant to highlight the problem/challenges faced when they arrived. These challenges could range from the cultural practices of the community, the means at the disposal of the PCC, opposition from other Christian churches etc.

5.) **How has the nature of these challenges changed with time?..**

Make the interviewee to discuss about the majors the PCC adopted to overcome some of the main challenges. Make sure you recall him about the challenges he may have mentioned in question 4 above.

6.) **What motivated the PCC to set up a church in M'muock?..**

Let this person say something about what actually motivated the PCC to set up a church in M'muock. *Was it a decision from the within the church? Did the call come from the* M'muock *community?*

7.) **What is your feeling/impression as a member of this congregation?..**

8.) **Have the number of Christians been rising or falling and why?**

Development activities

9.) **Which are some the projects the PCC has initiated in this community since its arrival and how successful they have been?**

10.) How have the Christians contributed towards the realization of some of these project?.....

11.) Since so many organizations have been involved in development projects in this community, how can one identify those initiated by the PCC?..

12.) What you faced as challenges/obstacles to your development projects and how have you overcome some of them?

13.) Do you have any other thing to say about the PCC in this community?.......................................

Appendix 2

Informants description

Informants	Ages	Gender
Mr P	52	Male
Mrs. A	54	Female
Mr. B	64	Male
Mr. C	71	Male
Mrs. D	30	Female
Mrs. E	45	Female
Mrs. F	62	Female
Mrs. G	44	Female
Mrs. H	23	Female
Mrs. I	19	Female
Mr. J	36	Male
Mrs. K	40	Female

Mrs. L	35	Female
Mr. M	26	Male
Mrs. N	28	Female

Table 1. Above showing Statistics concerning my informants.

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