

Christian Women Fellowship (CWF) and Evangelisation amongst the Nsos of Cameroon: Challenges and Prospects



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ABSTRACT: This paper examines the challenges or difficulties faced by the Christian Women Fellowship (CWF) Movement of the Presbyterian Church in Cameroon (PCC) in Nso, Bui Division of the North West Region of Cameroon. From its inception, the movement faced a lot of challenges in the Nso area in its evangelization drives although several successes were registered. The CWF has been actively involved in spiritual and socio-economic activities which have affected more positively the lives of women in particular and the entire community in general. The spiritual activities helped to strengthen its members in their Christian faith and the socio-economic lessons also empowered the women to become self-reliant. To carry out this work we use data collected from both the primary and secondary sources. Primary data were mostly collected from archival material and oral interviews conducted with some CWF officials and CWF members alike in the Bui Presbytery. Those interviewed were mostly between the ages of 40 and 80. This choice was dictated by the desire for reliability as most of them lived and experienced some of these challenges personally. Secondary data were collected from documented sources obtained through the use of books. The necessity for interviews was created by the lacunae exposed by archival material and secondary sources. It was realized that despite the successes registered, this group faced challenges such as poor road infrastructure, financial difficulty, cultural constraints, administrative bottlenecks and misconduct of some of its members.

KEY WORDS: Evangelisation and Christian Women Fellowship

INTRODUCTION

In 1912, the Catholic missionaries of the sacred Heart were the first Christian missionaries to arrive Nso. They created a mission station at Shisong-Kumbo but their activities were later disrupted by the outbreak of the First World War which started in Europe in 1914 and was extended to Africa and Cameroon in Particular by the Allied Powers (Britain and France). It was during the second phase of missionaries' activities that Basel missionaries left Bali and created a Basel Mission station at Kishong- Kumbo. From Kishong, the missionaries evangelized other areas in the North West Region such as Nkambe and We in Wum(Yinyuy, 2005: 40).

From 1928 to 1956, Kishong served as the Basel Mission station in Nso. From Kishong, the Basel missionaries penetrated other parts of the fonom and areas of the North West Region. In order to survive in an area that had already been Christianised by the Roman Catholics, the Basel missionaries developed several strategies of evangelisation. First, they accepted the use of local instruments like drums, harps, cymbals and trumpets in evangelisation. The use of traditional instruments attracted traditional dancers to the Basel Mission church. Furthermore, youth and later women groups were introduced to serve as agent of evangelization in church. Also, sporting activities were organised, the youths and women were offered courses on sewing, music and the rearing of animals. With the above strategies, the Basel missionaries achieved their mission of planting the gospel in Nsofonom(Yinyuy, 2005:40).

In addition, Basel missionaries and their converts made frequent visits to the Fon's palace with the major aim to preach to the Fon, his wives and traditional rulers. During such visits, gifts of salt, food, firewood, dresses and wine were presented to the royal family. This strategy endeared them to the royal family. A glaring example was *Shufai* Nsa-Nsa, lineage head of Kikaikom who gave his "family house" to serve as the Basel Mission church. Till date, the name of the church has remained Presbyterian Church Nsa-Nsa, Kumbo, bearing the name of his compound (Happiness Yinyuy, 2018:133).

The CWF is a by-product of the activities of Basel missionaries who came to spread Christianity in Cameroon from 1886 to 1957. As Basel missionaries began to preach the gospel in various areas of Cameroon, their wives together with some Swiss female missionaries also evangelised amongst the women. The first groups of women to benefit from their lectures were the wives of church workers (pastors, catechists, evangelists and teachers) who lived around the mission stations. The women gathered in mission stations and learned Bible lessons, singing, prayers, reading, writing and home economics lessons. These lessons helped them grew morally and spiritually. From these gatherings, Christian women's groups were formed in all the congregations of the

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Basel Mission, which later became the PCC between 1961 and 1972 due to constitutional changes which occurred in Cameroon History within this period of time (Presbyterian Church in Cameroon Department for Women's Work, 2001: 40).

It is not an overstatement to say that gathering women was to consolidate fellowship and reiterate the essential ways of approaching Christian faith. Rohde set out the following priorities for Christian association: Firstly, they were to be instructed how to pray through Jesus Christ and communicate with God. Secondly, they learned to listen and read the Word of God earnestly by attending weekly Bible studies and Sunday service regularly. Thirdly, they were encouraged to set an example of good behavior, professing their faith to others and inviting them to the Christian faith. Fifthly, they should visit the sick and needy. In outlining these principles, Rhode therefore demonstrated how appropriate guidelines sought to combine the introspective element of Christian devotion with evangelistic zeal (Rhode, 1915: 5-6). These were the issues the CWF set out to address in their evangelization drive in Nso land.

It is vital to note that earlier cooperative ties among the Nso women were primarily centered on lineage bases but not limited to it. However, with the introduction of the Christian Women association in Nsofodom, women of different ethnic groups were brought together. Thus, one of the achievements of the Christian women group was the gradual removal of barriers between ethnic groups so that the women worked amicably with each other regardless of their different ethnic origins. The grassroots women primarily engaged in farming and child bearing functions still devoted time to attend church activities. In this light the indigenous women carried out diversified social and economic activities which help to improve on the living standards and those of the people living in the community as well. Women learned to manage time between their housing activities, farm work and church activities. They began to enjoy the sociability of gathering in church for regular weekly meetings to study the word of God (Yinyuy, 2018: 79).

From the onset Christian women associations were constructed inherently as nonpolitical or nonprofit making associations. The aim was to encourage Christian women of the Presbyterian Church to serve the Lord Jesus Christ whole heartedly in the Church and community. Initially, Christian women work was organized in two districts: namely, the Forest District and Grassfields District. The Forest District comprised Buea, Victoria (Limbe), Kumba, Nyasoso and Mamfe. While the Grassfields District included Bali, Bafut, Mankon, Nso, We(Wum) and Nkambe areas. The first female missionaries to supervise women's work in the Forest District were Mary Heckliger, Maria Walcherin, Elizabeth Buhler, Anna Maurer and Anna Frank. These female missionaries supervised Christian women work in the Forest area before handing over to Cameroonian women. The first Cameroonian woman to assist these female missionaries as workers in the Department of Women's Work was Grace AkweEneme. Through these female missionaries, women groups were formed in Buea, Victoria (Limbe), Mamfe and Kumba. In 1960, Sister Rose Marie Peter visited the grassfields and supervised women's work in six centres: Bafut, Bali, Bamenda, Mbengwi, Kishong (Nso) and Mbelifang (File No. PIV/24, 1962).

Progressively as members grew in faith, women groups in the church were constituted to form the CWF movement which serves as an agent of evangelization in the PCC. In 1961, Rosemarie Peter and Maria Schlenker, Basel female missionaries from Switzerland who supervised the women's work in Cameroon together with the Synod (the highest decision making body of the PCC) coordinated the Christian women's groups to form the CWF movement. The major objective of CWF was to encourage women to serve God through prayers, songs and equally reach out the less privileged ones living in their communities (Presbyterian Church in Cameroon Department for Women's Work, 2001: 63).

SOURCES AND METHODOLOGY

The research materials were collected from both the primary and secondary sources. Primary data were mostly collected from archival material and oral interviews conducted with some CWA officials and members alike in the Nso community. The choice of those interviewed was dictated by the desire for reliability as most of them lived and experienced some of these challenges personally. Secondary data were collected from documented sources obtained through the use of books. The necessity for interviews was created by the lacunae exposed by archival material and secondary sources. In addition, the study makes use of photographs to depict a pictorial evidence of missionary activities in the area.

With regard to the methodology of collecting data, an interview question guide was used. Interviews were conducted using an open-ended questionnaire format. In the open-ended questionnaire, the respondents composed answers while the interviewer recorded them. This method was adopted because it enables some informants to go beyond the expected answer and express other relevant information which has enriched the study.

The study area is Nso, found in Bui Division in the North West Region of Cameroon. According to the structure of the Presbyterian Church in Cameroon (PCC), the CWF movement in Nso falls under Bui Presbytery which includes other areas such as Oku and Noni (Personal communication with Mrs. Triphine Wiraghai, CWF Bui Presbytery President at Dzeng (Nkum Zone) on 27/08/21). Nso is located in Bui Division, in the North West Region of Cameroon. The area is divided into four administrative sub divisions: Kumbo (630km²), Jakiri or Dzekwa (675km²), Nkum (375.3km²) and Mbiame or Mbvem (575km²) Robert M. Njilla, 2009: 9. Nso is one of the Tikar fondoms of the Western grassfields of Cameroon. The Tikar fondoms in the Bamenda grass fields include Nso, Kom, Warr, Bafut, Wiya, Fongom, Tang, Bum, Mbem, Bambili, Mfumte, Oku, Bamunka, Bambalang, Babungo, Bamali,

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Bafanji and Bamessi. Their dynastic clan forefathers originated from places such as Tibati, Banyo, Ndobu, Kimi, Bankim and Rifum. These peoples recognize relations with one another mainly on grounds of dynastic origin and the general linguistic similarities shared by many of the cisMbam peoples. The Nso described their place of origin as Rifum which is present-day Bankim (Kinbinkiri and Yinyuy, (ijtsrd), ISSN: 2456-6470, Volume 4, Issue 5, August 2020, p.1144).

CONCEPTUAL FRAMEWORK

Evangelisation

Several definitions have been given to the word evangelization. Some authors describe it as an umbrella word which covers methods or ways of preaching the gospel. The word was coined from the Greek word *evangelion* and Latin word *evangelium* which means announcing or proclaiming the gospel or good news of Christ. Its fundamental tasks are to proclaim the mysteries of faith, to foster and share with the community, to lead to worship and prayer and to motivate to service. These four aspects taken together are the essential components of evangelisation, and they are always in the context of the mystery of Christ in the revealed message. The primary focus of evangelisation therefore is to show who Christ is, his life and ministry and to present the Christian faiths as the following of his person (Internet source).

Generally, it is a process by which Christian faithfuls proclaim and spread the gospel throughout the entire world. It is the primary way in which the church brings about the mandate of Jesus Christ to his disciples to go and teach in all nations (Mt 28:19-20). The concept of evangelisation has two aspects. The first is what Pope John Paul II calls the mission *ad gentes* (to the nations) which is directed to non-Christian and invites them to conversion. Evangelisation *ad gentes* require that there be an explicit proclamation of “the name, the teaching, the life, the promises, the kingdom and mystery of Jesus Christ, the son of God (Internet source).

The most important factor in the evangelisation” is the witness of a Christian life (Agnelo Rossi, 1975: 100). In other words genuine evangelization is seen in the words and actions of a believer. It is seen on one’s relationship with people living around him or her and even through interactions with non-Christians. It is marked by action on behalf of human dignity and participation in the transformation of structures as a constitutive dimension of preaching the gospel. Generally evangelisation has to be understood as an entire process whereby individual and communal life is transformed in the light of the gospel (H.Okechukwu Ochulor, 2002: 188). Evangelisation is the work of the whole church or every Christian since the primary form of evangelisation is the witness of an authentically Christian life, then ultimately it is the faith of the church that brings others to faith (Jonas N. Dah, 1989, iii).

Moreover, Rev. Bishop Cornelius Fontem Esua is of the opinion that the concept of evangelisation has a biblical bearing. This is found in the gospel of Mathew 28: 18-20, where Christ commissioned his disciples to go to all parts of the world, preach the Word of God to the people and baptize them in the name of God the Father, God the Son, and God the Holy Spirit. In this light, every Christian like the early followers of Christ by virtue of his or her baptism has the right to evangelise. This term was widely applied during the Second Vatican Council in Rome. This was when the council centered the fundamental role or mission of the church on lay faithful rather than sending missionaries to preach the gospel in distant areas or by constructing more mission stations in these areas. The council recommended that the activities of lay faithful in various Christian communities should help the apostolate of bishops, priests or men of religious order to be effective in the mission of the church. The holding of the Second Vatican Council (1962-1965) added new meaning in the concept of evangelisation.

In a nutshell and from a lay man point of view, evangelization means to bear witness for Jesus Christ by preaching or announcing the gospel to others in order to convert them into the Christian faith or by living a life that can enable unbelievers to imitate you and join the Christian faith.

There are basically two types of evangelization:- primary evangelization that aims at converting non-Christian into the Christian faith and “new evangelization.” New evangelization is a broad term that views evangelisation as the work of the whole community and not just certain groups of clergy and religious. It is directed to those who are baptized but uncatechised, to those who have lost a living sense of faith or who have removed themselves from the church and to those who are committed Christians (Yinyuy, 2018: 14-15). This term was widely used in the Roman Catholic Church during the Second Vatican Conference held in Rome from 1962-1965. During this conference deliberations were made and lay faithfuls (Christians or people who are not of the clergy or religious class) were given the opportunity to read/meditate on the Word of God, participate in church activities, visit the sick, prisoners and take care of the orphans in the community. Thus, these declarations gained grounds as most of the Christian groups and movements in the Christian church set the pace and carried out these charitable works in their communities. It is in line with this principle that the CWF in Bui Presbytery like their counterparts elsewhere has since the formation of the movement in 1961 carried out activities which have had an impact on the Church and lives of people living in the community. Although a lot of successes have been registered, the movement also experienced some challenges which have slowed down the evangelization drive, which is the focus of this discussion.

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Challenges Encountered by the CWF in Evangelisation

The CWF in Nso in their evangelisation drive faced several challenges which can be classified under economic, social and administrative constraints.

Economic Challenges

Financial difficulty was a major challenge faced by the CWF Group in Nso. The members were expected to contribute yearly dues or money to carry out their evangelistic activities. This was a problem because a majority of its members found at the outskirts of Kumbo town (Mbah, Melim, Javnyuy, Roh, Yeh, Nkuv, Kikaikilahki, Sarkir, Tatum, Nseh, Dzeng, Kifem, Lip, Mbongnso, Shiy, Wainama...Limbo) practised subsistence agriculture for a livelihood. Also, some of their members were engaged in petty businesses "buyamsellams". These activities since the year 2016 have been disrupted by the Anglophone crisis that has brought almost all the economic activities (trade and agriculture to a halt). The effects of economic stagnation coupled with the low prices of agricultural produce have rendered most CWF members especially the elderly women unable to provide for their basic needs before contributing dues to the group. With this financial problem it was and is still difficult to acquire new equipment for effective management of information such as computers, printers and tape recorders. A financial difficulty then has slowed down their evangelisation drive (Wiraghai, 2021).

It is a pity that some members irrespective of the commitment and vows they took during their dedication to fully participate in the activities of the organisation with joy were offended during financial contributions. They complained of "too much" contributions in the group and at times their argument brought disunity or division in the association. Akin to this, is the fact that some leaders were not transparent with their financial records. They did not give a clear record of the money collected in groups, parishes and zones. This led to distrust among leaders and members thereby depriving them of honour and self-esteem. Moreover, at times the right statistics were not given on how the budget of the group, zone or presbytery was used and this remained a challenge to the leaders (Wiraghai, 2021).

Social Constraints

Another challenge faced by the CWF movement in Nso was disunity. Membership into the CWF was opened to all the baptized and communicant women of the church from 18 years onward. This embodies women from all walks of life. The CWF movement comprised various categories of women: some being well educated and others not so educated. Experience shows that most of these women joined these associations with different intentions: while most of the women would actively participate in the spiritual or evangelistic activities without complaint, others joined these groups to occupy high positions and when their desires were not granted they created problems and disunity in the association. Thus, self-ambition tore apart the Christian women (Joan Bongasov, 2021). Commenting on disunity, (Martin Z. Njeuma, 2000: 106) explains that the power of evangelisation will find itself considerably diminished if those who proclaim the gospel are divided among themselves in all kinds of ways....how can those to whom we address our preaching fail to be disturbed, disoriented, even scandalized, if the gospel is seen to be sent by our different views of the society and human condition? There is no doubt that one of the setbacks to the growth of Christian associations in Nso land was caused by division among its members.

Lifestyle

With regard to lifestyle, Mary Maingam explains that "some CWF members conducted themselves very poorly. Some women who joined the movement with the intention of gaining leadership positions did not respect the leaders of the group. Consequently, they formed factions to criticize group leaders and other members instead of helping them to effect changes where necessary. This attitude created problems and disunity in certain cases leading to backsliding of members. She advocates that all the CWF women should learn to appreciate each other's effort. Unnecessary criticisms should not prevent the CWF women from speaking good of others. It is through the spirit of appreciation that some of the leaders would work harder. Consequently, this poor attitude retarded the evangelisation drive. Secondly, Mrs Fai noted that some of the members practiced other vices like hatred, jealousy and discrimination among family relations living with them. She lamented that some of them even sat in beer parlours with their uniforms to drink and make noise. This type of attitude, according to her contradicted the role and aims of the association which encouraged good behavior (Mrs. Fai PriscaSheei, 2021). In line with this opinion, Angelo Rossi in outlining the main components found in the concept of evangelization also agrees to the fact that disunity will slow down the pace of evangelisation. It is obvious, when disunity arises among the evangelisers, the mind of those to whom the gospel is preached would not be edified (Angelo Rossi, 1975: 100).

Similarly, Madam Jane Francis argues that it was through a good lifestyle that those to whom the gospel was preached in the community would listen to the message and also evangelise. In other words, the lifestyles of both the CWF women served as the first observation that some people made. Thus, the members of this movement were encouraged to have good life styles. They were not to focus only in carrying out church activities but were to show good morals so that family members and people living in the community would learn from them and follow their example. Sincerely, she wishes that all the CWF women should practice a good lifestyle so that people living in the community would emulate them on Christian living (Jane Francis Bongsui, 2021).

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Furthermore, social engagements acted as a hindrance to evangelisation. Some traditional rulers and men who were against women's groups restricted their wives from participating in CWF activities. They saw the Christian women group as a forum through which their wives and other women were educated to question the rights of men in the community. With this misconception, in 1987, Fai Kibang warned CWF Kiyang group and the Parish pastor not to interact or involve his wives with the activities of the CWF again. He restricted his wives from participating in CWF group studies and activities. However, through persuasive dialogue with the pastor, Rev. P N. Fai and continuous visits made by the CWF group to the Kibang compound, he was convinced. He later accepted the gospel message and received baptism at Presbyterian Church Kiyang in 1990 (Joan Bongasov, 2021).

The members of this association also faced the problem of time management. These groups carried out several activities: they attended weekly Bible meetings, the CWF Zonal, Presbytery and Synod meetings, rallies and visited the sick. These activities in addition to their house and farm work demanded much time and constant movements out of their homes. Members of the public as well as family members were aware of this challenge. Thus, during dedication ceremonies, husbands or family members were and are instructed by officiating priests and CWF officials to assist the women in the evangelisation drive. Husbands and family members were encouraged by the CWF Pastors/ Chaplains/ CWF Officers to give the women time to come and participate in the CWF activities (Helmina Bongham, 2020).

However, in order to manage the problem of time and house work, the CWF planned their activities ahead of time. The associations have an organised Work Plan Programme or Study Book which contained their activities for the year. They had specific months and dates in which they carried out their annual rallies and conferences. Members during this period tried to manage the time well. They got up early to prepare food for the family, cleaned their homes, carried out other activities within the day and attended evangelistic group weekly meetings from 4pm prompt. The CWF activities usually demanded a lot of time and financial sacrifice. Hence, as women of faith they had to commit themselves to serve the church and the community. In cases where rallies and conferences would take two to three days, the members would arrange their homes well. They would store more food to sustain the family members for the period. It is a fact that devoted CWF women served as actors in carrying out these diversified activities in the church and in their homes (Julienne Nsoyuri, 2021).

Poor Road Infrastructure

The poor nature of roads linking the towns and villages in Nso also slowed down the evangelisation drive within the period of study. During the rainy season most of the secondary as well as farm to market roads were muddy and had pot holes. The bad state of the roads resulted to long and tiring trips. These poor conditions which characterize most of the roads linking the town and other places like Shisong, Kingomen, Nkuv, Dzeng, Kifem, Mbiame, Lip, Nseh, and Djottin, retarded both the movement of people and vehicles. Often, vehicles transporting goods and people to these areas got stuck in the mud during the rainy season. Resulting from this poor road network in the area some groups experienced accidents on their way to the rally ground. A glaring example was in the year 2009 when the vehicle transporting over 60 CWF members from the CWF Kiyang group fell and stumbled at the Oku hill. Eventhough, no lost of life was recorded, many members sustained injuries and were immediately rushed to the Bango Baptist Hospital for medical attention (Julienne Nsoyuri, 2021).

Eleanor Loweh, one of the victims of this accident recounted the greatness of God in her life and family as she observed CWF members and the people living at Oku community pulling out her two months baby boy under the vehicle still alive. The driver of this group, Musa Fonyuy, a Moslem faithful together with his family joined the entire CWF Kiyang group in a thanksgiving service held at PC Kiyang Congregation in 2009. The testimony given by the driver and members of this group strengthened the worshippers to believe in the saving grace of God (Eleanor Loweh, 2020).

Moreover, the poor nature of the roads retarded the spread of the gospel because vehicles, passengers and CWF circulars delayed on the way and did not reach the necessary areas on time. With the poor nature of the roads, only few drivers known as "road sense drivers" could drive safely into some of these places resulting in high transport cost. However, through the effort of lineage heads and people living in the community, some of these roads in areas like Limboh, Jakiri, Vekovi, Kikaikom (K3), Kikaikelahki (K4), Roh, Sakir, Nseh, Dzeng and Kifem among others were maintained. Moreover, through financial and material support from the Kumbo Urban Council, some of the farm to market roads leading to Nkuv and Mbokam areas were enlarged and filled with gravel in 2011 to ease transportation into these areas (Eleanor Loweh, 2020).

Illiteracy

During the early beginnings of the CWF evangelisation, the rate of illiteracy was high among the Nso women. Before the advent of Christianity in Nso, women and girls were trained only in informal education. Their parents taught them farming activities, weaving of mats and domestic work. The education was aimed at preparing them for marriage. Hence with the advent of Christianity in Nso, some women who joined this association were incompetent to lead as they could neither read nor write. In this regard, the Christian Women Fellowship movement from the onset faced the problem of inadequate staff to supervise evangelisation. Groups, especially in the remote areas without educated members, could not follow their work programmes strictly. Consequently, there was low performance in carrying out evangelistic activities. Notwithstanding, the Department of Women's Work of the PCC, organised

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courses and trained more women on leadership skills. Primarily, the core of leadership course training was to prepare members for works of service (Wiraghai, 2021).

Administrative challenges

Triphine Wiraghai admits that it has been difficult to manage some of the large CWF groups in Bui in particular with increase membership. Some of these groups include: - CWF Kumbo Town Congregation, CWF Tobin, CWF Kikaikilahki (K4), CWF Nsa-Nsa and CWF Jakiri among others. Membership in each of the groups ranged from 250 to over 300 members. In order to ensure effectiveness and participation among its members, each group has been sub divided into three or four subgroups. These subgroups bear the names of virtuous women in the Bible such as Esther, Ruth, Naomi, Miriam, Mary and Lydia among others. A sub executive committee was elected to direct the activities of these subgroups in their various quarters. The subgroups may have different meeting days and places where they meet (they can meet in their member's homes or in the church house) but the entire group generally met once in the week in the church to discuss their activities and the general affairs of the association. As membership increased disciplinary measures were taken by creating subgroups to ensure discipline (Wiraghai, 2021).

Moreover, the CWF Bui Presbytery executive faced administrative challenges. It has not been an easy task to cover the vast nature of area especially with the socio-political upheavals plaguing Nso land. With the intensification of the Anglophone crisis in Nso, many PCC Congregations located along the road from Wainamah through Jakiri, Vekovi, Kumbo, Tatum and Mbiame areas were shut down. Most of the CWF weekly meetings, rallies and come togethers were disrupted by this crisis making it difficult for effective evangelization to be conducted. CWF members and people living in the community only struggle to look for survival. Moving from one village to another in Nso has not been easy since most of the roads and foot paths have been blocked. Some CWF leaders like Mrs. Wiraghai and Nsoyuri at times have trekked on foot to attend CWF national/ Synod meetings at the PCC Church Centre Mankon - Bamenda. Insecurity and poor health of the members have been a serious challenge faced by the group since the crisis broke out in 2016 (Wiraghai and Nsoyuri, 2021).

Generally, the production of the CWF official uniform, yellow wrapper remains a challenge to the movement. Initially, the original fabric was produced abroad and sent to the PCC Women's Work Department in Cameroon. The transportation of the fabric took a longer period to arrive Cameroon thereby slowing down the CWF evangelistic activities. The PCC Women's Work Department then thought it wise to make an agreement with the LaKing Company in Douala, Cameroon so that it could produce the uniform for the CWF movement. Despite the complaint given by the CWF National Executive to the Company, it has been producing very poor quality of the CWF uniform which at times fades within a short period of time. The movement is obliged to pay or buy the fabric because the uniform is unique and could only be used by CWF members. The issue of poor production of the CWF fabric which stems from the national level has greatly affected CWF members at the local congregations. Most of these members do not have an income to buy the uniform on a yearly basis (Chufor Catherine Muke, 2017).

RECOMMENDATIONS

The research targeted CWF members, officials, pastors and Chaplains of the movement. From the data collected and discussions made with the targeted group of persons, it is necessary to make some suggestions which will help this association to advance. First, the staff of the Christian Women's Work should be increased in order to effectively manage the various activities of the associations. If this is done, more trained field workers will carry out evangelisation in the various Congregations, Zones, or Presbyteries. This will help CWF groups in the remote parts of the *Fondom* with few educated members to benefit from their lectures. This will also reduce the tedious task carried by the Women Work Helpers.

Secondly, the study material or work plan programme used by the association should be written in simple language. That is, it should be written using simple words so that members who only attained the Primary Level of Education could read and understand the message in the Study Material. This is so because from the findings, more than fifty percent of the women in the rural areas attained only primary education. With this low standard of education it was and is still difficult for some of them to understand the text. In addition, the CWF members should denounce vices such as gossips, infidelity and jealousy and practise a good life style for members of the community to emulate. Some dedicated members of these associations still have a good knowledge of their past lifestyle and are caught with shame to preach the Word of God or encourage others to practice good lifestyle. This notion keep them swinging between what they have learned and what they could teach others.

Furthermore, it will be necessary for the CWF members to build a sense of self confidence in their evangelisation. This will enable them to become bold and creative in their speech. It has been noticed that majority of the members of these associations, especially the less educated, feel inferior and inadequate to share the gospel with others. Thus, members have to forge ahead irrespective of their weakness. Much emphasis is laid on the fact that members should denounce vices such as gossiping and jealousy that hinders evangelisation and establishes cordial relationship with each other. If this is done, the quality of their evangelisation will be important to the church and people living in the community.

The CWF members as well as leaders should work in unity. CWF leaders at the group, parish/ zone, presbytery or national level should work in harmony. They should have due respect for each other irrespective of their educational or financial background.

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They should speak to each other in a polite way and use proper words to response to suggestions or criticisms raised during their evaluation meetings. The CWF women should learn to be modest in their language. The appropriate speaking style for the members should include softness of voice and politeness. They should give everyone the opportunity to express their views or points during meetings. Leaders should be tactful and be able to remark on opposing viewpoints without making offense. In a nutshell, they should learn to deal with the women sensitively to avoid offense.

Equally important, members should learn to appreciate one another's gift or talent and seek to promote an attitude which does not envy others. Unnecessary criticisms should be avoided and members should learn to accept one another unconditionally with readiness to lead the association, providing the missing competent. In so doing, the spirit of toleration will be promoted which yields effective communication and avoiding misunderstanding. A global vision of evangelisation will be given life and substance by a liturgical sacramental orientation. A liturgical sacramental orientation means a different way of "seeing things" in life. It includes a sense of sacrament (the presence of God in all created reality), an understanding of mediation (God is present to us through persons, communities, events) and an understanding of communion (we come to faith through a community of faith). Evangelisation should foster Christian spirit or willingness shaped by participation in the community and life of a parish.

The CWF evangelisation should foster a real process of conversion; it should help Christians to discern Gospel values seen in the lives of members as they experience it in everyday life. Members should call on God to bless and lead the ordinary women as they strive to spread the Christian faith in the world today so that they would continue to evangelise their homes and communities with Good news, and to promote the church to grow in all the aspects of life.

Above all, members should show greater ability to forgive each other and be reconciled. The CWF members should always take into consideration Peter's question to Jesus Christ about the number of times one needs to forgive others (Mathew 18: 21-35). This question is answered by Jesus Christ not by quantifying the act of forgiveness but by leading Peter to the mystery of forgiveness. Thus, when offended the women should remember God who is the source of unlimited forgiveness. In fact any one when offended should not think of revenge but rather he or she should think of Jesus Christ who in his painful death forgives Mankind generously and unconditionally as written in the gospel of Luke 23: 26-34. It is very necessary to note that when the CWF women are graced to forgive others, they are only sharing with others the Christian teachings which they have received in abundance. Since Jesus Christ died to save Mankind from sin, every human being is part of the mystery of God's forgiveness, thus we cannot put a limit to our forgiveness of others. The implementation of these recommendations would ensure growth in the association.

CONCLUSION

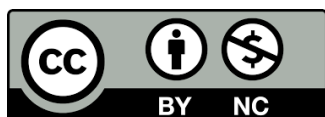
Over the years the CWF has faced several challenges. In order to manage and ease reading, these challenges have been classified under social, economic and administrative reasons. The CWF is a by-product of the activities of the Basel missionaries who came to spread Christianity in Cameroon from 1886 to 1957. In 1957, Basel Mission changes its name to the Presbyterian Church in West Cameroon. Progressively, all the Christian women groups were coordinated in 1961, by the Synod (the decision making body of the PCC together with some Swiss female missionaries who created the association to form the CWF. As the history of the nation changes, so too was that of the Christian Church in Cameroon. In 1961, British Southern Cameroons, also known as West Cameroon reunified with French Cameroon (East Cameroon) to form the Federal Republic of Cameroon. With the subsequent unitary system adopted in 1972, the church was renamed the PCC by the synod. The study focuses on evangelization and the views of several authors on the topic of evangelization has been analysed in order to broaden the scope and bring a better understanding on the issues discussed on the paper. The main objective of the CWF movement is to encourage its members studies the Word of God and to serve the church and the community at large. Since 1961, the CWF movement has carried out spiritual activities such as introspection retreat characterized with fasting and prayers, weekly Bible studies and meditations, praise and worship. The spiritual activities help to build and strengthen the faith of its members. The group equally organized annual come togethers, rallies, visits to the poor and needy, orphans, prisoners and the underprivileged in general living in Nsoland. Also, the group has been carrying out self-reliant projects which have had an impact on the church, the individual and the community. In carrying out these activities, the CWF movement has faced some challenges which have retarded the evangelization drive in Nsoland. Some of the challenges include: financial difficulty, administrative challenges, time management problem, poor conduct of some members and the poor nature of the roads among others. However, despite these challenges the CWF movement still played a major role in evangelization in Nso in particular and Bui Presbytery as a whole.

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