CHALLENGES FACED BY DIVORCED SUNNI MUSLIM AND ANGLICAN WOMEN AMONG THE *ITESO* COMMUNITY IN KENYA*:*

BY:

ANYA DAMARY

This dissertation is submitted in partial fulfilment of the requirements for the award of a Masters of Art in Islam and Christian-Muslim relations from St. Paul's University.

July 2012

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Supervisor: Prof. Esther Mombo

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ACKNOWLEDGEMENT

May I express my gratitude for all the guidance and encouragement that I received from my supervisors Professor Esther Mombo and C.B. Peter throughout the exercise. They were very much dedicated in assisting me step after the other to ensure that I was following the right channels. They spared their valuable time to go through my various manuscripts that I sent them right from proposal. They were sincere in their correction and comments.

I am grateful to my dear colleagues and the staff for ICMR for their support especially going through my work whenever I was in doubt and giving correct direction. May I register my sincere thanks to my staff mates at my work place who kept encouraging me to pursue on with this work tirelessly.

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PREFACE

This dissertation is socio – religious research based on the challenges faced by divorced Sunni Muslim and A.C.K women among the *Ateso* women in *Iteso* community. The contribution of the following persons was very vital right from shaping the thesis title until its completion.

I want to appreciate the St. Paul's university for facilitating my tuition through the grant and internship programmes and giving me a chance to study.

I am happy for my supervisor Professor Esther Mombo and the chairperson for the Postgraduate board Dr. Chemorion, who always encouraged me to finish my research, even when I had given up due to the workload from my working place. You always encouraged me together with my classmates who were ready to assist me at any point of need. To my supervisor, you always gave me new insights towards shaping the body of my work that expanded my thinking in the field of divorce and gender.

To my family members, you accorded me all the support I needed. Organizing for the interviews and tabulating the data, and all financial needs, you were ready to comply.

To my dear friend Mary Ndichu and her family, Elizabeth Odundo, you have always encouraged me and prayed for my education.

I cannot forget my lecturers who instilled more knowledge to me and guided me on how to write and gather information for a better dissertation.

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ABSTRACT

The dissertation topic is about challenges brought by divorce, assigned in social and religious categories that focus on family issues and dynamics. The research was a comparative research carried between the Anglican Christians and Muslims among the *Iteso* community. The research based on the challenges faced by the divorced persons and the vulnerable gender among the issues in Christian Muslim relations.

This dissertation intended to be an academic document rather than a personal one. In the research, the following were found; there were challenges from a psychological part that may focus on the emotional and relationship challenges facing children whose parents have recently divorced and divorced parents. For social challenges, various methods of working with families may be discussed with divorced parents, the society itself, ranging from schools and church with the help of psychologist, counsellors, and qualified theologians. The research has woven interpretations and analyses showing that the social challenges posed by divorcees can be reduced by Culture more than religion.

The study seeks to understand why Culture becomes the base and solution when divorce occurs whether in A.C.K or Muslim in the *Iteso* community. It also seeks to know who are vulnerable in terms of gender, when it comes to divorce and separation and the impacts and challenges. The study also examines the short and long-term challenges and effects of divorce on adults, children and families.

When it comes to difficulties those dysfunctional families, suffer, whether they divorce or not, the society feels the effects of divorce. In that matter, the study applied research methodology, which was both theoretical and practical. It is theoretical in the sense that it is a discipline of studying critically various research methods and techniques and literatures concerning divorce. It is also practical because it, deals with final preparation of an overall research design with practical cases of women who are divorced.

From the field, several findings became evident ranging from complexity, common and different challenges. Another major findings, was that the challenges, varied from religious/spiritual, psychological, and social.

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ABBREVIATIONS

A.C	Anglican Church
A.C.K	Anglican Church of Kenya
C.P.K	Church Province of Kenya
D.A.S	Diocesan Administrative Secretary
I.C.M.R	Islam Christian Muslim Relations
M.U	Mothers Union
W.G	Wife Giver
W.R	Wife Receiver
C.M.S	Church Missionary Society

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DEFINITION OF TERMS

Divorce Dissolution of marriage, legal termination of marriage and the obligations created by marriage, other than by a decree of nullity of presumption of death.

Separation Voluntary agreement between husband and wife or an order by the court that a husband and wife do not have to cohabit. The order does not permit the marriage but it does free the parties of marital obligations.

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GLOSSARY

Aimanya	Marry
Adukokin	To build a hut for the wife
Ateso	The language of *Iteso* people
	The women who are from *Iteso* community (*Pl*) of *Atesot*
Atekere	Clan
Emutula	A traditonal ceremony for initiating breastfeeding women into eating a saltless food. It's the sauce of groundnuts and sour milk eaten with pure millet bread by a breastfeeding woman.
Esasi	A stick made of a branch of eparasi tree [Grewia mollis] The husband's mother cuts a branch of about six feet and smokes it till the surface is blackened. She gives to her son's wife at Emutula, the stew ritual, but the wife] is not allowed to use it until she finishes the Ekonyokoit [biting the bone]. Esasi is believed to have a mystical power with its parallel qualities with a spear as phallic symbol and as a means of destruction
Fiqh	Islamic jurisprudence which is used during divorce.
Hadith	sayings of Prophet Mohammad
Halal	lawful
Haraam	forbidden/ unlawful
Jubb	is when the husband has been by any cause deprived of his organ of generation. This condition is called *Majbub*
Khula	is the right of a woman in Islam to seek a divorce or separation from her husband
Shari'ah	Islamic law

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Appendix 1

Letter of introduction

Anya Damary
P.O Box 28,
MALAKISI

Date.....2011

Dear participant,
Greetings in Christ name.
I am researching on challenges faced by divorced Muslim and Anglican women among the *iteso* a basis of Christian – Muslim dialogue. In order for me to complete my research I am requesting you to be part of this program by filling the attached questionnaires. The research will assist me, Religious leaders, Church members and parents in serving the lord Jesus Christ better, especially in our ministry to children and single parents due to divorce or separation.
Secondly, I will present the research as part fulfilment of the requirement of masters in Islam Christian Muslim Relations ICMR in St. Paul's University)
Your views will provide valuable information to the church that will help in administering to the divorced and separated families. You are free to write or not to write your name on top of the questionnaire form
Kindly complete the questionnaire by ticking or writing the response that represent your views in the space provided?
Your co-operation will be highly appreciated
Yours faithfully
Anya Damary
NOTE- Please responds before 22/4/2011

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Appendix 2

Questionnaires for Parent/Church leader/ Muslim leaders

Church leader

What is divorce and what can be done to end it?

.....

.....

.....

What are grounds for divorce in Anglican Church?

.....

.....

.....

What measures has the church taken to deal with divorce?

.....

.....

.....

Thank you.

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Appendix 3

Muslim leaders

What is divorce and what can be done to end it?

.....

.....

.....

What are grounds for divorce in Islam?

.....

.....

.....

What measures has Islam taken to deal with divorce?

.....

.....

.....

Thank you.

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Appendix 4

Parent

Part A

Indicate all applicable answers by ticking in the spaces provided

Are you a Christian? Yes [ ] No [ ] if no state your religion

Is your spouse a Christian Yes [ ] No [ ] If no state the religion

Sex Male [ ] Female [ ]

Marital status; Married [ ] or Divorced [ ] Separated [ ]

Part B

Divorced and Separated persons

What was the next stage after divorce?

.....

.....

What challenges do you face?

.....

.....

.....

What were your initial fears?

.....

.....

.....

And how did you overcome them?

.....

.....

.....

Has your marital status changed your life?

.....

.....

.....

Tell us about your achievements?

.....

.....

.....

What made you go out of your marriage as the solution?

.....

.....

What is your strength?

.....

.....

Do you enjoy meeting new people? Yes □ No □

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What do you love and hate?

.....

.....

.....

What makes you cry?

.....

.....

.....

What motivates you to carry on?

.....

.....

.....

Is there anything you'd like to change about yourself?

.....

.....

What is the greatest piece of wisdom you've ever heard or received from you spiritual leaders?

.....

.....

.....

Has there been an event that changed your life?

.....

.....

What brings you happiness?

.....

.....

How often does your partner communicate?

.....

.....

Anything left for you to achieve?

.....

.....

What single word gets you out of bed in the morning?

.....

Are you satisfied with how the church accommodates you? Yes □ No □ □

I wish to inquire into the challenges divorced parents face in the course of spiritual nurture and church activities of their children

……

……

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Do you think divorce and separation as partner violence can trigger behavioural problems in the society? Yes □ Not □

What are some of behavioural problems do children face?

.....

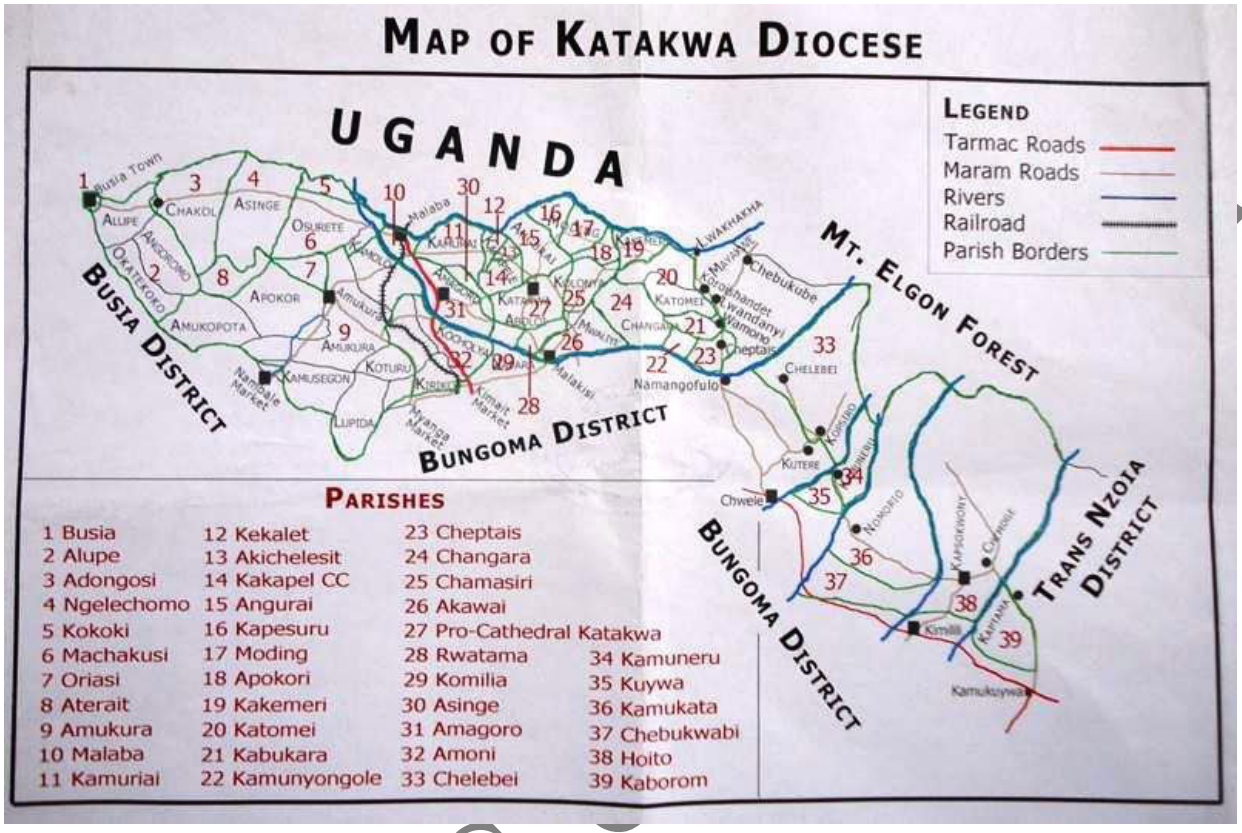
.....

Thank you.

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Appendix 5 Maps

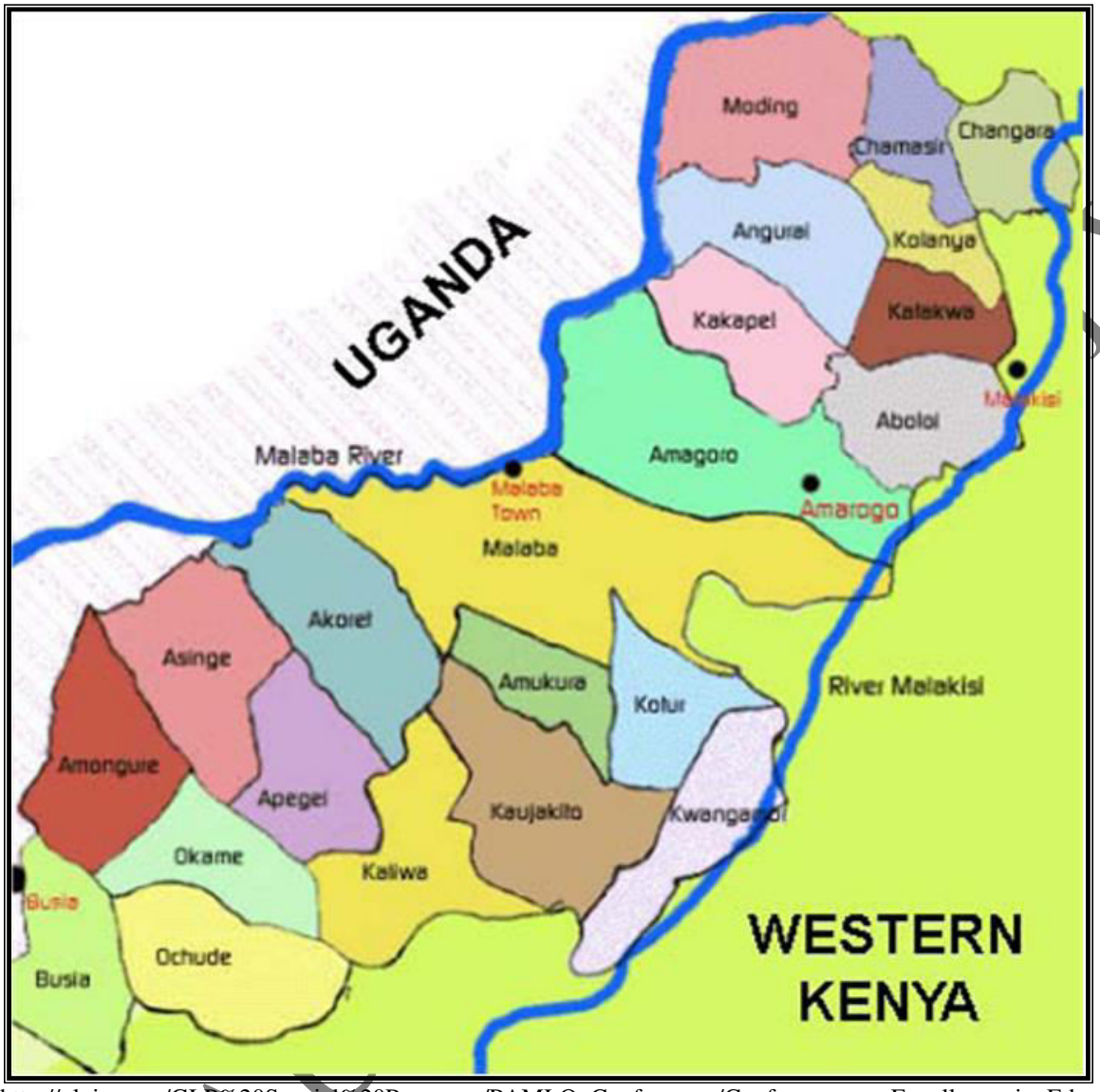
Map 1



Drawn by the Diocesan Bishop Dr. Zakayo I. Epusi January 2007

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Map 2 Map of *Teso* District, Kenya



http://glpinc.org/GLP%20Special%20Programs/PAMLO_Conferences/Conference_on_Excellence_in_Education.pdf

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Appendix 6 Plates

Plate 1 Riziki in the middle of a Christian and a Muslim men



Source: Author (2011)

These are some of the participants bringing both Christian Muslim communities for dialogue. Left is A Christian who did not want to be mentioned, (centre) is Riziki a Muslim divorced woman, and (right) is Hassan a Muslim.[1]

Plate 2 Paying of dowry in *Iteso* community

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[1] Participants during Achristina Muslim diaologue on marriage issues.



Bringing the cattle of marriage Akituk nuk' Emanyit during Halima's bride price at Tamulega in 1978

Plate3 Women bringing local beer during the *Iteso* marriage ceremony

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Women of the wife-giver carrying pots and jerricans containing *ajon* towards a tree at the homestead of Mr. Okitoi's

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MALE CIRCUMCISION IN PREVENTING HIV AND AIDS:

A CASE STUDY OF CIRCUMCISION PRACTICE IN KANOMBE MILITARY HOSPITAL IN KIGALI, RWANDA

CISHAMBO NTAKWINJA

Submitted to St. Paul's University in partial fulfilment of the requirements for the degree of Master of Arts in community care

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LIMURU-KENYA

2015

ABSTRACT

The HIV and AIDS epidemic is the plague of the century and, in Rwanda, it is predominantly a heterosexual epidemic. It is also transmitted from mother to child, through intravenous drug use, male homosexual activities as demonstrated by different researchers that the elevated rates of HIV transmission is through the sexual contact especially in the presence of genital ulcer diseases. The present study titled "Male circumcision in preventing HIV and AIDS: a case of study circumcision practice in Kanombe military hospital Kigali/ Rwanda" aimed to assess the acceptance of male circumcision in the Rwandan Military. Specifically, it aimed to assess how the government is preparing the population to accept male circumcision and to assess how military men are responding to the program; how the Male circumcision is affecting families in general and particularly men and their masculinity and to assess the military spouses' opinion on male circumcision. The study was based on the following questions: Are the military being circumcised under government pressure? How does the culture hinder the uptake? How does the masculinity of men affect the uptake? Qualitative data was collected using the method of interviews conducted with 13 people including 5 military medical staff; 4 Military staff, 2 circumcised military men and 2 military spouses. The findings pointed out that the military patients accepted the Male Circumcision spontaneously after they were sensitized on the practice and went through collective and individual counselling. Also, the practice was already used among the military for some time for hygienic reasons. However, in many cases there is some reluctance due to fear of eventual complication such as bleeding, infection or death. Also, the study outlined that male circumcision was not perceived to affect their masculinity or the culture. However, the spouses felt that male circumcision may affect the sexual performance of their husbands. However, for those women who went through counselling, they were ready to continue sensitizing others and even recommended male circumcision to start from childhood. From the few cases in this study, it can be concluded that the program may be accepted by Rwandan population only after a strong awareness creation especially among women on its benefit and no side effects on male sexuality. I recommend to the Rwandan Government to do more advertisement and make plan for others provinces and areas of the country. It is recommended that Rwanda government support further researches to determine how this programme has affected families as culturally Rwandese do not speak out about this issue. After circumcision, a follow up is needed and a counselling programme to rebuild what has been. I recommend circumcised militaries to work in sensitizing the rest of the population encouraging them to be circumcised as well.

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EPIGRAPHE

HIV&AIDS is the plague of the century. It concerns everyone. If you are not sick yourself, it is your relative, your friend or your colleague. It is true that Governments, organizations churches and individuals are involved in responding to it. But there is still much more to do. This is why I aim to assess whether male circumcision in Rwanda will contribute to reduce the spread of HIV&AIDS and save lives.

CISHAMBO NTAKWINJA BIBICHE

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DEDICATION

I dedicate this work

To my lovely husband for his love and support;

To the Rutunda's for all their devoted sacrifices during the whole period of this work;

To my beloved late parents Cishambo Martin and Mwa Munyagali Therese who brought me in to the world;

To all the Cishambo's for their love and support.

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I thank the St Paul's University and its members for all they did for this work to be achieved. Without their collaboration, this frame of work would not be realised.

Our recognition first applies to God, our Father, who helped us in all circumstances. It is thanks to His help that I faced difficulties and His solicitude that I arrived at the end of this academic course.

May all the academic and administrative authorities of the Wales University and the Saint Paul's University , Department of Arts and Social Science receive our deep gratitude for the reception; they made for me what I am now.

My acknowledgements are given more specifically to my Supervisor, Prof. Nyokabi Kamau and Doctor Rugenge Gervais who, in spite of their multiple occupations, accepted to supervise this work. It is thanks to their expertise and their multiple methodological remarks that this survey has been completed.

My gratitude also addresses to Mr. Ciryanyi Murabazi and Pastor Simparinka Augustin for their encouragement to continue and to achieve this study.

I also address my gratitude to late Dr Murego for his paternal heart to help me to have all the information for this research and the medical staff of Kanombe hospital and the Jhiego staff.

My recognition is also goes to all friends and colleagues with whom I shared the student labours.

Finally, may all those who contributed to the realization of this work find here the expression of my gratitude.

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ABBREVIATIONS

AD: Anno Domini

AFDL: Allied Front for the Democratic Liberation

AVERT: Antivirus and Vulnerability Emergency Response Team

CIRP: Centre for Injury Research and Policy

CNLS: Commission National de la Lutte Contre SIDA

DRC: Democratic Republic of Congo

FGD: Focus Group Discussions

HIV: Human Immunodeficiency Virus

IRIN: Integrated Regional Information Networks

MC: Male Circumcision

MSM: Men who do Sex with Men

RDF: Rwanda Defence Force

SCOTT: Standing Committee on Therapeutic Trials

STD: Sexually Transmitted Diseases

STI: Sexually Transmitted Infections:

UNAIDS: United Nations AIDS Program

UNGASS: United Nations General Assembly Special Session

UNICEF: United Nations Children's Fund

USA: United States of America

USD: United State Dollar

WHO: World Health Organization

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CHAPTER ONE: INTRODUCTION

1.1 Background of the study

HIV and AIDS is a global problem and different stakeholders have intensified their efforts to address the AIDS epidemic through increased access to effective treatment and prevention programs. Despite these efforts, the number of people living with HIV continues to grow, as does the number of deaths due to AIDS. HIV and AIDS is a plague that is ravaging millions of people in the world. To date HIV and AIDS has no cure and is continuing to spread unabated. Many countries worldwide adopt different strategies for preventing HIV and AIDS among their population. One of the adopted strategies is male circumcision. This present research set out to find if circumcision is well received by Rwandans as a mechanism to prevent HIV and AIDS.

More than two-thirds (70%) of all people living with HIV, 24.7 million, live in sub-Saharan Africa-including 91% of the world's HIV-positive children. In 2013, an estimated 1.5 million people in the region became newly infected. An estimated 1.1 million adults and children died of AIDS, accounting for 73% of the world's AIDS deaths in 2013. Globally, less than one person in five at risk of HIV has access to basic HIV prevention. Only 37% of people who needed HIV treatment had access to it in 2013(Avert 2014). An estimated 2.1 million people were newly infected with HIV, 240,000 were under the age of 15. Every day more than 5,700 people contract HIV- nearly 240 every hour. In 2013, 1.5 million people died from AIDS Since the beginning of the pandemic, and close to 39 million have died of AIDS-related causes, according to (UNAIDS 2014).

HIV, the virus that causes AIDS, is the one of the world's most serious health and development challenges: According to the World Health Organisation (WHO), there were approximately 35 million people worldwide living with HIV and AIDS in 2013. Of these 3.2 million were children under 15 years old. Most of these children live in sub-Saharan Africa and were infected by their HIV-positive mothers during pregnancy, childbirth or breastfeeding. A UNAIDS report shows that 19 million of the 35 million people living with HIV today do not know that they have the virus. The majority of people living with HIV and AIDS are in low- and middle-income countries. According to WHO (2014), sub-Saharan Africa is the most affected region, with 24.7 million people living with HIV in 2013. Seventy-one percent of all people living with HIV in the world live in this region. HIV is the

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world's leading infectious killer. According to the 20th International AIDS Conference, an estimated 39 million people have died since the first cases in 1981(2014, 9).

Soilleux and Coleman observe that since the 1980s, scientists have suspected that male circumcision might reduce rates of HIV transmission during sex. They observed that circumcised men are less likely to be infected by HIV than uncircumcised men, and HIV is less common among populations that traditionally practice male circumcision than in communities where the procedure is rare (2004,57). However, for a long time it was unclear to what extent this was an effect of circumcision itself and whether other factors might also play a role.

According to UNAIDS (2007, 1), approximately 30% of adult men worldwide are circumcised. In sub-Saharan Africa, about two thirds of men are not circumcised. As such in 2007, WHO/UNAIDS recommended that male circumcision be included in the HIV prevention package and be scaled up in thirteen Southern and Eastern African countries with high HIV prevalence, low levels of male circumcision and generalized heterosexual epidemics, Rwanda included. As the report of MINICOFIN (2005) indicates, adult HIV prevalence in Rwanda is 3.0% (95% CI 2.6–3.4) with HIV transmission mainly occurring through heterosexual sex. Prevalence among men is 2.3%; 3.8% among circumcised men and 2.1% among uncircumcised men. However, when comparing men living in urban areas, where sero-prevalence is higher and where the majority of circumcised men live, prevalence among circumcised men (5.0%) is lower than among uncircumcised men (5.7%). According to UNGASS (2010), behavioural studies showed a mixed picture, with different sources showing very different results in terms of reported knowledge, condom use, and partner exchange rates. Regional variations are observed in data, related to both prevalence and risk behaviour. In recent years, Rwanda has become one of a handful of African nations to recognize their MSM populations and conduct research to learn more about them. A study on the modes of transmission stated that 15 percent of new HIV infections stem from homosexual sex (Asiimwe et al. 2010). The National Council against HIV and AIDS in Rwanda (CNLS, 2007) adopted Male Circumcision as part of National HIV prevention methods. Four sites supported by Jhpiego, in military facilities were planned in two districts with UNICEF, WHO and the UNAIDS. The big challenge was the misconception about Male Circumcision in the general population.

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Rwanda was one of the thirteen southern and eastern African countries with high HIV prevalence, low levels of male circumcision and generalized heterosexual epidemics. Since 2007, Rwanda was engaged in developing programs for male circumcision implementation. Recently, a report from TRAC 2011) shows that only 542 men were circumcised. The government decided to apply the WHO/UNAIDS recommendations but the challenge is the misconception about male circumcision in the general population based on cultural and religious reasons.

This cultural practice was not therefore well received among most Rwandans. However, according to Binagwaho (2010), the current Rwandese population is made up of many people from Diaspora, where they have been exposed to foreign cultures including male circumcision, and others have been influenced by Islamic communities. Therefore, the former mindset about circumcision is progressively changing. Many societies have been practicing male circumcision for hundreds of years, and circumcision was often seen as a mark of belonging to a particular tribal or religious group. For example the distribution of circumcision and initiation rites throughout Africa, and the frequent resemblance between details of ceremonial procedure in areas thousands of miles apart, indicate that the circumcision ritual has an old tradition behind it (Marck, 1997). It is estimated that up to a third of all men are circumcised worldwide, though rates vary widely between countries and cultures (AVERT, 2010).

In 2007, Innocent Nyaruhirira, Rwanda's minister of Health at that time, called on men in the country to receive the procedure of male circumcision at recommended medical centres from qualified medical workers. The program would “lose meaning if done unethically by just anyone because the intended goal would be missed since it would give rise to other problems resulting from complications". Nyaruhirira said that circumcision does not provide a "green light for promiscuity because it does not guarantee 100% prevention of the virus.” He also added, "Let no one understand that once circumcised, men can go ahead and indulge in unprotected sex" (Kaiser, 2007). This was confirmed by Binagwaho (2008) in her remarks: "Our national public awareness campaign is due to start in July [2008] and will make it clear that circumcision cannot replace any of our existing prevention strategies – education, abstinence, faithfulness to a single sexual partner and correct and consistent use of condoms.

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IRIN/Plus News 2008 affirms that early in 2008, the Rwandan Ministry of Health declared its intention to include circumcision – proven to reduce a man's risk of contracting the virus from an infected sexual partner by as much as 60 percent in its HIV prevention program. "We will use the military as role models for the rest of the population – they are adult enough to give consent, and if young men see that soldiers are willing to suffer the pain of circumcision, they will also get the courage to do it," added Dr Binagwaho, executive secretary of Rwanda's national AIDS commission (CNLS, 2008). We cannot consider the Male Circumcision as a preventive method only, without thinking about its implication on the human being. It affects all the society, beliefs about masculinity as well as the whole family in general.

1.2 Problem statement

The HIV and AIDS epidemic is the plague of the century and, in Rwanda, it is predominantly a heterosexual epidemic. It is also transmitted from mother to child, through intravenous drug use, male homosexual activities as demonstrated by different researchers that the elevated rates of HIV transmission is through the sexual contact especially in the presence of genital ulcer diseases. According to Machava (2013), researchers from various disciplines like Epidemiology, Bio-medical and Social sciences have conducted numerous studies that focused on interventions to help reduce the spread of HIV infection. Amongst others, health and sex education, consistent condom use, one sexual partner and male circumcision have been recommended as effective measures of reducing the spread of HIV infection.

Lack of male circumcision has been mentioned as a possible factor in elevated rate of female-to-male transmission in published case-control studies from Africa since about 1986 or 1987 and in prospective studies of individuals since 1988; (Cameron et al. 1989) inspired two ecological studies. Bongaarts et al (1989) and Moses et al. (1990) showed a striking positive relationship between those parts of Africa which have high rates of HIV-1 and those that have low rates of male circumcision. Male circumcision has thus been suggested as a possible strategy to control the rapid spread of HIV and AIDS in Africa.

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1.3 Objectives of the study

1.3.1 Main objective

The main objective of this study was to assess the state of acceptance of male circumcision in Rwandan Military.

1.3.2 Specific objectives

The Specific objectives of this study are the following:

1) To find out how the government is preparing the population to accept male circumcision

2) To assess how military men are responding to the program.

3) To determine at which level male circumcision affect men masculinity and their families

4) To find out the military spouses' opinion on male circumcision.

1.4 Research questions

1.4.1 Main research question

Our main research question was to investigate the influence of circumcision uptake among military men in the Kanombe Military Hospital.

1.4.2 The specific questions:

1) Is it the male circumcision working among military due to the government pressure or due to the spontaneous acceptance?

2) What role does the Rwandan culture play?

3) How does masculinity affect the uptake and what is the opinion of women, especially military spouses, about male circumcision?

1.5 Significance of the study

HIV and AIDS is a global issue, this research will bring more clarity on the acceptance of male circumcision as a method of HIV prevention and particularly, it will give more clarity of the issue in Rwanda. It will also act as a reference to the students, lecturers and other academics who may want to conduct research on other related problems or to deepen this one. It is of great importance for the researcher to address this subject for many reasons; MC

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is a new method, it is complex in way that it makes the individual feel pain, and it does not concern only one person but also the whole community. As a counsellor, I met a lot of people that met the physical, moral and social-based problems due to Male Circumcision. As a wife, I convey the feeling of those women whom their husband are newly circumcised. This touches on their intimacy and personality. Doing this research gives me so much more information on this issue. Another cause is that the government also is involved, starting with military health facilities, and I wanted to assess the acceptability of the program to the beneficiaries. Also this study will help the researcher to be able to make the best analysis whenever conducting any other research. The research will enable the researcher to put into practice, what she has studied in the research methodology. As a researcher, I will have more knowledge increasing efficiency on the ground. Another important interest for the researcher is that she will be able to understand more on how military react on this prevention method of circumcision.

Analysis of male circumcision will help Kanombe Hospital and other health institutions to restructure and improve their male circumcision services and develop their customer care service, because scientific research like this will help them understand them acceptance of this new prevention method. Suggestions and recommendations provided by the researcher will help institutions improve their services in terms of bringing more care to the beneficiaries.

1.6 Scope and limitations of the study

The research time took longer because of the small number of the medical staff at the hospital; sometimes while we were going for the appointment, emergencies requiring the presence of the needed staff occurred. This affected our research and we thus we would postpone most appointments according to the availability of respondents. And as the operating room was not operational, it was also important to wait for circumcision cases as this service was not functioning normally. I was not allowed to go meet the circumcised military in the barracks, we only had the chance to wait for those coming to the hospital and as said earlier, we able to meet only two, whom are part of our respondents.

For the military wives, even though the conversations were woman to woman, it was difficult for them to answer my verbal questions as all sex related concerns are culturally considered as taboos and they did not want to share their marriage intimacy with someone

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else. I explained the reason and interest of my research and they preferred to answer using questionnaire; unfortunately even the number of questionnaires handed to them was less than the number returned and some of the questions were not answered because they seemed to be strange to them or of private concerns. Also, some of the military wives and the military staff could not reply because they don't know how to read or write.

1.7 Site description

Kanombe Military Hospital (KMH) is located in Kicukiro District, in Kigali City, and was built in 1968 as a military referral hospital. It continued to provide health care services to the military and their immediate families until after the 1994 genocide when doors were opened to the general population. On the 100% of patients which attend currently KMH, 80% are civilian and 20% of the total is military patients. While KMH has been offering secondary and tertiary level health care services, its new strategic direction focuses on referral hospital (and teaching) activities. The 5-year strategic plan (2011-16) clearly defines the parameters for making KMH a fully-fledged referral hospital of excellence.

The Government of Kanombe, through the Ministries of Health and Defence, is committed to offering quality health care services to the military and the general population through strengthening and refocusing KMH in terms of the infrastructure, human resources capacity building, equipment and management systems. Development partners are encouraged to work with the Government to ensure that KMH has the required capacities to deliver quality services as a referral and teaching hospital. In the latter part of 2009, Jhpiego became a partner of the Rwanda Defence Forces, many activities, including male circumcision, training medical staff in both counselling and surgery, have been planned and executed. Eugene from Jhpiego confirms that they have trained about 90 nurses, 146 counsellors and around 9000 militaries circumcised (www.dhapp.org).

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CHAPTER TWO: LITERATURE REVIEW

This chapter reviews the literature attempts to define and explain the issue related to the topic of research and relate it with findings for interpretation late on.

2.1 Meaning of Male circumcision

According to Addanki et al. (2008), male circumcision is the surgical removal of the foreskin from the male sexual organ. Many societies have been practicing male circumcision for hundreds of years, and circumcision is often seen as a mark of belonging to a particular tribal or religious group, it is estimated that up to a third of all men are circumcised, though rates vary widely around the world (Weiss et al 2008). Globally, there are different types of MC. However, the most common type is where the foreskin of the penis is completely removed, exposing the entire glands of the penis (Doyle, 2005).

2.2 Origin and History of Male Circumcision

Historically, MC has been associated with religious and cultural identity (Rizvi, Naqvi, Hussain & Hasan, 1999). Worldwide, the primary determinant of MC is religion, with almost all Muslim and Jewish males being circumcised because of the belief that a covenant was made between Abraham and God (Rizvi and al., 1999). Cichocki (2008), Morris (2007) and Schoen (1997) have all quoted that in some societies, Male Circumcision has been associated with health benefits such as prevention of local foreskin problems, cancer of the penis, urinary tract infections, STIs and genital hygiene enhancement. Female partners of circumcised males have also reported a lower risk of acquiring Human Papilloma Virus (HPV) and cervical cancer (Castellsague, Bosch, Munoz, Meijer et al., 2002; Morris, 2007).

According to UNAIDS (2007), the practice of male genital mutilation is far older than even recorded history. Certainly, it is far older than the Biblical account of Abraham (Genesis 17). Male circumcision continues to be almost universally practiced among Jewish people (Machava, 2013). Badger (Circlist, 2010), came to the conclusion that circumcision is the norm among about 40% of the world's population with about 19% of the world's males being circumcised on religious basis.

Globally approx. 30% of men are circumcised (WHO, 2008b). This figure was based on the most detailed analysis to date, carried out by the World Health Organization (WHO) in

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2007, and is a minimum estimate. Of these, 68% are Muslim and 1% Jewish (Weiss et al., 2008a; World, 2008b). Such a high rate for elective surgery involving the genitalia suggests important net benefits. Moreover, in most western countries, circumcision, where practiced, tends to be a family tradition that has nothing to do with religion. In the USA, circumcision is the most common operation performed in males (Niku et al., 1995). In 2010 a report found 86% of US parents were in favour of neonatal circumcision (Wangner et al, 2010). The USA; with the greatest medical knowledge and medical expertise in the world, has 65-90% of males circumcised (over 1.2 million new-borns per year) (Stang & Snellman, 1998; National, 2003).

In a study in India, after 795 women with uncircumcised children were informed of the risks and benefits of male circumcision, 81 percent said that they would definitely circumcise their children if the procedure were offered free in a safe hospital setting. (Madhivanan P, Krupp K. Chandrasekaran V, et al, 2008). The contemporary cultural context of male circumcision among the Bantu-speaking people of sub-Saharan Africa is variable and often transformed among groups who continue the practice (Mark J, 1997). Longstanding tradition, however, was to toughen, train, and initiate male adolescents into warrior status.

The normal social context of circumcision was in the adolescent rites of passage known as initiation schools, highly associated with age-grades, age ranked male cohorts whose membership was defined by participation in the initiation schools in the same year. The linguistic evidence suggests that these schools and circumcision are very ancient institutions and practices among the Bantu. Bantu groups which do not circumcise males have therefore abandoned a once more widespread practice and belong to certain contiguous linguistic groups and their neighbours from among bordering Bantu subgroups (Mark, 1997). For example the Xhosa tribe of South Africa and the Masai tribe of Kenya value Male Circumcision practice as a way to show their attainment of manhood (Doyle, 2005). Among these tribes, the boys are usually circumcised from the age of 13 to 23, usually in groups, but in a few cases, they are circumcised as individuals or in pairs. Even with the 12 school education programs, Christian teaching and prolonged contact with Europeans in migrant employment, these tribes were not discouraged to continue with MC to transit into manhood (Papu & Verster, 2006).

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For the Agikuyu people of Kenya, circumcision was an important event for the initiates, their families and the entire community. It was an elaborate ceremony that brought individuals, relatives, and the community together. (Alhberg et al, 1997) As the start of adulthood for the initiate, care was taken both to impart the socially prescribed knowledge and discipline. The including preparation, seclusion, the operation and the convalescence took a long time. After the operation, there was great jubilation including singing, dancing, beer drinking and exchange of gifts. This was one time when women were allowed to collectively and publicly participate in dances, songs and chants which in normal circumstances would be considered extremely obscenity meant to teach the new adults what was expected of them in their life. When the time for initiation approached, the parents identified a respectable and knowledgeable man to be the mutiri, a counsellor who is supposed to prepare the boy for initiation, take him through the operation by physically supporting him from behind, nurse the wound and guide him thereafter. After the operation, groups of initiates lived together, in a separate house with the atiri (plural) supporting them both physically and emotionally. During the time, they were well fed and learned from the atiri until they emerged (kumira) as adults (Beth M. Ahlberg, et al, cite Mwomboko research project, 1997, p. 66-81).

Concerning the Luhya practice male circumcision, Timona (Research Scientist) in her paper entitled "Windows into our heritage: music in the Kenyan communities", states:

> The circumcision cycle among Tiriki sub-tribe is repeated every 4 or 5 years, the candidate's age varying between 13 and 25 years. After circumcision, the candidates are permitted to leave the house after 2 months. During this occasion, music and dance are performed and the candidates are allowed to attend dances. They wear hoods during the ceremony made by their tutors. During the performances, the candidates wear a head covering (headdress) made of cowries shells and a ram's horn as his emblem, a flywhisk made of cow's tail and a coat made of cow hide. A candidate receives a bull as a present during the occasion. Luo tribe do not practice male circumcision as an initiation rite. As a substitute, children used to have their six lower front teeth removed at as an initiation (2010, 14).

Kanake, writing on the importance of male circumcision in Meru communities, stated:

> Although the Meru community practiced these rituals over centuries, contemporary changes affecting boys' circumcision structure are in need of repair or traditional boys' circumcision is in

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> danger of being relegated into the past. The negative effects suffered by uninitiated adults are numerous and some impact families severely. Meru people need to reinvent their circumcision rite or risk loss of Meru cultural identity. The absence of rites of passage leads to a serious breakdown in the process of maturing a person. Young people are unable to participate in society in a creative manner because societal structures no longer consider it their responsibility to intentionally establish the necessary marks passing from one age-related social role to another, such as child to youth, youth to adult, adult to elder. The result is that society has no expectation of how people should participate in these roles and therefore individuals do not know what is required by society (Kanake, 2007: 24).

Male circumcision is considered positively by Kanake and the Meru communities as a way to prevent HIV and AIDS transmission. Yoweri Museveni, the Uganda president, jugged this practice very negatively reported the New Vision reporter in these words:

> PRESIDENT Yoweri Museveni has cautioned Ugandans not to consider male circumcision as the remedy and automatic control of HIV and AIDS infection. He said messages promoting the practice were misguiding and may put the lives of many people in danger since it had not been proven to be scientifically true. He said if male circumcision was the answer to HIV prevention, then Ugandans who conduct circumcision as a traditional belief or a religious practice would not contract the disease. He, however, said there is proof that these people had contracted HIV and the disease prevails in their communities. The President emphasized abstinence from premarital sex and faithfulness in marriage as the guarantee to a life free from HIV (New Vision, 07/2011).

No information on the average age of circumcision in Namibia and specifically among the Oshiwambo people was found. However, Salokoski (2006) concluded that traditional MC within the Oshiwambo tribes was commonly practiced only among adult men and only among the noble, wealthy persons or those of high standing, especially the headmen serving the king (Ngodji, 2010). Almost all groups which have abandoned male circumcision have also abandoned initiation schools and age-grades, major components of traditional culture. As cultural structures and systems can facilitate or inhibit the success of HIV programs such as voluntary male circumcision and social protection. Thus science and culture must work in tandem to enable adoption of innovations (UNAIDS, 2010)

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2.3 Perceived Health Benefits

In more recent times, perceptions of improved hygiene and lower risk of infections through male circumcision have driven the spread of circumcision practices in the industrialized world. Hitt (2007) showed that in a study of US new-borns in 1983, mothers cited hygiene as the most important determinant of choosing to circumcise their sons, and in Ghana, male circumcision is seen as cleansing the boy after birth. Improved hygiene was also cited by 23% of 110 boys circumcised in the Philippines and in South Korea, the principal reasons given for circumcision were to improve penile hygiene (71% and 78% respectively) and to prevent conditions such as penile cancer, sexually transmitted diseases and HIV (UNAIDS, 2007). Circumcision in 1992 was still the most commonly performed surgical procedure in America, where 59 percent of new-born males underwent this operation. Circumcision reached its peak of 85 to 90 percent during the 1960s and 1970s.

The most recent data from Uganda shows that in the five years since the Uganda trial was completed; high effectiveness has been maintained among the men who were circumcised, with a 73% protective effect against HIV infection (WHO, 2014). Lohse et al. (2008) presented a synthesis of recent models of the effect of circumcision. The group concluded that women would benefit indirectly from circumcision because their likelihood of meeting an HIV-positive male partner would decline. The models showed that circumcising men who have not started sexual activity leads to the greatest population level benefit in the long term, but circumcising 25- to 34-year olds has the biggest benefit in the first 20 years. (Lohse N et al, 2008)

2.4 Religious view on male circumcision

The inhabitants of Rwanda have not engaged to a significant degree in ritual and religious circumcision as part of their cultural practices. Practically a large part of the Rwandese population is Christian and these practices were mostly done by Muslims. Furthermore, Christian majority used to be in opposition to circumcision saying it would be embracing another belief. Ultimately, the practice of male circumcision was only a practice of Muslims. However, for centuries male circumcision was an integral cultural practice among other people in East Africa. According to Bullough et al (1994) circumcision, is a part of religious rituals within Judaism, Islam as well as other several religions. Islam is the largest religious group to practice male circumcision. With the global spread of Islam from the 7th

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century AD, male circumcision was widely adopted among previously non-circumcising peoples. As an Abrahamic faith, Islamic people practice circumcision as a confirmation of their relationship with God, and the practice is also known as Tahera, meaning purification.

It is also shown in the UNAIDS (2007) that the Coptic Christians in Egypt and the Ethiopian Orthodox Christians, two of the oldest surviving forms of Christianity, have retained many of early Christianity's features, including male circumcision. Circumcision is not prescribed in other forms of Christianity. However, Addanki et al (2008) observes that some Christian churches in South Africa oppose the practice, viewing it as a pagan ritual, while others, including the Nomiya church in Kenya, require circumcision for membership and participants in focus group discussions in Zambia and Malawi mentioned similar beliefs that Christians should practice circumcision since Jesus was circumcised and the Bible teaches the practice. More than 90% of the Rwandan population is Christian, and in Christianity there is little if any religious and cultural meaning attached to male circumcision.

2.5 Perceived sexual benefits

In Rwandan culture, women used to have genital practices preparing their genital organs to ease their sexual intercourse, a practice of the elongation of the labia minora through manual manipulation called "guca imyeyo" (Villa and Gallo, 2006). Male circumcision seems to be a modern strategy suggested by young generation of girls to men in order to please their partners. Mostly young women suggest men to be circumcised to resist for long when having sex to prevent possible small wounds that make the male genital organ feel bad. According to SCOTT (2005), there is a significant association between willingness to be circumcised and beliefs about sexual pleasure. Men will more wish to be circumcised if they thought that circumcised men enjoyed sex more than uncircumcised men. There is also aesthetic perception, some men and women thinking that circumcised penis looks better than an uncircumcised one.

According to Kim, data on changes in the sexual performance or sexual satisfaction of adolescents or men following circumcision are limited and conflicting. But we can see some examples on different studies conducted in different countries. A study conducted among 138 Korean men for an unknown time after circumcision found that 20 percent reported decreased sexual pleasure and 8 percent reported increased sexual pleasure following the

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procedure (Kim, 2007). Forty-two Turkish men who were interviewed 12 weeks or longer after circumcision reported no adverse effects on sexual function (Senkul 2004).

Two randomized controlled trials of male circumcision for HIV prevention compared data on sexual function and sexual satisfaction before and after circumcision and also between the intervention group (circumcised men) and the control group (uncircumcised men) in each of the studies (Kigozi et al 2008). Participants in the trial among 4,500 men in Rakia, Uganda, reported no meaningful changes in any area of sexuality studied pre- and post-circumcision. More than 98 percent of the men in both the intervention and the control groups rated their sexual satisfaction as "satisfied" or "very satisfied" six to 24 months after enrolling in the trial (Kigozi et al, 2008). In the trial conducted among 2,684 men in Kisumu, Kenya, there were no reported differences in sexual function between circumcised and uncircumcised men. According to Westercamp & Bailey (2007), the perception that circumcision influences sexual drive, sexual performance, and sexual pleasure for the man and for his partner, is likely to influence the decision to circumcise.

2.6 Social and masculinity function of male circumcision

Social reasons behind male circumcision are becoming ever more common. "The desire to conform is an important motivation for circumcision in places where the majority of boys are circumcised," (Hankins, 2007). WHO/UNAIDS (2007) confirm that male circumcision has strong cultural importance in certain communities, it may be performed in different ways with differing results and it frequently forms part of religious and cultural practices surrounding birth or transition of boys to manhood. In many parts of sub –Sahara Africa, circumcision is done as part of initiation to manhood rites at the ages ranging from 10 to 20 years or even older (Seema et al, 2013).

A research conducted by Micheal et al. (2009); affirms that in Johannesburg every year, thousands of teenage boys from the Xhosa group embark on a secretive rite of passage in Eastern Cape province; spending up to a month in the bush to undergo circumcision by a traditional surgeon and apply white clay to their bodies. While many initiation schools are officially sanctioned, others are unregulated and allow bogus surgeons to operate with unsterilized blades. According to some people working in the region, 825 boys have died from complications since 1995 and many more have suffered from what they call male

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genital mutilation. But critics argue that those who say so, have betrayed their culture and should have handled the matter differently (Micheal et al., 2009).

2.7 Barriers to Acceptability

Little is known of male circumcision about the acceptability, feasibility, safety and cost-effectiveness of male circumcision in different parts of sub-Sahara Africa, especially among currently non circumcising population (Horizon, 2000). Recognizing and understanding the cultural and religious beliefs attached to MC in areas most seriously affected by HIV/AIDS will be crucial in the successful scale-up of this effective HIV prevention strategy (Kalichiman, 2009). According to Lorentzen (2007), the men orgasms are very important for the sexuality, and it concerns seduction, erection, penetration and orgasm withdrawal. Male sexuality not commonly being associated with speech but with the act; this is one of the barriers to the acceptance of male circumcision. Without a clear explanation and counselling men will not easily accept to be circumcised.

2.8 Male circumcision and HIV

According to Avert et al (2005), three trials were set up in sub-Saharan Africa, which together involved more than 11,000 previously uncircumcised men. Each man was randomly assigned to one of two categories: one group had their foreskins removed at the start of the study and the others remained uncircumcised. All men received extensive counselling on HIV prevention and risk reduction techniques. During the trials, researchers collected information about the men's sexual behaviour to check whether it varied between the two groups; they found no significant differences. These finding were as follow:

Table 1: Results of the circumcision trials

Location	Participants	Report published	Result in circumcised men
South Africa	3,274	July 2005	60% fewer infections
Kenya	2,784	February 2007	53% fewer infections
Uganda	4,996	February 2007	51% fewer infections

www.avert.org/circumcision-hiv.htm

They provide conclusive evidence that male circumcision roughly halves the risk of a man becoming infected with HIV. There are several possible reasons why circumcision has this

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effect. As Price L. et al (2010) said: "The foreskin creates a moist environment in which HIV can survive for longer in contact with the most delicate parts of the penis, and the inner surface of the foreskin contains cells that are especially vulnerable to infection by HIV".

A study of Ugandan men before and after circumcision concluded that observed decreases in anaerobic bacteria may play a role in reducing the risk of HIV transmission. Wawer (2009), after a randomized controlled trial about circumcision, found that removing the foreskin also means that the skin on the head of the penis tends to become tougher and more resistant to infection. However, any small tears in the foreskin (mostly the first sexual intercourse of uncircumcised men) that occur during sex make it much easier for the virus to enter the body.

Sonja et al (2003) quoted “More conclusive results can be expected from further studies currently under way. In the event that indicators of the protective function of circumcision are confirmed, a relatively simple and cost-effective method would thus be available as a component of HIV prevention”. To definitely test the hypothesis, researchers initiated clinical trials in at-risk populations with low rate of circumcision (Shana, 2009). Microscopic examination of the foreskin yielded important clues for unravelling the benefits of circumcision. Normally, the skin provides a thick protective barrier stemming from keratin, a tough structural protein also found in hair and fingernails. But on the inner surface of the foreskin, the keratin layer is much thinner, resembling the inner lining of the mouth or eyelid more than the palm of the hand (Kaymer, 2011).

McCoombe (2006) and Patterson et al (2002) have both shown that several plausible biological mechanisms could explain the increased risk of HIV and other sexually transmitted infections (STI) in uncircumcised men, including micro tears and lesions in the mucosal surface of the inner foreskin and the longer survival of pathogens in the warm, moist sub-preputial space. Most importantly, the inner foreskin is especially susceptible to HIV infection, as a result of a lack of keratinization and the high density of HIV target cells that are relatively accessible to infection compared with their deeper location under the keratinized surface of the outer foreskin and the glands.

Byakika-Tusiime (2008) observes that the readiness of a health care system in a country can be described by the percentage of healthcare centres that have implemented a certain level of male circumcision system and actually apply this system for prevention strategies.

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Decades of epidemiological studies and three carefully controlled randomized clinical trials have definitively shown that male circumcision (MC) reduces risks for HIV transmission from women to men by as much as 55%.

Tobian et al (2009) confirm that male circumcision is therefore more protective against HIV transmission than even the most promising vaccines and topical microbicides. Biological evidence shows that the presence of a significantly higher concentration of Langerhans cells, which are target cells for HIV-1 in the mucosal layer of the foreskin, makes the man more susceptible to the HIV infection (Szabo & Short, 2000). Evidence exists that, the keratinized, stratified squamous epithelium that covers the penile shaft and outer surface of the foreskin provides a protective barrier against HIV infection (De Vincenzi and Mertens, 1994). McCoombe and Short (2006) further argues that the penile shaft and outer foreskin surface are well keratinized, while the inner mucosal layer of the foreskin is not. Furthermore, the sensitive foreskin may be more susceptible to micro abrasion during sexual intercourse, which could provide an entry for STIs and HIV (Szabo & Short, 2000).

Ngalande et al (2006) said that MC offers little, if any, direct protective benefits to women who engage in vaginal or anal sex with HIV infected men, or to male receptive anal intercourse partners of HIV-positive men, population-level reductions in HIV prevalence among men will ultimately lead to fewer infections in their sex partners; the protection being only to the circumcised male. Kahn et al. (2007) found that full-scale coverage of MC in South Africa's Gauteng) province, which has an HIV prevalence of over 25%, would save $2.4 million over a 20-year period. Because MC is a partially effective HIV prevention strategy, its effects are cumulative over men's sexually active lifetimes and will, therefore, have most impact when implemented prior to sexual debut. Plank RM et al. (2009) found that neonatal circumcision is safer than circumcision in adulthood, carrying lower risks for surgical errors, infection, and other adverse events. Contrary to adult MC, there is also evidence that neonatal MC has high acceptability for HIV prevention.

2.8.1 Male Circumcision and HIV in Kenya

One study in 2002 assessed the acceptability of male circumcision in the Luo, a large, traditionally non-circumcising ethnic group in western Kenya. Separate focused group discussions with adult Luo men and women and semi-structured interviews with clinicians were conducted in Nyanza Province, Kenya. The primary barriers to acceptance of male

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circumcision were cultural identification, fear of pain and excessive bleeding and cost (Bailey et al, 2002).

According to Embe (2011), the research to date suggests that many men in communities that do not traditionally practice circumcision would be willing to undergo the procedure. Westercamp et al, (2007) also confirmed that a review of acceptability studies conducted in sub-Saharan Africa found that in the eight studies from six countries that included quantitative data, the median proportion of uncircumcised men who said they would be willing to be circumcised was 65 percent. All of these studies were conducted in communities that do not traditionally circumcise. Some studies asked whether the participants would be willing to be circumcised should it be shown to protect against HIV, while others were asked if they would undergo the procedure if it were provided in a hospital at low or no cost." Westercamp et al, (2007) added. In his research, Westercamp et al, (2007) found that four of the eight studies included male and female participants, almost 70 percent of the women said that they would prefer that their partners be circumcised. About three out of four parents in these studies said that they would circumcise their sons if the procedure was safe, affordable, and protective against HIV.

Traditionally in Kenya, children are being initiated into their respective ethnic groups. Part of the initiation is circumcision. Most communities that circumcise boys also circumcise their girls. According to Muchira (2007), the initiation ceremonies generally take from October through December. They are important as they signify a child's acceptance in the tribe and his or her place in the adult community within the tribe. The initiation takes place anywhere from age 8 or 9 to age 17 or 18 depending on the ethnic group, some tribes do one set of initial rites as young as 5 or 6 and then another set when the child is in his or her teens. In the study done by Egbosiuba (2010), the boys to be circumcised generally go through a ceremony before they are circumcised. This can last from one to several days depending on the tribe. Personally, I was awakened early one morning by boys running through the village singing songs. Later, I learned that this was part of their circumcision rituals. Many boys are usually circumcised together at one time" said Egbosiuba (2010). One knife, razor, or any tool used is used on every boy. This was bringing on some health problems including AIDS since the knife was not sterilized before being used for another boy. It is a source of pride for these boys to be circumcised with the same knife as his peers.

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Slowly, people are being educated on the dangers of using an unsterilized knife and the rituals are changing to accommodate the new practice (Egbosiuba, 2010).

Alberta et al. (2008), in a report of male circumcision for preventing HIV infection in sub-Sahara Africa said that from a cultural and ethnic stand point traditional leaders criticized male circumcision as a Western attempt to force foreign values and solution on Africans .Kenya's Luo council of elders speaking for a tribe that does not traditionally circumcise, voice concerns about male circumcision and the erosion of their culture on the basic of controversial studies. However the elders indicated that men who chose to become circumcised would not be disowned by the Luo community.

2.8.2 Male Circumcision and HIV in Uganda

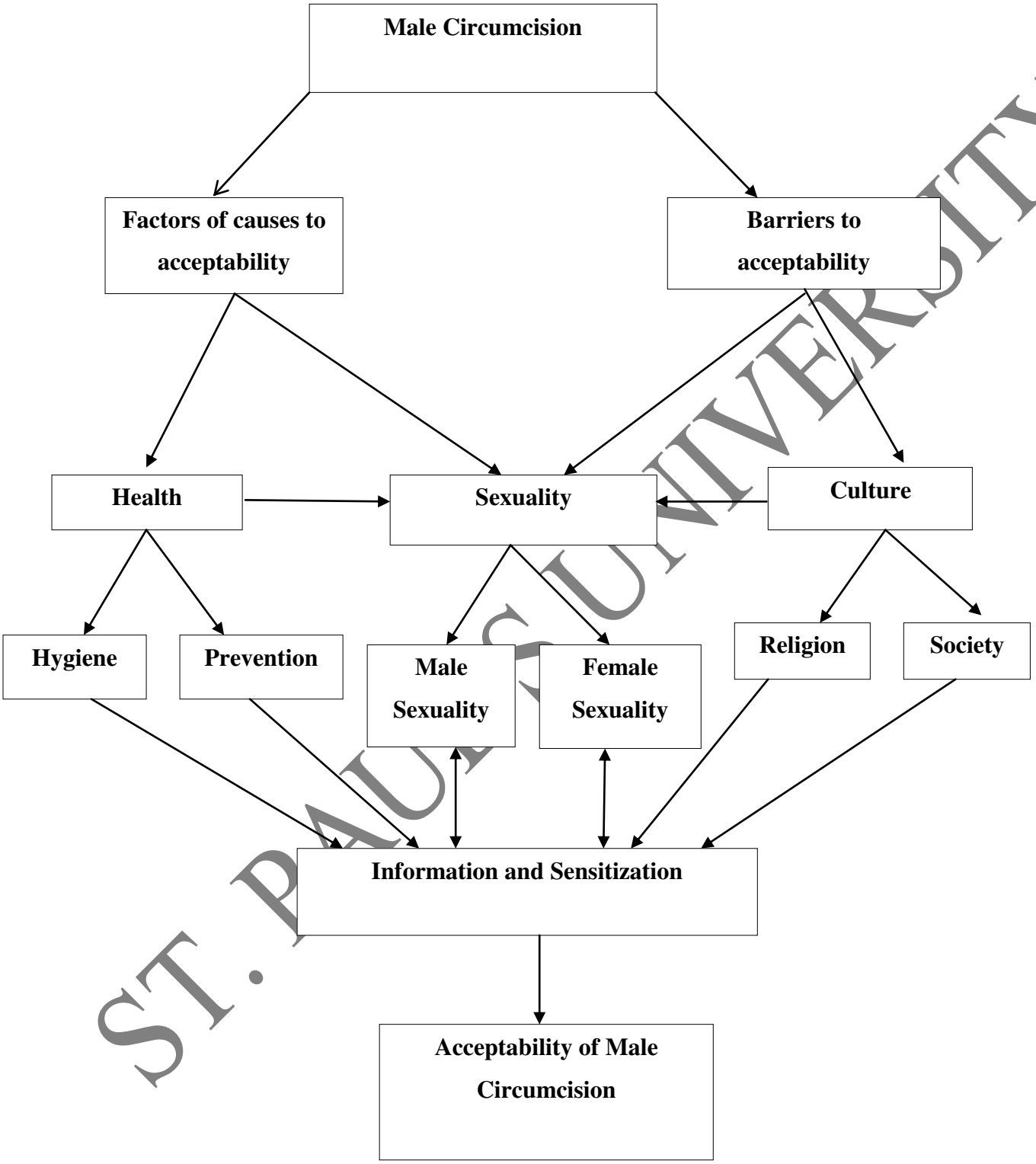
Uganda launched its national male circumcision policy in September 2010; in 2006 a large study done by IRIN (Geneva, 2010) in Kenya, South Africa and Uganda found that the procedure can reduce a man's risk of contracting HIV through vaginal intercourse by as much as 60 percent. Nationally, about 25 percent of Ugandan men are circumcised, but in the north, that figure drops to as low as 2.4 percent in the north-central Acholi and Lango sub-regions. So far, men in the north are turning up for the procedure in large numbers - in Apac District, Lango sub-region, where the program began in September, more than 1,300 men have already been circumcised. In the Acholi sub-region town of Gulu, more than 100 men registered for the procedure in the first week, while Lira, also in the Lango sub-region, saw more than 250 men circumcised in the first week (IRIN, 2010).

2.8.3 Male circumcision in Rwanda

In the case of MC in Rwanda, Binagwaho (2010) notes "Thus, while the country does not already routinely circumcise at birth, there will likely be little resistance to scaling up neonatal MC. Indeed, Rwanda has already initiated a national MC program that focuses on infants as one of its first priority populations." - Does this mean it will work in every country with the same benefits regardless of culture? The importance of the male circumcision as a preventive strategy is questioned because of a number of barriers related to the doctors themselves as well as to the beneficiaries. In most cases people do not adopt circumcision because of the risk involved.

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2.9 Conceptual framework



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2.10 Discussion on the study

Numerous observational studies have shown Male circumcision to be partially protective against HIV acquisition. Rwandan is a country of high HIV prevalence in heterosexual men. This lead to consideration of introduced circumcision as HIV prevention. The government choose the military as the pilot. In all the country, circumcision is little practiced only by Muslims and few people come from Diaspora. The big concern of the application of this strategy was how it affected the masculinity and the sexuality. Rwanda, masculinity and sexuality must the two aspects to be affected in the community. The main facilitators for the acceptance were genital hygiene and HIV prevention for military men, medical staff and military spouses. After Government sensitization, the sexuality of the military men and their spouses was not affected. The main barriers were culture, male circumcision was considered as a foreign practice or religious, fear of pain and death.

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CHAPTER THREE: RESEARCH METHODOLOGY

This chapter provides a brief presentation of the context and methods used to investigate the research question. It portrayed the research design, the area of the study and the targeted population. It also described the sampling procedure, the methods of data collection, process of data analysis, limitations encountered and how they were minimized.

3.1 Research design

This research is a qualitative study as it aimed to seek whether the Military men accepted the government's decision to have them circumcised as a method of HIV prevention. Qualitative research has been preferred because of the sensitivity of the subject, the person and the ethical issues such as to make respondents sure that the research is only for academic purpose, they said that it is not possible to disclose the exact number of the military of the country because it is the government secret. Qualitative research was used to gain insight into people's attitudes, behaviours, value systems, concerns, motivations, aspirations, culture or lifestyles (Khatun, 2011). According to Anderson (2006), qualitative Research is collecting, analysing, and interpreting data by observing what people do and say. Whereas, quantitative research refers to counts and measures of things, qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of issues and concepts. Writing on the same subject Mack et al. Stated that qualitative method consists of an investigation that seeks answers to a question, systematically uses a predefined set of procedures to answer the question, collects evidence, produces findings that were not determined in advance, and produces findings that are applicable beyond the immediate boundaries of the study. Briefly, qualitative research generates rich, detailed and valid data that contribute to in-depth understanding of the context (2011).

3.2 Reason for using a case study

This research adopted case study approach as there was no access to many militaries and the research was for the academic purpose. It was very helpful, it help us to observe that some time we have a bad conception on the military behaviour; I was so impressed by the

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kindness of the military. They accepted freely the interview after a clear explanation of our reached purpose. The case study approach refers to the situation, individual, group, or whatever it is that one is interested in (Robson 2002:177). Sometimes psychologists interview, test, observe, and investigate the backgrounds of specific individuals in detail. Such case studies are conducted when researchers believe that an in-depth look at one individual will reveal something important about people in general.

3.3 Target population

The population of this study is constituted by all the military spouse and military who visited the Kanombe hospital during our research period, 790 military in total. The population targeted of this study is constituted of 79 persons (4 Doctors, 5 Nurses, 10 Military circumcised, 40 Military, 20 Military spouses). Binagwaho, executive secretary of the National Commission on AIDS in Rwanda (NACC/CNLS) said that the army is used as a model for the rest of the population, as adults who would give consent, and if young people see that the army was prepared to suffer the pain of circumcision, will also have the courage to do it, (Afrol News / Plus News, 2012).

3.4 Research methods

Three methods have been used in this case study; the questionnaire method, interview and observation method. In order to make interview more informative and objective, I prepared the interview as a conversation whereby the researcher and her interlocutor shares freely to one another while avoiding not going out of the objective of the session. This kind of interview becomes a more equal two- way process as the interviewer and the interviewee interact in a conversation as observes (Merrill,1999) cited by (Kamau, 2010). Such mission requires a regular preparation on behalf of the researcher.

In this case, the interviewer was prepared to share his life experiences with the interviewees. The interview has taken the form of conversation. The interviewee responded to the question posed by the interviewer and to asked questions to ensure a good understanding or if more information was needed. The interview commenced by ensuring the interviewee has fully understood the goal of the research and was ready to participate actively in (Kamau 2010). In the context of this work, to access the maximum information, we have preferred to prepare the questionnaire in Kinyarwanda, the language well understood in the country. I met Jhpeigo staff, doctors and nurses face to face in such a way that I was reading the

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questions on the questionnaire addressing to them and my assistant (means the man helping me in correcting data in the military environment) was filling the answers on those questionnaire.

This way helped us to get accurate information from those medical staff as we were interacting actively and objectively as they were excited to hear us interested in what they are doing even expecting getting our observations to their services as the way of improvement. For others, that means military circumcised and military spouses, I gave the questionnaire and they filled by themselves. These circumcision beneficiaries were also interested in interacting with us because they knew that we are not going to misuse the information we got from them as we explained the academic purpose of the research. For the ethical purpose, the hospital provided a room where I was meeting with the respondents to make their concerns confidential.

3.5 Sampling procedures

Volunteer sampling: this is a form of case selection which is purposive rather than based on the principles of random or probability sampling. It usually involves individuals who agree to participate in research, sometimes for payment. However, it can involve other units of analysis, for example when organizational heads volunteer their institutions as sites for research. The basic principle of random or probability sampling is that every case in the population being studied has an equal and non-zero chance of being selected as a sample member. If random selection is used it is possible to use probability theory to make statistical inferences about the population from a sample selected from it (Jupp, 2006).

As Kamau (2010) notes, qualitative research requires logic of selection of the research participants. These logics should be guided by certain principles and procedures. The first selection indeed was the researcher participants. They have been chosen from Kanombe Military Hospital in Kigali City. For this research we had hospital leaders, medial personal, patients, militaries in general and their spouses. We considered their spouses as cultural affect them. Conducting MC in the Rwanda military is considered vital since the military is predominately male, typically young, and highly mobile and is considered a high risk group. MC was conducted on voluntary basis (Pepfar, 2010).

Purposive sampling or judgmental sampling: According to Babbie (2010: 193) “The purposive or judgmental sampling method consists of the selection of a sample on the basis

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of a population, its elements, and the purpose of the study. It is a type of non-probability sampling in which the units to be observed are selected on the basis of the researcher's judgment about which ones will be the most useful or representative".

Table 2: Selected sample of the study

Members	Numbers
Doctors	4
Nurses	5
Military circumcised(dressing)	10
Military	40
Military spouses	20
Total	79

Ten Doctors, twenty nurses, twenty circumcised Military who had come for dressing, forty Military men and twenty Military spouses have been targeted from the Military Hospital. One hundred and ten people, in total; from the Military Hospital were interviewed. At first our target was only the Military men and their spouses. Later I interviewed the medical staff headed by Dr. Mangurujipa (a pseudo name) who recommended me two nurses and the service director before meeting other members of the medical staff.

Jhpeigo is an organization which is funding the M.C program. As it was at the beginning of the implementation of the program and especially on the Military field there was a challenge to meet so many people, even if for the medical staff, in Rwanda , there is few medical staff in general, it said that we have 16,000 patients for one doctor, only 5 military were supposed to come for circumcision weekly, and we were not allowed to go to the barracks it was also difficult to go the camp to meet military wives, the one possibility it was to wait for those who came for health and other think is that culturally, it is a taboo to talk about sex. This had the impact on the study as among 30 questionnaires only 13 were given back with clear response and others refused to respond.

To collect data, we have used purposive sampling (Bernard 2002, Campbell 1955, Seidler 1974, Tremblay 1957). Purposive sampling is a sampling where the researcher chooses the

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number of units to be sampled when the sample to be investigated is small. The staff board, Military men and Military wives were purposively selected to make sure that the questions were addressed to the right people to obtain the information required. The research participants have been chosen from the Kanombe Military hospital. Because of the sensibility of the topics, and especially as a woman speaking to military men, I decided to go with the man who was familiar to the military. I used the snowball technique. Firstly, I have contacted one doctor who is in charge of Medical service and he is a Major ranked military. I first explained the purpose of my research which was for the academic reasons. We met several times before he allows me to have access to the others. My major purpose was to get contact only then I asked him to help me in orientation to the other participants. He directed me to the Jhpiego director and the director of surgery service.

Through the Jhpiego director, I was recommended to two counsellors but unfortunately one of them was on leave. The director of surgery explained to me the functionality of the service they offer and as they were rehabilitating the theatre and building extra rooms for extension, there were only two military circumcised who were in the dressing during our allocated time at the hospital. As explained above, even the number of personal working reduced because of that rehabilitation and only two nurses were involved in circumcision program. These nurses helped me to meet the military spouses. During my time to that hospital, I was interested to meet ten military in uniform who were coming to the hospital.

3.6 Validity and reliability

Before selecting the research participants and commencing fieldwork, I had enougth time with the Director of the medical service, he helped me to have an overview of the hosptital fonction. This exercise helped me in two ways: one checking my research instruments for errors and revising it and two, paving the way to employ snowball sampling which I mentioned above. Finally, the work has been discussed with my colleagues to reducing the number of errors. To be sure of the quality of findings, the questionnaire was clearly formulated and adapted to respondents' level and categorie. Before the interview, respondents received sufficient information about the following step. Their points of view have been respected. It really take time because of the sensibility of the subject and the hospital environement. I have been to the hosptital for 6 months. Depending on the appointement, I was presente at the hospital 4 times per week. I just observe that

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circumsicion was not part of conversation; because several times I went to take lunch with the staff and no one was talking about circumcision, HIVand AIDS.

3.7 Ethical considerations

In a sensitive field of this study, the acknowledgement and the respect of ethics were very imperative (Orb et al 2001). Firstly -the recommendation letters were addressed to the head of the medical service, he is the one who gave the permission to assess the information from the hospital. Before we met every respondent, as said early we contacted every head of the concerning service, as we had already the permission to access the hospital, and as has a target to know if the military are informed on the M.C I decided to contact additionally the military in uniform in the hospital compound.

To all the respondents we met, we really took time to clearly explain the aims of the study and they responded to us voluntarily. The participants understood that they were an essential part of the process and not just statistics and we thank the participants for their transparency and interest throughout the study. The research was undertaken in a way that it can to maximize the possibility of the follow-up so that the findings may be used to further local development in this field. To ensure the respect of confidentiality, every person mentioned was given a new name. Respondents had the right to take part in study or not. Scientific accountability has been observed as much as possible through proper cross-referencing and by listing all sources used at the end of this report.

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CHAPTER FOUR: RESEARCH FINDINGS

4.1 Introduction

This section presented the findings of the investigation looking for the acceptability and potential barriers of the masculine circumcision within the Rwandan Military. Recurrence of issues mentioned in the results has been looked at to find patterns in the perceptions of the participants to see if they agree with the theoretical framework or not.

4.2 Acceptability of male circumcision

According to Military leadership, acceptability of male circumcision is the process of influencing others to accomplish the mission by providing, direction, and motivation. In this case the acceptability of male circumcision was motivated by two main things, the order from the leadership and the sensitization in the barracks and also in the T.V, radio and journals. As it was revealed by Dr. Mangurujipa (the military doctor in charge of medical service) there has been an effective s1zparticipation of soldiers in this preventive method of HIV and AIDS. The military leadership played a key or major role in terms of sensitization and in availing the infrastructures to make this happen.

However, they used traditional dance for sensitization in the battalion parade in order to break the cultural misconception on the male circumcision and they involved women to encourage the military on one way but in another way, they were sensitizing women too. But the beneficiaries of the program joined it voluntarily. At the beginning of the program, four military sites were appointed for sensitization and circumcision but now there are twelve. This shows that with the continuous sensitization, all military men would accept to be circumcised. This is also reflected in Bizimana's response: “I knew that our leaders could not come to us with a bad purpose. I just followed their advice; I was ready to be the first.”

In response to questions on where participants get their circumcision information, the military men we asked from where they had heard about circumcision. Their responses: either learned from peers; others learned from doctors due to medical necessity; and a lot heard it from the morning parade and still others had heard about it through media: TV, radio, and newspaper. It is usual for military to get information from the battalion and company meeting parade, particularly for the male circumcision.

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This shows the high acceptability rate was due to sensitization and information they have received. Favourable attitudes toward circumcision were reflected in a desire to be circumcised or encourage others to do so and satisfaction with their circumcision status. The responses included that even someone who has been circumcised then explains the benefits of it to others (mostly for hygienic purpose and sexual pleasure expectations). From our respondents, it is shown that they do act just on order, but in motivating others it shows that they really accept the circumcision as a good thing.

4.3 Perceived Health Benefits

4.3.1 Hygiene as a health benefits

For more than 13 years the military has been in preventing HIV in military on a wide range and five years on small case load. As stated by MANGURUJIPA, from 1991-1994 circumcision within RDF was for Hygienic reasons. Discussions of health and hygiene included themes of solutions to health problems and disease prevention. Regardless of whether or not male circumcision was typically done in the culture, participants had a general understanding that the moist and closed environment of the foreskin contributes to the growth of "bacteria" and that this may be related to negative health consequences.

In our research we addressed some question to know if one of the reason of acceptance of male circumcision among military men include hygiene and we found that main factors associated with willingness to be circumcised were improved penile hygiene. This agrees with research by WHO (2007) and UNAIDS (2007) that improved penile hygiene is main reason male circumcision. Bernadette, one of the nurses at Kanombe Military Hospital, said that "the foreskin is where the virus stays" and so circumcision is important especially on deployment or in the bush. In the bush there is not a lot of water and they are more exposed to getting infection. That is why cleanliness is necessary (Epidemiology, (2008) also reports that, "a circumcised man could remain clean with less effort."

In addition to comments about that many participants, men and women alike, described a smell associated with uncircumcised men that they attributed to "dirtiness" beneath the foreskin. Many responded that all these adverse conditions are solved through circumcision. Medical necessity was another reason for acceptability of MC with our respondents. Male circumcision was cited as the (only) solution to medical complications associated with

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urinating, including difficulty, pain, and blockage. Secondly, male circumcision was identified as a corrective medical measure for problems related to blockage and pain associated with urinating.

4.3.2 HIV AND MALE CIRCUMCISION

According to Mangurugipa, soldiers are at a high risk of contracting HIV because of sexual behaviour and lifestyle, and MC could greatly reduce risk. In that way all the medical staff, doctors and nurses confirmed that the male circumcision has been way of lower risk of heterosexual HIV acquisition. They report they have already seen a decrease and MC will help further. Much of the acceptance towards male circumcision method of preventing HIV has been because of right and clear comprehensive information given on 12 military sites by 146 counsellors, 90 circumcision providers and 6 trainers. This training and counselling makes them aware of the risks and potential benefits of MC. This helps acceptance of MC but also in changing conscience and behaviour. In the counselling some of the advice was to stop for 2 months to be sexually active for time of healing. Hospital staff observes that some of the circumcised men change their behaviour after that. This brings instant impact.

They also comment MC is sometimes done just before deployment so that the soldiers will not be sexually active whilst they are away, which is when there is higher risk. This acceptability was shown in the results from the men too. Maniragaba, one of the respondents, explained: I was touched by the sensitization in the parade, He explain that "they have something helpful for ourselves and for the country to introduce to us". He gave the word to one of them and he explain the benefits of male circumcision, how it helps to prevent the STD especially the HIV and AIDS; "honestly, at that time I just thought about the risk that can occur to Uncircumcised men and see that it is very dangerous" , he added.

This respondent decided to go through the circumcision based on this information, and said that he would stop all un-marital sex to protect himself and his children. Another respondent Manyoni said, "I said if it is to save a life, it's no problem." However, not all the respondents say protection against HIV was a reason for their male circumcision. Many of the spouses were previously afraid that when the men are for away long times they will get infected with HIV. For this reason most of the women were greatly encouraged by the idea of Male Circumcision as they know feel safer, and also that the men would not be sexually active for two months. Alphonsine said, "I know my husband is unfaithful, I was living with

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stress, because every time when my husband were back home I was afraid to be infect by the HIV&AIDs, and this attitude made me sad but after I know that The circumcision can be one way where I can get protected, that was a way for me to be get free". All of the women said they would be in favour of circumcising their children despite the fears. This shows a very high level of acceptability to be willing to have their children circumcised.

Weiss, Halperin and Bailey (2008) confirmed that in the context of urgent need for intensified and expanded HIV prevention efforts, the conclusive results of three randomized controlled trials (RCT) showing that male circumcision reduces the risk of HIV acquisition by approximately 60% [2–4] are both promising and challenging. Translation of these research findings into public health policy is complex and will be context specific. To guide this translation, this review estimates the global prevalence and distribution of male circumcision, summarizes the evidence of an impact on HIV incidence, and highlights the major public health opportunities and challenges raised by these findings". Gray and colleagues (2007) confirmed that the analysis shows that male circumcision provides risk reduction of 55-60% against infection. There was no sign of behavioural disinherit and it is concluded that circumcision can be recommended for HIV prevention in men.

4.3.3 Perceived Sexual Benefits

The following section discusses the results of this research on different perceptions of respondents on the effects of male circumcision on sexual pleasure. Many examples were given regarding a difference in sexual experience and pleasure related to circumcision status. However, many participants appeared to be speaking based on hearsay. Very few male participants described having been circumcised before sexual initiation, which would make them sexually experienced both before and after being circumcised. Likewise, few female participants reported sexual experience with circumcised and uncircumcised men. The following quotes illustrate this point: people believe hearsay, including some women, that a circumcised sex partner is better.

According to the respondents it is not easy to know whether male circumcision changes the sensitivity of the penis, and if it does whether this has any adverse effect on male sexual pleasure. Research in this area is very difficult to conduct and there are a range of concerns and beliefs about how circumcision status affects sexual function and sexual pleasure. Jean Marie, one of our respondents said, "Honestly I was encouraged by my wife to go through

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circumcision, she accompanied me at the hospital and she took care of me, she was very kind and very patient with me. I have been circumcised six month ago, until now I could not confirm if feel any change in my sexual pleasure. My wife and I never did any comment on that."

Although there is no real evidence that MC increases sexual pleasure, sexual benefits were the main reason why men say they have the circumcision. It is the main reason given why peers encourage others to get circumcised. Many believed it would increase their sexual pleasure. Discussions of gaining respect through circumcision and becoming a man were also related to the ability to have sex with a woman and marry. The influence of this is two-fold. First, circumcision means you are old enough ("a man") to have sex with a woman, and second, women from cultures where circumcision is important or compulsory are taught not to (and are therefore often unwilling to) have sex with uncircumcised men. A lady from Burundi or DRC will ask a sexual partner if he is circumcised and, if not, courting will be difficult. Male circumcision is a symbol of manhood and a way to earn respect.

A young woman said: During the AFDL war lead by LD Kabila and Rwandese allies, doctors in Eastern DRC where requested to circumcise Rwandese and Banyamulenge young soldiers before going in the Western and Northern DRC. Dr Rugenge confirmed he has been working in theatre room and was performing around ten military circumcisions per week. The military commanders told us that if not circumcised, soldiers will not be accepted by Congolese women, others said it was a matter of hygiene. This seems to suggest that even the leadership recommend male circumcision for sexual benefits.

Muhasa, another participant, reported: "Another benefit is in having sex with a woman with a small vagina; an uncircumcised person's skin will tear when penetrating her. It will be better if your foreskin is removed to avoid such problems". It was also believed that it will sexually please women more, although again that was not based on evidence but hearsay. Reports from the men we asked who have been circumcised as adults are conflicting; most men report improved or unchanged sex lives. The impact of circumcision on sexual function has not been possible to assess in this research, and remains unclear due to conflicting ideas of the respondents.

Briefly, the impact of male circumcision on sexual performance and pleasure for the man or his partner were mentioned by men as a reason to become circumcised. In addition, many

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men cited being asked by women to be circumcised indirectly due to that belief. According to the respondents it is not easy to know whether male circumcision changes the sensitivity of the penis, and if it does whether this has any adverse effects on male sexual pleasure. Research in this area is very difficult to conduct and interpret.

4.3.4 Women's views on male circumcision

Most of the women believed they would enjoy sex more with a circumcised man for two reasons. Firstly that they believe they are safer and so will enjoy sex more. Genevieve one of our respondents said:" As I know that my husband is not faithful, since I knew that he has been circumcised and the risk of HIV infection is low, I feel more secure than in the past." This agrees with USAID (2009) report that "women feel safer from diseases when having sex with circumcised men, thus increasing their enjoyment". As a counsellor, a discussion I held with women addressed whether women have had sexual experience with circumcised and anatomically complete partners and it showed that a circumcised penis was preferred over the anatomically complete penis. Respondents concurred that the sex was different for the two groups of men. Westercamp (2007) also found that almost 70 percent of the women said that they would prefer that their partners be circumcised." This is because the penis gets harder at the end after circumcision and so men have to thrust harder and for longer, pleasing women more.

There is a big problem that when men are circumcised they feel some bad feeling on the penis. Many believe that it is healed by having sex with a girl not one's spouse. This is because such girl will oblige to have sexual intercourse many times to calm that bad feeling. Eugene said that some of the big challenges they are meeting is in the culture. That habit is called "guca inzembe", and it is believed it has to be done as unprotected sexual intercourse so that the patient perfectly recovers. Here, there is a great risk of HIV and AIDS transmission; it is not easy to control. Imagine if all the military got circumcised and do that practice, there is a high risk of infection and many women are exposed to possible infection. Also the indirect protection for women from MC is delayed by a few years due to the tendency for young women to have contacts with older, already infected men. Other measures such as vaginal microbicides need to be employed alongside circumcision to reduce infection during this period, by Klasses (2008)

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UNAIDS (2007) said that it is not known whether male circumcision reduces the sexual transmission of HIV from men to women, although a reduction in HIV incidence among men will eventually result in lower prevalence in men and therefore a reduced likelihood that women will be exposed to HIV. Currently there are insufficient data to know whether male circumcision results in a direct reduction of transmission from HIV-positive men to women.

This thinking has been Jacqueline's also. This nurse said that she was aware of the effect of male circumcision but she couldn't confirm that is work totally because from the information she had, it only protect by 60%, it's still wise to continue being careful in the sexual behaviour of the husband. In the counselling session we just encourage the men to be careful in their behaviour. They have to be responsible. Sharing the unfaithfulness in male circumcision as a method of HIV and AIDS prevention, Mukankusi (a soldier wife) said: "I followed in the radio that male circumcision prevent the HIV and AIDS but I didn't believe it totally, It is very sensitive, I think it's good to trust God , to pray more that to trust in the male circumcision. As you know men are somehow untreatable, it is only God who can protect us". Contrary to Mukankusi position, Alphonsine, another respondent, was very ready to see his husband going through, she said:

My husband reported to me that they have been explained why male circumcision is important to prevent HIV and AIDS, and he was ready to go through, then I just approved his decision and want him to go through as soon as possible; I also proposed him to begin preparing ours three boys too.

4.3.5 Barriers to male circumcision

Several health reasons were cited as barriers to male circumcision acceptability. Pain (main concern): Bernadette, the Jhpeigo counsellor said that "The military men are human beings. When they arrive for the circumcision, some of them show that they are afraid. Before every circumcision, we have a counselling session, where we explain again why their must go through it, and what will happen and how they will behave after. When they come back for dressing, some of them show that they have pain, we just encourage them." Eugene confirmed the same he said: "Military are Military, but they are human beings too.

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Because the circumcision is not a joke, it is something which is painful and it has some risks." They really understand and accept that it is necessary to pass through. Dodo, one Military interviewed, said:

When I know that I was appointed to go for the circumcision, I received it positively. But, you know, it's my body and as a man I was afraid. I think of the pain and if the operation didn't go well, I will lose my masculinity, how my wife will react if it didn't success. As they counsel us but it is not easy. I really praise God because it went well.

According to Westercamp and Bailey, apprehension about pain during and after the procedure was reported to be the major barrier to male circumcision acceptability in most studies (2006). There were concerns that the penis is unprotected without the foreskin. Some participants thought the MC would make the penis vulnerable especially in the bush. In response to that question on the benefits of being uncircumcised, a young man military said: "[Circumcision] leaves the penis open: so anything can bite it." This comment is similar to responses found by USAID (2009) with men thinking that there is "health risk in that it meant the loss of a protective covering for the penis".

Ngodji (2010), in his research in Namibia, found the same results and showed that several barriers have been cited which are thought to limit the uptake of Male Circumcision. These include: 1) health related barriers; 2) fear of pain, death, or complications; and 3) and male circumcision procedure cost. A recent qualitative research study involving 46 FGDs with both males and females in Namibia found that some men perceived the foreskin to be a physical barrier or a protective covering for the penis. For these men, becoming circumcised was perceived as leaving one physically vulnerable to injury (Pappas-DeLuca et al., 2008). Other health related barriers included bleeding, and infections such as HIV transmission due to the use of one surgical blade used on various males in traditional MC settings (Halperin et al., 2005; Lagarde et al., 2003; Rain-Taljaard et al, 2003). There is evidence that there is a great deal of trust of western medical practitioners and a strong preference for circumcision services to be made available in public health facilities by trained health professionals (Westercamp & Bailey (2007).

Bernadette, the counsellor and nurse from Jhpeigo said that in the counselling session, on the advice she give is to prepare the patient to know that he has to spend 2-6 months before to go back to the sexual intercourse. Another case of fear is that no sexual intercourse can

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happen for 2-6 months; and the wife may not wait. Another effect is that during the period of circumcision you cannot have sexual intercourse because you went for male circumcision or you are still sick. For our respondents, waiting for two months to recover effect the sexual relationship and discourage a given number of people to accept male circumcision. Also they are afraid that during that time their wives or sex partners may be away looking for other men to have sex with.

4.3.6 Cultural barriers

Our respondents confirmed that Male circumcision was not Rwandan culture and made them fear having MC. Fear of unknown things. Bizimana said that for him, it is not matter of religion, but from his childhood nobody told him about circumcision. Seen to be in pain after- must wear trousers/ not show children. People are afraid of the pain, and the suffering that you go through when the wound is healing, the way you walk, you won't be allowed to wear underwear, all that. Just say "no" to circumcision because of people see the pain. Mujojo, One of the respondent revealed that it becomes worse when someone is his family, especially the kids would ask you what happened and it is not easy to respond to them. "It affect somehow ones personality". Men fear the consequence after circumcision and they wonder if they will continue to stand as men, if they will continue to put their trousers and try to walk normally because they must keep the confidentiality, they want to prevent children to know that they are circumcised, and they are therefore advised by counsellors that they must take two months before having the sexual intercourse with their spouses.

Negative attitudes were expressed through opposition to getting circumcised and lack of people willing to talk about it highlights still cultural sensitive issue. Male circumcision is a new method that is complex in way that it makes the person feel physical pain, and it does not concern only one person but also the whole community. As a counsellor the researcher met a lot of people that met the physical, moral and social based problems due to male circumcision. For instance she met women whom their husband are newly circumcised. This affects their intimacy and personality.

Some respondents saw the possibility of death from male circumcision as a very real possibility especially if one have a problem of excessive bleeding, and fear would dissuade them from considering it. To overcome the problem of pain and risks of the circumcision procedure, the Government of Rwanda recently announced plans to begin using the Perplex

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system, a new device for adult male circumcision process. With the Perplex device, the aim to circumcise 2 million adults can be helped by this new quick, simple, bloodless and safe procedure (Plus News, 2011). Bailey et al. (2002) also mentioned that if men and parents believe that circumcision leads to high rates of complications, then uptake of MC is likely to be slow. Concerns for safety were universal in the studies examined. Mothers were vocal in their concerns, especially in cases of infant and early childhood circumcision. Excessive bleeding was a major concern.

As a mother Murekatete said that she was afraid because two weeks ago at hospital one child pass away from the circumcision.

4.3.7 Fear to lose men sensitivity/pleasure and women intimacy (kunyanza)

Dr Mangurugipa confirmed that the partners go through a counselling too, because they were afraid that the husband will lose the sensibility. In Rwandan culture, and also in great lakes region, Burundi, DRC, Uganda South and Tanzania West, there is one method used in sexual relation known as kunyaza. This is the way liquid comes from the ladies vagina. Many think that if they remove the foreskin they will lose the intimacy of kunyaza. The doctor added that in the counselling sessions they assure them that they will not lose this intimacy, because it is done by the penis not the foreskin to be removed when circumcising.

Niels Ebdrup (2011) reports "Circumcised men are three times as likely to experience a frequent inability to reach an orgasm", says one of the researchers, Associate Professor Morten Frisch from Danish research enterprise SSI. In the same report Ebdrup confirms that it appears that women with circumcised men are twice as likely to be sexually frustrated. They experience a three-fold risk of frequent difficulties in achieving orgasm, and an eight-fold risk of feeling pain during intercourse – also known as dyspareunia. "From our respondent now we didn't receive any response".

4.3.8 Religion and male circumcision: Seemingly becoming a Muslim

At the beginning male circumcision was considered like a foreign practice especially a Muslim practice. It is why in Kinyarwanda it was called "gusiramula" that means to become Muslim. Mangurugipa mentioned that religion is a barrier to circumcision primarily focused on two themes. To accept the circumcision is to adopt the practice of another religion and men think that the circumcision is against the will of God by altering the body. To adopt the

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religions of Muslim may influence the acceptance of the practice of male circumcision. Some respondents felt that being circumcised would give the appearance of adopting the Muslims religion. Mujojo, one of the military men said that in the past, male circumcision was for Muslim men.

I am a catholic, on my youngest age my parent never talk about circumcision, I have been listing to the radio some information on circumcision but I was thinking that I was not concern but after we have been explained in the parade why we must go through the male circumcision, it was very clear after that I understand that, it was wrong to continue to believe that only Muslim have to go through. I accepted easily that I will go through; there is no problem of religion it is about saving lives. "If I have a chance to be protected from contacting the HIV, if it will protect me and my family, I agree. I'm young, I need to live longer.

4.3.9 Altering the body

Imana Iragaba, one of our respondents, considers that being born or created with a foreskin is the compelling reason to remain that way. The natural state of having the foreskin intact was an important deterrent to being circumcised, but I as we have been explain the benefit of being circumcised, I'm ready to go through for my protection and my wife. However, Ebdrup (2011) explain that circumcised men prefer it for a simple reason that when a circumcised man moves in and out of a woman without 'the gliding movement' caused by the foreskin, it can have a painful effect on the woman's mucous membrane. This could explain the pain and the tendency towards dryness that some women with circumcised men experience".

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Table 3: Summary

	Health	**HIV**	**Sexual**	**Social**
Why MC	- Hygienic - Easier to clean - Smell better - Reduce STDs	- Protect wife - Safer sex	- Increase pleasure - Pleases women -Sex with women from other cultures - Sex with women - with 'Real man' - Avoid penile trauma	- Follow peers - Look same - Shame not to - Social status
Fear of MC	- Pain - Bleeding - Insect bites - Death		- No sexual intercourse for months - Lose sexual pleasure - May not please women - Lose sensitivity	-Seeming like a Muslim - Not culture - Show pain
Women	- Hygienic	- Protect from unfaithful husband -Feel protected - Safer	- Pleases man - Pleases women - Safer so more enjoyable	- Real man

Main reasons for and against MC were related to sexual benefits or concerns, rather than health-related responses.

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CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

The aim of this dissertation was to address the question of the acceptance of male circumcision conducted in Kanombe military hospital after the Rwandan government decision to implement the male circumcision as the HIV and AIDS preventive method. The analysis of the results is based on three main questions of the study, and which aims are to determine if the military men accepted to be circumcised voluntarily or by government pressure, how the male circumcision affects the Rwandan culture and what are challenges vis-a-vis to the masculinity and other social aspects (women and children). This research focuses on the motivation (information) of the acceptance of the male circumcision and identifying the challenges which let people fear and resist to the male circumcision.

This research revealed that the respondents accepted voluntarily that the circumcision is important even though there are a lot of limitations like culture, pain, fear of bleeding and even death. It has shown also they were more motivated by the social and masculinity aspects of the male circumcision that the HIV and AIDS prevention method. This study also shows that women in this sample understood the importance of MC and they willingly decide to bring their children for circumcision.

5.1. CONCLUSION

This case study has shown how male circumcision is being accepted in the military community (as shown by the sample taken during this research) in Kanombe Hospital as an additional tool to prevent HIV and AIDS. All along this work, the major priority was to find strategies used to get people accept this preventive method and find challenges that are met. Although it is being accepted there were some serious challenges to consider for the future. In chapter one, the researcher insists on the relevance of male circumcision as an additional preventive method of HIV and its background in the region of east Africa. The assessment on how the government is preparing the population to accept the male circumcision and to assess how military are responding on the program of male circumcision.

The literature review tried to define and explain the issue related to male circumcision acceptance as a HIV preventative measure and the role it can play in the Rwandan Military. These were related with findings for interpretation later on. Rwanda is also trying to start this strategy as means of HIV prevention. Rwanda has a national goal to decrease its HIV

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incidence rate by 50% by circumcising two million adults in two years as part of a comprehensive HIV prevention strategy (Binagwaho, 2010).

Assessing the answers given by the military respondents regarding to the male circumcision, it was found that the male circumcision came as a response to different problems of the military. It was obviously not the pressure of the government to adopt male circumcision for them. Rwandans have never practiced male circumcision, for that reason it was not also easy to embrace the culture of neighbouring countries, whose circumcision as part of culture. Conversely because of problems brought by sexual transmitted diseases Rwandans, especially men are encouraged to embrace that foreign culture and be circumcised for the sake of their lives.

Traditionally male circumcision is not part of Rwandan culture. At the beginning it was considering like a foreign practice especially a Muslim practice. It is why in Kinyarwanda, it was called “gusiramura”. That means 'to become a Muslim'. This makes the acceptance of the act very complicated due to that belief. Nevertheless some other people accept to be circumcised of gaining respect through circumcision and becoming a man this is also related to the ability to have sex with a woman. For some people believe that once circumcised one is old enough (“a man”) to have sex with a woman. Women also from cultures where circumcision is important or compulsory are therefore often unwilling to have sex with uncircumcised men. However some other men are not willing to get circumcised due to different reasons. Hence we cannot ignore health based barriers: (1) there is fear of loss of the foreskin as a protective covering; and (2) fear of infection, bleeding and excessive pain. Religion is also a barrier to circumcision some religions condemn the practice of another religion by being circumcised and going against the will of God by altering one’s body which is considered sin.

It is understandable for some people reasons behind circumcision; as consequence those who are optimist towards circumcision accept to be circumcised or encourage others to do so. Nevertheless other people do not welcome the idea at all; they do not show interest in circumcision. As they are not willing to accept the idea they rather discourage those who want to be circumcised by showing them all possible consequences. On the other hand we cannot forget that the desire to conform as one of criteria of human beings so we have to

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remember that the majority of boys are circumcised because of influence from their comrades and friends though we cannot say how many are influenced to do so.

To end I would say that male circumcision, despite some of the challenges discussed in the previous chapters, is well accepted in the sense that it will reduce the number of men who are affected during sexual activities. But we have to emphasize here that male circumcision is not coming to replace other ways of prevention but to foster them. Male circumcision does not prevent infection, it only reduces the risk of being affected, and therefore men are encouraged to continue to use old ways to prevent themselves to fall into trouble. Circumcision is for mainly for hygienic reasons and not for prevention of HIV that is why the government wished to reduce 50% of affected and not prevent people from being contaminated through non- protected sexual activities.

The Rwandan government has adopted a good idea of reducing the HIV and AIDS transmission by encouraging the males to be circumcised. However there are many controversies about the idea as people do not still understand. So it follows that there is a need to teach and to speak more about male circumcision especially in villages. Additionally to ensure safety male circumcision should only be performed by well-trained practitioners in sanitary settings under conditions of informed consent, confidentiality, proper counselling.

The Rwanda government has sensitized the population by different ways to achieve its goal of implementing the male circumcision: TV, radios, newspapers, meetings and other kinds of media. Military leaders took time of explaining to the military about male circumcision and its importance, Ministers who have this issue in his/her charges do all their best in order to make the sustainable resolutions on HIV prevention. I can confirm that there is a strong support from all the leadership the country. In order to facilitate the military; different organizations took the male circumcision cost for the Military. All of our respondents recognized that removing the foreskin isn't only hygienically good but also a good preventive method against HIV and AIDS. Even if it isn't totally guaranteed that circumcised men are out of HIV infection, but it is good news about HIV prevention. "In 2009, three cohorts of initiation schools were brought into the clinic to be circumcised," said Thamuku during her presentation at the Paris conference. "In 2011, everything turned all around – the public campaigns had breached traditional privacy." Thamuku's interviews with men and implementers of circumcision revealed that there were doubts in the

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community as to whether medically circumcised men could be seen as “real men” alongside those who had been traditionally cut. For the culture acceptability, for our respondent, there is no reason to avoid male circumcision. In the past, it was considered as a Muslim practice but after the sensitization, now no-one thinks about the foreign culture but the big concern about health.

Another point is that actually it is very difficult to talk about the original Rwanda culture, as the consequences of the genocide. In the original Rwandan culture, they were practicing the intimacy by what was called “kuyaza”. Some of our respondents had a concern if male circumcision wouldn’t affect sexual pleasure. The good news was that male circumcision doesn’t affect sexual enjoyment, only the circumcised men have to abstain from sex for two to six months after the circumcision to avoid the risk of HIV infection before complete healing. As human being our respondent had fear of pain, bleeding and death but a good counselling was very effective and helpful. Now, in Rwanda HIV prevalence is 3 percent but only 12 percent of adult males are currently circumcised (Binagwaho, 2011).

5.2. RECOMMENDATIONS

This research, as the previous, has shown that the Male Circumcision can reduce the prevalence up to 50%. For this reason we recommend to the future researchers to do more on the real impact of male circumcision in reducing HIV prevalence in Rwanda. Briefly, the following points have to be taken in account:

1) As sensitization and the first vague of male circumcision took place and continue to be done in the capital city, I recommend to the Rwandan Government to do more advertisement and make plan for others provinces and areas of the country. For the effectiveness of care, it is highly desirable that there be specific facilities for male circumcision (treatment room, resting room, counselling room...). It will also require increasing the number of staff, both counsellors and the medical staff.

2) I recommend to the Rwandan Government to do more advertisement and make plan for others provinces and areas of the country. It is recommended that Rwanda government support further researches to determine how this programme has affected families as culturally Rwandese do not speak out about this issue. After circumcision, a follow up is needed and a counselling programme to rebuild what has been damaged during the period of

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treatment. I recommend circumcised militaries to work in sensitizing the rest of the population encouraging them to be circumcised as well.

3) I recommend that military spouses, whose husbands have already been circumcised, to feel free to share their own experiences with others and also to take their children to be circumcised because as mothers, they must think and ensure a better future for their children. Military spouses' opinion on male circumcision has to be assessed.

4) Recommendation for further research

I cannot pretend have treated this research exhaustively because I only worked in a limited area and have not reached all military. So I recommend that other people who will be interested in this topic deepen the other aspects not developed in the present work.

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ANNEXES

ANNEXE I: QUESTIONNAIRE

QUESTIONNAIRE TO THE MILITARY MEN

I am a student at St Paul's University conducting a research on the acceptance of male circumcision in Rwanda a case study of KANOMBE Military Hospital

The information provided by you will be kept confidential.

Your response would be most helpful in making this research a success.

Please tick the right box or write answers in words where necessary.

Characteristics of the respondent

1. What is your age?

2. Are you married Yes No

3. What is your military rank?

-Senior Officer

-Junior Officer

4. Have you ever heard of the government's circumcision program? Yes No

5. Are you circumcised: Yes No

6. Why did you choose to be circumcised?

- Governmental reasons
- AIDS prevention
- STDs prevention
- Hygiene
- Social status

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- Because others did
- Culture
- Religion
- Improving sexual relations
- No specific reason
- Other reasons

7. Why have you not been circumcised?

- Fear of pain
- Surgery complications
- My father never did
- None of my friends did
- It is contrary to my culture
- Circumcised men are not appreciated in my society
- It reduces pleasure in sexual relationship
- No specific reason
- There is no such thing as being circumcised
- Other reasons (it is expensive...)

8. Have you ever used other AIDS prevention methods? Yes No

9. If Yes which ones?

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QUESTIONNAIRE TO THE KANOMBE HOSPITAL STAFF

I am a student at St Paul's University conducting a research on the acceptance of male circumcision in Rwanda a case study of KANOMBE Military Hospital

The information provided by you will be kept confidential.

Your response would be most helpful in making this research a success.

Please tick the right box or write answers in words where necessary

- What AIDS prevention methods does your hospital provide?

……
……
……

- Is circumcision part of them?

…….

- As a military officer and a health care provider, do you think the government did well by introducing this program?

……

……..

- As a doctor who treats military patients in this hospital, do you think the government did well by starting the circumcision program in this hospital? Has not it been a challenge for you due to the particularity of your patients?

……..

…….

- Personally, for what reason do you think the military has been chosen first for this program?

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……

……

- Which circumcision method do you use, is it either massive circumcision or individual circumcision? Is it forced or willingly?

……

……

- What are the outcomes from this program comparing with other AIDS prevention methods?

.....

.....

.....

- When you analyse your results, do you think you have achieved your objective?

……

……

……

- Do you find the circumcision method as popular as other prevention methods?

- Do you have a specific branch for male circumcision?

- Is the service charged or provided for free?

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- How do you think circumcision contribute to the fight against AIDS within the military?

……
……
……

- Which method do you use to motivate people to being circumcised?

Personal sensitization

Massive sensitization

Using media (radios, televisions, newspapers…)

Battalion sensitization

- As a military and a medical staff, do you think circumcision is negatively affecting the patients' masculinity especially in terms of culture?

……
……
……

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- How do the patients' wives approve this program? Do they accompany their husbands when coming for circumcision? Do they bring their male children for circumcision?

……

……

……

- Considering male circumcision as a program newly introduced by the government and that most military men that the program concerns, have wives and children; is there any specific trainings for them?

- Where are they given?

……

- When?

……

- Have you thought about a way of avoiding the children seeing their fathers suffering?

  Does not it make their male children fear circumcision?

.....

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QUESTIONNAIRE TO THE MILITARY SPOUSES

I am a student at St Paul's University conducting a research on the acceptance of male circumcision in Rwanda a case study of KANOMBE Military Hospital. The information provided by you will be kept confidential. Your response would be most helpful in making this research a success. Please tick the right box or write answers in words where necessary.

1. What is your age?

2. Are you married? Yes No

- Have you ever heard of the government's circumcision program?

Yes No

4. If yes, how did you get to know about it?

Your husband told you about it, specifically

In a circumcision sensitization program

Through media (radios, televisions, newspapers…)

5. Why did you approve it?

- Governmental reasons

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- AIDS prevention
- STDs prevention
- Hygiene
- Culture
- Religion
- Improving sexual relation
- No specific reasons
- Other reasons

6. Are you willing to bring your male children for circumcision

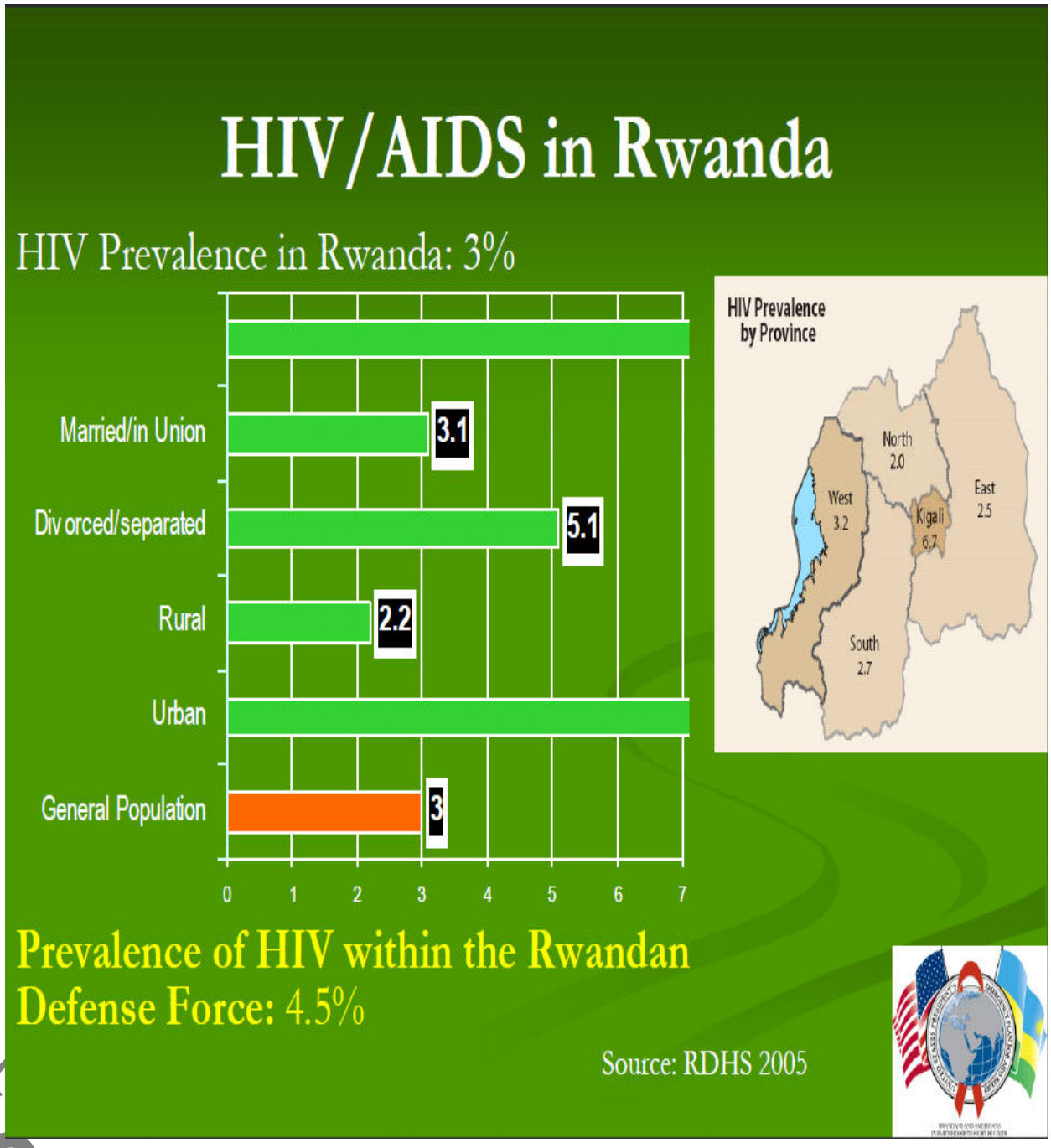
7. Why do you not agree with it?

- The husband's or children's pain
- It is contrary to my culture
- I do not appreciate a circumcised husband, it pains during sexual relations
- It decreases pleasure during sexual relations
- No specific reason
- There is no such thing as a circumcised man
- Other reasons (it is expensive….)

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ANNEXE II: PICTURE I

RWANDA HIV PREVALENCE



ANNEXE II: PICTURE II

MEN WAITING IN LINE TO GET CIRCUMCISED WITH NEW PREPEX DEVICE



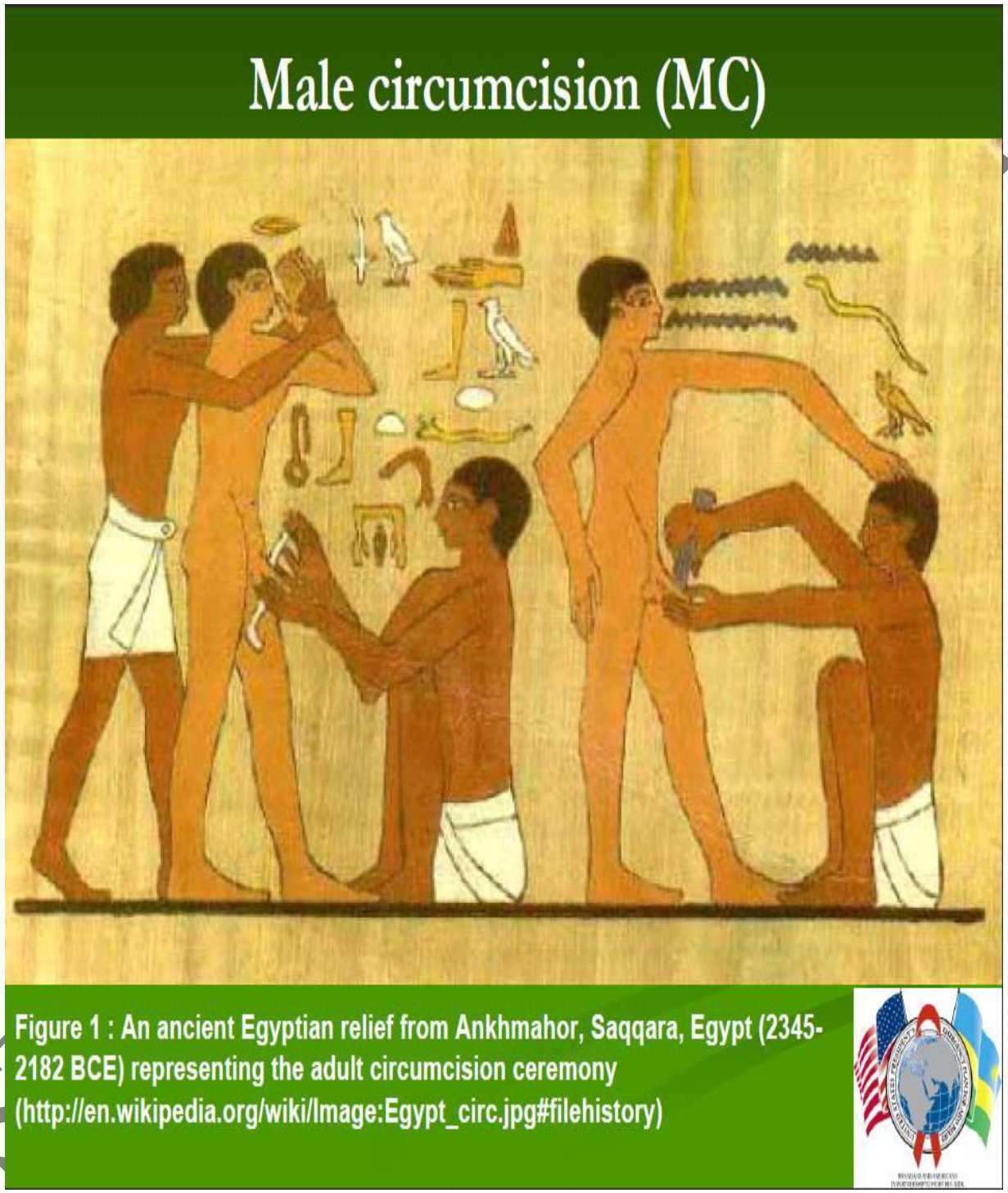
At Nyamata Hospital site in Bugesera District

Image: Government of Rwanda (Wallace, 2011)

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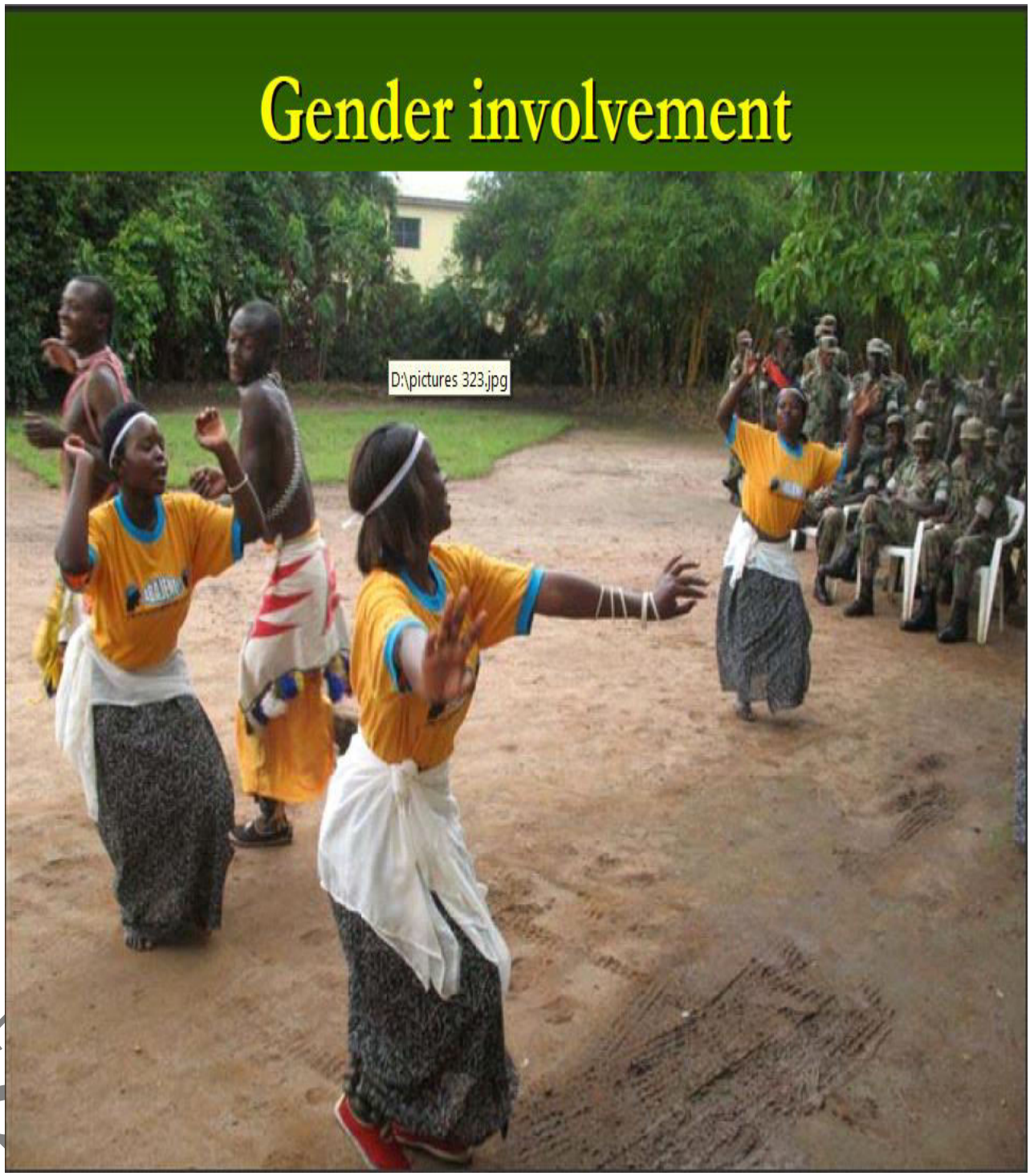
ANNEXE II: PICTURE III

MALE CIRCUMCISION



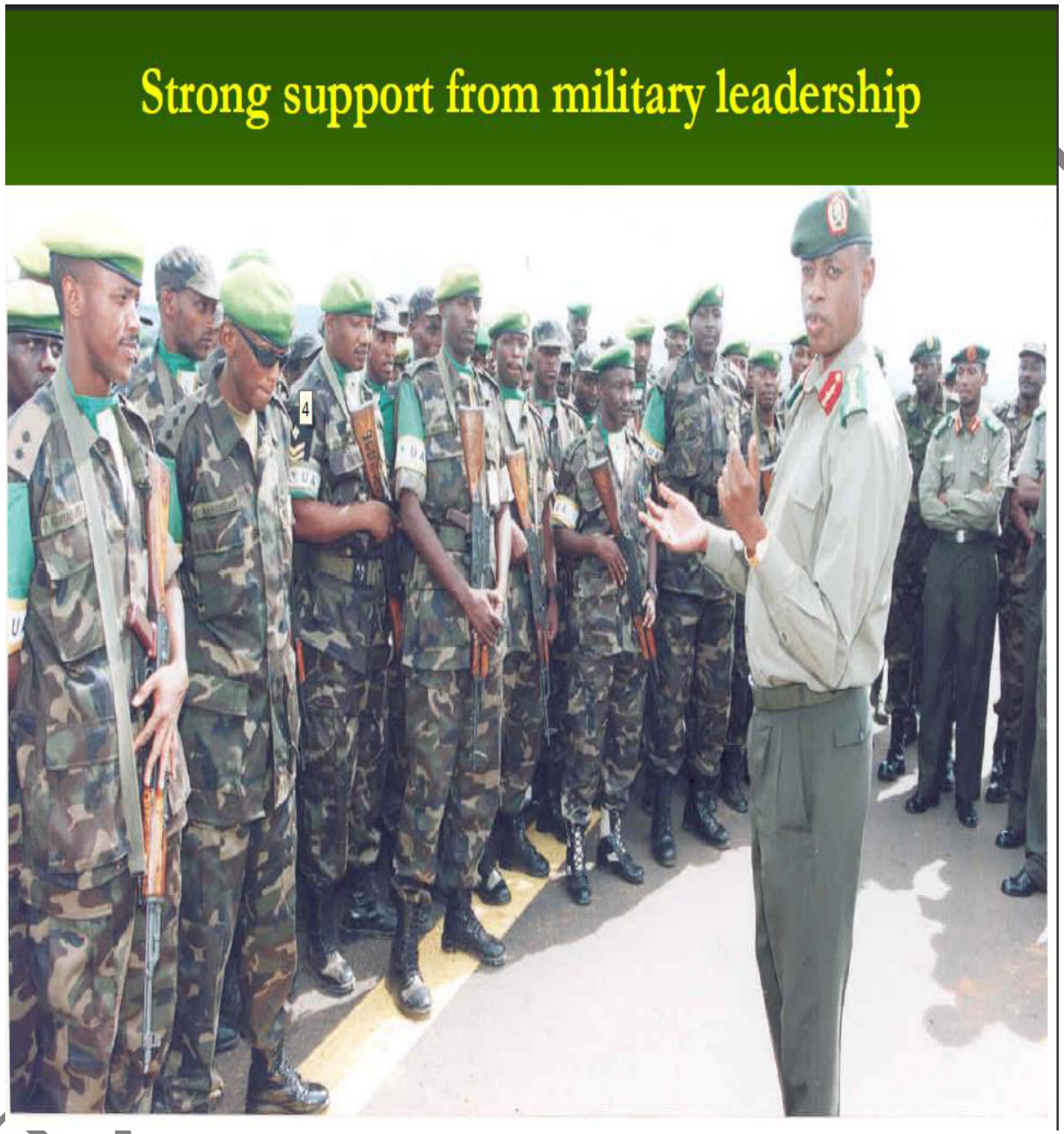
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GENDER INVOVEMENT



ANNEXE IV: PICTURE V

STRONG SUPPORT FROM MILITARY LEADERSHIP



A HISTORICAL ANALYSIS OF THE REASONS BEHIND THE SUSPENSE OF PROCMURA IN CAMEROON AND STEPS TOWARDS ITS SUSTAINABILITY

BY

MARGARATE SALLI EFFUNGANI

This dissertation is submitted in partial fulfilment of the requirements for the award of a degree of Masters of Arts in Islam, and Christian-Muslim Relations from St. Paul's University, Kenya.

August, 2015.

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Supervisor: Rev. Dr. Johnson Mbillah

August, 2015

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DECLARATION

STUDENT'S DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying, at the discretion of the University.

NAME OF STUDENT: MARGARATE SALLI EFFUNGANI

STUDENT NUMBER: **ICMR/LMR/5040/13**

SIGNATURE OF STUDENT……DATE…….

I/we confirm that the work reported in this dissertation has been done by the student under my/our supervision.

NAME OF SUPERVISOR: **REV. DR. JOHNSON MBILLAH.**

SIGNATURE OF SUPERVISOR…….DATE……

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ABSTRACT

The programme for Christian-Muslim Relations in Africa (PROCMURA), committed to promote peaceful co-existence between Christians and Muslims began work in Cameroon in the 1960s and by the late 1970s, PROCMURA's activities in Cameroon were suspended. The Suspense of PROCMURA's Work in Cameroon slowed down the conscious promotion of Christian-Muslim Relations which was started in the 1960s. All attempts to revive PROCMURA in Cameroon in the 1990's proofed futile. Concerted efforts enabled it to be revived in 2013, amidst fear that it might go on suspense again if the new spirit that is generated is not nurtured to blossom. The main objective of this dissertation was to investigate the reasons behind the years of suspense of PROCMURA's work in order to guard against future recurrence and place PROCMURA in Cameroon on a sustainable path. The research which on account of its focus was naturally based in Cameroon is a qualitative research that employed the historical research design, to look back into the history and development of PROCMURA in Cameroon. The main instruments for data collection were archival materials and interviews. Secondary data such as published books and articles were consulted. Data was analysed and interpreted using the descriptive analysis techniques. The findings were grouped in themes and presented in tables and charts for discussion and interpretation. Findings revealed that lack of finances to run PROCMURA's activities coupled with ignorance about the importance of Christian-Muslim Relations by religious leaders contributed greatly to the suspense of PROCMURA's work in Cameroon. In order to sustain PROCMURA's work in Cameroon, the dissertation argues that the PROCMURA Area Committee in Cameroon must work towards financial sustainability and take seriously, issues related to human resource development. The study concludes that, the administration of PROCMURA was handed over to Cameroon when the locals were not prepared in all dimensions to move on with its activities. On women representation, the dissertation argues that women are poorly represented in the newly created Area Committee and that something has to be done to ensure that their numbers appreciate. The sustainability of PROCMURA, the dissertation contends, largely depends on the active participation of religious leaders. On financial sustainability, the study recommends that a day should be set aside yearly by each church denomination to raise funds for the activities of the PROCMURA Area Committee. At least one woman should be added to the newly created PROCMURA Area Committee. The studies in Islam and Christian-Muslim Relations should be initiated in all theological institutions in Cameroon as part of the human resource development towards the sustainability of PROCMURA's work in the country.

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ACKNOWLEDGEMENT

I would like to thank God for calling me into this special ministry of bringing people together to live alongside each other in respect of any religious differences they may have. I thank Him for this study which was only possible by His grace. I wish to express my gratitude to the Presbyterian Church in Cameroon (PCC) for granting me the permission to study, and promise to serve the church and my country diligently.

Enormous appreciation goes to the leadership of the PROCMURA's Central Office in Nairobi who in partnership with Mission 21 in Basel, Switzerland provided funds for me to pursue the studies. My appreciation goes to my lecturers Rev. Dr. Joseph Mutei, Rev. Dr. Joseph Wandera, Rev. William Jansen, Rev. Dr. Alkano Wario who worked tirelessly to see me through the academic ladder. Special thanks go to Rev. Dr. Johnson Mbillah who, apart from being instrumental as General Adviser of PROCMURA, encouraged me to pursue the course and also was my supervisor for the dissertation. May God richly bless and empower him. Profound gratitude also goes to Mr. Oliver Kisia and to my mentors the Rev. Aboseh Ngwana and Rev. Masock Emmanuel. I equally acknowledge the support of my family members.

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GLOSSARY OF NON ENGLISH WORDS

***Boko Haram*:**	Islamic extremist Group present in Nigeria and Cameroon.
***Dawah: (*Arabic)**	Invitation to the Muslim faith
***dar al-harb: (*Arabic)**	The house of war
***dar al-Islam: (*Arabic)**	The house of Islam
***din wa dawla: (*Arabic)**	The state and religion
***Jihad: (*Arabic)**	Struggle
***Kafir: (*Arabic)**	Infidel, unbeliever
***'id al-adha*: (Arabic)**	The Feast of the sacrifice, celebrated at the end of pilgrimage to Mecca. Muslims who do not make the pilgrimage celebrate the feast in their land.
'*id al-fitr: (*Arabic)	The feast of the breaking of the fast at the end of Ramadan
***Ummah: (*Arabic)**	The universal community of Muslims.

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LIST OF ABBREVIATION AND ACRONYMS

AACC All African Conference of Churches

ACC Anglican Church of Cameroon

BMNRC Board of Mission of the Netherlands Reformed Church

CAPA Council of Anglican Provinces of Africa

CBC Cameroon Baptist Convention

CEC Eglise Evangelique du Cameroun

CPCC Council of Protestant Churches of Cameroon

EELC Eglise Evangelique Lutherienne au Cameroun

EFLC Eglise Fraternelle Lutherienne du Cameroun

EPA Eglise Protestante Africaine

EPC Eglise Presbyterienne Camerounaise

FCEMC Federation of Churches and Evangelical Missions in Cameroon

IAP Islam in Africa Project

LC Laussane Covenant

LWF Lutheran World Federation

MA Master of Arts

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NBC Native Baptist Church

NGO Non-Governmental Organisation

OAIC Organisation of African Instituted Churches

PCC Presbyterian Church in Cameroon

PICID Pontifical Council for Interreligious Dialogue

PROCMURA Programme for Christian-Muslim Relations in Africa

UEBC Union des Eglises Baptistes du Cameroun

UEEC Union des Eglises Evangelique du Cameroun

WCC World Council of Churches

WCRC World Communion of Reformed Churches

WEA World Evangelical Alliance

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DEFINITION OF TERMS

The words suspense and sustainability are defined as follows: The Oxford Advance Learner's Dictionary defines suspense as 'a temporal or conditional delay'. It is described as an unpleasant emotion of anxiety in an uncertain situation. It is also a pleasurable emotion of anticipation and excitement. Sustainability on the other hand is defined as 'the ability to keep or sustain something'. It is also described as a means of preserving and caring for human activities so that society is able to meet their needs and those of future generations (Wehmeier and Ashby, 2002:1209). In spite of the conventional meaning of suspense, the word Suspense in the context of this research is used to explain the cease of PROCMURA's structure and activities in Cameroon. Sustainability on the other hand is used to refer to the ability to keep going the activities and structure of PROCMURA in Cameroon.

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CHAPTER ONE: INTRODUCTION

1:1 Background to the problem

Islam in Africa Project (IAP) now Programme for Christian Muslim relations in Africa (PROCMURA) was born in an environment surrounded by political and religious quest for co-existence and accepting differences. The IAP was conceived in the African continent in the 1950's, when many of the African countries agitated to gain their independence from the various colonial masters. The Churches in Africa and Europe became concerned and were looking for appropriate ways in which the church in an independent Africa will carry on the Gospel of Jesus Christ faithfully in an environment of Muslims and Christians that will respect and not antagonise the spirit of good neighbourliness. Series of meetings were held to this effect. The decisions of the meeting held in Oegstgeest in the Netherlands in 1958, led to the sending of Rev. Pierre Benignus of the Paris Missionary Society to Africa, to consult with the Church leaders on how Europe could be of help to the churches and their engagement with Muslims. His findings led to the birth of the IAP. The process of which is summarised by Mbillah thus:

> The seed of the IAP was sown in Accra in December 1957, during the International Missionary Council meeting, watered in Ibadan in January 1958 during the All Africa Church Conference meeting, nurtured and groomed in Oegstgeest in the Islam in Africa consultation in September 1958 and transplanted as an Africa continental organization around November, 1959 (Mbillah, 2009a:17).

IAP has it aims which are explained and highlights in its two main principles which states: "Faithful Christian witness to the Gospel in an interfaith environment of Christians and Muslims that respects the spirit of good neighbourliness and Christian constructive engagement with Muslims for peace and peaceful co-existence". The terms Christian

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witness and Christian constructive engagement with Muslims are very vital in the aims. This explains that witnessing is obligatory and an integral part of the Christian faith. On the area of Christian Constructive engagements with Muslims, the engagement focuses more on promoting the spirit of good neighbourliness. The spirit of good neighbourliness will lead to peace and peaceful co-existence between Christians and Muslims in particular and peace in the world as a whole (Mbillah, 2009b:7-9).

IAP experienced evolution in the name as time moved on. The name Islam in Africa Project, evolved to Project for Christian-Muslim Relations in Africa in 1987, and finally to Programme for Christian-Muslim Relations in Africa in the year 2003. The reasons for the change are that the projects mission was not clearly represented in the name IAP. Secondly, the name was at times mistaken by some Muslims to be and Islamic organisation because the name Christian was not reflected. The Christian-Muslim Relations aspect was also not captured in the name IAP. This caused the change to Project for Christian-Muslim Relations in Africa. As time went on, it was realised that Christian-Muslim Relations was becoming more complicated. The word project, it was argued represents a short period of time; therefore it cannot appropriately represent Christian-Muslim Relations, while Christian-Muslim Relations is ongoing. Based on this argument, the name was again changed to Programme for Christian-Muslim Relations in Africa (Mbillah, 2009a:17).PROCMURA however has a broad area of operation across Africa and Europe.

PROCMURA has a broad constituency for operation. PROCMURA is working in collaboration with the All Africa Conference of Churches (AACC) member churches, the Organisation of African Instituted Churches (OAIC), the Association of Evangelicals in

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Africa (AEA), and Council of Anglican Provinces of Africa (CAPA). In the world associations of religious bodies, PROCMURA works with Churches which belong to the World Council of Churches, (WCC) the Lutheran World Federation (LWF), World Communion of Reformed churches (WCRC), Pontifical Council for Interreligious Dialogue, (PICID) and World Evangelical Alliance (WEA). PROCMURA's work focuses in five main areas. Its programmes addresses issues on Christian-Muslim Relations in the Religious, Political, Cultural, Social and Economic Spheres (Mbillah, 2009a:17). PROCMURA has a vision statement which says: "A continent where Christian and Muslim communities in spite of their differences, work together for justice, peace and reconciliation, towards the holistic development of the human family and the environment". The Overall Goal of PROCMURA also states:

> An African continent where Christians and Muslims uphold the principles of religious freedom and all that it entails; constructively relate to promote peace in the society and peaceful coexistence between Christian and Muslim communities; jointly respond to environmental challenges that face the continent (Mbillah, 2009d: 29).

PROCMURA is structured to work with the Area (country) Committee, which works with an Area Adviser. The Area Committee is central to the work of PROCMURA. It is the duty of the Area Committees to assist the churches and guide them on their approach to peaceful co-existence with their Muslims neighbours. PROCMURA is calved into three regions with regional coordinators being: Francophone West Africa region, Anglophone West Africa region and East Africa region and Southern Africa region. PROCMURA have a European Liaison Committee which is made up of representatives of Churches and Mission societies. The European Liaison Committee is responsible for the overall coordination of the organisation in Europe. There is also the General Council

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whose members are elected by members of the various Area Committees. The General Council is the highest policy decision making body of the organisation (Bone, 2009:132-133). The General Council, apart from being the policy making body which meets every four years, the council also puts together reports from various committees, identifies challenges and makes recommendations for the future. The Central Committee gives report to the Executive Committee which meets once a year. The General Secretariat is headed by the General Adviser, who is assisted by the Team Leader-Finance as well as administration. There is also the programme officer in charge of programmes. PROCMURA also has a programme assistant in charge of women issues in Christian-Muslim relations, literature and communication (Brochure, 2009). See details on the administrative structure of PROCMURA in Appendix IV. PROCMURA has been able to carry out its duties successfully, however with some challenges encounter.

PROCMURA in carrying out its duty has registered a lot of successes as well as challenges. It pioneered the responsibility of teaching churches and Christian organisations in the continent, on the importance of peaceful co-existence between Christians and Muslims. It has been involved in many peace initiatives in Africa. PROCMURA in collaboration with St Paul's University Kenya succeeded in starting a Master's programme in Islam and Christian-Muslim Relations (Brochure, 2009). A lot of changes have taken place in Christianity and the approach of Christians to Mission and evangelism to the Muslims in Africa over the five decades of PROCMURA's existence. Christianity in Africa has moved from being looked upon as a continuation of European Christianity or activity to a Christianity of its own. Some Christians have changed their approach from witness and evagelising the Muslims to interfaith relations or Christian-

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Muslim Relations (Ellingwood, 2008:72-94). Much has been achieved by PROCMURA but there remains a challenge though, to introduce a similar master's programme in the Francophone and Anglophone West Africa regions. Though the organisation has spread its wings around many parts of Africa and succeeded in making a tremendous impact, it still has not yet been able to establish Area Committees in Southern Central, and the Sahel regions of Africa (Mbillah 2009c:9). Mbillah acknowledges the challenges faced by PROCMURA as Ellingwood quotes Mbillah as having told her in an interview thus:

> We all have to be Africans together, the maze of the African personality requires cooperation, collaboration, tolerance, and constructive engagements that will help Africa see itself and its people as a unity in variety that links up the common humanity of the human race worldwide (Ellingwood, 2008:86).

Cameroon was privileged to be amongst the very first countries in which IAP Was established. IAP now PROCMURA, was introduced in Cameroon in the 1960 and operated under the auspices of the Federation of Churches and Evangelical Missions in Cameroon (FCEMC). The office of the Area Adviser was situated in Ngoundere as a result of this; IAP's activities were highly felt in that area. Conferences were organised by IAP in Maroua, Yaoundé, and Garoua where Muslim and Christian leaders were taught the importance of peaceful co-existence. Islam and Christian-Muslim relations were taught in the Protestant University in Yaoundé (faculty of theology) and the seminary in kaele in Ngoundere (Haafkeens, 2009:64). The activities of IAP were suspended by the 1970. PROCMURA's work in Cameroon having experienced a long period of inactivity was revived in 2013 by Johnson Mbillah, the General Adviser of PROCMURA. Many conferences have been held to reawaken the people on the issue of Christian-Muslim Relations. A new Area Committee has been created but the office of

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the Area Advise is still vacant. The way forward and the Sustainability of PROCMURA in Cameroon is a call for concern.

In the contemporary religious situation Christianity and Islam are the two main religions in Cameroon, with Christianity having a majority of adherents. Christians are estimated to be 70% of the total population, Muslim 20%, traditional indigenous religious beliefs 6% and 4% for orthodox, Jews, Baha'i and persons who do not identify with any religion (international religious freedom report). Christians are mostly concentrated in the southern and western parts while Muslims inhabit the northern region of the country. However, both religions are present in big cities in the country. On the whole, Christians and Muslims have co-existed without major conflicts but one would be wrong to say there is total peace and peaceful co-existence among members of the two religions. The history and horrid memories of the *Jihad* of the 19th century makes some of the Christians draw conclusion that Muslims are dangerous, and not friendly to humanity. Some Muslims on the other hand look at Christians to be *kafir* (unbelievers or "pagans") and therefore no need to associate with them. Adherents of the two religions live along side each other with such misunderstanding and misconception of each other. This situation is by no means the best and could degenerate into open conflict if tension arises.

The emergence of groups such as Boko Haram (a terrorist group) in recent times is entrenching these misconceptions, especially when there has been kidnappings and killings perpetuated by Boko Haram. The relationship between Christians and Muslims continue to be strained by these violent activities. Looking at issues of religious extremism going on in Africa and especially neighbouring countries such as Nigeria and the Central African Republic, where refuges from these countries are hosted by

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Cameroon, it is a fact that Cameroon needs to build Christian-Muslim Relations now more than ever before, hence the importance of PROCMURA and its sustainability in Cameroon.

1:2 Statement of the Problem

The Sustainability of PROCMURA in Cameroon is not guaranteed.

It is recalled that the presence of PROCMURA in Cameroon around the 1960s created a remarkable impact. PROCMURA started creating awareness within the Christian family on their responsibility of ensuring a healthy relationship with their Muslim neighbours. The Christians through the Council of Protestant Churches of Cameroon (CPCC) and the PROCMURA Area Committee were schooled on the importance of Christian-Muslim Relations and the faithful witness of the Gospel in an environment of Christians and Muslims. Islam and Christian-Muslim Relations was taught in seminaries and the Protestant University of Central Africa also known as the Faculty of Theology in Yaounde. This lasted for a few years and these activities were suspended.

The suspense of PROCMURA's work in Cameroon in the 1970s slowed down the awareness on the importance of Christian-Muslim Relations which was started over the years in Cameroon. Christians and the Council of Protestant Churches of Cameroon in particular were unable to carry out the responsibility of building relations with their Muslim neighbours. The PROCMURA Area Committee in Cameroon collapsed. The office of Area Adviser remains vacant till date. The studies on Islam and Christian-Muslim Relations offered in seminaries and the Faculty of Theology in Yaounde were suspended till today. The unfinished bridges that were built by the activities of

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PROCMURA in Cameroon in regard to Christian-Muslim Relations collapsed leaving behind many gaps and walls. PROCMURA however has been revived in Cameroon, the structure and activities have been put in place. It is beyond reasonable doubt that Cameroonians have started feeling the presence of PROCMURA once again. The worry right now is no longer the presence but the sustainability of PROCMURA. It is of prime importance to identify those factors responsible for PROCMURA's suspense and look for necessary actions to be taken to make PROCMURA in Cameroon more sustainable. It is but obvious that when adherents of both religions live in peace and accept each other for whom they are, Cameroon will continue to enjoy peace and development. The sustainability of PROCMURA is important in order to attain this goal.

1:3 Purpose of the Study

The purpose of this research is to look for the reasons behind the suspense of PROCMURA in Cameroon and seek solutions for its sustainability. Investigating the reasons behind the suspense of PROCMURA will provide information which will assist the Area Committee to guard against future recurrence. The intent of this research therefore is seeking the sustainability of PROCMURA in Cameroon.

1:4 Research Objectives

1. To analyse the History of PROCMURA in Cameroon

2. To assess the reasons behind the Suspense of PROCMURA in Cameroon

3. To analyse the recent initiative of reviving PROCMURA

4. To discourse measures that could be taken to sustain PROCMURA in Cameroon

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1:5 Research Questions

1. What is the history of PROCMURA in Cameroon?

2 What have been the reasons for the suspense of PROCMURA in Cameroon?

3. What initiatives have been made to revive PROCMURA in Cameroon?

4. What measures could be taken to sustain PROCMURA in Cameroon?

1:6 Research Hypotheses

1. The inactive nature of religious leaders precipitated the suspense of PROCMURA in Cameroon.

2. The need for the improvement on Christian-Muslim Relations in Cameroon necessitated the revival of PROCMURA in Cameroon.

3. The sustainability of PROCMURA in Cameroon depends largely on the active participation of religious leaders.

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1:7 Justification of the Research

PROCMURA after its revival is still not very strong. There is much to be done in order to sustain the organisation in Cameroon. The sustainability of PROCMURA in Cameroon is very vital for the improvement on Christian-Muslim Relations. It is therefore very significant to investigate the reasons for it years of suspense. Whenever there is a failure registered in anything, it is important to examine the causes of the failure in order to register a success in the future. This research as the researcher understands is very important especially at this time when PROCMURA has been revived in Cameroon again. Cameroon is getting the waves of religious radicalisation and extremism that causes mayhem in neighbouring countries and needs to keep Christian-Muslim Relations intact and ongoing. It is therefore very significant to safe-guard the life of PROCMURA in Cameroon. The very first step in achieving this precious goal is to enquire why it was suspended for so many years, and what is to be done to sustain it, which this research has addressed adequately.

Very little has been published about PROCMURA in Cameroon. To the best of my knowledge, nothing has been published about the reasons for PROCMURA's suspense and steps towards sustainability in Cameroon or any other country. The researcher argues strongly that, Cameroon may not be the only Country which has experienced silent years of PROCMURA's activities or better still the suspense of PROCMURA. This however justifies the reason why this research is very relevant, as it is speaking directly to Cameroon and indirectly to other countries and answers some questions that have not been answered for many years. This implies that, this research will lead to further

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research as other countries will be motivated to enquire what went wrong in their situations and what is to be done in their various countries to sustain PROCMURA.

The researcher is convinced that this research is relevant because it is very current and directly connected to the field of Christian-Muslim Relations. Looking at the aspect of sustainability will contribute more knowledge to the study of PROCMURA in particular and the field of Christian-Muslim Relations in general. This research in the researcher's opinion is relevant as it will give information to religious leaders and the PROCMURA Area Committee in Cameroon on how to go about the activities of PROCMURA in order to sustain the organisation. This research will also provide insight to the PROCMURA Central Office in Nairobi on the factors affecting the organisation negatively on the field especially in Cameroon. The importance of PROCMURA and its work has been re-emphasised in this research. In the researcher's opinion, it would have been inappropriate to investigate Christian-Muslim Relations in Cameroon without making PROCMURA the prime focus. It is therefore obvious that PROCMURA is the right choice for a research and appropriate at this time.

1.8 Delimitation of the study

The research was carried out in Cameroon as a whole. It involved looking at the history of the organisation. It was difficult to select a particular town to sample the history since that would have been too narrow. The study, therefore, concentrated on head of protestant denominations and a few Muslim leaders who are conversant with PROCMURA's activities in Cameroon. On this count, the focus of the research was to discover the

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reasons behind the suspense and steps towards the sustainability of PROCMURA in Cameroon.

1.9 Limitation of the Study

The very first limitation that was encountered was limited literature. The field of Christian-Muslim Relations and PROCMURA to be precise has not been much exploited in Cameroon. PROCMURA in Cameroon has just been revived and very little has been written on it in the country. However, the researcher was able to overcome this limitation by making use of articles, internet, and archival materials; especially the PROCMURA archives. Since the research employed the historical design, primary data has been of great assistance to overcome the challenge of limited literature. There were many other challenges involved like meeting the respondents.

The respondent or those who formed the focus of the study were scattered all over the national territory. Cameroon is a big country; travelling throughout the country to meet the person's concerned was a big challenge. In order to overcome this challenge, a calendar of activities was drawn and some of the interviews were conducted through mails and phone to reduce travelling throughout the entire country. It was also very challenging as a woman to interview Muslim and Christian religious leaders who are mostly men. In addition to this, most of the Muslim leaders do not usually find it pleasant granting audience to a woman. The Imam of Buea assisted the researcher to get in contact with the Muslim leaders concerned. The assistance from the Imam of Buea really made things a little easier and accessible for the researcher, as far as meeting the Muslim leaders was concerned. The CPCC was of great assistance to the researcher in order to get

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in contact with the head of Churches. A letter was sent from the information desk of CPCC to all the heads of churches informing them about the research in process, before the researcher took appointment with them. The letter from the CPCC proved that the CPCC approved and supported the research. This letter provoked interest on the research and prepared the minds of the head of churches. In summary it is important to emphasise that the researcher was able to overcome this challenge with the assistance of the Imam and CPCC.

1.10 Conclusion

This chapter has explained the background of the study which indicates the need for PROCMURA to be sustained in Cameroon. The chapter also explained the statement of the problem, the research questions and objectives. The hypotheses have been stated based on the objectives. The research has been justified in this chapter with explanation of the significance and relevance of the study. The delimitations and limitation of the study have been discussed. It is very important to look into what scholars have said relating to the research topic and questions.

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CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

Chapter two is a review of related literature to the research topic. Published books, journals, and thesis are reviewed. The chapter explains and appreciates the ideas and arguments accurately advanced by other scholars on the subject matter. On the other hand, gaps noticed in the literature reviewed which this research seeks to fill are highlighted. The review is based on the four research questions, though there is the challenge of available literature as earlier mentioned. The review begins by looking at views of scholars on the history of PROCMURA in Cameroon, the suspense of PROCMURA in Cameroon, initiatives made to revive PROCMURA in Cameroon and the sustainability of PROCMURA in Cameroon.

2.2 The History of PROCMURA in Cameroon

According to Haafkeens (2009:64) the work of the IAP (now PROCMURA) was started by Rev. Claude Molla as the first Cameroon Area Adviser under the responsibility of Federation of Churches and Evangelical Missions in Cameroon (FCEMC) now Council of Protestant Churches of Cameroon (CPCC). The IAP operated in Cameroon under the name *Approche de l' islam*. *Approche de l' Islam* Committee was created and presided over by Rev. E. Mallo who was also the General Secretary of FCEMC. "*Approche de l' Islam* Committee met under the auspices of FCEMC to report its yearly activities.

Haafkeens moves on in talking about himself and his work in Cameroon as an Area Adviser. He was ordained in 1966 as a minister of the Netherlands Reformed Church and sent to serve the churches in Africa in their encounter with Muslims. He started work in

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Ibadan-Nigeria and latter on moved to Cameroon in November 1967 to take up assignment as Area Adviser of PROCMURA in the country. Haafkeens intimates that, the work moved on well though he was faced with some challenges. Haafkeens completed his term of office as Area Adviser for Cameroon and returned to his country. The Rev. Alfred Ondo a Cameroonian returned from his studies in Beirut in 1975 and was appointed the IAP Area Adviser to take over from Haafkeens.

Sai (2009:167-170) on his part explains that Sai started working as the regional coordinator for Francophone West Africa region on the 1st of October 1992 and Cameroon falls under this zone. He alludes to the fact that in 1997, the PROCMURA Area Committee in Cameroon was set up again and chaired by Pastor Emmanuel Mbenda of the Union des Eglises Baptistes du Cameroun (UEBC). The Area Committee exceptionally included two members of the Muslim community. The Committee depended financially on PROCMURA Central Office and some of their ideas were out of place and absurd. For example he cites a situation where the Committee demanded money from PROCMURA Central Office to motivate them to work. This situation dismayed and discouraged Dr. Stuart Brown the then General Adviser who was visiting Cameroon at that time.

Haafkens and Sai give a brief history of PROCMURA in Cameroon. Much has been written about PROCMURA and its central office in Nairobi but very little has been written about PROCMURA in Cameroon. There is a huge gap of information as far as the history of PROCMURA in Cameroon is concern. The scholars did not make mention of how the IAP came to Cameroon. The manner in which the *Approche de l' Islam* Committee operated as an Area Committee and how the Area Adviser managed the

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activities of PROCMURA has not been figured out. The present research seeks to fill this gap and contribute more knowledge to the history of PROCMURA in Cameroon. The next issue on the objectives is the suspense of PROCMURA in Cameroon.

2.3 The Suspense of PROCMURA's activities in Cameroon

Brown (2009:101) explains that, PROCMURA's activities in Cameroon have slowed down. He found little evidence of the projects presence in Cameroon in 2002. The absence of the project made him to swap the projects themes into lectures and seminars. He conducted introduction to Islamic subjects at the theological colleges in Kaele, Meiganga and the seminary in Maroua. This however was his initiative on behalf of the PROCMURA Area Committee in Cameroon. Brown brings to light the silent period of PROCMURA in Cameroon. Brown gives the picture of the collapse or suspense of PROCMURA in Cameroon though the word suspense is not used in his report. Other scholars like Goyek and Hamadou have their views on the suspense of PROCMURA in Cameroon.

Goyek and Hamadou (2012: 23) regrets that despite the prominent position Cameroon occupies in the history of PROCMURA as one of the pioneers, no concrete structures exist to bring together Christians and Muslims. Goyek brings fresh the memory of the sacrifice made by Pierre Benignus, who lost his life in a plane clash on the Cameroon Mountains in 1967 for this very project. They express the urgent need for the revival of PROCMURA in Cameroon.

Very little is discussed by scholars on the suspense of PROCMURA in Cameroon. Brown, Goyek and Hamadou talk about the slow down and absence of PROCMURA's

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activities and structure in Cameroon. They mentioned the absence of PROCMURA in Cameroon but reasons behind the absence of a structure to coordinate the affairs of PROCMURA and Christian-Muslim Relations are not mentioned. The present research seeks not just to mention the absence of PROCMURA in Cameroon but moves to talk about reasons for the suspense of PROCMURA in Cameroon.

2.4. The Revival of PROCMURA in Cameroon

Mbillah (2013a:25) acknowledge Cameroon as pioneer of PROCMURA's programme. He equally talks of its early activities in the 1960s and how Cameroon suddenly became dormant since the late 1970 until 2013. He intimates that PROCMURA has been revived in Cameroon and both Christians and Muslims pledged their support to PROCMURA's activities in Cameroon. Both Christian and Muslim women leaders issued a statement of support for PROCMURA's ideas on Christians and Muslims working together for peace and development of the nation. See details on the Maroua Communiqué in Appendix V.

Mbillah brings to our understanding that PROCMURA has been revived in Cameroon but the initiative made to revive PROCMURA in Cameroon is not addressed. This explains the gap of knowledge, again no other publication was found addressing the issue of the revival of PROCMURA in any country. This study seeks to fill this gap and investigate the initiative made to revive PROCMURA in Cameroon.

2.5 Sustainability of PROCMURA in Cameroon

Mbillah (2003:159-168) based on the African context and practical experiences, observe the challenge of practicing the good teachings in religion in the daily life of its adherents.

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Christian and Muslim leaders have been passionately involved in convincing people especially during periods of conflict that Christianity and Islam are both religions of peace. Christians believe that Christ brought peace to humanity. Christ is known to be the prince of peace and the giver of peace. Muslims also argue that, the Muslim greeting *as salaam aleikum* (peace be upon you) denotes peace. Some religious leaders and adherents of both faith have failed to teach and put into practice the peace promised by their religions. PROCMURA therefore teaches the religious leaders the importance of peace and encourage them to practice the peace principles found in their religions. This will help PROCMURA to be strong and operate effectively.

More on the sustainability of PROCMURA, Mbillah (2003:159-168) argues that PROCMURA is very much concern in teaching the ills of "negative solidarity". This is a solidarity which is influenced by the conception that all Christians are members of the body of Christ and all Muslims belong to the universal *ummah.* The conception that the Arab East is Muslim and the European West is Christian is also creating a lot of problems in PROCMURA's work. Most often than not conflict between the USA and Europe on the one side and parts of the Middle East and the Muslim World on the other side are considered to be conflict between Christians and Muslims. Christians and Muslims in Africa even sometimes get into conflicts over incidents that occurred outside the African continent. The critical question Mbillah asked is whether "Christians and Muslims in Africa see themselves as African Christians and African Muslims or Christian African and Muslim African". PROCMURA therefore ensures that Africans see themselves as African. PROCMURA also ensures that citizens from the same country see themselves as one people, beyond religious frontiers. This practice will not only promote a healthy

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relationship between Christians and Muslims but will also create a healthy environment for PROCMURA to operate, hence its sustainability (Mbillah, 2003:159-168).

PROCMURA has many more to guard against in order to keep moving. Religious tribalism as described by Mbillah is a problem. Tribal or ethnic conflicts are easily transformed to religious conflict especially when they share different religions. PROCMURA describes this situation as Ethnicism: Finding an ally in religion. Religious tribalism, Unethical religious expansionist policies, Golbalisation, Importation and exportation of conflict, and Political manipulation are some of the issues PROCMURA is fighting in order operate in a healthy environment and above all improve Christian-Muslim relations (Mbillah, 2003:168). Mbillah (2013b:18-19) also argues that the church in Africa inherited a tradition which discourages relating with people of other faith. The traditional Christian approach has been that of conversion or bringing those who are outside Christ to Christ. In course of time, another group emerged with the idea of relating with people of other faith and not converting them. There are two camps in Christian thinking on interfaith and according to Mbillah, they need to face the existential reality as they are, not as they will want them to be. When Christians are able to accept that Christianity has come to stay and same with Islam, it will make the work of PROCMURA easier and PROCMURA will continue to grow. Mbillah proceeds in saying that, the mission of the church is complicated because theological education has not been diversified by African church leaders. He recommends the study of Islam and Christian-Muslim Relations in all theological institutions in the African continent. PROCMURA is strongly behind this view and see this as a means of improving on human resource development for the continuity of PROCMURA.

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PROCMURA Brochure intimates that in order for the organisation to be successful, it has to take the following more seriously:

- Work toward the promotion of the spirit of good neighbourliness, mutual respect and tolerance.
- Embark on building relations with the Muslim communities to ensure that conflict between Christians and Muslims are addressed in a non-violent manner.
- In its search for peaceful co-existence with Muslims, look up to Christ who is Himself the "Prince of Peace".
- Together with their Muslim neighbours appeal to their common African roots where the African has never gone to war against his neighbour on account of religious differences before the advent of Islam and Christianity.
- Embark on an African oriented dialogue of live and let live with our religious differences (PROCMUR Brochure, 2002).

Mbillah (2008:1-2) again talks about the attitude of religious leaders and politicians; which PROCMURA needs to be aware of. On religious leaders he says that some of them seem to be more reactive than proactive in working together for peace and development in the continent. When religious leaders fail to be proactive, politicians get the advantage to defend their blunt image about religious leaders. Politicians argue that, religious leaders concentrate on life after death while politicians concentrate on life before death. Politicians and other individuals struggle to prove that the services of religious leaders are obsolete in the living world. The non proactive nature of some religious leaders poses a challenge to PROCMURA's work. PROCMURA therefore encourage religious leaders to be proactive, this will help PROCMURA grow in its work and sustainability.

Scholars have intensively discoursed some of the challenges faced by PROCMURA and the effort to overcome the challenges. Scholars are talking much about the sustainability of PROCMURA in general and not PROCMURA in Cameroon. There is a huge gap that needs to be filled. PROCMURA as an organisation has not experience suspense before;

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this suggest that its sustainability procedure might not apply to the case of Cameroon which has experience suspense. This study will investigate steps towards the sustainability of PROCMURA in Cameroon. The literature review informs the researcher about some of the key actors at the beginning of PROCMURA in Cameroon and the part played by FCEMC. There is still much to talk about on the history of PROCMURA in Cameroon. Very little has been published on the suspense and revival of PROCMURA in Cameroon. On the area of suspense and revival the reasons behind the suspense and revival initiatives are totally absent. The sustainability of PROCMURA has been addressed passively because the reasons behind the suspense of PROCMURA in Cameroon have not been clearly figured out also.

2.6 Theoretical Frame Work

Carol Weiss's "theory of Change" explains that "for organisations to achieve long term goals, organisations need to change the way they think about implementing strategies and focus not so much on what is being done, but on what needs to be done". This is done by specifying what is needed for goals to be achieved. Proponents of this theory of change believe that, this theory reforms the way organisations plan and assess their development efforts. Funders or organisational development providers are using the "theory of change" to help non-governmental organisations (NGO's) to be directly focused on long term change rather than project focused output. This is a frame work to check progress toward change and keep on going (Newsletter INTRC, 2012).

Neufeldt (2011:702) assesses the "theory of change" in interfaith dialogue and argues that the theory fit so well because it clarifies the suppositions of how and why things will

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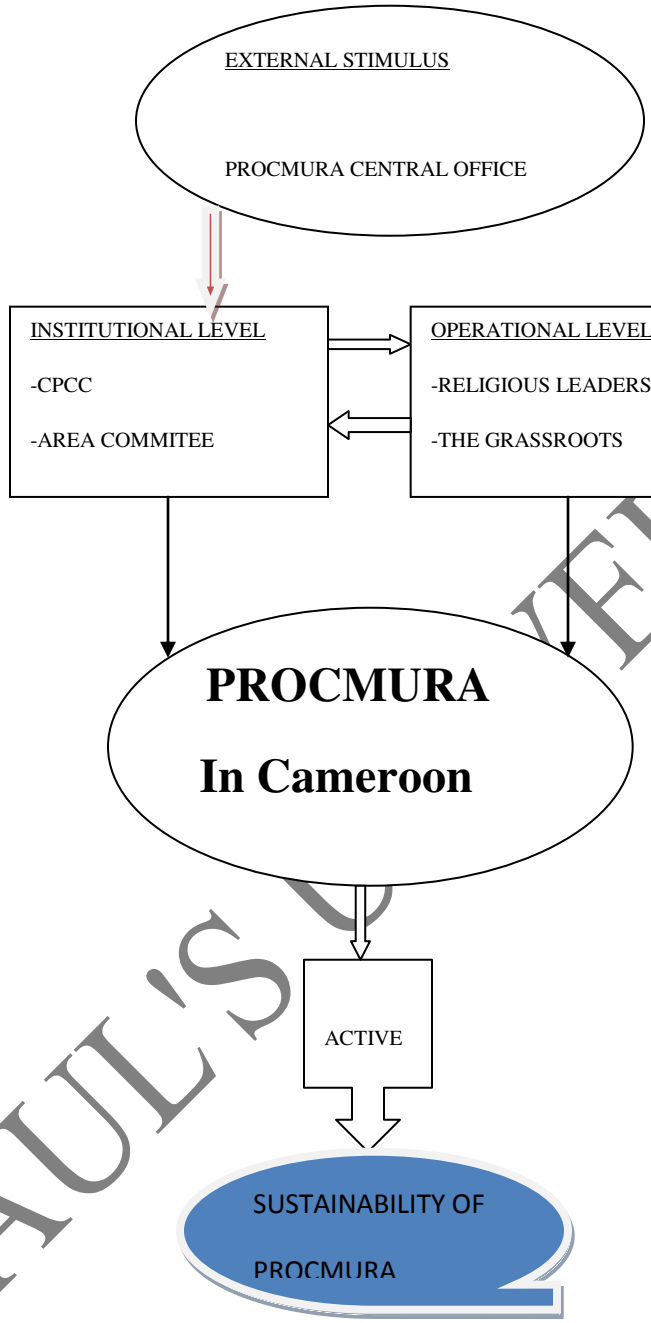
change because of interfaith dialogue. Exploring change therefore requires a commitment to deep investigations.

The researcher uses this theory to explain the goal of this research which is the sustainability of PROCMURA in Cameroon. Analysing the History of PROCMURA in Cameroon, takes us back to what has been done; the errors, and weaknesses. The research then laid emphasis on what needs to be done and not what has been done. The PROCMURA central office needs to give all the necessary support to PROCMURA's institutions in Cameroon. The PROCMURA central office should not focus on what has been done but what more is to be done. The Council of Protestant churches in Cameroon and the PROCMURA Area Committee in Cameroon, needs to understand where they went wrong but focus more on how the wrongs could be corrected. The findings will help to inform and equip the PROCMURA central office, the PROCMURA institutions in Cameroon and the religious leaders who are to implement PROCMURA's principle at the grassroots level. On this note, the PROCMURA central office, the institutions and religious leaders in Cameroon will change their approach and focus more on what needs to be done, this will contribute to the sustainability of PROCMURA in Cameroon. The key words in the "theory of change" are "what is to be done" and are very important in this research for the sustainability of PROCMURA in Cameroon.

2.7 Conceptual Frame Work

The conceptual frame work explains how the dependent variable which is PROCMURA in Cameroon will be affected positively or negatively by the independent variables. The independent variables are classified into three levels:

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External stimulus: The external stimulus represent a higher office; the PROCMURA central office. The office of the General Adviser has to work in close collaboration with the PROCMURA Area Committee in Cameroon to assist the progress of their work. Material, moral, financial and other forms of support from the PROCMURA Central office in Nairobi to the institutions will go a long way to boost the work of PROCMURA and keep it on a sustainable path. This relationship is what the researcher describes in this research as a "stimulus". There must be that connection, that strong force or energy to stimulate the institutions. This force will act as a booster to the activities of PROCMURA in Cameroon.

Institutional level: the Council of Protestant Churches of Cameroon and the PROCMURA Area Committee are described as institutions in this research. Members of these institutions have been attending conferences organised by PROCMURA and are educated on issues of Christian-Muslim Relations. These institutions after being educated and stimulated by the office of the General Adviser or the PROCMURA central office are expected to pass on information to other religious leaders who together with them will reach out to the grassroots. The PROCMURA Area Committee and the Council of Protestant Churches must work together as a team. It is their responsibility to encourage member churches of CPCC to organise conferences and educate all other Church leaders who do not have the opportunity to participate in PROCMURA's seminars. Failure to disseminate information gained, will seriously affect the sustainability of PROCMURA and Christian-Muslim Relations. The institutions therefore must be productive and proactive. PROCMURA does not rely on the Islamic Council as an institution because PROCMURA is a Christian organisation. However, the collaboration and cooperation of

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Muslim religious leaders with the Council of Protestant Churches and the PROCMURA Area Committee is of prime importance.

Operational Level: This is the grassroots level. Religious leaders from both faiths need to collaborate and pass on the good precepts of peaceful co-existence to Christians and Muslims. When all what has been taught and learnt fails to go operational, PROCMURA's teachings on Christian-Muslim Relations will end on paper and conferences thus constituting a failure on PROCMURA. The grassroots need to feel the impact of the presence of PROCMURA in Cameroon through their religious leaders in various mosques and congregations. Christians and Muslims need to come together, carry out joint projects, and work for the common good; this will equally contribute to the sustainability of PROCMURA. The diagram above illustrates the connection between the PROCMURA Central office, the Council of Protestant Churches, the Area Committee, the religious leaders and the grassroots. The various groups mentioned have a contribution to make towards the sustainability of PROCMURA in Cameroon. The inactiveness of the various groups will definitely render PROCMURA inactive and probably go on suspense again. On the other hand, the activeness of the various groups mentioned above will sustain PROCMURA in Cameroon.

2.8 Conclusion

This chapter presented the literature review based on the four research questions. The review proved that very little has been written on PROCMURA in Cameroon and the present research seeks to fill that gap. The chapter looked into the views of scholars on the history of PROCMURA in Cameroon. There is however a gap of knowledge because

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the history is not discussed in details. The suspense and revival and sustainability of PROCMURA in Cameroon are also reviewed. The conceptual frame work of this research has also been explained, highlighting the different operational levels, and the interaction of the dependent and independent variables. Carol Weiss's theory of change has been used to explain the study. Many scholars have written about PROCMURA and its responsibility of encouraging Christians and Muslims to co-exist peacefully. The gap the researcher finds in the literature reviewed is that nothing has been written about the suspense of PROCMURA in any country and the reason behind such a situation. On this count, nothing has been written about efforts to sustain PROCMURA in any country. The present research therefore will contribute to fill this gap and add more knowledge in the field of the study of PROCMURA in particular and Christian-Muslim Relations in general.

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CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

Chapter three explains the methods and design that have been used in the research. The area covered in the research is stated in this chapter. The instruments for data collection are also stated. Sampling frame and data analysis technique are explained and the reasons for selecting the techniques. The ethical considerations made in the course of the research process are mentioned. This chapter underscores the connection between the methods used, the research questions and the research objectives.

3.2 Research Design

The dissertation is a qualitative research and the researcher employed the historical research design. According to Creswell (2009:4), research designs are plans and procedures for a research. The plans have to fit to the research problem and the setting. He makes mention of three types of research which includes: quantitative, qualitative and mixed. The researcher made use of qualitative research where a few people have been sampled to represent the rest. In qualitative research, content analysis is more important than statistical analysis. This further explains that, qualitative research makes use of techniques which will not lead to the production of numerical data. More often the data are in the form of words rather than numbers and these words are often grouped into categories. Looking at the historical development of PROCMURA, facts are more important and not numbers. The qualitative approach is therefore suitable as it has helped the researcher to be able to collect data and explain phenomena more deeply and exhaustively.

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"Historical design is the systematic and objective study which evaluates and synthesises data collected in order to establish facts and draw conclusions concerning past events" (Njenga, A and Kabiru, M. 2009:19). According to Berg (2009:298), historical research involves a process in which events are examined in order to uncover accounts of what happened in the past. Historical research gives contemporary researchers the opportunity to descend into the past. This gives access to a wider understanding of human behaviour than if we only remain in the static isolation of our own time. This design requires collecting information from the past.

The researcher used the historical research design. Past events concerning PROCMURA in Cameroon have been studied in order to make an appraisal for the future. Historical design has helped the researcher to obtain data concerning causes and effects of the suspense of PROCMURA in Cameroon. This is important as it has helped to understand current events and predict the future. The historical design is appropriate since the research entailed taking into consideration the history of PROCMURA. Getting facts about the reasons for the suspense of PROCMURA, history has been consulted and information gathered has been of help to the researcher in making plausible recommendations for the sustainability of PROCMURA in Cameroon.

3.3 Sampling Frame

The history and activities of PROCMURA, cuts across the entire country of Cameroon. It was very difficult to select a particular area or region of the country to sample the history of the organisation. Cameroon as a whole is selected for this research but limited to a few people scattered across the national territory. PROCMURA's activities were mostly

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carried at the Protestant university in Yaoundé, the seminary in Kaele. Conferences were also organised in Ngoundere, Garoua and Maroua. Cameroon which is located in the Central part of Africa is often termed Africa in miniature because of its climatic condition. The major climate and vegetation of the African continent are exhibited in Cameroon; that is coast, desert, Savannah, rainforest and mountain. Cameroon is located on the Gulf of Guinea, bordered by Chad, Nigeria, the Democratic Republic of Congo, the Central African Republic, Gabon and Equatorial Guinea. Cameroon has a population of about 23,120,708 as per the 2014 statistics of the national institute of statistics. Cameroon is made up of ten regions; two English speaking and eight French speaking, making Cameroon a bilingual country with two official languages being French and English (www. nationsonline-org). See Cameroon map for details in Appendix VI.

The people sampled during the research include 11 heads of Protestant churches from 11 different denominations who are members of the Council of Protestant Churches of Cameroon and five of them are members of the Area committee. The head of churches constitute the CPCC under which the PROCMURA Area Committee operates. Some members of CPCC make up the Area Committee and head the Committee as well. The heads of churches occupy a central position in the administration of PROCMURA in Cameroon; this explains the reason why the heads of churches have been selected for sampling. The Christian leaders also include 2 women. The women are leaders of the women department of their denominations. The women were selected in order to get the voice of the women since no woman was found in the leadership position of the different denominations.

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The Muslim population sampled amounted to 8 persons, 6 men and 2 women. Some of the Muslim leaders have been participating in PROCMURA's conferences in the country. These leaders have experienced PROCMURA in many ways and were considered legible for sampling. This group is also very important because it has provided a balanced data in the sense that not only Christians have been sampled but Muslims as well. Two PROCMURA General Adviser were sampled. The General Advisers of PROCMURA have practically experienced successes as well as challenges in the course of their work. They themselves are experts in PROCMURA's work and in the field of Christian-Muslim relations and therefore have great insight. These insights have been exploited during the interview. The two advisers selected have a good understanding of PROCMURA in Cameroon. One of them worked as an Area Adviser in Cameroon and the other revived the PROCMURA Area Committee in Cameroon. This explains why the previous and present General Advisers have been sampled for data collection. The group of persons mentioned above necessarily have experiences, observations or recommendations to the growth and sustainability of PROCMURA in Cameroon hence, their importance in the field work carried out by the researcher.

3.4 Sampling Techniques

Non-probability sampling was used in this research. Two types of non-probability sampling have been employed. The Purposive sampling and Expert sampling have been appropriate for this research and has assisted the researcher to obtain the required results.

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3.4.1 Non–Probability Sampling

The Non–Probability sampling is a situation where a process of case selection is done rather than random selection. “Non probability sampling is used when the researcher is not interested in generalisations but is seeking in-depth information from a few respondents” (Mugenda & Mugenda, 2008:195). PROCMURA as an organisation may not be known or conversant to all Cameroonians. Some people may know very little about PROCMURA and do not have enough information to address the research questions. Some other people might not have heard of PROCMURA at all. Engaging on a random sampling will not provide adequate data as required because; data would have been collected even from people who know little or nothing about PROCMURA. A process of selection has been very helpful in getting reliable and adequate data. Selecting the people for sampling was done in two ways.

3.4.1.1 The Purposive Sampling

Going into selection, the purposive sampling was suitable for this research. “The purposive sampling is a sampling technique that allows a researcher to use cases that have the required information with respect to the object of his or her study”(Mugenda & Mugenda, 2008:196). The researcher seriously agrees with Mugenda as the researcher has sampled the opinion of protestant church leaders who have been working and are to work closely with PROCMURA. Some of the church leaders are members of the PROCMURA Area Committee and even head the Committee. The researcher equally sampled the opinion of specific members of the Cameroon Islamic Council. Muslim leaders who have been involved in PROCMURA’s activities in Cameroon possess the

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required characteristic because they are informative. A purposive sampling therefore has been appropriate because not every Muslim leader in Cameroon is involved in the affairs of PROCMURA. These are the set of people who are familiar with the activities of PROCMURA and have been able to give reliable and authentic data that has been used to address the research questions.

3.4.1.2 The Expert Sampling

The second type of non-probability sampling that was used is the Expert Sampling. Expert sampling allows the researcher to sample a group or individuals who are recognised as experts in a field (Mugenda & Mugenda, 2008:198). The researcher made use of this sample technique to interview some of the experts, most especially the General Advisers of PROCMURA. PROCMURA as an organisation has it aims, objectives and vision. Expert sampling has not only given in-depth information but has also helped the researcher to remain focused to the objectives and vision of the organisation under study.

3.5 Methods of Data Collection

This research employed archival materials and interviews as main instruments for data collection.

3.5.1 Archival materials

Archival materials such as letters, minutes, reports and other official documents were studied carefully to obtain the data needed. “Historical evidence depends on the survival of data from the past usually in the form of documents” (Neuman, 2011:473). The

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researcher consulted the PROCMURA archives, the CPCC Achieves and the Achieves of the Protestant University in Yaounde-Cameroon.

3.5.2 Interviews

Interviews were used; two different types of interviews were employed, expert interview and semi-structured interview. In the expert interview the researcher and the respondents expounded on the subject matter and asked questions based on the objectives and research questions. The respondent, who is considered an expert in the field of study, had the freedom to go out of the questions asked by the researcher and say more that was felt to be important. In this method, the researcher had the advantage of getting more authentic data, shared from practical experiences. Semi-structured questions were also used on another group of persons where the researcher was successful in collecting data from the respondents. The semi-structured interviews in some cases have advantage over the structured and open interviews. The semi-structured questions are flexible; with them, the researcher was able to modify questions as the discussions unfolded. Respondents had the liberty to express their views within the context of the questions asked and in the course of these; more important issues were raised and discoursed. Based on the fact that a structured interview is static and does not give openings for more information since it requires either a yes or no answer with the possibility of a response being true or false, it was not used. The open interview on the other hand was not also used since it has its short comings of a possibility of collecting data that may not address the research questions.

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On these counts, Semi-structured and Expert interview are suitable for this research and has led to the collection of reliable and what in the researcher's opinion is credible data. The conventional interview is that which the researcher sits down face to face with an individual or a group of persons for an interview. In qualitative interviews there is also what is known as the remote interview; which allows the use of telephone and electronic mails. The use of this interviewing techniques save the time frame of data collection, and bridge physical distance from participants (Horrocks, C and Kin, N. 2010:79). The researcher employed both conventional and remote interview. Conventional interview gave the researcher added advantage as the body language of the respondents was taken into consideration. The remote interviews that were done through phone and electronic mails provided a situation in which no respondent was left out for the excuse of distance. It also reduced cost and provided the opportunity for the collection of more data.

3.6 Data Analysis and Interpretation Techniques

Data obtained from the field is raw and difficult to interpret. The data was coded, presented and analysed before interpretation. "Data analysis means a search for patterns in data recurrent behaviours, objects, phases, or ideas. It involves examining, sorting, categorising, evaluating, comparing, synthesising, and contemplating the coded data as well as reviewing the raw data" (Neuman, 2011:517). Coding in qualitative research requires the researcher to organise the raw data into conceptual categories and create themes guided by the research questions (Neuman, 2011:510). The data was summarised and presented in themes using descriptive analysis. The descriptive statistics allowed the researcher to meaningfully describe a measurement using a few indices or statistics. The

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findings have been presented in tables and charts. The thematic issues arising from findings were presented in respect to the objectives and research questions.

3.7 Reliability of Data

According to Mugenda & Mugenda, (2008:250) reliability is sure when the research instrument is able to provide the same data or results after repeated trials. Reliability is therefore the measurement of the degree to which the research instruments can provide repeated results. In order to ensure the reliability of data, one must be sure that the instruments used will yield consistent result even when data collection is repeated. The main data collection instruments that were used (as mentioned earlier in this work) are archival materials and interviews. The researcher informed the interviewee before hand in order to avoid embarrassment, poor reception, and fatigue by the interviewee or the researcher. The technique of semi-structured and expert interviews was respected in order to measure the situation in question.

Archival materials that were used were carefully looked into. The dates for the establishment of the documents, the reasons for the documents and the signatories to the documents were verified by the researcher. On this count, archival materials were well studied and their authenticity verified. The researcher was guided by the research questions to obtain the data required. Taking the authenticity of archival materials into consideration and creating a healthy environment for the interviewer and interviewee, secured the reliability of the data. This explains that any research or study carried out in Cameroon on PROCMURA, using the same research design and instruments will yield the same results or data.

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3.8 Validity of Data

Mugenda & Mugenda, (2008:256) says validity establishes the relationship between the data and the variable. Validity is the extent to which the instrument is able to measure what it is intended to measure. It is therefore the accuracy, truthfulness and meaningfulness of inferences that are based on the data obtained from the use of a tool. The Researcher took precautions and avoided random errors and also avoided being biased. Collecting the data therefore was done in close connection with the research objective, and research questions. Reliability and validity has been ensured in this research, as the instruments for collecting data has provided relevant and correct data.

3.9 Ethical Consideration

Berg (2009:60) explains that social research and social scientist have an ethical obligation to their respondents, study population and the society at large. Researchers involved in social studies delve into the private lives of individuals, organisations and sometimes governments. The privacy, right and welfare of the community or people that form the group under study must be ensured. Researchers therefore must be people of integrity who will not undertake research for personal gain or research that will have a negative effect on others.

In order to ensure ethical consideration, the researcher obtained written permission from St Paul's University permitting the researcher to go out for field work. The researcher also obtained permission from the Council of Protestant Churches of Cameroon, permitting the researcher to work with the head of Churches. The consent of those who

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form the focus of the study was equally consulted by the researcher. See appendix VII and VIII for details on the letters of introduction and recommendation.

The researcher has not abused the opportunity given to her but has respected the rights and freedom of everyone especially the respondents. Participation by the respondents was voluntary and participants were given the right to withdraw at any moment without creating any problem. The researcher made sure that concrete arrangements and appointments were made with the respondents before meeting them in order to avoid embarrassment of all sorts. The confidentiality and anonymity of the subjects or respondents was taken seriously. The respondents remain anonymous except for the previous and present General Advisers whose names are mentioned. The real names of the respondents have been changed to case numbers when reporting the data. MM, MW, for Muslim man and Muslim woman while CM, CW for Christian man and Christian woman. Information given by the respondents has not been disclosed to any other person. The researcher took intentional precaution to ensure that information does not accidentally fall into the wrong hands or become public. Plagiarism and fraud of all kind was avoided. The information or material derived from the work of other scholars has been properly acknowledged with accurate referencing. The result of the research was presented free of personal influence or bias.

3.10 Conclusion

Chapter three has explained the methodology that has been employed. This chapter shows how the historical design is appropriate for this research. The chapter explained the sample area being Cameroon, the sample population and the reasons for the

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selections. The techniques for sampling have been discussed. The instruments for data collection or methods have been mentioned. The method for data analysis and interpretation which is descriptive analysis has been explained. The issue of ethical consideration, validity and reliability of data has been dealt with in this chapter. The historical design has been used in this research with main instrument for data collection being archival materials and interview. The next chapter shall focus on the analysis of the data collected.

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CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION.

4.1 Introduction

Chapter four presents the raw data from the field and analyses and interprets the data. This chapter also gives information about the respondents and explains representation of the research instruments. Data analysis and interpretation was based on the four research questions which are; the history of PROCMURA in Cameroon, reasons behind the suspense of PROCMURA in Cameroon, initiatives to revive PROCMURA in Cameroon and steps to be taken in order to sustain PROCMURA in Cameroon. This chapter therefore includes report from each variable and report from the findings which are presented in themes. As indicated in the last chapter, in order to ensure confidentiality and anonymity, actual names of the respondents are not mentioned. The names of the previous and present General Advisers are mentioned as Haafkeens and Mbillah respectively, after seeking their consent. The responses of all the 24 persons will not be narrated; this is to avoid repeating what others have said. Interviewees (as related earlier) are coded as CM, CW for Christian man and Christian woman while MM, MW refers to Muslim man and Muslim woman respectively.

4.2 1information about Respondents

This section of the work gives information about the respondents based on their different religious affiliations. The various Christian denominations and Muslim groups used in the study are being mentioned and identified. Gender representation in the study is also mentioned.

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4.2.1 Religious affiliation of respondents

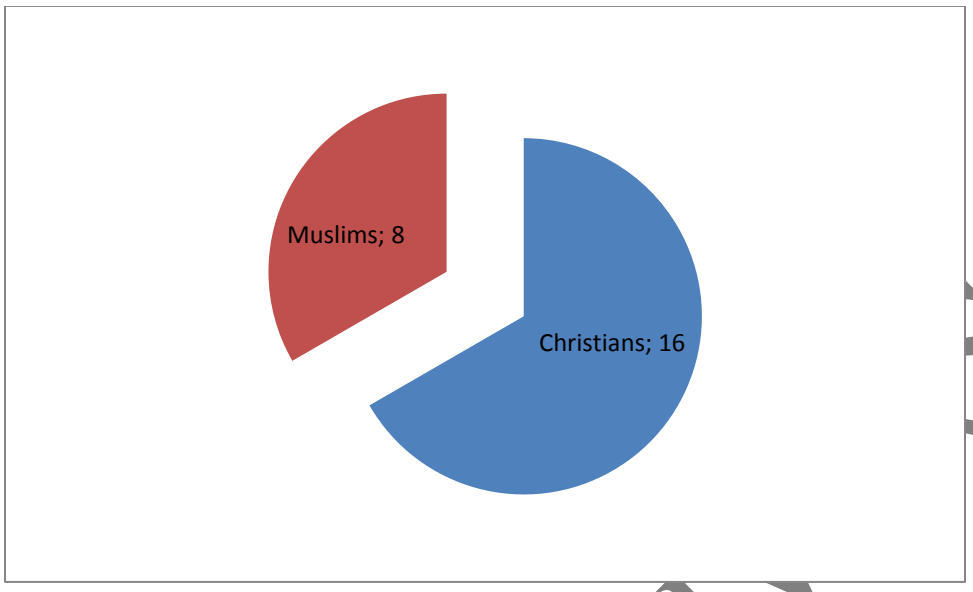


Figure 1: the number of respondents from each religion

Figure one explains the total number of persons interviewed from both religions. Sixteen Christian church leaders and eight Muslim religious leaders were sampled. The Muslim population sampled is half or 50% of the Christian population sampled. This difference is as a result of the fact that, PROCMURA is a Christian organisation; as a matter of fact, only Christians are involved in its administration and management. Muslims are often invited for joint programmes or conferences.

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4.2.2 Christian Denominations and Muslim Groups

Denominations	persons	Groups	persons
NBC	1	SUNI	5
ACC	1	SHIA	3
CBC	2		
PCC	3		
EEC	1		
EPA	1		
EFLC	1		
EPC	1		
UEEC	1		
UEBC	1		
EELC	1		

Table 1: Distribution of respondents in Christian denominations and Muslim Groups

Table one highlights the different Christian denominations and Muslim groups sampled. The table indicates that respondents were selected from eleven Christian denominations and two Muslim groups. In some of the denominations, more than one leader was interviewed. This is because the researcher wanted to get the voice of the women. Since women are not head of denominations, the researcher was able to get a few women who head the women's department of their denominations. Fourteen respondents from the denominations and two PROCMURA General Advisers made the Christian population to be sixteen and the Muslims eight as indicated in figure 4.1.

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4.2.3 Gender Demographics

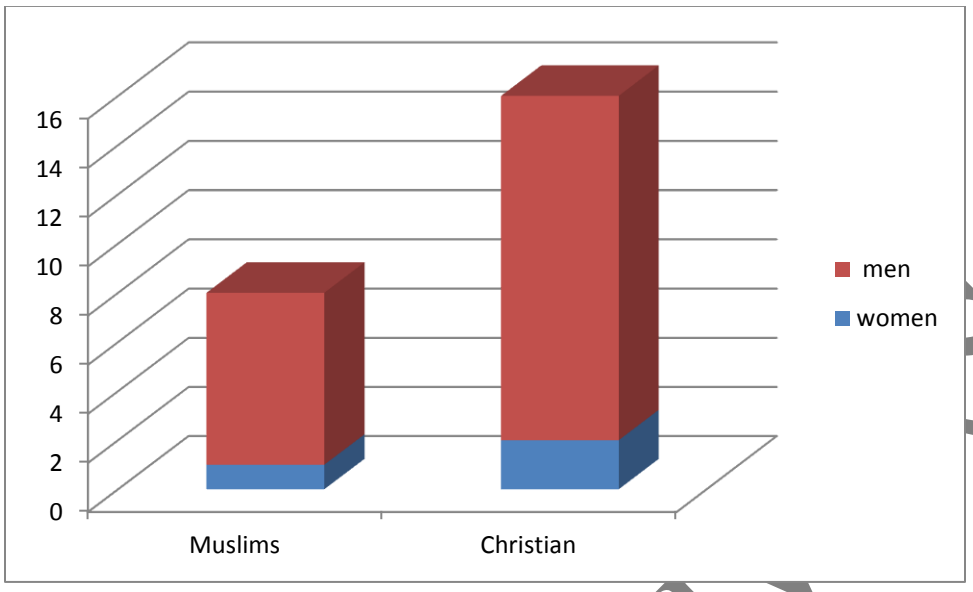


Figure 2: Gender distribution of respondents

Figure two above showcase the number of women and men interviewed from both religions. Two Christian women were interviewed against fourteen Christian men. One Muslim woman was interviewed against seven Muslim men. A total of three women were interviewed against twenty one men. This makes it 12% for women and 88% for men; a great disparity in numerical representation. This explains that very few or no woman was found in leadership position of the denominations and Muslim groups. This also insinuates that few women were involved in the administration of PROCMURA in Cameroon.

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4.3 The History of PROCMURA in Cameroon

Secondary sources consulted in the literature review provided brief information on the history of PROCMURA in Cameroon. However, more information and pertinent points have been raised by respondents and archival materials which were not mentioned in the review. Interviewee CM1 said the Paris Mission through Rev. Pierre Benignus introduced IAP in Cameroon. Benignus thus is the founding father of IAP in Cameroon and died in Cameroon in course of his work (April 21st, 2014). Moving on with the interview on the history, the next responded presented his views. According to Haafkeens the former General Adviser of PROCMURA (personal communication, November 21st, 2014), the Rev. Claud Molla originally from Syria a Swiss citizen, worked as the first IAP Area Adviser in Cameroon. IAP under the leadership of Rev. Molla was assisted and financed by the Paris Mission. Haafkeens proceeded by saying that, in 1967 he was assigned to serve as the next Cameroon Area Adviser. Haafkeens was assisted by the Board of Mission of the Netherlands Reformed Church (BMNRC). The Board was responsible for all costs; including travel and administrative expenses. However as he observed, some interested denominations in Cameroon gave little assistance to the work of IAP. He intimated that, Finances for the IAP from BMNRC was paid directed to him as the Area Adviser. In a general note he said, Islam in Africa Project (IAP) was well established in Cameroon in the 1960s. Away from Haafkeens, the PROCMURA archive was of great importance as minutes from the archive gave information on the history of PROCMURA in Cameroon.

The minutes of (1980), reported that Alfred Ondo took over from Haafkeen in 1975 as the Area Adviser. Ondo hailed from the *Eglise Presbiterienne Camerainaise* (EPC) and

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was trained in the field of Christian-Muslim Relations. The Board of Mission of the Netherlands reformed Church (BMNRC) supported the Federation of Churches and Evangelical Mission in Cameroon (FCEMC) in paying the salary of Ondo as the Area Adviser. BMNRC took charge of the salaries because BMNRC was a partner to *Eglise Evangeligue du Cameroun* (EEC). This was the first time in which IAP's funds were paid directly to FCEMC in Yaounde. This situation created some problems because the transfer of salary of the Area Adviser from Yaounde to Ngoundere was very slow. Ondo worked from 1975 and by 1979 IAP in Cameroon became dormant and was gradually falling apart. The activities of IAP finally disappeared by 1980 when Ondo completed his term of office and there was no one to take over from him. The history of PROCMURA in Cameroon continues with the 2013 report.

According to the report (2013), PROCMURA was revived in 2013 by Johnson Mbillah the General Adviser of PROCMURA. A new Area Committee was created chaired by the Rev. Robert Goyek who doubles as the president of the Council of Protestant Churches of Cameroon. The report indicates that, the office of the Area Adviser is still vacant. Looking at the information derived from the respondents and archival materials, the history of PROCMURA is proved to have experienced serious crisis for so many years. In the sixties and early seventies, missionaries from outside Cameroon handled the office with no major difficulty. Ondo took over as the first Cameroonian to handle the post of the Area Adviser; he experienced difficulties and gradually PROCMURA's structure and activities were suspended. Eleven years after, which was in 1997, the attempt to revive PROCMURA failed. Six years later, which was in 2013, PROCMURA was revived in Cameroon. The researcher interprets that, the preparedness of

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Cameroonians to handle the affairs of Islam in Africa Project (IAP) in Cameroon was not considered appropriately by the IAP central office before handing over the office of the Area Adviser to the locals.

4.4 Reasons behind the Suspense of PROCMURA in Cameroon

Information derives from data collected from respondents and archival materials have been grouped into nine themes as presented below.

4.4.1 Lack of Finances

CM2 expressed his view: "there was no money to run the activities of PROCMURA. I think, finances have been the major cause of the suspense of PROCMURA and I still see it a problem even now" (April 28th, 2014). Respondents continued to express their views on lack of finance as a cause for the suspense of PROCMURA in Cameroon. The next respondent is a Muslim leader, MM1 in his own words said that: "money I tell you was the problem, it involved a lot of money to run the activities and I don't think that PROCMURA's central office could provide for all the African countries. The issue of money is responsible for the suspense of PROCMURA in Cameroon" (July 22nd, 2014). CM3 talked about the problem of self-reliance. According to him the PROCMURA Area Committee was not self-reliant; it depended so much on assistance from the PROCMURA central office. This as he suggested was one of the reasons behind the suspense of PROCMURA in Cameroon (May 13th, 2014).

The point on lack of finances proceeds as Mbillah, the present General Adviser of PROCMURA has a different explanation on self-reliance based on PROCMURA's

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philosophy. He argued that in the present world, it is difficult to say that a country, a region or organisation is financially independent. The financial support of one another is needed. He underscored inter-dependence and financial sustainability to better explain the situation of PROCMURA. On this count, lack of financial sustainability as a result of failure to raise and manage funds has been a problem in Cameroon (Personal communication, March 5th, 2015). The theme lack of finances, find credence in archival materials. A number of letters from Cameroon to IAP central office points to the issue of financial assistance. In the letter (June 16th, 1976), Cameroon complained about the poor working conditions of the Area Adviser and requested for financial assistances to better the condition. There was also a request for financial assistance to purchase a car to ease the work of the Area Adviser (October 27th, 1976). The Area Adviser made a statement in a letter which indicates the difficulties he was facing at that time. "I am called to suffer not as a good worker but as a prisoner. How can I work effectively without means" (December 25th, 1976). A letter from IAP in Cameroon to the IAP central office (April 11th, 1978) reports: "it is quite evident that we stand in danger of the churches letting go entirely of IAP activities. When the Area Adviser has no funds for travelling, the churches forget about him and his activities and the impact of his presence in the country dies out". The second theme which arises from the respondent on the reasons behind the suspense of PROCMURA in Cameroon is ignorance.

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4.4.2 Ignorance on the importance of Christian-Muslim relations

CM4 intimated that the problem all along was ignorance. According to him, most of the church leaders were ignorant about the issue of peaceful co-existence with the Muslims. He equally observed that, the Islamic resurgence going on now in Africa and even Cameroon was not there at that time to trigger the thoughts of church leaders. "We were ignorant about the importance and I am sure this caused the suspense of PROCMURA" (July 8th, 2014). CM5 moved further as he explained that, they did not understand the reasons why Christians should relate with Muslims for anything. First of all, most of the Christian leaders looked at Muslims to be harmful, relating with them might be very dangerous. The idea of a relationship with Muslims was looked upon by some Christian leaders to be a sort of compromise. Compromising Christianity for a reason they could not explain (July 9th, 2014). MM2 on his part suggested that, there has been a lot of ignorance and misconception about Islam and Christianity. Expanding his view further he said, this ignorance and misconception had prevented many leaders from appreciating the importance of Christian-Muslim Relations and this is an important factor behind the suspense of PROCMURA in Cameroon. To elaborate further he said; most of the Muslim leaders considered Christians as unbelievers and enemies. Christian-Muslim Relations was perceived by some of the Muslims to be a western strategy for conversion to Christianity (November 20th, 2014). These arguments find support in archival materials. IAP in Cameroon reported to IAP central office in Nairobi in a letter that: "the Church leaders need more conferences to educate them about faithful witness to the gospel in the presence of Muslims" (June 20th, 1978).

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4.4.3 The problem with FCEMC

The inactive collaboration of FCEMC towards PROCMURA's work in Cameroon is considered as one of the reasons behind the suspense of PROCMURA in Cameroon. CM6 on his own part hold FCEMC responsible; the federation was not interested in the activities of IAP. He argued that the federation which is now known as CPCC had the ability to preserve IAP if they wanted to. The lack of interest he proceeded, led to the suspense of IAP now PROCMURA before the very eyes of FCEMC (July 9th, 2014). MM3 supports this view, he was sincere when he said that as a Muslim, he may not understand how the Christian council managed the administration of PROCMURA. However, since there was a failure, it is an indication that there was a problem within the administration of PROCMURA in Cameroon (July 22nd, 2014). Mbillah (personal communication, March 5th, 2015) also saw lapses in FCEMC now (CPCC) in matters of inter-faith relations. To support his view, he indicated that there was no secretary in charge of theology an inter-faith full time at the level of the FCEMC and matters of Christian-Muslim Relations were not taken seriously. The point on the attitude of FCEMC continues as archival materials also support this view. A letter from IAP in Cameroon to the IAP central office says: "unfortunately the FCEMC has shown very little initiative to make IAP really effective in Cameroon. Moreover, the fact that IAP activities are officially under FCEMC removes IAP from being a direct responsibility of the churches" (April 11th, 1978). The fourth theme on the reason for the suspense of PROCMURA in Cameroon is lack of trained personnel.

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4.4.4 Lack of trained personnel

CM7 suggested that lack of trained personnel to move on with PROCMURA's work is a visible factor behind the suspense. He explained that after the former PROCMURA Area Adviser in Cameroon, no other person was trained in this field of study to take over from him (May 20th, 2014). The argument on lack of trained personnel proceeds and according to MM4, both Christians and Muslims were reluctant to study Christian-Muslim Relations. He moved further by explaining that, it was absurd that a Muslim is studying Christianity and vice versa, and the importance was equally minimised. Christians and Muslims studying this course were looked upon as not true believers and infidels. This stereotype way of thinking affected the training and posed a problem to the growth of PROCMURA in Cameroon (November 27th, 2014). The fifth theme which arose from the respondents is particularism and decentralisation of the office of the Area Adviser.

4.4.5 Particularism/Decentralisation

CM8 argued strongly that some of the Christian leaders decided to be passive in the affairs of IAP because they realised that, the whole programme seemed to be concentrated in the northern region were they have the majority of Muslims. Those leaders from the south felt they were not concerned; so they were observing how those who were concerned were going about their activities (July 22nd, 2014). CM9 supported this argument as he intimated that, the Area Adviser lived in the northern region and concentrated more in the north. The other regions of the country did not feel the impact of the Area Adviser since his activities were decentralised. It was like IAP was owned by

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a particular denomination which then confined and monopolised the Area Adviser (August 5th, 2014). This argument is also found in archival Material; they give credence to this view in a letter from IAP in Cameroon to the IAP central office. This letter communicates that a particular denomination (anonymous) was willing to support the whole IAP budget in case the Area Adviser will be dismissed from FCEMC (July 22nd, 1979). A poor Intra-faith relation is the sixth point that was raised and defended by the respondents.

4.4.6 Poor Intra-faith Relations

CM10 intimated that the different denominations disagreed on their approach to Islam and relationship with Muslims. Some of the denominations were not convinced on the importance of relating with Muslims. The denominations also had differences based on their doctrines, which seriously affected their relationship even at the level of leadership. This according to the respondent is a factor behind the suspense of PROCMURA (November 20th, 2014). CW1 on her part talked about the conflict and struggles which existed at the level of the grassroots based on differences in denominations and doctrines. She elucidated that, religious leaders are responsible for this struggle because of the teachings they give to the Christians. Explaining her view further, she said each denomination wanted to prove that it was the best and not the other. In this situation she said, how could the Christians come together and agree on how to relate with Muslim has been a big challenge. Ecumenism as she described it has been so loose and PROCMURA had to suffer the effects (May 20th, 2014). The absence of women in the PROCMURA

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Area Committee in Cameroon was considered a factor behind the suspense of PROCMURA.

4.4.7 The Absence of women

CW1 expressed his view with few words; "This is very serious, women are always left behind, look at the new Area Committee and tell me how many women are there, the problem I see also is low representation of women in the Area Committee" (May 20th, 2014). CW2 explained further as she said that, women were almost absent in the formal management of PROCMURA in Cameroon. She elaborated on the importance of women as they constitute the majority of Muslims and Christians. Women are affected most in times of crisis as she observed. She moved further by saying that women have the ability as mothers and wives to talk to their children and husbands about peace and peaceful co-existence. Women have their issues to discourse as fellow women in Christian-Muslim Relations in which a man will not be needed. Women have been absent she noted. She underscored the unutilised administrative potential of women as a contributing factor to the suspense of PROCMURA in Cameroon (May 20th, 2014). The impact of PROCMURA's work on the grassroots was argued as a possible theme.

4.4.8 Impact on the grassroots

CM11 suggested that; "The masses, the population was left out. It was an issue of religious leaders. I was not a leader by 1970 but I was in the church, and I cannot remember a workshop or a teaching organised by my denomination on issues about PROCMURA". He continued by saying that, the name IAP or PROCMURA was not known to him and suggested that the same situation applied to members of other

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denominations. He is convinced that the IAP had little impact on the grassroots, and this is one of the reasons behind the suspense of PROCMURA in Cameroon (September 3rd, 2014). MW1 proceeded and said that, PROCMURA's goal is to improve Christian-Muslim Relations; this can be effective only when the masses are involved. She argued that in situations of violence conflict, religious leaders claim that the relationship amongst them is good yet their followers are found fighting. This she explained is because religious leaders failed to pass on their understanding of Christian-Muslim Relations to the grassroots (July 22nd, 2014). Christian Majority comfort is the next theme which is argued for a reason behind the suspense of PROCMURA in Cameroon.

4.4.9 Christian "majority comfort"

CM12 argued that, Christians in the country were confident and comfortable because they are of the majority in Cameroon. Majority of the Christians saw Islam to be insignificant and posed no threat to Christianity. Since Christians are the Majority they felt comfortable and secure in their position. These feelings as he expounded further, created reluctance on the side of the Christians, as far as relating with Muslims was concerned in general and the presence of PROCMURA in particular (September 4rd, 2014). Haafkeens supports this view and he commented that, (personal communication, November 21st, 2014) when Ondo completed his five years term of service, no arrangements was made by FCEMC to continue IAP work. It can be noted the concern for Christian-Muslim Relations was not high on the list of priority of church leaders in the predominantly Christian southern part of Cameroon. Mbillah moves on and talked more on this point (personal communication, March 5th, 2015). He talked about the

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majority syndrome as a contributing factor to the suspense of PROCMURA in Cameroon. Mbillah noted that most countries with Christian majority are likely to feel reluctant on issues of Christian-Muslim Relation and this was the case of Cameroon.

Nine themes have been raised and properly defended by the respondents and archival materials. Lack of finances is the number one factor with a 100% representation. The entire respondents identified this crisis; this makes it prominent and visible. The financial crisis started immediately when Cameroon took over administration of the Area Adviser. The researcher suggests that, proper self-governance should be accompanied by financial sustainability and this was absent in the case of Cameroon. The Area Committee failed to sustain it finances; this financial crisis gradually gave way to the suspense of the entire system. 24 persons formed the focus of this study, 20 identified ignorance as a contributing factor. Christians and Muslim leaders were ignorant about the importance of peaceful co-existence. The theme on ignorance has 83%; ignorance is a rooted factor which contributed to the emergences of other factors raised by respondents. The passive nature of FCEMC cannot be underestimated. The Area Committee operated as a unit under FCEMC. It is beyond reasonable doubt that the passive nature of FCEMC contributed to the suspense of PROCMURA in Cameroon. The researcher still see ignorance playing out here, FCEMC showed little interest simply because they were ignorant about the importance of PROCMURA and by extension Christian-Muslim Relations. The theme on lack of trained personnel to move on with PROCMURA's work is very tangible. The researcher analyses the absence of someone to succeed Rev Ondo as prove to the fact that, the working environment was not conducive for the Area Adviser. Alfred Ondo would have remained in office in the absence of someone to take over from

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him, if the working conditions were favourable. In the researcher's opinion, this situation discouraged other people from training to occupy the office. Ignorance however also played out in this situation; people were ignorant about the importance of such a vocation and were not interested to go into it. The absence of trained personnel to pilot the activities of IAP contributed greatly to the suspense of IAP in Cameroon.

The researcher interprets that there was a misunderstanding within the FCEMC which gave rise to the point of particularism/decentralisation. While some of the denominations felt that they were neglected in issues of IAP, others felt that the activities of IAP were intentionally kept away from them. The Area Adviser on his part had no funds for travelling out of his station. These feelings created a loose connection between the churches at the expense of IAP. Churches in the north that saw the existential reality of the presence of Muslims had to welcome IAP and struggle to ensure its continuity. This misunderstanding came as a result of ignorance. Muslims may be concentrated in the northern region but Muslims are present in the entire country. Christian-Muslim Relations therefore involves the entire country. Particularism and decentralisation of the office of the Area Adviser therefore had a negative effect on IAP (PROCMURA). Very few people made mention of the grassroots and the women. The researcher feels that it is because the focus was on church leaders. However, the points raised are very important and reveal that more attention was paid to the religious leaders who on the other side paid little attention to the grassroots. This indicates that enough activities were not organised for Christians and Muslims to come together and practically build relationships. It is but obvious that IAP had to face crisis since the grassroots and the women were not seriously engaged. Looking through the various themes arising from the argument advanced by the

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respondents and archival materials, the researcher presents the nine above factors as responsible for the suspense of PROCMURA in Cameroon, with emphasis on financial sustainability and ignorance.

4.5 Initiatives Taken To Revive PROCMURA in Cameroon

Respondents came up with answers to address the question on initiative taken to revive PROCMURA in Cameroon. Thematic issues arising from the data has the following presentation, analysis and interpretation.

4.5.1 Preliminary initiatives

Mbillah (personal communication, March 5th, 2015) explained the earliest initiatives made to revive PROCMURA in Cameroon. He alluded to the fact that, after Haafkens finished his term as General Adviser of PROCMURA; he was assigned to teach Islam and Christian-Muslim Relation in the faculty of theology in Yaounde-Cameroon. This initiative according to Mbillah was to create more awareness and provoke interest on issues of Christian-Muslim Relations in Cameroon. Another initiative made was the appointment of the Regional Coordinator for Francophone West Africa region Paul Sai, to oversee the activities of Francophone West Africa which includes Cameroon. The regional Coordinator for Francophone West Africa visited Cameroon several times with the objective of reviving PROCMURA in Cameroon. The third preliminary initiative as explained by Mbillah (personal communication, March 5th, 2015) was partnering with Church related organisations outside Cameroon which have links with Cameroon in order to assist PROCMURA in Cameroon. PROCMURA central office therefore worked in close collaboration CEVAA and Kerk InActie in Cameroon and Mission 21. They

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organised seminars amongst others to create awareness on Christian-Muslim Relations and encouraged the Christian churches in Cameroon to accept this great mission. There were other initiatives that were made by Cameroonians to revive PROCMURA in Cameroon.

4.5.2 Cameroon initiative

CM1 appreciated the efforts made by The Rev. Robert Goyek the president of the Council of Protestant churches of Cameroon and Sheikh Hamadou Mahamadou El Hadji Banoufe from the Muslim community. These leaders requested the revival of PROCMURA in Cameroon, during the Addis Ababa conference organised by PROCMURA central office in 2012. This appeal as he argued was the beginning of the revival of PROCMURA in Cameroon (April 21st, 2014). There were also some conferences organised in Cameroon by the PROCMURA central office which initiated the revival of PROCMURA in Cameroon.

4.5.3 The Maroua Conference

CM12 talked about the Maroua conference to be the conference which stimulated the revival of PROCMURA in Cameroon. According to him, this conference created awareness amongst religious leaders on the importance of PROCMURA in Africa and Cameroon in particular. Participants felt the importance of Christian-Muslim Relations and pledged their support to PROCMURA's work (September 4th, 2014). More on the Maroua Conference, CW1 on her part explained the importance of the conference as she talked about the participation of women. The women came from different African

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countries and they identified their role and importance in Christian-Muslim Relations. This conference rekindled the spirit of love and peace amongst religious leaders (May 20th, 2014). CW2 explained that the conference was organised by PROCMURA in partnership with Mission Afrika, in Maroua-Cameroon on the 6th -10th of January 2013; captioned "Francophone West and Central Africa Regional Conference for Christian and Muslim Religious leaders on peace and development". The conference was supported by the government and the president of the republic of Cameroon; his Excellency president Paul Biya. The President was represented by the Governor of the Far-North Region; His Excellency, Augustine Awa Fonka (May 20th, 2014).

4.5.4 The Kribi Conference

CM3 appreciated the initiative made by PROCMURA central office in organising the Kribi conference. The conference brought together Christian religious leaders and reminded them on their responsibility of faithful witness to the gospel and engaging with their Muslim neighbours (May 13th, 2014). CM4 on his part observed that the conference did not only bring together protestant church leaders but also Pentecostal church leaders were invited. Expanding further, he made mention of the fact that women and youth leaders of the various denominations were equally present. According to his observation, this was a good beginning for PROCMURA in Cameroon once more (July 8th, 2014). This view finds support in the Kribi Report (2003). This document reports that, a conference was organised in kribi- Cameroon from the 13th to the 17th of May 2013. The principal objective of the conference was to reinitiate PROCMURA's work in Cameroon and get a strong Area Committee formed to steer up the affairs of PROCMURA. 43

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church leaders from different denominations attended and a 7 member Area Committee was created including two women who were nominated in absentia. The Rev. Robert Goyerk was nominated the chairperson. See more on the Conference in pictures in appendix IX.

4.5.5 The Douala Conference

MM5 observed the Douala conference as an initiative made to revive PROCMURA in Cameroon. Expanding his view further, he talked of the impact created by the conference. Christian and Muslim religious leaders were able to engage one another on the importance of peace and their role as agents of peace (August 29th, 2014). CM1 also appreciated the Douala Conference and argued that, the conference created a positive impact. He observed that after creating a new Area Committee in kribi, the Committee was exposed to the realities of meeting with their Muslim neighbours in Douala and talked about common issues. The Douala conference according to him was the beginning of work for the newly created Area Committee (April 21st, 2014). The Douala report (2013), underscores the importance of the Douala conference. The conference was held from the 13th to the 16th August 2013 under the theme "Conflict Prevention and peace for development". 30 leaders from the Roman Catholic, Protestant, and Muslim communities took part. The leaders highlighted challenges to constructive engagement for religious leaders and also possible opportunities to explore. For detail, see appendix X. PROCMURA central office in partnership with CPCC has done a formidable job in reviving PROCMURA in Cameroon. The fact that Cameroon was able to express its eagerness to this revival, acted also as a propelling force to the revival process. This also

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indicates the willingness of church leaders to support the work of PROCMURA this time around. The researcher interprets that, the problem of women representation has not been properly handled in the revival agenda as far as the Area Committee is concerned. The issue of masculinity is still playing out strongly. A Committee of seven was created; 5 present men were nominated and two women in absentia. On this count, the researcher interprets a poor representation of women. According to Mbillah the General Adviser of PROCMURA (Mbillah, personal communication, March 5th, 2015) PROCMURA central office is determined to see that this new born baby (PROCMURA Area Committee in Cameroon) is nurtured to grow and does not enter into oblivion as it happened in the past. Steps that need to be taken to achieve this vision are the subject of the next section.

4.6 Steps towards the Sustainability of PROCMURA in Cameroon

Data collected from respondents on steps towards the sustainability of PROCMURA in Cameroon gave rise to the following thematic issues.

4.6.1 Financial sustainability

MM6 suggested that the Area Committee requires the capability of raising funds in order to move on with PROCMURA's activities. He proceeded by saying that, the PROCMURA central office cannot provide at all times for the Area Committee; so the Committee cannot rely only on support from the central office. On this count, the ability to raise funds for its activities will perfectly contribute to the sustainability of PROCMURA in Cameroon (August 19th, 2014). CM2 on his part talked about financial accountability; funds raised and donated to the work of PROCMURA should be properly

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handled and not to be mismanaged. Poor financial management as he noted, will affect financial sustainability. Financial accountability he stressed; will lead to financial sustainability and PROCMURA will be sustained in Cameroon (April 28th, 2014). The absence of the Area adviser in the newly created Committee was seen as a problem that should be addressed.

4.6.2 The Office of the Area Adviser

CM5 made mention of the office of the Area Adviser. He intimated that, the PROCMURA Area Committee has been created; the next important step is putting in place the Area Adviser to coordinate the activities of the Committee. The absence of the Area Adviser makes the Area Committee to be like "sheep without a shepherd". The active presence of the Area Adviser will contribute to sustain PROCMURA in Cameroon (July 9th, 2014). Mbillah (personal communication, March 5th, 2015) on his part reiterated the importance of the Area Adviser in PROCMURA's work. He intimated that because of the importance and the urgency, the PROCMURA central office is already training someone as the Area Adviser for Cameroon, whom after completion, will pilot the affairs of the Area Committee in collaboration with members of the Area Committee. The importance of human resource in PROMURA's was emphasised as a step towards it sustainability.

4.6.3 Human Resource Development

CM7 observed that, many more pastors need to be trained in the field of Islam and Christian-Muslim Relations in order to secure and sustain PROCMURA in Cameroon.

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This will help to avoid the previous situation in which, there was no one to take over from Alfred Ondo (May 20th, 2014). CW2 on her part suggested that each denomination should have someone trained in the field of Islam and Christian-Muslim Relations. This as she elaborated, will give more support to the Area Committee and assist the various denominations in their engagements with their Muslim neighbours (May 20th, 2014). More on the sustainability of PROCMURA, respondents saw the need of the active involvement of CPCC in PROCMURA's work.

4.6.4 Active involvement of CPCC

CM6 strongly suggested a great part to be played by CPCC in the sustainability of PROCMURA in Cameroon. CPCC needs to take the activities of the Area Committee very important. In order for the Committee to function properly, CPCC should accept the Area Committee as a unit under CPCC. Opportunity should be given to the Committee to report its activities yearly, so that it can be evaluated and supported to move forward (July 9th, 2014). Mbillah (personal communication, March 5th, 2015) stressed on the fact that Christian-Muslim Relations is complicated and remains an issue until when God thinks otherwise or better still until Jesus returns. The churches must accept the reality and consider Christian-Muslim Relations as part and parcel of the churches ministry. CPCC therefore has to take this seriously for the growth of the Area Committee, PROCMURA in Cameroon and Christian-Muslim Relations in Cameroon. The absence of the women in the Area Committee was also considered a problem to PROCMURA's sustainability.

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4.6.5 Women presence in the Area Committee

CW1 spelled it out clearly that the sustainability of PROCMURA requires the active participation of women at the grassroots as well as the administration levels. A good representation of the women in the PROCMURA Area Committee in Cameroon is of prime importance to the growth of PROCMURA in Cameroon (May 20th, 2014).

4.6.6 The grassroots

MW1 she on her part suggested activities that will bring Christians and Muslims together at grassroots level. She observed that, when more attention is paid to the grassroots, it will create a huge impact which will improve relationship amongst adherents of both religions, and PROCMURA will continue to grow (July 22nd, 2014).

4.6.7 The need for more Conferences

MM7 suggested the need for more conferences like the Maroua and Douala conferences. This according to him will help to create more awareness and give the opportunity for religious leaders to interact. These conferences will educate many more leaders about PROCMURA and its work (July 22nd, 2014). CM9 argued for more conferences as he defended his view; "we need more conferences like the ones we had before, to prepare us properly for the task of Christian-Muslim Relations". He moved further by saying that, since the religious leaders are not permanent; there is the need for constant conferences to inform the new leaders on PROCMURA's developments (August 5th, 2014). The responses to this research question suggest a 100% need for financial sustainability. The responses made also portray the relevance of Human resource development. Many more

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people trained in Islam and Christian-Muslim Relations will bridge the gap by creating awareness. This as the researcher explains, will bring solution to the problem of ignorance, misconception, fear, spirit of particularism, lack of interest and the issue of Majority Comfort identified as challenges.

Women have been poorly represented; more women need to be included in the activities of the PROCMURA Area Committee in order to ensure that the women in the field are attended to. The women have a lot to do as far as meeting the grassroots is concern, their presence therefore should not be underestimated. It is also evident that there is the need for more conferences by religious leaders on one hand, and the need for more attention to the grassroots on the other hand. The themes that have arisen to address the problem of PROCMURA's sustainability have been adequately defended by respondents and are all valid. The researcher however underscores financial sustainability and human resource development as paramount to the sustainability of PROCMURA in Cameroon.

4.7 Conclusion

Chapter four has provided the description of the raw material, analysed and interpreted the data. Information derived from the data has been presented in themes following the research questions. The history of PROCMURA in Cameroon has been discussed, the reasons behind its suspense, initiatives made to revive PROCMURA and steps towards sustainability. The researcher now moves on to make some recommendations, test the hypothesis and draw a final conclusion.

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CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

Chapter five is the concluding chapter of the dissertation. This chapter gives a summary of the research findings based on the research questions and objectives. The chapter also provides a conclusion and tests the correctness of the hypotheses. The chapter moves further by making some recommendations and suggests possible areas for further research.

5.2 Summary of the Research Findings

5.2.1The History of PROCMURA in Cameroon

Secondary sources have pointed to the fact that Cameroon was one of the pioneer countries in which IAP (PROCMURA) was first established in the 1960s. They also attest that PROCMURA in Cameroon suffered inactiveness and was revived in 2013. The research findings clearly reveal not just the inactiveness but the suspense of PROCMURA in Cameroon. Research findings reveal that, the Paris Mission through the Rev. Pierre Benignus introduced IAP in Cameroon. The findings also attest that the Rev. Claud Molla under the Paris mission was the first Area Adviser in Cameroon. The Paris Mission and the Netherland Reformed Church assisted FCEMC in paying the salaries of the Area Advisers and funding IAP programmes. IAP started experiencing problems when the first Cameroonian, Alfred Ondo occupied the office of the Area Adviser. The

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activities of PROCMURA were suspended for 33 years; from 1980 to 2013. The Rev. Claud Molla, Rev. Hans Haafkeens and Rev. Alfred Ondo served as Area Advisers. The Rev. E Mallo, Rev. Emmanuel Mbenda and presently the Rev. Robert Goyerk served as chairpersons of the Area Committee.

5.2.2Reasons behind the Suspense of PROCMURA in Cameroon

Going through the literature review the reasons behind the suspense were not figured out but the findings were able to highlight nine factors which the researcher considered valid and justifiable. The themes include: Lack of finance, ignorance, the problem with FCEMC, lack of trained personnel, particularism/decentralisation, poor intra-faith relations, absence of women, impact on the grassroots and what the research termed the 'majority comfort". The findings revealed that, the Cameroon Area Committee lacked finances to carry on with the work of PROCMURA in Cameroon. It is also evident that ignorance has played a prominent role in the suspense of PROCMURA in Cameroon. The Religious leaders were ignorant about the importance of PROCMURA and Christian-Muslim Relations. FCEMC showed little interest in the activities of the Area Committee, this affected the Committee, hence the suspense of PROCMURA in Cameroon. The absence of trained personnel to move on with PROCMURA's activities also contributed to the suspense. Poor intra-faith relations amongst the Christian family, the absence of women in the management of the Area Committee, decentralisation of the office of the Area Adviser and the fact that the activities of the Area Committee had little impact on the grassroots culminated to the suspense of PROCMURA in Cameroon. There were however some initiative taken to revive PROCMURA in Cameroon.

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5.2.3 Initiatives Made to Revive PROCMURA in Cameroon

Respondents and archival materials pointed to a number of initiative made to revive PROCMURA in Cameroon. The PROCMURA central office has been working in collaboration with Mission organisations such as CEVAA and Kerk InActie and Mission Africa to revive PROCMURA. Many programmes and conferences were jointly organised to create awareness on the importance of Christian-Muslim Relations. Findings also reveal that Cameroon Christian and Muslim leaders together with their communities expressed their wish to have PROCMURA revived in Cameroon. Conferences like the Maroua, Kribi and Douala were organised and brought religious leaders together and also highlighted the importance of PROCMURA. The Kribi Conference saw the creation of the new Area Committee with 5 men and two women who were nominated in absentia. There are also a few suggestions made for the sustainability of PROCMURA in Cameroon.

5.2.4 Steps towards Sustainability of PROCMURA in Cameroon.

The general view of the respondents to this question highly points to the issue of financial sustainability. A 100% of the respondents see financial sustainability as a step towards sustaining PROCMURA in Cameroon. It is also revealed that the Area Committee will be financial sustained if it can raise funds, seek for funds, proper management of funds and accountability of funds entrusted to them. The office of the Area Adviser is noticed to be very important to the success of the Area Committee and PROCMURA in Cameroon. The Area Committee therefore should be provided with an Area Adviser to direct its affairs. The research findings revealed that CPCC needs to take the activities of

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the Area Committee seriously and give the necessary support in order to sustain PROCMURA in Cameroon. It is obligatory for the CPCC and the PROCMURA Area Committee to take the issue of human resource development very seriously and encourage the training of many more people in the field of Christian-Muslim Relations. Findings also revealed that, more women should be included in the Area Committee and the administration of PROCMURA in Cameroon. For PROCMURA to be sustained in Cameroon, the Area Committee should carry out activities which will have impact on the grassroots.

5.3 Conclusion

To conclude, the researcher will start by mentioning the statement of the problem which stated that the sustainability of PROCMURA in Cameroon is not guaranteed and PROCMURA might go on suspense again. The research findings have shown this statement to be true. It was therefore correct for the researcher to be despondent and feel that PROCMURA might go on suspense again in Cameroon if the concerns as raised by the various respondents are not taken seriously. The nine themes raised as reasons for the suspense of PROCMURA are still visible in the present structure of PROCMURA in Cameroon. The office of the Area Adviser is still vacant; implying weakness in human resource development and by extension the need for more awareness.

The hypotheses of this study are considered valid. Hypothesis one stated that the inactive nature of religious leaders precipitated the suspense of PROCMURA in Cameroon. Hypothesis two stated that the need for the improvement on Christian-Muslim Relations in Cameroon necessitated the revival of PROCMURA in Cameroon and hypothesis three

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stated that the sustainability of PROCMURA in Cameroon depends largely on the active participation of religious leaders. The research findings have proven the hypotheses to be correct. To explain this further, the factors behind the suspense of PROCMURA in Cameroon and suggested steps towards the sustainability points at the religious leaders. The religious leaders were involved in the administration of the IAP's activities at the level of FCEMC. The religious leaders were involved in the administration IAP's activities at the level of the Area Committee. The religious leaders were also those who have been neglecting the grassroots. Religious leaders have been ignorant and reluctant to study the importance of Christian-Muslim Relations. On this count, the inactiveness of the religious leaders contributed to the rise of other factors mentioned as reasons behind the suspense. On the other hand, when religious leaders decided to be active and support PROCMURA's work, PROCMURA will be sustained in Cameroon. Research findings proved that Cameroonians are willing to support PROCMURA's activities and sorted for the revival of PROCMURA in Cameroon. This proves the second hypothesis to be correct.

The conceptual and theoretical framework gives a proper description of the study. The independent variables did not interact positively with the depended variable. The external stimulus did not provide enough energy to the institutions. The institutions on their part did not take the activities of PROCMURA seriously; thus they failed to pass on information to the operational level. The operational level also faced some difficulties; they were not able to adequately reach out to the grassroots. The different levels disconnected in many instances and had to affect PROCMURA negatively. Carols

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weiss's theory of change has helped this research to emphasise on what needs to be done for PROCMURA to be sustained.

The study used the historical research design with interviews and archival materials as main instruments. The non-probability sampling technique was used and 24 persons formed the focused; with 16 Christians and 8 Muslims. This sampling technique helped the researcher to get just the data that was needed from the right persons. Looking at the history of PROCMURA in Cameroon, the researcher concludes that, the office of the Area Adviser was handed to Cameroon when the religious leaders were not prepared financially and psychologically to carry on with the work of PROCMURA in Cameroon. This explains the reason why FCEMC was unable to raise funds for the travel expenses of the Area Adviser even though being assisted by the Netherland Reformed Church in paying the salary. The problem of financial sustainability and ignorance are prominent; as they greatly contributed to the suspense of PROCMURA in Cameroon. The Kribi Conference was the high point of the revival process with the newly created Area Committee. The revival process however carried along patriarchal tendencies and injustice to the women, because women were poorly represented in the newly created Area Committee. PROCMURA therefore will be sustained in Cameroon if the CPCC and the Area Committee take seriously the issue of financial sustainability and human resource development.

5.3 Recommendations

Following the field findings and analysis, it is important that some recommendations are proposed as a way forward in order to sustain PROCMURA in Cameroon. This will

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assist PROCMURA not to go back to the formal state of suspense but sustained to improve Christian-Muslim Relations.

1) Financial sustainability should be ensured. To ensure financial sustainability, a yearly budget should be drawn by the Area Committee and present to CPCC for approval. Locally, a day should be set aside yearly by each denomination in their various congregations to raise funds for interfaith relations or to be precise Christian-Muslim Relations. Based on PROCMURA's philosophy we cannot talk of self-reliance in the sense of financial independence. The Area Committee can however work towards sustainability even as to solicit funds to support the programme. Based on this, denominations should seek assistance from their partners abroad and provide financial accountability.
2) The active involvement of CPCC is recommended. CPCC should take the activities of the Area Committee seriously and provide space for the Committee to operate. The Area Committee should be given the opportunity to report their activities yearly to CPCC during the CPCC annual meetings.
3) The office of the Area Adviser should be centralised for easy movement to the other regions of the country. Therefore Ngoundere is not a good location for the office of the Area Adviser. The appropriate place will be Yaounde where the central office of CPCC is located. This will keep the Area Adviser in close collaboration with CPCC and will ease communication with the different denominations. The office of the Area Adviser will be centralised if placed in Yaounde.

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4) More pastors should be trained in Islam and Christian-Muslim Relations in order to ensure human resource development. Each denomination should train at least one person. Another means of ensuring human resource development is the implementation of the studies of Islam and Christian-Muslim Relations in all theological collages in Cameroon. This will equip students in the theological collages with knowledge about Christian-Muslim Relations which in reality, they will meet in the field and handle properly.

Human resource development is very important to PROCMURA as it says: "it is essential as it is mandatory to have all field workers who we refer to as Area Advisers, trained in Islam and Christian-Muslim Relations so as to avoid pitfalls that go with the vocation" (PROCMURA, 2015). In the Area Committee level, the researcher suggests that, this also should be taken seriously to avoid the pitfalls.

5) More programmes that will have an impact on the grassroots should be carried out. The researcher recommends programmes to teach about income generating activities especially for women. Programmes on carrier building and the importance of peace, should be organised for the youth. Teachings about love for the neighbour will be good for the kids. Programmes on peace and protection of the family are recommended for the men. The role of teachers as agents for nurturing the seed of Christian-Muslim Relations is recommended for teachers. Other programmes could be organised for religious and traditional leaders. These programmes will speak to the existential reality and lived experiences of

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Christians and Muslims. The programmes will go a long way to foster Christian-Muslim Relations hence, success on PROCMURA.

6) CPCC should make a balance in intra and inter-faith Relations. The different Christian denomination need to carry out intra-faith activities in order to better their relationships. A good intra-faith Relation is a strong force in archiving inter-faith Relations. The Christian denominations should engage in Intra-faith programmes; talking about the oneness of believers in Christ Jesus. Also teachings on obeying the love commandment and the responsibility of believers to share the love of Christ with everyone. The emphaises which indicates loving even your enemy will be a good starting point to improve intra-faith Relations.

7) The number of women should be increased in the Area Committee. One more woman should be added to the two existing women, to make three women and five men. The PROCMURA central office holds the women in high esteem as much as the activities of PROCMURA are concern. This is expressed in its constitution and strategic plan as stated below.

PROCMURA's constitution; article7 section 5 point 1, highlights the duty of the Women and Education Programme Coordinator and shows the importance of women. "Organise and ensure the participation of women in PROCMURA's programmes at Area Committee, Regional and Continental levels" (PROCMURA, 2003: 10).

PROCMURA has often argued that in Christian-Muslim Relations, it is difficult from the contextual framework of many countries, for a man to enter

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a woman's world. Christian women are better disposed to enter the Muslim woman's world and vice versa. To this end programmes will be evolved to empower women in their quest for self- assertion towards constructive relations with Muslims (PROCMURA, 2014:9).

5.4 Areas for Further Research

The present research is a contribution to the reasons behind the suspense of PROCMURA in Cameroon and possible steps towards its sustainability. Going through the research there are other salient points which the researcher will recommend for further research.

1) Analysing the effectiveness of the Cameroon Area Committee in improving Christian-Muslim relations in Cameroon.

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APPENDICES

Appendix I: Interview for Christian Church leaders

PROCMURA/PRICA formally known as Islam in Africa Project (IAP) came to Cameroon around 1967 under the auspices of Rev. Claude Molla. Rev Alfred Ondo of the EPC is reported to have served in 1975 as Area Adviser of the then IAP under the name "Approche de l'islam". The Rev. E Mallo served as president of the Area Committee and as General Secretary of FCEMC now CPCC. The Rev. Emmanuel Mbenda of UEBC also served as a chairman of the IAP Committee. By the late 1970s, the activities of the IAP now PROCMURA died down in Cameroon. Recently, its activities have been revived in Cameroon. Series of seminars have been attended by church leaders and a new Area Committee has been created with the Rev. Robert Goyek as president.

1) Do you think PROCMURA is of importance to the churches and their constructive engagement with Muslims? What other comments to make on the history of PROCMURA?

2) What in your opinion might have caused the suspense of IAP now PROCMURA in Cameroon?

3) What do you think has been done to revive PROCMURA in Cameroon?

4) What are some of the activities carried out by your denomination to encourage Christian-Muslim Relations and what is the response from the grass root.

5) What in your opinion can be done to sustain PROCMURA in Cameroon

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Appendix II: Interview for the General Adviser of PROCMURA

1) As the previous/present General Adviser of PROCMURA, what do you think might have caused the suspense of PROCMURA in Cameroon?

2) As an expert in the field of Christian-Muslim Relations what has been done to revive PROCMURA in Cameroon during your time?

3) What in your opinion could be done to keep PROCMURA sustainable?

4) What other comments or suggestions do you wish to put forward on PROCMURA in Cameroon?

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Appendix III: Interview for Muslim religious leaders

PROCMURA/PRICA formally known as Islam in Africa Project (IAP) came to Cameroon around 1967 under the auspices of Rev. Claude Molla. Rev Alfred Ondo of the EPC is reported to have served in 1975 as Area Adviser of the then IAP under the name "Approche de l'islam". The Rev. E Mallo served as president of the Area Committee and as General Secretary of FCEMC now CPCC. The Rev. Emmanuel Mbenda of UEBC also served as a chairman of the IAP Committee. By the late 1970s, the activities of the IAP now PROCMURA died down in Cameroon. Recently, its activities have been revived in Cameroon. Series of seminars have been attended by church leaders and a new Area Committee has been created with the Rev. Robert Goyek as president.

1) Do you think PROCMURA is of importance to Christian-Muslim Relations in Cameroon and what comments do have on the history of PROCMURA?

2) What in your opinion might have caused the Suspense of PROCMURA in Cameroon?

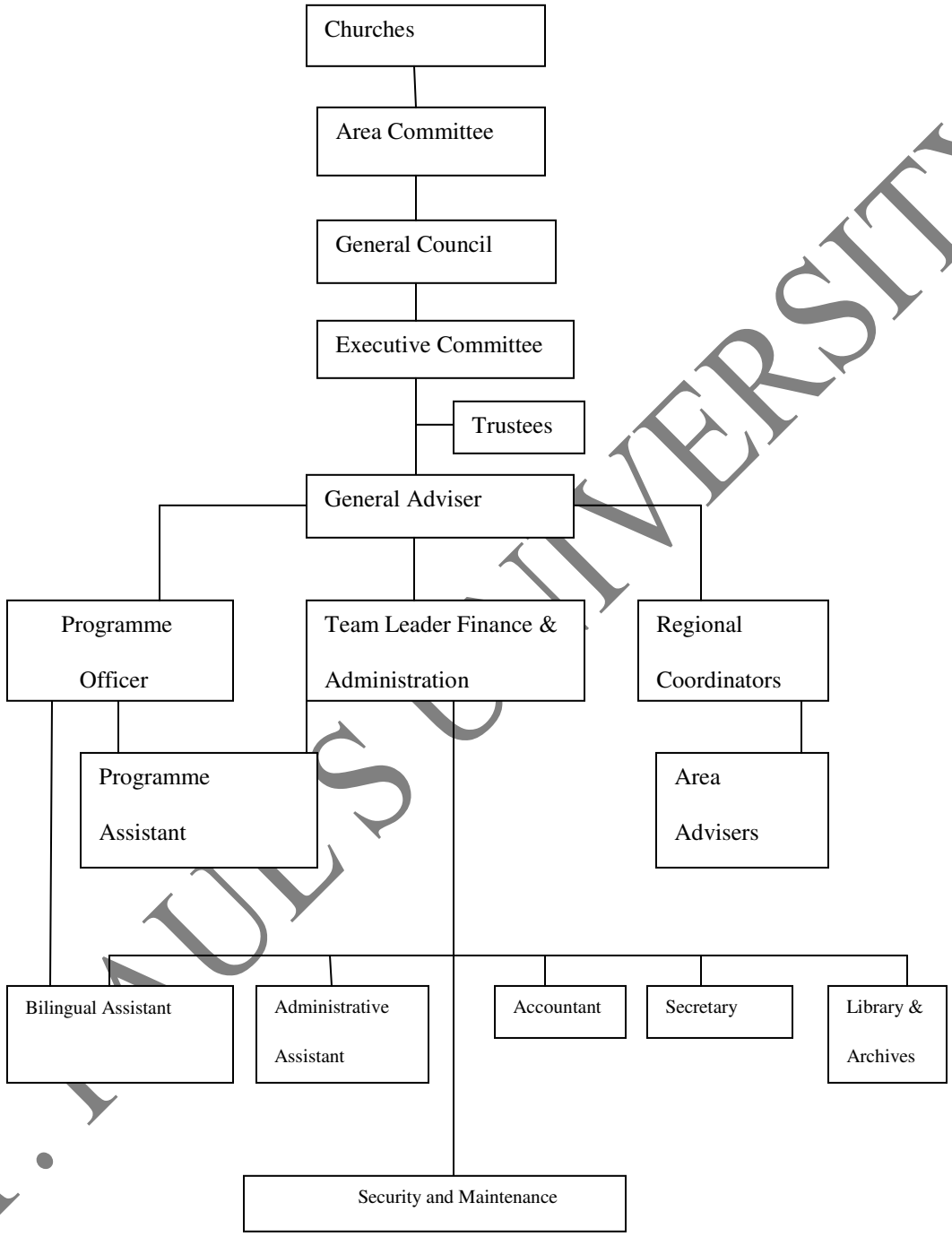
3) What do you think has been done to revive PROCMURA in Cameroon?

4) What are some of the activities you carry out as a leader to encourage Christian-Muslim Relations and what are the reactions of the Faithfull's?

5) What in your opinion can be done to sustain PROCMURA in Cameroon?

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Appendix IV: The Administrative Structure of PROCMURA



Adopted from; Strategic plan 2014-2018 and modified by the researcher

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Appendix V: The Maroua Communiqué

We, Christian and Muslim religious leaders from twelve (12) Francophone West and Central African Countries of Benin, Burkina Faso, Cameroon, Central African Republic, Guinea, Mali, Niger, Democratic Republic of Congo, Rwanda, Senegal, Chad and Togo at the invitation of the Programme for Christian-Muslim Relations in Africa (PROCMURA) in collaboration with the Church of the Lutheran Brethren of Cameroon (EFLC);

Having deliberated on the theme: Francophone West and Central Africa Regional Initiative for Christians and Muslim religious Leaders on Peace and Development at Hotel le Sahel in Maroua, Cameroon from 6 to 10 January 2013;

Having critically examined and discussed major papers presentations on two sub-themes of the conference: Christian-Muslim Relations in Africa; Challenges and Opportunities for Collaboration for Peace and Development and the Role of Religion in Peace and Development;

AWARE that religion and religious differences have often been negatively exploited for political, economic, social, and personal gains, thereby causing conflicts that result in several loss of lives and wanton destruction of property;

VERY CONCERNED about the rise of Violent Conflicts in some of the countries here gathered;

ENCOURAGED that there are concerted efforts being made towards collaboration between Christians and Muslims for justice, peace and development in the countries represented at the conference and some other countries around Africa;

UNDERSTAND that, as religious leaders, we must at all times be agents of justice, peace and reconciliation for development and thereby serve as examples for others to emulate;

CONSCIOUS that Christianity and Islam of which we are religious leaders are the two major religions in West and Central African countries;

Do hereby resolve:

- To lead our respective communities by example and take the responsibility of promoting peace and development in our respective regions;
- To conduct outreach and awareness campaigns within our religious communities and help promote religious tolerance, positive peace and peaceful coexistence;

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- To put in place national structures for Muslim-Christian relations in our respective countries based on the principles of PROCMURA;
- To respect and appreciate religious values, beliefs and practice of each other;
- To collectively, engage national government, the Economic Community of West Africa States (ECOWAS), the Economic Community of Central Africa states (ECCAS) and the African Union (AU), to promote accountable and democratic governance and consciously search for peaceful solutions to crises that undermine some of our States;

In order to achieve these, we accordingly:

- Call on religious leaders to exercise political neutrality and avoid negative tendencies that have the potential of causing conflict;
- Call on governments and political leaders to practice good governance and ensure peaceful transitions from one government to another;
- Appeal to governments and armed groups in northern Mali, Central Africa Republic, Democratic Republic of Congo to cease-fire and seek dialogue to resolve their disputes so as to put an end to the suffering of their people;
- Appeal to Christian and Muslim religious leaders of Nigeria to tirelessly continue in their quest for interreligious peace in their communities;

Finally we would want to:

Reaffirm our Commitment and determination to be in solidarity with each other so as to maintain peace and work towards sustainable development in Africa in general and West and Central Africa in particular.

Express our gratitude to the Head of State and Government of Cameroon for allowing us to enter, stay and ensure our well-being during the entire meeting.

Commit ourselves to ensure that actions are guided by the tenets of our two religions which have peace at the core of their teachings.

Recognise the importance of our partners from Denmark who have accompanied us I this journey of peace in the region.

Done in Maroua January 10, 2013

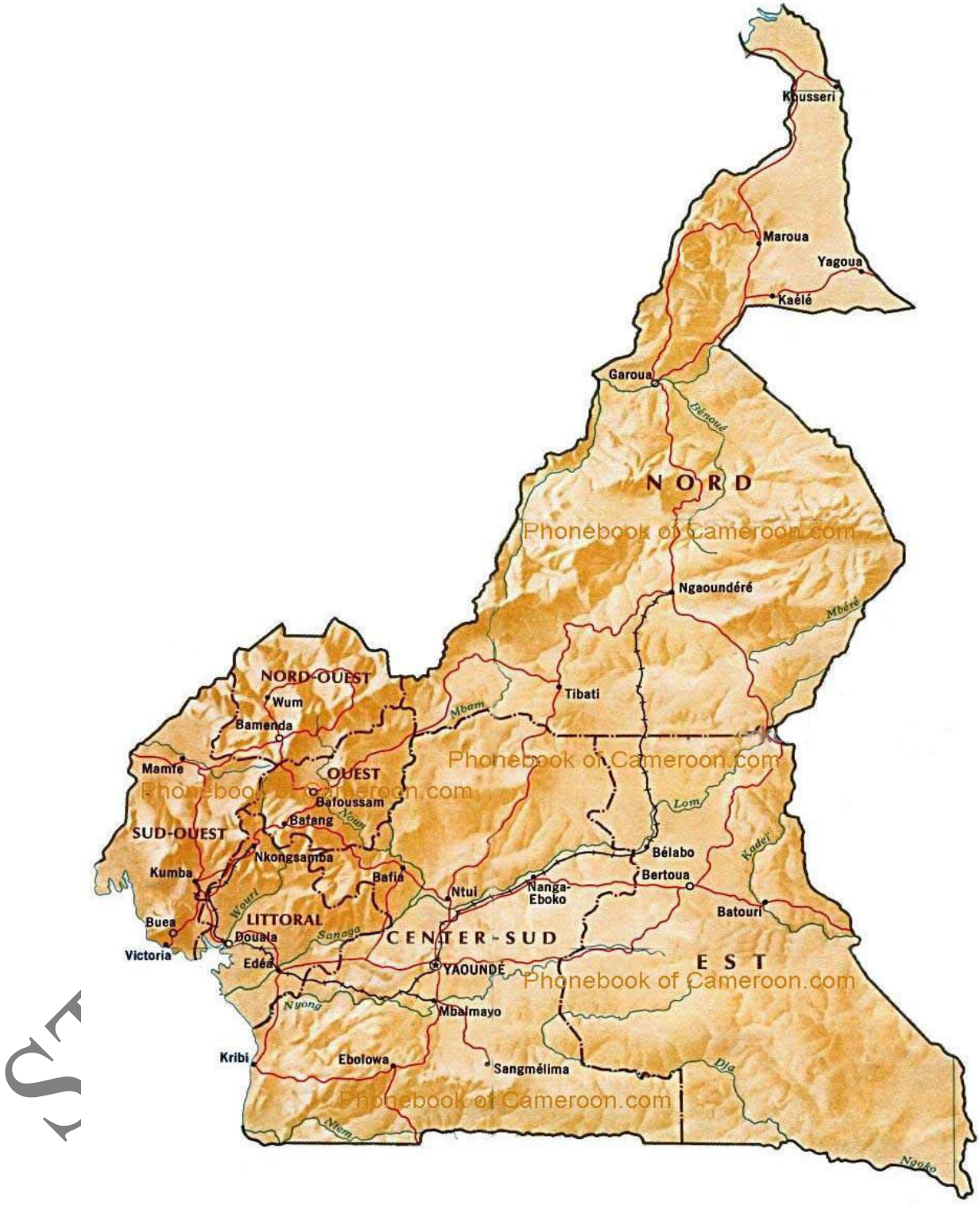
Participants:

Burkina Faso, Togo, Benin, Mali, Niger, Senegal, Guinea, Democratic Republic of Congo, Central Africa Republic, Chad, Cameroon, Rwanda.

Adopted from, the Maroua report

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Appendix VI: Cameroon Map



Adopted from, www.nationonline.org/oneworld/population-by-country.htm.

Appendix VII: A letter of consent to the head of Churches

Très Révérends Chefs d'Églises et chers responsables,

Je viens auprès de vous pour solliciter votre contribution pour le travail de recherche de notre sœur et collègue Pasteure de la PCC et actuellement étudiante au Kenya, vous trouverez ci-joint le questionnaire et vous prie de bien vouloir remplir et lui renvoyer pour lui permettre d'achever ses rechercher au Cameroun. N'ayant pas le temps nécessaire pour pouvoir passer auprès de chacun de vous, elle sollicite votre contribution et vous prie d'accepter ses fraternelles solutions et ses remerciements anticipés pour votre contribution à ses recherches.

Rév. Jean Ngabana* Journaliste*Secrétaire Exécutif , Département de la Communication,du Témoignage Chrétien et de la Jeunesse. CEPCA.
BP 1405 YAOUNDÉ / CAMEROUN. Rue CEPER - Elig Essono / Yaoundé
Phone (+237) 22 238 119 (Office), Phone (+237) 22 644 921 (Radio PVR FM 105.1)

AN APEAL TO THE HEAD OF CHURCHES IN CAMEROON

Rev. MARGARATE SALLI EFFUNGANI of the PCC is a student at ST Paul's University Limuru-Kenya carrying out a research on PROCMURA's activities in Cameroon. She is paying attention on the sustainability of PROCMURA/PRICA in Cameroon. This research is under the supervision of the Rev. Dr Johnson Mbillah, General Adviser of PROCMURA/PRICA. She intends to sample the opinion of church leaders on the sustainability of PROCMURA/PRICA in Cameroon. The research is for the award of a master's degree in Islam and Christian-Muslim relations. I crave the indulgencies of the head of churches to assist us get the information needed for this research. She will call to make appointment with the various head of churches and for those she will not be able to meet in person because of time and distance, will be informed. The interview of those she can't meet in person will be done through phone or e- mails. Thank you very much for your cooperation; yours in the Lords vineyard,

Rev. MARGARATE SALLI EFFUNGANI
Presbyterian Church in Cameroon (PCC)
Phone number 75010422
Email :

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Appendix VIII: Recommendation Letter

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Private Bag 00217 LIMURU, KENYA
Email: bps@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254(0) 20-2020505/10
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(0) 728- 062420
(0) 736- 424440

BOARD OF POSTGRADUATE STUDIES

9th April 2014

To whom it may concern

Dear Sir/Madam,

RE: RECOMMENDATION FOR EFFUGANI MARGARATE SALLI

This letter confirms the above named person is a Second (final) year Student doing a Master of Arts Degree in Islam Christian-Muslim Relations (ICMR) at St. Paul's University.

The final year consists of a major research work leading to a dissertation comprising 20,000 words of a Masters degree. Currently, Margarate is writing her dissertation.

Any assistance granted to her is highly appreciated.

Yours Faithfully,

09 APR 2014
KENYA

Dr. D. C Chemorion

Director, Postgraduate Studies

Appendix IX: Kribi conference in Pictures



Some members of the newly created Area committee

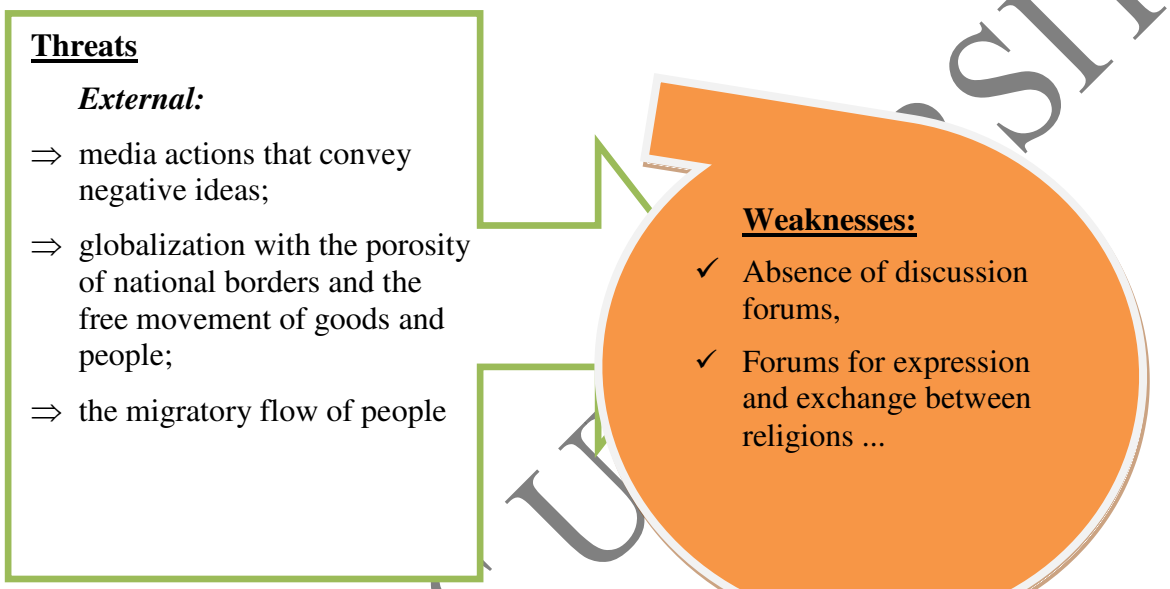


Adopted from, Kribi Report 2013

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Appendix X: Deliberations of the Douala Conference

Here are some ideas or barriers to constructive engagement for religious leaders in Cameroon for peace and development:



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Threats

Internal:

- ✓ fundamentalism in different communities;
- ✓ fear of the other;
- ✓ ignorance / Ignorance of religion and that of the other;
- ✓ the absence of meetings for Muslims in Cameroon;
- ✓ instrumentalization of true / recovery policy actions of believers;
- ✓ political ambitions, economic interests with the transposition of the social problems in religious terms;
- ✓ the tendentious interpretation of religious texts;
- ✓ hypocrisy of social actors;
- ✓ the non-application of nonviolent communication by preachers;
- ✓ insufficient insistence love of neighbour in the education of children (Facts, words ...)

Opportunities

- ✓ mobilization for concerted action;
- ✓ external partnerships;
- ✓ reinforcements capacity / training of religious leaders and youth;
- ✓ concrete advocacy;
- ✓ Strengthening of religious education;
- ✓ the value of a common past, lived peaceful together for 50 years;
- ✓ the promotion of truth in our facts, acts ...
- ✓ positive expansionist religions ...

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Resolutions

- Meetings for religious leaders, women and youth in the areas of Cameroon within 3 years with the support of PROCMURA.
- Permanent and rotating meetings at the local level for religious leaders in the same city.
- Annual National Meetings.
- Establishment of a national authority for monitoring conference resolutions.
- Establishment of a temporary office for organisational activities.

Conclusion

This conference was very useful in several respects to participants because it was the place to meet with each other, to exchange points of view with respect to the objectives of PROCMURA and attitudes to adopt as part of the valuation of Christian-Muslim relations in Cameroon.

However, the date chosen for this meeting did not prevent the celebration of the Feast of the Assumption, which is very significant for Catholics which saw their absence at the national meeting.

The problem of ignorance or lack of knowledge of one's own religion as well as that of the other could be absorbed through the multiplication of such meetings under the direction of God.

Different monotheistic religions of Cameroon are invited to meet regularly at the level of cities, counties, regions and at the national level while retaining their dogmas and beliefs. The differences are willed by God who calls us to live peacefully with our neighbours and to maintain a peaceful relationship for sustainable development.

Final Communique

Convinced that faith communities should contribute to the promotion of peace and development,

Whereas peace is a key factor for the development of peoples, nations and the world;

Since every religion and every culture convey values and specific traits and develop in different contexts,

Aware of peaceful coexistence between Catholics, Muslims and Protestants in Cameroon

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Recognizing that religions are of vital importance in promoting messages of compassion and solidarity among communities, nations and states,

Bearing in mind the need for interreligious dialogue and strengthening of peace, stability and prosperity and promote peaceful and constructive cooperation between religious communities,

Welcome the accompaniment of PROCMURA by encouraging the promotion of such initiatives,

We, the participants at the National Conference for Christian and Muslim leaders of Cameroon on Peace and Development Conference held in Douala on 14th and 15th August 2013.

ADOPT THE FOLLOWING RESOLUTIONS:

We take note of the resolutions of the conference from 6th to 10th January 2013 in Maroua and we appropriate it to;

- affirm our concern about the internal and external threats, challenges and barriers to constructive engagement of religions in Cameroon for peace and development;
- help reduce misperceptions within respective communities by promoting mutual respect between individuals and communities through religious education of our faithful and believers;
- Confirm our commitment to actively participate in peace-building and development through ongoing dialogue and mutual exchange frank, sincere and genuine on local, national, regional and international level;
- Encourage the common progress in interfaith activities and events in order to promote tolerance and peaceful coexistence against prejudice, intolerance and exclusion;
- Express strongly the need to find and implement mechanisms to promote religious tolerance.

THEREFORE;

- We urge the government, faith communities to become involved in strengthening mutual understanding between religions in overcoming stereotypes, intolerance, prejudices and illusions through the prevention and peaceful resolution of conflicts and the implementation process of building peace;
- We will increase our efforts in outreach, promoting the implementation of the provisions of this Communique to the local, national, regional and global levels;
- We encourage PROCMURA to continue to support us in our initiatives for dialogue between Christians and Muslims in Cameroon.

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Done in Douala, August 15, 2013

The Douala conference in Picture



Adopted from, Douala Report 2013.

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Appendix X1: List of Interviewees

1) CM1**:** Christian Man 1, April 21st 2014, Douala.
2) CM2: Christian Man 2, April 28th, 2014, Douala
3) CM3: Christian Man 3, May 13th 2014, Douala.
4) CM4: Christian Man 4, July 8th 2014, Yaounde.
5) CM5: Christian Man 5, July 9th 2014, (remote) Maroua.
6) CM6: Christian Man 6, July 9th 2014, (remote) Garoua.
7) CM7: Christian Man 7, May 20th 2014, Buea.
8) CM8: Christian Man 8, July 22nd 2014, Douala.
9) CM9: Christian Man 9, August 5th 2014, (remote) Kribi.
10) CM10: Christian Man 10, November 20th 2014, Yaounde.
11) CM11: Christian Man 11, September 3rd 2014, (remote) Bamenda.
12) CM12: Christian Man 12, September 4rd 2014, (remote) Bamenda.
13) CWI: Christian Woman 1, May 2oth 2014, Buea.
14) CW2: Christian Woman 2, May 2oth 2014, Buea.
15) MM1: Muslim Man 1, July 22nd 2014, Douala.
16) MM2: Muslim Man 2, November 2oth 2014, (remote) Ngoundere.
17) MM3: Muslim Man 3, July 22nd 2014, Douala.
18) MM4: Muslim Man 4, November 2oth 2014, (remote) Maroua.
19) MM5: Muslim Man 5, August 29th 2014, Buea.
20) MM6: Muslim Man 6, August 19th 2014, Yaounde.
21) MM7: Muslim Man 7, July 22nd 2014, Douala.
22) MW1: Muslim woman1, July 22nd 2014, Douala.
23) Haafkeens, November 21st, 2014, (remote) Netherlands.
24) Mbillah, March 5th, 2015, Nairobi.

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