

Missionary Atlas Project

West Africa

Ghana

Snapshots Section

Country Name: Republic of Ghana

Country Founded in: March 6, 1957

Population: 22,931,299

Government Type: constitutional democracy

Geography/location in the world: Ghana lies between Cote d'Ivoire and Togo and below Burkina Faso. Its geographic coordinates are 8 00 N, 2 00 W.

Number of people groups: 109

Picture of flag:



Religion Snapshot

Major Religion and % of population: Christianity 68.8%

All religions and % for each: Christian 68.8%, Muslim 15.9%, traditional 8.5%, other 0.7%, none 6.1% (2000 census)

Government interaction with religion: The government generally allows religious freedom. All religious groups are supposed to register with the Registrar General's Department.

Ghana Country Profile

Basic Facts

Country Name:

Republic of Ghana

Population:

The estimated population of Ghana is 22,931,299.

Children up to fourteen years of age account for 38.2% of the population. There are 4,438,308 male children between the ages of newborn to fourteen years of age. There are 4,329,293 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 58.2% of the population. There are 6,661,512 males in this age category and 6,687,738 females. In the last age category, sixty-five years and above, there are 380,495 males and 433,953 females. This 65 and over group accounts for 3.6% of the population. The median age for males is 19.9 years, and the median age for females is 20.4 years.

The birth rate is 29.85 births for every 1,000 people. There are an estimated 3.89 children born to every woman. The infant mortality rate is 53.56 deaths for every 1,000 live births. The death rate is 9.55 deaths for every 1,000 people. The life expectancy for the total population is 59.12 years. The life expectancy for males is slightly lower at 58.31 years while the life expectancy for females is slightly higher at 59.95 years.

109 different people groups reside in Ghana. The Akan people comprise about 45.3% of the population while the Mole-Dagbon people account for 15.2% of the population. The Ewe people account for 11.7%, and the Ga-Dangme for 7.3%. The Guan people comprise about 4%, and the Gurma account for 3.6% of the population. (2000 census)

The risk of infectious diseases is very high. Travelers should be aware that bacterial and protozoal diarrhea, hepatitis A, schistosomiasis, and typhoid fever may all be contracted for polluted water or food. Other risks include: dengue fever, malaria, and yellow fever. There were also reported cases of meningococcal meningitis in 2007.

Language:

English is the official language used by government employees and taught in school. Since 1951, the Ghanaian government has also encouraged the use of nine other indigenous languages. Akan, which belongs to the Kwa family, is one of the nine languages used and is probably used by the most people. Twi and Fante are two dialects of Akan. Dagaare, Dagbane, Dangme, Ewe, Ga, Gonja, Kasem and Nzema are other languages that are commonly used. Hausa is used by Muslims.

There are possibly ten separate language categories within Ghana proper. The Akan languages, as has been mentioned, are probably the most widely used. The languages from this group include: Agona, Akuapem Twi, Akyem, Asante Twi, Brong-Ahafo, Fante, Kwahu, and Wasa. A second group of languages is called the Mabia group. This group of languages is usually used in Northern Ghana. Dagbane, Dagaare, Gurenne, Kusaal, Mampruli, Buli, Waale, Talni, Birifor, Nanuni, Nabit, Konni, and Hanga-Kamara belong to this language cluster. The third group is called the Gbe group. Ewe is the most prominent language from this cluster. The other languages of this group include: Fon, Aja, and Mina. The fourth group is the Ga-Dangbe group. Most of the peoples who speak languages from this cluster live in Accra or the eastern part of Ghana. Languages of this group include: Ga, Dangbe, Ada, Shai, and Krobo. The fifth group is called the Gurma group. Many of these language speakers live close to the Togolese border in the northeastern part of Ghana. Konkomba, Moba, and Bassari form this language cluster. The sixth group is called the Guang group. Languages of this cluster are: Gonja, Gichode, Nchumburu, Krachi, Nuwuri, Nkonya, Cherepong, Awutu, and Effutu. The seventh group is the Nzema group.

Most of these languages are from ethnic groups living in the Western Region. Only Anufo, also sometimes called Chakosi, is spoken by people living in the northern region along the Togolese border. The other languages in this group are: Nzema, which is the most prominent, Schwi, Anyi, and Ahanta. The eighth language group is the Grusi group. Most of the peoples speaking these languages live in the Upper-East, Upper West, or Northern regions. These languages are: Kasem, Isaaleng, Chakali, Tampulma, Vagla, and Mo. The ninth language group is the Buem group. Its languages are Adele, Lelemi, Bowiri, Sekpele, Siwu, Santrokofi, Logba, Tafi, Tutrugbo, and Avatime. Most of the peoples speaking these languages come from the Volta Region. The tenth language group is the Nafaanra languages cluster. Some of these languages are Nkuraeng, Nafaanra, and Ntrubo-Chala.

Most of the peoples who speak these languages live fairly close to the Cote D'Ivoire border. Some other peoples have migrated into Ghana and speak various other forms of West African tongues. Some of these include Hausa or Bisa. The Bureau of Languages oversees the distribution and publication of printed materials in these languages. People can listen to radio and television in any of these languages. Pidgin, an amalgamation of English and words taken from traditional languages, is often used by urbanites and young people. Two common Akan phrases are: "Eti Sen" which means "hello" and "Me ho wo ekyere" which means "See you later."

http://en.wikipedia.org/wiki/Languages_of_Ghana#Akan

Also from *Culture and Customs of Ghana* by Steven J. Salm and Toyin Falola

Also from Worldmark Encyclopedia of Cultures and Daily Life

Also from an article by Adams B. Bodomu "On Language and Development in Africa: The Case for Ghana"

Society/Culture:

Ghana has a rich culture and many historical traditions are still practiced today. Two major holidays are March 6, which is Independence Day, and July 1, which is Republic Day. Christmas and Damba are celebrated as national holidays too. Often on such days, parades will be held or informal parties where families and friends can celebrate together. In the north, people celebrate

the Damba festival in August. In the south, the Ga people celebrate the Homowo Festival where traditional practices concerning a female's transition to womanhood are observed. Funerals and the birth of children are also times of celebrations. During the funeral of an important dignitary, a group may not work for a week while observing the proper formalities.

Housing in Ghana may vary widely from area to area. In cities, houses may be constructed of concrete and greatly resemble European architecture. Often families will build high security walls around the houses for both protection and privacy. In rural areas, the houses are often made of mud or cement. The roofs will be made either of tin or of some type of natural material. Usually about five people will live together in a house. Men with multiple wives will often build individual dwellings for each wife and her children.

Telling stories is a favorite pastime of both the young and old. Because the indigenous cultures all preserved their history orally, the elderly people of the clan will teach the children of their proud cultural past through the use of stories. Children will also learn important moral lessons from the stories. Anansi spider stories are the most popular type of folk tale in Ghana. Children will spend the end of the day on Friday telling Anansi and other tales.

Families are the most important influence on a child's life in Ghana. While the typical Western family may only include a husband, wife, and their offspring, Ghanaians value extended family relationships. Aunts and uncles as well as older cousins may have the right to comment or control the lives of the young people. For example, most often the family will arrange the marriage for the girls and sometimes even the boys. Payment from the groom to the bride's family will add wealth, and thus the bride does not always have a say in whom she will marry. This is one reason that girls are sometimes not allowed to continue with their education. Fathers or other patriarchal leaders will arrange marriages for the girls at early ages although usually fifteen is the normal age.

Ghanaian food may entail many different local flavors, but peanuts are the most common ingredients in most dishes. In addition, fish is the most popular meat. Many times peanuts, fish, chicken, or beef, garlic, onions, and other vegetables will be mixed together into a sauce or stew to be poured over rice. Foods made from millet, cassava, and yams are also common.

Ghanaians love soccer. Each large city usually has a professional team and the national team is world-renowned for its talented players. Most children and teens will play soccer together if they have any spare time after doing their schoolwork and family chores.

The arts are an important way of preserving Ghana's rich cultural history. Folk theatre troops perform Anansi stories as well as musical numbers. Although Ghanaian writers were not allowed to publish many manuscripts during Nkrumah's time, many have done so in the last few decades. Halo, Ewe poetry, has been popularized. Music and dance also have significant meanings in every Ghanaian ethnic group. The Kpanlogo drum music, for example, is used in the Homowo ceremony. The Ashantis use a drum called the atumpan drum. Xylphones are popular for ceremonial use among people in the northern areas of Ghana.

One of the most important cultural symbols is the golden stool of the Ashanti people. One of the early Ashanti rulers was Osei Tutu. He believed in the magical powers of Okomfo Anokye, the earth priest at the time. Ashanti legend believes that Anokye used these magical powers to cause this stool to come down from the heavens in order to establish unity of spirit among the different elders of the Ashanti clans. Because it is made of pure gold and considered so sacred to the Ashanti people, the stool is carefully guarded and hidden from public view. Only the current king and a few of his trusted advisors actually know the true location of the stool. During the struggle with the British for control of the Ashanti territory, colonial rulers demanded that the stool be given to them. However, the Ashanti leaders were able to hide it. Other important memorabilia of the Ashanti people were looted by the invaders.

Weaving and jewelry making are also ways of keeping traditional clothing styles alive. While many people choose to wear Westernized clothing for everyday use, each ethnic group will retain their traditional attire for ceremonial days and other important events. Traditionally a woman would wear a simple blouse and skirt called the kaba and spit. The blouse and the skirt would be made of matching material that had woven locally. To some ethnic groups the use of beads, as a hair or clothing accessory, is also essential. Men from many different ethnicities now often wear the fugu, originally a special shirt reserved for ceremonial use.

From Worldmark Encyclopedia of Cultures and Daily Life
Area Handbook of Ghana by Irving Kaplan

Government:

Ghana is officially a constitutional democracy. The current government form was created by the Constitution of 1992 after a series of previous coups and other governments. This government is sometimes known as the Fourth Republic. John Agyekum Kufuor, who was elected in 2001, currently serves as president, which means that he is both the chief of state and the head of the government. His Vice-President is Alhaji Aliu Mahama. Both were first elected on a joint ticket in 2001. They were re-elected in December of 2004. The next elections are scheduled for December 2008. Under the terms of the 1992 Constitution the President and Vice-President may only serve two consecutive terms. The President has a cabinet to help him with decisions that he himself appoints, but his appointments are subject to the approval of Parliament.

The Parliament has 230 members, and they are also elected by the people. The next parliamentary election is also scheduled for December of 2008. Different political parties are represented in parliament. NPP members hold 128 seats in Parliament while the NDC has 94 representatives there. There are four PNC parliamentarians while three CPP members hold seats as well. Someone not affiliated with a political party holds the last seat.

Ghana is divided into ten main regions that are then further subdivided into 110 subdistricts. Each subdistrict has its own assembly where policy is made for that area. Within each subdistrict, there are various councils that help make decisions for the different townships. The paramount chiefs of some people groups still wield tremendous power over the everyday lives of people in rural areas. Usually, people living in small towns will go first to the clan leader when disputes need to be settled. If the clan leader cannot conclude the problem, then the village chief is consulted. If the problem does not end, the matter may be referred to the main paramount

chief of the people. Usually only after these traditional avenues have failed to successfully solve the issue are the police called. Each paramount chief is usually selected based on hereditary descent. A special stool is the physical presentation of the chieftaincy. In the northern region, there have been significant problems that have arisen from the policies extended by the British in regards to the chieftaincy. The British worked with four ethnic groups that had well established chieftaincies while practically ignoring the claims of people groups who did not have such a traditional hierarchical system. (Please see the history section for more information about the conflicts in the Northern Region.) Today there is a National House of Chiefs which is recognized by the national government. The 1992 Constitution provided special status to the chiefs.

Economy:

At independence, Ghana had significant financial reserves, however, mismanagement under post-independent regimes severely depleted past economic resources. Also, the fluctuations of the cocoa and oil industries have affected the economy too. Today, Ghana's GDP is \$60 billion dollars. The current government has been working with international economic strategists in the last several years to rectify the problems with the economy. In 2002, they received debt relief through HIPC and in 2006 they were awarded a Millennium Challenge Corporation (MCC) grant to help boost the agricultural sector. About sixty percent of Ghanaians are still involved in some type of subsistence farming. Approximately 37% of the GDP comes from services while about 25% comes from industry. The remaining 37% comes from agricultural endeavors. There are 11.07 million workers in Ghanaian society. The unemployment rate is 20%. Public debt accounts for 48% of the GDP. Agricultural products include: cocoa, rice, coffee, cassava (tapioca), peanuts, corn, shea nuts, and bananas. Industries include: mining, lumbering, light manufacturing, aluminum smelting, food processing, cement, and small commercial shipbuilding. Exports include: gold, cocoa, timber, tuna, bauxite, aluminum, manganese ore, and diamonds. Generally people in the southern sectors are financially better off while people in the northern sections struggle more economically.

<https://www.cia.gov/library/publications/the-world-factbook/geos/gh.html>
<http://www.infoplease.com/country/profiles/ghana.html>

Literacy:

Ghana's education system started early in colonial days when missionaries began teaching in small schools. Many of the printed materials in indigenous languages are a result of the literacy work done by these early missionaries. Today 57.9% of the population can read and write.

For males, the literacy rate is higher at 66.4% while for girls it is slightly lower at 49.8%. Education at the primary level is free and compulsory. However, people must pay for school uniforms and school supplies.

The government started a program in 1996 called the FCUBE initiative which encouraged children to attend primary and secondary school. Attendance is more likely in urban areas and is more common among boys than girls. Junior High and secondary school training lasts for six years. About 30% of those students that attend junior high can go on to complete their secondary

education. After the successful completion of secondary school, students may apply to five national colleges.

The competition to enter college is often quite challenging. School dormitories are often overcrowded and students may have to wait for acceptance until they can be adequately accommodated. For this reason, students that can afford to go to college overseas usually do so. Child labor, which limits children's school attendance, is still a problem in some parts of Ghana. UNICEF reports indicate that as many as 800,000 children may be involved in some type of work situation.

<http://www.infoplease.com/country/profiles/ghana.html>

Also from *Culture and Customs of Ghana* by Steven J. Salm and Toyin Falola

<http://www.unicef.org/infobycountry/ghana.html>

Land/Geography:

The geographic coordinates for Ghana are 8 00 N, 2 00 W. Ghana is located on the coast of West Africa between Togo and Cote D'Ivoire. It covers 239,460 sq km. About 230,940 sq km is land while 8,520 sq km is water. The two largest cities are Accra and Kumasi. In the south the coastal plain extends inland and is criss-crossed by streams and rivers. In some areas the easiest type of transportation is still canoe. Extending towards the Cote D'Ivoire border there is a tropical rainforest just north of the coastal area. This land is extremely fertile and revenue is gained from the processing of timber resources and cocoa production. There are also wooded hills that intersperse this area. Further north, the land turns into savanna and bush. Volta Lake intersects the lower southern part of the country. It provides an important means of travel and also serves as a source of electrical power.

The climate in Ghana is tropical in the south near the ocean but gets hotter and drier the farther inland a person proceeds. In the south the two rainy seasons occur at distinct times, but further in the north, they tend to blend more. The harmattan wind blows and affects the climate in January. Generally people should be concerned about the threat of yellow fever and malaria in tropical areas. Appropriate precautions should be taken against malaria by having malaria medicine. The northern area of the country has experienced issues with flooding at times which have upset village life and made travel quite difficult and perilous.

<http://www.infoplease.com/country/profiles/ghana.html> <http://www.state.gov/r/pa/ei/bgn/2860.htm>

History

People begin living in Ghana as early as three to four thousand years ago. Almost all historical evidence concerning these early settlers has disappeared into obscurity. Most of Ghana's modern inhabitants begin arriving between the 900's and the 1500's from areas in Sudan. The rulers of these peoples learned to use the gold in the area to build prestige and power. Muslim historians and traders recorded that the ancient empire of Ghana was well known for its military prowess and wealth. The Akan peoples and the Mande descendents (the Mamprusi, Gonja, and Dagomba) began establishing bases of power in the thirteenth and fourteenth centuries. The Ashantis, which were one of the Akan peoples, became extremely powerful and influential as well. The Ashantis

continued to establish their scope of influence including making forays into the coastal areas of the Ga and the Fante peoples. The capital of the Ashanti people was and is Kumasi. Their leader, the asantehene, is an extremely important political figure. Osei Tutu, helped to bring together many of the different clans and more firmly establish the power of the Ashanti kingdom. The Ashantis would later become important suppliers to European slavers.

The Portuguese first began establishing their presence in modern day Ghana around 1482 and in 1482, they negotiated to start a fort, which they called Mina. They were interested in gold and in the possibility of the slave trading. They remained until 1642 when the Dutch, with whom they had been in competition, successfully routed them from Elmina and forcibly caused the Portuguese to relinquish all rights to the area of modern day Ghana. This area became known as the Gold Coast due to the large amounts of gold and slaves being exported and bringing revenue to the European powers that controlled the area.

The Dutch and the British both exerted influence over the Gold Coast. They would build forts and trading areas in order to exploit the profitable export possibilities. The forts would often be occupied, abandoned, traded, or captured depending on the European conflicts that arose over the competitiveness of the traders. The British and the Dutch governments left the management of the area largely to private conglomerations. The Prussians and the Swedes attempted to establish posts in the area as well; however, they were unilaterally unsuccessful.

The slave trading of the Europeans reached its height during the 1600 and 1700's when the colonization of the Western hemisphere and the subsequent establishment of the plantation system caused the demand for slaves to increase dramatically. Slavery had always existed among African peoples as different warring tribes would capture weaker foes and make them servants. However, with the advent of slave exporting to other colonies, the domination of weaker groups increased and families were broken apart both by the capture of members to be exported as slaves and also by the migration of clans away from targeted raiding areas.

At least five to six million people, the same amount of people roughly killed in the Holocaust two hundred years later, were sold away from their homelands and in most cases were never able to return to find lost families or friends. This number does not factor in all of the victims of disease or those who were killed in the raiders' attacks. Europeans who were involved in the trading of these human souls were also generally affected by the impact of their activities albeit in different ways. Many died due to the exposure to diseases for which they had no medicinal knowledge to aid in their recovery. Many also lost their ability for compassion and moral decency as they ruthlessly engaged in the trafficking of human life. Thus, both Africans who were sold as slaves, the African slave raiders, and the Europeans all lost something from the business although the African raiders and the European traders did gain substantial financial resources. The slave trade slowed with the advent of the early 1800's as the United States passed a law that prohibited the importation of new slaves and as Great Britain finally outlawed the slave trade. The trade did not completely end though until the 1860's.

The British, because of their efforts to end the slave trade, became more and more involved in the political and economic problems associated with the Gold Coast area. The British African Company of Merchants, which had originally been influential in the area, was ordered by government to suspend activities in 1821. The crown and then later another private consortium

continued protection of the coastal peoples. The Ashantis, from the north, would swoop down and raid the southern peoples like the Fante and the Ga peoples who were in league with the British entrepreneurs and soldiers. In response, the British and their allies would fight back to bring order back to the area. In 1830, Captain George Maclean led the efforts of the British and began regularizing government functions in the area by the establishment of a parliamentary committee. Later, his successor, Hill formalized a treaty called the Bond of 1844 between coastal peoples and the British. This treaty clearly delineated the protective policies of the British colonists as well as outlined the duties of the local chiefs. For example, all signatories were required to stop the practice of human sacrifice in their areas of control. While the signatories were allowed to solve domestic disputes, capital crimes such as murder were supposed to be referred to the British colonials for more stringent punishment. While the Fantes and other local people groups in the area were the original signatories of the Bond of 1844, other indigenous peoples also later came to sign the treaty as they saw the benefits brought by British protection efforts.

In 1850, the Dutch decided to cede all remaining areas of influence to the British in return for money. While this seemingly would have been advantageous economically for the British colonial efforts, in actuality, the exchange was not exceedingly profitable as the Dutch areas of influence were primarily located in declining coastal areas that had been mainly used for the now outlawed slave trade and were not useful for agricultural pursuits. The British also decided in the same year to formally separate the colonial governments of the Gold Coast and Sierra Leone, a decision which would have lasting impacts on the development of both countries. The British had skirmishes with the Ashanti kingdom in the 1870's and entered Kumasi. In the 1890's the British again subdued the Ashantis and formally abolished the position of asantehene. The Ashantis tried to rebel in 1900 and again in 1902 but were unsuccessful.

During the early part of the twentieth century, the British continued to govern the area known as the Gold Coast. They built roads and other types of infrastructures. They used traditional chiefs to maintain control in the north and other areas. Missionaries came and established schools which allowed many Ghanaians to receive education. During World War I and World War II, regiments from the Gold Coast helped the British in other areas of Africa. As people received more education, they began to wish for self-governance. The United Gold Coast Convention was founded in 1947 by three lawyers and a businessman in the hopes of promoting self-government. Kwame Nkrumah also emerged about this time as a proponent for independence. He formed a group called the Convention People's Party (CPP). He eventually became the first leader of an independent Ghana. In the 1950's the the Asante-based National Liberation Movement (NLM) was also formed. It stood in opposition to Nkrumah, but eventually Nkrumah and his party assumed political prominence.

On March 6, 1957, the independent country of Ghana was officially recognized. While a governor from Britain would continue to have a nominal function, the Ghanaian government was effectually free and under the leadership of Nkrumah, who was prime minister. While the constitution provided for political entities like regional assemblies, Nkrumah and his political allies worked to circumvent and eventually abolish such assemblies. The Deportation Act of 1957 and the Preventative Detention Act of 1958 were used by Nkrumah's government to rid Ghana of political opposition as much as possible. In 1960, Nkrumah had himself declared

president of Ghana, a title which he said he would hold for life and also said that his political party the CPP would be the only legalized political machine in Ghana. From that point forward, Nkrumah sought to increase Ghana's influence in the affairs of other African nations while limiting the amount of influence that Europeans had in Ghana.

His tactics came to an end in 1966 when the National Liberation Council (NLC) overthrew the government. The NLC promised to return the government to elected authorities eventually. In 1969, this process began as elections were held for parliament seats. In an election in 1970, Edward Akufo-Addo became President while Kofi A. Busia won the position of Prime Minister. While Busia's government attempted to make some changes, they faced a diminishing economy and were ousted by discontented military personnel led by Col. I.K. Acheampong, who formed a group called the National Redemption Council (NRC) to re-create a new Ghanaian government. The NRC was renamed the Supreme Military Council (SMC) in 1975. For the next few years the government was marked by an increasing problem with corruption and eventually Acheampong and the SMC were overthrown by Gen. Frederick Akuffo who attempted to return Ghana to a constitutional form of government with legal political parties. Unfortunately, the --Armed Forces Revolutionary Council led by Lt. Jerry John Rawlings overthrew the government when Akuffo was not successful in quickly fixing the economic problems or the corruption problems.

Rawlings and the AFRC helped to create a new Constitution and in 1979 elections were held. The constitution allowed for a president and parliament along with a judicial system. Dr. Hilla Limann was elected president, but in 1981 Rawlings staged another coup and deposed him. Rawlings formed a government called the Provisional National Defense Council or PNDC. This government established several different programs to eradicate corruption and decentralize government, but they also dissolved parliament and the presidency. Finally, in 1992, a new republic was established under international pressure. Rawlings was elected as the first president. In 2000, a new president John A. Kufuor was elected president. He continues to hold office. In 2007, Ghana celebrated its fifty anniversary of independence from Great Britain.

In the 1980's and the 1990's there were several conflicts in the Northern Region between the four ethnic groups that had been favored by the British colonial government and the other ethnic groups. At stake was the representation of different peoples. When the British originally took control of the Northern Region, they made treaties with the Gonja, Dagomba, Mamprusi, and Nanumba. These people groups had chieftaincies through which the British could indirectly rule the people. Other people groups like the Konkombas did not have such political systems in place. Rather these people groups had a religious leader called the earth priest who oversaw much of the village life. The Konkombas and other such ethnic groups were placed under the control of the four ethnic groups that had successfully negotiated with the British. Based upon such a system, the Konkombas and other groups had to pay tribute and submit to the rulings of the paramount chiefs of the Gonja, Dagomba, Mamprusi, or Nanumba peoples. In recent years as competition for land and other monetary resources has increased, this arrangement has not been acceptable to the unrepresented groups. This has increased ethnic tensions. Complicating the issue is the view by some that the Konkombas, which were under German control until after World War I, are actually latecomers to the area who migrated from Togo. At stake is basically how the Ghanaian government chooses to interpret the history of the area. The Dagomba and Gonja are predictably saying that the other people groups have always been subject to them. The Konkombas and other people groups, of course, strongly dispute such a view. Although treaties

have been made, ethnic tensions remain and sometimes break into open conflict. Any visitor to the area needs to be aware of the history of the conflict and be culturally sensitive to the undercurrents of tension that lie beneath the surface of the daily existence of the people.

<http://www.infoplease.com/country/profiles/ghana.html>

Christian History

The first Christian missionaries arrived in Ghana about 1828. They were representatives of the Swiss Basel Mission. Later, Moravian missionaries joined the efforts in 1848. A Methodist missionary arrived in 1835. The Methodists emphasized autonomy among the churches and helped to form bands of African leaders. Missionaries who were working with the Bremen Mission in Togoland among the Ewe also helped to establish what is today the Evangelical Presbyterian Church. Later, after World War I, they had to leave because of political reasons, and the church began its self-governance. The Basel Mission left during World War I because of political pressures and the missions connected to that ministry had to learn to function independently. Many of the missionaries founded medical clinics or schools. The mission schools helped to educate young people and caused them to advance economically. Today the Methodists, Presbyterians, Seventh-Day Adventists, and Evangelical Presbyterian churches are all strong influences. Many churches have also split from the mainline denominations to form their own brand of Christianity. While some have maintained authentic Christian theology, others have mixed traditional religious ideology and become syncretic. In the 1970's and 1980's many Pentecostal missionaries arrived and charismatic churches became exceedingly popular. Christian music and drama have influenced culture positively.

Religions

Non-Christian

Traditional Ethnic Religions—Many people still choose to practice the ethnic religions of their ancestors. Usually this involves the worship of ancestral spirits. A tindana or earth priest often has tremendous social power. People will offer libations and sacrifices at the village shrine to attempt to appease the ancestral spirits. Men often find it hard to leave the ancestral religion because often their position of the head of the family is tied into the guardianship of the family idols.

Islam—Islam was introduced by traveling traders as early as the fourteenth century. The Mystic Stone is an important symbol to the Gonja and Kamara people. They have one of the oldest copies of the Koran that can be found today. Many groups in the northern areas of Ghana are staunchly Muslim. Most Muslims will be syncretized and will also practice indigenous religious activities as well as the five basic tenets of Islam.

Catholic Church—This denomination began intensive work in Ghana around 1880 although the first Catholics to actually arrive in modern day Ghana were Portuguese traders and sailors around 1471. Although some attempts were made to evangelize, most who landed stayed at the settlement around Mina and rarely ventured inland. French missionaries actually started working further inland in the 1880 venture. They were later helped by the White Fathers after 1917.

There are currently four archdioceses in Ghana—Cape Coast, Accra, Kumasi, and Tamale. The diocese of Cape Coast was actually erected in 1879. It was originally called the Prefecture Apostolic of Costa d'Oro or the Gold Coast Diocese. It was elevated to the Vicariate Apostolic of Costa d'Oro in 1901 and to an archdiocese in 1950. Albert Maximilien was appointed as the first ordinary in 1895. The ordinary can be a bishop or vicar who oversees the judicial procedures of the parish. Peter Kodwo Appiah Turkson is the current cardinal and archbishop that oversees the Cape Coast archdiocese. From 1950 when 120,494 people attended mass in this diocese to 2006 when 293,131 people were attending mass, the influence of this archdiocese has grown. There are 99 diocesan priests and ten religious priests. That means that each priest ministers to approximately 2,689 people. There are forty-one parishes within the diocese. The Cape Coast archdiocese covers 3,780 square miles. The two suffragan dioceses are Wiawso and Sekondi-Takoradi. The mailing address of the archdiocese is P.O. Box 112, Cape Coast, Ghana.

The Archdiocese of Tamale was originally constructed in 1926 as the Prefecture Apostolic of Navrongo. In 1934, it became the Vicariate Apostolic of Navrongo. Then, in 1950 it was elevated to the diocese of Tamale. Finally, in 1977, it was made an archdiocese. Oscar Morin, the first ordinary, was appointed in 1926. The current archbishop is Gregory Ebolawola Kpiebaya. The archdiocese actually covers 2,851 square miles. In 2004, there were 16,506 Catholics in the Tamale area. The forty-six priests served approximately 358 congregants each. There were nine parishes. The suffragan dioceses are Damango, Wa, Yendi, and Navrongo-Bolgatanga. The mailing address for the archdiocese of Tamale is P.O. Box 42, Gumbehini Rd., Tamale, N.R., Ghana.

The Archdiocese of Kumasi was erected in 1932 as the Vicariate Apostolic of Kumasi. It was elevated to a diocese in 1950 and to an archdiocese in 2002. Hubert Joseph Paulissen served as the first ordinary in 1932. He later resigned in 1951. Currently Peter Kwasi Sarpong is the archbishop who oversees the activities of the archdiocese. He began leading this archdiocese in 1970. The priests in the diocese seek to teach their congregants the following values: love and unity, unity in diversity, justice and peace, compassion, option for the poor, and teamwork. The archdiocese is currently working to support a Christ the Teacher Catholic Training College at Kobreso, a seminary at Paakoso, and a girls' hostel near the University of Science and Technology in Oforikrom. One of the theme verses of the archdiocese is from 2 Corinthians when Paul says that "anyone who sows sparingly will reap sparingly and anyone who sows bountifully will also reap bountifully." Seventy-seven priests currently serve about 350,000 congregants. Thus each priest ministers to about 4,545 people. There are 34 parishes, but the archdiocese also oversees 158 outlying areas. The suffragan dioceses are Goaso, Konongo-Mampong, Obuasi, and Sunyani. The current mailing address of the archdiocese is P.O. Box 99, Kumasi, Ghana. Its website is <http://www.archdiofksi.org/index.htm>.

The Accra archdiocese was erected in 1943 as the Prefecture Apostolic of Accra. Later it was elevated to the Vicariate Apostolic of Accra in 1947 and to its diocese status in 1950. In 1992, it officially became an archdiocese. Gabriel Charles Palmer-Buckle is the current archbishop. In 2006, there were 180,432 people attending mass and 116 priests serving in the archdiocese. That means each priest was serving 1,555 people. There are 51 parishes in the archdiocese. It covers 1,257 square miles. The current mailing address is P.O. Box 247, Accra, Ghana. The suffragan dioceses are Ho, Jasikan, Keta-Akatsi, and Koforidua.

<http://www.catholic-hierarchy.org/country/dgh2.html>

African Faith Tabernacle Church—This church started work in 1919. It is linked with the Faith Tabernacle Church of the United States. In 2001, there were 1,100 congregations. There were 128,000 congregants and 160,000 affiliates.

Apostles Revelation Society—This movement was started in 1939 by CKN Wovenu, who claimed to be a prophet. In 2001, there were 285 congregations. There were 50,000 members and 110,000 affiliates.

Jehovah's Witnesses—This denomination established work in Ghana in 1924. The main church offices are in Accra. In 2001, there were 988 churches and a total of 61,176 congregants. There were 200,000 affiliates.

Christian Assembly—This group started in 1947. This group relies on the occult. They have a teaching farm, a school, and a carpet production company. In 1995, there were thirty groups. There were 2,000 members and 4,000 affiliates.

Christian Divine Church—This group left the Methodist church to begin their own denomination in 1960. They believe in the healing of incurables and of mental cases. In 1995, there were one hundred congregations. There were 5,000 members and 7,000 affiliates.

Church of Grace—This church was begun by a woman who called herself a healing prophetess. She began her own church in 1949 when the Methodist church of which she had once been a member excommunicated her. She started her own church in 1949. Fifty-seven percent of the church members are from the Ashanti people group. In 1995, there were twenty churches. There were 2,500 members and 4,000 affiliates.

Church of Jesus Christ of the Latter-Day Saints (Mormon)—This church was started by American missionaries. There is a central temple in Accra. In 1995, there were thirty-nine congregations. There were 5,340 congregants and 15,900 affiliates.

Church of Messiah—This church was started by a woman who called herself a prophetess and who claimed to perform healings. The woman started her church in 1965. The church's headquarters are in Kumasi. Most of the church members are from the Twi people group. In 1995, there were five congregations. There were 1,000 members and 1,500 affiliates.

Church of the Twelve Apostles—This church was started in 1914 by John Nackabah, who was a follower of a prophet named Harris. Currently, John Nackabah III leads the denomination. The headquarters of the church is in Kormantse. In 1995, there were 1,150 congregations. There were 8,000 congregants and 12,000 affiliates.

Divine Fellowship—This church began in 1962. Another name for this church is Twer Nyame Church. It was once a member of the CLA. Members believe in the use of healings, oils, and

incense. Ninety-eight percent of the people groups are from the Akan people while two percent are from the Ga people. In 1995, there were fifteen congregations. There were 4,000 members and 7,000 affiliates.

Divine Healer's Church—This church was established by Brother GA Lawson in 1954. Another name for this church is The Lord is There, Temple. Its headquarters are in Accra. In 1995, there were 170 congregations. There were 120,700 members and 200,000 affiliates.

Divine Healing Church of Christ—This church was started in 1950 by a woman who called herself a prophetess. The members call themselves indigenous Pentecostals. The church members often engage in midnight times of worship. In 1995, there were twenty congregations. There were 1,000 members and 2,000 affiliates.

Eden Revival Church—This church was started in 1963. It applied to the WCC in 1971 but was not allowed to join. Currently the church's main offices are located in Accra. Another name for this church is F'Eden Church. In 1995, there were eighteen churches. There were 27,000 members and 45,000 affiliates. Members usually come from the Akan and Ga people cluster.

Evangelistic Tabernacle of Jesus—This church was created by Sammy Kweku around 1980. The main offices of the denomination are located in Accra. In 1995, there were thirty congregations. There were 3,000 members and 7,000 affiliates.

First Miracle Healing Church—This church was established in 1959. They believe in healing by using oil, incense, and handkerchiefs. Eighty percent of the members are from the Ga people group. The membership of the church is currently declining. In 1995, there were ten congregations. There were 2,000 congregants and 3,000 affiliates.

Greek Orthodox P. Alexandria—This church is considered under the authority of the church in Alexandria, Egypt. The main church offices are found in Yaounde, Cameroon. In 1995, there were two congregations. There were 1,000 members and 1,500 affiliates.

Holy Trinity Healing Church—This church was started in 1954. The main church offices are located in Kumasi. In 1995, there were fifteen churches. There were 2,000 congregants and 3,000 affiliates. The son of the man who actually started this church later left the church and started his own church which he called the Bethany Church Mission.

Inner Temple of Christ—This group of churches was started in 1964. This group of churches was once part of the Divine Healer's Church. The church experienced a forty percent decline after 1966. About fifty percent of the members are from the Ashanti people while thirty percent are from the Ga people. There were 2,000 members and 4,000 affiliates.

International Central Gospel Church—This church was started in 1982 by a man named Mensah Otabil. There are branches today in Nigeria and in the United Kingdom. In 1995, there were 50 churches. There were 14,000 members and 28,000 affiliates.

Jesus Divine Healing Church—This church was started in 1952. This church believes that epileptics can be healed with the use of the crucifix and holy oils. Members of the church come from the Akan, Ga, and Ewe people groups. It was once a member of the RCC. In 1995, there were ten churches. There were 1,500 members and 2,000 affiliates.

Liberal Catholic Church in Ghana—This church was once part of the Old Roman Catholic Church. In 1995, there was one congregation. There were 40 members and 90 affiliates

Nazarene Healing Church—This church split from the Methodist church in 1935. They believe in the use of healing herbs. Members of this church are from the Akan, Ga, and Ewe people groups. In 1995, there were ten congregations. There were 8,000 members and 15,000 affiliates.

New Apostolic Church—This church was started around 1980. The headquarters for this church are in Zurich, Switzerland. In 2001, there were 1,333 churches and 266,700 members. There were 480,000 affiliates.

New Covenant Apostolic Church—This group of churches was started around 1980. It is an Apostolic indigenous church. In 1995, there were seventy-four congregations. There were 4,500 members and 9,000 affiliates.

Sacred Action Church—This group of churches was started around 1980 by a Catholic and his followers. In 1995, it left the Catholic Church. Church members believe in using exorcisms. In 1995, there were eighty-three congregations. There were 2,700 members and 6,000 affiliates.

Sacred Cherubim and Seraphim Church of God—This church was established in 1952. Missionaries from Nigeria started this denomination's work in Ghana. Church members now come from the Akan, Ewe, and Ga people groups. In 1995, there were 169 congregations. There were 4,900 members and 12,300 affiliates.

Sacred Order of the Silent Brotherhood—This denomination started in 1961. There are three temples. This denomination is associated with the Divine Healing Crusade. In 1995, there were ten congregations. There were 1,200 members and 2,000 affiliates.

Supreme Healing Home—This group was founded in 1963. They establish places they call healing homes. Accra is a main area where these homes exist. Twenty-three percent of the congregants are from the Akan people while twenty-three percent come from the Guan people. Another twenty-three percent come from the Fante people, and nineteen percent come from the Ga people. Another twelve percent come from the Ewe people. In 1995, there were two congregations. There were 1,600 members and 3,000 affiliates.

True Church of Christ (New Bethlehem)—This church was established in 1957 by Lucy Kudjo. This church believes in the use of power handkerchiefs and in the use of special healing services for incurable people. Many members of the church come from the Ashanti people group. In 1995, there were forty congregations. There were 7,000 congregants and 9,000 affiliates.

United Christians Church—This group of churches was founded in 1940 by Salome Mamie Odun, a self-proclaimed prophetess who was evicted from the Presbyterian church. Many of the members are from the Krobo people group. In 1995, there were ten congregations. There were 500 congregants and 1,500 affiliates.

United Christian Churches Brotherhood—This church was started in 1975. In 1995, there were fifty-two churches. There were 2,120 members and 3,300 affiliates.

Universal Prayer Group—This church was established in 1932 and has been led by different prophetesses. The church was once associated with the Presbyterian denomination but left it. Church members come from the Akan, Ewe, and Ga people groups. In 1995, there were fifty churches. There were 3,500 members and 9,000 affiliates.

White Cross Society—This church was started in 1941. It is also called Atitso Gaxie Habobo. It is considered to be an EP Healing Group. It was expelled from the EPC. About seventy-six percent of the church members come from the Ewe people group while fifteen percent come from the Kabre people group. There were 20 churches. There were 3,000 members and 5,000 affiliates.

Christian or Evangelical

African Methodist Episcopal Church—This church was started as a mission organization of a U.S. based denomination in 1933. They used to belong to the AMEZC but are no longer affiliated with it. In 1995, there were thirty-nine congregations. There were 1,800 members and a total of 3,000 affiliates. Sixty-five percent of the members come from the Ashanti people group while twenty-five percent come from the Fante people. Another eight percent come from the Akim people.

African Methodist Episcopal Zion Church—This church began work in 1896. It was started by U.S. missionaries who were affiliated with the AMEZC. In 2001, there were 150 congregations and a total of 27,000 members and 55,000 affiliates. Sixty percent of the members are from the Fante ethnic group. Another twenty-nine percent come from the Ewe people. The AMEZC is responsible for funding and running 118 different educational facilities.

African Orthodox Church—This church came into existence in 1931. It is considered to be an Anglo-Roman church which is a church that was originally associated with Anglican theology but who chose to leave that ideology for a theology that is more similar to Catholicism. The main diocese is located in Accra. It was a mission of an AOC church in the United States. The Akwapim and the Kwahu people are strong members of this church. In 1995, there were ten congregations. There were 1,000 members and 2,000 affiliates.

Anglican Church of Ghana—This church started work in Ghana in 1752. They are a member of the CPWA. There are currently eight dioceses in Ghana. These are found in the towns of Accra, Cape Coast, Ho, Koforidua, Kumasi, Sekondi, Sunyani, and Tamale. This church has established the Trinity Theological Seminary in the Accra area and the St. Nicholas Seminary in

Cape Coast. The third seminary is called the Anglican Lay Training Centre in Kumasi. In 2001, there were 490 congregations and a total of 125,000 members and 250,000 affiliates.

Apostolic Church of Ghana—This church was founded as a mission of the ACMM, a missions group from the UK, but the missionary who founded the church later left the denomination and found the Church of Pentecost in 1953. In 2001, there were 1,800 churches and a total of 260,000 members and 380,000 affiliates.

Apostolic Divine Church of Ghana—This church was started in 1957 and was actually a schism from a Methodist denomination. Today they are considered to be indigenous Pentecostals. They are called an African Independent Spiritual church. Their headquarters are in Accra. In 1995, there were seventy-three churches. There were 15,000 congregants and 31,400 affiliates.

Apostolic Reformed Church of Ghana—This denomination began in 1958 as a result of a schism with the Presbyterian Church of Ghana. Today they are considered to be indigenous Pentecostals. They are called an African Independent Spiritual church. In 1995, there were 37 congregations. There were 3,160 members and a total of 5,270 affiliates.

Army of the Cross of Christ Church—This church was started in 1922. In 1958, this denomination applied for membership in the World Council of Churches. However, they are not currently listed on the membership rolls of the WCC. They are called an African Independent Spiritual church. In 2001, there were 1,022 congregations and a total of 46,000 members and 125,000 affiliates. Many of the congregants are from the Fante people.

Assemblies of God in Ghana—This denomination began work in Ghana in 1916. U.S. missionaries first started work. In 2001, there were 750 congregations and a total of 125,000 members and 200,000 affiliates. Forty-four percent of the congregants are from the Ashanti people group while fifteen percent are from the Kusasi people. Another eight percent are from the Ga people. Eight percent are also from the Dagomba people.

Assembly Hall Churches—This church was started around 1985. It is listed as a Chinese neocharismatic church. It is called the Little Flock church. In 1995, there were forty churches. There were 800 members and 2,000 affiliates.

Baptist International Missions—The church is a mission of the BIM denomination of the United States. In 1995, there were six congregations. There were 450 members and 1,500 affiliates.

Baptist Mid-Missions—This denomination was started as a mission of the BMM denomination of the U.S. in 1946. The churches are primarily found among the Dagati and Sissala people. Its headquarters are in Tuma. In 1995, there were forty churches. There were 2,000 members and 3,330 affiliates.

Bethany Church Mission—This church was started in 1962 as a split from the Holy Trinity Healing Church. About eighty-five percent of the congregants are women from the Ashanti people group. In 1995, there were twenty congregations. There were 2,000 members and 4,000 affiliates.

Bethel Church of Christ—This church began work in 1967. It was once a member of the CLA. In 1995, there were ten congregations. There were 1,000 members and a total 2,500 affiliates. Fifty-six percent of the members are from the Akan people group while thirty-three percent are from the Ga people. Another eleven percent of attendees are from the Ewe people.

Bethesda Church Mission—This church was started in 1965. It is an ex-member of the Divine Healer's Church. In 1995, there were sixty-eight churches. There were 30,000 members and a total of 42,900 affiliates. The headquarters are in the Kumasi area. Sixty-six percent of the people are from the Ashanti people, and twenty-seven percent are from the Ga people. Another five percent are from the Fante people, and two percent are from the Ewe people.

Bethlehem Revival Church—This church was started in 1951 as a split from the Apostolic Church. In 1995, there were ten congregations. There were 4,000 members and 7,000 affiliates. Twenty-seven percent of the members are from the Ga people, and twenty-six percent are from the Akan people. Another twenty-one percent are from the Ewe people, and fourteen percent are from the Frafra people. An additional eleven percent are from the Hausa people.

Bible Missionary Church—This church was started by BMC missionaries from the U.S. in 1985. In 1995, there were three congregations. There were 150 members and 250 affiliates.

Broadsheet Readers' Clubs—This group was started by readers of the Gospel Broadsheets that were produced by the WEC from the United Kingdom. The WEC started distributing these materials around 1980. In 1995, there were 195 clubs. There were 2,500 members and 6,000 affiliates.

Buem-Krachi Presbyterian Church—This church was started in 1954 as a result of a schism with the EPC when some members had disagreements over the practice of polygamy. In 1964, part of those members who had split chose to return to the EPC. In 1995, there were ten congregations. There were 200 members and 500 affiliates. Members of these churches come from the Buem and Krachi people groups.

Calvary Church of the Coastlands—This church was started by YWAM missionaries in 1991. Most of the people comes from the Fante people and formerly practiced ethnic religions. In 1995, there were seven churches. There were 300 members and 500 affiliates.

Calvary Pentecostal Church—This church was started in 1983. They are linked with the Church of God Mission. Many of the members come from the Fante people group. In 1995, there were four congregations. There were 700 members and 2,000 affiliates.

Celestial Church of Christ—This church was started around 1960. It originated in Nigeria. Most of the members are from the Yoruba ethnic group. In 1995, there were sixteen congregations. There were 5,000 members and 10,000 affiliates.

Christ Apostolic Church—This church was started in 1921. Thirty-two percent of the members are ex-Methodists who left the Methodist as a result of a schism. It is a mission of CAC of

Nigeria. There are nine different “apostles” working in Ghana. In 2001, there were 650 congregations. There were 44,200 members and 52,156 affiliates.

Christ Revival Church—This church was started around 1960. It once was considered to be part of the Apostolic Church, however, it later left the denomination. It applied to join the WCC in 1971. This church believes in healing. Most of the members speak Twi. In 1995, there were ten congregations. There were 900 members and 1,500 affiliates.

Christian Action Faith Ministries—This church was started in 1978. It once belonged to the Full Gospel Mission group. There are also congregations in the United States, London, Paris, and in Togo. In 1995, there were twenty congregations. There were 15,000 members and 20,000 affiliates.

Christian Hope Ministry—This group was started as a independent movement in 1984. In 1995, there were twenty congregations. There were 3,000 members and 5,000 affiliates.

Christian Methodist Episcopal Church. This church was once a member of the AMEC. It was started in 1950. It is a member of the Ghana-Togoland Conference. In 1995, there were ten congregations. There were 1,540 members and 2,800 affiliates.

Christian Outreach Ministries—This group was started by a Krobo leader in 1989. Most of the churches are around the southern end of Lake Volta in the Krobo area. In 1995, there were four congregations. There were 800 members and 1,500 affiliates.

Church of Christ Spiritual Movement—This church began as a result of a split off of the Ghana Apostolic Church in 1958. Fifty percent of the members are from the Ashanti people group while thirty percent are from the Ga people group. Another eight percent are from the Fante people while three percent are from the Ewe. In 1995, there were 119 congregations. There were 34,000 members and 42,500 affiliates.

Church of Gethsemane—This is actually a team of twelve different evangelists who go to different villages preaching. They began work in 1969. Today there are twenty churches and 2,000 members.

Church of God—This church is a mission of the CoG of Cleveland. They are Holiness Pentecostals. It was started in 1963. In 2001, there were 116 churches and a total of 10,278 members. There were 25,000 affiliates.

Church of God (Anderson)—This church is Pentecostal. In 2001, there were 43 congregations and a total of 3,000 members. There were 6,600 affiliates.

Church of God of Prophecy—This church was begun as a mission of the U.S. branch of the church. Work began around 1980. In 1995, there were seven churches. There were 420 members and 700 affiliates. This is a Pentecostal church.

Church of Pentecost—This church was started by British missionaries in 1937. In 1953, the church left the Apostolic Church. About sixty percent of the members are from the Akan people group. Another fifteen percent come from the Ewe people, and twelve percent come from the Ga people. In 2001, there were about 4,000 churches and a total of 600,000 members. There were 1,000,000 affiliates.

Church of the Lord (Aladura)—This church was started in 1953 by Aladura missionaries from Nigeria. This church uses healings, oils, and incense. In 1995, there were 313 churches. There were 56,000 members and 70,000 affiliates.

Church of the Lord—This church started after leaving the Aladura denomination. In 1971, ten more churches left the Aladura denomination and joined this new church. Sixty percent of the members come from the Akan people group. In 1995, there were fifty churches. There were 6,000 members and 10,000 affiliates.

Church of the Messiah—This church was started in 1967. It originated because of a split from the Ransomed Church denomination. Its headquarters are in Accra. Seventy-eight percent of the members are from Ga people while fifteen percent are from the Akan people. Another seven percent are from the Ewe people. In 1995, there were ten congregations. There were 2,000 members and 5,000 affiliates.

Churches of Christ—This group of churches was started in 1961 as a mission of the CCCG from the U.S. Ninety percent of the members are from the Ashanti people while ten percent are from the Kwahu people. In 2001, there were 570 churches and a total of 40,000 congregants in all. There are 88,000 affiliates.

Deeper Life Bible Church—This church was started around 1975 by Nigerian missionaries. Its headquarters are in Lagos. Most of the church members are from the Yoruba people and are actually newcomers to Ghana from Nigeria. Other people groups are also represented, but most are also originally from Nigeria. In 1995, there were 274 congregations. There were 20,800 members and 40,000 affiliates.

Faith Gospel Ministry—This church was established around 1980. In 1995, there were 2,000 churches. There were 150,000 members and 300,000 affiliates. These churches like to work with the Organization of African Instituted Churches to help with charity work. They are an African independent Pentecostal church.

Emissaries of Divine Light—This church was begun in 1954. It is associated with the Emissaries Church of the U.S. Members come from the Ashanti, Ga, and Akwapim people groups. The main offices of this church are located in Sekondi. In 1995, there were ten churches. There were 2,000 members and 4,000 affiliates.

Epis Holy Temple and Tabernacle Mission—This church was started in 1920. It was first called the National Church of Christ, but congregants changed to the present name in 1953. Some of the members come from the Ashanti people cluster. In 1995, there were five congregations. There were 1,000 members and 2,000 affiliates.

Evangelical Church of Ghana—This church was begun in 1940 in northern Ghana by British WEC missionaries. Fifty-six percent of the congregants are from the Konkomba people, and thirty-two percent are from the Birifor people. Another twelve percent are from the Bassari people. In 2001, there were 116 churches and a total of 3,748 congregants. There were 10,481 affiliates.

Evangelical Lutheran Church of Ghana—This church was started around 1950 by LCMS missionaries from the United States. Church members come from the Fante, Ashanti, Kusasi, and Efiks people groups. In 2001, there were 350 congregations and a total of 22,000 members. There were 32,000 affiliates.

Evangelical Presbyterian Church—This church was established in 1847. It was once called the Ewe Presbyterian Church. Fifty-five percent of the members are from the Ewe people group. In 1995, there were 710 churches. There were 102,000 members and 308,000 affiliates.

Evangelical Presbyterian Church of Ghana—This church began because of a disagreement between EPC churches. The people who established this denomination wanted members to only come from the Ewe people cluster. This split occurred in 1993. In 2001, there were 748 churches and a total of 41,968 members. There were 143,107 affiliates.

Evangelical Presbyterian Reformed Church—This church was established in 1964. Currently the denomination's headquarters are found in Accra. The members support a school. Most of the members are from the Akan, Ewe, and GA people groups. In 1995, there were twenty congregations. There were 2,000 members and 3,500 affiliates.

Free Protestant Episcopal Church—This church was started around 1960. It is a member of the Ecumenical Church Foundation. Currently, the main offices of the church are located in Monrovia, Liberia. In 1995, there were two congregations. There were 150 congregants and 300 affiliates.

Full Gospel Church of Ghana—This church is sponsored as a mission of a Canadian church. In 1995, there were five congregations. There were 1,500 members and 3,000 affiliates.

Gateway Worship Centers—This church was started after it split from the Full Gospel Church in 1992. Many of the members speak Twi or are from the Ewe people group. In 1995, there were two congregations. There were 1,000 members and 2,000 affiliates.

Ghana Baptist Convention—This convention was started in 1920. Both Southern Baptist missionaries from the United States and missionaries from the Nigerian Baptist Convention have helped this convention. Today, the convention has become highly charismatic in its beliefs. In 2001, there were 942 congregations and a total of 80,000 congregants in all. There 130,000 affiliates.

Ghana Mennonite Church—This church was begun by a Ghanaian in 1956. It is a mission of the MCNA. Most of the congregations are located in the south with the denomination's main offices

being in Accra. About forty-five percent of the church members are from the Ga people group. In 1995, there were seventeen churches. There were 1,200 congregants and 1,800 affiliates.

Good News Churches—This group of churches was started in 1956. Both ECWA and SIM missionaries have helped these churches. In 2001, there were 200 churches and a total of 3,000 congregants in all. There were 9,000 affiliates. Today this is a Pentecostal church.

Harrist Church—This church was started in Ghana around 1940 by Harrists from Cote D'Ivoire. The Harrist movement was begun by a Liberian missionary named William Harris during the early part of the twentieth century. His church preached about the importance of a simplistic lifestyle and encouraged adherents to give up theft, idolatry, and adultery. Many of the churches are located near to Kumasi today. In 1995, there were seventy churches. There were 2,000 members and 5,000 affiliates.

International Church of the Foursquare Gospel—This church was started in 1965. In 1995, there were three congregations. There were 557 congregants and 1,110 members. It is Pentecostal.

International Pentecostal Holiness Church—This church was established around 1990. In 1995, there were one hundred congregations. There were 8,000 members and 15,000 affiliates. It is a mission of the IPHC of the United States.

Live Ministries Africa—This church was started in 1984. Members of this church come from the Ga, Frafra, Wolof, Nzema, and the Aowin people groups. It is a mission of CAM. In 1995, there were twelve churches. There were 1,692 members and 5,000 affiliates.

Methodist Church of Ghana—This denomination was established as result of mission work that began in 1835. Forty percent of the church members come from the Akan people while thirty-five percent come from the Ga-Adangbe people. Another twelve percent come from the Nzima people, and ten percent come from the Ewe people. In 2001, there were 2,600 churches and a total of 238,100 members. There were 450,000 affiliates.

Miracle Life Gospel Centers—This denomination was begun in Tema in 1987 after splitting from an Assembly of God church. Church services are usually conducted in Twi. In 1995, there were eleven pastors and the denomination was supporting one school. In 1995, there were thirty congregations. There were 2,000 members and 5,000 affiliates.

Nigritian Episcopal Church—This group of churches were started after a split from the Methodist Church in 1907. Forty-six percent of the members are from the Fante people group while twenty-eight percent are from the Ga people. Another twenty-two percent are from the Ashanti people. In 1995, there were sixty churches. There were 4,000 members and 8,000 affiliates.

Open Bible Standard Churches—This group of churches was started around 1970 and is a mission of the OBSC. It is an open Pentecostal body. In 1995, there were twelve churches. There were 887 members and 1,770 affiliates.

Pentecostal Holy Church of Ghana—This church left the Assembly of God denomination in 1954. It is currently a mission of the CGC. Some of the members are from the Ashanti people. It began losing members after a church split in 1970. In 1995, there were twenty congregations. There were 600 members and 1,500 affiliates.

Presbyterian Church of Ghana—This church was established in 1818. Forty-eight percent of the members come from the Akyem people while twenty percent come from the Ashanti people. Another seventeen percent come from the Adangbe people. In 2001, there were 1,900 congregations and a total of 180,000 members. There were 520,000 affiliates.

Religious Society of Friends—This Quaker church was started in 1927 by someone from Great Britain. There was loss of church members after 1961. In 1995, there was one church. There were 18 members and 36 affiliates.

Salvation Army—This group of churches were established in 1922. It is Pentecostal in its theology. The Twi name for this church is Nkwagye Don No. Seventy-five percent of the church members are from the Akan people group. In 2001, there were ninety-five congregations and a total of 13,000 members. There were 22,000 members in all.

Savior Church of Ghana—This church was founded in 1924. Another name for this church is Memeneda Gyidifo. This church was once considered to be Methodist in its theology. Members come from the Akyem/ Twi peoples. In 1995, there were 257 churches. There were 13,100 members and 18,700 affiliates.

Seventh Day Adventist—This denomination first started work in Ghana in 1894. Fifty-three percent of the church members come from the Ashanti people while twenty-three percent come from Akyem people. Another nine percent come from the Dagomba people. In 2001, there were 607 congregations and a total of 208,348 members. There were 400,000 affiliates.

True Faith Church—This church was founded in 1921. It was created by ex-Methodists who decided to follow Pentecostal doctrine. Today it is considered to be an indigenous Pentecostal church. Churches are found in six different districts. In 1995, there were 183 churches. There were 22,000 members and 28,600 affiliates.

United Pentecostal Church of Ghana—This church was started in 1968. It is also called the Jesus Only Church. It is a mission of the UPC in the United States. In 1995, there were 144 congregations. There were 13,000 members and 36,100 affiliates.

World-Wide Missions of Ghana—This group is a mission of the World Wide Missions Group from the United States. It was started in 1961. The church is evangelical. The headquarters of the missions group are based in Pasadena, California. In 1995, there were five hundred congregations. There were 70,000 members and 95,000 affiliates.

People Groups

All information unless otherwise noted is collected from www.joshuaproject.net, www.peoplegroups.org, and www.ethnologue.com

13248**Achode (14,113)**

The Achode people live in 9 villages on the Togolese border. This is a remote area. They speak a language called Gikyode and are part of the Guinean people cluster. Ginyanga is lexically similar to Gikyode. Akan is used as a trade language. Some alternate names for this people group include: Kyode or Chode.

The people predominantly practice *ethnic religions*. The number of evangelicals is unknown. The New Testament was translated by 2001. The Jesus Film and gospel recordings are also available.

13250**Adangme (519,371)**

The Adangme people live in the southeastern part of Ghana along the coast just east of Accra, but their settlements also extend further inland. They speak a language called Dangme and are part of the Guinean people cluster. The literacy rate in their own language is thirty to sixty percent while about seventy-five to one hundred percent of the people can read and write in a second language. The dialects of the Dangme language are Ada, Ningo, Osu, Shai, Gbugbla, and Krobo. An alternate name for this people group is Dangme.

The people practice *ethnic religions*. Only 4.1% are evangelicals Christians. The complete Bible has been translated into their language, and the Jesus Film is accessible. Tracts and other Christian videos also can be purchased. Gospel recordings exist.

13251**Adele (11,285)**

The Adele people live along the Togolese border. They speak a language called Adele, but many people are also familiar with Twi. Less than one percent of the people can read and write in Adele, but five to fifteen percent of the people can read and write in French or Twi. The people prefer to be called Gidire.

Most of the people are subsistence farmers who make a living as best they can in the forest and savannah areas in which they live growing crops like yams, cassava, beans and rice. The average income per family is only about \$30. Women may add to the family income by sewing garments to sell or by doing other local jobs like hairdressing. Men may also work as teachers or in offices or at other odd jobs as they are available.

Men are the ultimate authority figures in the family unit. If a woman divorces her husband, the children belong to him. Every village has one main leader who (along with his mother and other leaders) often serves as the traditional priests. Usually these same leaders will settle domestic disputes and other types of law cases. People are allowed to appeal to civil authorities but most often seek redress from these traditional leaders.

The Adele people have many important festivals. Girls must undergo very important ceremonial rituals as they leave their childhood behind and prepare for marriage. Funerals are also an extremely important celebratory time for the community. Because of the significance of yams to the economy, festivals are also held at the yam harvest in association with traditional religious beliefs. People really enjoy visiting with friends and neighbors as well as listening to storytellers and watching or participating in dancing. Soccer is also a popular sport.

People primarily practice *ethnic religions*. About two percent of the people actually believe that Jesus Christ died and was raised again on the third day in order to save people from their sins. About 3.5% of the people are evangelicals. There are about ten pastors working and about forty-six churches. The New Testament had been translated by 1996. The Jesus Film and other Christian videos are also accessible. Gospel recordings can be found.
http://www.joshuaproject.net/profiles/text/t100059_gh.pdf

13252

Ahafo (58,275)

The Ahafo people speak a language called Akan and are part of the Guinean people cluster. An alternate name for this people group is Akan-Ahafo. Approximately 4.5% are Christian evangelicals. Most of the people are subsistence farmers who also try to make small products to trade in the local market. Some of the Ahafo people may have moved recently because of the development of a gold mining industrial area.

13253

Ahanta (133,084)

The Ahanta people live in the southwest coastal region of Ghana. They speak a language called Ahanta and are part of the Guinean people cluster. People may also be familiar with Fante and Nzema. Less than one percent of the people can read and write in their native language. However, five to fifteen percent of the population are literate in a second language. They are a subgroup of the Nzima people. The people are primarily farmers, but many also supplement their income by fishing.

Approximately 4.9% are Christian evangelicals. Portions of the Bible had been translated by 2002. Gospel recordings exist, but the Jesus Film is inaccessible.

13256

Akpafu (24,850)

The Akpafu people live north of Hohoé in the southeastern part of Ghana. They speak a language called Siwu and are part of the Guinean people cluster. About twenty-five to fifty percent of the people can read and write in a second language. Some alternate names for this people group include: Akpafu-Lolobi, Lolobi-Akpafu, or Siwusi.

Approximately ten percent of the people are evangelical Christians. People are working to produce materials in the Siwu language. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

13257**Akposo (7,987)**

The Akposo people live in the southern part of Ghana. They speak a language called Akposo and are part of the Guinean people cluster. Most people are interested in developing their own language, but many also speak Ewe. The literacy rate in Akposo is below one percent but people in the towns are working to develop a literacy program. About five to fifteen percent of the people can read and write in a second language. Some alternate names for this people group include: Kposo, Ikposo, and Akposso. The Akposo may have originally migrated to the mountains after being driven out by the more powerful Ewe and Asante people. Many of the Akposo were killed during the Ashanti-Akposo War in the 1860's. Others were sold into slavery. When the British and later the Germans took over Togoland, the Akposo were able to leave to upper mountains and return to the foothills because the Ashanti people lost power.

The Akposo are thought to have a very closed society which makes it difficult for strangers to be accepted. Approximately eleven percent of the population are evangelical Christians. The Bible has not been translated into their language, but the Jesus is accessible. Gospel recordings exist.

13258**Akwapim (512,061)**

The Akwapim people speak a language called Akan and are part of the Guinean people cluster. They are a subgroup of the Akan people. Some alternate names for this people group include: Akuapem, Akwapem, and Akyem.

Approximately 8.7% of the people are evangelical Christians.

13259**Akyem (663,153)**

The Akyem people speak Akan and are a subgroup of the Akan people. The primary dialect is Akyem Bosome. The number of evangelicals is unknown.

13261**Anum-Boso (59,708)**

The Anum-Boso people live in the Ewe area. They speak a language called Gua and are part of the Guinean people cluster. About one to five percent can read and write in their own language. Five to fifteen percent of the people can read and write in a second language. An alternate name for this people is Gwa.

About 4.5% are evangelical Christians. There is a dubious need for translation, and the Jesus Film is inaccessible. Gospel recordings do not exist.

13262**Anyi (250,828)**

The Anyi people live in between Abron to the north and Nzema to the south. They speak a language called Anyin, and they speak the Aowin dialect. Many people are also familiar with Twi. Only about five percent or less can read and write in a second language. An alternate name for this people group is Agni. They belong to the Guinean people cluster.

People predominantly practice *traditional religions*. About twenty-one percent are evangelical Christians. The New Testament had been translated by 1997. The Jesus Film and other Christian videos are also accessible. Gospel recordings exist.

The Anyi people primarily are farmers who grow banana, taro, and yams. Palm oil may be produced to sell while other crops that were first introduced from America during the years of colonization may also be used to supplement the diet of the Anyi people. Women will sell items at a market to earn money for themselves and their families. Women tend to have a higher position in society.

Most of the Anyi people live close to their families. Each village has one man that leads the village along with several other important dignitaries. The Anyi society has very strict social groups. People are very concerned about living lives that will be remembered by their progeny. Ancestor worship and the remembrance of the dead through funeral statues is very important to the Anyi. <http://www.uiowa.edu/~africart/toc/people/Anyi.html>

13263

Anyimere (3,097)

The Anyimere people live in a remote area in east central Ghana in the villages of Kecheibi and Kunda. They speak a language called Animere, but linguists do not believe that the older generation are continuing to teach this language to the younger generation. More and more of the Anyimere people are apparently learning to speak Twi and using it. Between five to fifteen percent of the people can read and write in a second language. Two alternate names for this people group are Kunda and Animere. They belong to the Guinean people cluster.

People practice *traditional religions*. Approximately 4.9% are evangelical Christians. There is a questionable translation need. The Jesus Film is inaccessible. Gospel recordings exist.

13266

Arab (1,949)

The Arabs living in Ghana speak Arabic. Most are practicing Muslims in the Sunni tradition. They are one of the least reached people groups.

The number of evangelical Christians is unknown. The complete Bible has been translated, and the Jesus Film is accessible. Gospel recordings and other available materials also exist.

13267

Asen (141,829)

The Asen people are a subgroup of the Akan people. They speak an Akan dialect and are part of the Guinean people cluster.

The predominant religion is listed as Christianity. About 7.5% are evangelical Christians. There is much syncretism among the Asen people with people having some knowledge about Christian beliefs while also still practicing their *traditional* religions as well.

Thus, while the predominant religion is listed as Christianity, the actual number of born-again believers is fairly small.

13268

Ashanti (3,006,701)

The Ashanti or Akan people can also be found in southern Ghana, the western Volta area, Togo, and Cote d'Ivoire. They speak a language called Akan and are part of the Guinean people cluster. About thirty to sixty percent of the people can read and write in their own language. About five percent can read and write in a second language. Akan is actually taught in primary and secondary schools since it is a national trade language. About 11.5% are evangelical Christians. The Bible has been translated into their language, and the Jesus Film is accessible. Gospel recordings also can be heard.

Traditionally the Akan were farmers if they lived in the tropical rain forest and herdsmen if they lived in the savannas. However, many of the Akan people have been migrating to larger cities to find work as well. Akan people traditionally traced their lineage through their maternal family tree; however, due to recent upheavals and urbanization this has become increasingly difficult to do. Women have strong influence in the home and in domestic matters. Sometimes they may also have influence in local trading at the markets. The Queen Mother holds a very important position as they are considered the recorder of genealogical histories. Women who hold power in Ashanti society usually are no longer of child-bearing age. Two important women in Ashanti history were Akyaawa Yikwan and Yaa Asantewaa. Yikwan helped broker treaties between the British and the Ashanti peoples during the colonial period. Sometimes other female relatives of the paramount chief will also have important functions in society. The Ashanti once ruled a vast empire in Western Africa called the Asante Empire. Much of the wealth of this empire came from the trading of slaves for gold and other products. Because gold was plentiful, the Akan people traded gold for salt and slaves. In fact, before the discovery of the New World, the Akan supplied most of the gold to Europe. When the Europeans ended the slave trade, the inventive Ashanti began to produce the kola nut. Europeans in Ghana fought to bring an end to the dominance of the Asante dynasty.

<http://www.uiowa.edu/~africart/toc/people/Asante.html>

Brydon, Lynne. "Women Chiefs and Power in the Volta Region, Ghana." *Journal of Legal Pluralism*.

13269

Avatime (17,905)

The Avatime people live in the southeastern part of Ghana in seven villages that lie on the Togolese border. The center of their cultural activities is at Amedzofe. They speak a language called Avatime and are part of the Guinean people cluster. Less than one percent of the people can read and write in their primary language, and less than fifteen percent can in a second language. Their own language is somewhat intelligible with neighboring peoples. Éwé is understood and spoken by some. Some alternate names for this people group include: Afatime, Sideme, or Sia.

Most of the people are agriculturalists who live in small mountain villages. A chief or Osie usually leads each village. In 1996, the name of the paramount chief was Osie Adja Tekpor VI. Under the paramount chief are various subchiefs from each village and also within each patrilineal clan. The village chief is called the okusie. Among the Avatime, there is also a central woman who leads who is called the odze okusie. This woman always comes from Amedzofe. While she may not have as much influence today as in the past, she still is important in Avatime culture. She will appear at traditional festivals and other important functions. Women who reach adulthood in the Avatime culture will usually join the Keda midzeba. Belonging to this group allows women to care for their husbands but also gives them the power to share their views in public meetings. According to reports by early colonial researchers, Avatime women may have had much more influence over political and familial affairs in the past. However, as customs have changed with the advancement of society, this power seems to have waned. Women still are seen as authorities on birthing, puberty, and other traditional female realms.

People use *traditional worship forms*. About 11.25% are evangelical Christians. Missionaries first arrived about one hundred years ago and began to teach the people about Jesus. While churches were started, many of the people professed both Christianity and yet still practiced traditional religions. This syncretism still exists today. The Bible has not been translated into their language, and the Jesus Film is accessible. Gospel recordings can be found.

<https://www.theseedcompany.org/files/Avatime-profile.pdf>

Brydon, Lynne. "Women Chiefs and Power in the Volta Region, Ghana." *Journal of Legal Pluralism*. 1996.

13271

Bassar (150,491)

The Bassar people speak a language called Ntcham and are part of the Gur people cluster. Very few people can read and write in their own language, but about fifteen to twenty-five percent of the population can read and write in another language. A dialect of the Ntcham language is called Bitapul. Some alternate names for this people group include: Tobote, Ncham, Bassari, Basari, Basar, or Basare. During the pre-colonial period, the Bassari people were renowned metal workers. In the nineteenth century, the Dagomba people attacked the Bassari and caused them to become more agriculturally minded.

The Bassari practice *ethnic religions*. They actually believe that their name came from the deity that they believe lives atop Mt. Bassari. Less than one percent of the people are evangelical Christians. The Jesus Film is available, but there is no Bible translation. Gospel recordings are also accessible.

13272

Bimoba (80,604)

The Bimoba people live south of Kusaasi and north of Konkomba in the Gambaga District in the northeastern part of Ghana. They speak a language called Bimoba and are part of the Gur people cluster. Two alternate names for this people group are Moar and Moor. They are closely related to the Moba people, but the languages are different. About ten to thirty percent of the people can read and write in Bimoba. About fifteen to twenty-five percent of the population can read and write in a second language. Most of the people are agriculturalists who live in large family groups. There is one main leader called the paramount chief who decides who will lead other villages in the area. His home is in Bunkpurugu. People have access to well water and some medical help. There are also schools in most villages.

Assembly of God missionaries introduced the Bimoba to Christianity in 1949. About five percent of the people profess Jesus Christ as their personal Lord and Savior. The number of evangelical Christians is unknown.

The people predominantly still practice ethnic religions. Some have converted to Islam as well. The main god is called yenna and people build earthen shrines to worship the local deities and their ancestors. Islam is condemned by some Bimoba because of its negative association with certain beliefs about medicine while Christianity is dismissed by the chiefs that practice traditional religions because Christian evangelicals are required to no longer practice any traditional rites.

The complete Bible had been translated by 2003. The Jesus Film and other Christian videos are also accessible. Gospel recordings can be found.

http://www.joshuaproject.net/profiles/text/t101453_gh.pdf

13274

Birfor (122,412)

The Birfor people live in the northwestern section of Ghana along the border of Cote D'Ivoire. They speak a language called Southern Birifor and are part of the Gur people cluster. Less than one percent of the population can read and write in their own language while maybe five percent of the people can do so in a second language. Schooling was mandatory in the past so some people in their forties or fifties can read and write. Some alternate names for this people group include: Ghana Birifor or Birifo.

The Birifor people are subsistence farmers. They also raise cattle. Some scholars believe that they are cousins to the Lobi people. They struggle to have enough water to grow their crops. The average income is only about \$150. People usually do not own the land. Rather the land is owned by the Gonja people and they must pay for the privilege of using the land. People often sell the food that they grow and then may later not have enough food. Guinea corn was often the main staple crop because traditional cultural beliefs kept this type of food from being sold; however, this has recently changed. People often get sick because the drinking water is unsafe.

Polygamy is practiced. In fact, having at least two wives is expected while having four or more is considered a sign of success. Wives must work together to prepare meals for the family. Bride stealing from other villages is also encouraged. The society is matrilineal. A single chief is usually appointed by the paramount chief, but since the Gonjas own the land, their justice system is often used in difficult cases. In fact the paramount chief is under the control of the Gonja leader.

The Birfor practice ethnic religions. In fact, about ninety-five percent of the people follow these traditional practices. Animists wear fetishes and make sacrifices on mud alters just outside their homes in the hope of appeasing the spirits. Any bad luck is attributed to an evil or angry spirit. People celebrate a festival called the black Boor and the white Boor ceremony in which children are initiated into the secret rites of the secret societies. People who do not properly perform the rituals could be condemned to death. People are somewhat interested in Christianity because Christians do not have to pay for traditional sacrifices which can be quite expensive; however, they object to Christian restrictions like the prohibition against alcoholic beverages and polygamy.

About five percent of the people believe that Jesus is the Son of God and the Savior of the world. Only 0.054% of the people are evangelical Christians. The Roman Catholic Church and Methodist missionaries began work in the area in 1930 in order to promote community development. WEC began working in the area in 1939 and later established medical clinics for victims of leprosy. Pentecostal churches, Apostolic churches, and the Evangelical Church of West Africa have also worked among the Birfor. Portions of the Bible had been translated by 2001. The Jesus Film and other Christian videos are accessible. Gospel recordings exist.

http://www.joshuaproject.net/profiles/text/t101479_gh.pdf

13275

Bisa (132,613)

The Bisa people live in the northeastern part of Ghana. They can trace their history back to the Mali Empire. They usually raise crops like millet, rice, and peanuts. They speak a language called Bissa, and they are part of the Mande people cluster. Some people are also familiar with Mòoré. About seven percent of the people can read and write in a second language. Some alternate names for this people group include: Bisa, Biza, Bokobaru, Busanga, Zogbe, Bokhobaru, Busa, and Wiza. They are not ethnically related to the Busa people of Benin or Nigeria.

The people predominantly practice ethnic religions and Islam. Heads of families are extremely influential over the religious and cultural lives of other family members. People who are interested in becoming evangelical Christians may face intense opposition. The number of evangelical Christians is unknown.

The New Testament had been translated by 2000. The Jesus Film and other Christian videos are also accessible. Gospel recordings can be found.

13279

Bowili (17,459)

The Bowili live in the Volta Region between the Volta Lake and further eastward to Amanfro on the Hohoe-Jasikan road. They are primarily agriculturalists who grow crops like cassava, maize, or yams. However, they also produce local craft items like pottery to trade with the Akans, Ewes, and Lelemi peoples. They speak a language called Tuwuli and are part of the Guinean people cluster. Some alternate names for this people group include: Bowiri, Liwuli, Siwuri, Bawuli, or Tuwili. About twenty-five to fifty percent of the people can read and write in a second language. There is a paramount chief who leads the entire people as well as various subchiefs in each village.

The predominant religion is Islam. Only about 11.25% of the people are evangelical Christians. Bremen missionaries began working with this people group in 1910. The Presbyterian Church began mission work in the area at the same time. The Roman Catholic Church has also been working among the Bowili people for some time. Ewe is often used in worship services. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist. There is a need for Bible teachers, translators, and other types of workers. The people are generally receptive to the gospel.

http://www.joshuaproject.net/profiles/text/t101645_gh.pdf

13281**Brong (873,279)**

The Brong people live northwest of Asante Twi in southwestern Ghana. They speak a language called Abron and are part of the Guinean people cluster. Less than one percent of the population can read and write in their own language, but twenty-five to fifty percent can read and write in a second language. Some alternate names for this people group include: Bron, Doma, and Gyaman. A king or chief rules the people, and the Queen Mother is also extremely influential in local society.

There is some discrepancy in the research pertaining to the predominant religion of the Brong people. Ethnologue and Joshua Project both state that Islam is the predominant religion while People Groups states that Christianity is more common. About 1.6% are evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13282**Buem (53,196)**

The Buem people live in Jasikan in the southeastern part of Ghana. They speak a language called Lelemi and are part of the Guinean people cluster. Less than one percent of the population can read and write in their own language, and only five to fifteen percent can read and write in a second language. Some people are familiar with Akan. Some alternate names for this people include: Lefana, Lafana, and Lelemi.

The Buem primarily raise food for their own consumption and for sale or trade in local markets. The annual average income is about 200,000 cedis. Men will work in fields, but women will

also have their own produce. Women may sell their own products in the market so they may actually have some wealth. Cocoa plantations were once important to the local economy but have been in decline. Men are led by chiefs while women are led by the Queen Mother and other female elders. The Buem are proud of their heritage and their status. Men and women lead fairly separate lives except for marital obligations. Healthcare is difficult to get so some women's groups are working together to bring better medical care to the area. Overall life is fairly difficult because of drought one year and or an excessive amount of rain the next. Sometimes food supplies may run short towards the end of the year. Many young people will leave the area in the hope of finding a better life in Accra.

People are nominally Christians, but most still practice some form of the ancient religions of their ancestors. Joshua Project reports that about *77.5% of the people are actually animists* with a social veneer of Christian beliefs. Approximately 11.25% of the people are evangelical Christians. Presbyterian missionaries began work among the Buem in 1885. The New Testament was translated by 1995. The Jesus Film and other Christian videos are also available. Gospel recordings can be heard.

http://www.joshuaproject.net/profiles/text/t101699_gh.pdf

13284

Bulisa (143,273)

The Bulisa people live in the Bulsa District of the Upper East Region. They speak a language called Buli and are part of the Gur people cluster. About fifteen percent of the people can read and write in their own language. The Ghana Institute of Linguistics, Literacy, and Bible Translation have sponsored classes in the area since the late 1970's. Some people may be familiar with Akan or English if they study at school. Many young people are facing challenges as they are attending school and learning new concepts but are still having trouble finding gainful employment after they finish. Some alternate names for this people group include: Builsa, Bulea, Balsa, or Kanjaga.

Most of the people are farmers who earn about \$100 dollars annually. Markets are very important to the Bulisa people as they serve as times of socialization as well as giving people opportunities to make a little money by selling small products like pottery or stools. Food production is primarily to supply a family's sustenance for the year. Outside jobs are used to provide extra income.

Polygamy is acceptable. What often happens is that a man and woman initially get married with the groom paying a little bit of money or doing some bride price. If the woman tires of her husband, she can return to her father's house. The husband then has to go to redeem his bride by paying more fees. If he does not wish to pay the fees or cannot do so, he takes the children and the woman may remain in her father's house until she marries someone else. As a result of this practice, women may have children living with multiple fathers. Each father's family lives together in a house with related families in a clan living in nearby structures.

Elders are extremely important to the clan and will have great influence over the family. One chief leads the entire Bulisa people. They have had their own chief since colonial days and are

very proud of the fact that they have not been subjects of another people group. As traditions are changing, new social problems like premarital sex are becoming dilemmas that families must deal with. People love to celebrate funerals and also enjoy visiting with family members. Soccer is also a popular pastime. The Feok festival is also an important time of socialization.

People predominantly practice ethnic religions. Only about .25% of the people are evangelical Christians. Catholics began mission work among the Bulisa people in 1926. In 1996, Catholic, Presbyterian, Assembly of God, SIM/Good News, Methodist, Restoration, Salvation Army, and Church of the Pentecost churches were active in the area. There was a problem with retaining pastors in the churches that did exist because many of the pastors chose to renounce their faith when they reached an age where they could become an elder of their clan. At that point, they would renounce their faith in order to gain the title of elder and the accompanying benefits. The Bible had been translated by 1995. The Jesus Film and gospel recordings are also available. People are interested in learning more about a gospel that is culturally relevant to their culture and not simply seen as a “European” or “Western” ideology.

http://www.joshuaproject.net/profiles/text/t101729_gh.pdf

13287

Chakali (6,196)

The Chakali people live east of Wa. Ducie is the most populous village in the area. They speak a language called Chakali and are part of the Gur people cluster. The Chakali people prefer to use their native tongue in their homes, but most people are also accustomed to using Wali in the market and in other venues. In the town of Tuasa, however, only the elderly use their mother tongue. Children that play together from the two different groups will usually speak to one another in Wali. In schools, English and Dagaari, the regional trade language, is taught. In church, Wali or Chakali were used if the people did not understand something that was said by the pastor or priest. GLLBT has decided against developing literacy materials in Chakali because of the high use of the Wali language and because the people seem willing to attend literacy classes in Wali. The Chakali people, however, do not feel that they will lose their language. Rather, they feel that they will continue to use both languages. There are chiefs that lead the villages, and these men report to the paramount chief of the Wali. Inter-marriage between the Chakali and Wali people is permissible.

The Chakali are one of the least reached people groups. In 1975, most of the people were predominantly practicing ethnic religions. However, more recent surveys indicate that because of the increasing contact and intermingling with the Wali people the influence of Islam has become much stronger in the area. There are at least three mosques in the area where services are conducted in Arabic but explanation is given in Wali. There are only two small churches in the area—one Roman Catholic parish and an Evangelical Church.

The number of evangelical Christians is unknown. In 1995, about forty-five people were attending the Catholic Church regularly and about eighteen people were attending the Evangelical Church. The churches had some access to a Wali New Testament, but none of the members had their own Bible at their own time. The Jesus Film was also unavailable. Gospel recordings do exist.

<http://www.sil.org/silesr/2002/SILESR2002-035.pdf>

13288

Chakosi (67,130)

The Chakosi people live Northeast around Wawjayga. They speak a language called Anufo and are part of the Guinean people cluster. Less than one percent of the people can read and write in their own language, and less than five percent can read and write in a second language. Some alternate names for this people group include: Chokosi, Chakosi, Chokossi, Tchokossi, or Anufo. People from the Chakosi people apparently migrate across the borders of Ghana, Benin, and Togo with some frequency.

The predominant religion of the Chakosi people is Islam. The number of evangelical Christians is unknown. The New Testament had been translated by 2006, and gospel recordings exist. However, the Jesus Film is unavailable.

The Chakosi believe that their ethnic group has Manding origins and actually migrated to Togo and Benin sometime during the 1700's from Cote d'Ivoire. Mostly young men came with Islamic holy men as hired mercenaries for other local people groups. These young men decided to stay and got wives through conducting series of raids on neighboring peoples. The Chakosi were very territorial and were very warlike.

The Chakosi have a very strict social organization. Their society is divided into very specific social groups of nobles, commoners, and Muslim clergy. Usually there will be one main person to make the decisions for a village. If the head leader of the village cannot find a reasonable answer to a dilemma, he will refer the problem to the main leader of the area.

Most Chakosi today are farmers who grow cotton as a cash crop. Boys will help to herd cattle while girls help their mothers at home until their fathers marry them off. Most do not get to attend a local school because their parents expect them to work at home or because their parents cannot afford the school fees. Women and men may both offer different products for sale in the local market. Men like to use bicycles to travel if they have been fortunate enough to purchase one. Women usually have no access to bicycles and thus are used to walking. The annual income for a family is usually around \$100. Most people struggle their entire lives just to raise enough food to survive.

<http://www.joshuaproject.net/profiles/text/t100396.pdf>

14334

Chala (2,165)

The Chala people live in the Volta Region in the villages of Nkwanta, Odomi, and Ago. There are also Chala speakers in Jadigbe and south of Ekumdipe in the northern Region. They speak a language called Chala and are part of the Gur people cluster. Some people are familiar with Gikyode, and many speak Twi. Some alternate names for this people group include: Tshala or Cala. The people are ruled by the paramount chief of the Gikyode people.

The people primarily practice ethnic religions. Only 3.5% of the people are evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings do exist.

13292

Cherepong (72,907)

The Cherepong people live north of Larteh between the Twi and the Ga people. They speak a language called Cherepon and are part of the Guinean people cluster. Most people are also familiar with Akan. One to five percent of the people can read and write in their own language, and five to fifteen percent can read and write in a second language. Some alternate names for this people group include: Okere, Kyerepong, Chiripong, or Chiripon.

Only 7.5% of the population are evangelical Christians. There are no ministry tools reported in their language.

13298

Dagaari (665,958)

The Dagaari people live in the western part of Upper West Region. They speak a language called Southern Dagaare and are part of the Gur people cluster. Dagaare is a trade language and is used in school. About five to ten percent of the people can read and write in a their own language, and five to fifteen percent of the people can read and write in a second language. Because there are some similarities between Southern Dagaare and Birifor, some people can understand certain phrases in Birifor. Some alternate names for this people group include: Southern Dagari, Dagari, Dagara, Degati, Dagati, Dogaari, or Dagaare. The people prefer to be called Dagaaba.

The people primarily practice ethnic religions. There are no evangelical Christians. Portions of the Bible have been translated into their language, and the Jesus Film is accessible. Gospel recordings exist.

13299

Dagomba (614,570)

The Dagomba people live in the northeastern part of Ghana around Tamale and as far as Yendi. They speak a language called Dagbani and are part of the Gur people cluster. Dagbani is a national trade language and is thus used in schools. About three percent of the population can read and write in their own language. Only about two percent can read and write in a second language. Some alternate names for this people group include: Dagbane, and Dagbamba.

The Dagomba people had an ancient kingdom called Dagbon, but they were forced out of part of their original territory by the Gonja people. They eventually became more powerful again and reestablished dominance in another area. Today they are primarily subsistence farmers who may also engage in other types of trades. Because of the poorness of the land, they often have to use manure as fertilizer and even let fields not be used for a few years in order to make the soil more fertile. A chief leads each village or town. His dwelling is always in the center of the town and

important people live close to his house. The poorer and less socially important people live on the outskirts of the village.

The predominant religion is Islam, but it is syncretized with ethnic religions. Only .003% of the people are evangelical Christians. Thus, they are one of the least reached people groups. The complete Bible has been translated into their language, and tracts are accessible. The Jesus Film and other Christian videos can also be viewed. Gospel recordings exist.

13301

Dankyira (108,869)

The Dankyira people speak Akan and are a subgroup of the Akan people.

Only 4.5% of the people are evangelical Christians. Please see the Akan profile for further cultural information.

13328

Deaf (108,772)

The Deaf live throughout the country of Ghana. They use Ghanaian Sign Language. A missionary first brought sign language and developed the Ghanaian signs in 1957. There are some schools for the deaf, but there are no gospel materials that use the Ghanaian Alphabet.

13302

Deg (24,380)

The Deg people live west of Volta Lake. They speak a language called Deg and are part of the Gur people cluster. Many people also use Twi and some use English. About five to ten percent of the people can read and write in their own language while five to fifteen percent can read and write in a second language too. Some alternate names for this people group include: Degha, Mo, Mmfo, Aculo, Janela, or Buru.

The people predominantly practice ethnic religions. In fact, only .84% of the people are evangelical Christians. The New Testament had been translated by 1996, but the Jesus Film is not accessible. Gospel recordings can be found.

The Deg people have an unusual custom where a widow is forced to leave her husband's home because of the cultural belief that the spirit of the dead husband will haunt her if she remains. Such a custom often causes the widow to become destitute. Christians are trying to work against this erroneous belief to help widows.

13315

Efutu (154,898)

The Efutu people live along the coast just west of Accra. An important town is Winneba. They speak a language called Awuto and are part of the Guinean people cluster. Less than one percent

of the people can read and write in their own language. However, about five to fifteen percent of the people can read and write in a second language. Many people have been able to attend high school which is unusual. There are several schools in the area including one university. People use their own language when talking with friends and family. However, most can also speak Fante so it is used at civic and church functions. Chiefs lead each village. Many of the people are fishermen and farmers. Those who receive a good education often choose to leave the area in search of better employment opportunities.

People practice Islam, traditional religions, and Christianity. Only 5.62% are evangelical Christians. Most of the church services are conducted in Fante. The people who can read the scriptures use a Fante translation of the New Testament as there is no copy in Awuto. The Jesus Film is not available, but gospel recordings exist.

13317

Eurafrican (50,608)

The Eurafrican people speak English. Only 2.8% of the people are evangelical Christians.

13318

Ewe (2,216,658)

The Ewe people live in the southeastern corner of Ghana. They speak a language called Ewe and are part of the Guinean people cluster. Ewe is a national trade language so there are many second language speakers too. Some different dialects of Ewe include: Anglo (Anlo), Awuna, Hudu, or Kotafao. About thirty to sixty percent of Ewe speakers can read and write in their own language, and about seventy-five percent of the people can read and write in a second language—probably English. The Ewe language is used by teachers in school. Some alternate names for this people include: Eibe, Ebwe, Eve, Efe, Eue, Vhe, Gbe, Krepi, Krepe, or Popo.

People Groups lists the primary religion under the “Other” category. Approximately 4.6% of the people are evangelical Christians. The Bible has been translated into their language. The Jesus Film and other Christian videos are also accessible. Gospel recordings and radio broadcasts can be heard.

The Ewes first settled by the coast when they first arrived in Ghana. However, that location made them highly vulnerable from attacks by slave raiders. Many families were caught and transported to the New World never to be seen or heard from again. The oral traditions of the Ewe people keep the memory of this time alive as the elderly pass the stories on to the young. The Ewe people decided to move further inland to a series of lagoons where they were safer. They developed a fishing industry.

Drumming is a very important part of the cultural practices of the Ewe. Often drumming is used at funeral services. The worst consequence a Ewe person can face is an improper burial. People that displease their families may be denied the proper burial rites.

The Ewe have a patrilineal society. Usually the descendent of the founder of a Ewe village would be chief. The Ewe are small-time farmers but are well-educated and influential. The Ewe tried to create their own state during colonial times but failed. However, the Ewe people remain active in politics and the civil service.

13320

Fante (2,651,979)

The Fante people are a subgroup of the Akan people. They speak Akan. Only 11.2% of the people are evangelical Christians.

13322

Fon (10,963)

The Fon people live throughout Ghana, Togo, and Benin. They speak a language called Fon and are part of the Guinean people cluster. Some alternate names for this people group include: Fo, Fongbe, Fonnu, Fogbe, Dahomeen, or Djedji. The Fon have a patrilineal society. A man may have more than one wife and may choose to divorce his wife if he wishes. When someone dies or on the anniversary of an important person's death, the Fon will hold dances and have drumming ceremonies for days. The Fon culture, as a whole, does believe in reincarnation.

People predominantly practice ethnic religions. Only .7% of the people are evangelical Christians. The New Testament has been translated into their language. The Jesus Film and other Christian videos are also accessible. Gospel recordings and radio broadcasts can be heard.

Fulani

Generally, the Fulani have been herdsman and place a very high value on cattle. They have been nomadic in the past but as borders develop and tighten in the West African area, their lifestyles are changing. Often, Fulani will actually be paid to care for other ethnic groups' cattle as well. The Fulani may have problems with the other ethnic groups in the area when their own cattle destroy crops or properties. There have been some reports that other ethnic groups consider Fulani to be untrustworthy. They have many oral traditions and wisdom sayings. For example, the Fulani will say that if a woman has cattle (even if she is a leper), she should be married in order to share the wealth with the rest of the clan. Boys and men will care for the herd and migrate with them during the dry seasons in search of water. Women and the elderly will stay at the village and sustain local industries. Women are expected to marry very early and to bear many children. Society believes that when a woman has many children, then she will be taken care of when she is old. Children are seen as investments of the future and the own living legacy that the Fulani can leave. They don't believe in an afterlife so their offspring will carry on their traditions for them.

The Fulani are traditionally Muslims and are very proud of the fact that they have been for centuries. There are only small percentages of evangelical Christians among different Fulani groups. People that convert to Christianity often face extremely strong familial and societal pressure to renounce their beliefs about Jesus and return to Islam. Portions of the Bible have

been translated, but the Jesus Film is unavailable. Gospel recordings can be found. They are considered to be one of the least reached people groups.

From *Muslim Peoples* by Weekes <http://www.joshuaproject.net/peopctry.php?rop3=103589&rog3=UV>

13323

Fulfulde Adamawa (53,607)

The Fulfulde Adamawa people are a subgroup of the Fulani people. They speak a language called Fulfulde Adamawa.

13355

Fulfulde Masina (7,983)

The Fulfulde Masina people live in northern Ghana in small clusters of areas. They speak a language called Fulfulde Maasina and are a subgroup of the Fulani people. Many of the people are also conversant in Hausa. Some alternate names for this people group include: Peul, Fulbe, or Maacina. Most of these people have migrated to Ghana from other areas and are thought to be outsiders by most Ghanaians.

They are predominantly Sunni Muslims, and only 0.46 % of the people are evangelical Christians. Portions of the Bible have been translated into their dialect. The Jesus Film and other Christian videos are also available. Gospel recordings can be found.

13324

Ga (517,020)

The Ga people live in southeastern Ghana along the coast and near Accra. They speak a language called Ga and are part of the Guinean people cluster. Ga is one of the national languages and is thus taught in school. About thirty to sixty percent of the people can read and write in Ga while seventy-five to one hundred percent of the population can read and write in a second language. Some alternate names for this people include: Amina, Gain, Accra, or Acra. The people practice traditional religions. The number of evangelical Christians is unknown. Gospel recordings exist.

The Homowo festival which marks the beginning of the year for the Ga people is extremely important. Centuries ago, the Ga people experienced a time of terrible famine. When that time had passed, they celebrated by having the first Homowo ceremony. From that time on, the Ga people yearly celebrate this festival which is also known as the “hooting at hunger” ceremony.

Funerals are also really important to the Ga people. Elaborate coffins which may cost families members a large amount of money are created to honor the dead. Coffins are often shaped to represent one specific aspect of the life of the deceased.

http://en.wikipedia.org/wiki/Ga_people

13330

Guang (346,324)

The Guang people live in west central Ghana around the upper part of Volta Lake and also around some areas of the Black Volta and White Volta Rivers. Two important towns are Bole and Salaga. The Guang people speak a language called Gonja and are part of the Guinean people cluster. Two dialects of this language are: Gonja and Choruba. Gonja is one of the national languages of Ghana and is thus taught in school. About one to five percent of the population can read and write in Gonja while less than five percent can read and write in a second language. The Gonja people came to the Black Volta centuries ago and gradually established control. They usually rule under paramount chiefs. This office is called the Yagbumwura. The Yagbumwura usually lives in Damongo. In the 1990's, there were tensions between the Gonja and the Konkomba people. People used to mark their children's faces with tribal patterns. This pattern began during the days when Europeans were kidnapping children to sell as slaves in North and South America. The elders of the clan would be able to identify the children and attempt to redeem them before transportation to the New World. However, because of the ethnic tensions of the 1990's, parents have been less likely to follow this ancient practice.

The people are predominantly Sunni Muslims. The number of evangelical Christians is unknown. The New Testament had been translated by 1984. The Jesus Film and other Christian videos are accessible. Gospel recordings exist.

13332

Gurenne (623,301)

The Gurenne people live in the northeastern section of Ghana. They have villages in the Upper East Region around Bolgatanga and also in the Frafra District. They speak a language called Farefare and are part of the Gur people cluster. About one to five percent of the population can read and write in Farefare and five to fifteen percent are literate in a second language. This language is used in local schools. People also like to use the Dagaare language. Some alternate names for this people group include: Frafra, Gurune, and Nankani.

The people predominantly practice ethnic religions. The number of evangelical Christians is unknown. The New Testament had been translated by 1986. The Jesus Film and other Christian videos are also accessible. Gospel recordings can be found.

The Gurenne raise different crops like millet or rice, but they will also work to produce local crafts to sell at the market place or will fish to help add other types of food to their diets. Most live in extended family houses. Marriages are polygamous but are not pre-arranged for the bride or the groom. Grooms will pay the family in livestock for the privilege of marrying a daughter. Children are more likely to attend school and have easier access to better medical care because of the presence of a nursing school. Tattooning is an old art form that some Gurenne still practice.

13333

Gurma (710,899)

The Gurma people speak a language called Gourmancéma. Some alternate names for this people group include: Gourma, Gourmantche, Gurma, Migulimancema, Goulmacema, Gulmancema, or Gulimancema.

They predominantly practice ethnic religions. The Bible is available in their own language. The Jesus Film is available, and gospel recordings exist. Radio broadcasts can be heard.

The Gurma are herders and farmers. Men work the fields, and women raise the children. The Gurma like to have other people work for them. In fact, having other people do the work in the fields is considered a mark of success. The Gurma society has very strict rules. People must not show fear.

<http://www.mnsu.edu/emuseum/cultural/oldworld/africa/gurmaculture.html>

13334

Gurunsi (144,000)

The Gurunsi people speak a language called Ninkare. They are sometimes called the Kasem people.

They predominantly practice ethnic religions. Portions of the Bible have been translated into their language, and the Jesus Film is accessible. Gospel recordings exist.

13335

Hanga (5,469)

The Hanga people live in the north central part of Ghana just southeast of the Mole game reserve in the Damongo District. The biggest village is Murugu. They speak a language called Hanga and are part of the Gur people cluster. Ten to thirty percent of the people can read and write in a second language. Five to fifteen percent of the people can read and write a second language. An alternate name for this people group is Anga. The people are a subgroup of the Gonja people. They are subsistence farmers who raise crops like maize, sorghum, millet, yams, or cassava. Most are unable to raise cattle because of the presence of the tsetse flies in the area.

The people predominantly practice ethnic religions. Only 7.5% of the population are evangelical Christians. The New Testament had been translated by 1983. The Jesus Film is accessible, and gospel recordings exist.

13336

Hausa (175,424)

The Hausa people live in the northern part of Ghana. They may also be found in several different West Africa and North African countries, but they are primarily from Nigeria. In fact, they are the largest group in Africa. They speak a language called Hausa. The Hausa language is a major trade language in West Africa, and many different people groups have adopted not only the Hausa language but also many of the Hausa customs and beliefs. Some alternate names for this people group include: Adarawa, Arawa, Arewa, Fellata, Hausa Fulani, Hausa Ajami, Maguzawa, Hausawa, Soudie, Kurfei, or Tazarawa.

The Hausa are 99.9% Muslim. About 150 years ago, Muslim missionaries came to Hausaland and succeeded in converting the Hausa to Islam. They are considered one of the least reached people groups. Today there are no known evangelical Christians. The Bible has been translated into the Hausa language, and the Jesus Film is accessible. Gospel recordings and radio broadcasts can also be found. Hausas that do convert to Christianity face severe persecution in the form of shunning and betrayal by non-Christian family members. Since a Hausa's identity is tied to his family and clan, the emotional and physical persecution is extremely hard on new believers. Christian missionary families will also face persecution.

Oral legends among the Hausa state that the people are descended from a man called Bayajida who killed a snake that threatened the village, thereby winning the hand of the queen. The sons of Bayajida founded Hausaland. The Hausa once ruled themselves but were later conquered by many different ethnic groups, the last being the Fulani.

The Hausa may be involved in many different types of work. Many in rural areas are farmers who grow traditional crops like millet or rice, while others are traders or professionals. Markets are very important gathering places for men to come and discuss issues facing the village. Women will be expected to make different types of items to be sold at the market.

Men may marry more than one wife, and girls are promised in marriage by age 12 to 15. Women are expected to care for the children and attend to household duties. Divorce is a societal problem, but many women will remarry because society expects them to do so. Extended families are usually very influential in rural areas. Males and females will both be expected to listen to their elders.

<http://www.global12project.com/2004/profiles/clusters/8035.html>
<http://www.sim.org/pg.asp?pgID=2&fun=1>
<http://www.joshuaproject.net/peopctry.php?rop3=103733&rog3=UV>

13337

Ibibio (37,901) taken from Nigerian description of worldmap.org

The Ibibio people live in south central Ghana but are originally from the Akwa Ibom state in southeastern Nigeria where they have resided for several hundred years. While little written material about them exists, they have a rich oral tradition. The Ibibio strongly resisted colonization when the British gained control in the area. Even then they managed to have some autonomy over their own land. Some alternate names for this people group include: Enyong, Central Ibibio, Itak, and Nsit.

The main economic staple in the region is the palm tree, the oil of which is extracted and sold to external markets. Most work as farmers growing yams. Amama, the people with highest rank in the Ibibio culture, control the majority of the community wealth. Individual villages are ruled by a group of village elders.

Ibibio religion is based on paying tribute to the village ancestors. Each village has an Ekpo society that includes secret religious and social rituals to appease ancestors as well as providing good fortune to certain families. Likewise, community decisions are forged through the use of

the Ekpo society. Only 6.75% are evangelical Christians. They do have access to the Jesus Film and other Christian videos. The Bible has not been translated into their language, but gospel recordings exist.

13338

Igbo (40,066) [taken from Nigerian description of worldmap.org](#)

The Igbo live in Ghana and throughout Nigeria, generally in the Southeastern parts. They can trace their origins back a thousand years to this area. Analysis of the sources that are available (fragmentary oral traditions and correlation of cultural traits) have led to the belief that there exists a core area of Igboland, and that waves of immigrant communities from the north and west planted themselves on the border of this core area as early as the ninth century. Migration from this area in the recent past tended to be in all directions, and in this way the Igbo culture gradually became homogenized. In addition to this pattern of migration from this core area, other people also entered the Igbo territory in about the fourteenth or fifteenth centuries. Many of these people still exhibit different characteristics from that of the traditional Igbos. For example geographical marginality, the institution of kingship, a hierarchical title system and the amosu tradition (witchcraft). During European colonization, they initially met the Portuguese (during the mid fifteenth century), then the Dutch, and finally the British. They resisted British occupation until 1929. Before 1807, slave trade was the major economic use of these people. Many formed the core of slaves in the New World. Afterwards, trading in industrial products such as lumber, tusks, and spices became prominent. In 1900 the area that had been administered by the British Niger Company became the Protectorate of Southern Nigeria, also incorporating what had been called the Niger Coast Protectorate. Control of this area then passed from the British Foreign Office to the Colonial Office. Long before it had officially been conquered, Igboland was being treated as a British colony. Between 1900 and 1914 (when Northern and Southern Nigeria were amalgamated) there had been twenty-one British military expeditions into Igboland. In 1928 for the first time in their history, Igbo men were made to pay tax. They were a subject people. This attempt to take over political control of Igboland met with resistance and cultural protest in the early decades of the twentieth century. Native religious movement sprang up (the ekumeku) which inspired short-lived but feverish messianic enthusiasm. The rumors that the Igbo women were being assessed for taxation, sparked off the 1929 Aba Riots, a massive revolt of women never encountered before in Igbo history. However, the engine of imperialism could not be stopped, and once it had begun, Igbo culture would never be the same again. After Nigerian unification, they spread into all parts of the country becoming traders, civil servants, teachers, and professionals. Living in forests or fertile marshlands near the river, many remain farmers raising yams, cocoyams, maize, cassava, and palm oil. Palm oil is their major export and cash crop. They employ migrant workers to help them harvest the oil. During the Biafran civil war of 1966, their tribe became a target of the war. Socially, a council of elders shares the power decisions. Polygamy is seen as a sign of wealth while monogamy is considered the sign of poverty and a social embarrassment.

Most of the people claim to be Christians, *but many still hold to the traditional belief in Chukwu Okike or Chi, the great creator god.* Ancestor worship and spirit worship is also prevalent including spirits associated with the rivers and villages. Only about 6.4% are evangelical Christians. Portions of the Bible were first translated in 1860, with the first New Testament

completed in 1900 and the entire Bible finished in 1906. A recent version was published in 1988. They do have access to the Jesus Film as well as Christian radio broadcasting.

<http://www.gamji.com/NEWS2593.htm>

<http://www.uiowa.edu/~africart/toc/people/Igbo.html>

<http://www.qub.ac.uk/en/imperial/nigeria/origins.htm>

<http://www.bigeye.com/sexeducation/ibo.html>

Afigbo, A.E.. Prolegomena to the study of the culture history of the Igbo-Speaking Peoples of Nigeria, Igbo Language and Culture, Oxford University Press, 1975. 28.)

A.E. Afigbo, 1981: *Ropes of Sand*, Caxton Press, Ibadan. and T. Shaw; "Igbo Ukwu: An Account of Archaeological Discoveries in Eastern Nigeria", Faber and Faber, 1970.

13339

Ijo (28,155) taken from Nigerian description of worldmap.org

The Ijo live in Ghana and in Nigeria. They speak a language called Kalabari. They engage mainly in fishing. Tradition holds that they moved in the fifteenth century from the east and the north to their present location. During the years of slave trade, they worked as middlemen for the imperialist countries and the slave resources. Idol worship, polygamy, intra and inter Ijaws conflicts are regular features of the people. Recent aspirations of the Ijaw to attain a befitting development of their area (the Niger Delta) have resulted in massive riots and disruptions of economic life without a positive response from government.

The predominant religion is Christianity, but the number of evangelical Christians is unknown. Portions of the Bible were first translated from 1888 to 1943. The New Testament was completed in 1927 and the entire Bible in 1956. They also have access to the Jesus Film. A brand of indigenous, white garment wearing Church Group is spreading among the Ijaws currently. This group is not different from the traditional and fetish beliefs of the people. It is not a Christian group. It permits and engages in polygamy, soothsaying, and divination, idol worship and several other unbiblical practices. The presence and work of this group is becoming a stumbling block to the evangelization of the Ijaws today.

13310

Jula (19,886)

The Jula people speak a language called Jula and are part of the Malinke-Jula people cluster. Some alternate names for this people group include: Djoula, Kong, Joula, Wangara, Malinka, or Yola.

The Jula or Dyula people are predominantly Sunni Muslims. They are very resistant to outside evangelistic efforts because most of the Jula have very strong family and clan ties. Less than one percent of the Jula are evangelical Christians. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings and radio broadcasts can be heard. They are still one of the least reached people groups. The Jula are not openly hostile to the gospel message. They simply feel that Islam is superior because they have developed misunderstandings concerning the truths of Christianity due to poor witnesses by syncretic Christian adherents.

In the past, the Jula were very important to the development of trade in West Africa. They originally came from the ancient Mali empire. For centuries, they traveled about selling goods and passing on the Islamic faith. Kong in the Cote D'Ivoire was their home base usually. They would send their male children there to receive religious training from Muslim teachers. Today some of the Jula are still traders, while others are farmers. Women generally take care of household problems, while men will work in the fields or make products to sell. Both sexes may engage in trading at the market if they wish.

As has been mentioned, familial relationships form a key aspect of Jula life. Marriage is expected for all females and will probably be arranged by the head of the household. Most marriages take place by the time the girl is fifteen. To increase the ability to preserve the Jula heritage, fathers often arrange for cousins to marry one another. In Ghana, most of the Jula population are quite young. People who live until old age are greatly revered for their sagacity.

<http://www.peopleteams.org/jula/>

13340

Kabiye (28,437)

The Kabiye people live in the northern part of Ghana. They speak a language called Kabiye and are part of the Gur people cluster. Some alternate names for this people group include: Kabire, Cabrai, Kabure, Kabye, or Cabrais. The Kabiye are mainly subsistence farmers who barely eke out a living. Many young people actually leave their family homes in search of better job opportunities in the city areas.

The Kabiye predominantly practice ethnic religions. They use divination and other types of ancestral worship practices. When someone dies of mysterious causes, elderly women of the village began a divination ceremony. They sacrifice a chicken and then sit under a tree beating drums until a person who is possessed by a spirit comes running with a vision of who might have caused the untimely death. There are seven mountain villages in Togo and Benin that are extremely important to the Kabiye people. Although Kabiye families may actually live far from these seven villages, they will say that they are originally from one of those villages. When people are buried or for other important ceremonies, Kabiye families will try to return to one of the villages. These villages have not been overly receptive to the gospel.

Approximately 1% are evangelical Christians. Families put social pressure on people who attempt to convert to evangelical Christianity. They do not want people to leave their traditional religious practices. The complete Bible had been translated by 1999. The Jesus Film and other Christian videos are also accessible. Gospel recordings also exist.

13359

Kamara (4,080)

The Kamara people live in Larabanga and also about 10 miles along the road west of Damongo. They speak a language called Kamara although some also speak a language called Safaliba. Their culture is very different from that of the neighboring Hanga people but somewhat resembles that of the Dagbani people. They are part of the Gur people cluster.

The people are predominantly Muslim. In fact the number of evangelical Christians is unknown. There are no ministry tools in their language. Legend says that the first Kamara leader came from Saudi Arabia in the eleventh century. His name was Fatawu Murkpe. He came to help a Gonja leader fight. He took the name Ibrahim and fought loyally until the Gonja leader was mortally wounded. As the leader lay dying, he allowed Ibrahim to throw a spear in the air, and Ibrahim claimed the land where the spear landed. After marrying a Mamprusi woman, Ibrahim had sons. He and his sons established clans that became the Kamara people.

Today the Kamara people still serve as religious advisors to the Gonja people. Legend also states that Ibrahim got the first copy of the Koran for the Gonja and Kamara people. There is a special stone called the Mystic Stone that is highly important to Kamara and Gonja custom. The people believe that the mystic stone has special powers and protects the spot where Ibrahim prayed for the Koran.

http://www.larabanga.netfirms.com/story_of_larabanga.html

13341

Kantosi (2,165)

The Kantosi people live in the north central part of Ghana in the Sandema District. Some of their homes are scattered among the Balsa people while others have established themselves near the town of Wa. When the Kantosi first came to Ghana, they settled in Kpaliwongo. They speak a language called Kantosi and are part of the Gur people cluster. Their language is similar to the Kamara or Farefare languages. Most people have become bilingual in the language of the people that they live among. For example, the people that live near Wa speak Wali. Some alternate names for this people include: Kantonsi, Yare, Yarsi, or Dagaare-Dioula.

The people are predominantly Muslims. The number of evangelical Christians is unknown. There are no ministry tools in their language.

13342

Kasena (108,286)

The Kasena people live in the Navrongo District. They speak a language called Kasem and are part of the Gur people cluster. Some alternate names for this people include: Kassena or Kassene. There are four dialects in the Kasem language. These are Nunuma, Lela, Kasem, and Fere. The Kasem is one of the national languages so it is used in most venues of life. About one to five percent of the people can read and write in their own language while fifteen to twenty-five percent can read and write in a second language.

The people primarily practice ethnic religions. Some are also Muslims or non-religious. The number of evangelical Christians is unknown. The New Testament was translated by 1997. The Jesus Film and other Christian videos are available. Gospel recordings exist.

The Kasem are usually farmers who grow crops like millet and sorghum, but the men will hunt and fish to supplement the family's food supply. They will rotate which fields they use about

every ten years. Women will try to help the family's cash flow by growing tobacco close to their homes.

<http://www.uiowa.edu/~africart/toc/people/Kassena.html>

13343

Koma (2,735)

The Koma people live close to the Sissaala and the Mamprusi people. There are only about five villages and these are very hard to reach because of the remoteness of the location. One of the villages is called Yikpabongo and another is named Nangurima. They speak a language called Konni and are part of the Gur people cluster. Konni is somewhat similar to the Buli language. Some alternate names for this people include: Koni, Koma, or Komung. They are ethnically connected to the Mampruli, Hanga, and Buli. Many people are able to communicate using Mampruli or Sissaala..

The Koma people predominantly practice ethnic religions. There are some Muslims. About 12.5% of the people are evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

Koma men are apt to marry women from other ethnic groups, but the children are raised to speak Konni and consider themselves to be ethnically Koma. People do not know how to read and write in any language. They are ruled by the Mampruli leader. Many people have lost their ability to see due to the disease known as onchocerciasis. Most of the people are subsistence farmers who grow yams, cassava, millet, guinea corn, maize, or peanuts.

13344

Konkomba (437,473)

The Konkomba people live in the around Guerin in the Yendi district while others live throughout north central Ghana. They speak a language called Konkomba and are part of the Gur people cluster. Some alternate names for this people group include: Likpakpaln, Kpankpan, or Kom Komba. The dialects of the Konkomba language are: Lichabool-Nalong, Limonkpel, Linafiel, Likoonli, and Ligbeln. Many people are also familiar with Twi, Bassari, Hausa, and English. About one to ten percent of the people can read and write in their own language. Five to fifteen percent of the people can read and write in a second language.

The Konkomba primarily practice ethnic religions. Approximately .53% of the people are evangelical Christians. The complete Bible had been translated by 1998, and tracts are available. The Jesus Film and other Christian videos are also accessible. Gospel recordings exist.

The Konkomba have a very strict social structure based upon clan loyalty. Sons inherit property and wealth through the father's family. New clans will form when rivalries emerge. During the preceding centuries, the Konkomba were often driven out of their territorial lands by other peoples like the Dogambas. Today they are mainly subsistence farmers. Yams are a very important part of their economy. The Konkomba tend to migrate to find better farmland as the

fertility of the land depletes. Their population and strength may have been underestimated due to this fact.

Since the early 1980's there have been tensions between the Konkombas and the Dagomba and Gonja overlords. (Please see the history section for a synopsis of this problem.) Konkomba society is changing as access to more educational opportunities occurs. One such cultural change can be seen in the betrothal customs of the Konkomba. In the past, Konkomba families would negotiate the betrothal of their new girl infant to a man in his twenties. Then, the prospective groom would work sporadically for the next fifteen years to perform duties for the girl's family until she reached a marriageable age. At that time, the girl would be given to the now forty year old man as his bride. In recent times, teen-age girls have refused to marry the man to whom they were betrothed. Rather, they would run away with another man of their own choosing. When this happened, both the families would seek remuneration and adjudication of the issue.

13345

Kotokoli (71,089)

The Kotokoli people mostly live around Accra. They speak a language called Tem and are part of the Gur people cluster. Some alternate names for this people include: Cotocoli, Tim, Timu, or Temba. The Kotokoli people originally came from Burkina Faso. Today they live in Togo and Benin. Their hereditary leader called the Uro usually leads the people from Sokode.

The Kotokoli converted to Islam over 100 years ago. They belong to the Sunni Muslim tradition. There are no evangelical Christians. The Bible has not been translated into their language, but the Jesus Film and other Christian videos are available. Gospel recordings and radio broadcasts can be heard.

The Kotokoli are farmers and traders. They raise many different types of crop including sorghum, millet, pumpkins, and yams. While they raise cattle and other herding animals, they generally do not care for the animals themselves. Rather they hire Fulani to milk the cattle and take care of them. The Kotokoli use the manure from the herd animals as a natural fertilizer, and they also use the animals to bargain for brides and for ceremonial purposes. Most of the men work in the fields and/or as traders while the women stay home and care for the house and children. Women are responsible for gathering materials like wild berries or grasses that could be used for food or to make their houses.

Families usually build mud houses that are strung together around a central open area. Parents will arrange the marriage for the children. Men who wish to marry a woman must perform some service for the bride's family and also give them a certain number of cattle. As in most Muslim cultures, the man is allowed to take up to four wives; however, the first wife has the most status. All of the families answer to a headman who in turn answers to a district leader who eventually answers to the Uro in Sokode.

13276

Kulango (30,199)

The Kulango people live west of Wenchi in the west central part of Ghana. They speak a language called Bondoukou Kulango and are part of the Gur people cluster. They are related to the Lobi, but the Lobi were enemies in the past. They have a matrilineal society. One religious leader and a civic leader act as the government in rural areas for the people. While there was a king established a Bouna at one time before the coming of the Mandingo peoples, there is no central king today. Most people live in small villages and work as farmers. Because the fertility of the land is changing, many are moving further south to look for other farmlands or to find other types of jobs in city areas.

Yams are important symbols to the Kulango and are used in traditional worship practices. They believe in a supreme being god called tano. People pray to their ancestors to ask for blessings and help. About six percent of the people have converted to Islam. There are no known evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel films exist.

13313

Kusasi (541,429)

The Kusasi people in the Bawku District. They speak a language called Kusaal and are part of the Gur people cluster. Many people are familiar with Hausa. About one to five percent of the people can read and write in Kusaal while about fifteen to twenty-five percent can read and write in another language too. An alternate name for this people group is Kusale.

The people predominantly practice indigenous religions. Only about .16% of the people are evangelical Christians. The New Testament has been translated into their language. The Jesus Film and other videos are also accessible. Gospel recordings exist.

A chief usually leads each village which may be composed of one huge extended family or several extended families. Men and women have sharply defined roles. Men will work at their chosen profession, which may include farming, and will also own the cattle. Women will not usually own cattle, but may raise other types of small livestock to supplement the family income. During the day, women stay inside the family home, while men stay outside. In the past, polygamy was common; but now many men only marry one wife. Educational opportunities do exist. Many children may attend primary school and even junior high or secondary school if they are not needed to help on the farms. Also, they may need assistance from friends or relatives to pay for books.

<http://atukue.sasktelwebsite.net/Kusasi.html>

13349

Kwahu (429,392)

The Kwahu people are part of the Akan-speaking people. They are from the Guinean people cluster.

The predominant religion is Catholic. Only 4.6% of the population are evangelical Christians. The Bible is available, and the Jesus Film is accessible. Gospel recordings exist.

13350**Larteh (72,789)**

The Larteh people live south of Cherepon but they also have villages between the Ga and Twi areas. Some alternate names for this people group include: Late, Lete, or Gua. They speak a language called Larteh and are part of the Guinean people cluster. Many people also speak Twi. Some will also speak English. Usually Larteh is used in the home while Twi is used in most other social situations where people intermingle with other ethnic groups. English is used in formal settings. About one to five percent of the people can read and write in their own language while five to fifteen percent can read and write in a second language.

The people predominantly practice ethnic religions. The number of evangelical Christians is unknown. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

13352**Ligbi (15,490)**

The Ligbi people live in around Numasa and northwest of Brong-Ahafo. They also live east of Sampa and northwest of Wenchi. They speak a language called Ligbi and are part of the Mande people cluster. The dialects of this language include: Bungase, Gyogo, Hwela, Dwera, Atumfuor, and Ntoleh. People can usually speak Twi too. Some alternate names for this people group include: Ligwi, Nigbi, Nigwi, Tuba, Banda, Dzowo, Namasa, Tsie, Weila, Wiila, Weela, or Jogo.

The Ligbi Banda are primarily Muslim. Others may still practice indigenous religions or a even a mixture of Islam and animism. Most of the homes have ancestral shrines that the inhabitants hope will protect them from the evil intentions of malevolent spirits. Most people wear amulets in order to ward off the evil designs of these same impish spirits. Twins are seen as an evil sign. Parents will have to undergo purification rites after the birth of the twins. Less than one percent of the population are evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

Most of the Ligbi Banda are farmers who grow crops like manioc and peanuts. Goats may also be raised, but families usually avoid the purchase of cattle because of the tsetse fly problem. Women will be betrothed by their fathers and will marry young. Each wife will have her own hut, but one wife will be more powerful than the others. The husband will work in the fields with his sons and will visit his wives and children as he chooses.

http://www.global12project.com/2004/profiles/p_code2/181.html

13353**Lobi (6,278)**

The Lobi people speak a language called Lobi and are part of the Gur people cluster. This people group is also sometimes called the Lobiri or Miwa people.

The predominant religion of the Lobi people is animism. Babies are dedicated to the earth god at birth. People make sacrifices to the spirits in the hope of appeasing them or gaining their favor. Many people will visit traditional healers when they are sick because of the lack of good medical care and also because of their religious beliefs. The number of evangelical Christians is unknown. The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found. Most of the people are still illiterate in their first language. Teachers and linguists are needed to help teach the people to read in the Lobi language.

Most of the Lobi live in relatively small villages with a single man that leads the village. Usually a group of elders assist the leader in making decisions. Lineage is very important to each family, but the lineage is generally traced through the mother's family instead of the father's family. Polygamy is acceptable. Most children help their parents with planting and herding chores. Young people often leave their villages in order to find work in larger cities, but this often causes stress within the family system.

13354

Logba (8,728)

The Logba people live in the southeastern part of Ghana. They speak a language called Logba and are part of the Guinean people cluster. About 87 percent of the people can also understand Ewe. These people are ethnically distinct from the Dompago (Logba) of Benin and Togo. One main leader directs the civic affairs of the people. Most people are farmers but may also engage in small trading ventures to earn extra money.

There is some discrepancy pertaining to the predominant religion of the people. People Groups lists the predominant religion as "Other." *Most likely, the people practice a mixture of traditional religions with a veneer of Christian beliefs because only about 10% of the people are evangelical Christians.*

13363

Losso (5,212)

The Losso people live in Accra, but they may also be found in Ho, Kpandu, and the Volta Region. They speak a language called Nawdm and are part of the Gur people cluster. Two alternate names for the Nawdm people include Loso or Naoudem, but they are generally referred to by foreigners as the Losso people. The Nawdm are subsistence farmers, but many are immigrating to city areas like Lome to find other types of work. The Nawdm grow millet and sorghum. They mix the two together to form a porridge and also to make beer.

The Losso people practice indigenous religions. Only 7.5% of the people are evangelical Christians. Portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings can also be found.

<http://en.wikipedia.org/wiki/Losso>

13358

Mamprusi (268,601)

The Mamprusi live east and west of Gambaga. They speak a language called Mampruli and are part of the Gur people cluster. Many people can also speak Farefare, Bimoba, or Bissa. Less than one percent of the people can read and write in their own language, however, about five to ten percent of the people can read and write in a second language. There are about forty-eight qualified people who are teaching reading and writing to the Mamprusis. Approximately twenty primary schools, ten junior highs, and three high schools have been established close to or in Mamprusi towns. Although these schools are available, many Mamprusi children cannot attend after primary school or sometimes even before that because their parents expect them to work with livestock or help with farming chores. Dagbani and Farefare have some lexical similarities with the Mamprusi language. Some alternate names for this people group include: Mamprule, Manpelle, or Ngmamperli.

The Mamprusi people are extremely influential in the northern region of Ghana. They control much of the political power. The Frafra, Nabdem, Talensi, and Kusai people are all under the authority of the Mamprusi leader. Because of this influence, they tend to highly value traditional ethnic beliefs and customs. While younger people are more attracted to the gospel because of its westernizing influence, men who are potential leaders of their families or districts will hesitate to accept Christ because doing so will mean that they will lose their political and familial power. When a man accepts a political office, he must eat a special meal with his predecessor. The office itself is called Nam. Eating the meal with the predecessor is called “eating the nam” and signifies the change of power.

The Mamprusi people predominantly practice ethnic religions. Approximately 82% of the people are ethno-religionists. The main god in their beliefs is called Naa-wuni. This god must be reached through intermediary ancestral spirits. Islam also has a growing impact among the Mamprusi people. The Mamprusis that convert to Islam are still allowed to use the name Naa-wuni instead of Allah. They are also allowed to continue practicing other traditional beliefs that do not conflict with the five main tenets of Islam. The number of evangelical Christians is unknown. SIM reports the presence of about forty-six different Protestant churches, seven Roman Catholic parishes, and one Seventh Day Adventist congregation. Thanks to the efforts of SIM linguists, portions of the Bible and the New Testament have been translated into the Mampruli language. The Jesus Film is also accessible. Gospel recordings can be heard.

The Mamprusi build their houses in a circular formation. Their farmlands lie just beyond their compounds. Their society is patrilineal, and each man may marry multiple wives. The Mamprusi are farmers.

<http://www.rmc.edu/directory/academics/soci/ghana%20website/asp/Mamprusi%20page.asp>

<http://www.gowestafrica.org/peoplegroups/mamprusi/>

<http://www.sim.org/pg.asp?pgID=26&fun=1>

13356

Mandinka (48,246)

The Mandinka people are also called the Maninka people. The Mandinka people are part of the larger Mande people group who are descendants of the peoples that once inhabited Mali. Some alternate names for the Mandinka include: Konyanke, South Maninka, Wangara, Maninka, and Mandingo.

The Mandinka are predominantly Sunni Muslims. They were evangelized by Muslim traders that encouraged them to accept the basic tenets of the Muslim faith while still allowing them to keep their beliefs in the interference of magic and the spirit realm in their daily lives. The Mandinka people see gods as entities to fear. They believe that they must appease the angry, vengeful spirits that would bring misfortune into their lives. To that end, they consult with diviners and other spiritual beings who might be able to help them in times of sickness. People memorize portions of the Koran and repeat it every day without truly understanding what they are saying. They believe the very words will ward off evil. The Bible is seen as a corrupted book because it disagrees with the Koran. The number of Christian evangelicals is unknown. The New Testament has been translated, and the Jesus Film is accessible. Gospel recordings can also be found. While there are multiple mission agencies that work with the Mandinka people, there are still few known believers. Much prayer is needed for the Mandinka people and the missionaries that try to reach them.

The Mandinka are a patrilineal society. Parents usually arrange girls' marriages. Men, as Muslims, may marry more than one wife. Women are expected to learn to get along with new wives as they are added to the family. The first wife usually holds power over the other wives. Men and women are taught from childhood to lead separate lives. A wife's worth is dependent on her ability to bear sons for her husband. Even in puberty, the boys and girls are separated and taught the traditions of the culture in different ways. Women will do household work and take care of the children while men take care of the animals and the fields.

There is a strict social strata in the Mandinka culture. Descendants of the first settlers of a Mandinka village are generally the leaders of that village. Musicians called griots are held in high esteem because they will pass on the oral traditions of the people. Blacksmiths are also very important to the Mandinka people.

<http://www.mandinkapeople.com/>

13360

Mossi (345,349)

The Mossi people speak a language called Moore. Two alternate names for them include: Moose and Moshi. The Mossi *never* shake hands with the *left* hand. They will only take the right hand to shake and should only offer the right hand to shake in return. The right hand is considered the clean hand that is to be used for greetings and eating. The left hand is considered unclean because the Mossi use it for unsanitary tasks. Any visitor must be very careful to only use the right hand for greeting, for eating, or for other clean tasks.

The Mossi people are originally from the Upper Volta region. They are one of the strongest ethnic groups to have refused complete assimilation into the Muslim World. They predominantly practice ethnic religions. While some have converted to Islam through the

influence of Yarse traders that have come to live among them, most still practice an indigenous religion that focuses on ancestor worship. The Mossi resisted the spread of Islam for many years because their main leader believed that he derived his power from the ancestor cult worship. When the Mossi were defeated by the European expansionists, they were somewhat disillusioned by the lack of power in their ancestor worship. This made them more open to hearing about Islam. Even though most continue to resist Islam, the predominant Islamic cultures around them have influenced their traditional ways. The names of the days of the week are derived from Arabic and women copy the joy cry that Islamic women make upon the completion of a difficult task. They were less interested in hearing about Christianity even though Roman Catholic priests lived among them because Christianity was the religion of the conquerors.

About 2.6% percent are evangelical Christians. There is a reproducing church movement among the Mossi. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings and tracts are also accessible. Multiple agencies are committed to working with the Mossi.

Mossi families have traditionally lived in large compounds of extended families. They had a patrilineal society but sometimes a grown man will decide to live in the village with his mother's family or even his wife's family instead of his father's family. When men choose to do this, they will eventually be considered full members of that village instead of outsiders. Kinship is very important to the Mossi because they feel that the ancestral spirits will influence the familial fortunes.

Most Mossi are farmers, but others also engage in trade. The Mossi market is an important place for people to meet and meets every 21 days on a Friday. Millet is the staple crop. The Mossi will either work their own fields or work in a group to help each other with their crops. Men may be weavers and growers of cotton as well.

13361 Nabodem (38,471)

The Nabodem people speak a language called Ninkare.

Their predominant religion is listed under the "Other" category. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings can be found.

13364 Nawuri (12,539)

The Nawuri people live in east central Ghana. They mostly live in a dozen villages around Kpandai. This area is on the western bank of the Oti River branch of Lake Volta. They speak a language called Nawuri and are part of the Guinean people cluster. Less than one percent of the people can read and write in their own language while five to fifteen percent can read and write in a second language. Sometimes people can understand what is said in the Buipe dialect of Gonja because there is a 72% lexical similarity between the two languages. Gonja historians claim that the Nawuri originally came to the area as warriors for the Mande people.

Most of the people are farmers who only grow enough to feed their own family. Clean water is a problem as most of the time people get their water from the lake or nearby streams. Health care is also an immediate concern. The Nawuri people are under the political domination of the Gonja people. While there is a central leader for the Nawuris, he must still answer to the Gonja leader. In 1991, during a time of great civil unrest, there were skirmishes between the Nawuri and the Gonja peoples. The Nawuri people would like to be independent from the Gonjas. The Nawuri leader has several other leaders under his authority. Much of his actual power is derived from his religious position in traditional religious activities. Leaders must not have a criminal record and must have no physical deformities. In the past, much of the oral history has been kept for the people and the leader by the presence of drummers.

Most of the families live in patrilineal groups with the oldest male leading the group. Family compounds may contain several smaller dwellings usually made of mud and thatch. When the family becomes too crowded, the next oldest son is allowed or encouraged to build his own compound. If young people leave to find jobs in the city, they will have difficulty returning to the family compound.

Islam is the predominant religion of the Nawuri. Only .18% of the people are evangelical Christians. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be heard.

<http://www.helsinki.fi/project/wopag/wopag4.pdf>

http://www.joshuaproject.net/profiles/text/t107134_gh.pdf

13365

Nchumbulu (1,834)

The Nchumbulu people live west of Lake Volta near Kplang. They inhabit a total of three villages. They speak a language called Nchumbulu and are part of the Guinean people cluster. Most people can also speak Twi. The predominant religion is syncretized Christianity. In fact, only 7.5% of the people are evangelical Christians. There are no ministry tools reported in their language.

13366

Nchumburu (54,687)

The Nchumburu people live in a triangular area south of Volta Lake and the Daka River to the northwest. They speak a language called Chumburung and are part of the Guinean people cluster. Many people are also familiar with Twi. In 1991, 24% of adults had been able to receive some type of education from the state. All such classes were in English. Only about four percent of adults at that time had been able to attend and finish the lower two levels of education as children. Most adults who were fortunate enough to get to go to high school in another area never returned to their hometowns because of better economic opportunities elsewhere. In 1991, about ninety percent of the local children were able to attend school to receive education. English literacy levels though for middle school students were still lower than grade level. Literacy classes in their native language were offered beginning in 1979. In 1991, the classes were no longer being offered because of the political climate at that time and because of changes in the teachers' positions. Less than one percent of the people can read and write in their own language.

while less than five percent can read and write in a second language. Some alternate names for this people group include: Nchumburung, Nchimburu, Nchummuru, or Kyongborong.

Most of the people are subsistence farmers. While people have put away some traditional crafts such as spinning and weaving, the making of pottery is still significant among Nchumburu women. Pots have different functions. One pot will represent the vow given by a man when he marries his wife. Should the man break the pot, the vow will be nullified. Other pots may simply be used for food storage. Sometimes men use a specific pot as a receptacle for kola nuts. When guests come, the men will share the kola nuts as a symbolic gesture of friendship. Some pots are also used to store important religious charms or talismans.

Chiefs lead the villages. They will often settle court cases. Usually a person called a linguist carries messages between the chief and the people involved in the court case. Sometimes the punishment will be to bring the chief and other involved parties bottles of a local beverage. One bottle may be poured out as a libation while others may be given to the injured party to sell to pay for damages. The chief has the ultimate authority but may consult the linguist and young people's representative before ruling on the case. There are also usually elders in each town that will have influence over local political matters. The Nchumburu people are considered under the administration of one of the four major ethnic groups in the Northern Region. (Please see the history section.) At times, they have been drawn into different conflicts that have erupted over the dispute.

Only about .35% of the people are evangelical Christians. Portions of the Bible and the New Testament have been translated into their language. Christian tracts are also available. The Jesus Film and gospel recordings exist.

Hansford, Gillian. "Will Kofi Understand the White Woman's Dictionary?" *Notes on Linguistics*. Vol. 52, 1991. 17-27.

Hansford, Gillian. "The Functional Beauty of Chumburung Pottery." *Ceramic Review*. Vol. 104, 1987. 10-12.

13367

Nchumunu (15,488)

The Nchumunu people live south of Volta Lake and east of Atebubu. They speak a language called Dwang and are part of the Guinean people cluster. Some alternate names for this people group include: Dwan and Bassa. There are three dialects: Bekye, Kenyen, or Wiase. Most people are familiar with Twi so this language is used for official ceremonies. The people were once known as the Bassa people. The people practice traditional religions. Only 4.5% of the people are evangelical Christians. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13368

Nkonya (35,306)

The Nkonya people live in the southeastern part of Ghana. Their villages lie northwest of Éwé settlements. There are about thirteen villages in all. The three main villages are Ntsumuru, Ntumada and Wurupong. However, some also choose to reside among the Gua people. They speak a language called Nkonya and are part of the Guinean people cluster. Less than one

percent of the people can read and write in their own language while five to fifteen percent can read and write in a second language. Many people are also familiar with Éwé or Twi.

There is a strong divide between the northern and southern villages. One paramount chief governs the northern area while another one administers affairs in the south. The society is patrilineal. Clan heads are greatly respected in traditional families. Children traditionally do not contradict their elders. Sometimes a person will make a statement and the listener will not respond. This does not indicate agreement. The listener may simply listen respectfully without changing his or her ideology. Some younger men are making money through the drug trade and are causing disruption among the villages by their disrespect of the elders. Usually people in search of justice will go first to the oldest male in their clan. If the matter cannot be resolved, then the paramount chief is consulted. Only after these two men have failed to resolve the dispute is the matter referred to the police.

Most people live as subsistence farmers raising yams, maize, or cassava. Those who are having problems supporting their families because of the diminishing fertility of the land or because of the disputes with the encroaching Ewes over land are beginning to raise marijuana as another source of income. This incorporation of the illegal drug trade has brought increased violence and social injustice to the area. The three towns do have running water and electricity as well mills for processing the grains.

There are paramedics in many of the villages that were trained by government services. A government clinic has been established between Tapa and Wurupong. Most people die by the age of sixty. The infant mortality rate is about twenty percent. The leading cause of death is hypertension. Most people still go first to the earth priest or local healers when they are ill. They will offer libations to their ancestral spirits in hopes of appeasing the vengefulness of the spirits. Only in dire circumstances will they go the clinic.

The people predominant practice ethnic religions. There is syncretism with Christian beliefs because the people have been exposed to the gospel for at least one hundred years. However, only 4.5% of the population are evangelical Christians. The Basel Mission first began work among this people group around 1870. Interestingly enough, they sent a Jamaican representative so that they people could comprehend that peoples of all races and ethnicities were welcomed by Christ. In 1996, there were 5,000 adherents and eight national workers. The workers use Ewe to talk to the people. The Roman Catholic Church began work in 1890. In 1996, there were 12,000 Catholics among the Nkonya. There were twenty-one local workers and they spoke Nkonya to speak to the people. Portions of the Bible have been translated into the Nkonya language, but the Jesus Film is inaccessible. Gospel recordings exist. Because people see learning to write in their language as a way of preserving their culture, there is a high interest in linguistic development. http://www.joshuaproject.net/profiles/text/t107358_gh.pdf

13369

Ntrubo (10,828)

The Ntrubo people live in the villages in the south-east corner of Nkwanta district in the Volta Region. Their settlements are east and northeast of Dambai, but they also go across the Togolese border. The paramount chief lives and works around Brewaniase. They have close relationships with the Achode and the Adele. People speak a language called Delo and are part of the Guinean people cluster. Some alternate names for this people group include: Ntribu or Ntribou. Less than one percent of the people can read and write in their own language while five to fifteen percent can read a write in a second language—probably Twi or English.

Most people live as subsistence farmers. They earn about 200 dollars a year. Their main food staple is cassava. They also produce baskets, raffia bags, pottery, and ropes. They trade with Adele, Gikyode, Ewe, and the Akan peoples. Many times people who wish to find better economic opportunities choose to move to Hohoe, Accra, and Kumasi. At one time people did not want to accumulate much wealth because the local earth priest or relatives would simply take the wealth and use it. In recent years, people have been desirous of accumulating more monetary resources as traditional values have changed.

Polygamy is accepted but not practiced as extensively as in the past because of economic constraints. Men who wish to have more than one wife must also be able to afford to support her and any children of the union. In the past, girls were promised at birth; however, now most men will make a selection once the girl has reached her teen years. The prospective groom's sister will arrange the marriage with the bride's aunts.

The people predominantly practice ethnic religions. People who practice ethnic religions tend to be extremely superstitious and wary of others because they are afraid of the power of witches. Widows are accused sometimes of being witches. Many people wear charms to ward off evil. The Evangelical Presbyterian Church began work among the Ntrubo people around 1950. The people are reported to be fairly open to the ideas of Christianity. Many of the churches have firmly established boundaries between the mixing of traditional ethnic beliefs with Christianity. Women are stronger believers than the men who often struggle with losing positions of power if they leave traditional ethnic beliefs. Women, though, must also be exhorted not to continue their involvement with secret societies. The Church of Christ began working with this people group in 1991. The number of evangelical Christians is unknown. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings exist. http://www.joshuaproject.net/profiles/text/t107488_gh.pdf

13370

Nyangbo (6,019)

The Nyangbo people live in southeastern Ghana. They speak a language called Nyangbo and are part of the Guinean people cluster. Some people can also understand Ewe. An alternate name for this people group is Tutrugbo. The people primarily practice ethnic religions with a veneer of Christian beliefs. Only about 11.25% of the population are evangelical Christians. There is a questionable translation need. The Jesus Film is inaccessible. Gospel recordings exist.

13265

Nzema (403,339)

The Nzema people live in southwestern part of Ghana. They usually live in coastal areas. They speak a language called Nzema and are part of the Guinean people cluster. Some alternate names for this people group include: Nzima or Appolo. Between one to five percent of the people can read and write in their own language while a much higher number, fifty to seventy-five percent, can read and write in a second language. The people predominantly practice ethnic religions. Although some research materials list the primary religion as Christianity, this type of Christianity is mostly syncretistic because it is a social Christianity that has simply been blended with preexisting African traditional religious practices. Only 6.2% of the population are evangelical Christians. The complete Bible had been translated by 1999, and Christian tracts are available. The Jesus Film and other Christian videos are also accessible. Gospel recordings exist.

13371**Pepesa-Jwira (18,184)**

The Pepesa-Jwira people live in the southwestern part of Ghana. The Jwira along the Ankobra River between Bamiankaw and Humjibere. They have built eighteen villages. The Pepesa live between Agona Junction and Tarkwa. The most important Pepesa town is Dompim. The main chief of the area is found in Banso. Travel may be very hazardous between towns during the rainy season as the Ankobra River often floods. The area does not have very good roads. In fact, most people either travel by canoe on the river or by narrow footpaths. People who do attempt to go to the hospital often die on the way because it is so far from their community. Although these groups speak the same language, their communities are isolated from one another because of the mountains that lie between their settlements. The people may have originally migrated to their current location from somewhere in the Ahafo Brong area. The Jwira people trace their lineage back to a man named Kwanza Ekuban. They speak a language called Jwira-Pepesa and are part of the Guinean people cluster. The Jwira people actually call their language as 'Egila.' There are three different kinds of Jwira. Some of the people that live in the northern portion of the Jwira lands have learned to communicate in Wasa. The Pepesa people also often speak Wasa. The Jwira people who live in the southern area of the Jwira land have learned Nzema. There is about a sixty percent intelligibility quotient with Nzema. About fifty to seventy-five percent of the people can read and write in a second language. Attending school can prove to be difficult. While there are primary schools in some locations, there are not enough teachers to teach all of the students. Also, if a student wishes to attend secondary school, he or she must travel out of the area. Thus, many children drop out before even finishing primary school. Instruction may occur in Jwira, Twi, Nzema, or English depending upon the location of the school and the availability of teachers.

The predominant religion is listed as Christianity; however, only 4.5% of the people are evangelical Christians. This means that there are many nominal Christian adherents who agree with and practice certain Christian tenets while still being actively involved in traditional religious practices. Methodists, Pentecostals, Roman Catholics, Seventh Day Adventists, Jehovah's Witnesses, and the Twelve Apostles all have churches in the area. No missionary activity is currently underway, however. The Bible has not been translated into the Jwira language. However, some people can use the Twi, Fante, or Nzema translations. The Jesus Film is also not accessible. Gospel recordings do exist.

<http://www.sil.org/silesr/abstract.asp?ref=2003-001>

13372**Prang (8,339)**

The Prang people live in south of Volta Lake. They speak a language called Kplang and are part of the Guinean people cluster. Many people also are familiar with Twi—especially the Ashanti dialect. In fact, some public meetings are conducted in Twi. The people predominant practice ethnic religions. The number of evangelical Christians is unknown. There are no ministry tools available in their own language. The Prang people are led by chiefs. In October or December, the Nkyifie Festival celebrates the chiefdom and gives the people time to evaluate their accomplishments over the last year.

13373**Safaliba (5,100)**

The Safaliba people live in the western part of the Northern Region. Some of their towns lie west and south of Bole. Safaliba people also live in Mandari, Tanyire, Manfuli, and Gbenfu. Some also have moved close to Bote, Sawla, and Kalba. They migrated to this area from Cote D'Ivoire. When the Gonja people arrived in the area, the Safaliba people submitted to their authority. Because of this capitulation, the Gonja do not require them to pay yearly tributes. Also, the Safaliba were able to maintain their own independent government. Thus, the Gonja and Safaliba may both live in the same village without there being trouble. They speak a language called Safaliba and are part of the Gur people cluster. People may also be familiar with the Gonja language. The percentage of people who can speak and understand Gonja goes up around the town of Manfuli. Less than one percent of the people can read and write in their own language while about eight percent can read or write in either Gonja or English. There are two primary schools. The teacher to pupil ration in 1996 was thirty-five to one. About fifty percent of the eligible children were actually enrolled in school. The closest secondary school is in Bole. There is a 79% similarity between Safaliba and Daagare. Some alternate names for this people group include: Safali, Safalaba, or Safalba.

Most of the people grow different crops like yams, cassava, millet, and cashews. They may engage in weaving, carving, making pottery and baskets, or spinning in order to produce products that they can sell in the market to raise some more income. They generally trade with the Akan. The people do have some access to grinding mills and also may have bore holes. Getting water, though, is still a problem during the dry season.

The Safaliba primarily practice ethnic religions. Islam is becoming more popular in the area to, but people have been open to Christianity too. Roman Catholics started church planting work in 1978. Methodists and Presbyterians have also worked among the Safaliba. In 1996, each group had about fifty adherents. The Assemblies of God church had about eighty-five members in 1996. The exact number of evangelical Christians is unknown. Portions of the Bible had been translated by 2003. The Jesus Film is inaccessible. Gospel recordings exist.

http://www.joshuaproject.net/profiles/text/t108504_gh.pdf

13374

Santrokofi (10,475)

The Santrokofi people live in southeastern Ghana. Their settlements are near Hohoe in the Volta Region of Ghana. The names of their villages are Benua, Bume, and Gbodome. They speak a language called Sele and are part of the Guinean people cluster. Some alternate names for this people group include: Sentrokofi, Bale, or Sele. The people actually prefer to be called Bale.

The people are agriculturalists who only grow enough to sustain themselves and their families. Sometimes they are able to produce a little extra cassava to sell which will annually bring about an extra twenty dollars to the family's coffers. Many of the older people are actually supported by their children who have moved to other areas in search of better economic opportunities. The economy began faltering before 1996 because of the fall of cocoa prices. There are no markets in their towns. There are two grinding mills. They have fresh water that is piped in the area. They also have some electricity although many people still use wood for cooking fires and kerosene for light. There are no medical clinics in the immediate area so people tend to rely on the local earth priests/ herbalists for traditional remedies. The people can reach Hoboe by taxi.

There is a paramount chief who oversees all three villages. Then there are village leaders and clan leaders. There are four main clans in the area. Lineage is traced through the father's bloodline. The mother of the chief also has a very high status among the women. There is one young person that leads the other teen-agers. The linguist, another political personage, informs the people of important decisions by the chief. The people will go to the head of their clan when trouble arises. If he cannot solve the issue, they will go to the chief and if the matter can still not be resolved, then they will go to the police.

In 1996, there were three primary schools, and 100% of the children were attending school. The teacher to pupil ratio was 12 to 1. Teachers usually taught in Ewe or in English. The literacy rate in their own language is under one percent. About five to fifteen percent can read and write in a second language.

The people nominally accept some Christian beliefs and thus would probably consider themselves to be Christian. However, most people still actually practicing ethnic religions. The Bremen mission made contact with the Santrokofi in 1840. Today there are many Presbyterian Churches and some Roman Catholic Churches. Only 6.75% of the people are evangelical Christians. People who offered to teach on the secondary level or people who were offering jobs would be most welcome in the area. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

http://www.joshuaproject.net/profiles/text/t108684_gh.pdf

13375

Sefwi (250,817)

The Sefwi people live in the Western Region. The Sefwi first came to Ghana from Timbuktu or Kong with a group from the Akan peoples. They wanted to migrate because people were starving because they did not have enough of a labor force after losing so many family members to slave raiders and tribal warfare. They originally settled with the Akan people that they had travelled with but later moved from that area because of the competition for farm land. They moved one more time before the leader Afum Kokroko had them found the town of Enuwomaso. They speak a language called Sehwi and are part of the Guinean people cluster. Many people are familiar with Twi but still prefer to use Sefwi. Some alternate names for this people group include: Sekpele, Sehwi and Asahyue.

The area, in the ancient past, was known for its gold and ivory production. However, today, the people are primarily subsistence farmers who grow typical Ghanaian crops like plantains and cassava. Many of the people eat peanut soup, fish, or fufu. Electricity and better water has recently been added to some of the communities in the area. There are several pre-schools, primary schools, even some secondary schools in the area. There are also health facilities in some areas.

The first missionary effort among the Sefwi came when Anglican volunteers began to work with the people at Bodi in the early years of the twentieth century. Roman Catholic priests later also came to the area. The Methodists founded a mission at Sehwi Bekwai. In 2004, the New Testament was translated into their language. Some people have used Twi, Fante, or English Bibles too. The number of evangelical Christians is unknown. People Groups and Joshua Project both list Christianity as the predominant religion. The Jesus Film is inaccessible. Gospel recordings exist.

For those that practice ethnic religions, Sobore is the primary deity. This deity is seen both as a fertility god and a protector of the Sefwi lands. The yam festival, Alluellie, is a time of

celebration of the ending of the harvest and a time for families to offer sacrifices to their ancestors. Another important festival is called Alie. During this festival, women decorate themselves and dance through town. Special food is also cooked and offered at shrines for the ancestors.

The Sefwi people also have a Jewish community. About 150 people practice Judaism. The people practice Shabbat and many other traditional Jewish customs. They slaughter their own animals rather than buying meat from butchers so that the meat will be prepared properly according to Jewish tradition. The people claim to be descendents of wandering Jews that travelled from Israel centuries ago to escape persecution. Some Jewish communities in the U.S. have undertaken trips to the area to research the validity of the people's claims and also to teach the community more about Judaism.

The first primary school was established by the government in 1915; however, several church groups also later founded schools in the area for their congregants' children. There has been a training college in Wiawso since the 1960's. Girls usually do not attend secondary school. They may attend primary school. Boys will often go through secondary school, but they will not attempt to go further because they want to get jobs instead of attending the university.

<http://www.sil.org/silest/2002/SILESR2002-060.pdf>

http://www.kulanu.org/ghana/visit_to_ghana.html

<http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/Institue%20of%20African%20Studies%20Research%20Review/1971v7n3/asrv007003003.pdf>

13270

Senufo, Nafana (68,285)

The Nafana Senufo speak a language called Nafaara. Most of this people group actually reside in Cote D'Ivoire. There are many different subgroups of Senufo. Most of the Senufo are agriculturalists who cultivate millet and yams along with other staple crops. Men would like to attain the title of "sambali" which indicates that they especially skilled at raising different types of crops in the grasslands. Familial ties and community ties are extremely influential in Senufo society. Males are initiated into the Poro societies at a young age and are expected to continue to observe the sacred traditions of their fathers. Everyone in a village usually shares food communally and most families eat together using a single dish to serve the food. People are not seen as individuals but rather as parts of the whole community. Each person sees themselves in relation to the other people in community and not as an individual with independent ideals or wishes. However, as more young people leave the villages to seek work in the city, these traditional community ties have been degrading. Young people have begun to develop more individualistic outlooks. The predominant religion is Islam. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings exist.

13378

Sisaal, Pasaale (50,000)

The Pasaale Sisaal people or Sissaala people live in the Upper West Region. They inhabit about eighteen different villages which lie approximately 80 km south of Tumu and 105 km east of Wa. They speak a language called Paasaal and are part of the Gur people cluster. Only about one to two percent of the people can read and write in their own language. About five to fifteen percent of the people are able to read and write in a second language. Maybe fifty percent of the children will be able to start primary school while only ten to twenty percent are still able to

attend junior high school. Many speakers are also familiar with Hausa, Wali, another dialect of Sissaala, or English. Some alternate names for this people group include: Pasaale, Funsile, Southern Sisaala, or Pasaale Sisaala.

Most of the Pasaale Sisaal people are agriculturalists who only are able to grow enough food to feed their families with a little left over for sale. Children will work with their parents in the fields and will help with household chores too. Children are thought to belong to the entire village and not just an individual set of parents. Leaving the ideals or cultural norms of village society is usually quite difficult. Food is shared communally among family members. Weddings, funerals, and baby naming are all important celebrations in village life.

The Pasaale Sisaal people predominantly practice ethnic religions and Islam. Most people are afraid to leave the protection of the traditional religions where they feel that ancestral spirits protect them from evil. Islam allows them to hold multiple beliefs. The Jangtina, which cares for the traditional shrine, also has most of the authority of the village. This is changing as the chief system arises. Only .14% of the people are evangelical Christians. The New Testament has been translated into their language, but the Jesus Film is inaccessible. Gospel recordings exist.

www.sim.org

13383

Sisaal, Tumulung (121,200)

The Tumulung Sisaal people live in the Tumu District in the north central part of Ghana. They speak a language called Tumulung Sisaala and are part of the Gur people cluster. About one to five percent of the people can read and write in their first language. About five to fifteen percent of the people can read and write in a second language. Some people can use Twi or Hausa as a second language. Some alternate names for this people group include: Sisai, Issala, Hissala, Sisala Tumu, or Isaalung. The people are primarily subsistence farmers.

The people are predominantly ethnoreligionists or Muslims. The number of evangelicals is unknown. The New Testament has been translated into their language. The Jesus Film and other Christian videos are also available. Gospel recordings can also be found.

13387

Sisala (20,000)

The Sisala people live in the North central part of Ghana in the town of Lambusie and other surrounding towns. They speak a language called Western Sissaala and are part of the Gur people cluster. Some alternate names for this people group include: Busillu Sisala, Sisai, Issala, or Hissala. This part of the Sisala people are closest to those living in Burkina Faso.

The people predominantly follow traditional religious beliefs. The main god is called viekparien. They believe in many gods and believe that mediums must be used to communicate with the spirit world. The number of evangelical Christians is unknown. The New Testament has been translated, and gospel recordings can be found. The Jesus Film is unavailable.

The Sissala people are subsistence farmers who grow a variety of different grain crops. They will raise different types of livestock so that they can trade them for other needed products. Their houses are built close together, and they are a patrilineal society. An entire village will be involved in the raising of a child, and children are greatly prized. The entire village will help ensure that a child has learned the proper values of the Sissala people. Elders are also greatly respected for their wisdom and age. The jangtina leads the spiritual lives of the people of the

village. <http://www.supportghana.co.uk/Sissala%20People.htm>
<http://sim.org/PG.asp?pgid=25&fun=2>

13377

Songhai (5,300)

The Songhai are a very ancient people group. In fact, one of the great Malian empires was built by the Songhai ethnic group. They are also staunchly Muslim having first converted in the early part of the eleventh century, but they do practice a form of syncretic Islam that still permits sorcerers and encourages sacrifices to appease the spirits. Dances and costumes are used in ritualistic ceremonies to try to reach the spirit world. The number of evangelical Christians is unknown. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings and radio broadcasts exist.

Most Songhai men are farmers but they will also have cattle that are tended by the Fulani. Women are not allowed to go to funerals or to work in the fields with men. Instead they are expected to marry and raise the children. Women may plant gardens to supplement the family's food supply.

Girl's marriages will be arranged by their father's families, and they will be required to accept their bridegroom. Fathers will only arrange marriages to members from their own lineage. They will usually not permit grooms from other ethnic groups. Divorce is high among the Songhai. When divorce or death of a spouse occurs, the woman is sent back to her father's family. Her children are the property of the husband or his family. Even young children under the age of seven that may be allowed to go with her initially will later be returned to the father's family. Three out of five children will die before their fifth birthday due to malnutrition or disease. Men may marry more than once (according to Islamic tradition) but few can afford to do so because a bride price may be quite expensive. Men that do marry a second wife will also be expected to set her up in a separate dwelling. No girl or woman wishes to be a second wife.

People usually live in extended family units. Even if men need to go and search for other work after the planting season, they still are the ultimate authority in their households. Children are expected to revere their elders and follow their instructions obediently.

<http://www.byhisgrace.cc/songhai/>

13379

Tafi (3,780)

The Tafi people live near the Togolese border in the East Central part of Ghana. They speak a language called Tafi and are part of the Guinean people cluster. Some people will also be familiar with Ewe. An alternate name for this people group is Tegbo. The people are predominantly ethnoreligionists. Only 11.25% of the people are evangelical Christians. There are many syncretistic problems where people have accepted some tenets of Christianity while still practicing their traditional religions too. There is a questionable translation need. Gospel films exist.

13382

Tamprusi (40,000)

The Tamprusi people live in twenty-five villages south of Sisaala in the Damongo District in the North central part of Ghana. They speak a language called Tampula and are part of the Gur people cluster. About one to five percent of the people can read and write in their own

language. Fifteen to twenty-five percent of the people can read and write in a second language. Some alternate names for this people group include: Tampole, Tampolem, Tampolense, Tamplima, or Tampele. They predominantly practice ethnic religions. The number of evangelical Christians is unknown. The complete Bible has been translated into their language, The Jesus Film and other Christian videos are also accessible. Gospel recordings exist.

13384

Vagala (10,000)

The Vagala people live in west central Ghana in the Damongo District near Sawla. They speak a language called Vagla and are part of the Gur people cluster. Some alternate names for this people group are Sitigo, Kira, Konosarola, or Paxala. About one to five percent can read and write in a second language. Fifteen to twenty-five percent of the people can read and write in a second language. About seventy-five percent of the people have learned a language called Waali can use it well enough to communicate. The people predominantly practice ethnic religions. Some have also converted to Islam. Only .07% of the people are evangelical Christians. The New Testament had been translated by 1977. The Jesus Film is accessible. Gospel recordings can be heard.

13385

Wala (99,100)

The Wala people live in the northwestern corner of Ghana. They speak a language called Wali and are part of the Gur people cluster. Some alternate names for this people group include: Waali, Wala, Ala, and Ouala. Less than one percent can read and write in their first language while fifteen to twenty percent of the people can read and write in a second language. The dialects are Fufula, Yeri Waali, Cherii, 'Bulengee, and 'Dolimi.

The Wala people are probably closely related to the Lobi people. They are farmers who raise crops like sorghum and millet. Sorghum beer is a popular sale item in the local market. Girls help their mothers with household chores such as caring for younger children, working in the vegetable garden, or helping with the cooking, but they may also help their fathers in the fields. Boys will help their fathers tend to the animals and work long hours in the fields.

The Wala people are predominantly Muslim. Only .005% of the people are evangelical Christians. Many others practice traditional religions. Even those that have converted to Islam usually continue to worship at the village shrines. The people believe that ancestral spirits protect them and the land. The people also believe that, if the spirits become angry, they will wreak havoc upon the people and the land. Thus, people believe that all misfortune can be attributed to one spirit or another. The New Testament was translated into their language by 1984. The Jesus Film is accessible. Gospel recordings exist.

13386

Wasa (228,074)

The Wasa people live in Southwestern Ghana. They speak a language called Wasa and are part of the Guinean people cluster. Some alternate names for this people group include: Wasaw and Wassa. The dialects of the language are Amenfi and Fianse. People often use Twi as a second language. Less than one percent of the people can read and write in their own language while five to fifteen percent of the people can read and write in a second language. People Groups lists the predominant religion as Christianity. However, only 4.5% of the people are

evangelical Christians. Most likely, many of the people profess to follow some of the tenets of Christianity while still also practicing ethnic religions too. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

13390

Yoruba (263,000)

The Yoruba speak a language called Yoruba and are part of the Yoruba people cluster. About one to thirty percent of the people can read and write in their own language. The Yoruba people were probably originally a Sudanic people who migrated into Nigeria. From the outset, the Yoruba people were more comfortable as city dwellers. While many farmed for a living, they still lived in larger towns. Trading was also important for the Yoruba. They fought with the Fulani and certain areas came under Fulani control. At this time, many Yoruba began to convert to Islam.

Today many of the Yoruba are either Islamic or Christian adherents. About 3.62% of the people are evangelical Christians. Many still practice some form of traditional beliefs as well. Converting to Islam or Christianity is often seen as a way of advancing economically. Islam is often more popular with some Yoruba because men may practice polygamy. While Islamic converts follow Muslim beliefs, the restrictions for Yoruba women are less enforced than other places in West Africa. The complete Bible has been translated into their language, and tracts are available. The Jesus Film is also accessible. Gospel recordings and radio broadcasts can be heard. From *Muslim Peoples* by Weekes

13391

Zerma (5,300)

The Zerma people speak a language called Zarma and are part of the Songhai people cluster. Some alternate names for this people group include: Dyerma, Dyarma, Dyabarma, Adzerma, Djerma, Zabarma, Zarbarma, or Zarmaci. Most of the Zerma people are subsistence farmers who grow traditional crops like millet and guinea corn. Men will work in the fields and will also take care of the livestock, while wives will work to take care of household chores and small gardens near the house. Men may also choose to travel to coastal areas to try to find wage earning jobs to supplement the family income. Men may marry more than once if they are able to financially afford another wife. Each wife usually has her own house for herself and her children.

The Zerma people are predominantly Muslim. The number of evangelical Christians is unknown. The complete Bible has been translated into their language and the Jesus Film is accessible. Gospel recordings and radio broadcasts can be heard.

<http://www.zermateam.org/zermaprofile.htm>

Missiological Implications

1. Evangelical Christians and churches should concentrate on the many people who follow traditional religious practices. Some of these people are in churches, both mainline and African Independent Churches. Christians sources should develop programs for sharing the Good News with followers of Traditional Religions and train Ghanaian Believers in the use of these methods

2. Evangelical Christians and churches should seek ways to meet the physical and social needs within Ghana. These needs should be approached from the standpoint of the love of God in Jesus Christ
3. Evangelical Christians and churches should seek to help churches in Ghana to provide quality training for Christian leaders. This training should seek to overcome the serious problems seen in the syncretism that is present in the African Independent Churches.
4. Evangelical Christians and churches should guide Christians in Ghana to make proper contextualizations of Christianity to minimize the influences of African Independent Churches.
5. Evangelical Christians and churches should guide Christians and churches in Ghana to mount expanded programs of church starting and growth
6. Evangelical Christians and churches should find ways to provide Christians materials in the indigenous languages of Ghana
7. Evangelical Christians and churches should develop plans for sharing the Good News with members of Roman Catholic Churches in Ghana and train Christians in Ghana in the use of the materials.
8. Evangelical Christians and churches should seek to help meet the medical and educational needs in the country

Pictures



(replica of the Ashanti golden stool from http://www.ashanti.com.au/pb/wp_8078438f.html I saw no copyright but the right click copy function had been disabled.

