

Mission Atlas Project

Western Africa

Country Profile Guinea

Basic Facts

Demographics – The population of Guinea is 9,947,814. Children under the age of fourteen make up 44.3% of the population. In that age group, there are 2,226,414 males and 2,183,153 females. People between the ages of fifteen and sixty-four make up 52.5% of the population. There are 2,611,833 males and 2,610,773 females in this age group. The final age group consists of people who are over the age of sixty-five. This age group accounts for 3.2% of the population. There are 138,392 males and 177,249 females in this age group. The median age for males is 17.5 years, and the median age for females is 17.9 years.

The birth rate is 41.53 births for every 1,000 people. This means that each woman will usually have an average of 5.75 children. The infant mortality rate is 88.58 deaths for every 1,000 live births. The life expectancy of the average adult is just 49.65 years. For males the life expectancy is slightly lower at 48.5 years while it is slightly higher for females at 50.84 years.

There is a very high risk of disease. Some food or waterborne diseases that are threats include: bacterial and protozoal diarrhea, hepatitis A, and typhoid fever. Malaria is also a problem in some areas. Travelers should be careful about swimming or bathing in certain areas because of the risk of infection from schistosomiasis. Cases of meningococcal meningitis were also reported. Also, Lassa fever which can be contracted from aerosolized dust or soil has also recently become a problem.

From <https://www.cia.gov/cia/publications/factbook/index.html>

Language – French is the main official language of Guinea. The government did not wish to offend the major ethnic groups living in Guinea so Poular, Malinke, Susu, Kissi, Guerza, Toma, Konyagi, and Bassari are called national languages and are used in government radio broadcasts as well as the national theatre and in school. In 1962, UNESCO started a project to produce literacy materials in each of the ethnic languages spoken in Guinea; however, the project foundered when lack of monetary resources and few available teachers became problems. Also, the government regime during this time stressed the importance of national languages over the use of French because of its wish to lessen the impact of European influence on local people groups. Today, French and the national languages are used in schools.

From *Area Handbook of Guinea* by Harold D. Nelson

Society/Culture –

The national holidays in Guinea include both Christian and Muslim religious days. Muslim holidays include the birthday of Mohammed as well as Eid al-Fitr (the end of Ramadan). Easter, Christmas, and All Saints' Day are also observed. Government holidays include: Labor Day on May 1st and Independence Day on October 2nd.

Most Guineans in rural areas are agriculturalists who grow enough food for their own consumption. Many practice polygamy and thus have huge families. A man, according to Muslim customs, may have up to four wives. Usually each wife will have a separate dwelling for

herself and her children. Extended family usually has a strong influence on the lives of children. Boys will help their fathers will clearing the land and other duties while girls help their mothers tend younger children and perform other household duties. Usually fathers arrange marriages for the girls. In Guinea, because of poverty, many girls have been sent to the city to work as unpaid laborers for family members or even strangers. Often these girls are promised an education but usually never receive the opportunity. Rather they watch younger children and perform household duties. Sometimes they are abused physically or sexually.

Beginning in January 2007 and continuing into the spring, there were protests began by the two national trade unions in the hope to change the political policies of the current regime. The government responded by declaring a state of siege in February. During this time, there were reports of widespread killing and rapes by men in military uniforms. Victims of these attacks were left with little sense of justice as their demands for restitution were initially ignored. As some changes in the government occur, families and victims hope to see justice meted out on those responsible for their suffering.

<http://allafrica.com/peaceafrica/resources/view/00011160.pdf>

Government – Guinea is ruled by President Lansana Conte. Conte took control of Guinea in 1984 when the military overthrew the government. He promptly eradicated the previous ruling political party and began to make changes to the government. Currently the government is listed as a republic, and popular elections are held at different times. However, international political observers have found questionable irregularities in previous elections. Conte was reelected in 1993 and will serve as President until 2010 under the present constitution. In February of 2007, amid strong social pressure due to internal strikes caused by major trade unions, Conte appointed Lansana Kouyate as the new Prime Minister of Guinea. The office of Prime Minister is always appointed by the President of the country. Conte does receive assistance or advice from ministers whom he appoints. At the time of this writing, the political situation in Guinea still seems to be somewhat prone to change unless better economic and social stability is obtained.

While the President does strongly influence the government, there is a National Assembly whose members gain power through popular election. Currently 114 members decide upon legislative matters. Each member is elected to serve for five years. Guinea is subdivided into seven political regions. Within those seven regions, there are thirty-three prefectures. Most officials are appointed by the President or elected through popular election. Most of the officials come from the Party of Unity and Progress, Conte's political party and the dominant force in Guinean politics. While other political parties are legalized under the Constitution, many often boycott elections because of supposed election fraud.

The judicial system is based on French law as well as the customary law of the Guinea people groups. The Supreme Court was created in 1991.

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

<http://www.infoplease.com/country/profiles/guinea.html#political>

Economy –Guinea is one of the poorest countries in Africa. In fact, forty-seven percent of its inhabitants live under the poverty line. While there are many natural resources, most have not been properly developed. The GNP is \$20.16 billion. Agriculture accounts for 23.7% while industry makes up 36.1%. The largest amount of the GDP comes from the services area which accounts for 40.2%. There are approximately 3.7 million people in the labor force. Seventy-six percent of the labor force is engaged in some type of agricultural endeavor. Only twenty-four

percent of the labor force is engaged in work pertaining to industry and service. The main agricultural products are rice, coffee, pineapples, palm kernels, cassava, bananas, and sweet potatoes. The raising of cattle, sheep, and goats and the production of timber are also important. Export commodities include: bauxite, alumina, gold, diamonds, coffee, fish, and agricultural products. Russia, South Korea, Spain, Ukraine, U.S., Ireland, France, Germany, and Belgium receive goods from Guinea. China, U.S., France, Cote d'Ivoire, Italy, and Belgium are sell goods to Guinea. As of 2003, IMF and World Bank had ceased much of the assistance once offered to Guinea.

People in outlying areas continue to practice subsistence farming. Many young people prefer to leave if to find work in Senegal or Europe. They try to send money home to their families. Also, men may leave their wives and children in Guinea while going to work in Europe in the hope of bettering the fate of the family that they leave behind. Because of the desperation of many to leave, young people often fall victim to human traffickers who seek to promise legitimate work as a way of luring the young into prostitution. Those that do remain at home often struggle with growing enough food while taking care of the elderly and young that have been left in their care. <https://www.cia.gov/library/publications/the-world-factbook/geos/gv.html>

Literacy –There is compulsory education for children up to the age of thirteen, but this law is not strictly enforced. About forty percent of the Guinean children will go to primary school at least part of the time; however, by high school, the enrollment has dropped to about twelve percent or lower. The literacy rate of Guinea is 29.5%. About 42.6% of the male population can read and write while only 18.1% of the female population are literate.

Land/Geography –Guinea is found in West Africa close to Sierra Leone and Liberia. In fact, in the past, civil unrest in these two countries has strongly affected the lives of many Guineans. There are four major geographic areas in Guinea—Lower, Middle, and Upper Guinea and the Forest Region. Lower Guinea runs from the coast inland through part of the Fouta Djallon. Conakry, the capital, is located in this region that consists of bogs along the coast and foothills further inland. Because of the marshy soil, rice is often cultivated in this area. The area known as the Fouta Djallon is found at the edge of Lower Guinea and extends throughout most of Middle Guinea. The Fouta Djallon is inhabited mostly by the Fulani people and is a wonderful place to raise cattle because of the numerous grasslands. The grasslands are intersected by deep valleys. Growing certain types of crops may be difficult on the grasslands, but bananas, pineapples, and coffee can be grown near Labe. Upper Guinea is mostly savanna. The Niger River, the Tinkisso River, and the Milo River all run through this region. Land near the rivers is used for cultivation. The final geographic region, the Forest region, contains a rain forest and the Guinea Highlands.

The climate is usually quite hot and humid. Like most countries in West Africa, there is a wet season and a dry season. During the wet season, rains may cause roads to become impassable in some outlying areas. Deforestation and desertification are two major problems influencing the people and the land at this time. Many people are forced to practice slash and burn agriculture in order to survive. As a result, soil depletion occurs. Guinea has many different mineral deposits including bauxite and gold. However, only bauxite production has been heavily developed. Many other natural resources remain unused. In the near future, Guinean society may undergo huge changes if the government should choose to develop these mining industries further. http://en.wikipedia.org/wiki/Geography_of_Guinea

From *Area Handbook of Guinea* by Harold D. Nelson

History – The area now known as Guinea was once a part of several ancient African empires. The Ghana empire was one of the first major governments to claim the land. Later, different parts of the land were claimed by the Fulanis, the Mali Empire, and the Soninke Empire. The last major control was held by Almamy Samory Touré, a Malinke, and was wrested away by the French in 1898. The French eventually negotiated with Great Britain, America, and Portugal for the colonial boundaries of Guinea. Then, the French put Guinea under the control of the colonial government in Dakar, Senegal.

Guinea gained independence from France when Guineans were led by Ahmed Sékou Touré, who was the grandson of Almamy Touré, to reject de Gaulle's offer to join the French community and rather chose immediate autonomy. Touré became the first acting president and remained in power until his death in 1984. While first thought to be a proponent of equality among differing ethnic groups, Touré later appointed only officials from his own Malinke group. He also crushed all opposition to his regime through establishing a dictatorship modeled after the Soviet and Chinese governments. Under his leadership, many Guineans were subject to imprisonment or exile if they chose to differ with his social or economic policies.

After Touré's death of a heart attack, the Prime Minister of Guinea initially took control, but he was quickly ousted by the Military Committee of National Recovery (CMRN) who was led by Lansana Conte. The new government promised to bring about more humane treatment of its citizens and also to promote economic growth and recovery. The CMRN destroyed the old constitution and created a new national assembly called the Transitional Council for National Recovery. Later, a new constitution and Supreme Court were created. In 1993, elections were held in which different political parties were allowed to participate. However, Conte's party won the majority of the seats in the National Assembly, and he himself retained the presidency. Opposing political parties complained about discrepancies in the voting process. The National Assembly began meeting in 1995.

In 1996, unrest began to plague Conte's government as some military personnel rioted. These protests were put down momentarily. Later, in 2000, the Revolutionary United Front military group from neighboring Sierra Leone and Liberia began to attack Guineans and refugees from Liberia and Sierra Leone. Conte's government blamed the presence of the refugees for the attacks and began to treat them harshly. Because of the unrest, political elections were not held. Later, in 2001, the constitution was changed so that the office of the president could be held by a candidate multiple times. Conte was reelected as president in 2003 in an election that many opposition parties chose to boycott. In January of 2007, trade unions began to protest Conte's government. After two months of civil unrest, Conte finally appointed Lansana Kouyaté as the new prime minister which ended the strikes. At the point of this writing, Kouyaté has been scrutinized by Guineans and neighboring African nations to see how he will make positive changes in the faltering government and economy of Guinea. Conte has still retained the primary power of the government despite his uncertain health.

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

<http://www.infoplease.com/country/profiles/guinea.html#history>

Christian History –The Portuguese were some of the first Europeans to make contact with Guineans in the 1400's. However, no permanent Christian mission was established. When the French gained complete control of the area in the late 1800's, Catholic missionaries were

allowed to establish a mission station at Boff. A second mission was later started in Conakry, and other priests started missions in southern Guinea in 1896. A African-born priest and African sisters were instated in the early 1940's.

The Protestant missionary movement began when the Christian Missionary Alliance built a mission station at Baro in 1918. The Anglican church began work around 1935. In 1967, most missionaries were required to leave due to Toure's implementation of a national effort to rid Guinea of European influence. Twenty-six CMA missionaries managed to stay, but were forced to limit their range of activities. All religious schools were turned into public schools at that time. After Toure's death and the subsequent military coup, missionaries were allowed to return to Guinea to continue work there. From the *World Christian Encyclopedia*

Religions –

Non-Christian

Islam—Muslim traders first brought the ideals of Islam to Guinea centuries ago, but a jihad began by Al Haj Omar really strongly influenced the growth of Islam's influence. Samory Toure was influential in forcing Upper Guinea to adopt Islamic customs during a war in 1880. The French conquest also played some role in the spread of Islam as officials built communication networks that increased the clerics' ability to spread Islamic ideals. While some villages have imposing mosques, smaller villages may simply use a hut that has been set aside by a special wall. Most Muslim converts really practice a syncretistic form of Islam in which they follow the prayers and profess belief in Allah and the Prophet Mohammed while still clinging to some of their traditional religious beliefs and practices. In fact, some of the Guinean Muslim beliefs are closely tied to traditional beliefs that have just been given a gloss of Islamic flavor. For example, while circumcision is practiced traditionally in most Muslim societies, in Guinean Muslim circles, the circumcision is usually delayed until the time of puberty and becomes more similar to an rite of passage as seen in indigenous religious beliefs. Also, tamarind trees among the Malinke peoples are considered sacred because the prophet supposedly gained rest underneath the branches. Also, monkeys are not killed for meat among certain people groups because they are supposed to contain the souls of those who were not devout followers of the Friday prayer ritual. From *Area Handbook of Guinea* by Harold D. Nelson

Traditional Religions—There is a belief in a creator god that stands far apart from human affairs. Every person is believed to have a soul or nyama. Things are also thought to have nyamas. The worship of ancestors is very important. Each lineage usually has one person who acts as the head priest for the other people of the lineage. Sacrifices are made to gain the favor of the ancestors as well as the support of other local spirits. Witches and sorcerers are feared because they are thought to cast spells on individuals. People will try to avoid the influence of witches or sorcerers by wearing special charms to ward off evil. Secret societies (Poro for men and Sande for women) have much power among certain people groups. The leaders of these societies will wear masks and will initiate young people into the secret worship rituals of the society. During Toure's administration, an effort was made to abolish the use of masks and the influence of traditional healers. Many leaders of the secret societies were forced to flee to other areas like Liberia, and masks were burned. Still, the influence of traditional religions is strong. Many Muslim and Christian adherents still continue to take part in certain important rituals. From *Area Handbook of Guinea* by Harold D. Nelson

Christian Cults and Sects

Calvary Ministries—This group of churches was started in 1982 by Christian adherents from Nigeria. Work has primarily progressed among the Susu people. In 1995, there were two congregants and a total of 100 members. This church is considered to be an independent charismatic African church.

Eglise L'Amour de Dieu—This church was founded in 1992. It is part of the African healing network. In 1995, there were five congregations and a total of 2000 members in all.

Jehovah's Witnesses—This church began work in Guinea about 1955. In 1995, there were ten congregations and a total of 695 members in all.

Shekinah Church—This church was founded in 1991 by Apostle Williams, an evangelist from Liberia. It is part of the African healing network. In 1995, there were twenty churches and a total of 6,000 congregants.

New Apostolic Church—This church was started around 1970 by a missions group from Zurich, Switzerland. In 1995, there were 70 congregations and total of 20,746 members in all.

Catholic/ Orthodox Churches

Catholic Church of Guinea—Catholic priests first arrived in the late 1800's. They began mission stations at Boff and later at Conakry. The Archdiocese of Conakry was officially elevated in 1955. Currently the archbishop is Vincent Coulibaly. This diocese has forty priests who serve 101,600 mass attendees. Another Guinean diocese is found at Kankan. It was first erected in 1949 and then elevated in 1993. Twenty-seven priests serve 55,483 congregants. Emmanuel Félérou is the bishop of the Kankan diocese. The third diocese in Guinea is located in N'Zérékoré. This diocese was erected in 1937 and elevated in 1959. Thirty-five priests serve 76,269 mass attendees. Bishop Philippe Kourouma presides over this diocese.

<http://www.catholic-hierarchy.org/country/dgn2.html>

Protestant/Evangelicals/Pentecostals (Unless otherwise noted, all information is obtained from the *World Christian Encyclopedia*)

Assemblies of God of Guinea—This denomination began work in Guinea in 1985 as a result of a mission started by the French. The first mission work was established close to the Liberian border. In 1995, there were twenty-nine congregations and a total of 3,000 members in all.

Anglican Church—The Anglican church began work in Guinea in 1935. In 1995, there were eight congregations and a total of 1,500 members in all.

Baptist Convention—The Baptist Convention was started around 1990 as a joint effort from missions of the Southern Baptist Convention and the National Baptist Convention of the United States. As of 1995, there were approximately four congregations and a total of one hundred congregants.

Evangelical Protestant Church—This church was started by Christian and Missionary Alliance representatives in 1918. In 1962, the church became self-governing. Today there are 560

congregations with a total of 65,000 members in all. Pastors are trained at a national Biblical Institute. The Evangelical Protestant Church also supports 46 schools and 4 health clinics. They are a member of the Christian Council of Guinea. This denomination supports the baptism of the believer and the belief of the Trinity. Also, it emphasizes the influence of sin in a person's life and the need for Jesus Christ as Savior.

http://www.oikoumene.org/GEN_9_membership_matters.760.0.html

Free Pentecostal Church—This group of churches was started around 1960 by Liberians from the Kissi, Gbande, and Loma people groups. In 1995, there were five churches and a total of 2000 members in all.

Isolated Radio Believers—There may be as many as 5,000 Christian adherents who listen to the ELWA radio station, but who are not near enough to attend a specific church or who are prevented by family from doing so.

Open Bible Standard Churches—This denomination began work in Guinea in 1952. Mission work started in Kindia, but later moved. There are approximately eleven churches with a total of 1100 members in all. http://www.openbible.org/intl/outreach_stats.asp

Pentecostal Hallelujah Church—This denomination was begun around 1985 by Canadian missionaries. In 1995, there were twenty congregations and a total of 3000 members in all.

Reformed Church—This church was started by chaplains who working among French soldiers and expatriates. In 1995, there was one church with 150 congregants.

People Groups

13392

Badyara (9,855)

The Badyara people live in the Koundara Region. They also live in Senegal and Guinea-Bissau. They speak a language called Badyara and are part of the Atlantic people cluster. Some alternate names for this people group include: Badara, Badian, Badjara, Badyaranke, Pajade, Pajadinka, Gola, and Bigola. The Biafada language is somewhat similar to their language. The Badyara people earn extra money by extracting money from beehives and also by producing excellent cotton cloth. Most primarily earn their living as subsistence farmers. Most villages consist of only 100 to 500 people. The Badyara are very proud of their own unique historical and cultural roots.

Islam is the predominant religion. In fact, eighty percent of the people are Muslims while nineteen percent practice indigenous religions. Only one percent are Christian adherents. Seventy percent of the Christian adherents are Roman Catholics while thirty percent belong to alternative types of Christian groups. There are no evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

42197

Baga (48,762)

The Baga people live on the coast east of the Nunez River in the Boké Region. They speak a language called Baga Binari and are part of the Atlantic people cluster. Speakers are also

familiar with Susa. Some alternate names for this people group include: Barka, Binari, Kalum, and Mborin. The Nalu, Susu, and Maninka people are the closest neighbors of the Baga people.

The Baga have traditionally been farmers or have worked on boats catching fish. Usually, the Baga try to grow rice as well as cotton, gourds, millet, oil palms, okra, sesame, and sorghum. The Baga put special statues in huts around the cultivated fields. The Baga believe that the statues will help the crops grow well. As more young people go to the cities to find work, the culture is slowly being consumed by the dominant Susa culture. Inter-marriage with more dominant people groups is also strongly affecting this loss of cultural heritage. Portuguese explorers were the first Europeans to make contact with this people group in the 1600's. Usually a village traces their lineage back to a single founding father. This lineage is usually traced through the mother's line. There is usually one main leader and several elders that help to govern the village.

The Baga are one of the least reached people groups. The predominant religion is Islam. In fact, ninety-five percent of the people are Muslims while five percent practice indigenous religions. In the indigenous religion, there is a special supreme figure called Kanu. Kanu's male helper is called Somtup, and he is responsible for monitoring the activities of the male secret society. Kanu's female helper is called a-Bol. She is the wife of Somtup and the leader of the female secret societies. Secret societies are extremely influential in Baga society. Initiation rites have a strong cultural effect on the maturation of young adults. There are no known Christian adherents. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings exist.

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

Also from *Area Handbook for Guinea* by Harold D. Nelson

13399

Bambara (3,101)

The Bambara people live in Guinea, Mali, Niger, Senegal, Cote D'Ivoire, Mauritania, Gambia, and Burkino Faso. They speak a language called Bamanankan. The Bambara are descendents of the Mande people and in fact are considered by scholars to be a subgroup of the people. Other names for this people group include: Kpeera, Noumou, and Bamanakan. The term Bambara was used in ancient times as a name by other people groups. The Bambara traditionally called themselves Banmana.

The Bambara people are predominantly Sunni Muslim, and they practice folk Islam. In fact, seventy-five percent of the population are Muslims. Another twenty-three percent practice indigenous religions. The use of fetishes and spirit worship is quite common. People go to sorcerers or witches for spiritual help if they experience misfortune. When boys and girls are circumcised, they join secret societies that teach them the practices of their society. Many of these practices are ritualistic and based upon the original animistic religious beliefs of the ancestors of the Bambara people. The Bambara highly value the traditions and customs of their family and social groups. It is very difficult for individuals to believe in Christ against the strong pressure of their families and friends. Only 2% of the population are Christian adherents. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings can also be heard. The Four Spiritual Laws and other types of tracts have also been printed in their language. The World Missionary Press also have different types of printed materials available.

The Bambara men have complete control over the women. Marriages are arranged by the families of the bride, and she and her children are considered the property of the husband.

Marriages contracts are made for the mutual advancement of the families and the community—not the choice of the bride. Men may take up to four wives. Most of the time extended families will live together in a single compound. It is very important for a man to have multiple wives as having wives is seen as a sign of prosperity. Even elderly women will be expected to remarry following the demise of their husband. Female circumcision was routinely practiced until recently.

The Bambara are farmers and hunters. Their life and customs are heavily influenced by their economic choice of livelihood. While the Bambara have different types of livestock, they will leave their herding to the Fulani so that they can focus on their crops.

The society of the Bambara is stratified into three major groups—the Komo, the Kore and the Ntomo. The Komo are the elders. Each group has different types of head dresses that signify their level and importance. These head dresses are made by talented craftsmen. Statues and other important religious objects are also hand carved by the artisans of the Bambara.

Most Bambara villages could have up to 600 inhabitants. Each household is called a gwa and is made up of large extended families. Sometimes as many as sixty people can live in one household. The members all usually engage in the same type of trade—either farmers or artisans.

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

<http://www.fbchsv.org/missions/global/bambara.html>

<http://www.africaguide.com/culture/tribes/bambara.htm>

13400

Bassari (12,693)

The Bassari people live in Senegal, Guinea, Gambia, and Guinea-Bissau. They speak a language called Bassari. Some alternate names for the Bassari include: Ncham, Boin, Tenda Basari, Tobota, and Tenda Boeni.

Most of the Bassari people live in small villages of 100 people or less. These villages are often hard to reach because the flooding during the rainy season turns the dirt roads to impassable quagmires. The land has a very harsh environment. During the dry season, the trees may lose all of their greenery and the water holes could dry up. Most people depend on creeks or very deep hand dug wells for their water source.

The traditional Bassari home is made of mud walls and a mud floor but the roof is made of bamboo rafters and grass. Wealthier Bassari men can sometimes afford to build houses with handmade concrete blocks. These houses are square in shape. The roofs of the concrete houses are still made of tightly woven grass. The Bassari are well-known for their well constructed roofs. In addition to their houses, the Bassari usually have a pen for the cattle, a barn made of bamboo, and a chicken coop. The barn serves as shelter for the goats at night.

The Bassari are primarily farmers and herders. Cattle, goats, and chickens are important commodities for the Bassari. Goats, chickens, and some fish provide meat for the Bassari. Rice and millet are staple crops of the Bassari. They also grow honey to use and sell.

Bassari women are expected to cook and keep house. The Bassari girls are taught all of the chores at a very young age so that they can help their mothers with the food preparation and with the other daily necessary chores. Cooking is often done over an open fire when the weather permits. Women highly prize plastic buckets because they are useful when washing clothes and dishes. Most of the time clothes and dishes are washed without the benefit of soap because the soap is too expensive.

There is some discrepancy in the research pertaining to the predominant religion of the Bassari people. People Groups states that the predominant religion is Islam; however, Joshua Project states that seventy percent of the people practice traditional ethnic religions. According to Joshua Projects, only twenty-four percent of the population are Muslims. Men will sacrifice a rooster on a special rock near a shrine in order to petition the spirits. Men may also present a grain offering to the spirits in the hopes that they will have a good harvest. Only six percent of the population are Christian adherents, and .25% of the population are evangelicals. The Bassari are more open right now to other religious beliefs than they have ever been. They desperately need missionaries to go and teach them about God. In fact, one mission organization believes that the Bassari are the most open ethnic group to the gospel. The people that are believers need strong Bible teaching. The new believers have a daily struggle not to return to animistic beliefs because of their lack of real Biblical knowledge. The New Testament has been translated, and gospel recordings are available. The Jesus Film is currently inaccessible. Tracts and other printed materials are also available in the Bassari language.

<http://www.crfmedia.com/Video-WA/index.htm>

13403

Dan Yakuba (936)

The Dan Yakuba live in one village named Kogota which lies just east of Nzoo in the Lola Prefecture. The Dan Yakuba people also live in Cote D'Ivoire and Liberia. They speak a language called Dan. Other names for the Dan include: Da, Dan Yakuba, Danjia, Diabula, Gio, San Ngai, Tanka, Yacouba, Yakuba, Soisangyan, Xumin, and Yakouba.

There is some discrepancy concerning the predominant religion of the Dan people of Guinea. People Groups states that the predominant religion is Islam. However, Joshua Project states that forty-five percent of the population practice indigenous religions while thirty percent are Christian adherents. Then, twenty-five percent are supposed to be Muslims. In the indigenous religions, the Dan Yakuba believe in a supreme being but feel that he is unreachable by mankind. Rather they believe that a mediator called the du which lives in the spirit of each person interacts with the Supreme Being. Because of the importance of this spirit that resides in each person, the Dan believe in reincarnation where the spirit can pass to other people or into animals. Like the Mende people, the Dan also have secret societies for both men and women that serve as educational units of the people group. Translations of the Bible and the Jesus film are available to the Dan. Gospel recording are also accessible, but there are no radio broadcasts in their language at this time.

Socially, the Dan organize their villages under a headman who gains the position through a show of his strength as a hunter and farmer. Village elders assist this headman and control much of village life. Different clans will share gifts with each other and thus display their wealth. This gift exchange has led to an important custom called the tin tradition where men prove their worth through a display of their successes. Men may take multiple wives, and traditionally each wife would live with her children in separate huts. Today, however, a single large house with several subdivided rooms will be built with each wife and her children living in a different room.

The Dan are primarily farmers who grow various crops like rice and sweet potatoes for their own use and crops like cocoa and rubber to sell. Men also hunt and fish. Cattle, sheep, and goats are raised but are for ceremonial use. Women are usually given a specific area where they can grow their own vegetables for household use or to sell, but their primary work is to care for

the children and take care of household duties. Many men now travel to larger areas to do seasonal work.

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

<http://www.joshuaproject.net/peopetry.php?rop3=102417&rog3=LI>

13404

East Limba (820)

The East Limba speak a language called East Limba and are part of the Atlantic people cluster. Some alternate names for this people group include: Yimba or Yumba. They are different from the West-Central Limba people of Sierra Leone, but there are East Limba that live in Sierra Leone too.

The predominant religion is Islam. In fact, eighty percent of the inhabitants are Muslims while twenty percent practice indigenous religions. There are no known Christian adherents. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do exist.

13406

Fula Jalon (338,640)

The Fula Jalon are a sub-group of the larger Fulani people group which can be found in several countries throughout West Africa (Guinea, Sierra Leone, and Mali). They speak a language called Pular. Pular is used as a trade language. Some speakers may also be familiar with Eastern Maninkakan and Susu. Some alternate names for this group include: Fulbe Futa Jalon, Futa Fula, Futa Dyalon, Futa Jallon, Futa Jalon Fulani, Kebu Fula, Fuuta Jalon, and Peul. In Guinea, they mainly live in the northwest in the Fouta Djallon area.

Like many other Fulani peoples, the Fula Jalon work with cattle and other herd animals. They also raise many different types of food crops like millet, peanuts, and rice. The men usually watch the herds while the women will do the milking, garden work, and other types of household chores. Some women may take dairy products to the local market to sell. The cattle raised by the Fula Jalon are a special breed called Ndama that works well in their tropical climate. The Ndama cattle have been especially bred to withstand the bite of the tsetse fly.

Children are divided by ages into special groups with three levels of leaders. The groups will attend school and other social functions together. Most children will attend Quranic schools at the local mosque. When a boy grows to a man (early twenties), his family will help him find a bride. Usually the prospective groom will have to work some time for the bride's family before winning her hand in marriage. Most men will marry four wives—as Muslim tradition allows. Girls are kept under the strict supervision of their mothers until they marry and then are controlled by their husbands and his family.

They are considered to be one of the least reached people groups. In fact, 99.9% of the population are Muslims while .01% are Christian adherents. Fifty percent of the Christian adherents are Protestants while forty-five percent are Roman Catholics. Because their cultures and traditions are steeped in Muslim thought and faith, they are very resistant to the gospel. Although there are some portions of the Bible that have been translated, they are not been fully used by the people. The Jesus Film and gospel recordings are also accessible.

13407

Fulakunda (4,217)

The Fulakunda are part of the Fulani people group. In Guinea they live in one community near Dinguiray, and there are also a few communities in the north near Sareboido. The Fulakunda people are descendants of Fulani peoples who intermarried with Mandingos. They speak a language called Pulaar. Their primary dialect is Fulacunda. Some alternate names for this people group include: Fouta Toro, Fula Cunda, Fula Macina, Fulacounda, Toucouleur, Peuhl, and Peul

The Fulakunda are 99.97% Muslims, but they practice a form of folk Islam. They are one of the least reached people groups, and only .03% of the people are Christian adherents. They are very dedicated to their families and villages. The Fulakunda hate to feel lonely or to be separated from their family and friends. This makes conversion a very painful experience as they will be immediately disowned upon their profession of faith in Christ. Portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings and radio broadcasts can also be heard, but many of the Fulakunda simply refuse to use these resources. Much prayer is needed to help the Fulakunda overcome familial and societal pressure.

The Fulakundas are herders and farmers. They consider how many cattle a man has to be his sign of wealth. Other herd animals will be kept as well, but the Fulakunda only eat meat on special occasions. Normally they eat millet and drink milk. Milk production and its sale is another important part of the Fulakunda society.

The Fulakundas are a polygamous people. At fifteen, a boy will marry but he will later take other wives as well. He usually resides in the house of his first wife and just visits the houses of the other wives when he wishes to do so. The women will attend to the rearing of their children and to the production of milk products. The men will care for the herds and will sometimes hire out themselves or their children as herders to neighboring people groups.

Many of the Fulakundas don't read or write, but they are considered to be good at understanding other people groups' customs.

13409

Hausa (7,850)

The Hausa are originally from Nigeria. In fact, they are the largest people 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 predominantly 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. 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.

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>

13411

Jahanka (22,440)

The Jahanka people live around Touba and Toubadinque near Gaoual. This is the border area of Mali and Guinea. The Jahanka people can be found throughout West Africa and are often called the Holy Men of Africa because so many of the Jahanka men are Islamic clerics. These clerics often travel from one place to another with different followers moving with them. They will also settle in villages and teach Quranic schools. Some may even have farms although these farms are most often worked by young boys in exchange for Quranic teaching. Some alternate names for this people group include: Jahanque, Jahonque, Diakkanke, Diakhanke, and Dyakanke.

Heritage is very important to the Jahanka. They trace their lineage back decades. They probably originated from four different groups of Soninke peoples. The Jahanka believe that they originated from a place on the Niger River in Mali. Scholars believe that they spent some time during their formation as a people around Jahaba on the Mali-Senegal border. During the fifteenth or sixteenth century, there was a very powerful Islamic cleric named al-Hajj Salim Suwari who strongly influenced the belief systems of the Jahanka. The reason that the Jahanka are so highly respected today as religious clerics is because they are the keepers of Suwari's teachings and divination practices.

Suwarian Islamic beliefs differ in some very important ways from mainstream Islamic teaching. First of all, a high emphasis is placed on divination and the making of charms. Clerics also practice medicine. The most important difference is the Suwarian refusal to practice jihad. They are very apolitical people. They believe that life should be devoted to study and prayer.

The Jahanka people live in the midst of the Mandinka people group and have actually adopted many of their social customs. They may often use Mandinka as an every day language although they also use a Soninke language too. The language that many people call the Jahanka language is actually a mixture of Arabic and a Soninke language.

Marriage ties are very important in the Jahanka culture. Marriages, as in many Muslim cultures, are arranged by the parents. They very carefully match their daughters to Jahanka males. This practice may cause girls to have to move hundreds of miles from the home of their birth when they marry. Jahanka communities are tied by these alliances because the ties formed by the marriages remain strong throughout several generations. Jahanka males may occasionally marry outside of their own ethnic group but this is only done once. With an average of four wives per male, this practice does not make a huge impact on the genetic lineage of the Jahanka clans.

Jahanka villages have very set social structures. Clans live in the same area of the village but are subdivided into groups called sos. The sos are made of people who are all descended from the same common ancestor. Each so is further divided into lus which are the basic extended families of a single male patriarch and his sons and their families. The so leader will parcel out money that is derived from gifts to the clerics and from any trading that is done. Groups will also have special economic designations. There is, of course, the cleric group. There can also be clans of artisans, clans of merchants, and even a slave class. Before the government outlawed slavery, the number of slaves that a family possessed was seen as a sign of their prestige and wealth. (Slave clans technically don't exist any more, but descendents of former slaves may still live apart from the free-born in a village. It's important for westerners to remember that genealogies can be traced back for generations in the Jahanka culture because of the very strict marriage ties.)

All Jahanka males attend Quranic schools led by a prestigious Jahanka cleric that has trained for years in Suwarian magic. Other ethnic groups may also send boys to these schools to receive the specialized Quranic education. The boys that travel from great distances will stay with host families in the village and will become a labor source for the village since they will pay for their schooling by tilling the fields of the host and the Quranic clerics. Boys strongly wish to get higher levels of education so that they can become prestigious clerics. Usually, only a very few select students (including those direct descendents of the present cleric) will get to study the advanced Quranic texts and the very secret Suwarian practices. Girls are not allowed to attend school. They must learn household chores and how to be good wives and mothers. They will also work in the fields.

The Jahanka clerics are well-known for their medicinal practices. Sometimes people will travel great distances to be treated by a specialist. The medicines are largely based upon herbs that can be found in the Senegambian area. Magical amulets are also used for healing.

The Jahanka do not respect loud, boisterous people. They believe that it is extremely important to be quiet so that one can focus on prayer and study.

13412

Kissi (388,069)

The Kissi people live in the south central part of Guinea in the Kissidougou Region. They speak a language called Northern Kissi and are part of the Atlantic people cluster. Northern Kissi is used as the official language of the region. About ten percent of the people can read and write in French. Some alternate names for this people group include: Gizi, Kisi, Kissien, or Kisie. They can also be found living in Sierra Leone or in Liberia.

There is some discrepancy regarding the research about the predominant religion of the Kissi people. People groups states that the predominant religion is Islam. However, Joshua Project states that fifty-four percent of the population practice indigenous religions while only thirteen percent are Muslims. Another thirty-three percent are Christian adherents. Approximately 10.5% of the Christian adherents are evangelicals. The Bible had been translated by 1986, and the Jesus Film is currently available. Gospel recordings and other types of Christian videos are also available.

The Kissi came from the Fouta Djallon originally after they had been forced out by the Diolonke. They first grew millet, but then they later begin raising rice. Now they are considered very good rice cultivators. The Malinke respect the Kissi because of their ability to grow rice. One problem for the Kissi is deforestation. They practice slash and burn agriculture and the soils become depleted. Agricultural duties are usually shared by both the husband and the wife.

However, men will also be responsible for hunting and fishing while women will tend small gardens, raise the children, and trade at the local marketplace.

The Kissi people usually live in small villages that are governed by a single individual who acts as a religious leader and a civic leader. The villages are usually surrounded by fields and forests. Children are not considered adults until they have completed the biriye ceremony. The elderly are greatly respected for their wisdom and sagacity. Also ancestors are worshipped in the hopes that they will help the family. Charms and amulets are used by people who hope to ward off the evil effects of sorcerers or witches.

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47042

Konkabay (7,500)

The Konkabay people live in the southeastern part of Guinea. They have problems getting clean water because the wells dry up during hot weather or become inhabited by frogs. Rice is a main staple of their diet. Other needs of the villages include a school and modern medical care. The Konkabay people are predominantly and staunchly Islamic. One leader usually leads the village. Villages are usually connected by dirt roads that may be heavily rutted due to much use and the impact of rain. There are no ministry tools in their language.

13414

Konyagi (11,814)

The Konyagi people live in the Koundara Region. They also have villages close to the Senegalese border. They speak a language called Wamei and are part of the Atlantic people cluster. The people call themselves Wamey but the surrounding Peul speakers call them Konyagi which means “bees” in Peul. Some other alternate names for this people group include: Wamay, Wamei, Coniagui, Cogniagui, Koniagi, Conhague, and Tenda. The people will often move from place to place between Guinea and Senegal.

There is some discrepancy concerning the predominant religion of the Konyagi people. People Groups states that Christianity is the predominant religion. However, Joshua Project states that fifty-seven percent of the people practice ethnic religions while forty percent are Muslims. Only three percent of the population are supposed to be Christian adherents. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13415

Konyanke (116,149)

The Konyanke people live in the Beyla Region. They speak a language called Konyanka Maninka. They belong to the Malinke people cluster. Some alternate names for this people group include: Konya or Konyakakan. Most of the people are cultivators who grow millet and cotton. The people truly value honesty but are sometimes mistrustful of others because deception is used to gain wealth or social status. There is a definite social hierarchy in each village. One man will lead the village, but there will be other notable families that are considered nobility. Also, there will be a former slave class. Marriages are polygamous and arranged by families. Children are put in specific social groups based upon their age.

The predominant religion is Islam. In fact, seventy-nine percent of the population are Muslims while 20.7% practice indigenous religions. Only .3% of the people are Christian

adherents. Those that do convert to Christianity may face shunning by their families and neighbors because of the strong influence of Islam. The Bible has not been translated into their language, but the Jesus Film is accessible. Gospel recordings can also be found.

13413

Kpelle (420,240)

The Kpelle people live in the southeastern portion of Guinea close to the border of Liberia. Oral traditions say that they can trace their heritage back to the Mali Empire which existed during the 1200's. Supposedly after the destruction of the Mali Empire, the Kpelle slowly migrated to Guinea and Liberia via a southwesterly route. Today most Kpelles raise rice, millet, and peanuts. The Kpelle speak a language called Guinea Kpelle and are part of the Mande people cluster. Their language is used as a trade language in the region where they live. Guerza was the name the French gave the Kpelle people. Some alternate names for this people group include: Kpele, Guerze, Gerze, Gerse, Gbese, Pessa, Pessy, Kpwessi, Akpese, Kpelese, Kpelesetina, Kpese, Kperese, or Northern Kpele.

Forty-three percent of the people are Muslims while forty-two percent of the population are Christian adherents. The remaining fifteen percent practice indigenous religions. Only 2.8% of the Christian adherents are evangelicals. Forty-two percent are Roman Catholics while 40.95% belong to alternative types of Christian groups. Another eleven percent are Protestants while six percent attend independent churches. A remaining .05% are Anglican. Portions of the Bible had been translated by 1969. The Jesus Film is available, and gospel recordings are also accessible. Other Christian videos are also available in their language.

13416

Kuranko (56,100)

The Kuranko people live between Faranah and Kissidougou and toward Kerouané. They speak a language called Kuranko and are part of the Malinke people cluster. An alternate name for this people group is Koranko. The Kuranko people are predominantly agriculturalists who live in fairly isolated regions of Sierra Leone and in Guinea. They have tenaciously clung to their own individual culture despite some intermingling of other people groups. The men normally clear the land for planting while the women are responsible for home tasks and caring for the children. Children must undergo a purification rite before they can enter adulthood. Secret societies play an important role in the culture too. The Gbansogoron society is used to prove a man's bravery while the Segere society tries to provide protection for women.

There is some discrepancy in the research pertaining to the predominant religion of the Kuranko people. People Groups states that the predominant religion is Islam. However, Joshua Project says that 68.30 % percent of the people practice ethnic religions while 29.70 % are Muslims. Only two percent of the population are supposedly Christian adherents, and .32% of those are evangelicals. The New Testament had been translated by 1972, and the Jesus Film is available. Gospel recordings exist, and tracts are available too.

The Kuranko believe in a group of spirits that they call the Nyenne. These spirits are thought to live in the bush and can either bring good or evil to the Kuranko people. Thought to cause women to become barren or insane, the Nyenne are greatly feared, sacrifices are offered when their habitat is disturbed for planting.

The Kuranko also use animal names to describe human behavior. For example, someone who betrays someone else is called a snake. The Kuranko believe that people can actually use witchcraft to become different animals to harm their enemies.

13419

Landoma (17,999)

The Landoma people live between the upper Rio Nunez and the upper Rio Pongas. They speak a language called Landoma and are part of the Atlantic people cluster. Some alternate names for this people group include: Landouman, Landuma, Tyapi, Tyopi, Tiapi, or Cocoli. This language has some similarities to Temne and Baga. The Landoma people are very poor and are barely able to grow enough to feed their families from one growing season to the next. In fact, many times families have to sell everything of value or go into debt because they have to try to buy food. Rice is their main crop, but they will also attempt to grow millet, manioc, sweet potatoes, and other simple crops. Most of the cultivation is done by hand. Fishing provides some other food sources. Also, small domesticated animals like chickens and goats are tended, but these are only used as food for very special occasions or for guests.

Islam is the predominant religion. In fact, ninety-one percent of the population are Muslims. Mosques are usually in the center of the village. Also, Quranic schools are available for boys. Often, the boys or men can quote passage of the Qur'an. Another five percent are Christian adherents while the remaining four percent practice ethnic religions. Only .06% of the Christian adherents are evangelicals. Seventy percent of the Christian adherents are Roman Catholics while twenty-five percent belong to alternative types of Christian groups. Another three percent are Protestants while the remaining two percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings do exist.

Many of the Muslim and Christian adherents are only nominal members of their faith. Many also continue to practice indigenous religions like ancestor worship and belief in sorcerers or witches. Also, most of the people go to traditional healers instead of seeking Western medicine because of the expense of either reaching a Western clinic or the cost of the treatment. Often these traditional healers will offer some type of amulet to ward off evil or will tell the sick to sacrifice to their ancestors. Those Christians that do stand strong may face fierce opposition from family members and former friends. Sometimes when a husband becomes a Christian, his father-in-law will force the wife to return home. Apparently, if the wife chooses to remain with the husband, the father-in-law has some type of legal pressure that he can apply to cause trouble. Also, sometimes local leaders will cause difficulties for couples who wish to marry by refusing to allow the marriage to take place. Other times, the head of a family will refuse to arrange a marriage for a man who has become a Christian unless he recants his new Christian beliefs. Christians who truly stand for their faith against the spiritual oppression of the traditional religious leaders need much prayer.

Every person is very dependent on their extended family and friends because of the dire poverty. When someone experiences difficulties, he or she will look to a family member or friend for emotional, social, or financial support. Those people who are truly interested in becoming a Christian are often afraid of fully committing to Christ because of the strong peer pressure from family and friends.

13420

Lele (31,212)

The Lele people live in the vicinity of Kissidougou. The main towns are Yombiro, Tangalto, and Kassadou. They also live west and southwest of Kissidou. They speak a language called Lele and are part of the Malinke people cluster.

There is some discrepancy concerning the research about the predominant religion of the Lele people. People Groups states that the predominant religion is Islam. However, Joshua Project states that fifty percent of the people practice ethnic religions while forty-five percent are Muslims. The remaining five percent are supposed to be Christian adherents. Among the Christian adherents, only 1.62% are evangelicals. The Bible has not been translated into their language, and the Jesus Film is accessible. Gospel recordings exist.

13421

Levantine Arab (1,992)

The Levantine Arabs originally migrated from Lebanon. They speak Standard Arabic. The predominant religion is Islam. In fact, 69.80% of the people are Muslims while fifteen percent are Christian adherents. Only .10% of the Christian adherents are evangelicals. Rather, eighty-nine percent of the Christian adherents are Roman Catholics while ten percent belong to alternative types of Christian groups. The remaining one percent attend independent churches. The four Spiritual Laws have been translated into their language, and the Jesus Film is accessible. Gospel recordings exist, and the Bible has been translated.

13422

Limba (1,288)

The Limba people speak a language called West-central Limba. They are part of the Atlantic people cluster. An alternate name for this people group is called Yumba. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings exist.

13423

Loko (4,687)

The Loko people speak a language called Loko. Their predominant religion is Islam. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings exist. The Loko people are primarily subsistence farmers. They grow rice, corn, and peppers, and other indigenous crops. However, they are also known for their skill in making cabinets and producing nets. Usually there is one main leader for each village, but a council of elders also helps to make decisions. The ancestry of each family is traced through the father's line of descent. Girls are usually given as brides to a man who has paid the appropriate bride price to her family. Men may marry more than one wife.

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

13424

Maninka (2,412,241)

The Maninka people are part of the larger Mande people group who are descendants of the peoples that once inhabited Mali. Today the Maninka not only live in Senegal but also Liberia, Cote d'Ivoire, Burkino Faso, Sierra Leone, Gambia, Guinea, and Guinea Bissau. In Guinea, they speak a language called Eastern Maninkakan. Some alternate names for the

Maninka include: Konyanke, South Maninka, Wangara, Mandinka, and Mandingo. Because the colonial advisors would often call different people groups by many names, there is some overlap between the names of different people groups.

The Maninka are predominantly Sunni Muslims. In fact, ninety-six percent of the population are 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. Also, 3.98% of the people practice indigenous religions. The Maninka people see God as someone 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. Only .02% of the population are Christian adherents, and .01% are evangelicals. 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 Maninka people, there are still few known believers. Much prayer is needed for the Maninka people and the missionaries that try to reach them.

The Maninka are a patrilineal society. Parents usually arrange girls' marriages. Men, as Muslims, may marry more than one wife. 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 Maninka culture. Descendants of the first settlers of a Maninka 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 Maninka people.

13425

Mano (87,394)

The Mano people live in the Nzérékore, Lola Prefecture, and Yomou Prefecture. They speak a language called Mann and are part of the Mande people cluster. Some alternate names for this people group include: Maa, Mah, or Mawe. In Liberia, they are often called the Gio people. The Mano people grow rice and other crops. The boys will be responsible for chasing small animals away to keep them from eating the crops. While the Mano do have some domesticated animals, they usually do not use them for food. The men do hunt, but game is becoming very scarce since the population has expanded and the use of firearms has become common. Fish is a main staple of the Mano diet. If people cannot find their own fish through fishing the streams, they may buy fish from the local market. Because of the need to move farm sites frequently due to the depletion of the soil, deforestation is becoming a problem. The Mano will build temporary shelters close to their crops but will have more permanent homes in a settled town.

There is some discrepancy concerning the predominant religion of the Mano. People Groups states that the predominant religion is Islam. However, Joshua Project states that eighty-four percent of the population practice indigenous religions while only twelve percent are Muslims. Only four percent of the people are Christian adherents, and 0.88 % are evangelicals. Thirty percent of the Christian adherents attend independent churches, and twenty-three percent are Protestants. Another twenty-seven percent of the Christian adherents belong to alternative types of Christian groups, and the remaining twenty percent are Roman Catholics. The New Testament had been translated into their language by 1978, and the Jesus Film is accessible. Gospel recordings can be found.

23165

Manya (55,137)

The Manya people live in the Macenta Prefecture. They speak a language called Manya and are part of the Malinke people cluster. Some alternate names for this people group include: Manya Kan, Mandingo, or Maniya. The Manya people also live in Liberia.

The Manya are primarily Sunni Muslim. Traders came centuries ago and introduced the Islamic beliefs. The Manya liked Islam because they were not required to give up their traditional beliefs. For example, the Manya, while practicing Islam, may still use magic for healing purposes and divination for the appeasement of the spirits and worship of ancestors. At this time, only .03% of the population are Christian adherents. The Jesus film is not accessible, and there is no Bible translation. Only gospel recordings are available.

The Manya are subsistence farmers who grow cotton and other grain crops. Rice is a staple food in the Manyan diet. Most often a meal with consist of rice, steamed vegetables, and some type of meat or fruit. The Manyan do keep cattle, but they are only used for ceremonial purposes and not for securing milk.

The Manya have distinct social strata with nobility and a chief that is descended from the earliest settlers of the people group. The lowest social class usually comes from emancipated slaves. Men dominate society and may take more than one wife. Entire family groups live in walled compounds together. Children are divided into groups according to their age and will do everything from work to attending school with these groups.

13426

Mikifore (10,404)

The Mikifore people live in the central part of Guinea. They speak a language called Mixifore and are part of the Mande people cluster. Some alternate names for this people group include: Mixifore and Mogofin. Both of these names mean "black person."

The predominant religion of the Mikifore people is Islam. In fact, 99.97% of the population are Muslims while .03% are Christian adherents. Only .01% of the Christian adherents are evangelicals. Sixty percent of the Christian adherents are Roman Catholics while thirty percent are Protestants. The remaining ten percent belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel films exist.

13428

Nalu (7,283)

The Nalu people live near Boke on Katchek Island. They speak a language called Nalu and are part of the Atlantic people cluster. An alternate name for this people group is Nalou. Many people are also familiar with Susu and can use it as a second language.

The predominant religion is Islam. In fact, ninety-five percent of the population are Muslims while 4.8% practice indigenous religions. Only .20% are Christian adherents. Of those, .06% are evangelicals. Approximately 655 of the Christian adherents are Roman Catholics while about 582 are Protestants. The remaining 218 people belong to alternative types of Christian groups. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist. People that do convert to Christianity may experience strong social pressure from their families and clan to return to traditional religious practices or Islam.

23168

Sankaran (72,642)

The Sankaran people speak a language called Sankaran Maninka and are part of the Malinke people cluster. Some alternate names for this people group include: Faranah and Sankarankan. The predominant religion of the Sankaran people is Islam. In fact, 99.99 % of the population are Muslims. Only .01% of the population are Christian adherents. There are no known evangelicals among the Sankaran people. Among the small number of Christian adherents, eighty percent are Roman Catholic while fifteen percent are Protestant. The remaining five percent attend independent churches. The Bible has not been translated into their language, and the Jesus Film is accessible. Gospel recordings exist.

13431

Susu (958,800)

The Susu people live in both the southwest and western part of Guinea. They speak a language called Susu. Their language is so similar to the Yalunka language that often people can't tell them apart. Supposedly the first Susa people lived in the western Sudan as part of an empire led by Sumunguru Kante. After that empire was demolished, they began moving towards Guinea and eventually into other areas as well. The Susa people are also known as the Soso people.

The Susa people are predominantly Sunni Muslims. In fact, 91.50 % of the people are Muslims. Another 8.30 % of the population practice ethnic religions. Only .20% of the people are Christian adherents. They are considered to be one of the least reached people groups. A Portuguese priest did have contact with the Susa in the 1600's, but he found that they were already staunchly Muslim. There are currently no mission agencies working with the Susa people. The New Testament has been translated, and the Jesus Film is available. Gospel recordings can be found.

Familial relationships are very important to the Susa people. The clan is called a bankhri. All the people of a bankhri believe that they are somehow descended from the same ancestor. The next family unit is made of the extended family and is called khabile. The members of the khabile may live far apart geographically, but they value the blood ties between family members. The closest familial unit is the dembaya. The dembaya is made of the head of the household, his wives, and children. The dembaya only breaks up at the death of the head of the household, and then the sons create their own separate dembayas. The dembaya may also consist of other dependents like the children of a brother or sister that have been sent to live with the family for some reason. Young girls that have been promised in marriage at their birth to a member of a dembaya may live with the prospective family until right before the marriage ceremony. Then the girl will go home just long enough to be married and then return to her husband's house.

The Susa believe that polygamy is acceptable. Most marriages are made for the advantage of the family. Boys are often encouraged to marry a cousin from his mother's family. Grooms will bring kola nuts to his bride's family and will also perform services for them. Usually this service involves working in their fields for a time. Mothers-in-law are greatly respected by the grooms, and the grooms must also help the bride's family financially whenever the fathers ask. If they refuse to help, they are disgraced. Brides are expected to be virgins at the time of their marriage, and if they are not, they could have their head shaved or be beaten.

Births and funerals are very important to the Susa. At the time of birth, a very special ceremony takes place. Family members chew a kola nut and then put it in a cup for the baby to eat. This must take place before the baby first tastes its mother's milk. This ritual symbolizes that the family is introducing the child to the world and also is showing the child how to eat. Funerals must never be attended by women. Men do the burying and, the body must be buried immediately.

The Susa are farmers but they are also well known as traders. They will grow peanuts and rice. Women are usually the tenders of the peanut crop, and what they earn from their own peanut crop may be used for their own financial needs.

25082

Tanda Mayo (1,172)

The Tanda Mayo people are predominantly Islamic. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings do not exist.

13432

Temne (3,750)

The Temne people live in Guinea and Sierra Leone. They speak a language called Themne and are part of the Atlantic people cluster. The Themne language is somewhat similar to the Sherbro and Baga languages. The Temne people became heavily involved in the kola nut trade during the Malian Empire and later they worked with the Europeans too. Most Temne today continue to work in trading but also may work as agriculturalists or fishermen. Usually each village is led by a single man, but secret societies also play an important role in the political and cultural life of the village too. Working hard is highly valued.

The Temne are predominantly Muslim. In fact, eighty percent of the population are Muslims while twelve percent still practice indigenous religions. The remaining eight percent are Christian adherents. Two percent of the Christian adherents are evangelicals. Forty percent of the Christian adherents are Roman Catholics while twenty percent are Anglican. Another fifteen percent belong to alternative types of Christian groups while ten percent are Protestants. The remaining ten percent attend independent churches. The New Testament and Christian tracts have been. Also, the Jesus Film and other Christian videos are accessible. Gospel recordings exist.

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

13433

Toma (175,828)

The Toma people live in the southern part of Guinea between Macenta and Kissidougou. They speak a language called Toma and are part of the Mande people cluster. Some alternate names for this people group include: Toa, Toale, Toali, or Tooma. While they are related to the Loma people of Liberia, their languages are different and thus both groups need individual language materials. Toma is used as a trade language in that part of Guinea and is actually used as an instructional language in local schools.

About 58.50 % of the Toma people practice ethnic religions while 25.50 % are Muslims. The remaining sixteen percent are Christian adherents. Thirty-five percent of the Christian adherents are Roman Catholics while thirty-five percent are Protestants. The remaining thirty

percent belong to alternative types of Christian groups. The New Testament has been translated into their language, and the Jesus Film is accessible. Gospel recordings also exist.

13435

Tukolor (3,984)

The Tukolor are a dominant ethnic group living on the border of Mauritania and Senegal. Some may also be found living in Guinea as well near Dinguiray, and Sareboido. The Tukolor speak a language called Pulaar. Some alternate names for the Tukolor are: Futankooobe, Pulaar, Takarir, Haal Pulaaren, Tooroobe, and Toucouleur.

The most popular phrase of the Tukolor is: "To be Tukolor is to be Muslim." Thus, 99.6% of the people are Muslim while only .4% are Christian adherents. The New Testament was translated into their language by 1997. The Jesus Film is available, and gospel recordings exist.

Children have many different responsibilities. They are part of a large extended family. Schooling is usually done in French in the public school and in Arabic in the Quranic Schools. The marabouts are very strict as they teach the children the traditional Muslim ways. Mothers and fathers also play an important role in the education of the children. Mothers will teach the girls household duties and the fathers will teach the boys their farming or business responsibilities.

The Tukolor have traditionally been farmers. Generally the household income is around \$150 dollars per year. Because dams are being built that take away farmland and due to the desertification of the area, many Tukolor men are migrating to cities or other countries in search of better livelihoods.

There is a very strict social strata among the Tukolor. There is an aristocratic class, a middle class composed of merchants and farmers, and a lower class of former slaves. People must understand their social class and act correctly towards people of another social strata. Marriage cannot take place across caste lines. While polygamy is acceptable, most men will not marry four wives.

13436

Wassalu (81,600)

The Wassalu people live in the forest region near the Liberian border, but they also have towns in upper Guinea. They speak a language called Eastern Maninkakan and are part of the Malinke-Bambara people cluster. Some alternate names for this people group include: Maninka, Mande, Southern Maninka, Kankan Maninka, or Eastern Malinke.

There are different stories about how the Wassalu came to live in their present area. Some legends say that they come from the Fouta Djallon while other tales say that they once lived with the Malinke people. Today most of the people are small-time farmers who attempt to grow enough food to feed their family. Corn and peanuts are commonly cultivated crops.

The predominant religion is folk Islam. In fact, 97.98 % of the population practice this syncretistic mix of ancestral beliefs and Islamic faith tenets. Another two percent practice traditional beliefs. Only .02% of the people are Christian adherents. There are no known evangelicals. The New Testament had been translated into their language by 1966, and the Jesus Film is available. Gospel recordings and other Christian videos are also accessible.

13437

Yalunka (73,868)

The Yalunka people live west of Faranah and also south toward the Sierra Leone border. They speak a language called Yalunka and are part of the Malinke people cluster. The Yalunkas speak a Niger-Congo language called Yalunka. Their language is very similar to the Soso language. In fact people from both of the groups can understand each other when they speak their own languages. Some alternate people names for the Yalunka include: Diallounke, Jalonka, Dialonke, Yalun Soso, and Mali Yalunka.

The Yalunkas are one of the least reached people groups. They are 99.70 % Sunni Muslim. People find it very hard to become Christians because of the fear of severe persecution. While the people are Islamic, they still believe in some traditional religious ideals. For example, they are constantly using diviners to keep witches from putting curses on their crops. They also try to appease the nature spirits that live around them. They believe that the nature spirits can cause harm or give help. Only .30% of the people are Christian adherents, and .17% are evangelicals. The New Testament has been translated, and gospel recordings are available. However, the Jesus Film has not been shown to the Yalunka.

The Yalunka people are mainly farmers and herders. They grow crops like millet, maize, and peanuts and keep several different types of livestock such as cattle and goats. Honey is a very important product for the Yalunkas because they will offer it for sale in the market. Children usually watch over the livestock while women work about the house, milk cows, and manufacture butter. The men work in the fields. Many of the Yalunkas, however, have recently begun moving to larger cities to find jobs there that offer better economic stability.

The Yalunkas like to live in larger groups. They have a patrilineal, polygamous society. Men may take up to four wives but will have to have a sufficient number of cattle or goats to do so since the prospective groom must pay the bride's family a bride price. After the marriage occurs, the husband and wife will live with the extended family group. The man must also be able to provide for all of his wives and even their parents if necessary.

13438

Zialo (8,739)

The Zialo people speak a language called Bandi and are part of the Mande people cluster. An alternate name for this people group is Bandi or Gbandi. They are primarily subsistence farmers who grow rice and other vegetables as the main staples of their diets. Many will supplement their diet by fishing. Deforestation is becoming a problem because of the clearing of land every two years. One leader usually rules the village, and villages tend to be small. Their culture is very similar to that of the Kissi people group.

There is some discrepancy in the reports pertaining to the predominant religion among the Zialo. People Groups states that the predominant religion is Islam; however, Joshua Project suggests that fifty-five percent of the people practice ethnic religions while only thirty-eight percent are Muslims. The remaining seven percent are supposed to be Christian adherents with 1.1% of those being evangelicals. The New Testament had been translated by 2000, but the Jesus Film is unavailable. Gospel recordings exist.

Missiological Implications – One of the many challenges facing Guineans right now is the recent upheaval caused by the clashes between demonstrators and government military forces. The government enforced military law, but the economic and social disruption has remained. Roving

military bands targeted children, and several were either killed or maimed. Also, girls as young as six and women are in danger of being kidnapped and raped.

The situation in the refugee camps in Guinea are actually worse than in other areas. Former refugees from Sierra Leone and Liberia face a daily struggle to survive. Food is often in short supply and health care is sometimes difficult to find. Children are especially in danger of being exploited because they or their parents may be promised legitimate work only to discover that the work is actually prostitution or slavery. UNICEF is working diligently to help not only in the refugee camps but also in other poverty stricken areas in Guinea. However, much more humanitarian aid is needed. Teachers and psychologists are needed to help these children recover from their emotional wounds. Qualified doctors, nurses, and pharmacists are also desperately needed to help with the medical needs.

http://www.unicef.org/infobycountry/guinea_newsline.html

Pictures –



Pictures are from a missionary blog site. I saw no copyright notice. The flag and map are from CIA Factbook.