

**MISSIONS ATLAS PROJECT
AFRICA
MOZAMBIQUE**

Snapshots Section

Country Name: Mozambique

Country Founded in: June 25, 1975

Population: 21,669,278

Government Type: republic

Geography/location in the world: Mozambique is located in southern Africa just below Tanzania and above the country of South Africa. It has extensive coast lines along the Indian Ocean.

Number of people groups: approximately 62

Picture of flag:



Religion Snapshot

Major Religion and % of population: Traditional Ethnic Religions 22%

All religions and % for each:

(Taken from *Operation World*)

Protestant	8.34%	Unaffiliated Churches	5.03%
Independent Churches	22.41%	Traditional Ethnic	22%
Anglican	.51%	Muslim	18.1%
Catholic	20.83%	Non-Religious	2.2%
Marginal Churches	.53%	Hindu	0.05%

Government interaction with religion: The government now supports freedom of religion and has declared Mozambique to be a secular state.

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>

<http://www.state.gov/g/drl/rls/irf/2008/108382.htm>

Country Profile

Basic Facts

Country Name: Mozambique

Demographics:

The estimated population of Mozambique is 21,669,278. Children up to fourteen years of age account for 44.3% of the population. There are 4,829,272 male children between the ages of newborn to fourteen years of age. There are 4,773,209 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 52.8% of the population. There are 5,605,227 males in this age category and 5,842,679 females. In the last age category, sixty-five years and above, there are 257,119 males and 361,772 females. This 65 and over age group account for 2.9% of the population. The median age for males is 17 years, and the median age for females is 17.8 years.

The birth rate is 38.21 births for every 1,000 people. There are an estimated 5.18 children born to every woman. The infant mortality rate is 105.8 deaths for every 1,000 live births. The death rate is 20.29 deaths for every 1,000 people. The life expectancy for the total population is 41.18 years. The life expectancy for males is slightly lower at 41.83 years while the life expectancy for females is slightly lower at 40.53 years.

There are approximately 62 different people groups in Mozambique. About 99.66% of the population is of African descent while about .06% is of European descent. Another .2% is of mixed African and European descent while the remaining .08% are of Indian descent.

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: plague, malaria, and yellow fever. In 2009, there were also reports of cases of rabies.

The risk of HIV/ AIDS is also high. The prevalence rate is about 12.5%. In 2007, there were about 1.5 million people living with AIDS. Approximately 81,000 people had died due to the infection or related complications.

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>

Language:

Portuguese is the official state language but only about 8.8% of the population use this as their primary language. About 27% may speak it as a secondary language. Most people speak several languages. They are taught their own ethnic language at home and use it within the family circle. Then, if they are fortunate enough to attend school, they will become familiar with popular trade languages and Portuguese. About 26.1% of the population speaks Emakhuwa while 11.3% are familiar with Xichangana. Another 7.6% speak Elomwe while 6.8% use Cisena. Some people

may also speak English since Mozambique has become a member of the British Commonwealth, and business partnerships with the British have formed.

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>

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Society/Culture:

During the civil war, many people were displaced and moved to refugee camps. When peace finally came again, people began to return to their homes to rebuild their lives. Most rural Mozambicans are still very poor and struggle to meet daily needs. Yet, the government and the people of Mozambique are working to build a better tomorrow for their children.

People living in urban areas may hold a variety of jobs. They may live in a modern high rise apartment building or in cane and mud huts on the outer fringes of the city. Some families rent a three room apartment in a high rise and then have 20 people living there. Electricity and indoor plumbing may not work continually but do exist. Overcrowding is a consistent problem.

People who live in rural areas largely practice farming. Men will care for the livestock and cultivate the fields while women are responsible for harvesting and planting. Women also care for the children and assume household duties. Older girls will often watch younger siblings for their mothers while also being trained to assume household duties at early ages to prepare them for marriage. Boys will assist their fathers by herding the livestock. Boys and girls may attend primary school but many do not have the opportunity to continue to secondary school often due to expense and the need of the family for them to help at home.

People generally rely on food that they can produce or can raise to provide for their daily needs. Most families have garden plots called *machambas*. Maize is the staple of most meals. People along the coast will supplement their diets by hunting wild pigs or raising pigs. Such meat dishes are covered with marinades to improve the taste. One common marinade is made from a salt, pepper, garlic, cloves, red pepper, bay leaf, and wine. Such a dish may be poured over rice. In coastal regions, families will have access to different types of seafood and will mix the fish with marinades.

There are two types of societal organization in these rural areas—patrilineal and matrilineal. Ethnic groups that operate by patrilineal guidelines emphasize the importance of the father's family because property passes from father to son. In matrilineal groups, the uncle of the mother generally holds the most power. Property is passed through the mother's line, and the family tree is traced based upon the mother's lineage. Such a practice does not usually increase the power of women. Men, usually the brothers of the mother, still wield the most power over the offspring. Often extended family groups will own land and the leader of the clan will determine which plot each individual family gets to use.

Rural marriages are often arranged for the mutual benefit of the family unit. Girls are usually given in marriage in their teens by fathers or uncles. Prospective grooms must either pay a bride price or may work for the girl's family for a set number of months or years to earn the right to

claim her as wife. Polygamy is still common; most men have two or three wives. Usually each wife has a hut for herself and her children, but the huts are part of a larger family compound.

Many ethnic groups have specific rites of passage tied to ancestral religious worship. Some practice circumcision for boys while others simply have initiation rites that require the boy to show that he is ready to assume adult responsibilities. Girls also participate in special initiation rituals to announce their arrival to puberty which, in some cases, also denotes their availability as a prospective bride.

The Mozambicans have a proud cultural heritage. They have passed down histories and folklore for generations by word of mouth. Each generation will teach the next about the history of their people through the use of folk tales. Each ethnic group will pass knowledge about the production of specialized crafts to younger members as well. For example, the Ndaus teach their children about weaving.

Masks and wood carvings representing important ancestral religious beliefs are also examples of cultural activity. Some ethnic groups have elaborate masking rituals where the wearer of the mask is actually thought to embody the soul of the mask.

Soccer is probably the most popular sport. People proudly remember that a famous Portuguese soccer player named Eusébio was actually born in Mozambique. Boys often enjoy kicking a soccer ball in impromptu games between school and work chores.

There are several national holidays. New Year's Day is celebrated on January 1st. Heroes' Day occurs during the first week of February. Women are honored on April 7th. Worker's Day occurs around the 1st of May. FRELIMO's winning of independence from Portugal is commemorated on June 25th. Other important holidays include the Lusaka Agreement Day (Sept. 7th), Armed Forces' Day (Sept. 25th), Peace Day (Oct. 4th), and Family Day (Dec. 25th).

Worldmark Encyclopedia of Cultures and Daily Life Volume I Africa

http://www.worldtravelguide.net/country/181/public_holidays/Africa/Mozambique.html

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Government:

The government is formally a republic. The government ratified the most recent constitution in 1990 which changed the government to a multiparty system. There are two main political parties--Frente de Libertação de Moçambique (FRELIMO) and Resistência Nacional Moçambicana (RENAMO). Everyone 18 years and older can vote.

The country is now subdivided into 10 provinces while the capital, Maputo, has its own special designation. The ten provinces are Cabo Delgado, Gaza, Inhambane, Manica, Maputo, Nampula, Niassa, Sofala, Tete, and Zambezia.

The executive branch consists of the president, who acts as the chief of state, the prime minister, who is the acting head of the government, and the cabinet. The president is elected by popular vote every five years, but the president can choose to run for a second term in office. The

president appoints the prime minister and his cabinet. Armando Guebuza has served as president since 2005. He is associated with the FRELIMO political party. In this election he received 63.7% of the vote while his opponent, Afonso Dhlakama got 31.7%. Mr. Dhlakama is associated with the RENAMO political party. The next election will be held in December of 2009.

The legislative branch consists of the unicameral Assembleia da Republica. There are 250 available positions. Representatives are elected to serve for five year terms. The last elections were held in 2004. In this election FRELIMO took about 62% of the seats while RENAMO representatives gained 29.7% Other minor parties claimed the other 8.3%. The next elections are set for December of 2009.

The judicial branch has several levels. The Supreme Court is the highest court of the land and serves as the court of final appeal. The president appoints some of its judges while others are elected by the National Assembly. Current laws are based upon the legacies left from the Portuguese civil law system and also from traditional laws passed down from different people groups. The government has not accepted compulsory International Court of Justice (ICJ) jurisdiction.

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>
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Economy:

Mozambique was one of Africa's poorest countries in 1975 when the Portuguese government gave them independence. Between 1975 and the early 1990's the effects of the civil war did not allow much change in the economic situation. The inflation rate was in the double digits. However, the economy of Mozambique began to recover with the coming of peace and with the government's commitment to a free market economy. At one point, inflation had decreased to below 10%. In 2000 a major flood hit the area and caused the inflation rate to rise again, slightly.

Most people live well below the poverty line and foreign aid still supplements the national budget. Yet, the government has continued to work with the international community to improve economic opportunities and to work foreign debt. The International Monetary Fund (IMF) program, Heavily Indebted Poor Countries (HIPC) and Enhanced HIPC initiatives helped with this aim. The Millennium Challenge Corporation signed a Compact with Mozambique that should help to improve sanitation, roads, agriculture, and the business regulation environment in the hopes of increasing economic flexibility in the north.

The entire labor force for Mozambique is about 10.04 million. The average per capita income is about \$900. The unemployment rate is 21%.

In 2008, the Gross Domestic Product was \$18.95 billion. The real growth rate was 6.5%. Public debt accounted for 21.4% of the GDP. External debt equaled \$4.316 billion in 2008. The inflation rate was 11.2%. Revenues were \$2.786 billion while expenditures were 3.108 billion, Service endeavors accounted for 45.9% of the GDP.

Agriculture accounts for about 23.4% of the GDP. About 81% of the labor force is engaged in subsistence agriculture. Agricultural products include cotton, cashew nuts, sugarcane, tea, cassava, corn, coconuts, sisal, citrus fruits, tropical fruits, potatoes, and sunflowers. Beef and poultry are also produced.

Industry accounts for 30.7% of the GDP. Some people work in the processing of different types of food and beverages. Other companies produce items like fertilizer, soap, or paints. Additional products include aluminum, petroleum products, textiles, cement, glass, asbestos, and tobacco. The industrial production growth rate was 9% in 2008.

In 2008, exports brought \$2.693 billion Free On Board (f.o.b.). Exports included aluminum, prawns, cashews, cotton, sugar, citrus, timber and bulk electricity. In 2007, about 19.4% of the exports were with Italy while 18.4% were with Belgium. Spain accounted for another 12.5% while South Africa took 12.3%.

In 2008, imports cost \$3.292 billion f.o.b. Imports included machinery and equipment, vehicles, fuel, chemicals, metal products, foodstuffs, and textiles. In 2007, about 36.7% of the imports came from South Africa while 8.5% came from Australia. Another 4.6% came from China.

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>

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Literacy:

In 2005 about 5% of the GDP went to assist educational endeavors. In 2003 about 63.5% of the male population could read and write while only 32.7% of the women could do so. This number will vary among each people group.

Land/Geography:

Mozambique is located in southeastern Africa. Tanzania lies to the north while South Africa and Swaziland border on the south. The presence of the Mozambique Channel in the east provides ample opportunities for the existence of port cities and the interaction of sea trade. Malawi, Zambia, Zimbabwe border to the west. In width, Mozambique is about 700 miles wide at its broadest point while it is only 60 miles across at its narrowest point. In length, it stretches about 1,200 miles north to south.

The total area is about 801,590 sq km. Land covers 784,090 sq km. About 5.43% of the land is arable. Along the eastern edge, two coastal plains cover about 44% of the land. The coastal areas have mangrove swamps that extend from the beaches.

Temperatures in the southern coastal areas range from 65°F to around 80°F. Past the swampy areas, forest and grasslands provide opportunities for farming and other agricultural endeavors. Many of the forested areas were decimated during the civil war, but some remain and are attracting the attention of the timber industry. The government is working on reforestation plans.

As the coastal plains end, a plateau rises towards mountainous areas. The Lebombo Mountains occupy the southern region while the Manica and Gorongosa Highlands stretch along part of the border with Zimbabwe. The Angonia Highlands and the Nampuli peaks are located in the northern portions of the country. The mountainous areas are prone to frosts at times, and the country's coldest temperatures occur here.

Water covers about 17,500 sq km. Most of the rivers originate somewhere in the mountains and flow eastward towards the Madagascar Channel. The Zambezi, which is the fourth longest river on the continent, is possibly one of the most important waterways. It is as narrow as 2 miles in width in some areas while at the delta its width reaches 50 miles across. The Zambezi, along with the Pungwe, Sabi, Limpop, and Komati rivers provide water for southern inhabitants while also serving as a steady source for irrigation.

About 1,180 sq km of irrigated land exists. In the Zambezi River Valley, temperatures may get as hot as 90°F. The rivers are prone to being dry or overly full during the varying seasons. People living close to the river's edge often find flooding to be a serious threat.

Northerners tend to depend upon the Ruvuma and the Lugenda rivers. In the north, Lake Malawi, which is navigable, provides water and transportation. Because of pollution, water is a valuable commodity. The current government is working to help establish programs to combat environmental issues.

Rainfall varies throughout the country. In the north, the wet season begins around October and lasts through about March. The Indian Ocean monsoons affect the amount of rains received during this period. The northern dry season extends from April to September. Southern areas experience dryer weather overall. Droughts can be problematic, and when heavy rains follow a drought, severe flooding occurs. In 2000, the country experienced its most severe flood. Many people lost their livestock, their homes, or their lives.

http://encarta.msn.com/encyclopedia_761571212/Mozambique.html

<https://www.cia.gov/library/publications/the-world-factbook/geos/mz.html#Intro>

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History

The earliest inhabitants of the area now known as Mozambique were peoples related to the Khosians. They were soon supplanted by Bantu-speaking peoples who began to migrate southward. Different ethnic groups developed as family groups splintered and settled in various parts of the country.

Foreign influence arrived in two different forms. Arabs began to trade and control areas from Zanzibar a few centuries before the first arrival of the Portuguese. The Portuguese began visiting the ports built by the Arabs for slaves and supplies in their trading efforts. Slowly, the Portuguese began to subdue areas along the coastal plain and into the river valley. However, they did not manage to occupy large tracts inland. Rather, they set up a plantation system wherein they caused indigenous peoples to work as slaves and controlled the movements of the population with private armed enforcers.

In 1885, due to the constraints posed by the Berlin Agreement in which European powers had to successfully control all given areas of an African territory in order to retain political control, the Portuguese government began to expend more manpower and invest more economic power to gain complete control over inland areas. To accomplish this feat, the help of large private companies such as the Mozambique Company, the Niassa Company, and the Zambezi Company were employed. These companies expanded the plantation system and encouraged workers to go to neighboring South Africa to supply labor in the mines. Consequently, the Portuguese government then encouraged the re-settlement of Portuguese peasants to the area with the promise of economic opportunities that they lacked in Portugal due to their status.

Between the early part of the 20th century and 1951, many Portuguese immigrated to Mozambique and began to exert influence in the colony. Mozambique was declared to be an overseas province of Portugal in 1951—a decree which went directly counter to the desires of the growing liberation forces who were beginning to form. These forces, FRELIMO or the Frente de Libertação de Moçambique, began to wage a guerilla war around 1964 in the hopes of gaining freedom from Portuguese control. The first leader of the movement, Eduardo Mondlane, was killed in 1969, and Samora Machel assumed primary leadership of the group.

Events in Portugal, in the early 1970's, culminated with the freeing of several of its overseas provinces, including Mozambique in 1975. FRELIMO's head, Samora Machel, became the first appointed president. The new government began efforts to restructure the country along the lines of the political ideology which was highly Marxist in nature. This restructuring included attempts to establish communal farms similar to those in the Soviet Union. This plan largely failed due to the existence of multiple ethnic groups and their lack of desire both to move and to lose ownership of family plots of land.

Traditional authorities were also denigrated in the hopes of promoting a one-party state; however, the influence of traditional healers and leaders remained quite strong. Also, the government tried to minimize the influence of the Catholic and Protestant churches through intimidation tactics. Some people reported that intimidation tactics included strong persecution. At the very least, church schools and hospitals were largely nationalized. Finally, the government insisted upon a single party state in which only FRELIMO candidates were allowed to control government posts.

In response to FRELIMO's stance and due to Rhodesia's (later Zimbabwe) and South Africa's desire to interfere with Mozambican politics, the Resistência Nacional Moçambicana or RENAMO formed soon after independence and began a civil war. RENAMO reportedly received aid from Caucasian groups that supported apartheid in South Africa and from the Rhodesian Central Intelligence Organization. The rebels' efforts included the destruction of schools so that children could not receive a proper education and the wrecking of major rail and communication lines. The total wreckage of society caused by civil war displaced millions of people who chose to flee after their homes and communities were burned or destroyed. Drought, cyclones, and other natural disasters also caused massive displacement of people during this time.

The conflict between RENAMO and FRELIMO lasted three decades. During that time, FRELIMO representatives attempted to minimize the support received from foreign neighboring governments by signing pacts first with Rhodesia, which became Zimbabwe in 1980, and later with the South African government. The border between Mozambique and Zimbabwe re-opened after agreements in 1980, but South African pacts made in 1984 did not hold.

In 1986, Machel's death in a plane crash changed the course of the Mozambican government. Joaquim Chissano, who had formerly served as the Foreign Minister, became the new leader of FRELIMO and the government. In 1989 the government began to abandon its strong Marxist stance and seemed agreeable to multiparty elections. Peace talks were scheduled to begin in Malawi, but eventually took place in Rome, Italy.

The restructured government allowed for a multi-party system and by 1996, 22 political parties formed. FRELIMO continued to win the majority of the possible government posts, but RENAMO representatives also gained power. These two parties remain the strongest political forces in the new republic. To date, many of the formerly displaced persons have returned and the new government has made strong efforts to help the country revive economically and culturally.

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<http://www.thecommonwealth.org/YearbookInternal/145170/history/>

<http://www.state.gov/r/pa/ei/bgn/7035.htm>

<http://www.fco.gov.uk/en/about-the-fco/country-profiles/sub-saharan-africa/mozambique?profile=history&pg=3>

Christian History

Dominican priests first arrived to the coastal areas of Mozambique in the early 1500's. Jesuits later arrived to also pursue the work. The priests mainly worked in southern areas where the Portuguese settled and created plantations and trading stations. Work among northern peoples began in the late 1800's and early 1900's. Many churches were destroyed during the war of independence and during the civil war.

Anglican activity began with work among the Yao people. A bishop visited the area as early as 1875, but a permanent station was not constructed until around 1893. The Anglican still have influence among the Yao today.

Protestant missionaries arrived throughout the 19th century. American board missionaries first started work around 1879. Reverend William Wilcox surveyed the area around Inhambane. Many of the first Congregationalist volunteers were actually Americans of African descent who had a heart for sharing the gospel. One example, Nancy Jones, an early, single, mission volunteer, worked tirelessly to establish missions, exhorting people to turn to Jesus.

Methodists arrived around 1888. United Methodists started congregations in Inhambane. Dr. Erwin Richards first started preaching at Chicucue. When the United Methodists celebrated their 100 anniversary, then President Chissano praised them for their work. Free Methodist representatives immigrated from the U.S. and worked with people in southern areas while Wesleyans moved north from South Africa to help with evangelistic efforts.

Presbyterian missionaries from Switzerland and South Africa started mission work around 1887. Two of the first volunteers were Paul Berthoud and Joseph Mhalmha. They primarily worked in the southern provinces. The church became more autonomous in 1948 and worked for awhile before being negatively affected by the post-independence government's actions of nationalization. Some of the persecution lifted during the early 1980's and the current government is supportive of religious freedom.

Other denominations which arrived after World War I include the Seventh Day Adventists, Scandinavian Baptists, and the Nazarenes. Scandinavian Baptists worked around Maputo and in the Inhambane region. The Adventists worked north of the Zambezi River while the Nazarenes worked around Maputo and later among the Tete.

Pentecostals began entering Mozambique in the 1930's. In the 1960's, Assembly of God missionaries began church planting efforts. Both of these groups were well received by Mozambicans and have gained large followings.

Mozambicans, whether Catholic or Protestant, who lived through the years of civil war, have a unique perspective about life and their beliefs about God. As a major part of worship experiences, participants may sing songs that have been written locally. The themes of such songs tend to focus on issues related to judgment, the return of Christ, repentance, sins, death, and life as a journey. People tend to find both hope and fear in the return of Christ and the thought of death. Heaven is seen as a wondrous place where peace exists and escape from the burdens of this life is available. However, people also seem to dread the possibility of sinning and losing their ability to enter heaven.

The Christian Council of Mozambique was founded in 1948 in order to foster cooperation among different church denominations. There are currently about 22 different members from mainline denominations. Each denomination is under the governance of nine regional councils.

http://mosite.brickriver.com/photo_page.asp?TableName=oPictures_Pages_HSBCSF&PrimaryKey=oPictures_Page_s_HSBCSF_ID&PKValue=33

<http://www.sim.org/index.php/country/MZ>

<http://web.archive.org/web/20020223141045/http://www.cevaa.org/international/afrique/mozambique1.htm> (French)

Foster, Stuart J. "Oral Theology in Lomwe Songs." *International Bulletin of Missionary Research*; Jul2008, Vol. 32 Issue 3, p130-134.

Religion

All information unless otherwise noted is gleaned from World Christian Encyclopedia Volume I, Joshua Project, and Operation World

Non Christian

Baha'i—Not much information is available about Baha'i activity in Mozambique. There is considerable activity in South Africa and some reports of efforts being made in Mozambique around 1991 exist.

<http://www.bci.org/southafrica/history.html>

Catholic—Roman Catholicism came to the area in 1506 when Dominican priests began to arrive with Portuguese explorers. Today there are 9 dioceses and 3 archdioceses.

One archdiocese is located in Beira. It was constructed in 1940 and elevated in status in 1984. In 2006, there were 33 parishes and 783,000 Catholics. There were 69 priests. There are four suffragan dioceses—Chimoio, Gurué, Quelimane, and Tete. The Chimoio diocese formed in 1990. In 2006, there were 15 parishes and 78,249 Catholics. There were 23 priests serving in the area. The Gurue diocese was erected in 1993. In 2006, there were 247,000 people attending mass and 15 parishes. About 37 priests ministered to the congregants. The Quelimane diocese started around 1954. In 2004, there were 714,000 Catholics and 22 parishes. About 57 priests were working to meet the needs of the parish members. Finally, the Tete diocese was erected in 1962. In 2004, there were 23 priests serving in 26 different parishes. About 245,000 people attended mass.

Another archdiocese is found in Nampula. It was erected in 1940 and elevated to its current status in 1984. In 2004, there were 308,111 Catholics and 37 parishes. About 67 priests served in the area. The suffragan dioceses connected with Nampula are Lichinga, Nacala, and Pemba. The diocese of Lichinga used to be called Vila Cabral but its name was changed in 1976. In 2004, there were 30 priests and 21 parishes. About 194,485 people attended mass. The Nacala diocese was erected in 1991. In 2004, there were 276,000 Catholics and 34 priests who ministered in the 22 parishes. The Pemba diocese was originally called Porto Amélia. Its name was changed in 1976. In 2004, there were 19 priests and 14 parishes. There were about 400,000 people attending services.

The final archdiocese is in Maputo. It started in 1612. It was elevated in 1940 and its name was changed in 1976. In 2004, there were 675,000 people attending mass and 80 priests. There were 40 parishes. The suffragan dioceses were Inhambane and Xai-Xai. The diocese at Inhambane was erected in 1962. In 2006 about 263,717 people attended mass. There were 33 priests and 22 parishes. The diocese of Xai-Xai was originally called João Belo but its name was changed in 1976. In 2004, there were 174,229 people attending mass in the 21 different parishes. About 25 priests worked to meet the needs of the people there.

Igreja Apostolica de Johane Maranke (African Apostolic Church of Johane Maranke)—This group formed around 1950. Some of the people are from the Shona people cluster. The people who belong to this church believe in polygamy and believe in performing faith healings with orange juice, oil, and eggs. They inhale smoke while performing this ritual. Some members also believe that they should emulate the first actions of the apostles of Christ so they dress in long white garments while shaving their heads and growing beards. Accusations have been levied by various sources that older church members in some areas of Zimbabwe and perhaps also in Mozambique may take underage girls to be their brides. Such a practice eliminates the girl's opportunity to choose to continue her schooling. This is one of the largest African independent Churches in Africa. In 1995, there were 33 congregations and 10,000 members.

Shoko, Tabona. *Karanga Indigenous Religion in Zimbabwe: Health and Well-being*. Ashgate Publishing, Ltd. 2007.

Igreja Ortodoxa (Orthodox Church)—This church is aligned with the Greek Orthodox diocese in Zimbabwe (formerly Rhodesia). In 1995, there were 2 churches and about 150 members.

Islam—About 18.10% of the people are Muslim. Arab and Persian traders first brought information about Islam to the area around 1000 A.D. Sultans ruling from Zanzibar actually controlled some of the coastal areas until the arrival of the Portuguese. The Yao, Makua, and the northern Makonde all have high concentrations of Muslims.

Jehovah's Witness—This group began work around 1933. Many were expelled after independence in 1975. In 2005, there were 691 congregations and 31,000 members.

Non-religious—About 2.2% of the population profess no religious affiliation at all. This may be due to the influence of the years where the government strongly propagated Marxist ideas.

The Church of Jesus Christ of Latter Day Saints (Mormons)—Not much information is available. There were 30 missionaries working to plant churches in 2005. The nearest temple is in South Africa.

http://www.lds.org/ldsorg/v/index.jsp?vnextoid=f318118dd536c010VgnVCM1000004d82620aRCRD&locale=0&sourceId=03f6e2270ed6c010VgnVCM1000004d82620a___&hideNav=1

Traditional Ethnic Religions—The predominant religion among Mozambicans is the practice of the religious rites of their ancestors. Most of these religions believe in some form of ancestor worship and a supreme being who is far removed from the daily lives of creation.

Other independent churches—There were about 20 other denominations that did not have specific statistics. In all, there were about 2000 churches and 200,000 attenders. No information is available about the theology of these churches.

African Indigenous Churches—Another 200 churches exist that have been formed by African leaders. There are about 2,500 congregations and 375,000 members. Again, not much is known about the theological stances of these churches. In at least some cases, syncretism of traditional African beliefs with Christian dogma have occurred.

Christian/Evangelical

Assembleias de Deus (Assemblies of God) – This group is associated with the main body of the Assembly of God churches found in the U.S. Missionaries first arrived around 1960. In 2005 there were 880 congregations and 150,000 members.

Assembleias de Deus Africanas (African Assemblies of God)—This denomination formed around 1970 as a result of a mission effort by the Zimbabwean Assemblies of God Association. In 2005 there were 360 congregations and 90,000 members.

Assembleias de Deus Internacionais (International Assemblies of God) —This group also started around 1970 and is a rival to the Assembly of God churches which were started by U.S. efforts. In 2005 there were 873 churches and 96,000 members.

Assembleias Ev de Deus Pentecostales (Pentecostal Assemblies of God)—This group formed in 1938 and is a mission of the Pentecostal Assembly of Canada. Its headquarters are in Maputo. In 1995 there were 600 churches and 60,000 members.

Convencao Baptista de Mocambique—This denomination started around 1957. In 1995 there were 17 churches and 10,492 members. About 50% of the members at this time were from the Shangaan people and about 50% were Portuguese.

Exercito de Salvacao (Salvation Army)—This group formed between 1916 and 1923. Many of the originators were miners who had been converted while residing in South Africa. In 1995 there were 18 churches and 3,500 members.

Igreja Adventista de Septimo Dia (Seventh Day Adventist)—This group began work around 1933. In 2005 there were 821 churches and 144,568 members. In 1995 about 57% of the members were Chuabo.

Igreja Africana Metodista Episcopal (African Methodist Episcopal Church)—This group began around 1883. It is part of the 18th Episcopal District. In 1995 there was 1 church and 280 members.

Igreja Aguas Vidas (Living Waters Church)—This charismatic group is based in Blantyre, Malawi and seems to be spreading quickly. They formed around 1990. In 1995 there were 10 churches and 500 members.

Igreja Anglicana (Anglican Church)—Missionaries began work around 1893. In 1995 there were 118 congregations and 52,400 members. About 30% of the people were from the Nyanja people while 20% were from the Shangaan people.

Igreja CCAP—This church is primarily comprised of Malawians and the missions that they have formed in Mozambique. They began work in 1913. This group was formerly known as the Lowmeland Mission. In 1995 there were 18 congregations and 3,500 members.

Igreja Congregacional Unida de Mozambique (Mozambique Region)—This group began work in 1879. In 1995 there were 32 churches and 4,200 members. Some of the members are from the Tswa people while others come from the Tsonga or Chopi people.

Igreja de Nova Alianca (Church of the New Covenant)—This group formed around 1970. In 1995 there were 120 churches and 12,000 members.

Igreja de Cristo em Manica e Sofala—This church started around 1965 and was a joint CCM project. Its headquarters are in Beira. In 1995 there were 75 churches and 6,000 members.

Igreja de Cristo em Zambezia (Church of Christ in Zambezia)—This church was formed by Dias Bento Feliciano between 1959 and 1969. In 1995 there were 141 churches and 10,000 members.

<http://www.makuateam.org/MT/News/CofC%20History%20in%20Mozambique.pdf>

Igreja de Deus Profecia (Church of God of Prophecy)—This denomination started work around 1975. In 1995 there were 24 churches and 1,320 members.

Igreja de Evangelho Completo de Deus—This denomination began around 1931 and has connections with the Assemblies of God of South Africa, Portugal, and the Church of God of Cleveland. In 1995 there were 149 churches and 18,113 members.

Igreja de Nazareno (Church of the Nazarene)—This church started evangelistic efforts in 1921. In 2005 there were 450 churches and 45,000 members.

Igreja Evangelica (Evangelical Church)—This group started around 1980 as a mission effort of TEAM. In 1995 there were 112 churches and 5,603 members.

Igreja Evangelica Cuadrangular (International Church of the Foursquare Gospel)—This denomination began in 1965 as a result of mission work by representatives from the U.S. In 1995 there were 5 churches and 363 members.

Igreja Evangelica dos Irmaos (Christian Brethren Plymouth)—This is a group of small independent congregations. In 1995 there were 3 churches and 160 members.

Igreja Evangelica Portuguesa (Portuguese Evangelical Church)—This church began around 1933. Right before the evacuation in 1976 there were about 30 families attending. In 1995 there was one church with about 100 members.

Igreja Luso-Africana (African Portuguese Church)—This was a separatist movement that formed around 1921 and one that left the Swiss Evangelical Mission. In 1995 there were 4 churches and 200 members.

Igreja Metodista Unida (United Methodist Church)—This church formed around 1879. In 2005 there were 1,000 churches and 17,000 members.

Igreja Metodista Livre (Free Methodist)—This denomination formed around 1885. Some of its members are from the Tswa, Chopi, and Shangaan people groups. In 2005 there were 200 congregations and 10,000 members.

Igreja Metodista Wesleyana (Wesley Methodist Church)—This church started around 1880. In 1995 there were 178 churches and 8,000 members. About 65% of the church members were from the Ronga people while 35% came from the Tsonga people.

Igreja Nova Apostolica (New Apostolic Church)—This group entered the country around 1980. In 1995 there were 40 churches and 4,000 members.

Igreja Pentecostal Santidad (Pentecostal Holiness Church)—This group arrived around 1985 and was a mission of the IHPC of the U.S. In 1995 there were 28 churches and 4,400 members.

Igreja Presbyteriana de Mocambique (Presbyterian Church)—This group began missions efforts around 1881. In 2005 there were 750 churches and 42,518 members. About 62% of the members were from the Tsonga people while 35% were Rongas. Another 3% came from the Chopi people group.

Igreja Reformada em Mocambique (Reformed Church)—This denomination began around 1908. Initially, until 1922, it was a mission of the Dutch Reform Church of the Transvaal Synod. Then it became associated with the Church of Central Africa - Presbyterian (CCAP). In 2005 there were approximately 130 churches and 14,000 members.

Igreja Uniao Baptista de Mocambique (United Baptist Church of Mozambique)—This group began work around 1918. In 2005 there were 1,206 churches and 70,478 members.

Igrejas de Cristo (Churches of Christ)—Work began in 1992. Support is received from churches in Malawi. In 1995 there were 100 churches and 3,000 members.

Missao de Fe Apostolica (Apostolic Faith Mission of South Africa)—In 1995 this Pentecostal group had 50 churches and 6,000 members.

People Groups

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

15373

British (1,911)

The British people living in Mozambique are probably expatriates there for business or government purposes. They speak English. Their predominant religion is Christianity. About 70% have some type of religious belief. The number of evangelicals is unknown. Since they speak English, they have ample access to Christian resources.

15374

Changa (193,831)

The Changa people live in the South central region. Their villages lie south of Beira in the provinces of Sofala and Manica. They speak a language called Ndau, which is also spoken in Zimbabwe. Some alternate names for this people group include Chindau, Njao, Ndzawu, Southeast Shona, and Sofala. They belong to the Shona Bantu people cluster.

The Changa people primarily practice ethnic religions. About 50% of the people hold some other type of religious belief. About .6% are evangelical Christian.

They have several Christian resources available to them. Bible translation began around 1906. The complete Bible was translated by 1957, but updates were being made through 1989. The *Jesus* film is available. Audio recordings and radio broadcasts can be heard.

<http://www.worldmissioncentre.com/NDAU.html>
<http://www.africamissions.org/africa/fsmakua.html>
<http://www.africamissions.org/africa/mozrep.html>

47053

Chikunda (51,005)

The Chikunda people may speak Portuguese, but they have also developed their own language. They are the descendents of peoples who were originally used as soldiers by the Portuguese to manage the slave populations on plantations. As Portuguese control waned in certain areas, these soldiers captured women from other people groups and formed their own society. They were fierce warriors and well-respected. Today they have their own land between Luangwa and Zambezi.

The Chikunda tend to practice a mixture of Catholicism and other traditional ancestral rites. They are interested in the gospel, but few people have gone to witness to them. They do not have a Bible translation in their own language, but some can read the translation that has been done in Chinyanja. The *Jesus* film has not been translated for them, and audio recordings do not exist.

<http://www.bmoz.org/site.php?id=chikunda>

15375

Chopi (839,514)

The Chopi people live north of the Limpopo River along the southern coast. They speak a language called Chopi, which is distinct and different from the Chopi dialect of Acholi spoken in Uganda. About ½ of the people can understand the Tswa language. About 10% of the people can read and write in a secondary language. Some alternate names for this people group include Shichopi, Copi, Cicopi, Shicopi, Tschopi, Txopi, and Txitxopi. They belong to the Central-Southwest Bantu people cluster.

The Chopi people predominantly practice ancestor worship. About 35% of the people have some type of religious affiliation. Only .175% are evangelical Christian. Portions of the Bible were translated between 1916 and 1986. The New Testament was completed in 2000. The *Jesus* film and audio recordings are also accessible.

15376

Chuabo (1,325,546)

The Chuabo people live along the coast in the Zambezia province between Quelimane and the Mlanje Mountains. They speak a language called Chuwabu. Some alternate names for this people group include Chuwabo, Chwabo, Cuwabo, Cuabo, Chichwabo, Cicuabo, Txuwabo, Echuwabo, or Echuabo. They are part of the Makua-Yao Bantu people cluster.

The people predominantly practice ancestor worship. About 14% practice some form of religion. Only .37% of the people are evangelical Christians. Translation of the New Testament occurred between 1978 and 2003. The *Jesus* film and audio recordings are available.

The people had to flee during the civil war and often headed to larger urban areas. Some are now returning to their homelands and beginning to revive older traditions.

<http://cesa.imb.org/peoplegroups/chuabo.html>

15377

Cuban White (1,911)

The Cubans living in Mozambique may have immigrated there beginning in the 1970's when the Cuban government sent different types of personnel to help the FRELIMO government as it worked to establish the new country. The Cubans may speak Spanish, but are most likely familiar with Portuguese.

The Cuban people are predominantly Roman Catholic. The number of evangelical Christians is unknown. Since the Cubans speak Spanish, many Christian resources are available to them.

47781

Deaf (91,681)

The Deaf live throughout Mozambique, but many are located in Maputo, Beira, and Nampula. Those that have received formal training will use Mozambican Sign Language while those without access to educational opportunities probably just use hand gestures that they learn among their families. Mozambican Sign Language is not based upon Portuguese, but currently is being developed and standardized.

Children and adults who are deaf could feel isolated from family and community members if they have not been able to connect through means of Sign Language or gestures. The ability of the deaf person to successfully adapt to their environment largely depends upon the involvement and understanding of family and community members. If the deafness of a person is perceived as the fault of the parents, then the deaf person is usually excluded and sometimes shunned by family members. However, if the origin of the deafness is perceived to be the result of a curse from a traditional healer, then the deaf person and their family are protected by others and pitied because of the ill-fortune which has come upon them.

Finally, if a person has been born deaf, people who participate in ancestor worship may believe that the deafness is due to the indwelling of a reincarnated spirit and will revere the deaf person as the living representative of the dead ancestor.

About 57.65% of the deaf hold to some type of religious belief system. About 7.78% are evangelical Christians. Those who have become Christian may have learned about God through the use of materials written in their ethnic language or in Portuguese. No Christian resources exist which use Mozambican Sign Language.

http://www.disabilityworld.org/11-12_01/il/mozambique.shtml

<http://www.theinterpretersfriend.com/indj/dcoew/mozambique.html>

http://www.eenet.org.uk/key_issues/deaf/incdeafrep/elina.shtml

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French (1,100)

The French living in Mozambique may have migrated there for business or humanitarian purposes. They speak French, but are probably familiar with Portuguese. About 60% have some type of religious beliefs. The number of evangelical Christians is unknown. Since they speak French, many Christian resources are available to them.

00000

German (2,200)

The Germans living in Mozambique may have gone there to help with the reconstruction process after the end of the civil war or as a result of relationships formed with Mozambicans who went to study in Germany and later returned home. Many Mozambicans migrated to the former GDR to study. The German government has offered humanitarian support to the Mozambican government and has supported the desire of Mozambican students to study in Germany. The German-Mozambican Cultural Institute was established in 2003 and organizes cultural programs. Also, in 2007, cultural awareness festivities were held in Mozambique.

About 78% of the German people adhere to some type of religious belief system. The number of evangelical Christians is unknown. Since most speak German and/ or Portuguese, they have Christian resources available to them.

http://untreaty.un.org/unts/120001_144071/12/2/00009511.pdf

<http://www.auswaertiges-amt.de/diplo/en/Laenderinformationen/01-Laender/Mosambik.html>

http://www.bmz.de/en/press/pm/2007/february/pm_20070222_3.html

15378

Goanese (9,555)

The Goanese living in Mozambique may have migrated there at two different times. During the earliest days of Portuguese rule, the governing authorities actually presided in Goa in India. Later, the colony of Mozambique received its own leadership. Some Goanese could have chosen to migrate during this early era while others may have come more recently to establish businesses. They speak a language called Konkani Goanese.

About 90% of the people have some type of religious belief. The number of evangelical Christians is unknown. Portions of the Bible began to be translated around 1818. The most recent edition was completed in 2006. The *Jesus* film and audio recordings are available.

Newitt, M.D.D. *A History of Mozambique*. Published by Indiana University Press, 1995

<http://www.mail-archive.com/goanet@goanet.org/msg17877.html>

00000

Greek (6,500)

The Greeks living in Mozambique may have moved there for various reasons including business opportunities. They speak Greek and about 90% have some type of religious beliefs. The number of evangelical Christians is unknown. Christian resources are available in their language.

15379

Gujarati (19,107)

The Gujarati people speak a language called Gujarati and are immigrants from India. They primarily practice Hinduism. Less than 1% are evangelical Christian. Bible translation has been completed, and the *Jesus* film is accessible. Audio recordings exist.

<http://cesa.imb.org/peoplegroups/gujarati.html>

http://www.univie.ac.at/ecco/stichproben/Nr8_Bastos.pdf

http://www.indembassy-lisbon.org/uk/ind_personorigin.html

<http://www.history.ucla.edu/Alpers-Littoral%20Society%20in%20the%20Mozambique%20Channel-revised.pdf>

15380

Han Chinese (9,555)

The Han Chinese people live in many different areas and speak Mandarin Chinese. They are predominantly non-religious. About 17% hold to some type of religious belief. The number of evangelical Christians is unknown. Since they speak Chinese, Christian resources are available to them.

15381

Karanga (104,454)

The Karanga people live in Mozambique, Zambia, and Zimbabwe. They speak a language called Shona. They predominantly practice ancestor worship. About 47% adhere to some other type of religious belief. Only .235% of the people are evangelical Christian. The complete Bible has been translated, and the *Jesus* film is accessible. Audio recordings exist.

<http://www.hishealinghands.org/>

<http://www.bulawayo1872.com/history/shona.htm>

33592

Kokola (82,846)

The Kokola people speak a language called Kokola and live in the Western Zambezia Province. The people predominantly practiced ancestor worship. About 60% of the people have some other type of religious belief. Less than 1% of the people are evangelical Christian. There is a questionable translation need. The *Jesus* film is inaccessible, but audio recordings exist.

15382

Korean (19,107)

The Koreans living in Mozambique may have come for a variety of reasons. Some reports indicated that North Korea send advisors to help the Marxist government during the early years

of independence. Some of these advisors may have chosen to stay. Others may have emigrated from South Korea due to business opportunities. Not much information is available.

Most of the Koreans are either non-religious or practice ancestor worship. The number of evangelical Christians is unknown. Since they speak Korean, Christian resources are available in their language.

http://www.fas.org/irp/dia/product/knfms/knfms_chp3a.html

15383

Koti (80,800)

The Koti people live in the Angoche District of the Nampula Province. They also live around Nampula City. They speak a language called Koti. Those who live on the mainland instead of Angoche Island are familiar with Makhuwa. About 20% can read and write in Portuguese. Very few are familiar enough with Swahili or Arabic to use it. They are part of the Makua-Yao Bantu people cluster. Some alternate names for this people group include Coti, Ekoti, Angoche, and Angoxe.

The people are predominantly Muslim. About 2.2% are part of some other type of religious entity. About .03% are evangelical Christian. They are one of the least reached people groups.

Few Christian resources exist. Portions of the Bible had been translated by 2005. The *Jesus* film is unavailable. Audio recordings do not exist.

<http://kotijourney.wordpress.com/2009/04/20/far-far-away-in-a-land-called-mozambique/> <http://www.24-7prayer.com/features/911>
<http://www.worldmissioncentre.com/KOTI.html>

15384

Kunda (3,573)

The Kunda people live around where the Luangwe and Zambezi rivers meet. They speak a language called Kunda. Some alternate names for this people group include Chikunda, Cikunda, or Chicunda.

The people predominantly practice ethnic religious which revolve around forms of ancestor worship. About 27% of the people have adopted some other type of religious belief system. The number of evangelical Christians is unknown.

Few Christian resources exist. Portions of the Bible were translated by 1988. The *Jesus* film and audio recordings do not exist.

15386

Lolo (220,924)

The Lolo people live in the Western Zambezia Province. They speak a language called Lolo, which may be a dialect of Lomwe or Makuwa. It is similar to Takwane. An alternate name for this people is Ilolo. They are part of the Makua-Yao Bantu people cluster.

The people predominantly practice ancestor worship. About 23% have decided to adopt some other form of religious belief system. Approximately .18% of the people are evangelical Christian.

Few Christian resources exist. The Bible has not been translated into their language and the *Jesus* film is unavailable. Audio recordings of Bible lessons have been provided by NTM missionaries. Please see the links below for more information.

http://www.ntm.org/mozambique/news_details.php?news_id=8636

<http://www.sil.org/silesr/2002/001/SILESR2002-001.pdf>

http://www.ntm.org/mozambique/news_details.php?news_id=8561

http://www.ntm.org/mozambique/news_details.php?news_id=8497

http://www.ntm.org/mozambique/news_details.php?news_id=8215

15387

Lomwe (2,761,556)

The Lomwe people live throughout most of the Zambezia Province, also residing in some of the southern Nampula Province. Alto Molocue in Zambezia is a very important cultural center. They speak a language called Lomwe and are part of the Makua-Yao Bantu people cluster. Some alternate names for this people group include Ngulu, Ingulu, Nguru, Mihavane, Mihavani, Mihawani, Western Makua, Lomue, Ilomwe, Elomwe, Alomwe, Walomwe, Chilowe, Cilowe, and Acilowe.

The people predominantly practice ethnic religions. Around 14% have adopted some other type of religious faith. About .22% of the people are evangelical Christian.

Several Christian resources exist. Bible translation began around 1917. The entire New Testament had been translated by 1983. The *Jesus* film and *God's Story* are accessible. About 9 different audio recordings of gospel stories are available.

<http://www.slrk.info/profiles/lomwe.html>

<http://www.isp.msu.edu/afrlang/language.php?id=39>

<http://cesa.imb.org/peoplegroups/lomwe.html>

Makuwa

The Makuwa people account for about 35% of the overall population of Mozambique, which makes them one of the more influential people groups. There are several sub-groups among the Maca people. Individual statistics concerning the sub-groups are listed below. They are part of the Makua-Yao Bantu people cluster. Some alternate names for this people include: Central Makuwa, Makuwa-Makhuwana, Macua, Emakua, Makua, Makoane, Maquoua, Makhuwua of Nampula, and Emakhuwa.

<http://www.sil.org/silesr/2005/silesr2005-020.pdf>

<http://www.sim.org/index.php/content/makhuwa>
<http://cesa.imb.org/peoplegroups/makhuwa.html>

15388

Maca (303,000)

The Maca people live along the coast of the Central Delgado Province. They are sometimes called the Makhuwa-Marrevone people. They speak a dialect called Makhuwa-Marrevone. The people predominantly practice ethnic religions, but 20% have joined some other type of religious entity. Less than 1% is evangelical Christian. There are no ministry tools in their dialect but some resources exist in other dialects so they may have some access to Christian literature.

15389

Makhuwa-Makhuwana (2,707,142)

The Makhuwa Makhuwana people speak a dialect called Makhuwa, and people predominantly practice ethnic religions. About 21% of the people have adopted some other type of religious belief system. Only .03% of the people are evangelical Christian. Bible translators began their work around 1946, and the complete Bible went into publication between 1982 and 2000. The *Jesus* film is unavailable, but *God's Story* video can be found. Audio recordings exist.

15390

Makhuwa-Metto (1,608,203)

The Makhuwa-Metto people live in the provinces of Cabo Delgado and Niassa. They speak a dialect called Makhuwa-Meetto. Some alternate names for this people group include Meetto, Mêtô, Meto, Metto, Emeto, Imeetto, Medo, and Makua. The people predominantly practice ethnic religions. About 23% of the people have chosen to adopt some other form of religious ideology. Less than 1% are evangelical Christian. Portions of the Bible have been translated into their language, and the *Jesus* film is accessible. About 9 different audio recordings exist.

47500

Makhuwa-Moniga (208,080)

The Makhuwa-Moniga people live in the Cabo Delgado province. An alternate name for this people is Makua- Moniga. They predominantly practice Islam and ethnic religions. The number of evangelical Christians is unknown. There are no ministry tools in their language, but some do exist in other dialects that they may have access to.

15391

Makhuwa-Shirima (974,571)

The Makhuwa-Shirima people live in southern part of the Niassa Province. They speak a language called Makhuwa-Shirima, which is most likely not intelligible with Metto, Makhuwa, or Lomwe. Some alternate names for this people include West Makua, Xirima, Eshirima, Chirima, Shirima, Makhuwa-Niassa, Makhuwa-Xirima, or Makhuwa-Exirima.

The people predominantly practice ethnic religions although about 20% have joined some other type of religious group. The number of evangelical Christians is unknown. Portions of the Bible were translated by 2000. The *Jesus* film is not available, but people can listen to different Bible audio recordings.

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Makhuwa-Saka (229,000)

The Makhuwa-Saka people live in the provinces of Cabo Delgado and Nampula. The people speak a dialect called Makhuwa-Saka. The people predominantly practice ethnic religions. About 23% have adopted some other type of religious belief system. The number of evangelical Christians is unknown. There are no ministry tools available in their dialect, but some do exist in other dialects.

15392

Makonde (363,600)

The Makonde people live in northeastern Mozambique. They speak a language called Makonde. The people may not be open to chatting with strangers. Some alternate names for this people group include Chimakonde, Chinimakonde, Cimakonde, Konde, Makonda, Maconde, Shimakonde, or Matambwe.

The people predominantly practice ethnic religions or Islam. About .17% are evangelical Christian.

A few Christian resources exist. Portions of the Bible have been translated. The *Jesus* film is accessible. Radio broadcasts and audio recordings also exist.

<http://www.worldmissioncentre.com/MAKONDE.html>

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

15396

Manyawa (110,463)

The Manyawa people live in the western part of the Zambezia Province. They speak a language called Manyawa, which has a 69% lexical similarity with Takwane. Most cannot speak Lomwe. They are part of the Makua-Yao Bantu people cluster.

The people predominantly practice ethnic religions. About 23.3% have decided to join some other type of religious entities. About .10% of the people are evangelical Christian. There are no ministry tools in their language, but they may be able to access and understand some of the resources in Takwane.

15397

Manyika (108,286)

The Manyika people live in the northern part of the Manica Province. They speak a language called Manyika. Dialects include Bocha, Bunji, Bvumba, Domba, Guta, Here, Hungwe, Jindwi, Karombe, Nyamuka, Nyatwe, and Unyama. They are part of the Shona Bantu people cluster. Some alternate names for this people group include Chimanyika and Manika.

The people predominantly practice ethnic religions which revolve around the worship of deceased ancestors. About 42% of the people have chosen to affiliate with some other type of religious organization. About .12% of the people are evangelical Christians.

A few Christian resources exist. The *Jesus* film and audio recordings provide media opportunities for gospel teaching. New Testament translation efforts cumulated in 1908. Further translation efforts are needed to revise existing manuscripts while completing the translation of the Bible.

<http://www.britannica.com/EBchecked/topic/363321/Manyika>

15398

Marenje (44,184)

The Marenje people live in the western part of the Zambezia province. They speak a language called Marenje and are part of the Makua-Yao Bantu people cluster. Two alternate names for this people group include Emarendje or Marendje. These people are related to the Lolo and Kokola.

The Marenje people predominantly practice ethnic religions. About 20% of the people have aligned with other religious faiths. About .02% of the people are evangelical Christians.

15399

Matengo (19,107)

The Matengo people live close to the Tanzanian border. They speak a language called Matengo. Two alternate names for this people group include Chimatengo or Kimatengo. They are part of the Chewa-Sena Bantu people cluster.

The people predominantly practice ethnic religions. About 40% of the people have adopted some other type of religious ideology. Approximately .16% are evangelical Christian. There are no Christian resources available in their language. Those who have become Christians may have heard the gospel from Catholic missionaries or from visiting relatives from Tanzania.

<http://www.ntz.info/gen/n01566.html>

http://www.tufs.ac.jp/education/pg/theses/yoneda_nobuko-e.pdf

15403

Mwani (110,463)

The Mwani people live on the coast north of Pemba from Arimba to Palma in the Cabo Delgado Province. They also live on the offshore Querimba Archipelago. They speak a language called

Mwani and are part of the Swahili Bantu people cluster. Some alternate names for this people group include Kimwani, Mwane, Muane, Quimuane, and Ibo.

The people predominantly practice Islam and ancestor worship. Less than .01% are evangelical Christian. Portions of the Bible were translated between 2002 and 2006. The *Jesus* film is available. Audio recordings exist.

http://www.aimint.org/usa/videos/mwani_people_group.html
<http://www.worldmissioncentre.com/MWANI.html>

15404

Ndau (118,032)

The Ndau people live south of Beira in the provinces of Sofala and Manica. They speak a language called Ndau and are part of the Shona Bantu people cluster. Some alternate names for this people group include Chindau, Njao, Ndzawu, Southeast Shona, or Sofala.

The people predominantly practice ethnic religions. About 50% of the people have adopted some other type of religious belief system, but may have chosen to mix their new religious beliefs with their existing animistic practices. About .6% of the people are evangelical Christians.

A few Christian resources exist. Bible translation began around 1906 and the first complete translation was published around 1957. Subsequent revisions continued to be made through 2000. The *Jesus* film is accessible and audio recordings exist. Radio broadcasts can also be heard.

<http://www.worldmissioncentre.com/NDAU.html>

15405

Ngoni (43,747)

The Ngoni people live in Sanga and Lago in the Niassa province. They speak a language called Nyanja and are part of the Nguni Bantu people cluster.

The people predominantly practice ethnic religions. About 26% have converted to some other religious faith. About .74% of the people are evangelical Christians.

A few Christian resources exist. Bible translation began around 1891 and lasted until 1898. The *Jesus* film is unavailable. Audio recordings exist.

<http://www.britannica.com/EBchecked/topic/413547/Ngoni>

15406

Nsenga (152,683)

The Nsenga people live in Zambia, Zimbabwe, and Mozambique. Those living in Mozambique mostly live around the Zambian border. They speak a language called Nsenga and are part of the

Chewa-Sena Bantu people cluster. Two alternate names for this people group include Chinsenga and Senga.

The people predominantly practice ethnic religions, which revolve around ancestor worship. About 27% of the people have decided to adopt some other religious belief system. About 13% of the people are evangelical Christian.

Few Christian resources exist. Bible translation efforts began around 1919. The New Testament was completed in 1923. The *Jesus* film is unavailable. Audio recordings exist.

<http://orvillejenkins.com/profiles/nsenga.html>
<http://www.britannica.com/EBchecked/topic/421415/Nsenga>
<http://www.bmoz.org/site.php?id=nsenga>

15407

Nyanja (435,219)

The Nyanja people live in the provinces of Niassa, Zambezia, and Tete. They speak a language called Nyanja and are part of the Chewa-Sena Bantu. An alternate name for this people group is Chinyanja.

The people predominantly practice a syncretistic mix of ancestor worship and some basic Christian rituals. Some people simply adopted theological concepts presented by Christians while also continuing to worship other gods. The number of evangelical Christians is unknown.

Several Christian resources exist. Bible translation began around 1884. A complete Bible translation was first published in 1905 and subsequent revisions continued until about 1964. The *Jesus* film, *God's Story* video, and *Father's Love Letter* are available. Audio recordings also exist.

<http://www.strategyleader.org/profiles/chewa.html>

15409

Nyungwe (883,698)

The Nyungwe people live in the central part of the country along the banks of the Zambezi River. They speak a language called Nyungwe and are part of the Chewa-Sena Bantu people cluster. Some alternate names for this people group include Chinyungwi, Cinyungwe, Nyongwe, Teta, Tete, and Yungwe.

The people predominantly practice ancestor worship. About 30% have converted to some other type of religion. About 34% of the people are evangelical Christians.

Some Christian resources exist. Bible translation began around 1897. Portions have been translated, but the entire Bible has not been completed. The *Jesus* film is accessible. Audio recordings exist.

<http://nyungwe.wordpress.com/>

15410

Podzo (91,291)

The Podzo people speak a dialect of Sena and are part of the Chewa-Sena Bantu people cluster. They live in the northwestern part of Mozambique. Two alternate names for this people include Marromeu and Chipango. The people are further subdivided into family clans and maintain strong ties with these familial groups.

The people predominantly practice ancestor worship. The number of evangelical Christians is unknown.

Several Christian resources exist. Portions of the Bible have been translated into the main Sena dialect. Bible translation efforts began as early as 1897, but these translations are no longer available. Different Bible translation societies have attempted to work towards renewing translation efforts with some success. The book of *John* has been republished. The *Jesus* film is also available. Audio recordings and radio broadcasts can be heard.

The Peoples of Africa by James Stuart Olson

<http://etd.unisa.ac.za/ETD-db/theses/available/etd-07112005-134601/unrestricted/01dissertation.pdf>

<http://globalrecordings.net/language/20132>

00000

Phimbi (6,500)

The Phimbi people live in central Mozambique. They speak a language called Phimbi and are part of the Chewa-Sena Bantu people cluster.

The people mostly practice ethnic religions. About 50% of the people have adopted some other type of religious beliefs. The number of evangelical Christians is unknown. The people have no Christian resources in their language.

15411

Portuguese (31,845)

The Portuguese people were among the first Europeans to colonize Mozambique. They retained control of the area until around 1975 when independence occurred. When FRELOMO began their efforts to gain independence, many Portuguese citizens left the area due to the fighting. Those living in Mozambique today may be descendents of earlier colonizers or may be new immigrants who have chosen to move there. They speak Portuguese, which is the national language, and thus many Christian resources are available to them. The people are predominantly nominally Roman Catholic. The number of evangelical Christians is unknown.

15412**Romanian (530)**

The Romanians most likely live in urban areas. They speak Romanian, but are familiar with Portuguese. They are predominantly Orthodox. The number of evangelical Christians is unknown. Several Christian resources exist in their language.

15413**Ronga (468,138)**

The Ronga people live in the southern parts of the Maputo Province in coastal areas. They speak a language called Ronga. The dialects of their language are Konde, Putru, and Kalanga. They are part of the Central Southeast Bantu people cluster. Some alternate names for this people group include Shironga, Xironga, or Gironga.

The people are predominantly syncretistic. They mostly practice ancestor worship but have adopted some Christian beliefs so may affiliate with some Christian groups while still continuing to practice the rituals of ancestor worship. About 80% of the people fall into this category. About 5.65% of the people are evangelical Christians.

Christian resources exist. Bible translation efforts began around 1896. The complete Bible had been translated by 1923. The *Jesus* film is accessible and audio recordings exist.

15414**Russian (1,911)**

The Russians living in Mozambique may have immigrated there during the years when the FRELIMO government chose to have close ties with the Soviet Union. Since the people speak Russian, many Christian resources are available in their language. They most likely are also familiar with Portuguese. Most of the people are non-religious. The number of evangelical Christians is unknown.

15415**Sakaji (19,107)**

The Sakaji people live just north of Angohe on the Sangange Peninsula in the southeastern part of the Nampula Province. They speak a language called Nathembo, which is similar to Swahili and Makhuwa. Some alternate names for this people group include Sakaji, Esakaji, Sankaji, Sanagage, Sangaji, and Theithe. They are part of the Makua-Yao Bantu people cluster.

The people are predominantly Muslim. They also continue to practice ethnic religions. The number of evangelical Christians is unknown. There are no ministry tools available in their language.

15416**Sena (883,698)**

The Sena people live in the lower Zambezi River area in the provinces of Sofala, Manica, Tete, and Zambezia. They speak a language called Sena, which is a trade language. Two alternate names for this people group are Cisena and Chisena.

The people predominantly practice ethnic religions which revolve around the worship of ancestors. About 40% have joined some other type of religious group. About 2.8% of the people are evangelical Christians.

Christian resources exist in their language. Bible translation began around 1897. The New Testament was completed in 1983. The *Jesus* film is available. Audio recordings and radio broadcasts can be heard.

<http://www.britannica.com/EBchecked/topic/534281/Sena>

http://www.theseedcompany.org/files/Sena-2008_05.pdf

15418**Shangaan (110,463)**

The Shangaan people live in the provinces of Maputo and Gaza. They speak a language called Xichangana which is a dialect or at least closely related to Tsonga. They are grouped with the larger grouping of Tsonga people.

The people predominantly practice a mixture of ethnic religions and Christianity. Many were exposed to Christian ideals when they went to work in mines in South Africa. Some chose to adopt certain Christian beliefs while also continuing to practice ethnic religious rituals. The number of evangelical Christians is unknown.

Several Christian resources exist in Tsonga, which the people may be able to use. The complete Bible is available. The *Jesus* film and the *Father's Love Letter* are also accessible. Audio recordings exist.

<http://cesa.imb.org/TheRegion/mozambique/Shangaan.htm>

<http://www.strategyleader.org/profiles/shangaan.html>

15420**Swahili (6,540)**

The Swahili people live in the northern part of Mozambique. They speak a language called Swahili and are part of the Swahili Bantu people cluster. The people are completely devoted to Islam. There are no records of any evangelical Christians.

Several Christian resources exist in their language. The complete Bible has been translated. The *Jesus* film, *God's Story* video, and the *Father's Love Letter* are available. Tracts have also been published. Audio recordings and radio broadcasts exist.

<http://www.uiowa.edu/~africart/toc/people/Swahili.html>
<http://www.worldmissioncentre.com/SHIRAZISWAHILI.html>

15421

Swazi (57,895)

The Swazi people live in southern Mozambique. They speak a language called Swati. They are part of the Nguni Bantu people cluster. Some alternate names for this people group include Swazi, Siswazi, Siswati, Tekela, and Tekeza.

The people traditionally practiced ethnic religions which involve the deifying of ancestors. About 72% of the people have converted to some other type of religious faith, but may retain their beliefs about the deity of their ancestors. The number of evangelical Christians is unknown.

Christian resources exist. Bible translation efforts began in 1976. The New Testament had been translated by 1986. Efforts were completed in 1996 with the publication of the complete Old and New Testament. The *Jesus* film is available. Gospel tracts have been printed. Audio recordings and radio broadcasts can be heard.

<http://www.places.co.za/html/swazicul.html>
<http://orvillejenkins.com/profiles/swazi.html>

15422

Takwane (110,463)

The Takwane people live in the Western Zambezia Province. They speak a language called Takwane and are part of the Makua-Yao Bantu people cluster. An alternate name for this people group is Thakwani.

The people predominantly practice ancestor worship. About 23% have joined some other type of religious organization. About .20% of the people are evangelical Christians.

Few Christian resources exist. The *Jesus* film is available. Audio recordings can be found. No Bible translation has been done.

<http://globalrecordings.net/language/6360>

15423

Tonga (240,158)

The Tonga people live in the Inhambane area up to Morrumbane. They speak a language called Tonga and are part of the Central Southeast Bantu people cluster. Some alternate names for this people group include Inhambane, Shengwe, Bitonga, or Tonga-Inhambane.

The people predominantly practice ethnic religions which focus on the worship of ancestral spirits. About 50% of the people have adopted some other type of religious faith. The number of evangelical Christians is unknown.

Christian resources exist. Bible translation efforts began around 1888. The New Testament was completed around 1890 but subsequent revisions have been made. The *Jesus* film is accessible. Audio recordings exist.

<http://cesa.imb.org/peoplegroups/tonga.html>
<https://secure.globalrecordings.net/language/10250>
<http://www.mi.sanu.ac.yu/vismath/gerdbook/gerdnew/index.html>

15424

Tsonga (1,624,285)

The Tsonga people live south of Maputo in the provinces of Maputo and Gaza. They speak a language called Tsonga. The dialects of their language include Bila, Changana, Jonga), and Ngwalungu. They are part of the Central Southeast Bantu people cluster. Some alternate names for this people group include Shitsonga, Xitsonga, Thonga, Tonga, or Gwamba.

The people predominantly practice ethnic religions. About 1.6% of the people are evangelical Christians.

Christian resources are available. Bible translation efforts began in 1892. The *Jesus* film and the *Father's Love Letter* are accessible. Tracts such as the *Four Spiritual Laws* have also been printed. Audio recordings and radio broadcasts can be heard.

<http://www.britannica.com/EBchecked/topic/607808/Tsonga>
http://www.krugerpark.co.za/africa_shangaan_tsonga.html

15425

Tswa (1,115,342)

The Tswa people live in throughout the Inhambane Province. They speak a language called Tshwa, which is somewhat intelligible with Ronga and Tsonga. The dialects of this language include Hlengwe, Tshwa, Mandla, Ndxhonge, and Nhayi. They are part of the Central Southeast Bantu people cluster. Some alternate names for this people group include Shitshwa, Kitshwa, Sheetshwa, Xitshwa, or Tshwa.

The people predominantly practice ancestor worship. Approximately 21% have converted to some other type of religious faith. About .1% of the people are evangelical Christians.

Christian resources exist. Bible translation efforts began around 1891 and were completed by 1910. However, revisions continued until around 1955. Some tracts have also been printed. The *Jesus* film is accessible. Audio recordings and radio broadcasts can be heard.

<http://cesa.imb.org/peoplegroups/tswa.html>
<http://www.slrk.info/profiles/tswa.html>

15426

Yao (337,723)

The Yao people live south and west of Lake Malawi in the Niassa Province. They speak a language called Yao. The dialects of this language include Makale, Massaniga, Machinga, Mangochi, Tunduru Yao, and Chikonono. They are part of the Makua-Yao Bantu people cluster. Some alternate names for this people group include Chiyao, Ciyao, Achawa, Adsawa, Adsoa, Ajawa, Ayawa, Ayo, Djao, Haiao, Hiao, Hyao, Jao, Veiao, or Wajao.

The people are predominantly Muslim. About 19% have chosen to become part of some other religious organization. Less than 1% of the people are evangelical Christians.

Christian resources exist. Bible translation efforts began around 1880. The Bible was completely finished by 1920, but subsequent revisions occurred. The *Jesus* film and *God's Story* video provide presentations for the people to watch. Audio recordings and radio broadcasts can be heard.

<http://www.worldmissioncentre.com/YAO.html>

<http://www.sim.org/index.php/content/yao>

15428

Zimba (95,537)

The Zimba people speak a language called Zimba and are part of the Shona Bantu people cluster. The people predominantly practice ancestor worship. About 41% of the people have adopted some other religious ideology. The number of evangelical Christians is unknown.

Very few Christian resources exist. The Bible has not been translated into their language, and the *Jesus* film is unavailable. Audio recordings can be heard.

<http://www.britannica.com/EBchecked/topic/657147/Zimba>

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

15429

Zulu (1,930)

The Zulu people live in South Africa, Lesotho, Swaziland, and Mozambique. They speak a language called Zulu and are part of the Nguni Bantu people cluster. Two alternate names for this people group include Isizulu and Zunda.

The people practice ethnic religions. About 78% have nominally converted to some other type of religious faith but many of these converts may also choose to practice the rituals passed down from their forefathers in conjunction with the new faith. The number of evangelical Christians is unknown.

Several Christian resources are available. Bible translation efforts began around 1848. Three films, *Jesus*, *God's Story*, and the *Father's Love Letter* can be shown. Audio recordings and radio broadcasts can be heard. Printed tracts like the *Four Spiritual Laws* have also been reproduced.

<http://cesa.imb.org/peoplegroups/amazulu.html>

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

Missiological Implications

1. Evangelical Christians and churches should develop materials for sharing the Good News with followers of ethnic or traditional religions and train local Christians in Mozambique to use these materials. The largest majority of these people practice some form of traditional religion with many engaging in ancestor worship. Approaches to each ethnic group should be developed and local believers taught to employ the methods and teach them to others.
2. Evangelical Christians and churches should develop patterns and means for church starting and train local believers in the use of these methods. The church planting methods should stress using small group and house church efforts to avoid the danger of subsidy.
3. Evangelical Christians and churches should strongly consider the methods of Bible Storying and train workers in using these approaches to evangelism and church planting
4. Evangelical Christians and churches should stress biblical discipleship to guide believers in the use of these aids in encouraging and empowering Christian growth and development.
5. Evangelical Christians and churches should seek ways to address the mounting physical problems in Mozambique. The continuing problems of AIDS is exacerbated by the fact that women and young girls are especially vulnerable as they often cannot protect themselves from their partners who may choose to be promiscuous. The general lack of easy access to good medical care makes the medical problems all the more threatening. Clear teaching about AIDS and its dangers as well as instruction in preventative measures would meet mounting problems in the nation.
6. Evangelical Christians and churches should become aware of and seek to share in answers to the humanitarian needs of the country. In Mozambique, starvation due to failed crops and natural disasters has created huge humanitarian problems. Church groups could provide monies for food supplies and efforts.
7. Evangelical Christians and churches should help local believers evangelize the populations that follow Islam and the Roman Catholic Church. Northern provinces of Cabo Delgado and Niassa need strong Christian witnesses as do areas populated by the Yao people who are staunchly Muslim. Vast numbers remain in the Roman Catholic Church.
8. Evangelical Christians and churches should seek ways to address the educational needs of Mozambique. Few opportunities for secondary and higher education exist. Students who can afford to do so go abroad. Churches could sponsor students' educational efforts and also start student ministries at secondary schools or at the few universities that exist.

Pictures



Links

<http://www.lonelyplanet.com/mozambique>
<http://www.infoplease.com/ipa/A0107804.html>
<http://www.state.gov/r/pa/ei/bgn/7035.htm>
<http://www.thecommonwealth.org/YearbookHomeInternal/138810/>
<http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/AFRICAEXT/MOZAMBIQUEEXTN/0,,menuPK:382138~pagePK:141159~piPK:141110~theSitePK:382131.00.html>
<http://www.who.int/countries/moz/en/>
http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1063120.stm
http://travel.state.gov/travel/cis_pa_tw/cis/cis_976.html
<http://www.fco.gov.uk/en/about-the-fco/country-profiles/sub-saharan-africa/mozambique>
<http://www.africaguide.com/country/mozamb/>
http://www.worldtravelguide.net/country/181/country_guide/Africa/Mozambique.html
http://www.africa.upenn.edu/Country_Specific/Mozambique.html
<http://www.fco.gov.uk/en/travelling-and-living-overseas/travel-advice-by-country/sub-saharan-africa/mozambique>
<http://www.visitmozambique.net/uk>
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