

MISSIONARY ATLAS PROJECT

AFRICA

TOGO

Snapshots Section

Country Name: Togolese Republic

Country Founded in: 1960

Population: 5,548,702

Government Type: (national, regional and local): The government is a republic. The government is currently trying to transition to a multiparty system. General Gnassingbe Eyadema was in charge of the government from 1967 until his death in 2005. His son, Faure Gnassingbe, assumed leadership of the government after his death.

Geography/location in the world: Togo is slightly smaller in size than West Virginia. The capital city is Lome. Togo does have a narrow coastline along the Atlantic Ocean. Most of the land is savanna. There are some mountain ranges as well.

Number of people groups: 58

Picture of flag:



Religion Snapshot

All religions and % for each:
Indigenous beliefs 51%,
Christian 29%,
Muslim 20%

Government interaction with religion: The government encourages religious tolerance and, the Constitution provides for religious freedom. Because of this tolerance, there is not much tension between different religious groups. All religious groups must register with the government. Catholic and Protestant schools may be eligible to receive some government financial assistance.

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Basic Facts

Name:

Togolese Republic

Demographics:

The estimated population of Togo is 5,548,702. African people groups make up 99% of the population. People of European or Syrian-Lebanese descent make up the remaining 1% of the population.

Newborns to children of 14 years of age make up 42.3% of the population. In this age category, the male population reaches 1,177,141, and the female population reaches 1,169,321. People between the ages of 15 and 64 make up 55.1% of the population. In this age category, the male population reaches 1,485,621 while the female population is slightly larger at 1,570,117.

People that are 65 and over account for 2.6% of the population. In this age category, the male population reaches 59,870 while the female population is again larger at 86,632. The median age for the entire population is 18.3 years. The median age for males is 17.8 years while the median age for females is 18.7 years. The population growth rate is 2.72% while the net migration rate is 0% for every 1,000 people.

The national birth rate is 37.01 births for every 1,000 people while the national death rate is 9.83 deaths for every 1,000 people. The life expectancy for the entire population is 57.42 years. The life expectancy for males is lower at 55.41 years while the female life expectancy is higher at 59.49 years. The infant mortality rate is 60.63 deaths for every 1,000 births.

The risk of infectious diseases is very high. In Togo there are 110,000 people who currently have HIV, and at least 10,000 people have died due to HIV infection. Malaria and yellow fever also pose serious health risks in certain sectors of the country. Other high risk diseases include bacterial and protozoal diarrhea, hepatitis A, meningococcal meningitis, and typhoid fever.

Language

French is the main language of the country. It is used in the government and taught in schools. The Ewe and Mina dialects are often used in the south while Kabiye and Dagomba are more common in northern Togo. Normally children will learn to speak two or three different languages if they go to school and live in urban areas. They will learn their tribal language, French, and perhaps one of the other major dialects.

Society/Culture

Family is extremely important to all Togolese. Although the customs and traditions concerning family life may differ somewhat from people group to people group, there are some common factors that can generally be seen in most Togolese families. First, one family unit includes extended family such as aunts, uncles, and cousins. Secondly, most Togolese have arranged marriages. The parents will contract a marriage for their daughter and the groom will pay a bride price.

In Togo, children are especially cherished. Children will, of course, have different jobs depending on their gender. Girls will learn how to be good wives while boys will learn farming and herding techniques. Girls, however, also have the opportunity to become somewhat financially powerful. There are many women who trade on the Grande Marche in Lome.

The Togolese have a variety of holidays. Independence Day is April 27 and Labor Day is May 1. Christian holidays like New Year's, Easter Monday, Ascension, Pentecost Monday, Assumption, All Saints' Day, and Christmas are all celebrated. Tabaski and Ramadan, as Muslim holidays, are also celebrated. In September, a festival occurs to cleanse the land of evil spirits. A priest will go down to the coast and be blind-folded. Then he will select a stone. If the stone is white, then there is good luck; however, if the stone is red, then there is bad luck for a year. The yam festival is also very important to most Togolese because the yam is a staple food.

The Togolese are very talented craftsmen and musicians. People like to carve furniture or statues from hard woods like mahogany; however, they also sculpt with vegetables. Batik-makers are painters who create colorful scenes using fabric. Drumming is another type of art form.

Winslow, Zachary. Peoples of Togo. Chelsea House: New York, 1987.

Government

Togo is a republic which for many years had only one political party—the RPT which was established by President Eyadéma. The President holds the most political power. However, there is a national assembly whose members are elected by popular vote. From the 1990's through the present time, foreign influence has encouraged the establishment of a multiparty system. However, even with the death of President Gnassingbé Eyadéma, this process has not completely occurred because his son Faure assumed power.

There are five main political regions in Togo. They are Maritime, Plateaux, Centrale, Kara, and Savanes. A political appointee called the inspector governs each region. The regions are further

divided into prefectures with an appointed prefect and a locally elected council. The major cities like Lome, Atakpame, Tsevie, and Sokode also have mayors and locally elected councils.

There is a Supreme Court in Lome with various other lower courts as well scattered throughout the country. The Court depends on the Napoleonic Code and on traditional tribal law to decide both civil and criminal cases. Village chiefs and elders may also serve as judges in rural areas.

Economy

The economy of Togo is highly dependent upon agriculture and the production of phosphates. Sixty-five percent of all the Togolese work force is involved in either subsistence or commercial farming. Togolese farmers produce a variety of crops including coffee, cocoa, yams, cassava (tapioca), corn, beans, rice, millet, and sorghum. The most important cash crop is cotton. Cotton, cocoa, and coffee are all exported. The Togolese also raise various types of herding animals such as cattle and goats. Agriculture accounts for 39.5% of the GDP.

Phosphate mining is the most important industry in Togo. In fact, Togo ranks 4th in the world market as a producer of phosphates. During the 1960's and 1970's, Togo gained great wealth from the phosphate industry. Unfortunately, at this time, phosphate is not fetching high prices on the world market. Decline of the phosphate industry began around 1980. The Togolese also have some other industries such as cement and textiles. Industry only accounts for 20.4% of the GDP.

Togo has many export and import partners. Export partners include: Burkina Faso, Ghana, Benin, Mali, China, and India. Import partners include: China, India, France, and Cote d'Ivoire. The government has tried to encourage foreign investment in Togo and has worked with the World Bank and IMF. The amount spent on the military has been more limited recently which has helped the economy.

Togo, like all countries, has a criminal element. Foreigners should be careful when they travel to secure their passports and other valuables because there are pickpockets on the streets of Lome. Travelers should also know not to ride in taxis with strangers as sometimes this is the way that criminal gangs attack people they see as wealthy.

<http://www.ecowas.info/togecon.htm> <http://www.cia.gov/cia/publications/factbook/geos/to.html>

Literacy

The literacy rate for the entire population is 60.9%. For the male population, the literacy rate is higher at 75.4%. The female literacy rate is much lower at 46.9%. Education is very important to the Togolese. The government has built many schools but the parents must pay a tuition fee which most cannot afford. There are also private Christian and Islamic schools. Very few students can go to high school, but those that do get to learn in the same manner as the French schools. School is conducted in French which may be the second or third language of most of the children.

<http://www.oxfam.org.uk/coolplanet/online/explore/journey/togo/educ.htm>

Land/Geography

The total area of Togo is 56,785 sq km. The land covers 54,385 sq km. The water only covers 2,400 sq km. Togo's closest neighbors are Benin, Burkino Faso, and Ghana.

To the south, the climate is tropical while in the north it is semiarid. Along the coast, the temperature between January and June may range from 80 to 91 degrees. Further inland, the temperatures will be slightly higher. Togo has two rainy seasons. One is in May and June while the other rainy season is in October. There still may be periodic droughts, and the harmattan wind which blows from December to February can sometimes cause damage.

Togo covers a variety of different types of regions but savanna covers most of the regions. The land along the coastline forms the first geographic region. The coastline stretches about 56 km along the Atlantic Ocean. The beach is often broken up with lagoons and streams. The second area lies directly north of the coastal area and contains clay soils which are very productive. The third area is the Mono Tableland which has the important Mono River system. The mountains form the next area. Mt. Agou has the highest elevation in Togo. The final geographic area is the Oti Plateau.

Deforestation is a serious environmental problem which encourages desertification. Farmers clear the forest for farming by simply cutting down the trees and using the wood for fuel. Water pollution may affect drinking water and causes problems for local fishermen. Finally, air pollution is becoming a larger problem in different cities across Togo.

Travelers entering Togo must have a valid visa and proof that they have been vaccinated against yellow fever. Visitors will want to carry electrical items that use 220V 50Hz. Most likely, travelers from the U.S. will have lay-overs in Dakar, Abidjan or Accra unless they fly directly across Europe. International flights usually land at Tokoin Airport which is four miles outside of Lome, the capital city of Togo. Visitors can easily board buses or travel by taxi to Lome. For travel further inland or to neighboring countries, taxis and buses are available. Private car travel is also possible. There are numerous police checkpoints along some of the routes where travelers may be delayed for a period of time so allowing extra time for these delays is wise.

<http://www.infoplease.com/ce6/world/A0861578.html>

<http://www.lonelyplanet.com/worldguide/destinations/africa/togo>

History

The history of Togo actually begins with the area known as Togoland. Around 500 B.C. people from the Sahara began to arrive in what is present day Togo and Ghana because the desert was continuing to expand. They came looking for better land to farm. Between 600 and 1100 A.D., the Lambda and Kabye people decided that they too liked the land that they found in Togo and decided to stay. Finally, the Ewe people, who are still one of the most influential tribal groups, came between 1100 and 1200 A.D. from Nigeria. Between 1100 and 1400, different people groups began to assert authority over different regions. Eventually, present-day Togo came under the authority of the Benin kingdom.

In the latter part of the 1400's, sailors from Portugal began landing on the West Coast of Africa because they were desperately trying to find an easier way to get to India. They thought that a sea route would be preferable to the long land route across the Middle East. The Portuguese sailors got sidetracked from their mission to find a sea route when they discovered gold in West

Africa. Suddenly, the West African Coast that had before had been a means of finding an easier route to the East became an area of great profit. West Africa was soon called the Gold Coast. During the early part of the seventeenth century, the Dutch arrived and begin to invest time and money to develop their power in Togoland. With the rise of the plantation system in the New World, there was suddenly a great demand for slaves so the Dutch decided to open Togoland to the slave trade. The Ashanti, a powerful people group from the area that is now Ghana, began to help the European slavers by raiding other people groups. They would take captives and sell them to the Europeans at ports in present-day Benin.

The need for slaves and the desire for gold caused different European powers to try to assert authority over Togoland between the latter part of the seventeenth century and the early part of the eighteenth century. The French tried to establish a foothold in Petit Popo in 1626 but they failed. Finally, in 1713, the Dutch decided to give complete control to Denmark as part of the Treaty of Utrecht. When slavery was abolished in the United States after the Civil War, the demand for slaves began to decrease.

The Germans began to take a great interest in Togoland in the late 1800's. In 1884, the Germans talked with different Togolese chiefs and convinced them that the Germans would be good allies. With the chiefs' blessings, the Germans wrested control of Togoland away from the Dutch. Dr. Gustav Nachtigal ratified the treaty with the Togolese chief on July 5, 1884. This treaty gave Germany its first foothold on the African continent.

After the Germans established control over a small section of the coast through the treaty, they quickly began moving inland. The Germans moved the capital of their new protectorate two times before finally settling on Lome. Throughout this time, the British and French were also trying to claim land on the West African Coast. Eventually an agreement between Britain, Germany, and France was reached in 1897 and again in 1899. The Europeans did not seem to care very much about traditional tribal boundaries because their land divisions divided powerful people groups like the Ewe, Aja, and Fon into three distinct areas—Benin (then called Dahomey), Ghana, and Togo. The Germans did begin to develop the land in Togo by building railroads, educational institutions, and other industries. Missionaries also came to evangelize different people groups.

With the advent of World War I, the German control of Togoland came to an end. The British and French invaded Togoland in 1914 and quickly overcame all opposition. The League of Nations allowed the British and French to divide the land after World War I and retain control of its land and inhabitants.

When the United Nations was created and began to exert authority after World War II, the British and the French were given provisional rights as trustees over Togoland. Throughout the late forties and early fifties, the powerful Ewe people group sent leaders to the United Nations. They requested that the African inhabitants of Togo be allowed self-rule. Of course, the British and French governments were not supportive of this idea; however, the Togolese would ultimately get to vote how to rule the country. The western part of Togoland that had been in British control decided in 1956 to become part of the independent nation of Ghana. The French area of Togoland voted in 1956 to have an independent government but their country would still

be considered a state in the French union. The new Togolese government would have a legislative assembly that would be elected by all adults of voting age. The assembly would have most of the control over governmental affairs; however, there would also be a prime minister that would answer to the legislature. Seventy-two percent of the voting population affirmed this plan, and the French government was also pleased. However, the United Nations refused to end the trusteeship.

The United Nations insisted that new elections be held in 1958. Sylvanus Olympio became the prime minister. Two years later in 1960, the French officially gave the Togolese government complete autonomy and independence.

In 1961, Olympio's government re-wrote the constitution. The new constitution gave the president, as head of the government, very broad powers and severely limited the powers of the legislative assembly. New elections were held in which Nicolas Grunitzky tried to run against Olympio, but his party was banned by Olympio's government. Grunitzky had earlier been elected as prime minister in 1956 but because of concerns about the legitimacy of the election, he had not been allowed by the French or the United Nations to assume power. Olympio and his party won complete control of the government both in the legislative assembly and in the executive branch. Thus, Olympio became Togo's first duly elected president. He attempted to maintain strict control over Togo with the use of a private militia known as the Ablode Sodjas. In fact, in 1962, he forced the other political parties to dissolve and either jailed their leaders or caused them to flee into exile to avoid death.

Olympio continued as the head of the government for three years until he was assassinated by rebels in 1963. The rebels subsequently asked Grunitzky to come back from exile and take control of the government. He abolished the current government and re-wrote the constitution again. The new constitution was approved by the Togolese through a referendum. When new elections were held, Grunitzky was elected president, and the country returned to a multi-party system where all political parties could participate in elections.

Grunitzky remained in power until 1967 when his government was overthrown by protestors in a military coup led by Kleber Dadjo. Dadjo ceded power to Lt. Col. Étienne Eyadéma who later came to be known as Gen. Gnassingbé Eyadéma.

Eyadéma dissolved the legislative assembly and negated the constitution. However, in 1969, he suggested a new type of government. There would be one national party called the Reassemblément du Peuple Togolais—RPT. The RPT met in 1971 and suggested that elections be held so that people could decide in favor of the Eyadéma government instead of a government supported by a constitution. In 1972, ninety-nine percent of the voters supported Eyadéma, and he retained control.

Eyadéma set about bringing prosperity to Togo through encouraging the phosphate industry. Eyadéma also encouraged the Togolese to be proud of their African heritage. In fact, this is when he began to use his African name Gnassingbé.

In 1979, Eyadéma proposed a new constitution that would give the people a national assembly once again. The assembly, however, would not have complete control of the government. Rather, assemblymen would only serve as an advisory body to the President. The new constitution was ratified in elections held in 1979 and the early part of 1980, and Eyadéma was re-elected president by 99.97% of the vote. The government established by the new constitution was called the third republic.

In 1986, Eyadéma was re-elected President, but there were no opponents that ran against him. Later that year seventy rebels from Ghana attempted to seize power of the government, but Eyadéma quickly quashed the resistance.

In March 1991, there were many people who demonstrated against Eyadéma's military regime. Pressure became so strong that Eyadéma agreed to bring back multi-party rule and began negotiations with oppositional forces. Eventually Eyadéma's supporters and the opposition leadership agreed to have a national forum in which to discuss the issues. Out of this forum which was led and dominated by oppositional leaders, the National Conference was formed. Joseph Kokou Koffigoh, who had been elected by the National Conference, became the new prime minister of a new government, but Eyadéma was allowed to be the head of the state with very limited powers. Throughout 1991, there were attacks by Eyadéma's former supporters on the new government under Koffigoh's leadership. When the transitional government attempted to abolish the RPT in November of 1991, the army captured Koffigoh and forced him to allow a coalition government. Eyadéma's supporters had a strong presence in the newly formed 1992 government.

During 1992, the coalition government kept trying to hold elections to pass a new constitution but they were largely unsuccessful. Finally, in September the new constitution was ratified, but the coalition government was dissolved in 1992. Eyadéma took control of the government again, but he did make Koffigoh prime minister in January of 1993. When elections were held in August of 1993, Eyadéma got 97% of the vote because most of his political opponents refused to run in an election that they felt was rigged.

Legislative elections were held in February of 1994, and other political parties did participate. The only opposition party that did not take part in the elections was the Union of the Forces of Change. Violence accompanied the elections as different gangs attacked people and voting stations while trying to intimidate voters. The National Electoral Commission released initial election results, but the Supreme Court ordered that the elections be redone.

In 1994, Edem Kodjo, who was the leader of the small UTD opposition party, was named prime minister by Eyadéma. The CAR party actually had more seats in the assembly and would have liked their leader appointed as prime minister so they boycotted Kodjo's government. Kodjo was forced to form stronger bonds with the RPT. He did try throughout 1995 to bring about democratic reform and also tried to facilitate the return of Togolese refugees that had fled abroad because of all the violence. In 1996, Kodjo resigned, and Eyadéma resumed primary control of the government.

New presidential elections were held in 1998 but they were felt to be fraudulent because of government intimidation of voters and the opposition. Eyadéma was declared the victor with 52% of the vote. He and his government controlled the appointment of all major political offices throughout the country and even influenced who was elected as tribal chief in some ethnic groups.

In 1999, new legislative elections were held, but the opposition parties boycotted. The RPT got 79 out of 81 seats. Interestingly, Eyadéma agreed to go to Paris to meet with European negotiators and the opposition leaders. The Lome Framework Agreement was signed on July 29, 1999. This agreement said that Eyadéma would respect the constitution and would not seek re-election in 2003. National Assembly elections were supposed to be re-held beginning in 2001 but did not take place until May 2002. The opposition leaders again boycotted because Eyadéma had dissolved an independent election committee that was to have overseen the elections to insure fairness. Not surprisingly, Eyadéma's supporter won control of the National Assembly and amended the constitution to allow Eyadéma to run for re-election as many times as he wished. They also passed a measure that oppositional candidates had to have resided in the country for at least a year to be able to run in an election. The forced exile of different opposition leaders prohibited them from attempting to oust Eyadéma through the election process.

On February 5, 2005 Eyadéma died of a heart attack. His son, Faure Gnassingbé assumed the presidency. Because of international pressure from the African Union, he stepped down on February 25. Bonfoh Abbass became the interim head of the government until elections were held. When the final results of the elections were tallied, Faure Gnassingbé had received 60% of the vote and was thus the winner. The opposition leader Emmanuel Bob-Akitani disputed this and said that he had won the election with 70% of the vote. The opposing groups have been at odds, but in May Gnassingbé was sworn into office. Kodjo was once again named prime minister, and the RPT controls most of the governmental offices.

Christian History

The Roman Catholic Church tried to establish missions on the West African Coast as early as 1622 when the Portuguese began arriving. However, because of the slave traders' corruption, missions had a difficult time flourishing. There were chaplains at the different coastal ports under the Dutch and later the French rule. Depending upon the morality of the chaplain, some Christianizing would occur under his auspices. In 1660, monks were able to translate the Roman Catholic Catechism and the Doctrina Christiana into the Ardra dialect which is similar to the Ewe language. However, they were later forced out. In 1871 and again in 1886, the Catholic Society of African Missions managed to establish lasting stations.

Protestant missionaries actually originally came from Africans that had been trained in missionary schools in present-day Ghana. Methodists had a strong presence through the Lawson clan as early as 1870 while the Bremen mission was founded in 1893. All of the German missionaries were forced to leave Togo when the French and British took control during World War I. Because of this, indigenous leaders had to step forward and assume control of the churches. Later other missionaries from the Paris mission and UCBWM helped the African

churches. The Assemblies of God began sending missionaries in 1937. Seventh Day Adventists and Southern Baptists also sent missionaries during the mid-part of the 20th century. Today there are a variety of different denominations and Christian sects throughout Togo. According to SIM, there are 170 different mission groups represented in Togo. However, Togo still has one of the largest populations of unreached people groups in Africa. In fact, 21% of the population or about 25 different ethnic groups have no known evangelism efforts.

<http://www.sim.org/country.asp?CID=49&fun=1>

Debrunner, H. *A Church Between Colonial Powers* Lutterworth Press: London, 1965.

Religions

Non-Christian

Traditional Religions—According to SIM, Togo and neighboring Benin have the highest population of indigenous practitioners in Africa. There are twenty-five unreached people groups. Even those ethnic groups that have been evangelized may still have many traditionalists. In Togo, Vodún is practiced. Vodun, a Fon-Ewe word, means spirit and is related to ancestor worship. Two main divinities are Sakpata and So. Another important idol is the goddess Mawu which represents the supreme creation power to the Ewe people. There are also secret societies among the Ewe and Fon people that strongly influence the people.

<http://www.sim.org/country.asp?CID=49&fun=1>

Islam—Islam first came to Togo in the 1700's under the influence of the Chakossi people group. The first mosque was erected in Sakode in 1820. The Muslims in Togo belong to the Sunni sect of Islam. Islam can be found primarily in the north, but there are also Muslim worshippers in the southern cities. Quranic schools and mosques are being built and staffed by Arab teachers. According to the Muslim Union of Togo, there are 52 registered Islamic groups which include radio and television production companies.

Christian Cults and Sects

Apostles Revelation Society—This church began in Ghana because of a church split from the Evangelical Presbyterian Church. A man by the name of Prophet Wovenu led the church work initially. The ARS works among the Ewe people. Work in Togo began in 1940. There are ten congregations with about 2,000 members.

Apostolic Church of the Divine Healers Temple—This church is found among the Ewe people and apparently may have originated in Benin. There are approximately thirty congregations with 10,000 members.

Cherubim and Seraphim of Mt. Zion—This church was originally founded in Nigeria by Orimolade Tunolase, a self-proclaimed prophet and evangelist who lived between 1879-1933. There are thirty congregations with 4,000 members.

Celestial Church of Christ—The Celestial Church of Christ was begun by Rev. Joseph Oshoffa in Porto Novo, Benin. Rev. Oshoffa felt that he received a divine order on September 29 to start this church. The name "Celestial Church of Christ" was revealed to a man that was in a trance

for seven days. The church also believes that a prophetess received another vision that gave them a specific seating arrangement. The Celestial Church of Christ claims to follow the divine authority of the dictatorship of the Holy Spirit. Members should participate in the following activities: baptism, communion, Annual Washing of Feet, Annual Pilgrimage to Imeko, Ogun State, Nigeria at Christmas Eve, Annual Harvest Thanksgiving Service, and Holy Mary's Day. Currently there are about 3,000 congregants scattered throughout fifteen different churches. <http://www.celestialchurch.com/>

Church of Jesus Christ of Latter-day Saints—There is no organized church in Togo but there are about 25 people that meet in homes for worship.

Church of the Lord—This church was started in Nigeria in 1930 by Dr. Josiah Olunowo Ositelu, whom the church today calls a prophet. This church is sometimes also called Aladura which in the Yoruba language means “owners of prayer” or the “praying people.” The Aladura church emphasizes the importance of prayer and believes in faith healing. The original members of the church came from the Pentecostal, Anglican, and Methodist denominations so different tenets of their faith reflect values of these denominations. The church condemns polygamy and witchcraft as well as the use of idols (all items from traditional African religions). The first church in Togo began in 1960. Today in Togo there are approximately 20 churches among the Ewe, Mina, and Yoruba peoples. In all, there are about 2,000 members.

Divine Healer's Church of Togo—This church may have originated in Ghana. There are approximately twenty congregations with about 3,000 members.

Eglise Neo-Apostolique—This church was begun around 1975. There are approximately 100 congregations with about 25,671 congregants.

Gospel Faith Mission—This church does work among the Ewe and Mina people groups. There are approximately ten congregations with about 1,000 members in all.

Jehovah's Witnesses—The Jehovah's Witnesses began work in Togo sometime in 1945. There are approximately 120 congregations. About 30,300 people are Jehovah's Witness adherents. The Jehovah Witnesses established work among the Akposo people.

Sacred Order of Deliverance—This church was founded in 1968 by a Ewe man and has churches among the Ewe and Mina people groups. There are two congregations with about 400 members.

White Cross Society—This group works among the Ewe people and may have originally come from Ghana. There are ten congregations with about 3,000 members.

Catholic/ Orthodox Churches

Catholic—Catholic missionaries probably visited Togo quite early but the first missions were not officially established until 1871. In 1892, Togo was established as a prefecture. Togo has its own ordained priests and its own archbishop. Today, there are about 1.5 million Catholics in Togo.

Protestant/ Evangelicals/ Pentecostals

Assemblies of God—Assembly of God is the third largest Protestant group in Togo. Assembly of God representatives came to Togo as early as 1937 and started a mission in the north in 1940. There are about 70,000 adherents today with 1,000 churches. There are currently only about 500 accredited pastors so the pastors may serve several different congregations at the same time. The Assemblies of God grow new churches by starting small groups that they call annexes. When the annexes grow into full self-supporting churches, then they will start new annexes. There are two training schools for pastors--WAAST and AGGST.

<http://hereortogo.blogspot.com/2006/06/this-week-pray-for-assemblies-of-god.html>

Church for the Advancement of Victory—This church is a mission of Victory Outreach International. It was founded in 1980. There are approximately 10 congregations with 7,000 members.

Church of Christ—The Church of Christ was officially begun in 1960. Today there are approximately six congregations. There are eight hundred members in all.

Church of the Nazarene—The Church of the Nazarene received government recognition on March 3, 2002. There are currently two organized congregations in Lome, but mission work continues with different tribal groups.

Church of the Pentecost of Togo—Rev. James McKeown came from Ireland as a missionary in 1937 to found this church. His work began in Ghana but with the help of Christian converts spread to surrounding areas. The headquarters of the church is still in Accra, Ghana. There are approximately 225 congregations in Togo with 11,300 members.

Evangelical Baptist Church—The Evangelical Baptist Church was begun in 1978. There are currently 3,500 congregants scattered through 22 different congregations.

Evangelical Lutheran Church of Togo—The Evangelical Lutheran Church of Togo was started about ten years ago. An ECLA missionary came from Ghana to start the first church. Currently there are only 4 trained pastors that oversee the churches. The Evangelical Lutheran Church works in villages using three different types of messengers. First, the evangelists go and preach to peoples who have not been exposed to the gospel. Once a church has been established, a catechist comes and serves the church as the leader. The catechist will read sermons provided by the pastor and will lead catechism classes. The catechist raises his own support. Finally, the four pastors go from congregation to congregation to check on the churches. They also perform weddings, administer communion, and baptize people. Because of the shortage of trained pastors, the Presbyterian Church of Togo helps the Evangelical Lutheran Church further its efforts.

<http://www.angelfire.com/trek/togo/>

Evangelical Presbyterian Church of Togo—The Evangelical Presbyterian Church currently has 300,000 members spread across 516 different parishes. There are 71 ordained clerics. Members may communicate in English, French, Ewe, or Kabye.

Evangelical Church of Togo—This church was begun in 1893. Today there are approximately 516 congregations with 300,000 members. The church operates about 50 schools.

Independent Evangelical Church of Togo—This church partners with the SIM group to plant churches. In 2003, there were nine established churches and six church plants.

Lutheran Church of Togo—The Lutheran Church of Togo was begun in 1975. There are approximately 31 congregations. There are approximately 4,000 members. The Lutheran Church supports the Lutheran Center for Theological Education.

Methodist—The first Methodist European missionary came to Togo in 1880, but work had been begun before that by immigrants from the Gold Coast. The Bremen Mission was later started in Lome, but during World War I all of the German missionaries were expelled from the country. Today the Methodist church has approximately 25 churches with a total of 7,500 members. The Methodists have also established seven primary schools and one secondary school in Togo.

Pentecostal Apostolic Church—This church works among the Ewe people. There are approximately five congregations with about 1,000 members.

Seventh Day Adventists—The Togo Mission was organized in 1964 and then reorganized in 1987. Currently there are thirty-seven churches with 8,954 adherents.

http://www.adventistdirectory.org/view_AdField.asp?AdFieldID=TOGM

Togo Baptist Association—The Togo Baptist Association began in 1950. It has approximately 225 congregations. There are an estimated 21,000 congregants. Baptist work in Togo began through the evangelistic work of Nigerian traders who would come to the area to trade. Due to their work, several Togolese came to know Christ and invited the Southern Baptists to come to Lome to help with the work.

People Groups

14303

Adele, Lolo (15,000)

The Adele live in the west central part of Togo. They usually farm a small area. They speak a language called Adele. They primarily practice indigenous religions. Twenty-one percent of the population are Christian adherents. The number of evangelicals is unknown. The New Testament was translated in 1996, and the Jesus Film is accessible.

00000

Aguna (5,500)

The Aguna are sometimes also called the Awuna people. The Aguna people speak Aguna. They primarily practice ethnic traditional religions. The number of Christian and evangelical adherents is unknown. Gospel recordings are available, but the Jesus Film is not accessible. There is no Bible translation available in the Aguna's language.

14304

Aja (179,000)

The Aja people can be found in both Togo and Benin. The Aja people in Togo normally reside along the Togo-Benin border. Alternate names for the Aja include Adja and Aja-Gbe. The Aja people speak a language called Aja. The Aja people are linguistically and culturally related to the Fon ethnic group.

The Aja people normally live in mud huts with grass thatched roofs. Some huts have tin roofs too. The huts are usually built in a circle, but there are no connecting walls between the huts. Schools are often held under brush arbors.

<http://africamissions.org/africa/ajarep.htm>

14306

Akan, (61,000)

The Akan people speak a language called Akan, and the primary dialect is Asante. Some alternate names for the Akan people of Togo include: Ashante Twi, Akim, Bondoukou, Kumasi, and Kulango.

The Akan primarily practice ethnic folk religions. Only 30% of the population are Christians, and the number of evangelicals is unknown. The Jesus Film and gospel recordings are available. A Bible translation is also available.

The first Akan society emerged around 1000 A.D., and several large empires such as the Asante Empire arose from the Akan civilization. Today the Akan people can be found in southern Ghana, the western Volta area, Togo, and Cote d'Ivoire. Traditionally the Akan were farmers if they lived in the tropical rain forest and herdsmen if they lived in the savannas. However, many of the Akan people have been migrating to larger cities to find work as well. Akan people traditionally traced their lineage through their maternal family tree.

13255

Akaselem, Chamba (57,000)

The Akaselem or Chamba people primarily live in the central part of Togo in the Tchamba Prefecture. They speak Akaselem. Other names for the Akaselem include: Akasele, Kaselem, Kasele, and Tchamba.

The Akaselem people are predominantly Muslim. They practice a syncretized form of Islam. Twenty percent of the Akaselem are Christians. Only 1.46% of the population are evangelical. There is no Bible translations for the Akaselem. The Jesus Film is also not available. Only gospel recordings are available.

14308

Akebu, Kebu (68,000)

The Akebu primarily live in Canton Akebou of Prefecture de Wawa. They speak a language called Akebu. The Akebu are usually subsistence farmers.

The Akebu usually practice traditional animistic religions. Twenty-five percent of the population are Christian. Only 1.82% of the population is evangelical. A Bible translation is not available to the Akebu. The Jesus Film is also not accessible. Only gospel recordings are available.

14309

Akpe (4,833)

The Akpe people speak a language called Anii. The Bible has not been translated, and the Jesus Film is inaccessible. Gospel recordings are available.

14387

Akposo (170,000)

The Akposo people are also sometimes called the Kposo people. The Akposo people live in Central Togo in the mountainous area of the Akposo District.

Eighty percent of the Akposo are Christian which makes Christianity their primary religious group. The number of evangelical adherents is unknown. A bible translation is currently not available. The Jesus Film is also not accessible. Gospel recordings are available.

The Akposo may have originally migrated to the mountains after being driven out by the more powerful Ewe and Asante people. Many of the Akposo were killed during the Ashanti-Akposo War in the 1860's. Others were sold into slavery. When the British and later the Germans took over Togoland, the Akposo were able to leave to upper mountains and return to the foothills because the Ashanti people lost power. The Akposo are thought to have a very closed society which makes it difficult for strangers to be accepted.

14321

Anii, Basila (1,100)

The Anii people live in central Togo. They speak Anii. Some alternate names for the Anii people include: Akpe, Anni, and Baseca. They are primarily farmers.

The Anii are predominantly Christian. In fact, 60% of the population are Christians. The number of evangelical adherents is unknown. A Bible translation is not available. The Jesus Film is also not accessible. Gospel recordings are available.

Anii families live together in large areas called compounds which are comprised of mud huts with tin roofs and no electricity or running water. Each family grows yams. Yams are very important to the Anii.

14333

Anufo, Chakosi (52,000)

The Anufo live in the Savannah Region in northern Togo. They speak a language called Anufo.

The Anufo are predominantly Sunni Muslims. Ten percent of the population are Christians, but only .36% are evangelical adherents. A Bible translation is accessible. The Jesus Film is not available, but gospel recordings can be found.

The Anufo believe that their ethnic group has Manding origins and actually migrated to Togo sometime during the 1700's. They had their own empire before the German conquest and actually initially resisted the German efforts of conquest. The Anufo were very territorial and were very warlike. They either made war on neighboring people groups or hired out as mercenaries to other warring peoples. Later, however, they ended up joining the German army in order to conquer other geographic areas.

The Anufo have a very strict social organization. Their society is divided into very specific social groups.

14315

Anyanga (9,000)

The Anyanya people live in Togo's central region in the Blitta Prefecture. Their primary language is Ginyanga.

The Anyanya people usually practice ethnic religions. Thirty percent of the population are Christians, but the number of evangelical adherents is unknown. A Bible translation is currently unavailable. The Jesus Film is also inaccessible. Gospel recordings can be found.

00000

Arab, Levantine (5,600)

The Levantine Arabs in Togo primarily speak a Northern Levantine dialect of Arabic. Some alternate names for the Levantine Arabs include: Lebanese Arab, Lebanese Sunni, and Lebanese Shiite.

The Levantine Arabs are predominantly Muslim. Only 29.99% of the population are Christian. The number of evangelical adherents is unknown. Portions of the Bible have been translated and gospel recordings are accessible.

14317

Bago (7,600)

The Bago people live in northern Togo. They primarily speak Bago-Kusuntu and are subsistence farmers.

The Bago people are predominantly syncretized Muslims. The number of Christian and evangelical adherents is unknown. There are no Bible translations available. The Jesus Film has not yet been translated either. Only gospel recordings are accessible.

14319

Bariba (18,000)

The Bariba primarily live in the Cambole region of Togo. They speak a language called Baatonum.

The Bariba usually practice a form of syncretized Islam. Only 8% of the population are Christians, and the number of evangelical adherents is unknown. Gospel recordings are available. The Jesus Film and the Bible have also been translated and made accessible.

While the oral tradition of the Bariba claims that the people group descended from a famous Persian warrior named Kisra, scholars think that they actually have Sudanese and Voltaic roots. Their society is patrilineal. Women will generally work in the fields and raise the children. The Bariba live in walled villages, but sometimes they will also build a smaller house close to their herds. They primarily raise yams, sorghum, millet, corn, rice, peanuts and beans.

14322

Bassari, Ntcham (125,000)

The Bassari primarily speak a language called Ntcham. They live northwest of Sokode, Togo; but they may also be found in Ghana. Bassari is a town that lies about 61 km from Sokode and has many Bassari people living there. Some alternate names for the Bassari include Basari, Ncham, Tobote, and Tobota.

The Bassari practice ethnic religions. They actually believe that their name came from the deity that lives atop Mt. Bassari. The number of Christian and evangelical adherents is unknown. The Jesus Film is available, but there is no Bible translation. Gospel recordings are also accessible.

During the pre-colonial period, the Bassari people were renowned metal workers. In the nineteenth century, the Dagomba people attacked the Bassari and caused them to become more agriculturally minded.

14326

Bissa, Busansi (10,000)

The Bissa live in the savannah region of Togo in the Tone Prefecture. They speak a language called Bissa. Some alternate names for the Bissa include: Bisa, Biza, Bokobaru, Busanga, Busa, Bokhobaru, Wiza, and Zogbe.

The Bissa people are usually Muslim. Only fifteen percent of the population are Christian adherents. The number of evangelicals is unknown. A radio broadcast is available. The Bible has also been translated. The Jesus Film can be shown. Finally, gospel recordings are available.

The Bissa trace their history back to the Mali Empire. They usually raise crops like millet, rice, and peanuts.

00000

British (200)

The primary language of the British is English. They are primarily Christian.

14327

Buem, Lelemi (5,100)

The Buem people usually speak Lelemi and are small-time farmers. An alternate name for the Buem people is Lefana.

The Buem are primarily Christian. In fact, 90% of the population are Christian adherents. The number of evangelical adherents is unknown. The New Testament was translated in 1995. The Jesus Film is accessible. Gospel recordings are also available.

00000

Chala (500)

The Chala people primarily speak a language called Chala. They are sometimes also known as the Bagon or Bokkos people.

The Chala people practice ethnic religions. The number of Christian and evangelical adherents is unknown. Joshua Project lists this as one of the least reached people groups. Only gospel recordings are available in their own language.

14337

Dagomba (7,800)

The Dagomba speak a language called Dagbani. Some alternate names for the Dagomba include: Banda-Banda, Gbambiya, and Dagbamba. They may also be found living in northern Ghana. The Dagomba do not have a written language but have preserved their traditions and history orally and through the use of music. They have a well-developed system of drum music. The Dagomba have a patrilineal society. Most of the Dagomba are farmers and raise crops like millet and sorghum.

The Dagomba are predominantly Sunni Muslim. Only 4% of the population are Christian adherents, and the number of evangelicals is unknown. The Bible has been translated for the Dagomba, and the Jesus Film is also accessible. Gospel recordings can also be found.

14345

Deaf (28,626)

The deaf population in Togo use French sign language. A Bible translation is not available.

00000

Eurafrican (2,400)

The Eurafricans speak German. Some alternate names for the Eurafricans include: Annobonese Eurafrican, Blackigiense, and Creole.

Ninety percent of the Eurafricans are Christians. The number of evangelical adherents is unknown. The Bible has been translated. Radio broadcasts such as Faith Comes By Hearing can also be heard. Three videos are accessible—the Jesus Film, the Father’s Love Letter, and God’s Story. Gospel audio recordings can also be found.

14342

Ewe (1,289,000)

The Ewe are a dominant ethnic group in Togo. The Ewe are related to the Fon people. They may also be found living in Benin and Ghana. In Togo, the Ewe live in the Maritime Region and the Plateau Region. Some alternate names for the Ewe include: Ahoulan, Ebwe, Eve, Ehve, Kotafon, and Krepi.

Eighty-five percent of the Ewe are Christians. Six percent of the population are evangelical adherents. The Bible has been translated into the Ewe language. The Jesus Film is accessible. There are radio broadcasts, and gospel recordings are available.

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

14343

Fon, (44,000)

The Fon primarily live in the Atakpame region in Togo. The Fon may also be found in Benin, where they are the largest ethnic group. The primary language of the Fon people is called Fon. They also speak Ewe and French. Some alternate names for the Fon are Dahomean, Fogbe, Fo, and Kotafon.

Fifty-one percent of the Fon people are Christians. The number of evangelical adherents is unknown. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings are also accessible. There are currently no radio broadcasts, however, for the Fon in Togo.

The Fon have a patrilineal society. A man may have more than one wife and may choose to divorce his wife if he wishes. When someone dies or on the anniversary of an important

person's death, the Fon will hold dances and have drumming ceremonies for days. The Fon culture, as a whole, does believe in reincarnation.

00000

French (3,800)

The French in Togo are primarily Christian and speak French.

14347

Fulfulde (60,000)

The Fulfulde live in northern Togo close to the border of Burkino Faso. They primarily speak French and Fulfulde. Some alternate names for the Fulfulde include: Benin-Togo Fulani, Peulh, Fula, and Fulani.

The Fulfulde are predominantly Sunni Muslims. The number of Christian adherents is unknown while no one claims to be evangelical. There is no complete Bible translation, and the Jesus Film is not available. There are gospel recordings in the Fulfulde language.

The Fulfulde are part of the large Fulani ethnic group. Scholars believe that the Fulani originally migrated from North Africa or the Middle East. The Fulani are physically set apart from other African people groups by their lighter skin and thinner noses. They take pride in the fact that these physical differences may point to Caucasian ancestry.

The Fulfulde do not believe in ever showing fear, but the greatest emotional stress to the Fulfulde is to feel lonely. People may talk to friends and family in order to eradicate their loneliness; however, they should never show their desire for companionship in public. This fear of loneliness would probably make it very difficult for people to consider conversion because they must be aware that they would be excommunicated from their friends and family if they decided to become a Christian.

For boys to be considered men, they must undergo a test of manhood in which their friends beat them with sticks. The boys must not acknowledge any feelings. In fact, boys should look like they wish for the trial to continue. The boys that succeed in the trial become men and may see their scars as a source of pride. There have been deaths because of this ritual.

The Fulfulde raise cattle and goats, and their whole culture is centered around herding. Being a nomadic people, the Fulfulde will move with the herds as the cattle and goats need different grazing areas during the different seasons. For example, during the rainy season, the herds can feed near a central village. However, during the dry season, the herds may have to be moved to other areas to find food. A man's social status is determined by the number of animals he possesses, and the bride price also centers around how many animals the prospective bride will bring to her husband and his family.

The men's jobs in the village differ greatly from that of the women. While the women are responsible for raising the children and making meals for the family, the men tend the herds and make their own clothes. In fact, making clothes is a way for men to show pride in themselves.

14348

Ga, Amina (31,000)

The Gain people speak a language called Ga. They live in the Anecho area. Some alternate names for the Gain include: Acra and Gain.

Christianity is the primary religion. 55.5% of the population are professing Christians. The number of evangelicals is unknown. The entire Bible has been translated, and the Jesus Film is available. Gospel recordings are also accessible.

14349

Gangam, Ngangan (42,000)

The Gangam are descended from people from the Sudan. They live in the northern part of Togo where there are lush farm areas and very sparse dry areas as well. There is a large game preserve in the area that has recently expanded its territory to the disadvantage of the Gangam.

The Gangam are herders and farmers. They own cattle, camels, pigs, sheep, and goats. Women usually take care of the pigs because the women use them for ceremonial purposes during special occasions such as marriages and funerals. Cattle are also used for ceremonial purposes. Farmers raise many different crops including millet, okra, peanuts, and other grains. Farmers also burn the bush during the dry season to kill different kinds of small game in order to feed their families. Fruit, bush meat, and handmade crafts may all be sold in the market to traders that travel into the Gangam area.

The Gangam live in family units. Each village has different areas for each family. The family area may have one large house with several rooms for a father and his wives and children. The rooms will open into an area where the kitchen will be. There will be a special room for the eldest living male of the family to reside in.

The Gangam still practice traditional ethnic beliefs that center on household gods and ancestor worship. Only 2% of the Gangam are Christians and the number of evangelicals is only .15%. Bible translations and the Jesus Film are unavailable to the Gangam. Gospel recordings can be found.

The Gangam do believe in a supreme creator. Diviners are used to help determine why people are sick or why a family has fallen into misfortune. Part of the religious ritual system is the initiation of children. When a child comes of age, he or she is taken to a special place outside of the village for three months. There the "rebirth" occurs when the child is given a new name and introduced to adult responsibilities.

<http://www.joshuaproject.net/peopctry.php?rop3=103199&rog3=TO>

00000

German (300)

The Germans living in Togo speak Standard German. At one time, Togo was a German colony. The Germans are predominantly Christians. In fact 78% of the German population are Christian adherents. The number of evangelical adherents is unknown.

14357

Gurma (200,000)

The primary language of the Gurma is Gourmancema. The Gurma usually live in the Mandouri Subprefecture. Some alternate names for the Gurma include: Bigulimanceba, Gourma, Gourmancheba, Gulmacheba, Gourmance, Gourmantche, and Migulimancema.

The Gurma predominantly practice ethnic religions. Only 7% of the population are Christians. The number of evangelicals is only .11%. The New Testament has been translated, and the Jesus Film is available. There are radio broadcasts in their language as well. Finally, gospel recordings are accessible.

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

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

14358

Hausa (13,000)

The Hausa are a Sub-Saharan group whose primary language is called Hausa. The Hausa also speak Zamfarawa. Some alternate names for the Hausa include: Adarawa, Arawa, Adarawa, Hausa Fellata, Arewa, Hausa Fulani, Kurfei, Hausa Ajami, Tazarawa, Maguzawa, Hausawa, and Soudie.

The Hausa are primarily Sunni Muslims. There are no Christian adherents or evangelicals. The Bible has been translated, and the Jesus Film has also been shown in their language. Radio broadcasts occur, and gospel recordings are accessible. The Hausas are very proud to be Muslim. However, they were originally forced to become Muslim during the 1800's when they were conquered by the Fulani people.

Because their original conversion was forced, many of the Hausa adopted a superficial form of Islamic traditions and beliefs while still retaining their animist practices. Today's Hausa will find no conflict between praying five times a day and making a haji trip to Mecca but still sacrificing animals to appease the spirits. Missionaries find it extremely difficult to evangelize the Hausa because of their extreme prejudice towards all Christianity. Any member of the Hausas that wants to choose Christ would face extreme persecution.

The Hausa have a patrilineal society. Men can marry up to four different women. Because of their Muslim heritage, the Hausa dress very conservatively and modestly. They are primarily farmers and herders, but most also have some type of secondary jobs. The Hausa men like to gather in the market to discuss matters of importance.

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

00000

Hwe (5,300)

The Hwe are a sub-group of the Ewe peoples. They usually speak Aja. An alternate name for the Hwe is Ehoue.

The Hwe are predominantly Christian. In fact 70% of the population claim to be Christian adherents. The number of evangelicals is unknown. There is no Bible translation; however, the Jesus Film is available. Gospel recordings are also accessible.

14361

Hwla (40,000)

The Hwla live along the Mono River in Togo. They are a Sudanic people and can also be found in Ghana and Burkina Faso. They primarily speak Gbe or Western Xwla. The Hwla are also called the Xwla.

The Hwla are one of the least reached people groups. Their primary religion is unknown. There are no known believers and there is currently no agency working with the Hwla. There are no Bible translations, and the Jesus Film is not available.

14312

Ife, Ana (119,000)

The Ife primarily live in the northeastern part of the Plateau region of Togo. The Ana trace their heritage back to the Yoruba people in Nigeria. Some alternate names for the Ife include: Atakpame, Baate, and Yoruba.

The Ife are primarily animists who hold tenets of the orishas worship from the Nigerian Yoruba people group. Only 45% of the Ife are Christians, and the evangelicals only make up 1.62% of the population. Bible translations and the Jesus Film are available. Gospel recordings are also accessible.

14313

Igo, Ahlon (7,900)

The Igo include Ahlo, Anlo, Achlo, and Anglo.

The Igo are primarily Christian with 80% of the population claiming to be Christian adherents. The number of evangelicals is unknown. Gospel recordings are available, but there is no bible translation in the Igo language. The Jesus Film is also not accessible.

00000

Jula (13,000)

The primary language of the Jula is Jula. Some alternate people names for the Jula include: Djoula, Dyula, Joula, Kong, Kong Dyula, Kong Jula, Maasina, Malinka, Wangara, and Yola.

The Jula are primarily Sunni Muslims. The number of Christian and evangelical adherents is unknown. There are no churches, but there are some believers. There is one mission agency involved with the Jula. The New Testament has been translated, and gospel recordings are available. Radio broadcasts may also be heard.

14373

Kabiye (876,000)

The Kabiye are a strong ethnic group that live in the Kara region of Togo. They primarily speak Kabiye. Some alternate names for the Kabiye include Cabrai, Cabrais, Kabure, Kabyre, and Tem-Kabre.

The Kabiye primarily practice ethnic religions. Fourteen percent of the population are Christians adherents, but only 1.83% of the population are evangelicals. The Bible has been translated, and the Jesus Film is available. Gospel recordings can also be found.

14374

Kambole (25,000)

The Kambole live in the central region of Togo in the Tchamba prefecture. They primarily speak a language called Ede Nago or Manigri-Kambole.

The Kambole are primarily an Islamic people. The number of Christian and evangelical adherents is unknown. They are counted as a least reached people group. There has been no active church planting for the last two years. The Jesus Film is not available and the Bible translation is unreliable. Gospel recordings are accessible.

14376

Karaboro, Senufo (118,000)

The Karaboro or Senufo primarily speak Eastern Karaboro. Some alternate names for the Senufo include: Ker, Kai, and Senugo.

The Senufo raise yams, millet, dry rice, and peanuts. They are very community oriented. In fact, no one is allowed to stand out as an individual. Decisions are based upon the consensus of the community, and every person knows exactly how he or she is related to everyone else in the community. All food and wealth is considered community property. Meals are a community event.

The Senufo primarily practice ethnic religions. Secret societies have a very strong influence on the males of the Senufo. A male child will be taught the ways of the society and will finally be initiated at about thirty years of age. Young men have been leaving to go to urban cities; and through this exodus, Islamic ideals and culture are beginning to come to the Senufo. The number

of Christian and evangelical adherents is unknown. The New Testament has been translated, but the Jesus Film is not accessible. Gospel recordings can be found.

00000

Komono, Khisa (600)

The Komono primarily speak a language called Khisa. While a small number live in Togo, larger populations may be found in Burkino Faso and Cote D'Ivoire.

The Komono are one of the least reached people groups. Currently there is no Bible translation in their language. There are also no established churches, although there are a few individual believers. One mission agency is involved in work with the Komono of Togo. The Komono are primarily followers of Islam. In fact, the number of evangelicals and Christians are unknown.

14381

Konkomba (63,000)

The Konkomba primarily live in the Kara region of Togo. Two alternate names for the Konkomba are Bikpakpain or Bikpakpam. Their primary language is Konkomba.

The Konkomba primarily practice ethnic religions. Fifteen percent of the people are Christian adherents. The number of evangelicals is unknown. The Bible was translated into their language in 1998. The Jesus Film is also accessible. Gospel recordings are available.

The Konkomba have a very strict social structure based upon clan loyalty. New clans will form when rivalries emerge. During the preceding centuries, the Konkomba were often driven out of their territorial lands by other peoples like the Dogambas. During the colonial period, the Konkomba violently protested against the Germans and French. Today they are mainly subsistence farmers.

14384

Kotokoli (308,000)

The Kotokoli people live in the Kara Region in the Bafilo Subprefecture. They also live in the Central region in the Tchoudjo and Sotouboua prefectures. They primarily speak a language called Tem. Some alternate names for the Kotokoli include: Cotokoli, Tem, Temba, and Tim. The Kotokoli originally came from Burkino Faso. Many settled around the town of Sokode, and the Kotokoli still live around that area today. In fact, the Uro, the chief of the Kotokoli, has a residence there.

The Kotokoli are primarily Sunni Muslims. Seven percent of the population are Christian adherents. Only .20% are evangelicals. The Jesus Film and gospel recordings are available. No Bible translation is accessible. The current Uro is a very staunch Muslim. The Kotokoli people have many humanitarian needs, and this offers missionaries a chance to visit and teach them about the gospel.

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

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

14386

Kpessi (3,900)

The Kpessi live in the East Mono Prefecture and also in the Blitta Prefecture. They speak a language called Kpessi.

The Kpessi primarily practice indigenous ethnic religions. Sixteen percent of the Kpessi population are Christian, but the number of evangelicals is unknown. There has been no active church planting in the last two years. No Bible translation is available. The Jesus Film and gospel recordings are also not accessible.

00000

Kusasi (10,000)

The Kusasi people can be found in Togo and also in Burkino Faso. They speak a language called Kusaal.

The Kusasi people primarily practice ethnic religions. Only 8% of the population are Christian adherents. The number of evangelicals is unknown. There is a mission agency working with the Kusasi people, and there are some established churches. The New Testament has been translated, and the Jesus Film is available. Gospel recordings are also accessible.

14396

Lamba, Lama (147,000)

The primary language of the Lamba is called Lama. Some alternate names for the Lamba include Lima and Namba.

The Lamba people primarily practice ethnic religions. Seven percent of the population are Christians. Only .30% of the population are evangelicals. The New Testament has been translated. The Jesus Film is also available. Gospel recordings are accessible.

14337

Logba, Dompago (18,000)

The Logba live in the Kara Region in Binah Prefecture. They speak a language called Lupka. Some alternate names for the Logba include Legba and Lokpa.

The Logbas follow ethnic religions. Ten percent of the population are Christian adherents. Only .57% of the population are evangelicals. The New Testament has been translated. The Jesus Film and gospel recordings are also available. There are multiple agencies involved in the evangelism effort among the Logbas.

14408

Mahi, Maxi-Gbe (32,000)

The Mahi primarily speak Gbe and Maxi. This is one of the least reached people groups. They primarily practice ethnic religions. The number of Christian adherents is unknown. There are no known evangelicals. There is not a bible translation available. The Jesus Film is also not accessible, but gospel recordings can be found.

14406

Mamprusi (10,000)

The Mamprusi live in the savanna region of Togo in the Tone prefecture. Their primary language is called Mampruli. An alternate name for the Mamprusi is Manpelle.

The Mamprusi primarily practice indigenous religions. Only 3.5% of the people are Christian adherents. The number of evangelicals is unknown. The Bible has been translated for the Mamprusi, and gospel recordings are available. The Jesus Film is not accessible.

The Mamprusi people group primarily resides in Ghana where their culture and political system is well established. The Mamprusi build their houses in a circular formation. Their farmlands lie just beyond their compounds. Their society is patrilineal, and each man may marry multiple wives. The Mamprusi are farmers.

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

14410

Mina, Ge (409,000)

The Mina people are one of the largest ethnic groups in Togo today. Many Mina may also be found in Benin. They primarily speak a language called Gen which is one of the trade languages in southern Togo. The Mina usually live in the maritime region of Togo.

The Mina people are primarily Christian. In fact, 77% of the people are Christian adherents. Three percent of the population are evangelicals. The Bible has been translated for the Mina people, and gospel recordings are available. However, the Jesus Film is not accessible.

The Mina are farmers and raise crops like millet, plantains, and maize. The Mina were one of the groups that sold slaves to the Europeans during the Slave Coast era. Today they are active in political and commercial circles and exert influence over societal issues.

14325

Moba (304,000)

The Moba people of Togo live in the northwest part of the savanna region. Their primary language is called Moba, but they also speak a language called Natchaba. Some alternate names for the Moba include: Bimoba, Moaba, or Moab.

The Moba people are primarily animists. Twelve percent of the population are Christians. Only .86% of the people are evangelicals. The Bible has been translated, and the Jesus Film is available. The Moba use statues called Tchitchiri to represent ancestors or spirits.

The Moba are farmers, but they also raise cattle and camels. They probably originally migrated from the Sudan.

http://www.ethnographica.com/pages/Asante9.php?project_id=9

14414

Mossi (34,000)

The Mossi people live in the savanna region of Togo. They speak a language called Moore. The primary dialect of the Moore language is called Yanga. Two alternate names for the Mossi are Moose or Moshi.

The Mossi practice ethnic religions. Seventeen percent of the Mossi are Christian adherents, but the number of evangelicals is unknown. The Bible has been translated, and the Jesus Film is accessible. Gospel recordings can be found. A radio broadcast can also be heard.

The Mossi are a patrilineal society. The oldest living male of a family group is called the Vieu. All of the males under his authority will defer to his ultimate judgment. While much discussion from all family members may occur when there are major decisions to be made, the Vieu still retains the ultimate authority.

The Mossi are primarily farmers. Men will govern the family and own the fields, but the wives will work the fields. Children will help their mothers watch the younger children and till the fields. Each wife is not only responsible for caring for her husband's fields but also for working another field to provide food for herself and her children.

The Mossi live in large family compounds. The family decides what is best for the individual. It is very difficult for an individual to make a decision that the Vieu and the family would disapprove of. Parents arrange the marriages for the children—sometimes even before the child

is born. Grooms will have to perform services for the bride's family and also give different types of presents to them. Once the bride lives with the groom, she becomes a part of his family. Her children belong to his family, and if the husband dies, she will most likely marry a brother of the original husband. Men may marry more than one wife.

<http://www.byhisgrace.cc/mossi/Mossi.htm>

14401

Nawdm, Losso (238,000)

The Nawdm people live in the Kara region of Togo around Niamtougou. They speak a language called Nawdm. Two alternate names for the Nawdm people include Loso or Naudem, but they are generally referred to by foreigners as the Losso people.

The Nawdm people practice indigenous religions. Twenty-five percent of the population is Christian. The number of evangelicals is unknown. Portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings can also be found.

The Nawdm are subsistence farmers, but many are immigrating to city areas like Lome to find other types of work. The Nawdm grow millet and sorghum. They mix the two together to form a porridge and also to make beer.

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

14418

Ntrubo (6,300)

The Ntrubo people live in the central region in the Blitta prefecture of Togo. They speak a language called Delo. Some alternate names for the Ntrubo include Dilose or Ntribu.

The Ntrubo people are primarily Christian. In fact 89.99% of the population are Christian adherents. The number of evangelicals is unknown. The Bible has been translated, and gospel recordings are available. The Jesus film is not accessible.

14324

Soruba, Biyobe (2,100)

The Soruba people live in the Kara region of Togo in the Binah Prefecture. They speak a language called Miyobe. Some alternate names for the Soruba include: Bijobe, Biyobe, Meyobe, Sola, and Soruba-Kuyobe.

The Soruba people practice ethnic religions. Only 7.5% of the people are Christian adherents. The number of evangelicals is unknown. There is no Bible translation, and the Jesus Film is not accessible. Gospel recordings can be found.

The Soruba value honor above all things. Boys go through initiation ceremonies and must not show fear. Bringing dishonor to your family means great shame and possible excommunication. People who become Christians face persecution and abandonment by their families.

The Soruba are farmers. They often find life hard because of the scarcity of water.

<http://www.sim.org/PG.asp?pgID=54&fun=1>

14444

Tamberma, Ditammari (34,000)

The Tamberma people primarily live in the Kara Region of Togo in the Kande Prefecture. Their primary language is Ditammari. Some alternate names for the Tamberma people include: Bataba, Batammaraba, Ditamari, Niende, Somba, and Tamari.

The primary religion of the Tamberma people is unknown. The number of Christian and evangelical adherents is also unknown. The Bible has been translated, and the Jesus Film is available. Gospel recordings can also be found.

The Tamberma people live in houses called tatas. The tatas have two levels. The lower level is where the animals are kept and the upper level is where the family lives. The Tamberma people began constructing tatas like this during the slave raiding era. By putting the family on the second floor, raiders were less likely to be able to reach them. Outside of the tata, family altars will be built at the birth of each family member. When a family member dies, the altar is removed.

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Togolese Creole

The Togolese Creole primarily speak Pidgin. They are 75% Christian. The number of evangelicals is unknown. The New Testament has been translated, and gospel recordings can be found. The Jesus Film is also available.

14448

Toussian (21,816)

The Toussian people are farmers. They have a Bible translation. They also can find gospel recordings. The Jesus Film is not accessible.

14456

Waama, Yoabu (14,000)

The Waama live in the Sansanne-Mango region of Togo. Many Waama also live in Benin. They primarily speak a language called Waama.

The Waama practice indigenous religions. They worship many different gods and spirits. Usually the head of the household will offer a sacrifice to the different deities on altars that are found in the family home. When sickness or a poor harvest threatens the well-being of the family, diviners are called to help appease the angry gods or spirits. Six percent of the Waama are Christian adherents. Only .36% of the people are evangelicals. The Bible has been translated, and the Jesus Film can be seen. Gospel recordings can also be found.

The Waama are farmers, herders, and traders. Men take care of the land and animals. They may also travel long distances to trade. Women take care of the home, but may also trade in the local marketplace or help with farming.

The oldest living male of the original settlers of an area is the headman of the village. He settles disputes between families and insures that social customs are followed. Because the shedding of blood defiles the land, the headman is responsible for keeping peace among all of the families in a village.

Girls are often promised at birth in a betrothal arrangement. Prospective grooms don't have to pay a bride price but will probably work for the family of the girl for some time before the wedding. Since men may marry multiple wives, each wife has their own hut.

14457

Watchi (601,000)

The Watchi people live in the Kara region in Togo in the Kande Prefecture. They speak a language called Gbe or Waci. Some alternate names for the Watchi include: Wachi, Watyi, Waci, and Waci-Gbe.

The Watchi are animists. They believe in a supreme being named Mawu that created the universe. Mawu is assisted by several other lesser deities. The Watchi are highly afraid of offending the spirits. They will call on a Fa (witchdoctor) whenever misfortune occurs in order to determine what they must do to appease the angry spirit. Because the Watchi believe in many gods, they may sometimes confess Christian beliefs while still practicing some animistic rituals.

Fourteen percent of the population are Christian adherents. Only .97% of the people are evangelicals. The Bible has not been translated, and the Jesus Film is not available. Gospel recordings can be found.

The Watchi are primarily farmers. All of the family must work together because the crops usually are used for sustenance. Any extra money is used quickly on home improvements or for other daily necessities. Families will loan a boy or girl out to another family to work if they don't have enough money to raise the child.

Visiting is a form of showing respect. The more visitors a family has, the more respect the family has. Saving face is also very important. Fathers are very strict and look for instant obedience from their wives and children. Outward behavior is more important than intrinsic motivations.

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

14462

Yoruba (78,000)

The Yoruba people primarily speak a language called Yoruba. Some alternate names for the Yoruba include: Anago, Ekiti, Nago, Oyo, Ijebu, and Ondo.

The Yoruba people are mostly Sunni Muslims. Only 25% of the people are Christian adherents. The number of evangelicals is unknown. The Bible has been translated, and the Jesus Film is accessible. Gospel recordings can be found, and there are radio broadcasts.

Missiological Implications

1. Evangelical Christians and Churches should expand a contextualized approach to the followers of traditional religion. According to SIM, there are twenty-five unreached people groups in Togo. Various approaches to evangelizing and church starting among traditional religious groups should be developed and introduced into Togo.
2. Evangelical Christians and Churches should emphasized evangelistic efforts among the unreached people groups of Togo.
3. Evangelical Christians and Churches should realize that many of the people groups that are known as “Christian” are not among the “born again” Christians of the world. See Watchi People above for example.
4. Evangelical Christians and Churches should seek to help the congregations in Togo develop a trained ministry.
5. Evangelical Christians and Churches should recognize the temptation for Togo peoples to fall back into traditional practices or to mix these teachings with what they understand as Christian. Syncretism is an ever present problem that Christians in Togo must face and resist.
6. Evangelical Christians and Churches should seek ways to help the people of Togo with the problems caused by polygamy.