

Mission Atlas Project
AFRICA
Cote D'Ivoire

SNAPSHOT

Name: Cote D' Ivoire

Conventional long form: *Republic of Cote d'Ivoire*

conventional short form: *Cote d'Ivoire*

local long form: *Republique de Cote d'Ivoire*

local short form: *Cote d'Ivoire*

former: *Ivory Coast*

Founded in: 7 August 1960 (from France)

Population: 17,654,843

Geography:



Flag:



Religion:

Muslim 35-40%,

Indigenous 25-40%,

Christian 20-30% (2001)

The majority of foreigners (migratory workers) are Muslim (70%) and Christian (20%)

Number of People Groups: 85n (some however are often described as sub groups of larger entities)

Government:

Republic; multiparty presidential regime established 1960

The government is currently operating under a power-sharing agreement mandated by international mediators

Country Profile Cote D' Ivoire

Basic Facts

Name: Cote D' Ivoire; *Republic of Cote d'Ivoire*

Demographics: The population of Cote D'Ivoire is 17,654,843 (July 2006).

Children under the age of fourteen make up 40.8% of the population. In that age group, there are 3,546,674 males and 3,653,990 females. People between the ages of fifteen and sixty-four make up 56.4% of the population. There are 5,024,575 males and 4,939,677 females in this age group. The final age group consists of people who are over the age of sixty-five. This age group accounts for 3% of the population. There are 238,793 males and 251,134 females in this age group. The median age for males is 19.4 years, and the median age for females is 18.9 years.

The birth rate is 35.11 births for every 1,000 people. This means that each woman will usually have an average of 4.5 children. The infant mortality rate is 89.11 deaths for every 1,000 live births. The life expectancy of the average adult is just 48.82 years. For males the life expectancy is 46.24 years while for females it is 51.48 years.

A very high risk of disease exists in Cote d' Ivoire. Some food or waterborne diseases that are threats include: bacterial and protozoal diarrhea, hepatitis A, and typhoid fever. Malaria is also a problem in some areas. Travelers should be careful about swimming or bathing in certain areas because of the risk of infection from schistosomiasis. The AIDS epidemic may also cause concern for travelers.

Language:

French, which was used by the European colonists, is the official language and is taught in school. Most newspapers and other print materials are also written in French.

English is taught in the upper grades and is also used some by university students.

Estimates number at least sixty different ethnic languages. These languages, however, can be subdivided into four main types. To the south near the Atlantic, people on the eastern side of the *Bandama River* speak a form of *Akan*.

People living to the west of the river may speak a form of the *Kru* language.

In the northern areas of the country, the western peoples may speak a form of a *Mande* language.

The eastern peoples may speak a form of a *Voltaic* language.

Each people group will have its own dialect and variation of customs. *Jula* is probably used most often as a trade language. <http://www.infoplease.com/ce6/world/A0857602.html>
<http://memory.loc.gov/frd/cs/citoc.html>

Society/Culture:

Many of the people living in Cote D'Ivoire have continually had their lives disrupted since the outbreak of civil war. While the government seems to be trying to bring an end to hostilities, militia groups and rebel groups still cause many problems. In different areas, the educational system has been severely disturbed as high school students have been unable to take qualifying exams. Many schools have also been destroyed or damaged by the different military factions. Children have been especially vulnerable during this time. Different factions recruited boys to use as child soldiers, and girls were used as prostitutes or also as soldiers. UNICEF is working to reeducate the children that have been former child soldiers through educational programs that include psycho-socialization skills and apprentice training.

Disease and lack of sanitary water are also huge problems in Cote D'Ivoire. UNICEF is trying to vaccinate people against polio. The AIDS epidemic is also growing. Most families that have a member with AIDS will try to hide this information from their neighbors because of the societal taboo against the disease. People that do have AIDS often do not have the money to get needed antiviral medicines.

Most of the people that live in rural areas are farmers who work with their families to produce enough food to eat for the year. They also attempt to grow other types of crops like cocoa so that they can sell it at the market. Women in a village will usually do most of the cooking while also taking care of the children. Many women use a huge pestle for grinding cereals like millet or rice for their families to eat. Each ethnic group has different customs and ideals about the proper role for men and women. Usually in ethnic groups where traditional religions are practiced or among Muslim peoples polygamy is acceptable. Marriages are often arranged by the families.

People that live in urban areas usually hold several different types of jobs. People will generally live in houses or in apartments. There are beaches for people to visit near the coast too. Schooling is more readily available in larger metro areas.

There are many different public holidays in Cote D'Ivoire. Christmas, Easter, and All Saint's Day are celebrated as Christian holidays. There are also several Muslim holidays that are nationally sanctioned holidays. On Jan 10 Eid al-Adha which is the Feast of the Sacrifice is observed while on April 10 Muslims have festivals in honor of the birth of Mohammed. May 1 is Labour Day, and June 5 is Whit Monday. August 7 is Independence Day. On December 7, Félix Houphouët-Boigny is honored for his contributions to the government.

Greetings are very important to Africans. Before beginning a discussion about a certain topic, visitors should make sure to inquire after the health of the individual and his or her family. This type of greeting is considered to be good manners even if travelers do not know the person and are simply trying to ask a question to elicit directions or other types of innocuous information. Most people will also want to shake hands, but some Muslims may not wish to do so. Muslims often have prepared for special prayer times by undergoing special purification rituals. Generally, visitors should wait for the Muslim to offer his or her hand before offering their own. Muslim men who strictly adhere to the teachings of the Koran may also be reluctant to shake hands with a woman.

Women travelers should travel with another woman or with a man and should dress very conservatively. Women should wear long skirts and refrain from wearing shorts or pants. Any visitor should not be surprised if they are approached by beggars and asked for money. Begging, especially in Muslim areas where giving alms is considered a religious duty, is a normal part of everyday life. Commonly, Europeans and Americans are thought to be rich. Visitors should be conscious of this fact and not count money in public. When a visitor wishes to help, they should be aware that they may attract attention and be bombarded with requests. When people realize that travelers have money, they generally hope that it will be shared with them. This a common practice in West African life. Anyone that has material wealth or monetary gains usually shares with friends and family.

Travelers may often wish to purchase items from the local markets. People who are selling in the markets often take a perusal of their merchandise as a great sales opportunity. They may be quite persistent if they sense any interest at all. Others will be quite insistent about showing visitors their items—even if the visitor has shown no interest at all. Looking at the items and then saying a polite “no thank you” is the best way to proceed. Most people expect visitors to bargain a bit before the sale, but wise visitors will remember how much the sale means to the proprietor as much of the owner's livelihood comes from such sales.

<http://www.sagatours.com/cultureshock.html> <http://memory.loc.gov/frd/cs/citoc.html>
<http://www.christ-web.com/missions/farho/wa/index#Clothing>

Government:

Cote D'Ivoire is currently divided between the U.N. sanctioned government in the southern portion of the country and the rebel held northern areas. In the southern portion of the country Laurent Gbagbo has been serving as the president since 2000. He originally won the election

after his supporters revolted against then president Robert Guéi who was thought to have fraudulently rigged the presidential elections. Presidential elections were supposed to have been held in 2005 or 2006, but the U.N. Security Council voted to leave Gbagbo in power through 2007. A national assembly is supposed to be elected at the same time as the president (according to the 2000) constitution). The legal system has a Supreme Court that is influenced by the president. Laws are based on the customary practices of the Ivorian people and also upon the historic laws of the French civil court system.

In the north, Alassane Ouattara seems to have influence as the chief leader of the rebel forces. Periodically, there is a resurgence in the hostilities as different factions disagree. As recently as late November 2006, there were continued attacks by government and rebel militias on ordinary citizens. The militias reportedly rob, steal, and otherwise expect the citizens to obey their orders. In the north, there seems to be no firmly established government so trials tend to be held expediently and without due process.

<http://www.globalsecurity.org/military/world/war/ivory-coast.htm>

http://en.wikipedia.org/wiki/Civil_war_in_C%C3%B4te_d%27Ivoire

<https://www.cia.gov/cia/publications/factbook/geos/iv.html#Govt>

<http://www.infoplease.com/ce6/world/A0857604.html>

Economy:

Cote D'Ivoire's economy has suffered because of the fluctuation of prices for their main agricultural exports and because of the civil war that has led most expatriates to flee the country. The GDP for 2006 was \$27.58 billion. Sixty-eight percent of the population is involved in some kind of agricultural endeavor. Thirteen percent of the population that live in urban areas are unemployed while thirty-seven percent of the entire population live below the poverty line. Agricultural products include: coffee, cocoa beans, bananas, palm kernels, corn, rice, manioc (tapioca), sweet potatoes, sugar, cotton, rubber and timber.

Industrial products include: foodstuffs, beverages, wood products, oil refining, truck and bus assembly, textiles, fertilizer, building materials, electricity, and ship construction and repair. The government is currently surviving off of the export revenue from cocoa, but at least ten to twenty percent of that revenue will be lost to rebel forces who transport the cocoa to other countries and sell it to buy weapons.

Oil reserves along the coast may eventually be exploited to bring more revenue to the faltering economy. Previous governments have tried to diversify the economy, but they have been largely unsuccessful. Because of the civil war and the continuing violence, there are hundreds of displaced persons who are looking for a new home. Refugees from Liberia or other foreign countries are often looked on with suspicion. This has caused ethnic tensions as well.

<https://www.cia.gov/cia/publications/factbook/geos/iv.html#Econ>

http://en.wikipedia.org/wiki/Economy_of_C%C3%B4te_d%27Ivoire

Literacy:

The literacy rate for the entire population is 50.9%. For males, the literacy rate is slightly higher at 57.9% while it is lower for females at 43.6%. While the French colonial government established some schools, few Africans were allowed to attend. In the years before

independence, many leaders attempted to establish schools and set aside funds to send the brightest students to attend a university overseas. Once Cote D'Ivoire gained its independence from France, the government worked hard to improve the educational system and to give opportunities to young people to study. Most public schools are free but school uniforms and supplies must be bought. Students can attend primary school for six years and then continue in an upper level school for seven more years. A university exists in Abidjan and other technical institutes operate throughout the country. In more recent years, the educational system has been highly disrupted due to the violence caused by rebel and governmental forces.

<http://memory.loc.gov/frd/cs/citoc.html>

Land/Geography:

Cote D'Ivoire is located in West Africa between the countries of Liberia and Ghana. Mali and Burkina Faso lie directly north of Cote D'Ivoire. The Atlantic Ocean is found to the south. It is approximately the size of New Mexico.

There are three main geographic areas in Cote D'Ivoire.

The four rivers in Cote D'Ivoire, the *Cavally*, *Sassandra*, *Bandama*, and *Comoé*, help separate the land into the three main geographic regions.

The first region is called the Lagoon Region and has shallow lagoons filled with semi-salty water. There were once dense mandrake trees in this area, but they are being cleared for farmland.

The second region is called the Forest Region. A policy of deforestation is also being pursued here because of the great need for farmland.

The final region is called the Savanna Region. It mainly occupies the northern half of the country. There are some bands of trees, but most of the territory consists of grasslands.

The climate is fairly humid most of the year. The temperature may be between 10C and 30C in some areas. Heavy rains usually occur between June and October. Flooding is often a problem during this time. Roads in certain areas become impassable. The other months will be dryer and warmer.

<http://lweb2.loc.gov/frd/cs/citoc.html> http://en.wikipedia.org/wiki/Geography_of_C%C3%B4te_d%27Ivoire

History

The Portuguese were the first Europeans to make contact with the Ivorian peoples in the middle part of the fifteenth century, but ultimately the French took power in the late eighteenth hundreds when they began to negotiate treaties with the ethnic groups living in the lagoon areas around the coast. Prior to the French negotiations, the area now known Cote D'Ivoire had been relatively unimportant to European colonial interests.

Although the French began by negotiating with the coastal peoples, they eventually began to exert military power as they sought to control the ethnic groups that lived further into the interior

of Cote D'Ivoire. Several different military campaigns were fought against the interior groups—an especially fierce conquest raged against a Malinke uprising. In 1893, France declared the area now known as Cote D'Ivoire as a protectorate of the French nation, but all of the peoples were not subdued until around 1915. All people of African descent were considered to be subjects of the colonial French and were not given the same rights and privileges as French citizens. This included having the affairs of the country run by French politicians or French appointees. Many of the people were forced to be laborers on cocoa plantations.

During World War II, the French Vichy government continued to keep a tight control over the affairs of Cote D'Ivoire. De Gaulle, after winning control of the French government, decided to grant limited political autonomy to the African colonies through the 1956 Overseas Reform Act. In 1958, Cote D'Ivoire was made an autonomous part of the French Union, and in 1960, it was given complete political freedom.

The first president of Cote D'Ivoire was Felix Houphouet-Boigny. Although Houphouet-Boigny originally seemed to promise to establish democratic elections, he ended up holding power for over thirty years. In 1990, he finally established multi-party elections which he won. Houphouet-Boigny did attempt to bring stability and economic growth to Cote D'Ivoire. However, with the downturn of the cocoa market and other problems that were emerging in the late 1980's and early 1990's, political affairs in Cote D'Ivoire were not to remain stable.

In 1993, Houphouet-Boigny died and one of his political allies Henri Konan Bedie assumed power. Bedie retained power until 1999 when Cote D'Ivoire experienced its first military coup. Bedie was forced to leave the country and Robert Guéi took control of the government.

Guéi promised multi-party elections but then proceeded to take political steps that many felt prevented opposing political candidates from taking part in the elections. Some reporters said that opposing political parties felt that Guéi's actions were racially motivated. The Supreme Court disqualified candidates from Alassane Ouattara's party, the RDR, and also from the PDCI.

In the end, Laurent Gbagbo, the only other political candidate that was allowed to run, was supposedly ahead in the elections. Because of Gbagbo's early lead, Guéi basically said that the elections had been run fraudulently and made himself the new President. Many people protested in the streets of Abidjan, and Gbagbo took control of the government.

After Gbagbo's ascension to power, the other political parties called for new and fair elections. Gbagbo refrained from encouraging this process. When more riots occurred because of Gbagbo's refusal, more people were killed until Alassane Ouattara called an end to the violence.

Peace was difficult to maintain in Cote D'Ivoire. In January of 2001, new elections were held and both the Ouattara's party, the RDR, and Gbagbo's party, the FPI, won victories. Although another coup had been attempted, it had been successfully suppressed; and Gbagbo began to form a semi-unified government. International observers were still extremely concerned with the human rights record of the Gbagbo government.

The fragile peace was once again shattered in September of 2002 when ex-military officers staged another coup and effectively started a civil war. After the attempt failed, Gbagbo's government attacked immigrant areas in Abidjan and displaced thousands of people. The MPCCI rebel group fought back. Eventually however, representatives from MPCCI eventually came to an agreement with the Gbagbo government with the help of international interests. The MPCCI would control the northern half of the country while the Gbagbo government would retain control over Abidjan and the southern half of the country. Just as this agreement was being reached, new fighting began in the Western half of the country by two groups who called themselves the MJP and MPIGO. Eventually these rebel groups joined forces with MPCCI. International intervention came from ECOWAS and France who helped to establish a demilitarized zone between the rebel forces and the Gbagbo government.

The French continued to attempt to help to solve the discord in Cote D'Ivoire by asking the political parties to talks in January of 2003. The Linas-Marcoussis Accord was signed by the northern and western triumvirate who had decided to call themselves the New Forces and by all other major political parties. Gbagbo proceeded to appoint Seydou Diarra as the new Prime Minister for the country—an act that was approved by all LMA signees. Under Diarra's leadership, a new unity government was formed of various ministers, but in 2004, more violence erupted due to dissatisfaction from different groups who felt that the LMA's objectives were not being effectively met. The Accra III agreements were later signed as an attempt to clarify the LMA objectives and also to pacify angry political leaders. Unfortunately, while the Accra III accords were signed in July of 2004, the violence erupted again in November when the deadlines set in the Accra agreement were not met by either the New Forces or the Gbagbo government. Gbagbo and his government launched bombing raids and in the process killed French peacekeepers. In retaliation, the French government destroyed all of Gbagbo's military planes. Eventually the United Nations said that peace must be restored or sanctions would be imposed upon the leaders of the military forces--both the New Forces leaders and the Gbagbo government leaders. In order to aid in the peace process, the President of South Africa invited all of the major political leaders to talks in his country; and eventually the Pretoria agreement was signed in April of 2005. The civil war supposedly ended, and the disarmament and reintegration the different military factions were supposed to begin. The Gbagbo government was also supposed to begin a new elections process.

Gbagbo's government did not have elections in October of 2005 as planned, but Charles Konan Banny was appointed as the new Prime Minister in late 2005. Also, the UN decided to keep the LMA process in place for another year. In October of 2006, new elections were supposed to be held, but they again were cancelled. The UN extended Gbagbo's presidential powers for another year. In early December of 2006, another coup attempt was supposedly uncovered and foiled by supporters of the Gbagbo government. From November to December, there had been sporadic eruptions of violence as Prime Minister Banny and Gbagbo disagreed over the handling of a toxic waste scandal.

As of the writing of this report, the United Nations was once again threatening sanctions against the leaders of the major political parties. The banning of the sale of diamonds and an embargo against arms were also still in place.

<http://www.infoplease.com/country/profiles/cote-d-ivoire.html>

http://en.wikipedia.org/wiki/Cote_d%27ivoire#History

<http://www.globalsecurity.org/military/world/war/ivory-coast.htm>
http://en.wikipedia.org/wiki/Civil_war_in_C%C3%B4te_d%27Ivoire
<https://www.cia.gov/cia/publications/factbook/geos/iv.html#Govt>
<http://www.infoplease.com/ce6/world/A0857605.html>

Christian History

The first Christian influences arrived in the area now known as Cote D'Ivoire in 1637 when Catholic missionaries attempted to establish mission stations but found that the area was more difficult to settle than other coastal areas. When the French officially took control of the area in the middle of the nineteenth century, a prefecture was established and nuns began arriving in 1898 to establish a permanent work. Abidjan became an archdiocese in the south while Korhogo became an archdiocese in the north. African priests began to minister to the parishes in 1934, and an African archbishop took office in 1960. A synod was organized in the early 1970's and is now held every three years. The Holy See officially recognizes the government of Cote D'Ivoire.

Another important Christian influence in Cote D'Ivoire was the Harrist movement that was begun by a Liberian missionary named William Harris during the early part of the twentieth century. His church preached about the importance of a simplistic lifestyle and encouraged adherents to give up theft, idolatry, and adultery. Harris was expelled by the French colonial government because they feared his power even though he did not preach against the European colonization.

Protestantism came to Cote D'Ivoire with the arrival of a Methodist missionary in 1924. The Mission Biblique from France and the CMA from the U.S. along with WEC came during the 1930's and 1940's. Each mission targeted different regions so churches of certain denominations are largely found to be specific to a geographic region or to certain ethnic groups. During the 1990's many Pentecostal churches led revival movements in Cote D'Ivoire.

Mission work was disrupted when violence began erupting in the first part of the twenty-first century. The Constitution provides for the freedom of religion, but the continued political unrest in the country has caused this not to be strictly enforced. Different ethnic groups tend to have different religious backgrounds. The political unrest is caused by the tensions between different ethnic groups. Thus, although not primarily motivated by religious fervor, some religious groups have been attacked during the years of rebellion.

<http://memory.loc.gov/frd/cs/citoc.html> and *From the World Christian Encyclopedia*.

Religions

Non-Christian

Traditional Religion, Animism—Indigenous ethnic beliefs exist in many different forms. Many of these beliefs have actually been mixed with Islam and Christianity as people have been semi-converted to another religion while still retaining remnants of the religious practices of their ancestors. Most of the indigenous religions believe in some type of creator god.

Among the *Akan* people, the creator god is called Nyame. He holds power but lesser gods also assist him and inhabit natural things like rivers and trees. Ancestral spirits are also worshipped because they are thought to protect the descendants from evil. Witchcraft is abhorred but used to defeat enemies. Most people wear amulets and will consult with witch doctors or sorcerers in times of sickness or trouble. The yam festival is a very important religious time among the Akan people.

The *Kru* people have similar religious beliefs, but they believe in a good creator god and also an evil nemesis of the creator god. This belief influences their culture because most people believe that life is a mixture of good and evil.

The *Mande* people also believe in the duality of the creator god but believe that the gods were good. They believe that ancestral spirits are important too. According to legend, the creator god sent four sets of twins to earth in order to populate the area. The twins pleaded for rain, and the Niger River was formed. The legend continues by saying that certain wild animals were either responsible for harming or helping the people settle the land around the river. There is a very strong bond between indigenous religions and land production.

<http://memory.loc.gov/frd/cs/citoc.html>

Islam—The Berber traders were the first Islamic missionaries to West Africa. Later, the Malinke people and the Jula converted to Islam and sought to spread it to other neighboring people groups.

Much of the north is now Islamic while the south is largely Christian.

Ethnic groups were attracted to Islam because the adherents were African and not European.

Because many of the adherents were also successful traders, ethnic people thought that converting to Islam would help their economic status.

Finally, ethnic peoples liked the idea that they could retain many of their traditional cultural practices like polygamy. Today Muslim adherents may practice a syncretic form of Islam. Many go to the *marabout* for healing or religious instruction because the *marabout* is seen as the friend of the indigent.

<http://memory.loc.gov/frd/cs/citoc.html>

Catholic Church—The Catholic Church first made contact with the Ivoirians in 1637. The church at Abidjan, which is now an archdiocese, was founded in 1895. In 2005, the Abidjan Archdiocese had 762,000 members in all and 258 priests. A second archdiocese is located in Bouaké. This parish was first established in 1951. In 2004, there were 152,240 members who were being served by fifty priests. A third archdiocese can be found in the city of Gagnoa. This parish was started in 1956 and then was elevated to an archdiocese in 1994. In 2004, there were 133,920 members who were being served by a total of eighty-seven priests. The fourth and final archdiocese of Cote D'Ivoire is located in Korhogo. This parish was constructed in 1971. In 2004, there were 25,819 members and a total of thirty-eight priests in all.

In addition to the four archdioceses in Cote D'Ivoire, there are an additional eleven diocese. The diocese at Abengourou was started in 1963. In 2004, there were 210,200 Catholics attending mass and a total of forty-four priests serving them. Another diocese is located in the town of Agboville. It was erected in 2006 and had 400,000 members in all. Thirty-one priests serve the parish at Agboville. The third diocese is located in Bondoukou. This diocese was founded in 1987. As of 2004, there were 75,000 members attending mass, and there were a total of thirty-five priests working the diocese to meet the needs of the attendees. A fourth diocese can be found in Daloa. It was first constructed in 1955, and in 2004 there were forty-three priests serving the 38,000 Catholics of the diocese. The Diocese of Grand-Bassam was first established in 1982. In 2004, there were 230,841 members and sixty-six priests. Katiola is also a diocese in Cote D'Ivoire. This diocese was first constructed in 1955. In 2004, there were 51,075 Catholics attending mass and forty-one priests serving their needs. The sixth diocese is located at Man. It was started in 1968. In 2004, there were thirty-two priests who worked with a total of 72,567 members of the diocese. Another diocese is located in the town of Odienné. The diocese at Odienné was established in 1994. In 2004, there were 6,700 members and fourteen priests. The eighth diocese which is located in San Pedro was erected in 1989. Sixty thousand people were attending mass in the San Pedro diocese in 2004. Twenty-eight priests served in the San Pedro diocese. A ninth diocese can be found in Yamoussoukro. It was first constructed in 1992. As of 2004, there were forty-five priests serving the 125,651 people attending mass. The final diocese of Cote D'Ivoire is located in the town of Yopougon. This diocese was founded in 1982. In 2004, there were 914,002 people attending services in the diocese, and a total of 158 people were ministering to their needs.

<http://www.catholic-hierarchy.org/country/dci2.html>

Orthodox Churches—In 1995, the Orthodox church had 18 congregations and a total of 18,000 congregants.

Celestial Church of Christ—This church was first founded around 1970. In 1995, there were 140 congregations and a total of 45,000 members in all. <http://www.celestialchurch.com/>

Church of Jesus Christ of Latter-Day Saints—This group began work in Cote D'Ivoire around 1985. In 1995, there were three congregations. There were 200 people that attended the services of this group.

Church of Ashes of Purification—This church was started in 1922 because of a schism within the Catholic community of Cote D'Ivoire. A woman named Lalou led the church and assumed the role of pope. Most of the members were from the Bete people group. In 1995, there were 840 congregations and a total of 140,000 congregants in all.

Eglise Adaiste—This church was started in 1932 as a result of a schism. Bota Adai, who died in 1963, was called a prophet by this church. Many of the congregants were from the Dida people groups. Women had major roles in this church. In 1995, there were ninety churches and a total of 11,300 congregants in all.

Eglise des Oeuvres et Missions—This church was started around 1980. There is a large church in Abidjan. In all, there were fifty churches. 45,000 people had joined this church by 1995.

Free Protestant Church—This church denomination was formed in 1968 as a result of a schism. The schism originally began in 1965 when many people chose to follow an Ajukru Methodist healer named Ediro. In 1995, there were ten congregations and a total of 5,000 members in all.

Ghanaian Indigenous Churches—This group of churches began work in Cote D'Ivoire around 1965. In 1995, there were 100 congregations and a total of 24,000 members in all.

Jehovah's Witnesses—This denomination began work around 1945. In 1995, there were 137 congregations and a total of 15,166 members in all.

New Apostolic Churches—This church began work around 1970. Its headquarters are in Zurich, Switzerland. In 1995, there were 100 congregations. There were approximately 17,041 members in all.

Protestant/ Evangelical/ Pentecostal

Alliance des Eglises Evangeliques—This church was founded in 1934. In 1995, there were 175 congregations and a total of 26,800 members in all. Fifty-seven percent of the members were from the Guro ethnic group while another twenty-nine percent of the congregants were from the Baule people group. The church is surrounded by animist adherents.

Apostolic Pentecostal Mission—This church group was started as a mission of the Pentecostal Church of Ghana in 1975. In 1995, there were thirty-one congregations and a total of 6,250 congregants in all.

Assembly of God—This church was started in 1927 by French and U.S. missionaries. In 1995, there were 760 churches and a total of 189,000 members in all. Abidjan is an area that has been strongly affected by the work of the missionaries. Two schools were established.

Association of Northern Baptist Churches—This group began in 1947. In 1995, there were 215 congregations and a total of 10,900 congregants in all. The congregants were usually from the Jula and Senufo people groups.

Baptist Convention—This group was started in 1930 by traders from Nigeria. Ninety-five percent of the congregants were from the Yoruba people group. In 1995, there were 116 congregations and a total of 8,000 congregants.

Baptist International Mission—This group began work in 1971. In 1995, there were twenty-two churches and a total of 1,826 congregants in all.

Christian Brotherhood—This church was founded in 1977. It is associated with the African Independent Pentecostal churches. In 1995, there were eight congregations and a total of 1,330 members.

Christian Missionary Fellowship—This church was founded around 1970. In 1995, there were nine congregations and a total of 1,100 members. Missionary work was conducted among

nineteen different people groups. This group has also established medical mission stations among the Attie and Agni people groups.

Church of God of Prophecy—This church was started in 1978. In 1995, there were seventeen congregations with a total of 1,700 members. This church is associated with the Pentecostal movement.

Church of the Twelve Apostles—This church which originated in Ghana first came to Cote D'Ivoire in 1920. In 1995, there were twenty-seven congregations. Thirteen of those were located in Abidjan. Seven thousand people attended the services of this denomination. This church is now independent, but was originally affiliated with Methodism.

Church of the Nazarene—This church was first started in 1985. In 1995, there was one congregation and a total of 275 members in all.

Churches of Christ—This denomination began work around 1975. In 1995, there were twenty-six congregations and a total of 750 members in all.

Churches of Southwest Ivory Coast—This group began in 1927. In 1995, there were 225 congregations. About 70,000 people were members. Fifty-six percent of the congregants were from the Yoruba people group while thirty-five percent were from the Wobe people group.

Eglise Protestante Ev du Centre—This group was established in 1930. In 1995, there were 1,550 congregations. Approximately 250,000 people attended this group of churches. Ninety percent of the members were from the Baule people group while four percent were from the Agni people group. This group of churches were a mission of the CMA.

Evangelical Baptist Church in Ivory Coast—Missionaries began work in Cote D'Ivoire around 1971. In 1995, there were fifty-seven churches and 3,000 members in all.

Evangelical Tabernacle of Jesus—This group is associated with the African Oneness Pentecostal movement. In 1995, there were ten churches and a total of 3,500 members in all.

Evangelical Churches of the Ivory Coast—This group was started as a mission of SIM in 1979. In 1995, there were forty-three congregations and a total of 227 members in all.

Free Will Baptist Church—This church began work in 1957. In 1995, there were forty-two churches and a total of 1,786 congregants in all. Members were from the Kulango, Lobi, and Jula people groups.

Free Protestant Episcopal Church—The headquarters for this church are in Monrovia, Liberia. Mission work began in Cote D'Ivoire in 1970. In 1995, there was one congregation with a total of 1,670 congregants.

Harrist Churches—This group started work in Cote D'Ivoire in 1913. In 1995, there were 290 churches and a total of 376,000 congregants in all. Many of the congregants came from the

Ebrie, Attie, or Dida ethnic groups. In 1968, this church wanted to join the WCC. Although now independent, these churches originally based their ideals on the tenets of Methodism.

Independent Fundamentalist Baptist Churches—This denomination began work in Cote D'Ivoire in 1970. It was a mission of the Macedonian Baptist Mission. In 1995, there were eighteen congregations and a total of 3,684 congregants in all.

International Church of the Foursquare Gospel—This denomination began missions work in Cote D'Ivoire in 1975. Originally, the church was associated with the Pentecostal denomination. In 1995, there were two congregations. Forty-five people usually attended services.

Missionary Work—This group began in 1980. It has Pentecostal leanings while being formed from a schism with the Southern Baptist Convention and the National Baptist Convention. In 1995, there were fifty-four churches. There were about 30,000 members in the denomination.

New Tribes Mission—This group began work in 1982. In 1995, there was one congregation with fifty members. Due to the targeting of Westerners by rebel forces, the New Tribes missionaries have had to leave Cote D'Ivoire at this time. They are working with displaced people groups that are currently residing in other countries due to the current strife in Cote D'Ivoire.

www.ntm.org

Norwegian Lutheran Mission—This group began work in 1984. In 1995, there was one congregation with fifty members.

Presbyterian Church—Presbyterian missionaries established missions work in Cote D'Ivoire in 1986. In 1995, there was one congregation with eighty members.

Protestant Methodist Church in Cote D'Ivoire—This church was started as a MMS mission in 1924. In 1995, there were 750 congregations and a total of 131,600 congregants in all.

Revival Churches—This group of churches was founded in 1974 as a result of schism that occurred in the Union des Eglises Evangeliques de Sud Oest. In 1995, there 300 congregations. The Revival churches had 75,000 members in the entire denomination. These churches are considered to be independent Pentecostal churches.

Seventh Day Adventists—This group started work in Cote D'Ivoire in 1946. In 1995, there were eighteen congregations and a total of 5,210 members in all. Thirty-eight percent of the congregants were from the Dida people group while thirty-five percent were from the Bete people group.

People Groups

Unless otherwise noted, all information is obtained from www.joshuaproject.net, www.peoplegroups.org, and www.ethnologue.com

13026

Abe, Abbey (213,000)

The Abe or Abbey people group live in the subprefecture of Agboville (except Krobou Canton). They also live in Abbe Canton of the Tiassale Subprefecture. They speak a language called Abe and are part of the Guinean people cluster. There are four main dialects of the Abe language—Tioffo, Morie, Abbey-Ve, and Kos (Khos). There is a five to ten percent literacy rate in the Abe language and a fifty to seventy-five percent literacy rate in their second language. Most of the people are farmers who grow crops like manioc, yams, plantains, tomatoes, or hot peppers for their own consumption and also raise cash crops like cocoa, coffee, and palm oil. Some of the people have gotten an education and become professionals.

The predominant religion among the Abe people is Christianity. In fact, 86.2% of the population are Christian adherents, and fifty percent of that number are evangelicals. Portions of the Bible have been translated into the Abe language, but the Jesus Film is inaccessible. Gospel recordings can also be found.

13027

Abidji (67,000)

The Abidji people live in the Department of Abidjan and the subprefectures of Sikensi and Dabou. They speak a language called Abidji and are part of the Guinean people cluster. French, Jula, Baoule, or Adioukrou may also be spoken. About one to five percent of the people are literate in their own language, and about twenty-five to fifty percent are literate in a second language.

89% of the population are Christian adherents. Fifty percent of the Christian adherents are evangelicals. Many of the Christian adherents have a confused idea about the truth of the scripture. They practice a mixture of syncretic animism and Christianity. Wycliffe translators completed a translation of the New Testament in 2001 and distributed it to the different denominational churches. The Jesus Film has not been reproduced in the Abidji language, but gospel recordings exist.

13028

Abure, Eyive (73,000)

The Abure or Eyive people live in the Southern Department in the subprefecture of Bonoua. They speak a language called Abure and are part of the Guinean people cluster. Many speakers also speak the Anyin language. Some alternate names for this people group include: Abouré, Abule, Akaplass, and Abonwa. About five to ten percent of the people are literate in their first language while twenty-five to fifty percent of the population are literate in a second language.

The predominant religion is Christianity with about 86.2% of the population claiming to be Christian adherents. Fifty percent of the population are evangelicals. Animism and Islam are two other religions found among the Abure people. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

13029

Adyukru, Ajukru (113,000)

The Adyukru people live in the Southern Department in the subprefecture of Dabou. They speak a language called Adioukrou and are part of the Guinean people cluster. Some alternate names for this people group include: Adyukru, Adjukru, Adyoukrou, and Ajukru. About thirty to sixty percent of the people are literate in their first language while twenty-five to fifty percent are literate in a second language.

90% of the people are Christian adherents, but the number of evangelicals is unknown. The New Testament was translated in 1998. Gospel recordings can also be found, but the Jesus Film is inaccessible.

23154

Aizi, Aproumu (7,300)

The Aproumu Aizi people live in the Southern Department on both banks of the Ebrie Lagoon in the Jacquville Subprefecture. They speak a language called Aproumu Aizi and are part of the Kru people cluster. Some alternate names for this people group include: Aproin, Aprwe, Aprou, and Frukpu. Most of the young people learn French in school, and there is a twenty-five to fifty percent literacy rate in this language.

88% of the population are Christian adherents while fifty percent of the people are evangelicals. There are no ministry tools available in their language.

13035

Aladian (30,000)

The Aladian people live in the Southern Department along the plain between the coast and the Ebrie Lagoon in 21 villages in the subprefecture of Jacquville. They speak a language called Alladian and are part of the Guinean people cluster. Some alternate names for this people group include: Alladyan, Jack-Jack, Allagia, and Allagian. About twenty-five to fifty percent of the people are literate in a second language.

Ninety percent of the people are Christian adherents while fifty percent are evangelicals. The New Testament was translated in 2005, but the Jesus Film is unavailable. Gospel recordings can be found.

13036

Anyi (809,000)

The Anyi people live in many different parts of Cote D'Ivoire and also may be found living in Ghana. They speak a language called Anyin and are part of the Guinean people cluster. Three subgroups of the Anyi people include: Ndenye, Sanvi, and Morofo. The literacy rate in their first language is one to five percent, but twenty-five to fifty percent of the people are literate in a second language. This second language may be French, Jula, or Twi. The people practice Christianity, animism, and Islam.

Approximately 54.5% of the population are Christian adherents while about four percent are evangelicals. The New Testament was translated in 1997, and the Jesus Film is available. Gospel recordings and radio broadcasts can be heard.

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

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

13038

Akan, Ashanti, Twi (271,000)

The Ashanti people are a subgroup of the Akan people. They speak Akan and are part of the Guinean people cluster. Some alternate names for this people group include: Akim, Bondoukou, Kulango, and Ashanti Twi.

Sixty percent of the population are Christian adherents, but the number of evangelicals is unknown. The complete Bible had been translated by 1964, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

Most of the Ashanti Twi people today are farmers. The Akan people of whom they are a subgroup once ruled a vast empire in Western Africa called the Asante Empire. Much of the wealth of this empire came from the trading of slaves for gold and other products. When the Europeans ended the slave trade, the inventive Ashanti began to produce the kola nut. Europeans in Ghana did fight to bring an end to the dominance of the Akan Asante dynasty. <http://www.uiowa.edu/~africart/toc/people/Asante.html>

13104

Arab, Levantine (43,000)

The Levantine Arabs living in Cote D'Ivoire speak primarily speak a variation of the North Levantine dialect of Arabic.

They are predominantly Sunni Muslims. Forty percent of the population are Christian adherents while .01% are evangelicals. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings exist.

13039

Attie (505,000)

The Attie people live in the Abidjan Department in the subprefectures of Anyama and Alepe. They also live in the Adzope Department in the subprefectures of Adzope, Affery, Agou, Akoupe, and Yakasse-Attobrou. They speak a language called Attie and are part of the Guinean people cluster. Many also speak French, Jula, Anyin, Ebrie, Abbey, or Baoule. Only about one to five percent of the people can read materials in their own language, but almost fifty to seventy-five percent can read materials printed in a second language. Some alternate names for this people group include: Atie, Akye, Akie, Atche, and Atshe.

The Attie people are predominantly Christian adherents. In fact, 78.5% percent of the population are Christian adherents while fifty percent of the people are evangelicals. The New Testament had been translated by 1995, but the Jesus Film is unavailable. Gospel recordings can be found.

13040

Avikam, Brignan (28,000)

The Avikam people live in the Southern Department along the coastal plain of Grand Lahou. They speak a language called Avikam and are part of the Guinean people cluster. Several people speak more than one language, and about twenty-five to fifty percent of the people are literate in the second language. Some alternate names for this people group include: Avekom, Brignan, Brinya, Gbanda, Kwakwa, and Lahu.

The Avikam people are predominantly Christian. In fact, 88.1% of the people are Christian adherents while fifty percent of the people are evangelicals. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings exist.

13041

Bakwe (14,000)

The Bakwe people live in the Southern and West Central departments. They speak a language called Bakwe and are part of the Kru people cluster. There are several different dialects of the Bakwe language. They include: Defa, Deple, Dafa, Nigagba, and Nyinagbi. Less than one percent of the population can read materials printed in their own language, but five to fifteen percent are literate in a second language.

The Bakwe predominantly follow Christianity. In fact, 70.5% of the population are Christian adherents while fifty percent are evangelicals. No ministry tools are available in their own language.

13042

Bambara (903,000)

The Bambara people speak a language called Bamana. The Bambara are descendents of the Mande people and in fact are considered by scholars to be a subgroup of the people. Other names for this people group include: Kpeera, Noumou, and Bamanakan. The term Bambara was used in ancient times as a name by other people groups. The Bambara traditionally called themselves Banmana.

The Bambara people are predominantly Sunni Muslim, and they practice folk Islam. The use of fetishes and spirit worship is quite common. People go to sorcerers or witches for spiritual help if they experience misfortune. When boys and girls are circumcised, they join secret societies that teach them the practices of their society. Many of these practices are ritualistic and based upon the original animistic religious beliefs of the ancestors of the Bambara people. The Bambara highly value the traditions and customs of their family and social groups.

It is very difficult for individuals to believe in Christ against the strong pressure of their families and friends. Only 5% of the population are Christian adherents, and 3.5% are evangelicals. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings can also be heard.

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

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

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

Most Bambara villages could have up to 600 inhabitants. Each household is called a gwa and is made up of large extended families. Sometimes as many as sixty people can live in one household. From Muslim Peoples by Richard D. Weekes <http://www.uiowa.edu/~africart/toc/people/Bamana.html>

13044

Baule, Bawule (2,900,000)

The Baule people live in the Central Department. They speak a language called Baoule, and they are part of the Guinean people cluster. They are the largest ethnic group in Cote D'Ivoire.

The Baule people primarily practice ethnic religions. Their animistic creator god is not usually represented by a figurine and is called alouroua. They also worship ancestral spirits and natural sprites. They use masking ceremonies too. Only 34.2% of the population are Christian adherents, and 19.77% of those are evangelicals. The complete Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can also be heard.

The Baule people believe that they are descendants of a queen named Aura Poku who rebelled against the Ashanti king and led her people to safety into the territory that they now occupy. There is still a king that rules symbolically from the castle built by the first queen. Various headmen and other political entities lead each of the villages and get their offices through the lineage of their mothers. Most of the people are farmers who grow a variety of crops for their own consumption but who also produce cocoa and kola nuts for sale. Several of the farmers have organized plantations and used immigrant Burkinabe workers. Women will help support their families by selling items in the local markets. <http://www.uiowa.edu/~africart/toc/people/Baule.html>

13047

Bete, Gagnoa (226,000)

The Gagnoa Bete live in the Gagnoa Subprefecture. They speak a language called Gagnoa Bete and are part of the Kru people cluster. Some of the dialects of the Gagnoa Bete language include: Nekedi, Zadie, Niabre, Kpakolo, Zebie, Guebie, and Gbadi. Less than one percent of the people are literate in their first language while twenty-five percent to fifty percent of the population are literate in a second language. Some alternate names for this people group include: Gagnoua-Bété, Shyen, and Eastern Bété.

The predominant religion is Christianity. In fact, 21.52 % of the population are Christian adherents while 6.86% are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

13050

Birifor, Southern (5,700)

The Birifor people are part of the Gur people cluster. They supposedly originally migrated from Ghana. They speak a language called Southern Birifor. The Birifor people are subsistence farmers. They also raise cattle. Some scholars believe that they are cousins to the Lobi people. They struggle to have enough water to grow their crops. People often get sick because the drinking water is unsafe. Polygamy is practiced. Wives must work together to prepare meals for the family. Bride stealing from other villages is also encouraged.

The Birifor practice ethnic religions. Animists wear fetishes and make sacrifices on mud alters just outside their homes in the hope of appeasing the spirits. Any bad luck is attributed to an evil or angry spirit. Thirteen percent are Christian adherents. The number of evangelicals is unknown. The New Testament has been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can be found.

From *The Peoples of Africa* by James Olson and from [Joshuaproject.net](http://www.peopleteams.org/birifor/)

13053

Bissa (99,000)

The Bissa trace their history back to the Mali Empire. They usually raise crops like millet, rice, and peanuts. They speak a language called Bissa, and they are part of the Mande people cluster.

They are predominantly Muslims, and only twenty percent of the people are Christian adherents. The number of evangelicals is unknown. The New Testament has been translated into their language since 2000, and the Jesus Film is available. Gospel recordings can also be found.

The Bissa who are interested in Christ often find it very difficult to make a decision because their cultural traditions mandate that they must follow the religion of the family leader. To change religions would be extremely rebellious. Thus, many of the family leaders keep others from showing any interest in the gospel. http://www.gowestafrika.org/peoplegroups/peopleprofile.php?ppl_id=89

13055

Bobo, Black, Bobo Fing or Bobo Madare (22,000)

The Bobo Madare or Bobo Fing speak a language called Northern Bobo Madare. They are part of the Malinke-Jula people cluster. The ancestors of this ethnic group began to arrive during the eighteenth and nineteenth centuries. Certain groups of Burkinabe descent have been targeted by military forces. It is possible that the Black Madare, because of the presence of this ethnic group in Burkina Faso and Mali, may have been one of the targeted groups.

The Bobo Madare primarily practice ethnic religions. Five percent of the population are Christian adherents. Only 1.06% of the people are evangelicals. Currently there is no translation of the Bible, and the Jesus Film is also not available. Gospel recordings can be found.

The Bobo Madare believe that wuro originally created the earth and set up a specific order for everything. This order involves a pairing system which man disturbs by his actions. No one knows what wuro really looks like. The Bobo Madare people believe that wuro withdrew from the world and left dwo in charge of communication between man and wuro. They believe that dwo is an intercessor for man as man offers offerings. Masks of leaves, fiber, cloth and wood are used in special ceremonies where the people talk with dwo. Smiths are usually the keepers of the masks.

The Bobo Madare people are farmers. They traditionally grew two crops—pearl millet and sorghum. Cotton is now grown as a cash crop because the French encouraged its cultivation. Traditionally people worked together to cultivate crops but the French occupation and emphasis on cotton growth helped to destroy this communal atmosphere. Today most of the Bobo Madare work individual plots of land and try to scrape a living out of the worn out soil.

The Bobo Madare people live in a patrilineal society where each person relates to others by determining their lineage. The father is called the wakoma because he unites all the people of that lineage. When people greet others, they will tell them their name, their lineage, and the name of a totem, if they follow a totem. They live in villages where village elders make the decisions for the members of the village. Many of the villages were destroyed during the French colonial time and were only rebuilt as one story artifices instead of the traditional two or three story buildings. There is no central authority figure. The Bobo Madare people have a very traditional worldview. They are not as receptive to change as other people groups.

http://artqserver.art.uiowa.edu:8080/Mask_styles/Images/Do_masks/Do.htm#_ftn1

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

http://artqtserver.art.uiowa.edu:8080/Bobo_masks/Index.html

13060

Bozo (15,000)

The Bozo are part of the Soninke people cluster but they have evolved into their own people group with distinct cultural attributes. The name Bozo came from the surrounding Bambara people and means “house of bamboo.” The Bozo were not warriors. They accepted protection from the neighboring Bambara people and eventually were converted to Islam under their influence.

There is severe persecution for Bozos that try to convert to Christianity. They still usually believe in the water god faro. The surrounding people groups believe that the Bozo have special powers that allow them to conquer the water. The number of Christian adherents is unknown. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

The Bozo usually live near the water as fishermen. The men will fish at night and then the women will clean the fish and take them to market the next day. Women also make pottery as a means of support. Because they live near the water, other industries include boat building. Small boats are used for fishing while larger boats are used for transporting personal belongings and trade goods. The Bozo fish the river deltas during the wet season, but during the dry season they use traps to capture fish in the shallow water. There is community land that the entire village owns. One leader will organize the life of the village.

Because of their Muslim heritage, the Bozo allow polygamy. Marriages are arranged by the head of the extended families, and males must pay a bride price and perform duties for the family of the bride as well. Bachelors will sometimes live apart from their families until they marry. Married couples live within the extended family compound.

http://www.gowestafrica.org/peoplegroups/peopleprofile.php?ppl_id=12

13062

Brong, Abron (175,000)

The Brong people live in the Eastern Department in the subprefectures of Tanda and Bondoukou. They also live in Ghana and are called the Abron people there. They speak a language called Abron and are part of the Guinean people cluster. Some people also speak Kulango or Jula. Alternate names for this people group include: Bron, Doma, or Gyaman. Forty-three percent of the population are Christian adherents. The number of evangelicals is unknown. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be heard.

13066

Dan, Yakuba (1,132,000)

The Dan ethnic group primarily speak two languages—Dan and Upper Gio. They can be found living in the Prefectures of Man (except Kouibly and Facoubly), Danane, and Biankouma

(except Toura) plus 19 villages in the Prefecture of Touba. Other names for the Dan include: Da, Dan Yakuba, Danjia, Diabula, Gio, San Ngai, Tanka, Yacouba, Yakuba, Soisangyan, Xumin, and Yakouba.

The Dan people predominantly adhere to animistic ethnic religions. They believe in a supreme being but feel that he is unreachable by mankind. Rather they believe that a mediator called the du which lives in the spirit of each person interacts with the supreme being. Because of the importance of this spirit that resides in each person, the Dan believe in reincarnation where the spirit can pass to other people or into animals. Like the Mende people, the Dan also have secret societies for both men and women that serve as educational units of the people group.

Some Dan people also adhere to Islam. Twenty-five percent of the people are Christian. Only twelve of the population are evangelicals. Translations of the Bible and the Jesus film are available to the Dan. Gospel recording are also accessible, but there are no radio broadcasts in their language at this time.

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

The Dan are primarily farmers who grow various crops like rice and sweet potatoes for their own use and crops like cocoa and rubber to sell. Men also hunt and fish. Cattle, sheep, and goats are raised but are for ceremonial use. Women are usually given a specific area where they can grow their own vegetables for household use or to sell, but their primary work is to care for the children and take care of household duties. Many men now travel to larger areas to do seasonal work.

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

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

13103

Dida, Lakota (124,000)

The Lakota Dida live around the town of Lakota. They speak a language called Lakota Dida and are part of the Kru people cluster. The literacy rate in their first language is below one percent while the literacy rate in their second language is twenty-five to fifty percent. Some alternate names for this group include: Dieko, Gabo, Satro, Guébie, Brabori, and Ziki.

Seventy percent of the population are Christian adherents while 25.89 % are evangelicals. There are no ministry tools in their language.

13150

Dida, Yocoboue (102,000)

The Yocoboue Dida live in the Southern Department in the Guitry Subprefecture in the area around the town of Guitry. They speak a language called Yocoboue Dida and are part of the Kru people cluster. Many people also speak French. About one to five percent of the people can read materials in their first language, and about twenty-five to fifty percent can read print materials in their second language.

Eighty percent of the people are Christian adherents while 25.88% of the population are evangelicals. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

00000

Dogon, Jamsay (18,000)

The Dogon ethnic group are part of the Gur people cluster. They speak a language called Tomo Kan Dogon. Some alternate names for this people group include: Bangeri, Dowoy, Duleri, Habe, Habbe, Jamsay, Nanga, Oru, Toroso, and Yanda.

The Dogon are animists. They believe that they must worship ancestral spirits. The Awa society helps with this as they plan ceremonies like the sigui, the bago bundo, the funeral, the dama. The sigui transfers the rites of leadership from one generation of devotees to the next. The Awa society uses masks that are red, white, or black and have specific decorative patterns. Males that have undergone the correct initiation ceremony are members of the Awa society. The Lebe society helps the people perform the proper ceremonies to ask the spirits for a good harvest. Right before the planting season begins, the bulu ceremony is celebrated to ask the spirits for good crops. Twenty percent of the population are Christian adherents. The New Testament had been translated by 1994. The Jesus Film has been produced in the Dogon language, and gospel recordings are available.

The Dogon have a highly stratified social lineage. Everyone relates to one another based upon their position within this lineage. Males belong to certain age-sets and their position is determined by their familial heritage. The Dogon believe that they originally came from the West bank of the Niger River, but they moved on to the Bandiagara cliffs region when the Mossi people came into the area.

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

13069

Eastern Krahn (9,000)

The Eastern Krahn live in the northeast. They also live in Liberia. In the last five to ten years, the Krahn ethnic group has been both the cause and the recipients of violence. Doe's political party in Liberia was primarily made up of the Krahn ethnic group. While in power, his ethnic group had difficulties with other groups and then the other groups retaliated after Doe lost power. Refugees first fled to Cote D'Ivoire, but later they further dispersed. Some went back to Liberia while others fled to other countries seeking a place where the violence would end. The primary language of this people group is Eastern Krahn, and they are part of the Kru people cluster.

They predominantly practice ethnic religions. Only ten percent are Christian adherents while 3.5% are evangelicals. The New Testament had been translated by 1996, and the Jesus Film is available. Gospel recordings are also available.

13070

Ebrie, Kyama (119,000)

The Ebrie people live in the Abidjan Department in urban Abidjan and in the Subprefectures of Dabou and Bingerville. They speak a language called Ebrie and are part of the Guinean people cluster. Many people use French because they live so close to the capital. About fifty to seventy-five percent of the population are literate in French. Some alternate names for this people group include: Tyama, Kyama, Tsama, Cama, Caman, and Tchaman.

The predominant religion of the Ebrie is Christianity. In fact, ninety percent of the population are Christian adherents while fifty percent of the people are evangelicals. The New Testament has been translated, but the Jesus Film is unavailable. Gospel recordings can also be found.

13071

Ega (2,700)

The Ega live in the Southern Department. They speak a language called Ega, but because of intermarriage, many are also speaking one of the Dida languages. Some of those that are intermarrying with the Dida are also beginning to call themselves Didas instead of Egas. They belong to the Kru people cluster.

The predominant religion of the Ega is Christianity because 56.20 % of the population are Christian adherents, and 12.5% are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings exist.

13072

Eotile, Mekyibo (5,000)

The Eotile people live in the Southern Department around the villages of Vitre I and Vitre II. They speak a language called Beti. Most people don't speak a pure form of Beti any more. They are mixing with other people groups, and many now speak Anyin. Others may use Nzema, Abure, Ebrie, Mbato, or Attié. They are part of the Guinean people cluster.

The predominant religion is Christianity. In fact, 56.58 % of the population are Christian adherents while forty-nine percent of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

13073

Esuma, Esooma (200)

The Esuma people speak a language called Anyin or Nzema and are part of the Guinean people cluster. The primary religion of the Esuma people is Christianity. In fact, 70.50 % of the

population are Christian adherents while 12.5% of the people are evangelicals. The Bible has been translated, and the Jesus Film is available. Gospel recordings can also be found.

13074

Ewe (13,000)

The Ewe people speak a language called Ewe and are part of the Guinean people cluster.

The Ewe are predominantly Muslims who practice a syncretic form of Islam. Fifty percent of the population are Christian adherents while five percent are evangelicals. The Bible has been translated into their language, and the Jesus Film is accessible. Gospel recordings exist too.

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.

13075

Fante (18,000)

The Fante people are a subgroup of the Akan people. In fact, their primary language is Akan. They are part of the Guinean people cluster. Most of the men are fishermen while the women help with the fieldwork, do housework, and trade in the local market. Women have some economic power and thus have some influence in society as well. Hunting is not as profitable as it once was because much of the animal population has been decimated due to overhunting.

The predominant religion of the Fante people is Christianity. Sixty-six percent of the people are Christian adherents while 3.5% of the people are evangelicals. The complete Bible has been translated into the Akan language, and the Jesus Film is available. Gospel recordings can also be found.

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

13077

Fulfulde, Masina (1,400)

The Maasina Fulfulde speak a language called Maasina Fulfulde. Some alternate names for this people group include: Fula Kita, Macina Fula, Niafunke, Fulbe Maasina, Liptako, Peuhala, or Fulfulde Masina.

They are considered to be part of the larger Fulani ethnic group that inhabits many different areas throughout West Africa.

They are predominantly Muslim, and only one percent of the population have become Christian adherents. There are no known evangelicals. Portions of the Bible have been translated, but the Jesus Film is unavailable. Gospel recordings can be found. They are considered to be one of the least reached people groups.

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

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

13080

Gagu, Gban (49,000)

The Gagu people live in the West Central Department in the Oume Subprefecture. They speak a language called Gagu. Two alternate names for this people group are Gban or Gagou. The Gagu people may also use French, Bété, Gouro, Dida, or Jula.

The Gagu practice a number of different religions including Christianity, traditional religions, and Islam. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

13082

Glaro-Twabo (4,400)

The Glaro-Twabo people live primarily in Liberia, but many have migrated to Cote D'Ivoire as well. They speak a language called Glaro-Twabo and are part of the Kru ethnic group.

The people practice traditional indigenous religions, but there are also some Christian converts. The number of Christian adherents is unknown although approximately one percent of the population are evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13083

Godie (24,000)

The Godie people live in the Southern Department in the Sassandra and Fresco subprefectures. They speak a language called Godié and are part of the Kru people cluster. Some of the Godie people practice traditional African religions while others are Christian adherents or Muslims. Portions of the Bible have been translated into the Godié language, and gospel recordings are available. The Jesus Film has not been reproduced into their language.

13084

Gouin, Cerma (2,400)

The Gouin people live in five villages around Ouangolodougo. Most of the Gouin people live in Burkina Faso. They speak a language called Cerma and are part of the Gur people cluster. Some alternate names for this people group include: Guin, Gwe, Gwen, and Kirma. The Gouin people primarily practice traditional indigenous religions, but eleven percent of the people are Christian adherents. Eleven percent of the population are also evangelicals. Portions of the Bible have been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found. The Gouin are primarily subsistence farmers who raise millet, cassava, and yams. They may also raise cattle.

From The Peoples of Africa by James Olson

13085

Grebo (60,891)

The Grebo people speak a language called Northern Grebo. They primarily practice traditional ethnic religions which revolve around ancestor worship. They believe that the father will be reincarnated in the child. Ritual killings are also sometimes a part of the indigenous religions beliefs. Usually one man serves as the main leader of the traditional religious ceremonies. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can be found.

<http://www.jesufilm.ca/getinvolved/distributiongreboliberia.html>

13086

Seaside Grebo (1,125)

The Seaside Grebo speak a language called Southern Grebo and are part of the Kru people cluster. They primarily practice indigenous religions which include animal sacrifices and ancestor worship. Only a small number of the population have become Christian adherents. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13063

Guere (329,000)

The Guere people live in the Western Department in the Guiglo, Duékoué, Bangolo, and Tai subprefectures. They speak a language called Wè Southern and are part of the Kru people cluster. Less than one percent of the people are literate in their first language. Some people speak some words in French and Jula. Some alternate names for this people group include: Central Guéré, Gere, and Wèè.

The people primarily practice ethnic religions. Fifteen percent of the people are Christian adherents, and fifteen percent are evangelicals. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings are available.

13087

Guro (440,000)

The Guro people live in the West Central and Central Departments in the subprefectures of Zuénoula, Vavoua, Gouitafla, Bouaflé, Sinfra, and Oumé. They speak a language called Guro and are part of the Mande people cluster. Some alternate names for this people group include: Gouro, Kweni, Lo, and Kwéndré. Most of the people are farmers who grow cocoa and rice.

Most of the people practice indigenous religions. Many of the cultural activities focus around the activities of secret societies. The Je society makes many of the religious decisions. A council of elders from the heads of the families lead the village. Masking is used in the religious ceremonies.

Nineteen percent of the population are Christian adherents while ten percent are evangelicals. The complete Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can also be found.

<http://www.zyama.com/guro/index.htm>

13088

Gwa (33,000)

The Gwa people live in the Southern Department in the subprefecture of Petit Alépé. They speak a language called Mbato and are part of the Guinean people cluster. Some people speak Attie or Anyin too. The literacy rate in the Mbato language is less than one percent, but the literacy rate is twenty-five to fifty percent in their second language. Some alternate names for this people group include: Goaa, M'bato, Mbatto, Mgbato, Ogwia, Potu, and N-Batto. Their primary religion is Christianity.

In fact, ninety percent of the people are Christian adherents. One percent of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

13089

Hausa (108,000)

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

The Hausa are mostly Muslim. About 150 years ago, Muslim missionaries came to Hausaland and succeeded in converting the Hausa to Islam. They are considered one of the least reached people groups. The Bible has been translated into the Hausa language, and the Jesus Film is accessible. Gospel recordings and radio broadcasts can also be found. Hausas that do convert to Christianity face severe persecution in the form of shunning and betrayal by non-Christian family members. Since a Hausa's identity is tied to his family and clan, the emotional and physical persecution is extremely hard on new believers.

Only .02% of the people are Christian adherents, and .02% of the population are evangelicals.

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

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

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

<http://www.global12project.com/2004/profiles/clusters/8035.html>

<http://www.sim.org/pg.asp?pgID=2&fun=1>

<http://www.joshuaproject.net/peopctry.php?rop3=103733&rog3=UV>

13091

Jula, Kong (171,100)

The Jula Kong live in the Ferkessédougou Department in the Kong Subprefecture, but they may also be found residing in other major cities throughout Côte d'Ivoire. They speak a language called Jula and are part of the Malinke-Jula people cluster.

The Jula or Dyula people are predominantly Sunni Muslims. They are very resistant to outside evangelistic efforts because most of the Jula have very strong family and clan ties. There are no known Christian adherents. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings exist. They are one of the least reached people groups.

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

As has been mentioned, familial relationships form a key aspect of Jula life. Marriage is expected for all females and will probably be arranged by the head of the household. People who live until old age are greatly revered for their sagacity.

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

13096

Jula, Koro (45,000)

The Koro Jula live in the Mankono Department in the Tiéningboué Subprefecture. They speak a language called Koro that is similar to Koyaga. They are part of the Malinke-Jula people cluster.

They are primarily Muslim. There are no known evangelicals, and only .90% of the population are Christian adherents. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings cannot be found.

13098

Jula, Koyaga (68,000)

The Koyaga Jula live in the Mankono Department in the western four subprefectures. They speak a language called Koyaga and are part of the Malinke-Jula people cluster. Some alternate names for this people group include: Koyaka, Koyara, Koyaa, Koya, and Koyagikan. Their primary religion is Islam.

The number of Christian adherents and evangelicals is unknown. They are one of the least reached people groups. No ministry tools are available in their language.

13148

Jula, Worodougou (90,000)

The Worodougou Jula live in the Northwest Region in the Séguéla Department. They speak a language called Worodougou and are part of the Malinke-Jula people cluster. The people in the Mankono Department actually call this people group: 'Bakokan.'

Their primary religion is Islam. There are no known Christian adherents or evangelicals. There are no ministry tools available in their own language.

14380

Komono, Khisa (7,100)

The Komono people speak a language called Khisa and are part of the Gur people cluster. Some alternate names for this people group include: Khi Khipa, Kumwenu, and Khisa.

They are predominantly Muslim. In fact, the number of Christian adherents is unknown although there an estimated one percent of the population are evangelicals. No ministry tools are available in their language.

13094

Kono (16,413)

The Kono people speak a language called Kpelle. In fact, in Liberia and Burkina Faso, they are called the Kpelle people group instead of the Kono people. Their primary religion is unknown. Portions of the Bible have been translated into their language, and the Jesus Film is available. Gospel recordings can also be found.

Oral traditions say that they can trace their heritage back to the Mali Empire which existed during the 1200's. Supposedly after the destruction of the Mali Empire, the Koros slowly migrated to West Africa via a southwesterly route. Today most Koros raise rice, millet, and peanuts.

13095

Konyanke (14,132)

The Konyanke people live in the Northwest Region of the Odienné Department. Many of their towns lie near the borders of Mali and Guinea. They speak a language called Forest Maninka. Ethnologue reported that this people group are actually ethnically related to the Fulani group, but that they have adopted the language of the Manding peoples.

Their primary religion is Islam. There are no ministry tools available in this language.

13097

Kouya, Kouadia (13,000)

The Kouya people live in the Kouya Canton of the Vavoua Subprefecture. They speak a language called Kouya and are part of the Kru people cluster. About fifty percent of the people can also speak a language of a neighboring people called Guro. Less than one percent of the people are literate in their own language. About fifteen to twenty-five percent of the population are literate in a second language. Some alternate names for this people group are Kowya, Sokya, and Kuya.

The Kouya are primarily Christian. Part of the population also practice ethnic religions or are Muslim. Most of the people are farmers.

13099

Krobu (13,000)

The Krobu people live in the Southern Department in the Subprefecture of Agboville. They speak a language called Krobu and are part of the Guinean people cluster. Different people in the population may also be able to understand and use Baule or Abe. Christianity is the predominant religion although some people still practice ethnic religions or have even become Muslims.

Ninety percent of the people are Christian adherents while fifty percent are evangelicals. Gospel recordings are available, but the Bible has not been translated into their language. The Jesus Film is unavailable.

13058

Kulango (102,000)

The Kulango people live in the Eastern Department in the Subprefecture of Bondoukou. They speak a language called Bouna Kulango, and they are part of the Gur people cluster. The Kulango people are related to the Lobi people.

Most of the Kulango still practice the traditional religions of their ancestors. They believe that a god named tano is in charge of the good fortunes of the tribe. Various sacrifices will be made to him and other spirits in the hopes of appeasing them or gaining their favor. The head of the household usually offers the sacrifices for the family.

About six percent of the Kulango people have converted to Islam. Only four percent of the people have become Christian adherents, and only .98% are evangelicals. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be heard.

Most of the Kulango people are agriculturalists. They raise a variety of different food crops including peanuts and okra. Some will also raise herd animals like goats too. Women will diligently collect indigenous roots and herbs as well to supplement the family's food supply. Because much of the traditional homelands of the Kulango people are becoming infertile, men are moving to other areas to look for better farmland. Usually, the men will go and establish themselves and then send for their wives and children.

Family life is important in the Kulango culture. Fathers usually decide who a girl will marry and betroth her at a fairly young age. When the girl marries, she may continue to live with her family or go to live with her husband's family. Children remain with the wife when they are young, but boys will eventually go to live with their father to help with the agricultural tasks while also learning about the rules of the village. Heads of the family carry huge responsibilities for the rest of their clan. Interestingly enough, when the head of a family dies, the eldest son does not inherit the position. Rather, the eldest son of the oldest sister becomes the new clan leader.

13102

Kwadia (1,100)

The Kwadia live in the south central part of Cote D'Ivoire. They speak a language called Kodia and are part of the Kru people cluster. The literacy rate in Kodia is less than one percent, but about fifteen to twenty-five percent of the people have learned to read in a second language.

Christianity is the primary religion of the Kwadia people. In fact, 12.5% of the people are evangelicals. The number of Christian adherents is unknown. Some of the Kwadia still continue to practice ethnic religions or have converted to Islam. There are no ministry tools available in their language.

13105

Banda, Ligbi (5,600)

The Ligbi Banda live in the Eastern Department. They inhabit one large village called Bineto, but they also have a community at Bouna. Some Ligbi Banda can also be found living in the

town of Slil near Boundoukou while still others dwell near Ourodougou on the edge of Malinke territory. They speak a language called Ligbi and are part of the Mande people cluster. Some alternate names for this people group include: Ligwi, Nigbi, Nigwi, Tuba, and Jogo.

The Ligbi Banda are primarily Muslim. Others may still practice indigenous religions or a even a mixture of Islam and animism. Most of the homes have ancestral shrines that the inhabitants hope will protect them from the evil intentions of malevolent spirits. Most people wear amulets in order to ward off the evil designs of these same impish spirits. Twins are seen as an evil sign. Parents will have to undergo purification rites after the birth of the twins.

Only 7.5% of the people are Christian adherents, and 7.5% of the population are also evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings exist.

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

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

13106

Lobi (211,000)

The Lobi people live in the Eastern Department of Cote D'Ivoire but may also be found living in Burkina Faso. They speak a language called Lobi and are part of the Gur people cluster. This people group is also sometimes called the Lobiri or Miwa people.

The predominant religion of the Lobi people is animism. Babies are dedicated to the earth god at birth. People make sacrifices to the spirits in the hope of appeasing them or gaining their favor. Many people will visit traditional healers when they are sick because of the lack of good medical care and also because of their religious beliefs. Two percent of the population are Christian adherents while .38% are evangelicals. The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found. Most of the people are still illiterate in their first language while about five to fifteen percent are literate in French. Teachers and linguists are needed to help teach the people to read in the Lobi language.

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

13107

Lomapo (8,800)

The Lomapo people live near the Tèèn and Kulango areas. They speak a language called Loma and are part of the Gur people cluster. They are not related to the Loma people of Liberia. Some alternate names for this people group include: Lomakka, Lomasse, or Malinke. The Lomapo people are predominantly animists. The number of Christian adherents and evangelicals is unknown. No ministry tools exist in the Lomapo language.

13108

Maninka (20,000)

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

The Maninka are predominantly Sunni Muslims. They were evangelized by Muslim traders that encouraged them to accept the basic tenets of the Muslim faith while still allowing them to keep their beliefs in the interference of magic and the spirit realm in their daily lives.

The Maninka people see a god as someone to fear. They believe that they must appease the angry, vengeful spirits that would bring misfortune into their lives. To that end, they consult with diviners and other spiritual beings who might be able to help them in times of sickness.

Only .50% of the population are Christian adherents, and .40% of the people are evangelicals. The New Testament has been translated, and the Jesus Film is accessible. Gospel recordings can also be found.

The Maninka are a patrilineal society. Parents usually arrange girls' marriages. Men, as Muslims, may marry more than one wife. Women will do household work and take care of the children while men take care of the animals and the fields.

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

13109

Mau (224,000)

The Mau live in the Touba Department which is in the Northwestern part of Cote D'Ivoire. They speak a language called Mahou and are part of the Mande people cluster. Some alternate names for this people group include: Mahou, Mahouka, Maou, Mahu, Mauka, and Mauke. They are one of the least reached people groups.

Most of the Mau practice a mixture of Islam and animism. When Muslim traders first came to the Mau hundreds of years ago, they allowed the Mau to keep some traditional animistic

practices while encouraging them to convert and adopt the basic tenets of Islam. Only .03% of the population have become Christian adherents, and .03% of the people are evangelicals. There are no ministry tools available in the Mahou language at this time.

Most of the Mau people work as farmers and live in small villages that are led by a civil leader and a religious leader. Because the Mau live in the northwestern part of Cote D'Ivoire, it is highly possible that they live in the area controlled by the New Force rebel militia. The village society is usually structured around the clan lineages of the families. Each family will have one male head. When the male head is ready to die or ready to relinquish his responsibilities, the eldest son of the sister of the male leader takes control of the family. In the Muslim society, polygamy is accepted and practiced.

13112

Mona (23,000)

The Mona people live both in the Kongasso Subprefecture and also in the southern part of the Mankono Subprefecture. They speak a language called Mwan and are part of the Mande people cluster. Some alternate names for this people group include: Muan, Mouan, Muana, or Mwa.

The Mona people predominantly practice ethnic religions. In fact, only 6.3% of the people are Christian adherents while 3.05% of the population are evangelicals. Portions of the Bible have been translated into their language, but less than one percent can read and write in their own language. About fifteen to twenty-five percent of the population can read and write in a second language (probably French). The Jesus Film has not been reproduced in the Mwan language either. Gospel recordings do exist.

13113

Mossi (2,200,000)

The Mossi speak a language called Moore and are part of the Gur people cluster. Some alternate names for this people group include: Moose or Moshi.

The Mossi predominantly practice ethnic religions. Seventeen percent are Christian adherents. The number of evangelicals is unknown. There is a widespread, disciplined church. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings can also be found.

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

13116

Neyo (12,000)

The Neyo people live in the Southern Department in the Sassandra Subprefecture. They speak a language called Neyo. Less than one percent of the people are literate in their own language while twenty-five to fifty percent of the population can read and write in a second language—probably French. They are part of the Kru people cluster. Some alternate names for this people group include: Gwibwen and Towi.

Their primary religion is Islam. Only .50% of the people are Christian adherents, and .10% of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is not available. Gospel recordings can be found.

13117

Ngan (23,000)

The Ngan people live in the Central Department. They have twenty villages in the northeast corner of the M'bahiakro Subprefecture and 2 villages in the Prikro Subprefecture. Their own language is called Beng but most of the people have some proficiency in Baoulé, Jula, or French. The literacy rate in Beng is less than one percent while their literacy rate in a second language is less than five percent. The Ngan people are part of the Mande people cluster. Some alternate names for this people group include: Ngain, Nguin, Ngin, Ngen, Gan, or Ben.

The Ngan are very fond of peace. In times of war, they will usually seek refuge in other locations rather than choose to fight. Much of their strong adherence to peace revolves around their animistic religious beliefs that require very tedious atonement ceremonies if they kill someone else. Most of the people actually practice these traditional religious beliefs. The Kapok tree is very important to the animists. Most sacrifices and dances take place around the roots of this huge tree. Sacrifices are made to spirits who are thought to be the way that the people can communicate with mother earth. Because of the strong belief in the influence of spirits, witchcraft is quite common. Another important part of the animistic beliefs revolves around the protection of babies from the influence of evil spirits and disease. Although adults refrain from painting themselves or wearing brightly colored clothing, babies are adorned with vibrant colors because the mothers believe that such colors will protect the baby from harm.

Some of the people have converted to Islam, but only three percent of the people are Christian adherents while .55% of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

The Ngan village has a very specific organizational plan. Each village has a male and female leader. Traditionally, homes were constructed to hold all of the extended families of one lineage, but recently, with government assistance, individual families have been building smaller dwellings. Usually, families within the same lineage will still build their houses close together. Most of the families grow both food and cash crops. Women will also venture into the forest to collect different medicinal herbs and edible plants to supplement the dietary needs of their families.

13118

Niaboua (57,000)

The Niaboua people live in the West Central Department. They are part of the Kru people cluster. They speak a language called Nyabwa, but many are also cognizant of French, Dioula, Guéré, Wobe, or Biti. About five to ten percent are literate in Nyabwa while fifteen to twenty-five percent can read and write in a second language. Some alternate names for this group include: Nyaboa and Nyabwa-Nyédebwa.

The people predominantly practice indigenous religions. About 24.8% of the population are Christian adherents while only one percent are evangelicals. The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

13121

Northeastern Krumen (13,000)

The Northeastern Krumen live in the subprefectures of Tai, Bereby, and even in part of San Pedro. They speak a language called Pye Krumen and are part of the Kru people cluster. Less than one percent of the population can read and write in Pye Krumen while twenty-five to fifty percent of the people are literate in a second language.

The predominant religion is Christianity. In fact, forty percent of the population are Christian adherents. The number of evangelicals is unknown. There are no ministry tools available in their own language.

13122

Nzema (88,000)

The Nzema people live in the Aboisso Department in the Tiapoum Subprefecture. They speak a language called Nzema and are part of the Guinean people cluster. Some alternate names for this people group include: Apolo, Appolo, Ndenye, and Nzima. The people predominantly practice Christianity or some form of animism. About 79.6% of the people are Christian adherents. Five percent of the population are evangelicals. The Bible has been translated into their language, and the Jesus Film is available. Gospel recordings can also be heard.

13123

Oubi (3,500)

The Oubi people live in the Western Department in the Tai subprefecture. They speak a language called Glio-oubi. Many of the people speak other Cote D'Ivoire languages as well. The Oubi people can also be found living in Liberia, but there they are called the Glio people. The Oubi people are predominantly animists.

About fifty percent of the people are Christian adherents while 12.5% of the population are evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

Senufo—There are many different subgroups of Senufo. Most of the Senufo are agriculturalists who cultivate millet and yams along with other staple crops. Men would like to attain the title of “sambali” which indicates that they especially skilled at raising different types of crops in the grasslands.

Familial ties and community ties are extremely influential in Senufo society. Males are initiated into the Poro societies at a young age and are expected to continue to observe the sacred traditions of their fathers. Everyone in a village usually shares food communally and most families eat together using a single dish to serve the food. People are not seen as individuals but rather as parts of the whole community. Each person sees themselves in relation to the other people in community and not as an individual with independent ideals or wishes. However, as more young people leave the villages to seek work in the city, these traditional community ties have been degrading. Young people have begun to develop more individualistic outlooks.

13131

Senufo, Cebaara (36,000)

The Senufo Cebaara live around Korhogo. They speak a language called Senufo Cebaara. Most of the people also speak Jula and another Senufo language. The literacy rate in their first language is between one and five percent while the literacy rate in their second language is slightly higher at five to fifteen percent. Some alternate names for this people group include: Senadi, Senari, Syenere, Tiebaara, Tyebala, and Tyelibebe.

The predominant religions of the Senufo Cebaara are animism and Islam. Three percent of the population are Christian adherents, and only .60% of the people are evangelicals. The New Testament has been translated into their language, and the Jesus Film is available. Gospel recordings are also accessible.

13068

Senufo, Djimini (127,000)

The Senufo Djimini live in the Dabakala Department. They speak a language called Djimini Senoufo. Less than one percent of the people can read and write in their own language. About five to fifteen percent of the population can read and write in a second language. They are part

of the Gur people cluster. Some alternate names for this people group include: Dyimini and Jinmini.

The predominant religion of the Senufo Djimini is Islam. Two percent of the population are Christian adherents while .27% are evangelicals. The New Testament has been translated into their language, but the Jesus Film has not been reproduced for their people group. Gospel recordings can be heard.

13092

Senufo, Karaboro (6,300)

The Senufo Karaboro speak a language called Eastern Karaboro. In fact, some researchers simply call this people group the Eastern Karaboro or just the Karaboro. They are part of the Gur people cluster.

The people are predominantly animists. Three percent of the people Christian adherents while .62% of the population are evangelicals. The New Testament has been translated into their language, and gospel recordings have also been produced. The Jesus Film is not accessible.

13114

Senufo, Nafana (41,008)

The Senufo Nafana speak a language called Nafaanra. Their primary religion is Islam. Less than two percent of the population are evangelicals.

Portions of the Bible have been translated into their language, but the Jesus Film is not available. Gospel recordings cannot be found.

13124

Senufo, Palaka (10,000)

The Senufo Palaka live in the Central Department in the area around Sikolo. They speak a language called Senoufo Palaka. Only about one percent of the population can read and write in their own language. About five to fifteen percent can read and write in a second language. They are part of the Gur people cluster. Some alternate names for this people group include: Palara, Palaka, Kpalagha, Pallakha, and Pilara.

They are predominantly animists. Three percent of the population are Christian adherents. One percent of the people are evangelicals. The Bible has not been translated into their language, and the Jesus Film is unavailable. Gospel recordings can be found.

13132

Senufo, Tagwana (183,000)

The Senufo Tagwana people live in the Central Department. They speak a language called Senoufo Tagwana. Less than one percent of the people are literate in the Tagwana language

while about fifteen to twenty-five percent of the people can read and write in a second language. The Senufo Tagwana are part of the Gur people cluster. Some alternate names for this people group include: Tagbana, Tagwana, and Tagouna. The Senufo Tagwana predominantly adhere to traditional ethnic religious beliefs. Twenty-eight percent of the population are Christian adherents while three percent of the people are evangelicals.

The New Testament has been translated into their language, but the Jesus Film is unavailable. Gospel recordings can be found.

13128

Soninke

The Soninke people live in the northern part of Cote D'Ivoire around Korhogo. They speak a Mande language called Soninke. Some alternate names for the Soninke include: Sarakole, Sarawule, Toubakai, Wakore, Gadyaga, Serahuli, Aswanik, and Silabe.

The Soninke people are predominantly Muslim. They were first converted by the Almoravids in the eleventh century. Those Soninke that aren't Muslim usually follow traditional indigenous religious practices. All community life centers around the family and the village. The Soninke people are very concerned about appeasing the spirits. They believe that each soul comes to the child when the child is named on the eighth day and leaves the body each night as the child sleeps. People are concerned that witches might seize the soul of the child. They also believe that the soul will wander around the earth after death until it reunites with the body. They will ask the gessere, the village priest, to help them make the spirits happy. They watch anxiously for the fox and hyena who predict when the New Year should begin. There are no known Christian adherents or evangelicals. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings can also be found.

The Soninke have a very strict social structure. Men of the clergy receive training in Arabic. Most of the other men are traders or farmers. Many men today actually leave the village for months and sometimes even years at a time in order to work as migrant laborers in neighboring areas

Polygamy is acceptable among the Muslims, but it is not as widely practiced today because of economic reasons. The prospective groom must pay a bride price that usually consists of clothing that the bride can use for her trousseau and also a payment to the family of the bride. Men have the supreme authority in the household, and elders are looked to for wisdom and advice. Today, though, because many of the men are traveling for months at a time, women are beginning to have a slightly stronger power among the Soninke. Muslim law allows daughters to inherit a small portion from their father's estate.

13130

Southern Krumen (38,000)

The Southern Krumen live in the southwest corner of Côte d'Ivoire in the subprefectures of Tabou and Grabo. They are part of the Kru people cluster. They speak a language called Tepo

Krumen. People may also know French or Jula. About one to five percent of the population can read and write in their first language while twenty-five to fifty percent of the people are literate in a second language. Some alternate names for this people group include: Southern Krumen, Southwestern Kroumen, Krumen, Kroumen, Kru, and Tepo Krumen.

The predominant religion of the Southern Krumen is Christianity. In fact, 61.40 % of the population are Christian adherents while 3.5% of the people are evangelicals. The New Testament has been translated into their language, and gospel recordings can be found. The Jesus Film has not been reproduced in their language.

13134

Tenbo (8,600)

The Tenbo people live in the Bouna Department. They are part of the Gur people cluster. Some alternate names for this people group include: Ténhé, Tegesie, Lorhon, Loron, Loghon, and Nabe. They speak a language called Tèèn, but many speakers also are familiar with Lobi, Jula, Loma, or French. Less than one percent of the people are literate in Tèèn while five percent can read and write in a second language. New Tribes missionaries have developed a literacy program for the Tenbo people, but their work was interrupted because of the civil war.

The predominant religion among the Tenbo is animism. Some are also Muslim. The animists believe in reincarnation. Three percent of the people are Christian adherents while one percent of the people are evangelicals. Portions of the Bible have been translated into their language, but the Jesus Film is inaccessible. Gospel recordings can also be found.

<http://www.geocities.com/projectloron/?20075>

13136

Tura (51,000)

The Tura people live in the Department of Biankouma. They belong to the Mande people cluster. They speak a language called Toura, but many people also are familiar with Dan, Wobe, Jula, or French. Less than one percent of the people can read and write in Toura while five to fifteen percent of the people are literate in a second language.

The Tura people are primarily agriculturalists who produce enough crops to feed themselves and hopefully enough to sell in the market. They are also animists. Only 13.3% of the population are Christian adherents. The number of evangelicals is unknown. Masking is a very important part of village life as is the use of animal sacrifices. Missionaries have worked in the past with the Tura people but were forced out due to the violence of the civil war. Militants often deliberately targeted Europeans or Americans. Missionaries that were forced out of the area have done their best to keep in contact with believers among the Tura that remain in Cote D'Ivoire.

Much prayer is needed for the safety of the Tura believers. Due to the work of the missionaries, the New Testament has been translated into the Tura language, but the Jesus Film is unavailable. Gospel recordings can also be found.

13140

Wan, Nwa (29,000)

The Wan people live in the Subprefectures of Kounahiri and Beoumi. They belong to the Mande people cluster. They speak a language called Wan, but some people also use French, Jula, or Muan. The predominant religion is animism. Ten percent of the people are Christian adherents. Only 2.24% of the population are evangelicals. The Bible has not been translated into their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

13141

Wane (2,800)

The Wane people live along the southwestern coast of Cote D'Ivoire. They speak a language called Wane and are part of the Kru people cluster. Some people understand French and Bakwe, but the Wane people do not want to be considered part of the Bakwe people group. Two alternate names for this people include: Ngwané and Hwane. The Wane people are predominantly animists. Only 29.2% of the population are Christian adherents. The number of evangelicals is unknown. There are no ministry tools available in their language.

23155

Wassulu (21,000)

The Wassulu people speak a language called Jula, Odienné. Some claim to originally have come from the area of Guinea that now belongs to the Futa Jalon while others believe that their historical roots are associated with the Malinke people group. They belong to the Malinke-Bambara people cluster. Their primary religion is Islam. The number of Christian adherents is unknown, and only .01% of the people are evangelicals. There are no ministry tools available in their language.

Most of the Wassulu people are agriculturalists who grow cotton as a cash crop and grow corn or peanuts to eat. Women also gather citrus fruits to supplement the family's dietary needs. Villages are often found in areas that become difficult to reach during the rainy season.

13143

Western Krahn (16,000)

The Western Krahn live in the western part of Cote D'Ivoire around Toulepleu. They can also be found living in Liberia. They speak a language called Western Krahn, but some of the people are also familiar with French and Liberian English. Less than one percent of the people can read and write in their own language while twenty-five to fifty percent of the people are literate in another language.

The Western Krahn are predominantly animists. Four percent of the population is Christian while three percent are evangelicals. The New Testament has been translated into their language, and gospel recordings are available. The Jesus Film is not accessible in their language.

Most of the Western Krahn are subsistence farmers. They grow different staple crops. Families from the same lineage usually live close to each other. Each village has a religious leader and a civil leader. Loyalty to family is very important. Fathers will choose their daughters bridegrooms for them. Widows are required to marry their deceased husband's brother in order to insure the family line. If a woman has passed away without children or is living but barren, her sister may be compelled to marry the same man too. Men may marry multiple wives.

13144

Wobe (207,000)

The Wobe people live in the Western Department in the subprefectures of Kouibly and Fakobly. They speak a language called Wè Northern. Many people are also familiar with French. About one to five percent of the people can read and write in Wè Northern while fifteen to twenty-five percent of the people are literate in French or some other second language. Some alternate names for this people group include: Wobé, Ouobe, and Wèè.

Legend links them to the Guere people and to the Kru people. The Wobe people retain their cultural heritage through oral traditions. Some of the oral myths claim that the people originated from the base elements of the earth—fire, water, earth, moon, and sky.

Today, the predominant religion is Christianity. In fact, 47.3% of the people are Christian adherents while 10.4% of the people are evangelicals. The New Testament had been translated by 1984. The Jesus Film is unavailable, but gospel recordings are accessible.

www.wobebli.net/histoire/peuple.htm

13147

Wolof (13,000)

The Wolof speak a language called Wolof. They had many opportunities to interact with the European colonists and learned much about education and European practices. They put that knowledge to good use as they became traders and merchants.

The Wolofs are staunch Sunni Muslims. Usually, the Wolofs belong to one of three brotherhoods—the Tijani, Mouridism, or Qadiri. Some women still practice traditional beliefs and most people believe that spirits must be appeased. There are no known Christian adherents or evangelicals among the Wolof in Cote D'Ivoire. The New Testament has been translated, and the Jesus Film is available. Gospel recordings also exist.

In rural areas, the Wolof mainly raise peanuts, sorghum, and millet. The peanuts are raised to sell while the millet is used as the staple crop. Women will also have gardens in order to have other types of food for consumption. A favorite dish of the Wolof is rice and fish. Men will cut down the vegetation in an area and then plant their crop. Cutting down all the vegetation and overuse of the soil has led to poorer crop yields. More and more Wolof are headed to the cities where they hope to find employment. In the city, both boys and girls are allowed to attend school. Women may become teachers or nurses or even enter other professions.

There is a very definite social strata in the Wolof culture. People may belong to a freeborn class. This class has the highest social ranks but can also contain peasant farmers. People of nobility or

high social rank are expected to behave very circumspectly in public both in their manner of dress and in their attitudes and actions. What might be permissible for a lowborn person would be frowned upon in one of high rank. The second social strata is made of people whose ancestors were once slaves. The social rank in this class depends on what type of family owned the ancestors as slaves. If the family was owned by a high ranking family of the nobility, then the descendants have a higher social standing than those of a family whose former masters were peasants. The third social class is a class of artisans. The artisan class will have blacksmiths, weavers, singers, and other types of specialized professionals. Blacksmiths' skills are greatly appreciated. Pottery, also a necessity in village life, is also greatly prized.

Polygamy is allowed. Men and women in the city are less likely to engage in polygamy than in rural areas because the women have more autonomy in their choices. Marriage across social castes is not generally allowed. In rural areas, extended families live in the same compound, but each wife will have her own house for herself and her children. In the city, there is a trend for nuclear families to live in separate houses from their extended families, but usually they will all live in the same neighborhood.

13149

Yaure (35,000)

The Yaure people live in the Yaoure Canton of the Bouafli Subprefecture. They speak a language called Yaouré. Some people may also be familiar with Gouro, Baoule, or Jula. Only one to five percent of the people are literate in their own language while twenty-five to fifty percent of the people can read and write in a second language. They are part of the Mande people cluster. The predominant religion is Islam. Masking from the traditional religion, though, still remains an important part of village life. Masks are used for the Je ceremony and for the Lo ceremony. In the Je ceremony, people believe that the masks will help a dead soul on to the afterlife. Drums are used to herald the death of a village leader.

Sixteen percent of the population are Christian adherents while eight percent of the people are evangelicals. The New Testament had been translated by 1999, and gospel recordings are now available. The Jesus Film is inaccessible.

http://www.ethnographica.com/pages/Yaure69.php?project_id=69

13151

Yoruba (90,000)

The Yoruba people are probably the second largest people group in West Africa today. They may be found living primarily in Nigeria but also inhabit Togo, Benin, Niger, Burkina Faso, Cote D'Ivoire, and many other countries. The predominant religion of the Yoruba is Christianity. In fact, fifty percent of the population are Christian adherents. Twenty percent of the people are evangelicals. The complete Bible has been translated into the Yoruba language and the Jesus Film is accessible. Gospel recordings and radio broadcasts can be heard.

The Yoruba people were probably originally a Sudanic people who migrated into Nigeria. Their first major city was called Ife-Ife. From the outset, the Yoruba people were more comfortable as city dwellers. While many farmed for a living, they others moved to larger towns. Trading was

also important for the Yoruba. They fought with the Fulani and certain areas came under Fulani control. At this time, many Yoruba began to convert to Islam. Today many of the Yoruba are either Islamic or Christian adherents. Many still practice some form of traditional beliefs as well. Converting to Islam or Christianity is often seen as a way of advancing economically. Islam is often more popular with some Yoruba because men may practice polygamy. While Islamic converts follow Muslim beliefs, the restrictions for Yoruba women are less enforced than other places in West Africa. *From Muslim Peoples by Weekes*

Missiological Implications

1. Evangelical Christians and Churches must recognize and respond to the current conditions relating to ex patriot missionaries in Cote D' Ivoire. Before the civil war, missionaries had a strong presence in Cote D' Ivoire. Several of the people groups were predominantly Christian in the southern portions of the country while the north remained primarily Muslim. Since the civil war, missionaries have had to leave the country because of the targeting of foreign nationals by military forces. Although attempts have been made to stabilize the situation in Cote D' Ivoire, different military groups are still active. At this time, missionaries might still face great peril if they choose to return to Cote D' Ivoire. Several of the missionaries have now been reassigned to other countries. Much prayer is needed so that the current unstable condition can be resolved peacefully and life can resume a more normal pace.
2. Evangelical Christians and Churches should emphasize evangelism and church starting among the followers of Traditional Religion patterns. This emphasis will require:
 - Finding contextual approaches to followers of TR so as to present the unchanging and unchangeable Message in terms appealing to the local peoples
 - Finding an answer to the problems relating to polygamy in African societies especially in West Africa
 - Declaring Jehovah as the One God who is present in Jesus Christ and the Holy Spirit. The Traditional Religion background teaches a Creator God who is now an absentee god and neither in relationship with nor concerned about the people.
3. Evangelical Christians and Churches should seek to provide evangelistic tools for all the groups in Cote D' Ivoire. The Yaure, Western Krahn, Wassulu, Wan, Nwa, Tura, Tenbo, Southern Krumen, Senufo, Tagwana, Senufo, Palaka, Niaboua, Ngan, Mona, Mau, Lobi, Kulango, Konyanke, Gwa, Godie, Dida, Yocoboue, Gagu, Gban, Dida, Lakota, Bete, Gagnoa, Attie, Adyukru, Ajukru, Abidji, Abure, Eyive, and Abe, Abbey, all represent people groups of sizable populations that do not have the Jesus Film in their heart language.
4. Evangelical Christians and Churches should seek ways to help those people groups that have some percentages of Christians to use tools such as the Jesus Film as means for discipleship and Christian development.
5. Evangelical Christians and Churches should develop strategies for meeting the social and medical needs of the populations of Cote D' Ivoire.
6. Evangelical Christians and Churches should develop means to contact and influence the followers of African Independent Churches in Cote d' Ivoire and other parts of Africa and seek to establish these followers in biblical faith and practice.

Pictures The map and flag are from cia.factbook. The other pictures are from people's personal webpages from when they visited Cote D'Ivoire. I did not see any copyright notices on them.

