

Mission Atlas Project
AFRICA
Mali

Snapshot

Name: conventional long form: *Republic of Mali*
conventional short form: *Mali*
local long form: *Republique de Mali*
local short form: *Mali*; formerly: *French Sudan and Sudanese Republic*

Founded in: September 22, 1960

Population: 11,716,829 (July 2006 est.). Expected to reach 21,295,460 by 2025. Growth rate +2.69%.

Geography:

Western Africa, bounded by Algeria, Mauritania, Senegal, Guinea, cote d' Ivoire, Burkina Faso, and Niger. Mali is landlocked but is crossed by the Niger River. Land area almost twice the size of the State of Texas. The country has an area of 1,240,192 sq. miles with some 20,000 sq. miles of water.



Flag:**Religion:**

Islam 87% of the population, Sunni, 9,775,000. Islam is stronger in the north. Growing +2.7%

Traditional Religions 10.198% of population or 1,233,474. Followers of TR are growing slightly + 0.7%

Non-religious 0.10 % or 12,000 but growing at +2.5%

Mali provides freedom of religion and in spite of a large Muslim population maintains this freedom.

Country Profile**Basic Facts**

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Demographics:

The population of Mali is 11,716,829 in 2006.

Children under the age of fourteen make up 48.2% of the population. In that age group, there are 2,857,670 males and 2,787,506 females.

People between the years of fifteen and sixty-four years make up 48.8% of the population. There are 2,804,344 males and 2,910,097 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 146,458 males and 210,754 females in this age group.

The median age for males is 15.4 years, and the median age for females is 16.3 years.

The birth rate is 49.82 births for every 1,000 people. This means that each woman will usually have an average of 7.42 children. The infant mortality rate is 107.58 deaths for every 1,000 live births. The life expectancy of the average adult is just 49 years. For males the life expectancy is slightly lower at 47.05 years while it is slightly higher for females at 51.01 years.

A very high risk of disease exists in Mali. Food and waterborne diseases such as bacterial and protozoal diarrhea, hepatitis A, and typhoid fever are constant threats. Malaria is also a problem in some areas. Travelers should be careful about swimming or bathing in certain areas because of the risk of infection from schistosomiasis. Cases of meningococcal meningitis were also reported in 2005. The AIDS and polio epidemics may also cause concern for travelers.

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

Language

French is the official language of Mali but about 80% of the people also speak Bamana, which is the language of the Bambara people. Bamana was often used by the French colonial forces to try to communicate with different people groups. The White Sisters also used Bamana as they sought to evangelize the different ethnic groups. Because of its use by colonial and missionary influences, Bamana has become the literary language of the people.

The National Board of the Functional Alphabetization and the Linguistic Applications (in French Direction Nationale de L'alphabetisation Fonctionnelle et de la Linguistique Appliquee or DNAFLA) which was formed in 1975 oversees governmental efforts to nationalize different languages. The DNAFLA has encouraged Malians to adopt Bamana as the national language. The DNAFLA has encouraged the adoption of Fulfulde, Songhai, Senufo, Dogon, Soninke, and Tamasheq as other trade languages. Fulfulde and Songhai are very common trade languages.

from *World Christian Encyclopedia*

Society/Culture

Maliens are very proud of their long history. Oral traditions are still told by different clans and lineages can be traced back for generations. For people living in small, rural villages, life may continue as it has been. Some modern conveniences come to the rural areas, but many farmers still practice subsistence farming. In these small villages, people relate to one another based upon clan loyalties and their complicated but well-known heritages. Marriages are mostly made for the benefit of the family. As more and more people move from rural areas to the cities, lifestyles began to change.

According to the U.S. State Department country profile, Mali has some issues with spousal abuse and the trafficking of children. Many women don't wish to make complaints against their husbands because they have no legitimate way to support themselves and will find themselves outcasts if they denounce their husbands. Some girls choose to ???

Maliens celebrate both Christian and Muslim holidays. Christmas Day, Good Friday, and New Year's Day are all recognized governmental holiday. The government also officially recognizes the Islamic New Year and the Prophet's birthday. Other government holidays include: Army Day on January 20th, Martyr's Day on March 26th, African Freedom Day on May 25th, and the Anniversary of the Proclamation of the Republic on September 22nd.

<http://www.southtravels.com/africa/mali/holidays.html>

Government:

Maliens drafted a new constitution that was adopted in 1992. Under the 1992 constitution, Mali is a multiparty democratic republic. The president who is elected for a five year term through popular vote serves as both the head of the military and the chief of state. Amadou Toumani Toure is the current president.

A president may run for reelection once. The president works with a council of ministers and a Prime Minister (the president deems who this will be). There is a National Assembly, which has 147 members, meets twice a year. The representatives also serve for five years and are elected.

There are eight administrative regions in Mali that have governors, and these regions are further subdivided into districts that led by a commandant. The districts are subdivided into smaller areas called communes, and these communes are broken up into villages. Municipals courts were established recently. There is a Supreme Court and a Constitutional Court that monitors political activity. Courts look to French Colonial Law that has been adapted to Malian society to decide law cases.

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

<http://en.wikipedia.org/wiki/Mali#Politics>

Economy

Mali's GDP was \$13.56 billion in 2005. Mali has a national labor force of 3.93 million people. About 80% of those people are engaged in some form of agricultural venue. In fact 45% of the GDP comes from agriculturally based initiatives. Ten percent of the population are nomadic.

Industry accounts for 17% of the GDP, but most of the industries are tied to farm commodities. Construction, mining, and the production of other basic consumer goods account for the rest of the industries. Thirty-eight percent of the GDP comes from other types of services.

Many Malians that live abroad send money home to their families. Mali has very rich gold deposits that are largely unexploited. There are also other valuable minerals such as bauxite, manganese, iron ore, lithium, uranium, tin, copper, and diamonds that are currently not being mined aggressively. Cotton and gold are Mali's two major exports. When the price of cotton falls, the economy of Mali falls as well. Desertification has also caused large problems for farmers. Most of the arable land is situated close to the rivers in the central and southern portions of the country.

Fishing, rice, and cereal production has been very important to the Malian economy. Fishing has declined in the last few years due to over fishing and pollution. The government is currently working to replenish the fishing areas. Rice production is centered on the Niger River. About 80,000 hectares of land are irrigated and used in rice production. Sorghum and peanuts as well as millet are grown in drier areas.

At one time, herding animals also added income to the Malian economy, but in the early 1970's and again in the mid-1980's, drought caused a steep decline in the number of herding animals. The United States has helped contribute aid in order to re-develop the Malian herds.

Tourism accounts for a small part of the Malian economy. Some women specialize in making traditional pottery and selling it to tourists. A special elephant herd that travels in the north area of Mali sometimes draws tourists' interests. Music festivals often also bring tourists to Mali.

The Malian government is working hard to improve the economy. Currently Mali is the recipient of large amounts of foreign aid. The government started an IMF-recommended structural adjustment program. In 1994 they devalued the franc and this helped the economy to grow. The unemployment rate still stands at 14.6%. Sixty-four percent of the population live below the poverty line. Mali partners with China, Pakistan, Thailand, India, Taiwan, and Italy in export ventures. China has partnered with Mali to build a bridge across the Niger River, sports stadiums, conference centers, and an expressway. In the past, the former Soviet Union also was a financial supporter of Mali and donated time and money to train the Malian military. France, Senegal, and Cote D'Ivoire work with Mali on its imports. . Since the governmental change from socialism to broader democratic ideals, U.S. aid has been more welcome too. Cote D'Ivoire's political problems have hurt the Malian economy by causing border disturbances and limiting Mali's access to the port city of Abidjan.

Mali has many humanitarian needs. The average household income is only \$250-300 dollars. It is considered one of Africa's poorest countries. With 64% of the population living below the poverty line, there are many medical and educational needs. UNICEF runs special centers for girls and women who are seeking to escape abusive marriages or situations of exploitation. In Mali, girls are under the authority of their fathers. Their fathers may arrange marriages without their consent. If the girl rebels against such an arrangement, she may flee to an urban area in the hope of finding work but ultimately is often exploited by nefarious criminals. The UNICEF

houses seek to promote the welfare of such girls by helping them learn life skills and helping them get an education.

<http://en.wikipedia.org/wiki/Mali#Economy>

<http://www.infoplease.com/ce6/world/A0859452.html>

<http://www.state.gov/r/pa/ei/bgn/2828.htm>

Literacy:

The literacy rate for the entire population is 46.4%. Males have a higher literacy rate at 53.5% while females have a lower literacy rate at 39.6%. Literacy in French is higher around the cities than in the rural countryside where many times children are put to work helping their parents. Schooling is compulsory and free for those children between the ages of seven and fifteen, but still it is difficult for the poorest parents to send their children to school because they need them to work in the fields to survive economically.

Only 58 percent of the children were able to attend in 2003. The net ratio of girls who attended primary school is just 36% while the net ratio of boys attending school is 15% higher at 51%. There are three levels of education: pre-primary (ages 4-6), primary school (ages 7-12), and secondary school (ages 13-18). Only 10% of the girls go on to secondary school while 20% of the boys are able to attend secondary school. Girls who wish to attend school must deal with traditional societal pressures that deem that a woman's place is in the home. They must also combat safety issues since sometimes the schools are located at great distances from their village. Travel can be precarious, and some of the male teachers have been known to be abusive. Only 23% of the national teachers are women.

Using children as part of the agricultural labor force is seen as a natural part of village life. Parents feel that children learn about life as they work along side their parents in traditional village activities. Sadly, the lack of education often causes the same cycle of poverty to repeat itself from one generation to the next. The World International Development Association (IDA) recently gave US\$35 million help create a drive to improve Malian educational efforts. PRODEC is a ten year plan to insure that all children will successfully complete a primary education.

[http://www.unicef.org/girlseducation/files/Mali_2003_\(w.corrections\).doc](http://www.unicef.org/girlseducation/files/Mali_2003_(w.corrections).doc)

Land/Geography:

Mali doesn't have any coastline but it is still about twice the size of Texas. In the south the Niger and Senegal Rivers are very important sources of water. Mali has savannas throughout the south, but the Sahel begins in the central part of the country.

Temperatures are usually temperate and range between 75 and 90 degrees Fahrenheit. About ninety percent of the population live in the southern part of Mali. The Senegal River does supply water to the Sahel region to some degree as well. River deltas provide good farmland, but the rest of the Sahel consists of shrubs. The Sahara stretches throughout the northern part of the country. Because of land mismanagement and overuse, desertification is causing many problems for the Malian farmers. Most water is often polluted also causing many health risks. Drought and the harmattan winds also cause damage to the precious arable land in Mali.

Travel to Mali can be an adventure. Bamako Airport does have international flights, but U.S. flights are usually routed to Dakar, Senegal or Abidjan, Cote D'Ivoire. Bush taxis and buses can be found to carry travelers across the borders. Boat travel down the Niger River is also accessible.

Travelers must be careful when they travel near the borders of Niger or Mauritania because of the presence of desert thieves. Also, travel near Cote D'Ivoire is precarious at best because of the continuing unrest in that country.

Within Mali, travelers can use the boat travel on the rivers to go from place to place or can use the bush taxis or buses. Hiring private transportation is also possible but may be inconvenient. The safest route to Mali is probably from Senegal on the railroad. Be aware that people who use bush taxis and buses may be stranded in between certain drop-off points and would then need to find alternate modes of transportation to the next station.

History

Early man first settled in northern Mali about 5000 B.C. and began establishing communities near the present day cities of Nioro, Gao, Bamako, and Bougouni. About 300 B.C. Djenné-Jeno became another important town. Later, Timbuktu developed as an important cultural center for traders and Islamic studies. The Tuareg would come regularly to rest and trade there.

The Ghana Empire which began about 600 B.C. was the first of the great Malian empires. The Soninke people were the most powerful ethnic group in the Ghana Empire. They practiced indigenous religions but did trade with Muslims from the North. The Empire lasted up until the twelfth century but peaked around 1000 A.D.

The next major empire was the Mali Empire which lasted from the twelfth to the seventeenth century. During this time, Islam first came to Mali. Kankan Moussa was the first ruler to make a pilgrimage to Mecca. The last great Malian empire was begun by the Songhai people. It lasted until Moroccans destroyed it. Other later empires arose also such as the Bambara Empire.

The French began trying to occupy Mali in the late 1880's and eventually conquered most of the interior areas. Many administrative problems arose because the French didn't use existing ethnic rulers. Roman Catholic missionaries also began to arrive about this time. The French called this area of their colonial holdings the French Sudan.

When France's colonial days were ending, Senegal and Mali attempted to form a federation. France was willing to recognize the federation, but Senegal pulled out of the agreement in early 1960 so Malians formed their own government under President Modibo Keita called the Republic of Mali. Keita tended to encourage socialist tendencies, and he was deposed in 1968 in a coup led by military leaders.

Moussa Traoré became the next President and led Mali until 1991. At different times reforms were attempted. A new constitution was adopted in 1976, but Traore and his military cohorts remained firmly in control of the government. Student-led protests surfaced between the late

1970's and the early 1990's sporadically but were put down harshly. Finally, in 1991, a group of military leaders deposed Traore and formed an interim government. A new constitution was drafted, and national elections were held. Alpha Oumar Konaré was elected president and his political party, ADEMA, held most of the seats in the national assembly.

In 2002, Konaré finished his two terms and left office. Amadou Toumani Touré, who had been instrumental in deposing Traore, was elected president. Toure was the first democratically elected president to receive power fairly peacefully from another government official in Mali. New Presidential elections should be held in 2007.

from The Historical Dictionary of Mali by Pascal James Imperato

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

<http://en.wikipedia.org/wiki/Mali#History>

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

Christian History

Roman Catholic missionaries first came to Mali in 1895 after the French conquered areas of Mali. The Gospel Missionary Union came in 1919. Evangelical groups that evolved into the Evangelical Church of Mali began work in 1923. Other Protestant groups came in the 1950's.

Some missionaries of African descent have also come to Mali to establish churches as well. Some Bible training schools have been established. *From the World Christian Encyclopedia*

People Groups

There are forty-seven people groups in Mali (Operation World notes 34). The largest ethnic group are the Mande people which make up 50% of the population. Some Mande groups include the Bambara, the Malinke, and the Soninke peoples. The Peul ethnic group account for 17% of the population. The Voltaic people make up 12% of the population while the Songhai account for 6% of the people. Finally, the Tuareg and Moor people groups account for 10% of the population while the last 5% of the people come from many various smaller scattered people groups.

information is gleaned from www.joshuaproject.net, <http://wagateway.org>, <http://www.uiowa.edu/~africart/toc/people/>, www.gowestafrica.com, www.wikipedia.org, **Muslim Peoples** by Richard Weekes, and **From Afar to Zulu** by Haskins and Biondi.

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Arab, Saharan (187,000)

The Saharan Arabs are descendents of a nomadic people called the Bedouin who came across to Mali from the Saudi peninsula centuries ago. The Saharan Arab speaks a language called Hassaniyya.

The Saharan Arabs are one of the least reached people groups. They are predominantly Sunni Muslims. In fact, if a Saharan Arab professes Jesus Christ as Savior and Lord, he or she could be killed by their family according to Bedouin law. The number of Christian adherents is unknown although there may be some isolated believers. The Bible has not been translated into Hassaniyya. The Jesus Film and gospel recordings are available. Much prayer is needed to break the power of darkness that is holding the Saharan Muslims captive from hearing and believing the Word of Truth.

There are two types of Saharan Arabs. The traditionalists are still nomadic and roam across the great stretches of the Sahara that lie along the Mauritania/ Mali border in the north. The last real city before entering the desert wastelands is Timbuktu. Some of the nomadic Saharan Arabs act as raiders of caravans that cross the desert. Most are herders that move from place to place in search of grazing land and water for their cattle, sheep, and camels. The nomads live in tents that are specially designed to withstand the harsh winds of the desert. Cooking will be done over an open fire inside the tent. Dairy products from camels milk along with rice will form the basis of most of their meals. Meat is only used for ceremonial purposes. Women and men both wear long-sleeved clothing to protect their skin from the wind and the sun and also to protect their modesty. They usually have passed down information about the routes across the deserts for generations.

The second type of Saharan Arab is called the fellahin. The fellahin have settled at the edge of the desert and do their best to farm. Others are leaving the desert for the city because they are beginning to take wage-earning jobs even though in Bedouin tradition this is considered demeaning.

13558

Bamana, Mamara Senufo (856,000)

The Mamara Senufo are one of three distinct branches of the Senufo ethnic group. The primary language of this group is Senoufo Mamara. Some alternate names include: Minianka, Minyanka, and Senoufo.

The Mamara Senufo are one of the least reached people groups. Only 1.56% of the people are Christian adherents, and .66% of the population are evangelicals. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings can also be found. Most of the Mamara Senufo either practice ethnic traditional religions or are in the process of converting to a form of folk Islam

For centuries, most of the Senufo groups have strongly resisted the encroachment of Islamic influence. They have done this through their strong belief in ancestral spirit worship. The spirits of the ancestors influenced the fortunes of the entire family group, and no one wished to offend the spirits. The rights of an individual virtually don't exist in traditional Senufo culture. The head of the patrilineal household makes decisions, and the extended family group abides by the decision.

All social activities are done as a group. Work is also done communally. To change your religious beliefs is tantamount to defying and denying your place in the family group. However, as many Senufo begin to move to urban areas in search of work, they will often convert to Islam because of the strong influence of their influential neighbors and bosses. Without the strong patrilineal familial bond found in the rural areas, the Senufo acclimate to surrounding influences.

In rural areas, the Senufo raise millet and peanuts. To be a skilled agriculturalist brings honor to your family and village. Men go through different rites of passage until they are about thirty years of age. These rites of passage are associated with the secret Poro societies.

13535

Banka (6,400)

The Banka people live around the Danderesso Administrative District. They are part of the Malinke people cluster. They speak a language called Bankagooma. Two alternate names for this people group are Bankagoma and Samogho.

The Banka people are predominantly Muslim. The number of Christian adherents is unknown, but one percent of the people are evangelicals. The Banka are one of the least reached people groups. One agency is currently committed to working with the Banka people. There is no Bible translation, and the Jesus Film is inaccessible. Gospel recordings aren't available.

13534

Bambara (3,413,000)

The Bambara people form the largest ethnic group in Mali and are thus very influential. They speak a language called Bamana, which as has been mentioned above, is being promoted as the national language by the DNAFLA. 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 4% of the population are Christian adherents, and 1.13% 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. The members all usually engage in the same type of trade—either farmers or artisans.

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Bedouin, Berabish

The Berabish Bedouin usually migrate between Nioro and Nara. They speak a language called Hassaniyya. Some alternate names for the Berabish Arabs include Bidan and Kunta Bedouin.

The Berabish Bedouin are primary Sunni Muslims from the Malikite tradition. Some are from the Sufi tradition as well. Usually all of the Berabish Bedouin believe that jinnis affect the fortunes of the clan and family. The number of Christian adherents is unknown, and only .03% of the people are evangelicals. There are no established churches although some scattered believers try to meet together when possible.

The Berabish Bedouins are one of the least reached people groups. Currently there is not a mission agency committed to working with the Berabish Bedouins. There is no Bible translation although the Jesus Film and gospel recordings can be found. The Berabish Bedouins are a very close-knit group and do not welcome the influence of outsiders who wish to proselytize them from their Muslim roots.

The Berabish Bedouin, in the past, have been completely migratory; however, in recent years, they have sometimes settled to grow crops or to even take wage-paying jobs. Modernization and the closing of international borders have hindered their nomadic lifestyle. In the past, each clan had their own specific route that they would travel every year. The route had no road signs but the knowledge of the route was passed down from one generation to the next.

13536

Bobo Madare, Bobo Fing (20,000)

The Bobo Madare or Bobo Fing live near Bura, Mafune in present day Mali. They also live in nearby Cote D'Ivoire and Burkino Faso. They speak a language called Northern Bobo Madare. They are part of the Malinke-Jula people cluster. This people group is also sometimes called the Black Bobo or the Northern Bobo.

These are not one of the least reached people groups. They primarily practice ethnic religions. Fifty percent of the people are evangelicals. The number of Christian adherents is unknown. At least one agency is committed to working with this people. Currently there is no Bible translation 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 believe that he 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 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 crops and try to scrape a living out of the worn out soil.

The Bobo Madare live in a patrilineal society where each person relates to others by determining their lineage. Their 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 have a very traditional worldview. They are not as receptive to change.

http://artqtserver.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

13564

Bomu, Bwa, Red Bobo (439,000)

The Red Bobo live in the Bani River area between San and Sofara. They speak a language called Bomu. Some alternate names for this people group include: Bore, Pwe, and Western Bobo Wule. They are part of the Gur people cluster. The Red Bobo or Bwa people are distinct from Bobo Madare people.

The Red Bobo are primarily Sunni Muslims. Six percent of the population are Christian adherents. The number of evangelicals is unknown. Multiple agencies are involved, and a group of churches have been formed. The complete Bible was translated by 1999, and the Jesus Film is available. Gospel recordings can also be found.

The Red Bobo have independent villages where a council of elders make the decisions for the village. The Fulani people oppressed the Red Bobo before the colonial period, and the French used the Fulani to control the Red Bobo during the colonial period. In 1915, the Red Bobo tried to throw off Fulani and French control, but they were unsuccessful.

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

23174 Bozo People groups.org lists all of the Bozo people under one PopID while Joshua Project divides them into several subgroups. Below I have listed the subgroups and info provided by Joshua Project.

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 and Toucouleur peoples 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 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 shallower 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.

Bozo, Tie (8,600)

The Tie Bozo are part of the Soninke people cluster. They usually live from Koa to Mierou on the Niger River and from Diafarabie to Sendedaga on the Diaka River. They also can be found in Burkino Faso. They speak a language called Tiejaxo Bozo. Some alternate names for this people group include Boso, Sorogo, Tiejaxo, Tieye, and Tiejaxo Bozo.

The Tie Bozo are one of the least reached people groups. They are predominantly Sunni Muslims. There are no officially acknowledged Christian adherents or evangelicals although

there may be some scattered believers. There is a functioning agency partnership that is trying to reach this people group. There is no Bible translation and the Jesus Film has not been produced in their language. Gospel recordings can be found.

Bozo-Hain (14,000)

The Bozo-Hain are part of the Soninke people cluster. They usually speak a language called Hainyaxo Bozo. They live from Mierou (near Ke-Maacina) to Tamani on the Niger River. Some alternate names for this people group include: Boso, Kelengaye, Hainyaxo, and Xan.

The Bozo-Hain are primarily Sunni Muslims and are one of the least reached people groups. Only .01% of the people are Christian adherents, and only .01% of the people are evangelicals. There is a functioning agency. There is no Bible translation and the Jesus Film has not been produced in their language. Gospel recordings can be found.

Bozo-Sorogama (148,000)

The Bozo-Sorogama people live around Djenne, Mopti, Youwarou, Tenenkou and Bandiagara. They speak a language called Jenaama Bozo. They are part of the Soninke people cluster. Some alternate names for this people group include: Boso and Sorogoye.

The Bozo-Sorogama people are predominantly Sunni Muslim. There are no known Christian adherents or evangelicals. Multiple agencies are involved in trying to reach this people group. There is currently no Bible translation in their language and the Jesus film is not accessible. Gospel recordings can be found.

Bozo-Tiema Ciewe (3,400)

The Bozo-Tiema are only found in Mali. They are part of the Soninke people cluster as well. They live around Youwarou. They speak a language called Tiema Ciewa Bozo. Some alternate names for this people group include: Boso or Tieye.

The Bozo-Tiema are one of the least reached peoples of the world. They are primarily Sunni Muslims. There are no officially acknowledged Christian adherents or evangelicals although there may be some scattered believers. No mission agency is currently committed to working with this people group. There is no Bible translation in their language, and the Jesus Film is inaccessible. Gospel recordings can be found.

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British (700)

The British in Mali are primarily Christians. They speak English. Some alternate names for the British include: Anglo-Pakistani, Anglophones, or Euronesian.

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Deaf (unknown)

The Deaf in Mali will probably use Bamako Sign Language. Scholars assume that they are primarily Muslim. Not much information is known at this time about the status of the deaf because they generally live in remote areas.

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Dionka (54,000)

The Dionka people are a subgroup of the Malinke-Bambara people cluster. They speak a language called Bamanankan. They are usually found in the sub-district of Falo, in Bla Cercle, in the Segou Region.

The Dionka people are one of the least reached people groups. They are predominantly Muslim. Only one percent of the population are Christian adherents, and only .16% of the people are evangelicals. The Dionka people currently have no agency that is committed to working with them. The Bible has been translated into their language, and the Jesus Film is accessible. Gospel recordings can also be found.

13545

Dogon, Jamsay (168,000)

The Dogon ethnic group are part of the Gur people cluster. They usually live in the Bankass area in Mali. The Dogon people can also be found in Cote D'Ivoire and Burkino Faso. 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 bago bundo, the funeral, the dama, the ceremony that ends the mourning period, and the sigui which 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.

Twelve percent of the population are Christian adherents. Only 3.50% of the people are evangelicals. The New Testament had been translated by 1994. The Jesus Film has been produced in the Dogon language, and gospel recordings are available. There are multiple agencies working with the Dogon people, and there is a reproducing church movement.

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>

13546

Duungoma, Samogho (101,000)

The Duungoma people are part of the Mande people cluster. They speak a language called Duungooma. The Duungoma usually live on the border between Burkino Faso and Mali. Some alternate names for this ethnic group include: Duu, Duun, Duune, Duungo, Samogho, and Western Duun.

The Duungoma people are usually animists or Muslim. They are one of the least reached people groups. There are a few scattered believers. There is one agency that is currently working to evangelize the Duungoma. This same agency is working to translate portions of the Bible for the Duungoma, but currently there is no Bible translation. Since most of the Duungoma people don't know how to read, they need people to tell them the stories of Jesus orally. They need chronological Bible storytellers. The Jesus Film is not available, and gospel recordings can't be found.

The Duungoma are primarily farmers. In fact, in each of their villages, they will have tall structures that will hold all the grain for the village. The Bambara use the word "Samogho" to identify the Duungoma people because that is the Bambara word for farmer. The Duungoma actually call themselves "duun" which means egg in their language.

The Duungoma society permits polygamy. Men don't have to pay a specific bride price but will give gifts to the bride's family before the ceremony. Usually families live together in extended households. Lineages are very important. The oldest living son will eventually inherit his father's personal property while the brother of the father will get any communal household property. A headman usually leads the lineages.

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French (12,000)

The French in Mali speak French. Some of the French families may have lived in Mali since colonial times. The French people of Mali are primarily Christians. Seventy percent are Christian adherents. The number of evangelicals is unknown. The Bible has been translated, and the Jesus Film has been produced in French. Gospel recordings are available too. Two alternate names for the French include: Franco-Mauritian Mulatto and Metropolitan.

13547

Fula Jalon

The Fula Jalon are a sub-group of the larger Fulani people group which can be found in several countries throughout West Africa (Guinea, Sierra Leone, and Mali). They live in the Western part of Mali. They speak a language called Pular. Some alternate names for this group include: Fulbe Futa Jalon, Futa Fula, Futa Dyalon, Futa Jallon, Futa Jalon Fulani, Kebu Fula, Fuuta Jalon, and Peul

Like many other Fulani peoples, the Fula Jalon work with cattle and other herd animals. In Mali, the men will sometimes migrate with the cattle in search of water during the dry season. They also raise many different types of food crops like millet, peanuts, and rice. The Fula Jalon will not eat goat meat because they feel that the meat will give them leprosy. The men usually watch the herds while the women will do the milking, garden work, and other types of household chores. Some women may take dairy products to the local market to sell.

Children are divided by ages into special groups with three levels of leaders. The groups will attend school and other social functions together. Most children will attend Quranic schools at the local mosque. When a boy grows to a man (early twenties), his family will help him find a bride. Usually the prospective groom will have to work some time for the bride's family before winning her hand in marriage. Most men will marry four wives—as Muslim tradition allows. Girls are kept under the strict supervision of their mothers until they marry and then are controlled by their husbands and his family. It is very important for people not to speak the names of certain family members like the names of their spouses or parents.

There are no known Christians among the Fula Jalon in Mali. They are considered to be one of the least reached people groups. One agency is involved in missions work. Because their cultures and traditions are steeped in Muslim thought and faith, they are very resistant to the gospel. Although there are some portions of the Bible that have been translated, they are not been fully used by the people. The Jesus Film and gospel recordings are also accessible.

13548

Fula Kita (1,390,000)

The Fula Kita are part of the Fulani/ Fulbe people cluster. In Mali, they usually live in Central Mali around Segou and Macina. They speak a language called Maasina Fulfulde. Some alternate names for this people group include: Fula Macina, Fulbe Maasina, Fulfulde Masina, Liptako, Maasina, Macina Fula, Niafunke, Peuhala, and Macina Fulani.

The Fula Kita are predominantly Sunni Muslim. Only .76% of the people are Christian adherents, and there are no evangelical believers. Multiple agencies are working with the Fula Kita, and there is one established church. They are still one of the least reached people groups. Portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings can also be heard.

The Fula Kita work with Ndama cattle which are resistant to the tsetse fly and other herd animals. They also raise many different types of food crops like millet and rice. The men usually watch the herds while the women will do the milking, garden work, and other types of household chores. They will also gather items from the forest.

Children are divided by ages into special groups with special leaders. The groups will attend school and other social functions together. Most children will attend Quranic schools at the local mosque. In fact, the village center always has a court area and a mosque. Young men will leave their families and build houses for themselves where they will live before and after their marriage. The family will arrange the first marriage. Usually the prospective groom will have to

work some time for the bride's family before winning her hand in marriage. Most men will marry four wives—as Muslim tradition allows. The first wife gets the most honor and can tell the other wives what to do.

13556

Fulanke (64,000)

The Fulanke people live on the border between Guinea and Mali. They are part of the Malinke people cluster. They speak a language called Western Maninkakan.

The Fulanke people are one of the least reached people groups. They usually follow the tenets of Islam. One percent of the people are Christian adherents. There are no known evangelical believers. One agency is committed to the evangelization efforts with the Fulanke people. There is no established church but some scattered believers try to meet together. Portions of the Bible have been translated, but the Jesus Film has not been produced in their language. Gospel recordings can be found.

42192

Fulba Jeeri (55,000)

The Fulbe Jeeri or Fula Toro people are part of the Fulani people. They speak a language called Pulaar, but their primary dialect is Toucouleur. Some alternate names for the Fulbe Jeeri include: Fula Forro, Fulbe Futa Toro, and Fula Jeeri.

The Fulbe Jeeri are predominantly Sunni Muslims. They are considered to be a least reached people group. The number of Christian adherents and evangelicals is unknown. The New Testament has been translated. The Jesus Film, gospel recordings, and a radio broadcast are also accessible.

Like many Muslim cultures, the Fulba Jeeri practice polygamy. Men's and women's marriages may be arranged for them at birth. Traditionally, the man may be engaged to his father's brother's child. After the first marriage, other marriages can then be contracted by the man himself. A man will set up individual huts for each of his wives. Before women marry, they are under the firm authority of their father's families. After their marriage, they must strictly follow the orders of their husbands. Husbands may engage in extramarital affairs, but women must remain steadfast. Divorce rates have actually increased in recent years. When divorce does occur, the woman must return to her father's family. Men generally want to have many children as this is a sign of power. However, the same men don't always have the economic means to care properly for a large number of children. Family is extremely important to all Fula Toro people. Most families live in clan groups. The clans decide the beliefs of the family. To leave the protection of the clan and the nuclear family is very difficult.

The duties of the men and women are strictly divided. The men will either take care of the herd animals or have some other type of livelihood that brings in money. The women will tend to the children and the housework. They will also care for small livestock and must find water for their families. Sometimes they will take different types of milk products to sell at the local markets.

Visitors are highly honored by the Fulba Jeeri. Usually guests will be treated to a special tea service. Visitors should never be in a hurry when they visit the Fulba Jeeri because this people group has a very different sense of time than most Westerners. Westerners should also know that women must be very modest in public. Sometimes women are allowed to take off certain parts of their blouses in the privacy of their own homes so visitors should make sure to make their presence known carefully.

<http://wagateway.org/fulbejeeri/index.htm>

13549

Ganadougou, Gana (93,000)

The Gana people are part of the Malinke-Bambara people cluster. They speak a language called Bamanankan.

The Gana people are predominantly Muslim. There are no known Christian adherents or evangelicals. The complete Bible has been translated into their language, and the Jesus Film is accessible. Gospel recordings and radio broadcasts can be found. No active church planting has occurred for the last two years. The Gana people are one of the least reached people groups.

13543

Idaksahak (41,000)

The Idaksahak or Dausahaq people usually live in the seventh region in Mali. They belong to the Songhai people cluster. A small group of them can also be found in Algeria. They speak a language called Tadaksahak. An alternate name for this people group is Belbali.

The Idaksahak people are primarily Sunni Muslims. Only .01% of the population are Christian adherents, and only .01% of the people are evangelical believers. They are considered to be one of the least reached people groups. Currently no agency is committed to working with the Idaksahak people. There is no Bible translation, and the Jesus Film is inaccessible. Gospel recordings are available.

23172

Jahanka (1,400)

The Jahanka people can be found throughout West Africa and are often called the Holy Men of Africa because so many of the Jahanka men are Islamic clerics. In Mali, they live around the villages of Kotema and Niebore. These clerics often travel from one place to another with different followers moving with them. They will also settle in villages and teach Quranic schools. Some may even have farms although these farms are most often worked by young boys in exchange for Quranic teaching.

Heritage is very important to the Jahanka. They trace their lineage back decades. They probably originated from four different groups of Soninke peoples. The Jahanka believe that they originated from a place on the Niger River in Mali. Scholars believe that they spent some time during their formation as a people around Jahaba on the Mali-Senegal border. During the fifteenth or sixteenth century, there was a very powerful Islamic cleric named al-Hajj Salim Suwari who

strongly influenced the belief systems of the Jahanka. The reason that the Jahanka are so highly respected today as religious clerics is because they are the keepers of Suwari's teachings and divination practices.

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

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

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

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

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

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

13550

Jotoni, Jo, Jowulu (11,000)

The Jotoni people (sometimes called the Samogho Jotoni) are part of the Malinke people cluster. They usually live in the Kadiolo Prefecture. They speak a language called Jowulu.

The Jotoni people are predominantly animists. They are one of the least reached people group. Multiple agencies are trying to reach the Jotoni people for Christ. There is currently no Bible translation, and the Jesus Film has not been produced in their language. Gospel recordings are available.

13551

Jula (68,000)

The Jula people can be found in Burkino Faso, Mali, Guinea, Ghana, Cote D'Ivoire, and Togo. They are part of the Malinke-Jula people cluster. They speak a language called Jula. Some alternate names for this people group include: Dyula, Djoula, Joula, Kong Dyula, Kong, Malinka, Yola, Maasina, or Wangara.

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. Only 1% of the Jula are Christian adherents, and zero percent of the people are evangelicals. Portions of the Bible have been translated, but the Jesus Film is not available. Gospel recordings and radio broadcasts can be heard.

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/>

<http://www.joshuaproject.net/peopctry.php?rop3=104323&rog3=ML>

13552

Kagoro (30,000)

The Kagoro people are part of the Malinke people cluster. They live north of Kita in Mali. They speak a language called Kagoro. Two alternate names for this people group are Kakolo and Logoro.

The Kagoro people are primarily animists. They also participate in ancestor worship. To the Kagoro people, the spirits are forces that must always be appeased lest the spirits cause mischief in the lives of the living people. Sickness and poor crops, according to the animistic beliefs, occur because some spirit is angry. Offerings of millet, flour, and water will be offered as sacrifices in order to pacify the angry spirit. One percent of the Kagoro people are Christian adherents, and only .59% of the people are evangelicals. One mission agency is committed to reaching the Kagoro people, and one church has been established. There is currently no Bible translation, and the Jesus Film has not been produced in their language. Gospel recordings can be found. Thus, the Kagoro people are considered to be one of the least reached people groups.

The Kagoro people are farmers but they also raise different herding animals and hunt animals such as ostriches and antelope. Men and women both work in the fields. Children also play an important role in the life of the village. Most children do not receive much education because they are needed in the fields. Because so many workers are needed, women may have as many as eight children in a life time. Like many other African ethnic groups, polygamy is acceptable and encouraged. Family life is centered around extended households called gwas.

13553

Khasonke (171,000)

The Khasonke people live in central Mali. They speak a language called Xaasongaxango. They are part of the Malinke people cluster. Two alternate names for this people group include: Kasonke and Xasonke.

The Khasonke people are predominantly Sunni Muslim. They are considered to be one of the least reached people groups. Only 2.70% of the people are Christian adherents, and .63% of the people are evangelicals. Multiple agencies are involved with trying to reach the Khasonke. A group of churches has been established. Portions of the Bible have been translated, but the Jesus Film is inaccessible. Gospel recordings can be found.

The Khasonkes are primarily farmers although they also have different herd animals as well. Usually they get Fulani men to watch the herd animals while they work hard to eke a living out of the soil. They grow crops like millet and sorghum. Men, women, and children all work diligently in the field. Women are also responsible for the household chores and cooking. The only day that they rest is on Monday which is market day. All adults—even senior adults are expected to be married. Familial pressure is very great among this people group.

http://www.global12project.com/2004/profiles/p_code4/1822.html

13557

Maninke (153,000)

The Maninka people are part of the larger Mande people group. In Senegal they speak a language called Eastern Maninkakan. Some alternate names for the Maninka include: Konyanke, South Maninka, Wangara, Mandinka, and Mandingo. *Note: Because the colonial advisors would often call different people groups by many names, there is some overlap between the names of different people groups. Alternate names are noted but primary names should be used for study purposes.

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 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.

Two percent of the population are Christian adherents, and only .20% of the people are evangelicals. Portions of the Bible have been translated, but the Jesus Film is inaccessible. Gospel recordings can also be found. There are multiple mission agencies that work with the Maninka people. A group of churches have been established, but they are still considered one of the least reached people groups.

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.

13542

Marka, Dafing (37,000)

The Marka or Dafing people live in around the villages of Koula, Diarani, Yelene, and Kunai. They belong to the Malinke people cluster. They speak a language called Marka. Some alternate names for this people group include: Dafi, Dafin, or Mossi.

The Marka people are primarily Sunni Muslim.

Twelve percent of the population are Christian adherents, but only .50% of the people are evangelicals. Multiple agencies are involved with working with the Marka people, and a group of churches has been established. Portions of the Bible have been translated into the Marka language, but the Jesus Film has not been reproduced in their language. Gospel recordings are available.

13560

Maure (396,000)

The Maure people are part of the Hassaniya Arab people cluster. They supposedly live around Nioro and Nara in Mali. In truth, because of their nomadic lifestyle, their traditional travel routes extend from Timbuktu to the Mauritanian border. They can also be found in Cote d'Ivoire, France, Gambia, Mauritania, Morocco, Niger, Senegal, and the Western Sahara. They speak a

language called Hassaniyya. Some alternate names for this people group include: Bidan, Bidan Maure, Black Moor, Haratine, Hassaniya, or White Moor.

The Maure people are predominantly Muslim. The Qadiri and the Tajani are influential in clan and religious life.

The number of Christian adherents is unknown, and only .01% of the people are evangelicals. No agency is currently trying to evangelize the Maure people. The Jesus Film has been produced in their language, and gospel recordings exist. No Bible translation is available. Because of their remoteness, the Maure people probably don't have much contact with gospel.

The Maure people have a very strict caste system that is based upon the ancestry of the father. The two upper classes (called White Moors) are comprised of warriors and religious leaders while the two lower classes (called Black Moors) are made up of slave classes. While slavery is technically illegal according to the constitution, some non-identified forms still exist in practice among these nomadic peoples. Because of the history of violence, there are highly evolved forms of politically correct behavior when different clans meet in the desert. Simple hand gestures can indicate a person's willingness to listen to a comment.

13561

Mossi, Moore (70,000)

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

The Mossi people are originally from the Upper Volta region. They are one of the strongest ethnic groups to have refused complete assimilation into the Muslim World. They predominantly practice ethnic religions. While some have converted to Islam through the influence of Yarse traders that have come to live among them, most still practice an indigenous religion that focuses on ancestor worship. The Mossi resisted the spread of Islam for many years because their main leader believed that he derived his power from the ancestor cult worship. When the Mossi were defeated by the European expansionists, they were somewhat disillusioned by the lack of power in their ancestor worship. This made them more open to hearing about Islam. Even though most continue to resist Islam, the predominant Islamic cultures around them have influenced their traditional ways. The names of the days of the week are derived from Arabic and women copy the joy cry that Islamic women make upon the completion of a difficult task. They were less interested in hearing about Christianity even though Roman Catholic priests lived among them because Christianity was the religion of the conquerors. Today about 7.6% of the Mossi are Christian adherents. There are no known evangelical adherents. There is a group of churches that have been established. The complete Bible has been translated, and the Jesus

Film is available. Gospel recordings and tracts are also accessible. Multiple agencies are committed to working with the Mossi.

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

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

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

13563

Pana, Sama (5,400)

The Pana people can be found in Burkino Faso and Mali. They usually reside west of Bougouni in Mali. They are part of the Gur people cluster. The Pana people speak a language called Pana but may also have learned Jula, Marka-Dafin or Bamanankan.

The Pana people primarily practice ethnic religions. There are no known Christian adherents or evangelicals. One mission agency is currently working with the Pana. There is no reliable Bible translation, and the Jesus Film is inaccessible. Gospel recordings can be found. The Pana are one of the least reached people groups.

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Samo, Kalemse, Samoma (1,400)

The Samo people are part of the Gur people cluster. They speak a language called Kalamse. Some alternate names for this people group include: Kalamse, Kalems, Samoa, Samo, Samoya, or Supai.

The Samo people are predominantly Muslim. They are considered to be one of the least reached people groups. Multiple agencies are involved in trying to reach the Samo people. A group of churches has been established. No Bible translation exists, and the Jesus Film has not been reproduced in their language. Gospel recordings exist.

00000

Sembla, Samogho, Seeku (3,400)

The Sembla live in Mali and Burkino Faso. They speak a language called Seeku. They are part of the Mande people cluster. Some alternate names for this people group include: Sambla, Southern Samo, or Seemogo.

The Sembla primarily practice indigenous religions.

Fifteen percent of the population are Christian adherents, but the number of evangelicals is unknown. Multiple agencies are committed to working with this people group. A group of churches has been established. No Bible translation is available, and the Jesus Film is inaccessible. Gospel recordings can be found.

13570

Senufo, Supyire (555,000)

The Supyire Senufo live around the Sikasso area in Mali. They can also be found in Cote D'Ivoire. They belong to the Gur people cluster. They speak a language called Supyire Senufo. Some alternate names for this people group include: Suppire Senufo, Shempire Senufo, Senoufo, and Suppire.

The Supyire Senufo are predominantly animists, but the number of Muslims among the Supyire Senufo is growing. Traditionally, the Supyire Senufo were very bound by the ideals of their clan. People did not make individual decisions that went against clan ideologies and beliefs. Everyone ate together and related to each other through their familial relationships. In addition to this strong sense of community, the Supyire Senufo were very good farmers, and they didn't wish to leave their traditional religious beliefs because of the help they felt that they received from nature sprites. Ancestral worship was also a key element of their animistic lifestyles. Poro societies strongly influenced the life of all males. As industrialization occurs, however, young men are leaving for to find work in the nearby cities. Once there, they find it much easier to abandon traditional belief systems and choose to become Muslim or Christian.

Approximately 2% of the Supyire Senufo are Christian adherents, but only .25% of the people are evangelicals. Multiple agencies are involved in ministering to the Senufo, and a group of churches have been formed. Portions of the Bible have been translated, and gospel recordings exist. The Jesus Film has not been reproduced in their language.

13565

Senufo, Syenara (193,000)

The Syenara Senufo are part of the Gur people cluster. They speak a language called Syenara Senufo. They are considered to be one of the least reached people groups.

The Syenara Senufo are predominantly animists, but the number of Muslims among the Syenara Senufo are growing. Traditionally, the Supyire Senufo were very bound by the ideals of their clan. People did not make individual decisions that went against clan ideologies and beliefs. Poro societies strongly influenced the life of all males. As industrialization occurs, however, young men are leaving for to find work in the nearby cities. Once there, they find it much easier to abandon traditional belief systems and choose to become Muslim or Christian. Approximately 5% of the Supyire Senufo are Christian adherents, but only 1.84% of the people are evangelicals. Multiple agencies are involved in ministering to the Senufo, and a group of churches have been

formed. Portions of the Bible have been translated, and gospel recordings exist. The Jesus Film has not been reproduced in their language.

The Syenara Senufo are subsistence farmers who take great pride in their heritage. When a man is known as a skilled farmer, he brings honor and fame to his clan. People are not seen as individuals but rather as part of the extended clan.

13568 People Groups.org lists the Songhai as one large group but Joshua Project subdivides the Songhai into different linguistic groups. Below is a general description of Songhai life, and then statistics from Joshua Project have been subdivided.

The Songhai are a very ancient people group. In fact, one of the great Malian empires was built by the Songhai ethnic group. They are also staunchly Muslim having first converted in the early part of the eleventh century, but they do practice a form of syncretism with Islam that still permits sorcerers and encourages sacrifices to appease the spirits. Dances and costumes are used in ritualistic ceremonies to try to reach the spirit world.

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

Girl's marriages will be arranged by their father's families, and they will be required to accept their bridegroom. Fathers will only arrange marriages to members from their own lineage. They will usually not permit grooms from other ethnic groups. Divorce is high among the Songhai. When divorce or death of a spouse occurs, the woman is sent back to her father's family. Her children are the property of the husband or his family. Even young children under the age of seven that may be allowed to go with her initially will later be returned to the father's family.

Three out of five children will die before their fifth birthday due to malnutrition or disease. Men may marry more than once (according to Islamic tradition) but few can afford to do so because a bride price may be quite expensive. Men that do marry a second wife will also be expected to set her up in a separate dwelling. No girl or woman wishes to be a second wife.

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

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

Songhai-Humburi Senni (19,000)

The Songhai-Humburi Senni live in the Hombori area of Mali. They speak a language called Songhay. They are one of the least reached people groups. There are no known Christian adherents or evangelicals. No Bible translation is available. The Jesus Film has not been reproduced in their language. Gospel recordings can be found.

Songhai-Koryaboro (492,000)

The Songahi-Koryaboro live in the southeastern portion of Mali. They speak a language called Koyraboro Senni Songhay. Some alternate names for this people group include: East Songhai, Singhai, Sonrhai, Gao, Songoy, or West Songhai. They are also one of the least reached people groups. The number of Christian adherents is unknown, but .01% of the people are evangelicals. A mission agency is committed to working with this people group, and one church has been established. No Bible translation exists, and the Jesus Film is inaccessible. Gospel recordings and radio broadcasts can be heard.

Songhai-Koyra (250,000)

The Songahi-Koyra live on the Niger River between Djenne and Timbuktu. They speak a language called Koyra Chiini Songhay. They are considered one of the least reached people groups. Their primary religion is unknown. The number of Christian adherents or evangelicals is also unknown. Portions of the Bible have been translated, and gospel recordings are accessible. The Jesus Film is unavailable.

13569

Soninke (1,068,000)

In Mali, the Soninke people live around Nioro, Nara, Banamba, Yelemane, and Kayes. They speak a Mande language called Soninke. Some alternate names for the Soninke include: Sarakole, Serahuli, Azer, and Toubakai.

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 leave 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 very few believers and no established church because the persecution from the Muslims adherents is so intense. Multiple agencies are working with this people group, yet they are still considered to be one of the least reached people groups. 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.

13572

Tuareg, Kal Tamasheq (353,000)

The Kal Tamasheq Tuareg live in the Timbuktu area and in northeast Mali. They speak a language called Tamasheq. Some alternate names for the Kal Tamasheq Tuareg include: Antessar, Kel Tamasheq, Kidal Tuareg, Udalan, Bella, or Kidal.

The Kal Tamasheq are predominantly Sunni Muslims. They practice a form of folk Islam that relies heavily on the belief in magic and the spirit world. They are Islamic mainly in name only. Some won't even celebrate the major Islamic holidays. Only .01% are Christian adherents, and .01% of the people are evangelical. Multiple agencies are involved in trying to reach this people group. At first missionaries were regarded with great suspicion, but over time some rapport has been established. Bible portions have been translated, and the Jesus Film is available. Gospel recordings can also be found.

The Kal Tamasheq Tuareg world has changed mightily over the last thirty years. Until the early 1970's most Kal Tamasheq Tuareg followed the nomadic lifestyle of their ancestors. Familial connections were everything in this traveler's world where one wrong misstep in the harsh climate of the Sahara could mean instant death. A huge drought in the early 1970's, however, ended the nomadic lifestyle for many Tuareg. As animals began to die because of the lack of water and food, many of the Tuareg were forced to move to urban areas to merely be able to survive. Drawn by the conveniences of the modern cities as well as the stability of a wage-paying job, many Tuareg chose to remain in the cities long after the end of the drought. The Kal Tamasheq Tuareg that continue their nomadic lifestyle live in tents and move from place to place in search of good grazing for their animals. Most eat some goat meat but mainly depend on different types of cereals, dates, and milk for the mainstays of their diet. In Mali, there have been uprisings from the Tuareg around Timbuktu. The government signed a peace agreement with them recently. Western travelers are still urged to proceed north of Timbuktu with extreme caution because there are different nomadic groups including the Tuareg that will act as raiders.

Women have a slightly higher standing in Tuareg society. Women are not veiled but rather they put a piece of cloth in front of their mouths. Because there is a distinct class system among the Tuareg which includes those who serve others, some women have the time to write poetry or songs. They perform these during a ceremony called the ahal.

Men wear a veil and are expected to be faithful to one wife. They respect women who can recite poetry.

<http://www.sim.org/pg.asp?pgID=34&fun=1>

<http://www.gosahara.org/kel.html>
http://www.gowestafrika.org/mega/megaprofile.php?ppl_id=51

13571

Tuareg, Tamajaq (268,000)

The Tamajaq Tuareg live in the Menaka and Gao regions in Mali. They speak a language called Tawallammat Tamajaq. Some alternate names for this people group include: Aulliminden, Tahoua, Kal Tamajaq, or Tahoua Tuareg.

The Tamajaq are predominantly Sunni Muslims. They practice a form of folk Islam that relies heavily on the belief in magic and the spirit world. They are Islamic mainly in name only. Some won't even celebrate the major Islamic holidays.

The number of Christian adherents is unknown, but .07% of the people are evangelical. Multiple agencies are involved in trying to reach this people group. At first missionaries were regarded with great suspicion, but over time some rapport has been established. A group of churches have been formed. Bible portions have been translated, and the Jesus Film is available. Gospel recordings can also be found.

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http://www.gowestafrika.org/mega/megaprofile.php?ppl_id=51

13573

Tukolor (185,000)

The Tukolor live around Nioro and Kayes. The most popular phrase of the Tukolor is: "To be Tukolor is to be Muslim." The Tukolor speak a language called Pulaar. Some alternate

names for the Tukulor are: Futankoobe, Pulaar, Takarir, Haal Pulaaren, Tooroobe, and Toucouleur.

The Tukulor are predominantly Sunni Muslims.

The number of Christian adherents is unknown, but .04% of the people are evangelicals. One agency is currently committed to working with this people group. The New Testament has been translated, and the Jesus Film is available. Gospel recordings can also be found.

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

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

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

13575

Wassulu

The Wassulu people are generally found in Mali, Cote D'Ivoire, and Guinea. They speak a language called Bamanankan. They are part of the Malinke-Bambara people cluster.

The Wassulu people are predominantly Muslim but also practice traditional indigenous ceremonies.

Only 2% of the people are Christian adherents, and there are no evangelicals. The complete Bible has been translated, and the Jesus Film is accessible. Gospel recordings can also be found. No active church planting has occurred for the last two years. The Wassulu people are one of the least reached people groups.

Most Wassulu live as subsistence farmers. They grow different types of grain crops. They live in villages that are often cut off from major roads during the rainy season.

13577

Wolof (21,000)

The Wolof in Mali usually live around Bamako. The Wolof 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, merchants, and very influential members of the government.

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.

Only .5% of the population have become Christian adherents, and .04% are evangelicals. One agency is committed to working with this people group. 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 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.

13544

Yalunka (14,000)

The Yalunka people are descendents of the Mandingo people group. The Yalunkas speak a Niger-Congo language called Yalunka. Their language is very similar to the Soso language. In fact people from both of the groups can understand each other when they speak their own

languages. There are 140,000 Yalunkas living in West Africa. Some alternate people names for the Yalunka include: Diallounke, Jalonka, Dialonke, Yalun Soso, and Mali Yalunka.

The Yalunkas are one of the least reached people groups. They are 99% Sunni Muslim. People find it very hard to become Christians because of the fear of severe persecution. While the people are Islamic, they still believe in some animist ideals. For example, they are constantly using diviners to keep witches from putting curses on their crops. They also try to appease the nature spirits that live around them. They believe that the nature spirits can cause harm or give help. The number of Christian adherents is unknown. The New Testament has been translated, gospel recordings are available. However, the Jesus Film has not been shown to the Yalunka. One mission agency is working with the Yalunka.

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

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

Religions

(the World Christian Encyclopedia; Operational World)

Non-Christian

Tradition Ethnic Religions

Ethnic religions are usually animistic. These traditional religions claim well over 10% of the population. Many of those who claim to follow other religions, Islam or Christianity, are at heart Traditionalists.

Adherents believe in an impersonal creator god that withdrew from man's affairs after creation. The spirit realm is very important because people believe that the spirits influence the daily lives of man either for good or for evil. Ancestral spirits and other types of sprites are appeased through animal or grain sacrifice. Sorcerers, magicians, and witches are all appealed to in during time of illness, poor crops, or other misfortunes in the hopes that the malevolent causing the trouble might be assuaged. Secret societies are an integral part of village life and influence everyone in the village.

Islam

Almost ninety percent of Malians are Muslims. Most of the Muslims follow the Sunni branch of Islam. Islamic ideas were first propagated by Muslim traders who traveled from North Africa. Some indigenous groups adhered slowly to Islam while others succumbed more quickly. Most Malians today practice a syncretic form of Islam in which they adhere to the major tenets of Islam but also still retain some of their traditional beliefs in magic and sorcery.

Jehovah's Witnesses

This group began work in 1965. There are four churches and a total of 400 congregants in all.

Catholic Church of Mali

The Catholic Church of Mali was first started by a group of priests called the White Fathers who came from Senegal. A group of nuns called the White Sisters later joined them. In 1995, there were 41 congregations and a total of 110,033 Catholic adherents.

- The diocese at Bamako was started in 1921 and was made an archdiocese in 1955. There are ten parishes with 128,500 members in all. Thus, 3.5% of the population of Bamako are Catholics. There are eleven diocesan priests and 35 religious priests. Each priest is generally responsible for 2,793 congregants.
- The diocese at Kayes was started in 1947 and has eight congregations. The bishop at Kayes is Joseph Dao. He was appointed in 1978. There are 8,000 congregants in the Kayes diocese. That accounts for .6% of the population. Six diocesan priests and ten religious priests serve in the Kayes diocese. They each are responsible for about 500 congregants each.
- The diocese at Mopti was started in 1942. The current bishop is Georges Fonghoro. He was appointed in 1999. There are 26,369 members of the diocese which accounts for .7% of the population. Thirteen diocesan priests and nine religious priests serve the diocese and are responsible for 1,198 members each. Each of the parishes care for about 100 villages each.
- The diocese at San was begun in 1962. Jean-Gabriel Diarra, the current bishop, was appointed in 1987 when the previous bishop resigned. There are five parishes with a total of 32,587 members in all. This accounts for 3.4% of the population. Twenty-three diocesan priests and five religious priests serve in the diocese. Each priest takes care of 1,163 members each. The Sister of Charity run an orphanage near the diocese of San where mothers that are in distressing situations and their children may stay. The mothers get job training and may work while the sisters help take care of the children.
- The diocese at Segou was started in 1962. The current bishop is Augustin Traoré. He was appointed in October of 2003. The five parishes of the diocese serve 13,399 members in all. That accounts for .7% of the population. There are thirteen diocesan priests and two religious priests. They are responsible for 893 members each
- The diocese of Sikasso was started in 1963. Jean-Baptiste Tiana, the current bishop, was appointed in 1998. There are eight parishes that serve a total of 20,028 congregants. This accounts for .7% of the population. Thirteen diocesan priests and ten religious priests serve in the Sikasso diocese. Each priest is generally responsible for about 870 congregants each.

Protestant/ Evangelicals/ Pentecostals

Assemblies of God—These churches were founded in 1983. In 1995, there were 20 congregations and a total of 1300 congregants. Recently an eight year rift between French and U.S. Assembly of God churches was healed.

Christian Reformed World Mission—This group started working in Mali in 1984. In 1995, there was one congregation with seven members. They work primarily among the Fulbe in the Macina area of Mali.

Christ Apostolic Church—This church was first started in Nigeria. In 1995, there were two churches with a total of 100 members.

The Evangelical Church of Mali—This church was started in 1923 and has 360 organized churches. There are also an additional 137 unorganized groups There are 241 ordained ministers. There are a total of 23,508 baptized members and 37,590 inclusive members. This church runs at least nine radio stations in Mali and is working to establish a hospital for women and children in Koutiala.

<http://www.cmalliance.org/im/imworld/field.jsp?m=300045>

Evangelical Mission of the Sahel—This group began work in 1980. In 1995, there was one church with twenty congregants.

Evangelical Protestant Church of Mali—This church was started in 1919. In 1995, there were 278 churches with a total of 24,200 members in all. Two schools have been started among the Bambara.

Frontier Missions—This group began work in 1984. There is one church with 50 believers.

Isolated Radio Believers—There are some house churches that are scattered throughout the country. Scholars believe that there could be as many as 300 different house churches with as many as 10,000 participants in all.

Mission Alliance—This church was started in 1984 by a missions group from Germany. In 1995, there were seven churches and a total of 325 members in all.

Other African Indigenous Churches—There are an estimated 15 churches and a total of 2000 members in all. These churches were largely started by labor migrants.

Norwegian Protestant Mission—This group began work in 1981. There are 3 churches and a total of 100 congregants in all.

Pioneer Missions—This group began work in 1987. There is one church with twenty members.

Protestant Church of Kayes—This church was started in 1953. In 1995, there were 16 congregations and a thousand congregants. This church was started by United World Mission.

Eighty-six percent of the congregants are Malinke, and fifteen percent of the members are Kasonke.

Seventh Day Adventists—These churches were first started in 1980. There are 3 churches and a total of 1,287 congregants in all. The churches are affiliated with the Sahel Union Mission. Both French and English are used by the congregants.

Seventh Day Baptist Church—This church was started in 1986. In 1995, there was one congregation with 53 members.

Southern Baptists—Southern Baptist work began in 1983 in Mali. In 1995, there was one congregation with 120 members.

Union of Evangelical Baptist Churches—Missionaries began work in Gao in 1951 and later moved to Timbuktu in 1952. Two other mission stations were begun in 1959 at Dire and Niafunke. In 1987, people started working in Menaka, and in 1990, they started a work in Bamako. There are 4 established churches with about 140 members in all. EMB also operates several bookstores and reading rooms. In 1985, a well project was also started in order to help the Tuareg people who were leaving their nomadic lifestyle and moving to the outskirts of Timbuktu because of the great drought in the 1980's. A Bible school has been started in Gao. http://www.ebm.org/index.php?module=pagemaster&PAGE_user_op=view_page&PAGE_id=3

World Wide Missions—This group may have as many as twenty churches and a total of 3,000 congregants. Many of the congregants are from Cote D'Ivoire.

Missiological Implications

1. Evangelical Christians and churches should seize the openness to the gospel that has been apparent in Mali over the last years. Some pastors, however, believe that the situation is changing rapidly due to the expanding influence of Islamic leaders. Mali has been known as a place where Muslims, Christians, and animists could peacefully coexist.

The government works very hard to maintain religious freedom. In fact, the U.S. State Department gives the Malian government very high ratings on their religious tolerance practices. However, societal pressure sometimes brings persecution in a more subtle form. Churches and mission organizations are finding it much harder to rent property from Islamic peoples who own much of the land. Churches are often asked to buy the land, and they don't have the money to do so.

Muslims or animists that do convert may be shunned by their family groups. People groups like the Senufo that have staunchly resisted the advancement of Islamic beliefs in the past are becoming more open to Islamic ideologies because they are leaving traditionalist values and concepts behind as they move to the urban areas in search of work. The people who have followed traditional indigenous religions in the past are more open to Islam because of the predominance of Islamic cultural ideas and the

influence of Islamic bosses. They also like Islam because they are often not required to give up their traditional beliefs in fetishes or spirit worship.

2. Christians need to pray for the workers and Christians in Mali. While they have religious freedom protected by the government, they are fighting an unseen war against the spiritual forces of Satan. Much prayer is needed to break the power that witchcraft and sorcery have over the different people groups. Prayer and financial support is also needed for new Christians that are shunned and persecuted by their families and friends after conversion. Prayers for wisdom are also needed as mission groups seek to help and work with the different people groups. Patience is needed to truly understand the needs of a people group and not simply try to force “western ideas” on their culture. One missions group attempted to build a mill to grind grain for a local Senufo group. In a Senufo village, the men are responsible for all of the machinery. The man who came to build the mill didn’t realize this. He proceeded to upset the hierarchy of the village by insisting that women run the mill. While his ideas of empowering women by giving them an occupation was a noble one, his ideology came from western thought. To ask the women to act outside of their cultural practice is tantamount to disaster. The women, in typical Senufo fashion, did work out a solution but were very chagrined when the mill only worked for about a week before giving out.
3. Christians should develop and share with believers in Mali methods for effective witness among the peoples of Mali that follow Traditional Religions, Catholicism, and Islam. These methods should be contextualized for Mali and peoples in the country trained in their use.
4. Christians should emphasize church starting efforts in the capital city of Bamako has only around 50 congregations in a city of over 1,500,000 people. A stress on urban church starting and development is long over due.
5. Christians should seek ways to complete Bible Translation into the languages of Mali. Support for SIL that is actively engaged in this ministry would be a productive step in this direction.

