

MISSION ATLAS PROJECT

Central, Eastern, and Southern Africa

Uganda

Snapshots Section

Country Name: Republic of Uganda

Country Founded in: October 9, 1962 (independence from U.K.)

Population: 30,262,610

Government Type: (national, regional and local): Republic

Geography/location in the world: Eastern Africa, on the equator, landlocked, west of Kenya

Number of people groups: 59

Picture of flag:



Religion Snapshot

Roman Catholic (41.9%)

Protestant (42%)

Anglican (35.9%), Pentecostal (4.6%), Seventh Day Adventist (1.5%)

Muslim (12.1%)

Other (3.1%)

Non-Religious (0.9%)

Government interaction with religion: The Ugandan government is supportive of religious expression; freedom of religion is constitutionally guaranteed.

Uganda Country Profile

Basic Facts

Country Name: Republic of Uganda

Demographics:

The population of Uganda is 30,262,610 (July 2007 estimate). Population estimates for Uganda take into account the tremendous toll of AIDS on the population; the disease affects life expectancy, death rates, infant mortality, population growth and population distribution by age and gender.

Fifty point two percent of Ugandans are aged 14 years or younger, 47.6% are aged 15 – 64 years, and only 2.2 percent are over age 65. The gender distribution is fairly even, with men slightly outnumbering women in the two younger age brackets. The median age for Ugandans is 14.9 years of age and their life expectancy at birth is 51.75 years. (For perspective, the median age for the world population is 28 years, and life expectancy for the same is 65.82 years.)

The population of Uganda is growing at a rate of 3.572%. The birth rate is 48.12 births per 1000 Ugandans, and the death rate is 12.64 deaths per 1000. An average of 6.84 children is born per Ugandan woman.

In Uganda, 530,000 people are living with HIV/AIDS; the adult prevalence rate for the disease is 4.1%. The risk for other infectious diseases, such as bacterial diarrhea, hepatitis A, typhoid fever, malaria, yellow fever, African trypanosomiasis, and schistosomiasis, are high for Ugandans and those visiting Uganda.

Uganda's population is 88% rural and concentrated in the southern regions of the country. Kampala is the capital of Uganda and its only large city; other important towns are Jinja, Mbale, Entebbe, Masaka, Mpigi, and Mbarara.

Almost all Ugandans are black Africans. Uganda's largest ethnic groups are the Ganda (19.9%), Nyankore-Hima (11.7%), Soga (12.5%), Chiga (7.5%), Rwandese (7.4%), Tooro (6.5%), Haya (5.9%), Teso (5.4%), Langi (5.3%), Acholi (4%), Masaba (Gisu) (4%), Lugbara (3.9%), and Nyoro (2.6%). Many other ethnic groups comprise the remaining 3.4% of the population.

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

http://encarta.msn.com/encyclopedia_761566572_2/Uganda.html

Language:

English is the official language of Uganda; it is taught in schools and used in legal courts, newspapers, and some radio programs. The language that serves as the lingua franca of Uganda's diverse ethnic groups is Swahili. However, English and Swahili are second and third languages for most of Uganda's people; each ethnic group in Uganda makes use of its own distinctive language.

Several indigenous language groups are present within Uganda, representing the regions from which Uganda's people have migrated.

The Bantu languages are spoken by two-thirds of Ugandans and include Ganda, Nyankore, Kiga, and Soga. Bantu-speakers are geographically located in southern Uganda, roughly south and west of Lake Kyoga.

Western Nilotic languages are spoken by one-sixth of Ugandans and include Langi and Anholi.

A similarly sized population speaks Eastern Nilotic languages, such as Iteso and Karamojong. Nilotic-speaking Ugandans mostly live north of Lake Kyoga.

Finally, the Sudanic languages of Lugabara and Madi are spoken by populations living in northwestern Uganda. The most widely used indigenous language is Ganda, which may also be taught in schools. Native Swahili and Arabic speakers may also be found in Uganda. (Please refer to the "People Groups" section of this profile for a complete listing of Ugandan languages and peoples.)

The Indo-European languages of Hindi and Gujarati are spoken by a small population of Ugandans who are of a South Asian ethnicity.

- <https://www.cia.gov/library/publications/the-world-factbook/geos/ug.html#People>
- http://encarta.msn.com/encyclopedia_761566572/Uganda.html
- http://www.ethnologue.com/maps/UGA_ETH.jpg

The Ethnologue language map below illustrates the geographic distribution of Ugandan language groups.



http://www.ethnologue.com/maps/UGA_ETH.jpg

Society/Culture:

The ancestry of most Ugandans is a blend of indigenous African ethnic groups, however, most people identify with the culture and language of one group. Within Uganda, ethnic groups are often geographically separated from each other and many of the languages spoken in Uganda are not mutually intelligible. This diversity often causes tension in Ugandan society as smaller groups are less influential, have fewer resources, and are dominated by larger groups. The professional and wage-earning middle class in Uganda also wields much more influence than the larger lower class, which consists of peasant farmers.

Ugandans greatly value the family and view care for and support of the extended family as a virtue. Parents commonly use proverbs and riddles to teach their children about values, such as faithfulness, temperance, wisdom, and friendliness. Families are often large, with men commonly having more than one wife and women having an average of six children. Ugandans are likely to marry within their ethnic and language group, or at least a speaker of a language within the same language-family. Most Ugandans grow the food that feeds their families, with women working the land alongside men. Men are more likely to be involved in the agricultural production that is used for export, while women are often more focused on subsistence farming; often, even families with wage-earning jobs must also grow food to supplement their income.

Despite their contributions to society, women in Uganda have traditionally been viewed as inferior to men. Opportunities for education, property ownership, and independence have favored men over women. The government and women's activist groups have striven to improve the rights and status of Ugandan women. Constitutional changes enacted in 1995 guaranteed women equal opportunity in political, social, and economic arenas.

Traditional ethnic clothing may be worn for special occasions in Uganda, but for common use western style clothing is worn by most Ugandans.

There are many different holidays in Uganda. January 1st is New Year's Day. Liberation Day is celebrated on January 26th, and women are honored on March 8th on International Women's Day. Labor Day is on May 1st while Martyrs' Day occurs on June 3rd. National Heroes' Day is June 9th, and Independence Day is on October 9th. Christian holidays include: Christmas Day, Boxing Day, Good Friday, and Easter Monday. Muslim holidays include: Id al-Fitr and Id al-Adha.

Most Ugandans enjoy listening to the radio. There are several programs in English and in several major ethnic languages. Those that can afford televisions instead of radios also enjoy programming from the United States and the United Kingdom.

Attending plays that have themes of national interest such as politics or social changes is also a popular activity for those that can afford the price of admission. Using theatrical performances to teach educational concepts is a popular method of imparting information to interested audiences.

The turmoil and unrest brought by the succession of dictatorships and civil war have left deep scars upon society. Many of the children in the north were kidnapped and abused by rebel forces.

If these children escaped or were rescued, they had difficulty rebuilding their lives. Sometimes they had no villages to which to return. The economic effects of the many years of civil war also cause challenges as people attempt to survive.

http://encarta.msn.com/encyclopedia_761566572/Uganda.html

WorldMark Encyclopedia of Cultures and Daily Life: Volume 1, Africa, pg 448-455.

Government:

The Republic of Uganda is, as the name states, a republic; this means that voting citizens elect officials to govern on their behalf based on the laws of the state. Uganda received its independence from the United Kingdom on October 9, 1962 and celebrates this date annually in commemoration. All Ugandans over the age of 18 have the right to vote in elections. Uganda's third constitution was ratified on October 8, 1995 and was amended in 2005 in order to remove presidential term limits and allow for a multiparty system.

Uganda's chief of state and head of government is President Lieutenant General Yoweri Kaguta Museveni. The president has served in this capacity since seizing power on January 26, 1986. Gilbert Balibaseka Bukenya is the vice president. The prime minister is Apollo Nsibambi, who has served since April 5, 1999 and assists the president in supervising the cabinet. Elected legislators are appointed to the cabinet by the president. Though there is no limit to the number of terms a president may serve, each term is limited to 5 years. The next presidential election will be held in 2011.

Uganda's legislative branch has a single body called the National Assembly. The Assembly's 332 seats are filled by 215 members elected by popular vote, 104 members appointed by legislated special interest groups (women, army, disabled, youth, and labor), and 13 cabinet members. Members are elected to 5-year terms of service; the next elections for the National Assembly will be held in 2011.

Major political parties in Uganda include the Conservative Party (CP), the Democratic Party (DP), the Forum for Democratic Change (FDC), the Justice Forum (JEEMA), the National Democratic Forum, and the Ugandan People's Congress (UPC). The Popular Resistance Against a Life President (PRALP) is a Ugandan political pressure group.

Kampala is the capital of Uganda. The country is currently divided into 69 administrative districts, with more under development.

The Ugandan constitution guarantees religious freedom and in practice the government of Uganda is supportive of religion. Religious organizations are required to register with the government and must obtain permits for the construction of buildings; the government does not use these regulations to limit religious freedom, but to monitor public safety and compliance with building codes, etc. Relations between religious groups in Uganda are generally amicable.

The Ugandan flag has six horizontal stripes, which are black, yellow, red, black, yellow, and red. In the center of flag is a hoist-facing red-crested crane within a white circle. The flag's black stripes symbolize the African people, its yellow stripes represent the sun, and its red stripes

symbolize brotherhood (these were the colors of the Uganda People's Congress party that led out in elections at independence in 1962). The red-crested crane is the national symbol of Uganda.

<https://www.cia.gov/library/publications/world-leaders-1/world-leaders-u/uganda.html>

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

<http://www.state.gov/g/drl/rls/irf/2006/71330.htm>

<http://www.worldflags101.com/u/uganda-flag.aspx>

Economy:

Uganda is a country blessed with an abundance of natural resources, such as fertile soil, sufficient rainfall, and mineral deposits. In times of peace and stability, Uganda has the potential to fruitfully supply many of its internal needs as well as support a profitable export business; however, its history of war and internal displacement have strained Uganda's economy and contributed to serious international indebtedness. Reforms of the last twenty years have successfully worked to limit inflation, stabilize the Ugandan shilling, increase export revenue, and bolster wages; Uganda's economy has been improving since 1986, but did not return to its pre-Amin dictatorship levels until the late 1990s. By 2000, Uganda had received about \$2 billion dollars worth of debt relief as a result of their classification in Highly Indebted Poor Countries (HIPC); this relief came from the International Monetary Fund, World Bank, and the Paris Club.

The 2006 estimate of Uganda's GDP (Gross Domestic Product—purchasing power parity) is \$52.93 billion; the GDP real growth rate is 5.3% with a per capita GDP of \$1,900. The agricultural sector generates 31.4% of the GDP while employing 82% of the labor force of 13.58 million workers. Service represents 44% of the GDP with 13% of the labor force and industry comprises 24.6% of the GDP and engages the remaining 5% of workers. Thirty five percent of the population resides below the poverty line; the households in the lowest 10% of economic earnings consume 4% of resources, while those in the highest 10% consume 21%. Uganda earned revenues of \$1.758 billion in 2006 and expended \$1.984 billion. Public debt is at 19.4% of the GDP.

Uganda's agricultural products are coffee, tea, cotton, tobacco, tapioca, potatoes, corn, millet, pulses, cut flowers, beef, goat meat, milk, and poultry. Industrially, Uganda produces sugar, brewing, tobacco, cotton textiles, cement and steel. Uganda's industrial production growth rate is 5.2% (2006 estimate). Hydro power produces 99.1% of Uganda's electricity and fossil fuels are used to produce the remaining 0.9%. This produces a total of 1.894 billion KWh of electricity, the excess of which (1.65 million kWh) is exported; wood is the principal source of fuel used. Uganda's primary exports are coffee, fish and fish products, tea, cotton, flowers, horticultural products and gold, which go principally to Belgium, the Netherlands, France, Germany, Rwanda, and Sudan; her primary imports are capital equipment, vehicles, petroleum, medical supplies and cereals, which come from Kenya, the UAE, China, India, South Africa, and Japan.

Uganda's currency is the Ugandan shilling (UGX). The Ugandan shilling exchanges at a rate of 1,834.9 shillings per U.S. dollar (2006).

The conflict in northern Uganda, related to the activities of the Lord's Resistance Army over the last 20 years, has caused a great deal of economic disturbance in the area as families have been displaced from their lands and living in camps. Aid supplied to those living in camps has come from a variety of sources, but has been decreasing in recent months as the government has urged people to return to their homes. Many of these families lack the supplies they need to successfully relocate, such as roofing and other housing materials, seeds for planting crops, tools, etc. As the country moves closer to establishing peace, the economic situation in this region should improve, but it will take some time for people to recover all that has been lost. Many families remain in displacement camps because they fear the activity of the LRA and do not believe it is safe to return home yet.

<https://www.cia.gov/library/publications/the-world-factbook/geos/ug.html#Econ>
http://encarta.msn.com/encyclopedia_761566572/Uganda.html

Literacy:

66.8% of the Ugandan people over age 15 can read and write. The literacy rate for men is 76.8% and for women it is 57.7%.

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

Land/Geography:

Uganda is an equatorial, landlocked country in Eastern Africa, just west of Kenya. Its total area is 236,040 sq km, of which 199,710 sq km is land and 36,330 sq km is water; comparatively, Uganda is slightly smaller than the US state of Oregon. Uganda borders Sudan to the north (435 km shared border), Kenya to the east (933km), Tanzania to the south (396 km), Rwanda to the southwest (169 km), and the Democratic Republic of the Congo to the west (765 km). Uganda also borders Lake Victoria, which is Africa's largest lake and one of the principle sources for the Nile River.

Uganda has a tropical climate, but with an average elevation of over 1000 m, its temperatures are moderate. February is the country's hottest month, with temperatures around 84° F. In Kampala, the capital city, the average temperatures for the year range from 62° F to 83° F. The country has two dry seasons: December to February, and June to August; the remainder of the year is rainy. Northern Uganda averages 900mm (40in) of rain annually and Southern Uganda averages 1500 mm (60in); however, droughts and variations in rainfall are not uncommon. Missionaries and mission volunteers should note that the Lonely Planet travel guide for Uganda advises against trekking outside of the dry seasons. Most of Uganda is a plateau with elevations ranging from 800-2000m (2600-6600ft). The highest point in Uganda is Margherita Peak on Mount Stanley (5110m) and the lowest is Lake Albert (621m). Uganda's landscape includes mountains in the eastern and western regions, savannah in the north, and forests in the south.

Animal life in Uganda includes elephants, lions, leopards, gorillas, chimpanzees, rhinoceroses, antelopes, zebras, Rothschild's giraffes, and crocodiles; Uganda is home to diverse species of birds and large numbers of fish. Plant life includes mvuli trees, elephant grass, dry thorn scrubs, acacia trees, euphorbia shrubs, and papyrus.

Uganda's natural resources include copper, cobalt, gold, tin, tungsten, beryllium, iron ore, hydropower, limestone, phosphates, apatite, salt, and arable land. Arable land makes up 21.57% of Uganda and an additional 8.92% of land holds permanent crops; the remainder of the land (69.51%) is used for other purposes. Uganda has many lakes and rivers that provide an adequate water supply for the country; only 90 sq km of land are currently using irrigation. Issues of environmental concern for Uganda are the draining of wetlands for agricultural use, deforestation, overgrazing, soil erosion, an infestation of water hyacinth in Lake Victoria, and widespread poaching. As Uganda's population increases, demands on the environment are likely to increase as well. Along the Western Rift Valley, earthquakes are common.

Missionaries and mission volunteers should be aware of infectious diseases that pose a risk to residents of and visitors to Uganda's tropical climate, such as bacterial diarrhea, hepatitis A, typhoid fever, malaria, yellow fever, African trypanosomiasis, and schistosomiasis. Receiving proper vaccinations, avoiding contaminated water, taking measures to prevent mosquito bites, and seeking prompt medical attention can eliminate or reduce the risk of these infections.

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

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

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

http://encarta.msn.com/encyclopedia_761566572/Uganda.html

WorldMark Encyclopedia of the Nations: Africa, 10th ed, 527.

History

Early History: Indigenous Peoples and African Migration

The earliest inhabitants of Uganda were indigenous hunters and gathers, known as San or Bushmen. Migration brought other ethnic peoples to eastern-Africa. These peoples are usually classified by their language groups. Around 1000 BC Cushitic-speakers of the Afro-Asiatic language family emigrated from the Horn of Africa. The Bantu language group of the Niger-Congo language family came during the first millennium AD and settled in highland regions and began cultivation of bananas. The Eastern-Sudanic Nilotic, Eastern-Sudanic Kuliak, and Central-Sudanic language groups came from the Nilo-Saharan language family and settled in Uganda after AD 1000.

Of these many ethnic- and language-based kingdoms, the kingdom of Bunyoro was the most powerful and widespread until, in the 18th century, the Bugandan kingdom began to strengthen and rebel against them. This struggle for supremacy in tribal hierarchy continued into the next century and it was within the framework of this controversy that Arab traders, and later European explorers, introduced themselves into Ugandan territory and history.

From Foreign Influence to Independence

From the 1840s, the history of Uganda has followed a problematic course between conflicting ethnic, religious, and political alliances. Arab traders first reached Ugandan territory in 1844 and brought with them imported goods and the religion of Islam. Most significantly, these traders introduced guns and gunpowder to tribal leader and the introduction of firearms altered the balance of power between competing ethnic groups.

The first Europeans arrived in Uganda in 1862. These explorers were seeking to make names and fortunes for themselves as they penetrated the unknown regions of “dark Africa.” British explorers John Hanning Speke and J. A. Grant reached Lake Victoria, naming it after their queen. Speke first determined that this body of water was the source of the Nile. In 1872, British explorer Samuel Baker, working on behalf of Egypt, was routed by the Bunyoro in his attempts to expand Egyptian sovereignty along the Nile. His written accounts of the conflict created a prejudice among Britons against the Bunyoro people, which influenced later colonial alliances.

Henry Morton Stanley, the British explorer made famous for his search for David Livingstone, affected major change in Uganda when, after interacting with the king of Buganda, he petitioned the London Church Missionary Society to send the first Christian missionaries to Uganda. These workers arrived in 1877. Two years later, the first Roman Catholic missionaries, known as the White Fathers, arrived from France. Muslim, Protestant Christian, and Catholic missionaries all found success in converting Bugandans, leading to further divisions among the already fragmented society of the Ugandan region.

From a perspective of interaction with Western powers, much of the history of the later 19th century follows the story of Bugandan rulers and decision making because of the dominance of this people group in the Ugandan territory. Mutesa I, king of the Bugandans, welcomed missionaries, explorers, and traders to his realm. However, when his son Mwanga succeeded him in 1884, foreign influences were viewed as suspicious and threatening to the Bugandan way of life. Mwanga persecuted both Christians and Muslims and sought to drive them out of Buganda.

In 1888, Muslims and Christians worked together to dispose Mwanga, but following his departure, Muslims expelled Christians from the region as well. By 1890, Christians fought back and regained their position in society by restoring Mwanga to power. That same year, European powers, negotiating for colonial control of Africa, determined as a result of the Treaty of Helgoland that Kenya and Uganda would fall under British control.

The region was placed under the administration of the Imperial British East Africa Company and a treaty was signed with Mwanga for the company to provide protection for Buganda. By 1894 Buganda was British protectorate, with that status spreading to Bunyoro and the rest of the Uganda region by 1896. Mwanga attempted a revolt against British control in 1897 and was deposed. From 1900 to 1962 Uganda was ruled indirectly by Britain, with Bugandans serving British interests in positions of leadership. A decision for Ugandan independence was made in 1962 and federal agreements were reached with Buganda, Ankole, Bunyoro and Tooro; independence became official on October 9, 1962.

Independence to Present

In 1963, Buganda’s Mutesa II became Uganda’s first president, known as Sir Edward Mutesa. By 1966, Prime Minister Milton Obote seized presidential power and suspended the 1962 constitution. In 1967 the federal form of government was abolished and a unitary system of

government was established instead, guaranteeing the power of the central government. Following an assassination attempt against Obote in 1969, all opposition parties were banned.

In January of 1971, Idi Amin, a Major General who rose up in military ranks under Obote's administration, led a military coup, creating the Second Republic of Uganda by March of that year. Obote took refuge in neighboring Tanzania. Amin expelled all citizen and non-citizen Asians, mostly Indians and Pakistanis, from the country in 1972, resulting in tremendous damage to businesses and the economy. The following year he expelled all British citizens. During Amin's brutal and ruthless presidency, as many as 300,000 Ugandans were killed, often for being supposed supporters of Obote or for threatening Amin's regime in any way.

Amin invaded Tanzania in 1978, which proved to be the beginning of his downfall. Tanzanian forces and Ugandan rebels pushed back against Amin's attack and entered Ugandan territory in January of 1979; by April the capital city had been captured and Amin's forces were soon entirely removed from Uganda. Amin escaped to Saudi Arabia in exile (where he died in 2003); however, despite his absence, Amin's legacy of corruption, low regard for human-life, and economic instability had lasting effects on Uganda.

The next two years brought a number of rapidly replaced political leaders to Uganda. Yusuf K. Lule became the first president after Amin's defeat. In June of 1979, however, he was replaced by Godfrey Binaisa. In May of 1980 Paulo Muwanga replaced Binaisa by means of a military takeover. Muwanga put in motion parliamentary elections, of a dubious nature, which resulted in the election of Milton Obote in December of 1980.

Obote's return to the presidency, bolstered by the Uganda People's Congress political party, occurred almost a decade after he was originally ousted by Idi Amin. In 1981, those who protested the elections of 1980, particularly forces supporting Yoweri Museveni and ex-presidents Lule and Binaisa, combined to form the National Resistance Army, which engaged in guerilla warfare against the Obote administration. Obote's government used extreme measures to counter Uganda's opposition forces and as many as 100,000 Ugandans died during his presidency as a result of fighting, starvation, military massacres, and the withholding of relief supplies. Lieutenant General Tito Okello overthrew Obote in a military coup in July of 1985. Okello's presidency lasted until January of 1986 when the National Resistance Army took Kampala and installed Yoweri Museveni as president.

Museveni and his National Resistance Movement were successful in gaining control over the majority of Uganda over the course of a few months. Armed opposition groups remained in the northern regions of Uganda, such as those who supported ousted presidents Obote, Amin, or Okello, Karamojong separatists, and members of religious movements such as the Holy Spirit rebels of Alice Lakwena. By 1990, even these groups had been largely quelled and Museveni banned political parties, presumably to help maintain political solidarity and control (the ban remained in effect until 1995). In 1993, the president restored traditional kings to their ceremonial positions, but granted them no political authority and maintained government oversight over who was allowed to fill such positions. Museveni was reelected in 1996 in the first popular election to take place since Uganda's founding; he was reelected again in 2001 and 2006 and remains Uganda's president to date.

Despite the efforts of Museveni and the Ugandan army, rebel activity increased during the latter part of the 90s, especially in northern Uganda. The Lord's Resistance Army is the most prominent and threatening of these groups. Led by Joseph Kony, the LRA has kidnapped tens of thousands of Ugandan children as soldiers, workers, and sex slaves, killed over 100,000 civilians and displaced 1.7 million other Ugandans.

Negotiations for peace between the Ugandan government and the LRA began in July of 2006 and have currently resulted in a cease-fire between the two groups. Government leaders have been so anxious to end this conflict peacefully that pardons for LRA leaders and soldiers have been considered as a means to encourage them to surrender. Several international organizations have sought to make public the atrocities taking place in Uganda since the inception of the LRA to encourage global action against the rebels.

www.invisiblechildren.com and www.ugandarising.com are both sources of information and media relating to this crisis.

WorldMark Encyclopedia of the Nations: Africa, 10th ed., 529-31.

http://encarta.msn.com/encyclopedia_761566572/Uganda.html

http://news.bbc.co.uk/2/hi/africa/country_profiles/1069166.stm

http://news.bbc.co.uk/2/hi/africa/country_profiles/1069181.stm

<http://www.history.ucsb.edu/faculty/marcuse/classes/33d/projects/genocides/uganda/UgandaHistoryClaire.htm>

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

http://encarta.msn.com/encyclopedia_761551632/Amin_Idi.html

<http://www.infoplease.com/ipa/A0108066.html>

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

http://www.iwpr.net/?p=acr&s=f&o=341994&apc_state=henh

Christian History

The first missionary in Uganda was actually a freed slave named Dallington Maftaa who went to the court of Kabaka Mutesa around 1875 in order to teach about Christianity. In 1877, Anglican missionaries arrived and began work as well. Catholic priests arrived in 1879 and worked with the same people group. Kabaka Mustesa often tried to use dissension among the Anglican, Catholic, and Muslim missionaries in an effort to increase and maintain his own power. He and his successors often persecuted Anglican and Catholic converts too. An estimated 200 to 300 people were martyred during this time.

Catholic nuns arrived in 1902 and began work. Between the efforts of the Anglican and Catholic missionaries in the early part of the twentieth century, many people claimed Christianity as their religion. Schools and other missions endeavors helped to educate those that were interested in learning about the Bible and European culture.

There have been many revival movements in Uganda. In 1927, the East African Revival movement stimulated growth in the Anglican Church. In 1967, indigenous churches sprang up among the Acholi people during the Chosen Evangelical Revival. This awakening was characterized by emphasis on the centrality of Christ that was expressed in brokenness, repentance, and walking in the light. Also, other Pentecostal revivals since 1986 brought a renewed interest in Christian doctrine and beliefs.

While Ugandans have been interested in Christianity since the late 1800's, there have also been perversions of Christian beliefs. The leader of the Lord's Resistance Army, Joseph Kony, practiced a mixture of Christianity, Islam, and predominantly witchcraft. His distortions of basic Christian tenets of faith serve as a strong reminder that people may claim to believe in certain tenets of Christianity but not really be born-again believers.

Syncretism is a continuing problem among many churches. People who have suffered persecution under the misapprehensions cast by false prophets who claimed to be from God may find accepting true Christianity difficult without a constant and truthful witness from committed, regenerated Christians.

WorldMark Encyclopedia of the Nations: Africa, 10th ed., 529-31.

Religions

Non-Christian (58 %)

Islam—About twelve percent of the Ugandan people are Muslims. Arab traders began spreading Islamic ideas in the 1800's. Many of the Ganda people converted to Islam during this time. British colonials sometimes preferred to use Sudanese interpreters as clerks which also brought more Muslims to Uganda.

Different Islamic sects formed during the early part of the twentieth century but in 1970 an influential group known as the National Association for the Advancement of Muslims attempted to coalesce all sects by producing a constitution.

Ethno-religionists—About 1.8% of the people still practice traditional religions. Each ethnic group has their own system of beliefs. The Cwezi, the Emandwa, and the Yakan groups are examples of cults that practice spirit possession.

Nonreligious—Approximately one percent of the population do not have any religious convictions. They are not actively opposed to religion. They simply do not wish to associate with a specific religion.

Hinduism—Approximately 0.8% of the people practice Hinduism. There are temples in Kampala and in some other areas.

Baha'is—About 0.3% of the population follow this religion. In 1973, there were 1,500 assemblies active in Uganda, but this number had declined to ninety-three by 1996 as a result of the ban placed upon this group during the Amin years and the turmoil of the civil war.

Atheists—Approximately 0.1% of the population are anti-Christian and anti-religion.

Jehovah's Witnesses—Missionaries from the United States began distributing literature to people around 1935. In 1995, there were fifteen churches and 999 members. There were 4,000 affiliates.

Catholic or Orthodox (42%)

African Greek Orthodox Church (Diocese of Eirenopolis)—This church was founded around 1929. It is under the authority of the Greek Patriarch of Alexandria. There was a schism with the CMS over paternalism.

In 1995, there were fifty-eight congregations and a total of 15,000 members. There were 25,000 affiliates. Many of the members came from the Ganda or Langi people groups.

Catholic Church in Uganda—The Catholic faith first came to Uganda in 1879. In the Metropolitan Archdiocese of Kampala, which was elevated in 1966, there were forty-four parishes and 1,198,206 mass attendees in 2004.

In 1995, seventy percent of the members were from the Ganda people while five percent were from the Ruanda people group. Another five percent were either from the Rundi people or the Goans people. There are 293 priests. The current archbishop is Cyprian Kizito Lwanga. The mailing address is P.O. Box 14125, Mengo-Kampala, Uganda. It covers 3,644 kilometers.

The Diocese of Arua, which was founded in 1958, has twenty-nine parishes and 670,000 mass attendees in 2006. In 1995, approximately forty-two percent of the attendees were from the Lugbara people while thirty-eight percent were from the Alur people. Another eighteen percent were either from the Madi or Kakwa peoples. There are eighty-eight priests. Frederick Drandua is the current bishop. The diocese covers 10,561 kilometers.

The Diocese of Fort Portal, which was erected in 1961, has nineteen parishes and 696,000 mass attendees. In 1995, approximately sixty-eight percent of the people were from the Toro people while thirteen percent were from the Konjo people. Another eight percent were from the Amba people, and six percent were from the Kigas. There are seventy-six priests. The current bishop is Robert Muhiirwa. The diocese covers 9,553 kilometers.

The Archdiocese of Gulu, which was elevated in 1999, has twenty-three parishes and 655,281 mass attendees. In 1995, approximately ninety percent of the members came from the Acholi people. There are fifty-three priests. The current archbishop is John Baptist Odama. The archdiocese covers 27,945 kilometers. <http://www.archdioceseofgulu.org/>

The Diocese of Hoima, which was erected in 1965, has thirty-one parishes and 685,000 mass attendees. In 1995, about ninety-eight percent of the members were from the Nyoror people because this was the only people group living in the diocese at that time. Deogratias Muganwa Byabazaire, who currently serves as the bishop, guides ninety-three priests. The diocese covers 17,200 kilometers.

The Diocese of Jinja, which was erected in 1948, has twenty-one parishes and 618,199 mass attendees. In 1995, about ninety-eight percent of the members were from the Soga people group and another two percent were from the Luhya people group. Joseph B. Willigers currently serves as the bishop. There are eighty-five priests. The diocese covers 8,917 kilometers.

The Diocese of Kabale, which was established in 1966, has twenty-eight parishes and 693,530 mass attendees. In 1995, approximately eighty-five percent of the members were from the Kiga people while about fifteen percent were from the Ruanda people group. Callistus Rubaramira is the current bishop. There are eighty-nine priests. The diocese covers 5,330 kilometers.

The Diocese of Kasana-Luweero, which was erected in 1996, has fourteen parishes and 198,519 mass attendees. The bishopric was vacant as of April of 2008. There are forty-four priests. The diocese covers 8,539 kilometers.

The Diocese of Kasese, which was erected in 1989, has seven parishes and 201,248 mass attendees. There are twenty-seven priests. The current bishop is Egidio Nkaijanabwo. The diocese covers 3,205 kilometers.

The Diocese of Kiyinda-Mityana, which was erected in 1981, has twenty-three parishes and 337,963 mass attendees. The current bishop is Joseph Anthony Zziwa. He presides over seventy-three priests. The diocese covers 11,965 kilometers.

The Diocese of Kotida, which was established in 1991, has nine parishes and 130,150 mass attendees. The bishopric was vacant as of April of 2008. There are twenty-one priests. The diocese covers 14,775 kilometers.

The Diocese of Lira, which was erected in 1968, has twenty parishes and 980,600 mass attendees. In 1995, about ninety percent of the members were from the Lango people cluster. Giuseppe Franzelli, who currently serves as bishop, guides fifty-four priests. The diocese covers 12,030 kilometers.

The Diocese of Lugazi, which was erected in 1996, has twenty parishes and 471,500 mass attendees. Matthias Ssekamaanya served as the bishop. There are sixty priests. The diocese covers 4,594 kilometers.

The Diocese of Masaka, which was elevated in 1953, has forty-seven parishes and 908,220 mass attendees. In 1995, approximately eighty percent of the members were from the Ganda people while ten percent were from the Haya people. The remaining ten percent came primarily from the Ruanda people group. The current bishop is John Baptist Kaggwa. There are 197 priests. The diocese covers 21,299 kilometers.

The Archdiocese of Mbarara, which was elevated in 1999, has twenty-five parishes and 901,384 mass attendees. In 1995, approximately seventy-eight percent of the members were from Nkole people cluster while eight percent came from the Kiga people group. The remaining eight percent came from the Ruanda people group. The archbishop is Paul K. Bakyenga. He oversees 109 priests. The archdiocese covers 10,980 kilometers.

The Diocese of Moroto, which was erected in 1965, has fifty-four parishes and 200,293 mass attendees. In 1995, about fifty-five percent of the members were from the Karamojong people cluster. Another twenty percent were from the Jie people, and the remaining ten percent were

from the Topotha people. Henry Apaloryamam Ssentongo, who serves as the bishop, guides thirty-eight priests. The diocese covers 14,857 kilometers.

The Diocese of Nebbi, which was erected in 1996, has thirty-one parishes and 403,104 mass attendees. Martin Luluga serves as the current bishop. There are fifty-eight priests. The diocese covers 5,098 kilometers.

The Diocese of Soroti, which was erected in 1980, has nineteen parishes and 887,000 mass attendees. Emmanuel Obbo is the current bishop. There are forty-one priests. The diocese covers 12,920 kilometers.

The Archdiocese of Tororo, which was created in 1894 and elevated in 1999, has thirty-seven parishes and 550,000 mass attendees. In 1995, approximately sixty percent of the members came from the Teso people while fifteen percent came from the Gisu people. Another ten percent came from the Sabel people, and the remaining ten percent were from the Luo people. Denis Kiwanuka Lote, who currently serves as the archbishop, presides over sixty-six priests. The archdiocese covers 8,837 kilometers.

The Military Ordinariate of Uganda was erected in 1964. The current bishop is James Odongo. In 1995, there were thirty parishes and 30,000 mass attendees.
<http://www.catholic-hierarchy.org/country/dug2.html>

Eastern Orthodox Church—This church was started as a result of a schism of the AGOC in 1957. In 1995, there were two congregations and 200 members. There were 500 affiliates. Some of the members were from the Ganda people group.

Christian or Evangelical (42%)

Note that member and affiliate numbers are estimates. Due to the civil war and resultant disruption, numbers may be skewed.

African Brotherhood Church—Established in 1960 in Uganda, this independent, non-denominational church began in Kenya in 1945 and is one of that country's oldest indigenous churches.

There are 3 congregations of 1000 adult adherents in Uganda, all of which operate under Ugandan pastors.

This church works to serve the disadvantaged through a variety of programs including education, health, food security, HIV and Aids, micro-credit, disaster management, skills development and church leadership development.

<http://allafrica.com/stories/200704030924.html>

African Israel Church Nineveh—This African, independent, Pentecostal church was established in Uganda in 1960; present also in Kenya and Tanzania, this is one of the largest independent churches in East Africa.

There are 70 congregations of 40,000 adult adherents in Uganda, who are mostly Luo and Luhya. AICN practices include speaking in tongues, dancing, spirit possession, and Christmas pilgrimage to a religious center called Nineveh.

The church meets on Fridays and congregants wear white clothing; their doctrine on sin includes prohibitions against touching certain taboo body parts.

<http://www.dacb.org/stories/kenya/kivulidavidz1.html>

African Orthodox Autonomous Church South of the Sahara—This reformed orthodox church began in 1966 as a schism from the African Greek Orthodox Church; the new church resisted Greek paternalism and sought to be more “African.” There are 2 congregations of 200 adult adherents in Uganda. The church practices the African customs of polygamy and female circumcision, but also uses traditional orthodox liturgy, vestments and icons.

http://books.google.com/books?id=ZP_f9icf2roC&pg=PA15&lpg=PA15&dq=African+Orthodox+Autonomous+Church+South+of+the+Sahara&source=web&ots=CFN5N9rOwb&sig=JwbPNEs9JimabHxX5Zs3w3mDcY

Assemblies of God—This Baptist-Pentecostal church was begun by American missionaries in Uganda in 1980. There are 35 congregations of 1900 adult adherents in Uganda. The church views conversion and baptism of the Spirit as separate experiences.

Assembly Hall Churches—This independent, Chinese, neocharismatic church began in China in 1922 and was established in Uganda around 1991. There are 3 congregations of 22 Chinese adult adherents.

Association of Baptist Churches—This independent Baptist church was established in 1961 by Cooperative Baptist Fellowship missionaries from the USA. The church has 60 congregations of 2500 adult adherents, most of whom are Ganda. The churches’ headquarter is in Masaka.

Back to the Bible Truth--This African, independent, Pentecostal church was established in 1981 by Ugandan minister Alex Mitala. There are 18 congregations and 1350 adult adherents, mostly among the Bakonjo and Acholi. The church is involved in church planting, operates an orphanage, builds schools and runs an income-generating, agricultural farm, which in part finances the church’s ministry. <http://65.106.237.226:8080/alexmitala.html>

Baptist Union of Uganda—This evangelical, Baptist church was planted in Uganda by the Baptist Mission of East Africa, a part of the work of the International Mission Board of the Southern Baptist Convention (USA).

There are 512 congregations of 16,896 adult adherents. In 2006, the churches began distributing kits of basic materials, such as tools, seeds, clothing and food, which would assist Ugandans leaving displacement camps in returning to their native villages.

http://www.ekklesia.co.uk/content/news_syndication/article_060529uganda.shtml

Broadsheet Readers’ Clubs—This African, Independent, neocharismatic church was established in Uganda around 1980 through the ministry of WEC International (UK). There are 52 congregations of 900 adult adherents.

Charismatic Church of Uganda—This White-led, charismatic church began in Uganda in 1996; its rapid growth is attributed to the work of the International Communion of the Charismatic Episcopal Church (ICCEC). There are 210 congregations of 40,600 adult adherents, many of whom are former members of the Church of Uganda.

Chosen Evangelical Revival—Began in 1949, this church had five congregations in 1995 and about 700 congregants. There were 1,500 affiliates. Some of the members are from the Acholi and Alur people cluster.

Christian Reformed Church in Eastern Africa—This church was started in 1992. It was begun in Kenya and is an ex-member of the Reformed Church of East Africa. In 1995, there were one hundred churches and 3,000 members. There were 4,000 affiliates.

Christ's Disciples Church—This church was started around 1980. In 1995, there were forty congregations and a total of 4,000 members. There were 7,000 affiliates. They are indigenous Ugandan Pentecostals. They are active participants in the Organization of African Instituted Churches.

Church of Christ in Africa—This church was founded around 1960. In 1995, there were twenty congregations and a total of 11,000 congregants in all. There were 15,000 affiliates. They form the Area Diocese of Tororo. About eighty percent of the members are from the Luo people group.

Church of God (Cleveland)—This church was begun in 1982. In 1995, there were seventeen churches and a total of 1,762 members. There were 3,440 affiliates.

Church of God in East Africa—This church was established in 1969. They are a Pentecostal Holiness church. In 1995, there were 262 congregations. There were 12,000 members and 30,000 affiliates. This church operates in Kampala and other rural areas.

Church of God of Prophecy—This denomination began work around 1981. They are Holiness Pentecostals. In 1995, there were twenty churches and 850 members. There were 1,670 affiliates.

Church of the Nazarene—This church was started around 1988. In 1995, there were three congregations and 153 members in all. There were two hundred affiliates. It is a mission of the Church of the Nazarene of the USA.

Church of the Redeemed—This denomination was founded around 1960. In 1995, there were four hundred congregations and 40,000 members. There were 80,000 affiliates.

Church of Uganda—Missionaries began this church around 1875. In 1995, there were 13,000 congregations and 3,747,000 members. There were 7,400,000 affiliates. There were twenty-seven dioceses.

Deeper Life Christian Church—This church was started around 1985 as a mission of the Deeper Life Bible Church of Nigeria. In 1995, there was one church with 225 members. There were 400 affiliates.

Deliverance Church—This church started as a split off of the Pentecostal Assemblies of God in 1962. Some of the churches are in Kampala. In 1995, there were 120 churches and 18,000 members. There were 36,000 affiliates.

Elim Foursquare Gospel Alliance—This mainline Pentecostal church was founded in 1996. In 1995, there were forty-nine churches and 3,500 members. There were 5,000 affiliates.

Elim Pentecostal Fellowship of Uganda—This Pentecostal church was established in 1962. In 1995, there were 1,125 churches and 45,000 members. There were 98,000 affiliates. It is a mission of the EMA and IPA of the United States. Some of the churches are located in Kampala while others are in the north.

Episcopal Church in the Sudan—This church was started in 1964. In 1995, there were thirty churches and 20,000 members. There were 40,000 affiliates. Church members are often refugees from Sudan.

Evangelical Free Church of Uganda—This church was formed in 1986 from the Presbyterian Church of East Africa. Its headquarters are in Muyenga, Kampala. In 1995, there were fifteen churches and 12,000 members. There were 20,000 affiliates.

Full Gospel Churches of Uganda—This church was founded in 1959 as a mission of the Glad Tidings Mission Society from Canada. It is Pentecostal. In 1995, there were 200 churches and 7,000 members. There were 20,000 affiliates.

Israel Anglican Church—This church was founded in 1948. In 1995, there were fifteen churches and 1,600 members. There were 3,000 affiliates. This church participates in Dini ya Msambwa, which is translated as Religion of the Ancestral Spirits.

Maria Legio of Africa—This church was formed as a result of a large schism within the Roman Catholic Church around 1968. In 1995, there were twenty congregations and 9,000 members. There were 25,000 affiliates. Around ninety percent of the members and affiliates came from the Luo ethnic group. It was once a mission of the MLA of Kenya.

New Apostolic Church—This church was established as a mission of the Neuapostolische Kirche from Zurich, Switzerland. In 1995, there were 200 churches and 110,000 members. There were 228,595 affiliates.

New Life Presbyterian Church—This church was begun by the World Harvest Mission group from the United States in 1986. A lot of its work occurs in the Fort Portal area. In 1995, there were twenty-seven churches and 500 members. There were 1,000 affiliates.

Open Bible Standard Church—This church was a mission of the OBSC from the U.S. Missionaries established the work in 1983. Members are independent Pentecostals. In 1995, there were seventy-three churches and 4,200 members. There were 8,250 affiliates.

Pentecostal Assemblies of God—This church was founded in 1935. In 1995, there were 2200 congregations and 62,000 members. There were 154,000 affiliates. Approximately forty percent of the members came from the Teso people group. Another fifteen percent came from the Gisu people. Fifteen percent also came from the Luhya people group.

Pentecostal Churches of Uganda—This church was started from Kenya in 1963 as a mission of the NPY and the FFFM. In 1995, there were 355 churches and 18,000 members. There were 25,000 affiliates.

Pentecostal Holiness Church—This church was established around 1985. In 1995, there were five congregations and 1,120 members. There were 2,618 affiliates.

Presbyterian Church of Uganda—This church was established around 1950. In 1995, there were twenty-seven churches and 3,379 members. There were 4,101 affiliates. Some of the churches were located in Kampala.

Reformed Presbyterian Church in Uganda—This church began as a result of the schism with the PCEA over church discipline in 1990. In 1995, there were twenty-three churches and 3,000 members. There were 5,000 affiliates.

Religious Society of Friends—This Quaker church was founded in 1955. In 1995, there were seventy-three congregations and 2,900 members. There were 6,440 affiliates. About thirty percent of the members were from the Luhya from Kenya.

Salvation Army—This church was established in 1931. In 1995, there were twenty churches and 3,000 members. There were 5,000 affiliates. About forty percent of the members were from the Gisu people while twenty percent came from Kenyan immigrants. Another fifteen percent came from the Soga people while ten percent were from the Bakedi people.

Seventh-day Adventist Church—This church was formed in 1926. In 1995, there were 399 congregations and 65,000 members. There were 110,000 affiliates. About fifty percent of the members are from the Ganda people cluster. Another twenty-one percent were from the Konjo people group.

Society of the One Almighty God—This Malakite church was started as a result of a schism with the CMS in 1914. In 1995, there was one church with fifty members. There were 100 affiliates. This church is almost extinct.

United Pentecostal Church—This church was established as a split from the PEFA in 1969. It is supported by Swedish and Finnish Pentecostals. In 1995, there were eighty congregations and 2,700 members. There were 7, 850 affiliates. Work is done among the Toro.

World-Wide Missions—This church was founded by missionaries from Pasadena, California in 1962. In 1995, there were two churches and 700 members. There were 1,000 affiliates.

Other African indigenous Churches—These churches represent about 300 congregations and 30,000 members. Fifteen of the congregations come from immigrants from Kenya and the DROC. Some are also new charismatics.

World Christian Encyclopedia, 2nd edition: A comparative survey of churches and religions in the modern world, p 763-766.

People Groups

15068

Acholi (1,165,428)

The Acholi people live in the north central Acholi District. That district has been re-divided into Gulu and Kitgum. Other Acholi also live in Pader. They also have villages in Sudan. During colonial rule, the Acholi usually served in the army or on the police force. They were strongly encouraged to grow cotton, but the British commissioners did not give them much political power. The strong participation of the Acholi in the military and police may have affected the ways that the Acholi interacted with other ethnic groups during the civil conflicts of the last few decades.

The Acholi people were one of the most affected groups during all of the civil conflict in Uganda. Many of the traditional social and cultural structures were severely disrupted by the continual unrest because of the violence during the conflicts. One of the rebel groups, the Holy Spirit Movement, actually began as a result of the prophecies of a woman named Alice Lakwena. While this group was influential for a time, most of the members drifted to other rebel causes after a series of devastating defeats. Today many of the Acholi have been displaced and are struggling to rebuild their lives.

One unique part of Acholi culture is the presence of the *lapidi*. The *lapidi* is an older sibling who cares for a younger child. The bond between the siblings is usually quite strong. The *lapidi* will play a very influential role in the life of the younger sibling.

The people speak a language called Acholi and are part of the Nilotic people cluster. Some also speak Luo too. There are three dialects of Acholi found in Uganda: Labwor, Nyakwai, and Dhopaluo. One linguist felt that Labwor should be considered an independent language. Some people will also be familiar with English or Kiswahili too. Some alternate names for this people group include: Acoli, Atscholi, Shuli, Gang, Lwo, Lwoo, Akoli, Acooli, Log Acoli, and Dok Acoli. Shuli is probably the most common named after Acholi.

Catholic and Protestant began interacting with the Acholi people during the colonial rule of the British. Today scholars list the predominant religion as Christianity, yet this fact is misleading. While 85% of the people are "Christian adherents," only about 38% of the people are evangelical Christians.

Syncretism is a real problem. A good example of this is found in the beliefs purported by the self-proclaimed visionary, Alice Lakwena, who talked about Jesus and the Holy Spirit but who practiced spirit possession. Thus, much confusion exists on the part of people who claim to be Christians.

Strong discipleship programs are needed to teach the people sound doctrines of the Christian faith.

Portions of the Bible were available between 1905 and 1962. Translation of the entire Bible was finally completed in 1986. Tracts are also available. The Jesus film and other Christian videos are accessible too. Gospel recordings exist.

<http://www.everyculture.com/Africa-Middle-East/Acholi.html>

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribeID=92

15069

Alur (627,052)

The Alur people live North of Lake Alberta in Uganda; however, others live in the country formerly known as Zaire. Some alternative names for this people group include: Lur, Luri, Aloro, Alua, Alulu, Dho Alur, or Jo Alur. They speak a language called Alur and are part of the Nilotic people cluster. The dialects of Alur are Jokot, Jonam, Mambisa, and Wanyoro.

Christianity is listed as the predominant religion by both Joshua Projects and People Groups. Approximately 96% of the people are "Christian adherents." Only 43.2%, however, are evangelical Christians.

People began translating different portions of the Bible as early as 1921, but the translation of the entire Bible was not completed until 1955. Christian tracts are available. The Jesus film and other Christian videos can also be viewed. Gospel recordings exist.

<http://www.everyculture.com/Africa-Middle-East/Alur.html>

15070

Amba (93,742)

The Amba people live in the Beni District and in the Bundibugyo District. Most of the land they inhabit is forested or savanna. They are agriculturalists. Some alternate names for this people group include: Kwamba, Kuamba, Ku-Amba, Rwamba, Lwamba, Hamba, Lubulebule, Ruwenzori Kibira, Humu, or Kihumu. The people prefer to be Kwamba.

They speak a language called Amba and are part of the Central-Congo Bantu people cluster. The dialects are Kyanzi and Suwa. The language is 70% lexically similar to Bera. It is 57% to 59% lexically similar to Bila, Kaiku, Komo, and Bhele. Some lexical similarity exists also with Nande and with Talinga-Bwisi. People often learn to speak Talinga-Bwisi and sometimes people will be familiar with Runyoro-Rutooro too.

The people predominantly practice ethnic religions. About 6.86% of the people are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings, however, exist.

15071

Arab (6896)

The people are Muslims. They speak standard Arabic. There are no known evangelical Christians. Tracts are available and so are gospel recordings. The Jesus film is not accessible.

15075

Bari (139,345)

The Bari people live in the Northwest corner of Uganda. They also live in Sudan. An alternate name for this people is Beri. The people speak a language called Bari and are part of the Nilotic people cluster. Their language is used as a trade language. The dialects of the language include: Kuku, Nyepu, Pöjulu, Nyangbara, and Mondari.

Christianity is listed as the predominant religion by Joshua Project and People Groups. However, only approximately 25% of the people are evangelical Christians.

Portions of the Bible began to be translated as early as 1927, and the entire Bible was completed in 1979. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

15076

British (25,336)

The British people live throughout Uganda. They speak English. They are predominantly Christian. Approximately 19% are evangelical Christians.

15132

Burundian (506,708)

Most of the Burundians live in Buganda. They speak a language called Rundi and are part of the Central-Lakes Bantu people cluster. An alternate name for this people group is Rundi Hutu.

Joshua Project and People Groups list Christianity as the predominant religion. However, only 31.8% of the people are evangelical Christians.

Bible translation efforts began around 1920. The complete Bible was translated by 1967. Christian tracts are also available. The Jesus film and other Christian videos are also accessible. Gospel recordings and radio broadcasts can be heard.

15077

Bwisi (83,607)

The Bwisi people live in Bwamba County of the Bundibugyo District. They are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Kitalinga, Lubwisi, Olubwisi, Bwisi, Mawissi, and Lubwisi. In Uganda, the people usually prefer to be called Bwisi but in the Democratic Republic of the Congo, they prefer to be called Talinga. They are not ethnically related to the Bwisi people which reside in Gabon. Their primary language is called Bwisi, but Babwisi and Tooro are also sometimes used. Men and boys who have attended secondary schools are familiar with English.

Christianity is listed as the predominant religion. Ninety percent of the people are "Christian adherents" but only 40.5% are evangelical Christians.

Portions of the Bible have been translated into their language. Wycliffe and SIL translators began work as early as 1992, but rebel activities in the area disrupted their efforts. Some indigenous translators are still trying to work on the project. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

<http://www.thetask.net/bwisi/>

15078

Chiga (2,175,043)

The Chiga people live in the extreme southwestern corner of Uganda in the Western Province. The land which they inhabit is either hilly or filled with swamps. They are predominantly agriculturalists. Some alternate names for this people group include: Oluchiga, Orukiga, Ciga, Kiga, or Rukiga. They speak a language called Chiga. They are part of the Central Lakes Bantu people cluster.

Christianity is listed as the predominant religion. About 70.09 % of the people are "Christian adherents." Only 36% of the people are evangelical Christians.

Bible translation began as early as 1907, and the complete Bible was translated by 1989. Tracts are available. The Jesus film is inaccessible. Gospel recordings exist.

<http://www.questia.com/library/book/the-chiga-of-western-uganda-by-may-mandelbaum-edel.jsp>

15104

Congolese (13,935), also known as the Lingala

The Congolese or Lingala people live in Uganda and in the Democratic Republic of the Congo. They speak a language called Lingala and are part of the Central Congo Bantu people cluster. Sometimes these people are also called Ngala.

The predominant religion is Christianity. Seventy percent of the people are "Christian adherents," but only about twenty-eight percent are evangelical Christians.

Translation efforts began as early as 1908, but the complete Bible was not completed before 2000. Tracts and other printed materials are available in their language. The Jesus film and other Christian videos can also be viewed. Gospel recordings exist.

00000

Cuban (5869—Joshua Project)

The Cubans living in Uganda speak Spanish. Their predominant religion is Christianity. The number of evangelical Christians is unknown.

00000

French (881—Joshua Project)

The French living in Uganda speak French. The predominant religion is Christianity. Seventy-six percent are "Christian adherents while only 0.14% are evangelical Christians.

33502

Fumbira (316692)

The Fumbira people live along the southwestern edge of the Ugandan-Rwandan border. The largest group resides in the Kisoro District. Some alternate names for this people group include: Runyarwanda and Ruanda. The Fumbira people speak a language called Rwanda. There are two dialects—Rufumbira and Twa. Some people are participating in a literacy program.

The people predominantly practice ethnic religions.

The Bible has been translated into their language, and the Jesus film is accessible. Gospel recordings and radio broadcasts exist.

15080

Ganda (5,739,252)

The Ganda people live in the districts of Rakai, Masaka, Kalanga, Mpigi, Mubende, Luweero, Kampala, and Mukono. They speak a language called Ganda, which is the second most commonly used language after English. Teachers sometimes use Ganda as the language of instruction in primary schools. They are part of the Makua-Yao Bantu people cluster. An alternate name for this people group is Luganda.

The Ganda people served the British colonials as administrators and lackeys. They developed a powerful sphere of influence. Other ethnic groups, though, sometimes tend to distrust them because of their historic ties with the colonial government.

The Ganda people primarily practice some form of syncretized Christianity. About seventy-six percent of the people are "Christian adherents" but only about 41.8% of the people are evangelical Christians.

The complete Bible has been translated into their language, and the Jesus film is accessible. Gospel recordings can also be found. They were influenced by Anglican and Catholic missionaries during the 1870's. Some of the people chose to accept certain tenets of the Christian faith for political or economic reasons instead of truly having a salvation experience. Today

people will often claim to be Christians but still continue to practice witchcraft and other traditional indigenous rites. Others, however, have chosen to renounce Christianity and their traditional ethnic beliefs in favor of Islam, a growing force among the Ganda people.

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

15083

Gungu (36,737)

The Gungu people primarily live along the northeast shore of Lake Albert in the Rift Valley in the Hoima and Masindi districts. They are part of the Central-Lakes Bantu people cluster. Two alternate names for this people group include: Rugungu or Lugungu. They catch fish and grow different crops. They are very poor. The Runyoro people, which are their closest neighbors, are generally better off.

They speak a language called Gungu. Instruction in primary schools is sometimes conducted in Gungu but usually occurs in English or Runyoro. Although there are a few schools in the area, attendance is fairly low. About sixty percent of the people are familiar with Runyoro and about thirty percent may know some English.

People Groups and Joshua Project list Christianity as the predominant religion. However, only about thirty-six percent of the people are evangelical Christians. The Anglicans, Baptists, Pentecostals, and Roman Catholics all have representatives among the Gungu.

There is a language committee working to develop a literacy program, and Wycliffe translators are working to translate the book of Acts. Some people do have access to scripture in Runyoro, but the people often do not really understand the scripture well. Some songs and scriptures have been recorded too. The Jesus film is not available. <http://www.thetask.net/gungu/>

15083

Gwere (430,702)

The Gwere people live in the Pallisa District. They speak a language called Gwere and are part of the Central Lakes Bantu people cluster. Teachers in Gwere villages will use Gwere to teach the lowest level of primary students. Two alternative names for this people group include: Lugwere and Olugwere.

Christianity is the predominant religion. However, seventy-four percent of the people are "Christian adherents" but only about 40.7% are evangelical Christians.

Wycliffe has scripture translators working to produce different New Testament books and other Christian materials. The Jesus film has not been reproduced in their language. Gospel recordings exist. Church services are usually conducted in Buganda.

15085

Haya (1,705,072)

The Haya people live in Uganda and Tanzania. They speak a language called Haya and are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Ekihaya, Ruhaya, Ziba, and Kihaya.

The predominant religion is Christianity. Approximately 66.73% of the people are "Christian adherents" but only 26.6% are evangelical Christians.

The complete Bible had been translated by 2002. The Jesus film is accessible. Gospel recordings can be found.

33494

Hema (28,516)

The Hema people live south and southeast of Lake Albert. They speak a language called Hema and are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Hema-Sud, Southern Hema, Kihema, Congo Nyoro, Nyoro, or Runyoro.

There is some discrepancy in the research pertaining to the predominant religion of the Hema. Joshua Project states that the predominant religion is Christianity, but People Groups lists the predominant religion as "Other." Probably the discrepancy comes from the fact that many people are only nominally Christian and actually practice a syncretized form of social Christianity. In fact, the statistics support this idea because eighty percent of the population is "Christian adherents" while only thirty-two percent are evangelical Christians.

The complete Bible had been translated by 1912. Tracts have also been printed. The Jesus film and other Christian videos are also accessible. Gospel recordings exist.

43172

Ik (5067), also known as the Teuso

The Ik people live in the northeast part of Karamoja. Some alternate names for this people group include: Icietot, Teuso, Teuth, or Ngulak.

They speak a language called Ik. Some people may also speak Karamojong. While Ik enrollment at local elementary schools is high, the actual attendance of Ik children is quite low. Ik parents do believe in the importance of education; but the difficulties in paying for related fees as well as the ability to allow the children to travel so far to get to school often prevents a higher attendance rate.

Most adults are also illiterate. Again, there is an interest among adults in establishing a literacy program, but the practicality issues of time and money when mere survival is often a challenge keeps the dream from becoming a reality. The Roman Catholic Church, OXFAM, and the The Northern Uganda Social Action Fund have all invested some funds in different projects to attempt to help improve the economic situation of the Ik people. Possibly in the future if the economic situation becomes more stable, school attendance can increase.

They are part of the Khoisan people cluster. The Khosian people cluster is sometimes also called the San or Bushmen. They were hunters and gatherers who were considered somewhat uncivilized by other ethnic groups because of their lack of cattle. In some areas of Southern Africa, these people have been persecuted, killed, or at the very least have lost their traditional homelands to more powerful ethnic groups. The name "Teuso," which other ethnic groups use to refer to the Ik, means "poor people who have no cattle or guns."

The Ik people do not believe in fighting other ethnic groups because one of their creation legends tells of how God forbid them from fighting and killing others. However, the Ik have served as spies for different ethnic groups.

Today, the Dodoth and the Turkana are the two closest neighbors. The link between the Dodoth and the Ik is fairly strong due to intermarriage and business propositions. Usually intermarriage only occurs when Ik women leave the people to marry into other ethnic groups. Because of the lack of cattle, Ik men cannot afford to pay the bride price asked by fathers from other groups. The Turkana have been friendly in the past but have also been enemies during times of unrest.

The Ik primarily practice ethnic religions. Only 8.5% of the people are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is inaccessible. Gospel recordings do exist. The people use Ik when praying in the church although Karamojong may also be used when non-Ik speakers are present. There is a Bible in Karmojong that can be purchased. but unless the people have been to school, they cannot read it.

<http://www.sil.org/silestr/2007/silestr2007-024.pdf>

15089

Kakwa (139,345)

The Kakwa people live in the Northwest corner of Uganda in the West Nile District. However, others live in the Democratic Republic of the Congo and Sudan. They have good relations with the Toposo people in Uganda but are not on good terms with the Turkana.

They speak a language called Kakwa and are part of the Nilotic people cluster. Some alternate names for these people include: Bari Kakwa, Kakua, or Kwakwak.

The people probably originally migrated from Sudan. Their oral legends trace their ancestry back to a single family who later dispersed. The name Kakwa refers to "biter" which was a term used by the founding father to refer to his son.

Christianity is listed as the predominant religion. About fifty percent of the people are "Christian adherents." Most of these attend Roman Catholic mass. Only 0.5% of the people are evangelical Christians.

The complete Bible had been translated by 1983. The Jesus film and other Christian videos are also accessible. Gospel recordings exist. <http://www.kakwa.org/culture.htm>

00000

Kaliko (7337—Joshua Project)

The Kaliko people live in Uganda, Sudan, and the Democratic Republic of the Congo. They speak a language called Keliko and are part of the Sudanic people cluster. Some alternate names for this people group include: Keliku and Madi.

The people either practice ethnic religions or Islam. Twenty percent of the population is "Christian adherents." The number of evangelical Christians is unknown.

Portions of the Bible had been translated into their language by 2002. The Jesus film is inaccessible. Gospel recordings can be found.

15090

Kamba (5701)

The Kamba people live in Kenya, Tanzania, and Uganda. In fact, they are one of the major people groups in Kenya. They speak a language called Kamba and are part of the Gikuyu-Kamba Bantu. Some alternate names for this people group include: Kikamba and Kekamba.

Sixty percent of the people are "Christian adherents." However, only twenty-seven percent of the people are evangelical Christians.

Bible translation efforts began as early as 1850, but the entire was not completely translated until 1956. Tracts are available. The Jesus film and other Christian videos are also accessible. Gospel recordings exist.

<http://www.blissites.com/kenya/people/akamba.html>

15092

Karamojong (582,714)

The Karamojong people live in the east and northeastern part of Uganda in the Karamoja District around Moroto. They speak a language called Karamojong and are part of the Nilotic people cluster. Some alternate names for this people group include: Karimojong and Karimonjong.

The people predominantly practice ethnic religions. Fifteen percent of the people are "Christian adherents" while only about 1.35% of the people are evangelical Christians.

The New Testament had been translated into their language by 1974. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

15072

Kebu (291,357), also known as the Okebu

The Kebu people live in the Northwestern part of Uganda. Many of the people may work as blacksmiths. They speak a language called Ndu and are part of the Sudanic people cluster. The dialects of this language include: Avari, Oke'bu, and Membi. Some alternate names for this people group include: Oke'bu or Ndu.

There is some discrepancy in the research pertaining to the predominant religion of the Kebu. People Group lists the predominant religion as "Other" while Joshua Project lists the predominant religion as Christianity. Fifty-five percent of the population is "Christian adherents" but only 16.5% of the people are evangelical Christians.

Bible translation began around 1964, and the New Testament translation was completed in 1994. The Jesus film is not accessible. Gospel recordings exist.

00000

Kenyi (480,758—Joshua Project)

The Kenyi people live in the Busoga Province between Lake Victoria and Lake Kyoga. They speak a language called Kenyi and are part of the Central-Lakes Bantu people cluster. Two alternate names for this people group include: Lukenyi and Bakenyi. The people feel that they may have descended from the Ganda but are displaced. There have been reports of discrimination against the Bakenyi. They earn a living by farming or fishing.

The predominant religion is Christianity. Fifty-five percent of the people are evangelical Christians.

There are no ministry tools available in their language.

15094

Kikuyu (112,395)

The Kikuyu speak a language called Gikuyu and are part of the Gikuyu-Kamba Bantu. Some alternate names for this people group include: Gekoyo or Gigikuyu.

The predominant religion of this people group is Christianity. Sixty-nine percent of the people are "Christian adherents," but only about 24% are evangelical Christians.

Bible translation started as early as 1905. The complete Bible was available in 1965. Tracts and other printed materials are also available. The Jesus film and other Christian videos have been produced. Gospel recordings and radio broadcasts exist.

15095

Kongo (2705)

The Kongo people speak a language called Koongo and are part of the Kongo Bantu people cluster. Some alternate names for this people group include: Kikongo, Congo, or Kikoongo.

Christianity is the predominant religion. Many are Roman Catholic. About 79.99% of the people are "Christian adherents." Only 27.9% of the people are evangelical Christians.

Bible translations began around 1885. The complete Bible was translated by 1933. Christian tracts are available. The Jesus film and gospel recordings can also be found.

15096

Konjo (564,979)

The Konjo people live in the Southwestern region of Uganda around the Ruwenzori Mountains. They speak a language called Konjo and are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Rukonjo, Olukonjo, Konzo, Olukonzo, or Lhukonzo. Sanza and Rukonjo are two of the dialects of the Konjo language.

The Konjo people predominantly practice some form of Christianity. Approximately sixty percent of the population is "Christian adherents," but only twenty-one percent of the people are evangelical Christians.

Portions of the Bible have been translated into their language, and gospel recordings exist. The Jesus film is inaccessible.

Many still practice ethnic beliefs. Traditional ethnic beliefs revolve around Kalisa and Nyabarika. Different shrines dedicated to these two entities can be found across the mountains. Kalisa is somehow thought to help hunters in their quest for glory. Usually chicken sacrifices are made to these two beings.

The Konjo people traditionally called their homeland Busongora. They, along with the Baamba people, have continually strived for economic and political independence from their neighbors the Batoro. The British, during early colonization efforts, allowed the Batoro to claim authority over the Konjo and the Baamba peoples. This authority was protested from its inception until recently. At the time of Ugandan independence, some people of the Konjo and Baamba people attempted to rebel against the new fledgling government. This rebellion was quelled but subsequent attempts have been made. Today the Konjo and Baamba people have been allowed to form a separate political district from the Batoro but some people are still dissatisfied with the state. The rebellion group that attempted to bring about changes through armed force was called the Rwenzururu Movement.

One organization called Climb High initiated a program where Konjo women could become economically more independent through working as guides and porters to travel groups in the mountains. Konjo women usually lead fairly difficult lives. They belong to either their husbands or fathers. They will work in the family home but will not normally hold outside jobs. This fact, along with the belief that the mountains were traditionally the home of the gods and thus forbidden to women, could have caused the program to be ineffective. However, the elders eventually agreed to allow some women to be trained. These women were successful and gained economic status. Today the training program is still in effect.

<http://www.climbhighfoundation.org/initiatives.php>

<http://www.ugandatragelguide.com/bakonjo-bamba-culture.html>

15097

Kumam (177,347)

The Kumam people live South of Lake Kwania in the western Teso District. The lives of this people group have been very adversely affected by all of the political unrest in Uganda. They lost much of their traditional practices as cattle were stolen and lives were disrupted. They speak a language called Kumam and are part of the Nilotic people cluster. There is a literacy campaign that has been started. Some alternate names for this people group include: Kuman, Ikokolemu, Kumum, Ikumama, Akum, or Akokolemu.

Christianity is listed as the predominant religion. The number of "Christian adherents" is unknown. Forty-five percent of the people are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is unavailable. Gospel recordings and some printed tracts do exist.

00000

Lali (2935—Joshua Project)

The Lali people live in Uganda and in the Congo. They speak a language called Laari and are part of the Central South Bantu people cluster. Some alternate names for this people group include: Lari, Laadi, Ladi, or Kilari.

The people predominantly practice Christianity. While ninety-nine percent of the people are "Christian adherents," the number of evangelical Christians is unknown.

The Bible has not been translated into their language, but the Jesus film is accessible. Other Christian videos also exist. Gospel recordings and radio broadcasts can be heard.

15102

Langi (1,539,127)

The Langi people live in central Uganda just north of Lake Kyoga in the Lango Province. They speak a language called Lango and are part of the Nilotic people cluster. They are actually considered to be one of the largest non-Bantu peoples in Uganda. Some alternate names for this people group include: Lwo, Lwoo, Leb-Lano, or Langi.

The people predominantly practice ethnic religions. Only five percent of the people are "Christian adherents." The number of evangelical Christians is unknown.

Bible translation efforts began in 1967 and were completed in 1979. The Jesus film is accessible, and gospel recordings exist.

15103

Lendu (32,793)

The Lendu people live in both Uganda and the Democratic Republic of the Congo. They speak a language called Lendu. Some also speak Swahili. They are part of the Sudanic people cluster.

Some alternate names for this people group include: Bbadha, Bbaledha, Kilendu, Baletha, Batha, Balendru, Bale, Hema-Nord, or Kihema-Nord.

In the Democratic Republic of the Congo, the Lendu people have been at war with their neighbors, the Hema, since 1996. This was sometimes called the Ituri Conflict. The current state of the struggle between these two people groups is unknown. Also, the effect of this conflict on the Lendu living in Uganda is also unknown.

The people are syncretistic. People Groups lists their predominant religion as "Other" while Joshua Project states that Christianity is the predominant religion. Eighty percent of the population is "Christian adherents." However, only fifty-two percent of the people are evangelical Christians.

Bible translation efforts began around 1926, and the New Testament was completed in 1989. The Jesus film is accessible. Gospel recordings exist.

15106

Lugbara (1,133,000), also known as the High and Low Lugbara

The Lugbara people live in Northwest in the west Nile District. They speak a language called Lugbara.

The Lugbara were originally under the colonial rule of the Belgians but later their area was given to the British to be part of Uganda. The people were at first ignored by Obote but were favored by Amin. When Obote came to power a second time, they were systematically tortured. Their culture and society were thrown into great disarray.

Christianity is the predominant religion with many people being nominal Roman Catholics. About 44.5% of the High Lugbara are evangelical Christians while 45% of the Low Lugbara are evangelical Christians. A few people may also be Muslim or Bahai. Two mission groups began working with the Lugbara during the early part of the twentieth century—the Italian Verona Mission and the Africa Inland Mission.

The complete Bible had been translated by 1966. The Jesus film is accessible and gospel recordings can be found. Tracts like the Four Spiritual Laws have also been translated.
<http://www.everyculture.com/Africa-Middle-East/Lugbara.html>

15113

Luhya (705,590)

The Luhya people live in the Lake Victoria area near the Kenyan border. They have occupied their current territory for around five hundred years. They are part of the Central Lakes Bantu people cluster. In the past, they have had conflicts with some of the Nilotic peoples. Some alternate names for this people group include: Luluyia or Luhya. In Kenya, the people sometimes prefer to call themselves "Abaluyia."

They speak a language called Luyia. Ethnologue lists three dialects in their language: Saamia, Songa, and Lugwe. However, other researchers indicate that in Kenya there could be as many as seventeen different subgroups of the Luyia language. People may also be able to speak Swahili, English, or Ganda.

The people are agriculturalists. The land is apportioned to each male by his father depending on its availability. Most fathers have at least seven children—sometimes by different wives since polygamy is acceptable. This proliferation of children, though a must for marriages to be considered successful, sometimes may make the dispersal of land challenging.

Polygamy is acceptable. While the traditional form of marriage involved a bride price, some modern Christian marriages do not. A man will marry his first wife and later choose to marry others if he pleases and has the wealth to do so. In cases of divorce, the woman's children belong to the father. However, because an increasing number of men are leaving the area, women or grandparents are assuming more nontraditional roles. In fact, many grandparents are serving as foster parents to their grandchildren as parents leave to work or die.

Quaker missionaries were some of the first to arrive in the Luyia area. The people are predominantly Christian adherents. Approximately ninety percent of the people are "Christian adherents" but only about forty-five percent of the people are evangelical Christians. Witchcraft and sorcery are still endemic in all areas. People also fear night runners who are thought to be people who take on the form of an animal and cause disturbances at night while running around the village without any clothes.

Portions of the Bible had been translated by 1904. Translators completed their work in 1975. Tracts and other Christian materials are also accessible. The Jesus film and other Christian videos are available. Gospel recordings and radio broadcasts can be heard.

<http://www.everyculture.com/Africa-Middle-East/Luyia.html> <http://www.strategyleader.org/profiles/luhya.html>

15111

Lulba (3799), also known as the Olubogo

The Lulba people live in both Sudan and in Uganda. Because of the continual fighting in Sudan, many people have chosen to flee to Uganda. They speak a language called Lulubo and are part of the Sudanic people cluster. Some alternate names for this people group include: Luluba, Olubogo, Oluboti, Lulubo, Ondoe, or Lolubo.

There is some discrepancy in the research pertaining to the predominant religion of the Lulba. Joshua Project states that Christianity is the predominant religion. People Groups lists the predominant religion under the "Other" category. About 25.5% of the people are evangelical Christians.

The Bible has not been translated into their language, and the Jesus film is inaccessible. Gospel recordings exist.

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Luo (146726—Joshua Project)

The people speak a language called Luo and are part of the Nilotic people cluster. Some alternate names for this people group include: Dholuo, Nilotic Kavirondo, and Kavirondo Luo.

The predominant religion is Christianity. Forty-two percent of the people are evangelical Christians. There is a widespread disciplined church.

Portions of the Bible had been translated as early as 1911. Translators finished their efforts in 1977. The Jesus film and other Christian videos are available. Gospel recordings and radio broadcasts are also accessible.

<http://www.everyculture.com/Africa-Middle-East/Luo.html>

15114

Madi (202,681), also known as the Ma'adi

The Madi people live near the Sudan border in the Madi Province. Many of the Madi living in Uganda originally came from Sudan. They fled Sudan due to the war. They speak a language called Madi and are part of the Sudanic people cluster.

Children sometimes accompany their parents to work in order to learn. The people are genuinely anxious for their children to receive an education, but there are few educational opportunities. Teachers are needed to teach the children to read and write. Christian educators are also needed to teach theology classes to pastors and other believers.

The predominant religion is Christianity. Approximately, eighty percent of the people are "Christian adherents," but only thirty-six percent are evangelical Christians.

The New Testament had been translated by 1977 but is not useable for the most part due to complications with the tonality of the language. The Jesus film is accessible. Gospel recordings exist.

15117

Mangabetu (53,130)

The Mangabetu people live in both Uganda and the Democratic Republic of the Congo. They speak a language called Mangbetu and are part of the Sudanic people cluster. Some alternate names for this people group include: Nemangbetu, Mangbettu, Mambetto, Amangbetu, and Kingbetu.

The Mangabetu have a very proud heritage. They had a strong centralized leadership. The king would put his sons or relatives in charge of subjugated people, of whom there were many. The Mangabetu did not usually choose to enter the service of the Belgian colonial government like their neighbors, the Bedu.

There is some discrepancy in the research pertaining to the predominant religion of the Mangabetu people. People Group lists the predominant religion under the "Other" category while Joshua Project states that the people are predominant Christian adherents. Only about twenty-one percent of the people are evangelical Christians. In the past, witchcraft has been a very prevalent

part of cultural practice. The extent to which witchcraft and sorcery still impact the people and their desire to be authentic Christians is unknown. A powerful secret society called nebeli, which practiced sorcery, developed during the colonial time

There are reports that translation efforts had begun in the DRC but may or not be continuing due to the unrest there. The Jesus film has been translated and shown. People seem to be genuinely interested in the message of the film but may not choose to attend church—even if they profess Christianity.. Gospel recordings also exist for people who wish to listen to the message.

http://www.joshuaproject.net/profiles/text/t106251_ug.pdf

<http://www.everyculture.com/Africa-Middle-East/Mangbetu-Religion.html>

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

15118

Masaba (Gisu) (1,174,296)

The Masaba people live in the Bugisu Province. They speak a language called Masaba. The dialects of Masaba are Ulubukusu, Ulubuya, Uludadiri, Lugisu, Ulukisu, and Syan. There is a literacy program. They are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Lumasaba, Masaaba, Gisu, or Lugisu.

The people are syncretistic. While the predominant religion is Christianity, only twenty-seven percent of the people are evangelical Christians. The following churches are present among the Masaba people: Church of Uganda, Roman Catholic Church, Pentecostal Assemblies of God, Presbyterian Church, Seventh Day Adventists, Church of God, Full Gospel, Life Assurance Ministry, Church of Christ, Baptist Church, Living Faith Fellowship, Good News, United Methodists, Salvation Army, and Assembly of God. There are few pastors though. The pastors that do serve need further theological training.

The New Testament has been translated into their language, and the Jesus film is accessible. Gospel recordings exist.

http://www.joshuaproject.net/profiles/text/t106370_ug.pdf

15119

Mening (5574)

The Mening people are part of the Nilotic people cluster. There is some discrepancy in the research pertaining to the language that the Mening speak. People Groups states that the Mening speak a language called Forest Maninka. Joshua Project lists the predominant language as Teso. If the predominant language is Teso, there are multiple Christian resources. If the predominant language is Forest Maninka, there are no available Christian resources.

The people primarily practice ethnic religions. About twenty percent of the population is "Christian adherents." The number of evangelical Christians is unknown.

15121

Moru (10,701)

The Moru people live in both Sudan and Uganda. They speak a language called Moru and are part of the Sudanic people cluster. Some dialects of this language include: Agi, Andri, 'Bali'ba, Kadiro, Lakama'di, Miza, and Moruwa'di. An alternate name for this people group is Kala Moru.

The predominant religion is Christianity. Eighty-five percent of the people are "Christian adherents." However, only about 38.25% are evangelical Christians.

The complete Bible has been translated into their language, and other printed materials are also accessible. The Jesus film is available, and gospel recordings exist.

http://www.gurtong.org/resourcecenter/people/profile_tribe.asp?TribelD=121

15122

Nande (13529)

The Nande people speak a language called Nandi and are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Kinandi, Kinande, Nandi, Northern Nande, Ndande, or Orundande.

The people are predominantly Roman Catholic. Ninety percent of the people are "Christian adherents." However, only about eighteen percent of the population is evangelical Christians.

Portions of the Bible were translated between 1952-1962. The complete Bible had been translated by 1996. Christian tracts and other types of printed materials are also available. The Jesus film and other Christian videos can be viewed, and gospel recordings and radio broadcasts can be heard.

15124

Nubian (21,534)

The Nubian people live in Bombo, 30 miles north of Kampala, Arua, and elsewhere in Uganda. They speak a language called Nubi. The language has been heavily influenced by Arabic. They are part of the Nubian people cluster. Some alternate names for this people group include: Kinubi or Ki-Nubi.

The people are often very poor. Many were displaced as a result of the building of the Aswan Dam from their traditional homelands. Others are refugees from Sudan. This economic distress causes the people to feel downtrodden, and drug abuse is problematic.

The predominant religion is Islam.

There are no known evangelical Christians in Uganda. There are no ministry tools available in their language.

22240

Nyankore-Hima (3,376,526)

The Nyankore-Hima people live in the Western Province. They speak a language called Nyankore and are part of the Central Lakes Bantu people cluster. Some alternate names for this people include: Hima, Nkole, Nyankole, Runyankole, Ulunyankole, and Ulunyankore.

The people are predominantly Roman Catholic. Fifty-eight percent of the people are "Christian adherents." Only about twenty-nine percent of the total population is evangelical Christians.

The complete Bible had been translated by 1989. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

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

15126

Nyole (339,495)

The Nyole people live in Southeastern Uganda in the Tororo District. They speak a language called Nyole. The people do have a language association, and the language is taught to primary students at school. Church services, though, are conducted in Ganda and thus hard for the people to understand. They are part of the Central Lakes Bantu people cluster. Some alternate names for this people group include: Nyule, Nyuli, or Lunyole.

The people are nominally Christian. Approximately fifty percent of the people are evangelical Christians. Much syncretism exists. People do not have a strong grasp of basic scriptural tenets and thus are vulnerable to proselytizing from traditional shamans or Muslim clerics.

Portions of the Bible had been translated into their language by 2006. The Jesus film is inaccessible. Gospel recordings exist. <http://www.thetask.net/nyole/the-nyole-people.html>

15127

Nyoro (773,997)

The Nyoro people live south and southeast of Lake Albert in the Bunyoro and Toro provinces. They speak a language called Nyoro and are part of the Central Lakes Bantu people cluster. Two alternate names for this people group include: Runyoro or Banyoro.

The people are predominantly Roman Catholic. Eighty percent of the people are "Christian adherents." Only thirty-two percent of the people are evangelical Christians

Portions of the Bible had been translated as early as 1902. The complete Bible was completed by 1912. The Jesus film and other Christian videos have been produced. Gospel recordings exist.

15130

Padhola (437,034)

The Padhola people live in the Eastern part of Uganda in the Mbale District. They speak a language called Adhola and are part of the Nilotic people cluster. Some alternate names for this people group include: Dhopadhola, Jopadhola, or Ludama.

There is some discrepancy in the research pertaining to the predominant religion. People Groups states that the predominant religion listed as "Other." Joshua Project states that Christianity is the predominant religion. Only .204% of the people are evangelical Christians.

The New Testament had been translated in 2003. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

00000

Plains Bira (1173—Joshua Project)

The Plains Bira live in the Democratic Republic of the Congo and Uganda. They speak a language called Bera and are part of the Central Congo Bantu cluster. Some alternate names for this people group include: Mbuti Pygmy and Twa.

The people predominantly practice ethnic religions. They are one of the least reached people groups. Only five percent of the people are "Christian adherents." The number of evangelical Christians is unknown.

Portions of the Bible had been translated by 1930. The Jesus film is inaccessible, but gospel recordings exist. http://www.ethnologue.com/show_language.asp?code=brf

15131

Pokot (88,675)

The Pokot people live in East central Uganda near Kupsabiny. They are seminomadic, though. They speak a language called Pökoot and are part of the Nilotic people cluster. Some alternate names for this people group include: Pokot, Pakot, or Suk.

The people predominantly practice ethnic religions. Only forty-eight percent are "Christian adherents." The number of evangelical Christians is unknown.

The New Testament had been translated by 1987. The Jesus film and other Christian videos are accessible. Gospel recordings exist. http://www.joshuaproject.net/profiles/text/t108091_ug.pdf

15133

Ruruli (106,408)

The Ruruli people live East of Nyoro. They speak a language called Ruli. There are two dialects—Eastern and Western. They are part of the Central Lakes Bantu cluster. Some alternate names for this people group include: Ruli and Luduuli.

The people predominantly practice Roman Catholicism. About seventy-nine percent of the people are "Christian adherents." However, only about thirty-one percent of the people are evangelical Christians.

There are no ministry tools available in their language.
http://www.joshuaproject.net/profiles/text/t108448_ug.pdf

15134**Rwandese (2,153,510)**

The Rwandese people live along the southwestern border with Rwanda. The largest group resides in the Kisoro District. They speak a language called Rwanda and are part of the Pygmy people cluster. Some alternate names for this people group include: Runyarwanda or Ruanda. Joshua Project subdivides this group into Rwandese Hutu, Twa Pygmy, and Tutsi.

The Rwandese, as a whole, predominantly practices Christianity. The Rwandese Hutu are predominantly Roman Catholic. Approximately, sixty-nine percent are "Christian adherents," but only about twenty-two percent of the population is evangelical Christians. The Tutsi are also predominantly Roman Catholic. About 79.5% of the people are "Christian adherents," but only about 43.7% of the people are evangelical Christians. Among the Twa Pygmy, however, they predominantly practice ethnic religions. Only eight percent of the people are "Christian adherents," and the number of evangelical Christians is unknown.

Translations of the Bible are available. The Jesus film is also accessible. People can hear gospel recordings or radio broadcasts.

15098**Sebei (190,015)**

The Sebei people live along the Eastern border area slightly north of Mbale in the Sebei Province. They speak a language called Kupsabiny. The dialects of this language are Sabiny, Mbai, and Sor. They are part of the Nilotic people cluster. An alternate name for this people group is Sapei.

The people predominantly practice Christianity. Seventy-eight percent of the people are "Christian adherents." However, only thirty-nine percent of the people are evangelical Christians.

Portions of the Bible had been translated by 1978, and translation of the New Testament was completed by 1996. The Jesus film and other Christian videos are accessible, and gospel recordings exist.

15139**Soga (3,614,616)**

The Soga people live between Lake Victoria and Lake Kyoga in the Busoga Province. They speak a language called Soga. The dialects of this language are Tenga, Lamogi, and Gabula. They are part of the Central Lakes Bantu cluster. Some alternate names for this people group include: Lusoga or Olusoga.

The people are predominantly Christian. Sixty-five percent of the people are "Christian adherents" but only about thirty-five percent are evangelical Christians.

Portions of the Bible were translated as early as 1899, but the complete New Testament was not translated until 2000. The Jesus film and other Christian videos are accessible. Gospel recordings exist.

42892

South Asians (12,299)

The South Asians have migrated to Uganda from India. Most of the people are from wealthier castes and are businessmen. Some alternate names for this people group include: Hindi, Gujarati Ugandans (so listed by Joshua Project), and Goanese. They speak a language called Gujarati.

They are predominantly Hindus. Only .03% of the people are evangelical Christians.

The complete Bible has been translated into their language, and the Jesus film is accessible. Gospel recordings exist.

15140

Southern Madi (88,675)

The Southern Madi people live in Okollo County on the west bank of the Nile River. The people speak a language called Southern Ma'di. The three dialects are Okollo, Ogoko, or Rigbo. They are part of the Sudanic people cluster.

The people predominantly practice ethnic religions. Only forty-five percent of the people are evangelical Christians.

The Bible has not been translated into their language. The Jesus film is inaccessible. Gospel recordings exist.

15141

Swahili (2913)

The Swahili people live in several different countries. They speak a language called Swahili and are part of the Swahili Bantu. They are predominantly Muslims of the Sunni branch. Only .04% of the population is evangelical Christians.

The complete Bible has been translated into their language, and the Jesus film is accessible. Gospel recordings exist.

00000

Tepeth (14,086—Joshua Project)

The Tepeth people live in the Karamoja District. They speak a language called Soo and are part of the Nilotic people cluster. Some alternate names for this people group include: So or Tepes.

The people predominantly practice some form of Christianity. Sixty percent of the people are "Christian adherents." Only about twelve percent of the population is evangelical Christians.

There are no ministry tools available in their language.

15143

Teso (1,564,462), also known as the Teso-Bakedi

The Teso people live in the Sorot and Kumi region in the Teso Province. They speak a language called Teso. The dialects of their language are Lokathan and Orom. There is a literacy group that works to teach people how to read in their own language, and the language is taught in primary schools. Some alternate names for this people group include: Iteso, Ateso, Ikumama, Bakedi, Bakidi, Etossio, Elgumi, or Wamia.

The people are predominantly Christian. Ninety percent of the people are "Christian adherents." Approximately 46.8% of the population is evangelical Christians.

The complete Bible has been translated into their language. The Jesus film and other Christian videos are accessible. People can listen to gospel recordings and radio broadcasts.

15145

Tooro (1,900,154)

The Tooro people live south and southeast of Lake Albert in the Toro Province. They speak a language called Tooro which has two dialects—Tuku and Hema-Sud. Some alternate names for this people group include: Rutooro, Orutoro, Rutoro, or Toro. They are part of the Central Lakes Bantu people cluster.

The people are predominantly Roman Catholic. Eighty-five percent of the people are "Christian adherents," however, only about forty-six percent of the population is evangelical Christians.

The complete Bible had been translated by 1912, but the Jesus film is inaccessible. Gospel recordings exist.

15146

Toposa (29,518)

The Toposo people speak a language called Toposo. They live in Sudan and in Uganda. They are part of the Nilotic people cluster. Some alternate names for this people group include: Taposa, Topotha, Akara, Kare, or Kumi.

The people are predominantly Roman Catholic. Seventy percent of the people are "Christian adherents" while only about twenty-eight percent are evangelical Christians.

Portions of the Bible have been translated into their language, but the Jesus film is inaccessible. Gospel recordings exist.

Missiological Implications

1. Evangelical Christians and churches should pray that God will continue the religious awakenings that have blessed Uganda since 1936 and 1986. Christians in Uganda should build on the spiritual awakenings
2. Evangelical Christians should develop methods of sharing the Good News of Jesus Christ with persons who follow traditional or ethnic religions and train local believers to use these methods. Peoples such as the Amba (93,742), Ik (5067), also known as the Teuso, Kaliko (7337), Karamojong (582,714), Langi (1,539,127), and Southern Madi (88,675) follow primarily the ethnic religions. Some, such as the Southern Madi have almost no ministry tools. Other groups are highly syncretistic leaning toward spiritism. Among these groups are the Luhya (705,590), Nyole (339,495), and Pokot (88,675). The traditional religion peoples number over 3 million persons.
3. Evangelical Christians and churches should develop methods to share the Good News of Jesus Christ with the followers of Roman Catholicism and train local believers to employ the method. Among groups that are primarily Catholic but often following other beliefs are the Hema (28,516), Ganda (5,739,252), Kakwa (139,345), Kebu (291,357), also known as the Okebu, Nyoro (773,997), Kikuyu (112,395), Lugbara (1,133,000), also known as the High and Low Lugbara, Madi (202,681), also known as the Ma'adi, Nyankore-Hima (3,376,526), Mangabetu (53,130), and Padhola (437,034). The vast numbers of persons is apparent.
4. Evangelical Christians and churches should aid congregations in Uganda to disciple their peoples more effectively. The Christian movement in Uganda greatly needs the deepened spiritual life that can come through growing Christians.
5. Evangelical Christians and churches should rejoice at the progress made among peoples who suffer from AIDS in Uganda. In spite of great progress in slowing the spread of the disease, many remain sick (perhaps over 3 million) and many social problems persist (orphans, widows, sickness).
6. Evangelical Christians and churches should seek to aid the mounting social and economic problems left over from the reigns of Amin and Obote.
7. Evangelical Christians and churches should seek to supply ministry resources such as Bible translations, the Jesus film, and study materials to the many people groups who have almost no resources. Some groups who are largely Christian still have limited resources (Kenya (480,758), Lendu (32,793), and Ruruli (106,408).
8. Evangelical Christians and churches should seek to minister and witness to the 100,000s of refugees in the camps. These people include the Sudanese in the north, the Congolese in the west, and the Rwandians in the southwest.
9. Evangelical Christians and churches should encourage the planting of many reproducing congregations among the people groups in Uganda.

Links

<https://www.cia.gov/library/publications/the-world-factbook/print/ug.html>

http://encarta.msn.com/encyclopedia_761566572/Uganda.html

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http://news.bbc.co.uk/2/hi/africa/country_profiles/1069166.stm

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http://news.bbc.co.uk/2/hi/in_depth/629/629/6499065.stm "Counting the Cost of Uganda's War"

http://encarta.msn.com/encyclopedia_761551632/Amin_Idi.html

http://encarta.msn.com/media_461534055/Uganda_Flag_and_Anthem.html Hear National Anthem

http://gadgetvcar.typepad.com/gadgetvcar/2006/06/uganda_martyrs_.html Blog on the history of Uganda's Martyrs' Day.

<http://www.invisiblechildren.com/home.php>