MISSIONS ATLAS PROJECT
AFRICA

CAPE VERDE

Snapshots Section

Country Name: Republica de Cabo Verde or Republic of Cape Verde

Country Founded in: July 5, 1975

Population: 426,998

Government Type: Republic

Geography/location in the world: Cape Verde is a system of islands off of the coast of Guinea Bissau that were uninhabited until they were claimed by Portuguese explorers. The Portuguese subsequently used the islands as a base for slave raiding and trading during the 15th and 16th centuries.

Number of people groups: 7

Picture of flag:

Religion Snapshot

Major Religion and % of population:

Christianity 94.5%
(Roman Catholic 97.5%, Protestant 5.3%, Independent 3.1%, Other 5.9%)

Ethnic Religions 1.1%

Islam 2.7%

Non-religious .8%

Other/ Small .9%

Government interaction with religion: The Constitution provides religious freedom to all. All religious entities must register with the Ministry of Justice.

Country Profile

Basic Facts

Country Name:

Republic of Cape Verde; Republica de Cabo Verde

Demographics:

The estimated population of Cape Verde is 426,998. Children up to fourteen years of age account for 36.1% of the population. There are 77,533 male children between the ages of newborn to fourteen years of age. There are 76,489 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 57.4% of the population. There are 120,208 males in this age category and 125,009 females. In the last age category, sixty-five years and above, there are 10,226 males and 17,533 females. This 65 and over group account for 6.5% of the population. The median age for males is 19.9 and for females is 21.5 years old.

The birth rate is 23.95 births for every 1,000 people. There are an estimated 3.17children born to every woman. The infant mortality rate is 42.55 deaths for every 1,000 live births. The death rate is 6.26 deaths for every 1,000 people. The life expectancy for the total population is 71.33 years. The life expectancy for males is slightly lower at 67.99 years while the life expectancy for females is slightly higher at 74.76 years.

There are approximately seven different people groups living in Cape Verde. About 71% of the population is Creole (mixed African and European ancestry) while another 28% are descended from different African people groups. The remaining 1% are of European descent.

Language:

Portuguese is the official state language; however, most people use Crioulo which is a mixture of Portuguese and several indigenous African languages. The matriarchs of the family are important leaders in seeing that the Crioulo language is preserved for future generations.

http://www.priberam.pt/dcvpo/dcvpo_gra.htm (Crioulo grammar link)

Society/Culture:

Cape Verdean society was highly stratified during the early colonial days and continues to retain some similar features. (Please see the history section) Racism abounded because of the

institution of slavery. Today social class is still important. People from the upper echelons of society may still disdain people that come from peasant stock.

Until the push for independence, the *badius*, who were descended from runaway slaves, held the lowest position in Cape Verde society. They mainly lived in the interior of Sao Tiago and had retained many of the ancient African ways. During the fight for independence, the lifestyle of the *badius* was idealized and many of their songs and dances became popular.

One important dance of the badius was called the "Batuko." The "Batuko" must always be danced at night. Men do not perform this dance. Rather, women dance in a circular pattern with cloths held between their knees. Different lyrics may be used, but many of the lyrics have themes of a political, sexual, or secular nature. Because of the use of the "Batuko" by freedom fighters, the Portuguese authorities attempted to strongly repress its use. Bibinha Cabral was one of the most famous performers of the Batuko. Christians are often dismayed by the overt sensuality of this style of dance.

The *morna* is another important cultural symbol for the emergent Cape Verdean society. The *morna* could be performed as a song or as a poem. This musical form may have originated on Boa Vista during the mid-1800's. All Cape Verdeans, regardless of race or class, are drawn to the simply expressed themes of sadness, romance, or types of philosophical ideas. Eugenio de Paula Tavares was one of the islands' most famous composers of this particular style of music. Usually *Hora di Bai*, one of his most famous compositions, is the last song to be performed at a *morna* performance.

Literary writers were also important in Cape Verdean society. A group called the Claridade movement was created in 1936. Its members sought to feature unique aspects of island culture as a means of preserving and solidifying a sense of national identity among Cape Verdeans. The work of many of the authors and poets of this group helped to stir public sentiment favorably towards independence.

Another important symbol of Cape Verdean culture is the *pano* cloth. The cloth is made from cotton fibers actually grown on the islands, which are interwoven together in unique patterns and then dyed using, indigo. This cloth was originally produced to use in the slave trading days as a form of currency. Women slaves, who were spinners of the cloth, were highly prized. Although the Portuguese government prohibited the private production of *pano* cloth for a time because the Crown feared losing revenues from private producers of the cloth, today the *pano* cloth, which is worn by women as a shawl or sash, remains part of the cultural dance costume.

The *mastro* ceremony is one special ceremony enjoyed by children. This celebration is generally held as part of the festivities on a Saint Day. A ship's mast, which is liberally decorated with sugary delights or special fruit is hoisted aloft. Then children gather to pluck treats off of the mast.

Cape Verdeans use sugar cane raised on the island to produce a local alcoholic drink called grougue. Most of the sugar cane is produced on plantations. This rum-like drink can be sweet

but also is quite strong. Each village has its own special area that produces the grougue. Villagers may relax at night after a hard day's work listening to music and drinking grougue.

There are many different national holidays on the islands. Christmas and New Year's Day are important family celebrations. Amilcar Cabral Day is celebrated on January 24th. July 5th is Independence Day. Carnival occurs in February; and, in August, people celebrate Assumption Day. Different Saints' Days also provide a time for celebration and relaxation.

Family life in Cape Verde may be quite unique. During the early days of settlement, women were often forced to form unions with their owners. Even those that did have marriages might lose their husband as a result of a slave trade. After the formal abolishment of slavery, forced labor practices or economic necessity would often still cause males to leave their families behind on the islands while they went to work in another country. This practice of migration as a result of economic hardship actually still remains today. (Please see economic section) As a result of these practices, women were often demeaned or seen as mere objects. They became powerful leaders within their own family unit but were still subject to the whims of the elder males. Also, another practice called informal polygamy existed which allowed men to take different women as partners without actually officially marrying them. Such cultural phenomena led to a high number of single parent homes.

Today women are gaining a bit more respect and political power. A few women have held seats in the National Assembly. Still much remains to be done to truly bring about equal rights. The poorest women may still be forced to support their families by performing hard labor tasks such as road construction.

Children are expected to obey their parents and to heed the instructions of all adults. They usually help with household chores while they may also participate in the family business. Children over the age of ten may actually secure work from time to time to help their families.

Travel to Cape Verde and within the country usually requires several different modes of transportation. The easiest way to enter Cape Verde is via air. Most planes fly out of some European city (especially Lisbon) although some flights are also available from Boston, New York, and Atlanta. Most people deplane at either Sal or Praia. All international passengers must have a valid entry visa in order to pass through customs. Flight prices from Atlanta to Praia (as of July 2008) ranged from £1,699.90 to £2,294.70.

When traveling in between different island locations, people can either hire private planes, which can prove to be quite costly, or can use different ferries that have routes. Ferry schedules may be variable so travelers should plan on allowing extra time in their itinerary to accommodate these fluctuations.

While moving from place to place on a specific island, visitors can either rent private cars, which again might prove to be somewhat costly, or use local transportation services. Any international visitor who wishes to drive on Cape Verde must possess a valid international driving license. For travelers who simply wish to use local transportation services, taxis can be hired or minibuses called aluguers can be used. Cape Verdeans are familiar with the regular stops for the aluguers so

no signs are posted. Travelers wishing to use this form of transportation will again need to allow extra time because of the fluctuations of the aluguer schedule.

Lobban, Richard A. *Cape Verde: Crioulo Colony to Independent Nation.* Boulder: Westview Press, 1995.
http://www.everyculture.com/Bo-Co/Cape-Verde.html
http://uk.holidaysguide.yahoo.com/p-travelguide-1228680-cape_verde_islands_getting_there_getting_around-i
http://www.nigelspencer.co.uk/web-pages/by-country/cape-verde-pages/cape-verde-grog.htm (Pictures)
http://www.sambaladevelopments.com/santiago_and_sambala_film.htm (Visitors' Video)

Government:

The government is officially listed as a republic. The capital is Praia. The islands are subdivided into 17 municipalities or concelhos. They are Boa Vista, Brava, Maio, Mosteiros, Paul, Praia, Porto Novo, Ribeira Grande, Sal, Santa Catarina, Santa Cruz, Sao Domingos, Sao Filipe, Sao Miguel, Sao Nicolau, Sao Vicente, and Tarrafal.

The current president is Pedro Verona Pires. He is considered the chief of state. He was originally elected in 2001 and was later re-elected in 2006. As president, he is limited to serving 2 five year terms. He received 51.2% of the popular vote. (Universal suffrage is provided to all citizens who are over 18 years of age.) He is a member of the PAICV political party. Pires appoints the cabinet but must do so upon the recommendation of the Prime Minister.

The current prime minister is Jose Maria Pereira Neves. He has served since 2001. The prime minister functions as the head of the government. He must be nominated by the National Assembly and appointed by the President. Neves is currently the leader of the African Party for Independence of Cape Verde or PAICV.

The National Assembly functions as the legislative branch of the government. The 72 members are elected by popular vote and serve 5 year terms. The last election was held in 2006, and the next one is schedule for 2011. In the 2006 election, the PAICV won 41 seats while the MPD got 29. The UCID only gained 2 seats.

The judicial branch is called the Supreme Tribunal of Justice or Supremo Tribunal de Justia. Laws are based upon the Portuguese legal system and the revisions made to the Constitution in 1995. These revisions increased presidential power. A further addendum in 1999 added the office of Provedor de Justica. The government has refused to acknowledge the jurisdiction of the International Court of Justice.

There are several political parties in Cape Verde. A few of the major parties are discussed here. The most influential party is the African Party for Independence of Cape Verde or PAICV. The second most influential party is the Movement for Democracy or MPD. Its leader is Agostinho Lopes. Another party is the Democratic Alliance for Change or ADM. This political entity is actually a coalition of the PCD, PTS, and UCID. Dr. Eurico Monteiro is currently the leader of this party. The Democratic Christian Party or PDC is led by Manuel Rodrigues. The Democratic Renovation Party or PRD is presided over by Victor Fidalgo. The Democratic and Independent Cape Verdean Union or UCID is led by Antonio Monteiro.

Ambassador Fatima Lima Veiga currently serves as the Cape Verdean representative to the United States. The main embassy is located at 3415 Massachusetts Avenue NW, Washington, DC 20007. Another consulate general office can be found in Boston.

Economy:

While the government of Cape Verde has remained fairly stable since independence, the economy has experienced several setbacks and challenges. The islands, while surrounded by the ocean, do not have many freshwater resources. Furthermore, little annual rainfall has led to famine and drought in some years. Now about 82% of the food for the islanders has to be imported. In a population where about 70% of the people live in rural areas, this inability to grow crops easily causes economic challenges.

In 2007, the labor force was about 120,600. There was a 21% unemployment rate, and 30% of the population lived below the poverty line. The annual income was about $3,200.

Many Cape Verdeans actually leave the islands and disperse to oversea ports like Sao Tome or Angola to work as expatriate laborers. The revenue these immigrants gain is sent home to family members still living on the islands. In all, this revenue accounts for about 20% of the GDP. Without this economic support, the islanders might not be able to survive.

International aid monies are also an important bolster to the islands' economy. In 2005, the islands received $160.6 million in economic aid. Their external debt for 2002, though, was $325 million. This discrepancy in spending and revenue is not promising for the tiny island nation.

The national GDP is $1.603 billion. The GDP real growth rate is 6.9%. About 9.3% of the GDP comes from agricultural endeavors while 16.7% comes from industry related fields. The remaining 74% comes from service related businesses. Many of these service related businesses are part of the tourism industry.

Exports account for about $80.36 million f.o.b. The most common exports were fuel, shoes, garments, fish, and hides. In 2006, Spain bought 44.2% of the exports while Portugal purchased about 21.7%. The Netherlands procured 12.6%, and Morocco obtained the remaining 4.6%.

Imports cost the islanders $768 million f.o.b. Common imports included foodstuffs, industrial products, transport equipment, and fuels. The import partners in 2006 were Portugal, Netherlands, Spain Italy, Cote d'Ivoire, and Brazil.

Tourism is a growing business venue in Cape Verde. Different development companies are hoping to entice Europeans to invest in vacation homes as a way of bringing new interest and hope to the islanders. Islanders can work as maids, porters, or other types of helpers in hotels and in shops that cater to these tourists. Furthermore, islanders can produce colorful ethnic items like pano cloth to sell to wealthy and inquisitive European visitors.

Literacy:

Approximately 76.6% of the entire population can read and write. About 85.8% of the male population is literate while only 69.2% of the female population can read.

The government has passed laws requiring compulsory education at the primary level. According to UNICEF statistics, about 90% of the children are currently enrolled in primary school. However, because of the shortage of teachers and facilities, this law is not always enforced. People will generally send their sons to school more often that their daughters. Daughters are often needed at home to help with housework or to watch younger siblings while parents work. In the late 1990's the teacher to student ratio was as high as 29 to 1.

Primary education usually lasts for about six years before youngsters pass on to a secondary school. Secondary schools may offer some type of technical training or be preparatory for higher educational endeavors. Students who wish to attend college must generally leave the islands and go to Europe or another country to get their degrees. Often, when these students leave, they will not return but stay in the country where they attend college to work and send money home to their families.

Classes are usually conducted in Portuguese. Children will use Crioulo to communicate with each other, and teachers may help facilitate their understanding by explaining somewhat in Crioulo, too.

http://www.unicef.org/infobycountry/capeverde.html
http://www.nationsencyclopedia.com/Africa/Cape-Verde-EDUCATION.html
http://www2.bc.edu/~brisk/capeverde.htm

Land/Geography:

Cape Verde is a system of islands situated in the North Atlantic Ocean off the west coast of Africa. The geographic coordinates are 16 00 N, 24 00 W. The islands are divided into two groups: the Barlavento (Windward) and the Sotavento (Leeward). The Barlavento islands include Santo Antão, Sao Vicente, Santa Luzia, Ilheu Branco, Ilheu Raso, Sao Nicolau, Sal, and Boa Vista. The Sotavento islands are Maio, Sao Tiago, Fogo, and Brava.

Boa Vista, the third largest island, did not initially attract Portuguese settlers. However, Portuguese authorities decided to use the island to raise livestock. Because of the frequency of severe droughts, many people have left Boa Vista for islands with a more secure water source. Today new tourism venues are being built in the hopes of stimulating the island economy and thus increasing the population again.

Sal Island has historically been known for its salt production. From early historical accounts, ships would stop by this island, which was first settled by slave from Boa Vista, in order to procure salt for ocean voyages. Inhabitants today cannot usually grow crops because of the sandiness of the soil. Thus, they often choose to live at Espargos-Preguca, Palmeira, or Santa

Maria. Most inhabitants work in the tourism industry or in a salt factory. Water is a prime commodity on the island as it must be processed through desalinization plant.

Cities on Sal are developing infrastructure, but some areas are still poorly lit and difficult to travel through at night. Driving at night could be hazardous because donkeys and livestock may be allowed to roam through the street. These same livestock may be seen eating from rubbish bins placed strategically along major streets. Visitors should also be wary when walking upon the street or beach as some people do not choose to use the rubbish bins. As a result of this refusal, the streets or beaches may have broken glass strewn across areas.

Santa Lucia is one of the smallest islands of the Cape Verde chain. The Portuguese did not begin to show interest in colonizing this island until the 1600's. Once settlers arrived, they raised different types of animals.

The second largest island of the chain is Santo Antao. People often live in the port city of Porto Novo. About 17% of Cape Verdeans choose to reside on this island. Although mountainous and barren in some areas, there are two good sources of water. Tourism and agriculture are important to the inhabitants of this island.

Sao Nicolau, the fifth largest island, was settled in the 1500's by Portuguese traders from Madeira. Its land can be used to produce different agricultural products but can also support the raising of different forms of livestock. The Catholic Church once established a seminary on this island which drew many islanders who wanted to receive a quality education. The cities of Preguica, Castilhano, Carrical, and Villa da Ribeira Brava are now the most inhabited areas.

About ten percent of Cape Verdeans live on Sao Vicente, even though, until the construction of a desalinization plant recently, there was no good water source. Many people settled in the town of Mindelo, where the desalinization plant was built. This town also has oil refineries and hotels for tourism.

The small islands of Branco and Raso are virtually uninhabited today. Raso is only about 7 kilometers long, and Branco is even smaller. Bird lovers are interested in these islands because of the multiplicity of many rare bird species who come to light upon the islands' shores.

Sao Tiago, the largest island, was also the main base of the Portuguese colonial authorities. Because of its fresh water sources and the ease of growing agricultural products, Sao Tiago quickly became a popular settlement area. Praia, the current capital, is located here.

Brava, although the second smallest Cape Verdean island, attracted early inhabitants because of its valleys with good soil for agricultural pursuits and the presence of fresh water sources. Porto da Furna is the major point of settlement on this island although an airport was built in 1992 by the town of Esparadinha. Fewer tourists are drawn to this island because the beaches are more rocky than other areas.

Fogo, the second island settled by the Portuguese, has had volcanic eruptions periodically through its history. The last eruption was in 1995. About 12.5% of Cape Verdeans choose to live

on this island, and many of the more prominent members of Cape Verdean society come from this island. Some of the families can trace the ownership of their ancestral lands for generations.

Maio, the sixth largest island, has two main villages—Vila da Maio and Santo Antonio. Not many people have chosen to live on this island because of the difficulty in obtaining water. However, those that do may participate in agricultural pursuits or salt production.

The temperature of Cape Verde usually ranges from about sixty-six degrees to eighty-four degrees. The rainy season occurs between August and October. Temperatures, because of the added humidity, may seem warmer at that time. Visitors may often find the need for some type of jacket or covering at night as the temperature lessens.

Although a rainy season occurs, the islands are plagued by consistent droughts. These droughts are caused by two differing wind systems. Dryer winds blow from the north during the winter while more humid gusts arise from a southerly direction during the summer months. Such a wind pattern creates an area known as the Intertropical Convergence Zone. In years where the ITCZ is too far south, major droughts occur. In the past, many islanders have died of famine during times of heavy drought. These times of drought historically have caused the mass migration of many islanders to other areas, specifically Angola, Sao Tome, and the United States.

Lobban, Richard. *Historical Dictionary of the Republic of Cape Verde, 3rd ed.* Metuchen: Scarecrow Press, 1995.
http://www.capeverdetravel.com/info_Santo-Antao.htm
https://www.cia.gov/library/publications/the-world-factbook/geos/cv.html#Geo
http://www.lonelyplanet.com/worldguide/cape-verde/when-to-go
http://www.capeverdetips.co.uk/?lop=conteudo&op=069059b7ef840f0c74a814ec9237b6ec

History

 A Portuguese explorer named Luigi da Cadamosto is usually credited with the discovery of the Cape Verde islands in 1456. The Portuguese Crown soon determined that these islands would serve as a base for Portuguese trading ventures along the Western coast of Africa. The first Portuguese officially moved to the islands around 1460.

Antonio da Noli was given leadership over Sao Tiago Island in 1460. Formally known as the capitao or captain, da Noli's possession of the title gave him political authority as well as the right to establish a feudal plantation system.

Afonso I, the king of Portugal, gave permission to negotiate trade agreements with African peoples along the coast in 1466. Horses were initially a great commodity. Powerful African groups like the Wolof and Mandinka desired to trade gold or sugar cane for horses because the horses offered them distinct military advantages. These groups would raid smaller villages and then have more territory, power, and slaves.

While initially the Portuguese that settled on Cape Verde could only bring about ten or eleven horses on each ship, they could trade the horses for about fourteen or more slaves. Eventually the Portuguese who settled on Cape Verde began breeding horses there on the islands. More people

were needed to help care for the animals, and traders began to keep more of the slaves on the islands to help with this venture.

The slaves that were kept on the Cape Verde Islands generally came from many different ethnic groups along the West African coast. Many times they had been wrenched from their families during war raids and had suffered before ever arriving on Cape Verde. As more and more slaves were imported to help with the expanding trading activities of the Portuguese, they eventually outnumbered the Portuguese settlers by as many six or seven to one.

The Portuguese settlers, who first arrived on the islands, represented a conglomeration of peoples. The Inquisition of the Catholic Church targeted Jews and branded them as malcontents. These Jewish citizens, who suffered under the condemnation of the Inquisition, along with others whom the Portuguese Crown labeled as criminals, were transported to the islands as settlers and forced labor crews.

In addition to the West African slaves, a new subgroup arose in Cape Verdean society. Many of the Portuguese traders that arrived did not bring wives with them. Rather, these men took African women as wives or concubines. The offspring of these unions formed a new mixed race that became known as the Creole population. These children of mixed parentage often had distinct advantages over both the Portuguese immigrants and the West African slaves. They usually were familiar with the West African culture and language of their mothers while also being familiar with Portuguese customs and language. Because of this knowledge, they became a valuable part of Cape Verdean society and began to establish themselves independently. Some of the Portuguese fathers would give their offspring liberty while others kept them as slaves. Eventually many of these freed children of mixed parentage developed their own trading ventures.

Slaves were often treated quite harshly and literally worked to death. As slavery became more established on the islands, different classes of slaves arose. Trade slaves or escravos de commercio were exported or imported by the slavers. Work slaves or escravos de trabalho were used as field hands on the sugar cane and cotton plantations. Domestic slaves who worked as household servants sometimes had a slightly easier life.

Within these three groups, there were also some other cultural subgroups that developed among the slave society. Escravos bocais were recently captured slaves. Excravos naturais were slaves who were actually born on the islands. Finally, ladinos were slaves who had accepted the Catholic faith and had been baptized.

When the Portuguese began to colonize Brazil, the export of slaves increased exponentially. Cape Verde became an even more important port of call for slavers who were hoping to embark on the trans-Atlantic journey to the New World with profitable slave cargo. The morals of these traders were very low. Slaves were considered to be merchandise and treated horribly. Many slaves died at the slave depots or died on the way to Brazil.

Because of Portugal's use of the islands as a major base of operations for their trading and exploration ventures, many towns soon grew in size. The slave trading bases and other economic

ventures began to cause different countries to express interest in the islands. During the early 1500's, the French and English looted different areas of the islands and caused havoc to the settlements.

In 1576, as a result of trying to centralized political power in Lisbon, the Portuguese crown allowed the original land grants called capitaos to lapse. The islands were made provinces, and the power of the local Portuguese settlers was reduced. Still, because of the distance from Lisbon, plantation owners retained immense authority over the lives of their slaves.

Even when other European nations began to conscientiously work for the eradication of the practice of slavery, Portugal still engaged in slave trading. The Portuguese government did not officially abolish slavery until the late 1800's. Even then, the practice of forced labor continued somewhat and those peoples who were freed may still have worked as sharecroppers for their former owners in difficult circumstances.

The Portuguese retained power in Cape Verde until 1975; however, efforts towards independence began in the mid 1950's. A group under the leadership of Amilcar Cabral founded the first Cape Verdean political party—the Partido Africano da Independencia da Guine e Cabo Verde (PAIGC). While the first attempts of these independence seekers were fairly peaceful, their tactics changed after the massacre of a peaceful demonstrators at Pijiguiti in 1959.

Most of the war for independence was actually fought on the mainland in Guinea Bissau where the revolutionaries could hide among the forests with more safety. These joint efforts between the mainlanders and islanders were led primarily by prominent Cape Verdeans like Amilcar Cabral. However, the assassination of Cabral in 1973 caused the history of the two nations to develop with more separation.

When the Portuguese government finally granted the islands independence in 1975, the PAIGC leaders, Pires and Pereira, became the head of the government. In 1980, because of a coup which cooled relations between Cape Verde and Guinea Bissau, the party changed its name to Partido Africano da Independencia de Cabo Verde (PAICV). The PAICV kept control of the government until the early 1990's when the Movimento para Democracia gained temporary leadership. Today the political power has again shifted back into the hands of the PAICV. During the early years of PAICV control, Cape Verde was a single-party state. However, during the early 1990's, a multiparty system was established that remains to this day.

Lobban, Richard A. *Cape Verde: Crioulo Colony to Independent Nation.* Boulder: Westview Press, 1995.
Lobban, Richard. *Historical Dictionary of the Republic of Cape Verde, 3rd ed.* Metuchen: Scarecrow Press, 1995.
Wright, Donald R. *The World and a Very Small Place in Africa.* Armonk: ME Sharpe, Inc, 1997.

Christian History

Franciscan friars first arrived on these islands around 1462. They began to teach the imported slaves basic tenets of the Catholic faith. The first diocese was built in 1532. Catholicism soon spread and became the dominant religion of the islands. Jesuits and Capuchins arrived in the mid-1600's to expand the work being accomplished. Before independence, the government

followed the instructions of the concordant set forth in 1940. Today the Holy See maintains friendly relations with the current Cape Verde government.

The first Protestant work really began in the early 1900's. Nazarene missionaries and later Seventh Day Adventists arrived to start mission stations. Some of these "missionaries" were actually Cape Verdeans who had immigrated to the United States but had chosen to return to share their newfound faith with their fellow islanders. These early pioneers often suffered the rejection of their families and friends. Slowly, however, some people began to show an interest in the good news that the returned regenerated Christians were sharing. Some churches grew. Yet, the presence of Protestant churches remains small on the islands.

World Christian Encyclopedia Volume 1

Religion
All information unless otherwise noted was gleaned from World Christian Encyclopedia Volume 1, www.joshuaproject.net, and Operation World.

Non Christian

Ethnic Religion

Approximately 1.1% of the population continues to practice some rites of indigenous ethnic religions. Many times these cultural practices have actually been combined with some Islamic or Christian beliefs. The practice of undiluted rites is actually on the decline and uncommon. Ethnoreligionists will vary somewhat in their rituals depending upon the ethnic group that their ancestors came from. All ethnic religions originally arrived when slaves from the mainland were brought to the islands, and the slaves began practicing their own religion. Probably a great deal of mixing of traditions occurred as slaves from different ethnic groups intermarried.

Igreja Nova Apostolica (New Apostolic Church)

This denomination began work around 1980. In 2001 there were 22 churches and 2,500 members. There were an additional 6,000 affiliates.

Igreja de Jesu Cristo dos Santos does Ultimos Dias (Mormons)

This group began missions work on the islands in 1989. Missionaries were generally from the United States. In 2001 there were 18 congregations and 2,963 congregants. There were an additional 4,000 affiliates.

Islam

Most of the Muslim on the islands migrated from Senegal or other Muslim-dominated countries along the West African coast. Approximately 2.7% of the islanders follow the Islamic faith. Many West African Muslims nominally adhere to the five basic tenets of Islam while still practicing some traditional spiritual rites. This version of folk Islam is quite common.

Non-religious

About .8% of the people claim to have no religious belief at all.

Other/ Small

Approximately .9% of the population belongs to some other type of religious group. A portion of these people belong to the Baha'i faith. Howard and JoAnne Menking brought the Baha'i faith to the islands in the early 1950's. Through their efforts, a small band of adherents established a local fellowship before the departure of the Menkings in the late 1950's.

Testemunhas de Jeová (Jehovah's Witness)

This group began sending missionaries from the United States around 1955. Active evangelization efforts began in earnest around 1962. In 2001 there were 30 congregations and 1,720 members in all. There were an additional 5,000 affiliates.

Catholic/Orthodox

There are 2 dioceses in Cape Verde—Mindelo and Santiago de Cabo Verde. The diocese of Mindelo was erected in 2003. It covers 852 square miles. Arlindo Gomes Furtado currently serves as bishop. In 2004, there were 140,114 being ministered to by 5 diocesan priests and 15 religious priests. There were 12 parishes.

The diocese of Santiago de Cabo Verde was established in 1532. It covers 692 square miles. Paulino do Livramento Évora, is the current bishop. In 2004 there were 292,488 mass attendees. Thirty-two priests ministered in 19 different parishes.

http://www.catholic-hierarchy.org/country/cv.html

Christian/Evangelical

Assembleias de Deus (Assemblies of God)

This group began work around 1989. In 1995 there were 5 congregations and 243 congregants. There were an additional 398 affiliates. The missionaries who started these churches were from Brazil.

Igreja Adventista do Sétimo Dia (Seventh Day Adventist)

Missionaries from Portugal came around 1935 to begin evangelism efforts. In 2008 there were 32 congregations and 5,712 congregants. There were an additional 10,000 affiliates. The Seventh Day Adventist churches of Cape Verde organized their own conference in 1981. It was later re-organized in 2005. The Seventh Day Adventist churches are under administration of the Sahel Union Mission.

http://www.adventistdirectory.org/

Igreja de Vida Profunda (Deeper Life Bible Churches)

Nigerian missionaries arrived in 1988 to begin establishing these churches. In 1995 there were 2 churches and 58 congregants. There were an additional 63 affiliates.

Igreja de Cristo Mana (Mana Church of Christ)

This church was started in 1989 as a mission of the Manna Portuguese Church. In 1995 there was one congregation with 18 members. There were an additional 52 affiliates. The Manna Church was started as a neo-Pentecostal Church in Lisbon in 1984.

Igreja do Nazareno (Church of the Nazarene)

U.S. missionaries began working on the islands in 1903. In 2001 there were 26 congregations and 3,780 congregants. There were an additional 10,743 affiliates.

Igreja Pentecostal Deus e Amor (God is Love Church)

Brazilian missionaries started these churches around 1990. In 2001 there were 16 congregations and 2,500 congregants. There were an additional 4,000 affiliates.

Missao Baptista (Baptist Mission Association)

This group is a mission of the BMAA of the United States. Work started in 1956. In 1995 there was 1 congregation and 130 congregants. There were an additional 260 affiliates.

Universal Church of the Kingdom of God

This denomination was founded on Pentecostal principles in Brazil in 1977. Missionaries later began establishing churches in Cape Verde and other Portuguese speaking nations. In 2001 there were 13 churches and 1,000 members. There were an additional 1,500 congregants.

http://www.uckg.org/

People Groups

12819
Balanta (48,121)

The Balanta people live in Guinea Bissau, The Gambia, and the Cape Verde Islands. They speak a language called Balanta-Kentohe and are part of the Atlantic people cluster. Some alternate names for this people group include: Balant, Balante, Balanda, Ballante, Belante, Bulanda, Brassa, Alante, or Frase.

Ninety percent of the population is "Christian adherents," but only 5.4% are evangelical Christians. Most of the "Christian adherents" practice of blend of Roman Catholicism and local

indigenous religions. Nine percent continue to adhere to ethnic religions, and the remaining 1% converted to Islam.

Portions of the Bible had been translated by 1980. The *Jesus* film and gospel recordings exist.

The Balanta people are very superstitious. They usually believe in witchcraft and will often go to the witch doctor for help with their ailments. Furthermore, they are afraid that a person's dead spirit will come back to hurt the folks that prepared the funeral if the spirit is displeased with the arrangement. The Balanta people take funerals very seriously. People place several yards of new material in the grave of the departed person. They place bowls of food there for the person to eat in the afterlife. The Balanta also believe that the observance of certain rituals will insure that loved ones in the afterlife will be able to enter paradise.

http://www.ntm.org/senegal/news_details.php?news_id=3133
http://www.ntm.org/senegal/news_details.php?news_id=3235
http://www.britannica.com/EBchecked/topic/248853/Guinea-Bissau

00000
British (50)

The British people living in Cape Verde are expatriates who may be engaged in some type of trading endeavor or may have retired to the islands. They are predominantly Christian and have easy access to the Bible and other Christian literature.

12820
Caboverdian Mestico (322,363)

The Caboverdian Mesticos are descendants of European and African unions. They speak Criuolo and their culture is a mixture of different African ethnic groups and European influences.

About 97.78% of the people are "Christian adherents," but only 4.8% of these are evangelical Christians. Most of the "Christian adherents" claim to be Roman Catholics while still continuing to practice rituals of their ancestors. One percent of the population is non-religious with the remaining 1.22% practicing some other type of religion—like Baha'i.

Portions of the Bible had been translated by 1936. The *Jesus* film is not accessible. Gospel recordings exist.

47050
Deaf (2,197)

The deaf living on the islands may not have adequate access to good educational opportunities. No information exists about the form of sign language that they use. Like most other people groups, though, the deaf are reported to be nominally Christian, the number of evangelical Christians is unknown.

12821

Fulani (57,392)

The Fulani are one of the most influential people groups in West Africa. They live in many different countries. They speak a language called Adamawa Fulfulde.

The predominant religion is Islam. Most children will attend Quranic schools at the local mosque. Because their culture and traditions are steeped in Muslim thought and faith, they are very resistant to the gospel.

There are very few Christians among the Fulani. Researchers disagree how many evangelical Christians actually live in Cape Verde. They are considered to be one of the least reached people groups. Although there are some portions of the Bible that have been translated, they are not fully used by the people. The *Jesus* film and gospel recordings are also accessible. Much prayer is needed to break the satanic power holding the Fulani people captive.

Socially, the family and peers are very influential in a person's life. Children are divided by ages into special groups with three levels of leaders. The groups will attend school and other social functions together.

Marriage customs demand that the family have a say in the choice of spouse. When a boy enters his early twenties, his family will help him find a bride. Usually, the prospective groom will have to work some time for the bride's family before winning her hand in marriage. Most men will marry four wives—as Muslim tradition allows. Girls are kept under the strict supervision of their mothers until they marry and then are controlled by their husbands and his family.

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Mandyak (23,000)

The Mandyak people speak a language called Manjak. They are part of the Atlantic people cluster. Some alternate names for this people group include: Caio, Manjack, Manjaco, or Pecixe.

The people predominantly practice Roman Catholicism. Only 3.6% of the people are evangelical Christians. Another five percent continue to practice ethnic religions, and 5% have converted to Islam.

Portions of the Bible had been translated by 1968. The *Jesus* film and gospel recordings are available.

12823
Portuguese (9,529)

The Portuguese were the first settlers of the Cape Verde islands. Many of the Portuguese still living on the island may have had family that settled there during the colonial days. Some may have migrated since then as a result of trading relationships.

The Portuguese are predominantly Roman Catholic. Only about .29% of the population is evangelical Christian. Three percent are non-religious.

The Bible has been translated into their language. The *Jesus* film and other Christian videos are available. Gospel recordings and radio broadcasts can be heard.

Missiological Implications

1. Evangelical Christians and churches should seek ways to evangelize followers of the Roman Catholic Church and provide viable churches for them. Much of the population believes that their salvation is assured because of their nominal participation in Roman Catholic mass. While the teachings of Roman Catholicism may have allowed the people to have a basic grasp of some factual information about Jesus Christ, few have actually had a true salvation experience wherein they dedicated their entire lives to the Lordship of Christ and renounced all indigenous religious rituals. Thus, the population needs to be evangelized and taught about what a relationship with Christ really means. Furthermore, new converts must be given sound theological training and have access to good biblical resources in Criuolo.

2. Evangelical Christians and churches should seek ways to train local Christians to reach the people who primarily follow ethnic or traditional religions. This ministry is especially appropriate among the Belanta people.

3. Evangelical Christians and churches should consider humanitarian efforts as a means to find an opening among the peoples of the Cape Verde Islands. Economic help should include some helps in education and economic opportunities.

4. Evangelical Christians and churches should provide ministries for children. Children have few opportunities for specialized activities. They go to school or work at home doing chores for their families. Puppet shows, musicals, or other types of entertainment would be well received.

5. Evangelical Christians and churches should recognize and act on the possibility of evangelizing the large populations of Caboverdians who live in migrant communities in other nations. As many as 17,000 live in New England (USA) and 37,000 in Portugal. Other groups are found in Angola, Senegal, Italy, and France. Evangelism among the groups would provide believers to return to the islands as missionaries.

Pictures

Links

https://www.cia.gov/library/publications/the-world-factbook/geos/cv.html#top
http://www.joshuaproject.net/countries.php
http://www.state.gov/g/drl/rls/irf/2007/90087.htm
http://www.everyculture.com/wc/Brazil-to-Congo-Republic-of/Cape-Verdeans.html
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