

Mission Atlas Project

Africa

Djibouti

SNAPSHOTS SECTION

Country Name: Djibouti (conventional long form: Republic of Djibouti)

Country Founded in: 27 June 1997 (independence from France)

Population: 476,703 (as of 2005)

Government Type: Republic

Geography/Location in the World: Djibouti is located on the coastal waters of both the Red Sea and the Gulf of Aden in Eastern Africa (11 30 N, 43 00 E). It is surrounded by Eritrea to the north, Ethiopia to the west, and Somalia to the south. It is slightly smaller than the state of Massachusetts, with a total area of 23,000 sq km. The land consists of coastal plains and plateaus, which are separated by the central mountains. The climate is very dry and harsh and only .04% of the land is arable.



<http://www.cia.gov/cia/publications/factbook/geos/er.html>

Picture of Flag:



Number of People Groups: 9

<http://www.joshuaproject.net/peopctry.php> & <http://www.peoplegroups.org/>

Religion

Major Religion and % of Population: The only major religion in Djibouti is Islam, which is practiced by at least 94% of the population and is declared to be the state religion. The majority of these Muslims practice Sunnism, one of the two main branches of Islam.

Other religions: A little less than 5% are Christian. In a further breakdown of the Christian faith, 3.17% are Orthodox Christians, 1.40% are Roman Catholics, .07% are Protestants, .03% are Independents.

The remaining 1-2% of the population consists of even smaller percentages of Hindus, Bahá'í, and others which reportedly practice in Djibouti.

Government Interaction with Religion: In Djibouti, Islam has been declared to be the state religion. However, other religions are given considerable freedom and conformity to Islam is not enforced.

“Operation World,”

Country Profile

Basic Facts

Name: Conventional long form: Republic of Djibouti

<http://www.cia.gov/cia/publications/factbook/geos/er.html>

Demographics

The population of Djibouti, as of July 2005, was reported as 476,703 people.

Of this total population, 43.3% consisted of people between birth and the age of fourteen, 53.5% were ages fifteen to sixty-four, while the remaining population, those over sixty-four, was 3.2%.

These data show a general life expectancy being around forty-three years of age. This life expectancy is the same for males and females, the ratio being nearly one for one at all stages of life. The population growth was reported at 2.06% in 2005.

It is estimated that 84% of Djiboutians lives in urban areas, specifically Djibouti, the capital city. The Djibouti capital is the only sizable city in all of Djibouti and is the principal sea port. It is located on the southern side of the mouth of the Gulf of Tadjoura.

Although most of the population lives in urban areas, many of these city dwellers tend to family livestock in rural areas as well.

<http://www.cia.gov/cia/publications/factbook/geos/dj.html>

[http://encarta.msn.com/encyclopedia_761571806/Djibouti_\(country\).html#s3](http://encarta.msn.com/encyclopedia_761571806/Djibouti_(country).html#s3)

Language

There are five living languages in Djibouti. Of these, French and Standard Arabic are the two official national languages. French is an Indo-European language that is spoken by 2.84% of the population. Arabic, Standard is an Afro-Asiatic language within the Semitic branch. It is used on the educational levels.

Others include Afar, Arabic Ta'izzi-Adeni Spoken, and Somali. Afar is also an Afro-Asiatic language and it is from the Cushitic branch. A total of 55.23% of the population speaks Afar. Somali is also an Afro-Asiatic language of the Cushitic branch. A total of 33.4% of the population speaks Somali. Arabic Ta'izzi-Adeni Spoken is from the Semitic branch of the Afro-Asiatic languages. Around 11% of the population speaks this language.

http://www.ethnologue.com/show_country.asp?name=DJ (“Ethnologue Languages of the World,” p. 252)

Society/Culture

Djibouti's population consists of two main people groups, the Afar and Somali. The Afar make up a little more than 20% of the population, while the Somali account for over 60% of the population. The remaining groups, the Amhara, Djibouti Arabs, French, Greeks, Omani Arabs, Tigrai, and the Indo-Pakistani collectively represent a little less than 20% of the population.

In Djibouti, Islam is the main religion, representing 94% of the total population. It is declared the state religion of Djibouti, but other religions are given considerable freedom and conformity to Islam is not enforced. The Somali, Afar, Djibouti Arabs, Omani Arabs, and Tigrai all practice Islam. The majority of these groups are Sunni Muslims,

and many integrate their old animistic tribal beliefs into their practice of Islam, thus creating a religion known as Folk Islam.

A little less than 5% of the Djibouti people are Christian. Of those, 3.17% are Orthodox Christians, 1.40% are Roman Catholics, .07% are Protestants, and .03% are Independents. These percentages include the internationals from Greece and France who have settled in Djibouti. They also account for the national believers, the main group being the Amhara people. Very small percentages of both the Somali and Tigrari, less than 1% of their respective people group, also adhere to Christianity.

The remaining 1-2% of the population consists of even smaller percentages of Hindus, Bahá'í, and other groups which reportedly practice in Djibouti. The Indo-Pakistanis of Djibouti, whose origin is from Indian subcontinent, have successfully maintained their Hindu faith. Most other Indo-Pakistanis who reside in or around the Arabian peninsula often convert to Islam.

There are five living languages in Djibouti. These languages are Afar, Arabic Ta'izzi-Adeni Spoken, Somali, French, and Standard Arabic. The Afar and Somali languages are the largest language groups in Djibouti. Arabic Ta'izzi-Adeni Spoken is used by a small percentage of the population. French and Standard Arabic are the two official national languages and Standard Arabic is used on the educational levels.

It is estimated that 84% of Djiboutians live in urban areas, specifically Djibouti, the capital city. It is in the capital city that Djiboutians battle a 50% unemployment rate. Although most of the population lives in urban areas, many of these city dwellers also tend to family livestock in rural areas, which is the chief occupation in Djibouti. Families often raise goats, sheep, and camels.

Nearly the entire economy of Djibouti is dependent on service activities related to the country's strategic location and status as a free trade zone in northeast Africa. Djibouti serves as both a regional transit port and an international transshipment and refueling center. The Djibouti capital is the only sizable city in all of Djibouti and is the principal sea port. It is located on the southern side of the mouth of the Gulf of Tadjoura.

The main exports from Djibouti are hides, cattle, and coffee, which are transshipped from Ethiopia. Imports include transport equipment, petroleum, as well as food and consumer goods. The main trading partners are France, Ethiopia, Japan, Saudi Arabia, Yemen, and other European Union countries.

Apart from its position as a trading center, Djibouti is largely economically underdeveloped. Djibouti has very few natural resources and little industry. Limited rainfall limits crop production to fruits and vegetables. Date palms are grown and there is also a small fishing industry. Djibouti is very dependent on foreign aid for survival.

Marriage in Djibouti culture is considered a union of families as much as it is considered a union of two individuals. Families will typically have six to seven children. Muslim

men traditionally can marry up to four women, each wife raising her own children in her own home. Polygamy is common among the Somali, but atypical in Afar society. Divorce is very common and accepted part of Djiboutian culture.

There are rites of passage for most people in the Horn of Africa. In Djibouti, to achieve adult status, males must be circumcised and females undergo a clitoridectomy. These genital operations are typically performed during childhood. Most women in Djibouti have had a clitoridectomy, which is practiced to ensure their virginity.

Djibouti clothing is slightly different from that of other Muslim countries. Women are not required to wear veils, although married Afar women often wear a black head scarf. Many city dwellers even wear Western clothing, while those in the rural areas wear loose fitting clothing typical of desert dwellers.

The livestock of Djibouti provide many of the main dietary staples of the culture, specifically meat and milk. Djiboutians also can obtain some grain or vegetables trade. One of the favorite delicacies of the Djibouti culture is a thick, flat-bread which is made from wheat and eaten with a sauce made from clarified butter and red pepper.

Education is very poor in Djibouti. The majority of children do not attend school at all. There are now, however, a growing number of government schools in Djibouti. Many of these are using a French-style curriculum.

Djiboutian culture does not engage in games or sports. Most of their activities center around social activities. Women, especially in rural areas, spend their free time in crafts and needlework with other women. Men can often be seen congregating and drinking coffee.

There are two particularly noticeable aspects of Djibouti cultural heritage. One of these is the Afar's dances, known as jenile. It is a very traditional dance that is associated with their traditional Cushitic religion. Another is the Somali's oral poetry. Their poetry makes great use of alliteration, or the using of several consecutive words that begin with the same or similar consonants.

The major holidays observed in Djibouti are New Years Day (1 January), Labor Day (1 May), Independence Day (27 June), and Christmas Day (25 December). The movable religious holidays include 'Id al-Fitr, 'Id al-Adha, Milad an-Nabi, Laylat al-Miraj, and the Muslim New Year (1 of Muharram).

All of these movable religious holidays are major events in Muslim life. One of these important celebrations is the Id al Adha, or the sacrificial feast. This celebration is to commemorate Ibrahim's offer to sacrifice his son, Ishmael, to God. This festival occurs on the tenth day of the twelfth Muslim month. On this day, many public prayers are offered and animals are sacrificed.

Another important festival comes the night after the completion of fasting for Ramadan. It is called Id al Fitr, or the breaking of the fast. It is a time of celebration, whereby Muslims put on their finest clothes, exchange gifts, and attend public prayer.

Maulud al-Nabi, the birthday of the Prophet, is yet another time of celebration. It takes place on the twelfth day of the third Muslim month. Muslims also observe the Laylat al-Miraj, the night that Mohammed died and ascended into heaven.

<http://www.joshuaproject.net/countries.php>
[\(WorldMark Encyclopedia of Cultures and Daily Life, p. 122-125\)](#)
<http://www.cia.gov/cia/publications/factbook/geos/dj.html>
[http://encarta.msn.com/encyclopedia_761571806/Djibouti_\(country\).html#s3](http://encarta.msn.com/encyclopedia_761571806/Djibouti_(country).html#s3) http://www.ethnologue.com/show_country.asp?name=DJ (“Operation World,” p. 245)

Government

Djibouti acquired full independence from France on June 27, 1977. In 1981, Djibouti became a one-party state with the People’s Progress Assembly (PPA) as the sole party. Rising tensions between the Somali and Afar peoples lead to the 2002 constitutional amendment which removed the limit on the number of political parties. The Front for the Renewal of Unity and Democracy has since been formed, as well as other smaller parties, but the PPA is still the ruling party.

Djibouti is a republic that has both a democratic constitution and a strong central government. Suffrage is at age 18 for both men and women. There is also compulsory military service for men from age 18-25. In 2003, Djibouti had 9,850 men serving in their armed forces.

The executive power in the government lies with the president, who is elected for a six-year term, with a limitation of two terms. The president appoints a cabinet and the prime minister who heads the cabinet. The current President, elected in 1999 and is serving his second term, is Ismail Omar Guella. His prime minister, who was appointed in 2001, is Mohamed Dileita.

The legislature consists of the Chamber of Deputies, a single house, whose members are elected to five-year terms. There are a total of 65 seats to be filled in this house. During last year’s election, the People’s Progress Assembly dominated, taking all 65 seats.

The judicial system is based on a combination of French civil law, traditional practices, and Islamic law, depending on the level of the court. Traditional practices and Islamic law are used in the local courts, while codes based on French civil law are administered at both the lower courts and the court of appeals. The Supreme Court rules on constitutional questions, which is done by judges who are appointed by the president.

On a local level, Djibouti is broken down into five districts. These districts are 'Ali Sabih, Dikhil, Djibouti, Obock, Tadjoura. Each of these districts comprises only a small

percentage of the population, because two-thirds of the people live in the capital of Djibouti, which is separate from each of these districts.

On an international level, Djibouti is very active. Djibouti is a member of many international organizations, among those being the United Nations, the African Union, and the Common Market for Eastern and Southern Africa. Djibouti is also currently hosting the only United States military base in sub-Saharan Africa as apart of the global war on terrorism.

In Djibouti, Islam has been declared to be the state religion. However, other religions are given considerable freedom and conformity to Islam is not enforced.

[http://encarta.msn.com/encyclopedia_761571806_2/Djibouti_\(country\).html#s7](http://encarta.msn.com/encyclopedia_761571806_2/Djibouti_(country).html#s7)

<http://www.cia.gov/cia/publications/factbook/geos/dj.html>

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

("Operation World," p. 225)

Economy

Nearly the entire economy of Djibouti relies on service activities related to the country's strategic location and status as a free trade zone in northeast Africa. Djibouti serves as a regional transit port as well as an international transshipment and refueling center.

The main exports from Djibouti are hides, cattle, and coffee, which are transshipped from Ethiopia. Imports include transport equipment, petroleum, as well as food and consumer goods. Djibouti's main trading partners are France, Ethiopia, Japan, Saudi Arabia, Yemen, and other European Union countries.

Apart from its position as a trading center, Djibouti is largely economically underdeveloped. Djibouti has very few natural resources and little industry. Limited rainfall limits crop production to fruits and vegetables. Date palms are grown and there is also a small fishing industry.

Two-thirds of Djiboutians live in the capital city, where they battle a 50% unemployment rate. The half of the population that is employed works in the trading business or are nomadic herders, which is the chief occupation in Djibouti. They raise goats, sheep, and camels.

In 2002, the GDP was at \$619 million, which was a growth rate of 3.5% from 2001. Of the GDP, only 3.5% came from agriculture, which includes the production of fruits, vegetables, goats, sheep, camels, and animal hides. A total of 15.8% of the GDP came through the industry of construction, agricultural processing, and salt. The remainder and vast majority of the GDP came through services, which accounts for 80.7%. This would account for all of the services Djibouti provides to other countries as a key center for trade.

Due to Djibouti's economic situation, the country is largely dependent on foreign assistance for survival. A regression, civil war, and a high population growth rate have done little to help the economy and break Djibouti from its need of outside aid.

<http://www.answers.com/topic/djibouti?method=6>

<http://www.cia.gov/cia/publications/factbook/geos/dj.html>

Literacy

In 2003, 67.9% of Djibouti's total population, ages 15 and over, was considered to be literate. In a further breakdown of percentages, 78% of males and 58.4% of females tested to be literate.

<http://www.cia.gov/cia/publications/factbook/geos/dj.html>

Land/Geography

Djibouti is located on the coastal waters of both the Red Sea and the Gulf of Aden in Eastern Africa (11 30 N, 43 00 E). The Gulf of Tadjoura extends over 60 miles into Djibouti's east coast. It is surrounded by Eritrea to the north, Ethiopia to the west, and Somalia to the south. It is slightly smaller than the state of Massachusetts, with a total area of 23,000 sq km.

The land consists of coastal plains and plateaus, which are separated by the central mountains. The climate is very dry and harsh and only .04% of the land being arable. Djibouti is sometimes called a "valley of hell" because it has one of the hottest and driest climates in the world. The average temperature hangs around 90 degrees and yearly rainfall amounts accumulate to be less than five inches a year.

Within Djibouti, there are coastal plains, which are surrounded by plateaus and mountains. The highest point is Moussa Ali, which is located on the northern border and has an elevation of 6,768 feet. In Western Djibouti, there is a series of depressions that contain several salt lakes. The largest of these is Lake Abbe, which lies on the Ethiopian border. Another lake, Lake 'Asal, is the lowest point in all of Africa which lies 502 feet below sea level.

[http://encarta.msn.com/encyclopedia_761571806/Djibouti_\(country\).html](http://encarta.msn.com/encyclopedia_761571806/Djibouti_(country).html)

<http://www.joshuaproject.net/peopctry.php?rop3=102419&rog3=DJ>

History

Earliest records show that the Somali (Issa) and Afar, who were nomadic herders, occupied the area of present day Djibouti thousands of years ago. Also around this time, the ancient sea ports along Djibouti's coast emerged as being key centers for trade merchants from Persia, Ethiopia, Arabia, and the entire Mediterranean region. Djibouti's location led a series of different kingdoms to rule over this area, dominating the trading

enterprises. Each of these kingdoms, however, was required to remain subservient to the more powerful inland Aksum Empire.

Trading in Djibouti led to more than the mere exportation of hides and skins and the importation of perfumes and spices, it also brought an entirely new religion to the people. In 825 AD, Islam was first introduced by Arab traders. Both the Somali and Afar tribes in this region became the first to adopt Islam on the continent of Africa.

It was not until the 19th century that European explorers brought to Djibouti the attention of the modern West. France was first to begin colonizing this area when they acquired the port of Obock in 1862. About twenty years later, the French colony of Somaliland was firmly established over the region. Djibouti even became the capital of French Somaliland in 1892.

In 1897, portions of Djibouti were signed over to Ethiopia under a treaty with France. Ethiopia built a railroad system that was completed by the French in 1917, which led the ports of Djibouti to grow rapidly. Many Somalis and Arabs migrated to the ports in search of employment.

French rule began meeting some resistance from both the Afar and Somali nomads in the early 1900s, but the French ignored these conflicts and made French Somaliland a French territory with limited self-rule in 1946. Ethnic conflicts continued to arise, so France placed a referendum before the people of Djibouti in 1967, who voted to remain under the French administration. At this time, the colony's name was changed to be the "French Territory of the Afars and Issas." Continued turmoil led France to hold another referendum a few years later. This time, Djiboutians overwhelmingly voted for independence. Djibouti received full independence on June 27, 1977.

As one of the Djiboutian's first acts of independence, they elected Hassan Gouled Aptidon as president. He quickly monopolized power and set up the People's Progress Assembly party to unite the Afar and Issa peoples. In 1981, Djibouti became a one-party state with the PPA as the sole party. As population in the capital grew, other problems such as lack of clean water, sanitation, and inadequate employment led to increasing tensions among the people.

The Afar people, in particular, organized resistance movements that became known as the Afar Rebellion. The government tried unsuccessfully to suppress this faction for years. However, by 1991, Djibouti was completely destabilized. In the year that followed the Afar rebels controlled over two-thirds of the territory of Djibouti. France pressured Djibouti to hold a referendum, and voters quickly approved a new constitution. Under this constitution, opposition parties became permissible within the government. This did little to soothe the Afar rebels because the government repeatedly refused to recognize the Afar party, or the Afar Front for the Restoration of Unity and Democracy (FRUD).

In 1993, the government initiated a military offensive against the rebels which led to a signed peace agreement in 1994. Under this peace agreement, the Afar party was

recognized as a political party, among other things. However, several factions within the Afar party continued to fight against the government. It was not until February of 2000 that a peace agreement was signed in Paris between these radical factions and the government. This signing brought an end to the seven years of guerrilla fighting.

In January of 2003, Djibouti experienced its first election that was open to many political parties. The two electoral coalitions consisted of the Union for Presidential Majority (UMP) and the Union for Democratic Change (UAD). During this election the UMP secured more than 62% of the vote. Currently, President Guellah is serving Djibouti and is trying to help the further the development of both the government and economy.

(WorldMark Encyclopedia to the Nations: Africa, p. 148) (<http://www.countriesquest.com/africa/djibouti/history.htm>) ([http://encarta.msn.com/encyclopedia_761571806/Djibouti_\(country\).html](http://encarta.msn.com/encyclopedia_761571806/Djibouti_(country).html))

Christian History

In 825 AD, Islam was first introduced by Arab traders. Both the Somali and Afar tribes in this region became the first to adopt Islam on the continent of Africa. The Islamic faith has since continued to be a stronghold in this area. It has been declared to be the state religion, however, other religions are given considerable freedom and conformity to Islam is not enforced.

Christian history in Djibouti began when France bought an area of Djibouti from Danakil chiefs in 1862. The subsequent colonization of Djibouti by France, led to the introduction of Catholicism. In 1883, Catholic priests from Arabia arrived and a prefecture was erected in 1914. It was not until 1995 that the diocese of Djibouti was created.

In 1960, the French Protestant Church (FPC) began in Djibouti. This church body still exists today and consists of French and German nationals who give considerable hospitality to other local believer groups and missions agencies entering the country. The FPC also formed the Council of Churches and Missions and sponsors a number of social projects to aid refugees and the poor.

A stronger Orthodox Christian witness began appearing in Djibouti when many Ethiopian refugees immigrated into Djiboutian society in 1980. Five other more lively evangelical congregations immigrated in as well.

The Catholic Church has been one of the most active of the Christian denominations. By the year 1970, the church had 11,000 members. Of these members, 10,400 were French and 600 were nationals. The Djiboutians who converted to Catholicism were mostly middle-class Somali people. By 1970, the Catholic Church was the only Christian denomination that had seen nationals come to the Lord. The church currently has six parishes in Djibouti.

The Red Sea Team International began work in 1975 when workers began a ministry specifically to the Afars and the Somalis. In 2000, there were a total of 15 workers from this agency that were targeting these people groups. The US Mennonites, Baptists, and Life International have also joined this outreach. They currently work in the areas of education, public health, literature, Bible translation, literacy, and youth work.

As of 2001, there were a total of 33 missionaries from five separate agencies that were working in Djibouti. There are still very few Christians in Djibouti and the ones that are there are internationals. There have been very few conversions among the Djibouti people.

(“Operation World,” p. 225) (“World Christian Encyclopedia,” p. 240)

Religions

In Djibouti, Islam is the main religion, representing 94% of the total population. Most of these Muslims follow Sunnism, one of the two main branches of Islam. It is declared the state religion of Djibouti, but other religions are given considerable freedom and conformity to Islam is not enforced.

A little less than 5% of Djiboutians are Christian. Of those, 3.17% are Orthodox Christians, 1.40% are Roman Catholics, .07% are Protestants, and .03% are Independents. As of 2001, there were a total of 33 missionaries from five separate agencies that were working in Djibouti.

The remaining 1-2% of the population consists of even smaller percentages of Hindus, Bahá’i’, and others groups which reportedly practice in Djibouti.

Non-Christian (95.33%---*Operation World*)

Islam

The vast majority of the population in Djibouti are Muslims who practice Sunni Islam. This is the largest division of Islam, encompassing 80-90% of all Muslims worldwide. Islam is discussed below, but first it is important to note that many people groups within Djibouti still continue to practice some of their old tribal beliefs, such as animism, simultaneously with Islam. Such practices result in something known as Folk Islam.

Islam spread from its home base in the Arabian peninsula nearly 14 centuries ago and now has encompassed many different peoples, languages, religions, and cultures. The word “Islam” means “submission” to the will of God. Those who submit to obeying his laws are guaranteed to live an eternal and enjoyable life in paradise. Those who accept Islam are called Muslims.

Muslims believe the law of Islam was revealed to Muhammad, a prophet for Allah, or God. Muhammad is not believed to be divine in nature, rather, is believed to be the last of a long line of prophets that began with Adam, and includes Abraham, Noah, Moses, and Jesus.

Muhammad, Muslims believe, revealed the Word of God which shows the oneness of God. Muhammad's beliefs were spoken in a time and a land of great idolatry. The heart of Muslim belief, also known as the shahada, is the oneness of God. It states that "there is no God but Allah and Muhammad is the messenger of God."

Mecca, Islam's holiest city, is located in Saudi Arabia and is the birthplace of Mohammed. Muslims face Mecca during their daily prayers and every Muslim believes that they should make a least one pilgrimage to Mecca in their lifetime.

The Quran is the holy book in which Muhammad recorded his revelations. All of his opinions and decisions are called hadith, or traditions. The group of the hadith is called the sunna. Those who accept most of the sunna, are known as Sunni Muslims. The majority of the Muslims today are known as Sunni Muslims, one of the two main branches of Islam.

Islam is founded on three key elements. The first element is revelation, or the belief that God has revealed Himself to Muhammad. Confession is the second element, which requires that Muslims confess that there is only one God. The third and final element of Islam includes the duties that a believer must perform and the laws they must follow in order to enter paradise. Muslims believe that God will weigh each person's good and bad deeds on the Day of Judgment and decide one's final destination—whether it be heaven or hell.

Four principle duties, along with the confessional aspect of the three elements, make up the five pillars of Islam. These four duties include praying, giving alms, fasting, and making a pilgrimage to Mecca. All Muslims, regardless of their location or ethnic group, accept these basic duties, although they may interpret the details and degree of performance differently.

The duty of prayer, or salat, is the supreme duty and a very disciplined ritual for Muslims. Most Muslims recognize the obligation to pray five times a day while facing Mecca. They believe these prayers can be voiced directly to God without the use of intermediaries. Prayer, they believe, involves the cleansing of the body and should be done especially on Fridays, the chief day of prayer in the Muslim culture.

The giving of alms, or zakat, requires a Muslim to give an annual payment, known as an alms tax, to the poor. Such voluntary charity increases a Muslim's chances of going to heaven.

The duty to fast, Muslims believe, is a demonstration of one's faith. This fasting takes place during the month of Ramadan, or the ninth Muslim month. One of the primary rules during this time is to refrain from eating and drinking from sunrise to sunset.

The final duty is a pilgrimage, or Haj, to Mecca, preferably during the month of Hijja. At Mecca, Muslims perform rituals at the Kaaba, a stone considered holy since the days of Abraham. The hajji, or people who actually make this pilgrimage, return home with a strengthened Islamic faith and a greater sense of the community nature of Islam.

One further duty, considered an additional pillar by some, is the jihad, or holy war. This "exertion" calls Muslims to protect their faith, overcome nonbelievers, and purify the practices of the followers who have fallen away.

Islamic law, also known as Shariah, means the "straight path." It is derived from the Quran, the sunna, and the opinion of jurists and judges. Islamic law can be seen at various levels of society.

There are major events in Muslim life, such as festivals and commemorations. One of these important celebrations is the Id al Adha, or the sacrificial feast. This celebration is to commemorate Ibrahim's offer to sacrifice his son, Ishmael, to God. This festival occurs on the tenth day of the twelfth Muslim month. On this day, many public prayers are offered and animals are sacrificed.

Another important festival comes the night after the completion of fasting for Ramadan. It is called Id al Fitr, or the breaking of the Fast. It is a time of celebration whereby Muslims put on their finest clothes, exchange gifts, and attend public prayer.

Maulud al-Nabi, the birthday of the Prophet, is yet another time of celebration. It takes place on the twelfth day of the third Muslim month. Muslims also observe the Laylat al-Miraj, the night that Mohammed died and ascended into heaven.

Traditional Religion

Traditional Religion (Animism) is the belief of the existence of a very active spirit world that inhabits natural objects and afflicts mankind. Much time and energy is put into appeasing these spirits to alleviate fear of harm from them. This can be seen by the wearing of protective jewels, the calling of spiritual community leaders to perform services to ward off the spirits, or even the worshiping of the spirits through festivals, rituals, etc. A few parts of the culture of some Djiboutian groups show a strong belief in the spirit world. These beliefs are incorporated into the beliefs and practices of Islam.

Hinduism

Only very small communities of people within Djibouti practice Hinduism. Hinduism has its origin in India and is very diverse in its philosophy and cultural practice. It is

characterized by a belief in reincarnation and a supreme being, which has many forms and natures.

Baha'i

Bahá'i Faith theology follows three unities: the ones of God, the oneness of his prophets, and the oneness of humanity.

Catholics/Orthodox Churches (4.57%---*Operation World*)

The Ethiopian Orthodox Church

The group is a small Christian denomination in Djibouti. It is practiced chiefly by the Amhara people, however, the Greeks in Djibouti also practice Christian Orthodoxy. For the nationals, faith in the Orthodox church infiltrates every part of their culture.

The church is defined as being Christian, but the majority of their practices are not Biblical. The Orthodox canon includes books unique to the people's tradition, and is considered to be true, as is the Bible. The church discourages the reading of scriptures by the common man. Due to illiteracy and a lack of Bibles in circulation, the Orthodox Christians in Djibouti still do not have much exposure to the Word of God.

The church services are conducted in Ge'ez, much like the Catholic Church used to conduct services in Latin. It is considered to be a "holy language," but it is not understood by the general population. The priests who speak Ge'ez have merely memorized their parts for the church service.

It is not uncommon to see religious paraphernalia being sold in and around the church. These items are sold with candles and pictures of Mary and the saints. Orthodox beliefs are very rigid and law-oriented and include worship rituals, fasting, prescribed prayers, and devotion to saints and angels. Children are baptized at birth, the boys after forty days and the girls after eighty, indicating that the males have greater value.

The Ethiopian Orthodox Church shows 20 congregations with a combined membership of over 12000. The Church claims some 20000 adherents

Catholic Church

The Catholic Church is a denomination that practices the faith, doctrine, and system of the Roman Catholic Church.

The Catholic Church in Djibouti reports 7 congregations with a combined membership of around 5000 and almost 9000 adherents.

Protestant/Evangelical/Pentecostals (.10%---*Operation World*)

Ethiopian Protestants

Protestantism arrived in Ethiopia through mission work in the 19th century. In the 20th century, some Ethiopians began following the practices of Ethiopian Protestantism. Ethiopian displacement and immigration into Djibouti accounts for the arrival of this denomination.

Protestantism is a form of Christian faith and practice. It originated from the principles laid out during the Reformation. Protestantism is now used as a general term that distinguishes this faith from other major Christian faiths, such as Catholicism and Orthodoxy.

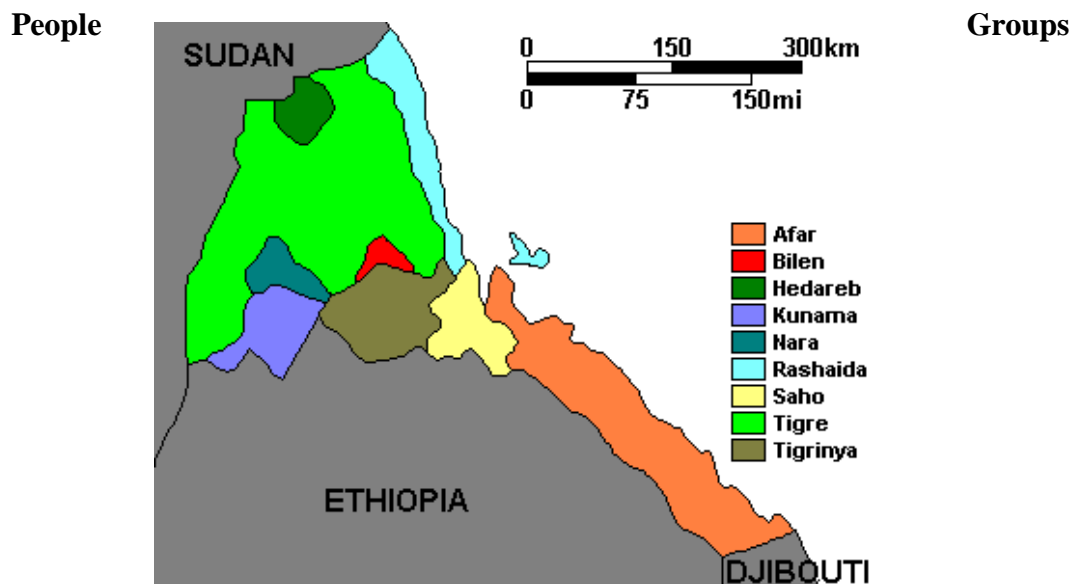
Ethiopian Protestant Church reports around 5 congregations with a combined membership of 150 but have 300 in their section, adherents.

Reformed

Reformed churches are Protestant churches that had their origin in the doctrines of John Calvin. Reformed churches typically follow the polity of Presbyterianism.

The Reformed Church in Djibouti has some 50 members.

People Groups



11480

Afar (234,333)

The Afar people live along the coastal waters at the mouth of the Red Sea where it meets the Gulf of Aden. People of this same tribe also live in the neighboring African countries of Eritrea, Somalia, and Ethiopia. Within Djibouti, this tribe either dwells along the coastlines of Ethiopia and Somalia, or in a portion of the Danakil Desert which stretches across Ethiopia into Eritrea.

The Afar are believed to be descendants of Noah's son, Ham. They are a very strong and proud people, who believe that prestige comes from killing ones enemies.

The Afar, also known as the Danakil, are divided into two subgroups, the Asaemara and the Adaemara. The Asaemara, also known as the "red ones," are considered the stronger of the two groups and are noted for their power and prestige. They dwell along the coast and many of them are fishermen, while others are nomadic, herding sheep, goats, cattle, and camels.

The Adaemara, or the "white ones," live either in the mountains or in one of the most rugged places in the world—the Danakil Desert. Within this desert is the Danakil Depression, an area some 200 feet below sea level, equipped with active volcanoes, plains of salt pans, and daily temperatures reaching 125 degrees Fahrenheit. The Adaemara, who are not engaged in herding, mine salt from this depression in the dry season. With an average rainfall of less than seven inches, it is often a dry, providing the Adaemara with much work.

Both of these two sub-groups are considered nomadic, frequently herding their livestock to care for them in the harsh desert conditions. Consequently, the Afar live in a camp of oval-shaped huts, known as ari, which are made of palm mats which can be easily moved. These camps are surrounded by thorn barricades which protect the Afar from wild animals and other enemy tribesmen.

In this culture, the men are typically responsible for tending to the camels and donkeys and for taking down the camp when it is time to move. The women care for the sheep, cows, and goats, as well as look over the entire camp. In a culture where wealth is measured by the size of your herds, the Afar deal with often difficult living conditions to care for their livestock. The day of the market is very important to the Afar. Some people travel great distances to sell their cattle, camels, goats, sheep, butter, and/or straw mats. They, in turn, purchase coffee, sugar, matches, and soap.

The Afar's diet consists of mostly meat and milk. Milk is a very important social "offering" in this culture. When a guest is served warm milk in a home, they know that the host is implying that he will provide protection for the guest. If a guest is ever killed while under the protection of the host, the guest's death must be avenged as if the guest were a member of the clan.

Marriages for the Afar are typically monogamous, although Muslim men are permitted to have up to four wives. Young girls may marry at the age of ten, and a marriage to a first cousin, particularly a man to his father's sister's daughter, is preferred. The night of a full moon is a favored time for a wedding ceremony. For the ceremony, it is required that someone be present who can read the Koran.

Much of the Afar culture is heavily influenced by the Islamic religion. They do not eat pork or drink alcohol and, when they can afford to do so, they make a pilgrimage to Mecca, the most sacred spot for members of the Islamic religion.

In addition to their Islamic practices, the Afar also hold to many of their pre-Islamic beliefs, which are more animistic. The Afar believe that certain trees and groves have sacred powers. They believe that the spirits of the dead are very powerful, thus they celebrate the "feast of the dead," or Rabena, each year. They also give annual offerings to the sea to ensure the safety of their villages.

Although a very powerful people, the Afar have great needs besides their spiritual condition alone. Due to frequent famines and droughts, the Afar often lack the basic necessities of food and water. One of their greatest needs is for a clean, consistent water source for their people and their herds.

There are ministry tools available to the Afar people. In the Afar language, Bible portions, the New Testament, Jesus Film, Christian Radio, and gospel recordings are available.

<http://www.joshuaproject.net/peopctry.php?rop3=102419&rog3=DJ>

11482

Amhara (2,925)

The majority of Amhara live in the Ethiopian highlands and on into Djibouti and Eritrea. They are semi-nomadic people, whose ancestry is most likely linked to tribes from what is now modern day Yemen.

Life for the Amhara is not easy. The men spend the majority of the day farming, while the women work at the home and children tend to the flocks. Nothing in this society is wasted. Even dried dung from the farm animals is used as the primary cooking fuel.

The staple food for the Amhara is the injera bo wot, which is made from grain, called teff, and a pepper sauce made from beans or meat. The entire process for making these foods is very difficult and time-consuming.

The girls of this society normally marry around age fourteen. The groom is typically three to five years older than the girl. Marriages are negotiated by the families, followed by a civil ceremony to seal the contract. The women are paid housekeeper's wages and are not eligible for any inheritance. The children of the marriage, however, are qualified for the inheritance.

Most of the Amahara are Christian and follow the strict teachings of the Orthodox Church. They believe that to be Amhara is to be Christian. They base many of their beliefs in practices that are not grounded in scripture. They practice baptism as an entrance into the church and as a means of salvation. Boys are baptized on the fortieth day after birth, while girls are baptized eighty days after birth.

The church also places extreme significance upon fasting. It is a great source of pride for the Orthodox Church because it distinguishes them from other churches and religions. The faithful in the church fast 250 days per year, while a “good” Christian is expected to fast a minimum of 180 days per year.

There are currently Bible portions, the complete Bible, evangelism resources, Jesus Film, God’s Story Video, Christian radio broadcasting, scripture audio recordings, gospel audio recordings, and books/printed matter all in the Amharic language.

<http://strategyleader.org/profiles/amhara.html>

<http://www.joshuaproject.net/languages.php?rol3=amh>

11483

Djibouti Arab (63,389)

Djibouti Arabs, also known as Yemeni Arabs or Taizzi-Adeni, dwell along the coastal waters of the Red Sea in the center of Djibouti. They live in villages, yet, they are very tribal in nature. They have a total of over 1,700 tribes that are ruled by sheiks, or Arab chiefs who are considered to be experts in Islam. Their villages are set up in such a way that they can be easily defended. They also control all the goods and people who pass through.

In recent years, many of the Djibouti Arabs have settled into mountain villages. There they raise grains, vegetables, coffee, melons, dates, mangoes, and pomegranates. They also have domestic animals to provide both milk and eggs for their family.

The Yemeni Arab community breaks down into four classes of people. The first of these is the Sayyid, or the wealthy, who trace their descent back to the grandson of Muhammad. There is also the Qatani, or tribesmen, and the Shafi’ite who are townsmen employed as merchants, artisans, and craftsmen. Finally, there are the Akhdam, who are the slaves in society.

The homes themselves are usually elaborately decorated “town houses,” equipped with artistic brickwork around the windows, carpet in the house, and mattresses and cushions lining the walls to lean up against while sitting. It is customary to leave your shoes at the door before entering the house.

Yemeni Arabs are very social people. Time with friends and relatives over daily coffee is very typical. Besides coffee, their diet consists of wheat bread and porridge made with boiled meat.

Among Arabs, there are many different classes which are usually determined by the type of clothing worn. Yemeni Arab tribesmen can be easily distinguished from others. The women wear veils at all times while the men wear daggers.

The majority of Yemeni Arab marriages are monogamous even though Muslim teaching permits them to have up to four wives. In more recent times, there has been an increase in “love” marriages as opposed to the traditional arranged ones. By age nine, young girls are considered ready for marriage.

The vast majority of Yemeni Arabs follow the teachings of Islam. In fact, about half of them consider themselves to be Zaydis Muslims, while 40% are Shafi’ites, and 5% are Ismaili. The Zaydis sect of Islam is considered to be quite fanatical. Most of the followers of this sect are warriors and perceive all wars to be a manifestation of Jihad, or holy war.

Besides the Muslim teachings, Islamic laws also greatly influence the lives of the Yemeni Arabs. Their Islamic communities are patrilineal, meaning that inheritances are passed down through the males. Females are also valued for their ability to bear children. In Muslim society, children are considered to be the families’ greatest asset. Preservation of their people is also very important, as seen with laws only allowing marriages to take place inside their own group.

There is currently only one gospel audio recordings available in the Arabic, Taizzi-Adeni Spoken language.

<http://www.joshuaproject.net/peopctry.php>

46401 French (16,713)

There are still communities of the French people that live within Djibouti as a result of Djibouti’s colonization by France in 1896.

There are many ministry tools available for the French.

<http://www.joshuaproject.net/peopctry.php?rop3=103059&rog3=DJ>

46402 Greeks (1,732)

The Greeks are descendants of migrants from the Balkan Peninsula who came to Russia to escape Turkish oppression in the eighteenth and nineteenth centuries. From there, the Greeks continued to migrate to other parts of the world. In Djibouti, there are small communities of Greek people who follow the practices of the Christian Orthodox Church.

There are many ministry tools available for the Greeks.

<http://www.joshuaproject.net/peopctry.php?rop3=103480&rog3=DJ>

42682

Omani Arab (62,933)

The Omani Arabs are a group that is believed to have emigrated from Oman sometime around the nineteenth century before they settled into what is now present day Djibouti. The Omani Arabs represent eleven percent of the population of Djibouti. They are a very unique people who have a reputation for being very generous and polite, while still remaining impersonal.

The society of the Omani Arabs is very patriarchal. The men of this culture do not abuse their authority because they believe that their families should obey them out of respect, as opposed to fear. Marriages typically are pre-arranged by the parents.

These extended family units carry within them very specific gender roles. The men typically work outside in the fields, while the women work inside of their homes. Children also follow these gender specific roles and are considered the family's greatest asset because they are additional laborers and they provide the family with social security.

Many important daily duties separate the men and women of this society. Prayer is a very separate act as is worship. Men worship at mosques while women attend ceremonies in their homes conducted by female religious leaders. Men and women often eat separately as well.

The hospitality of the Omani Arabs is something to note. The city dwellers tend to be less concerned with aspects of hospitality and focus more on property, wealth, and education. The nomads greatly revere hospitality in their culture and it is still valued highly today. For the nomads, anything less than excessive generosity is considered as rudeness.

The dress of the Omani Arabs consists of traditional Arab clothes. Men typically wear white robes, sashes, and turbans. The women wear long, black dresses and some of them wear the black masks to cover their faces.

Most of the Omani are Sunni Muslims. They adhere to the five pillars of Islam which include the confession, reciting prayers five times a day, fasting during prescribed times, giving alms to the poor, and making at least one trip to Mecca in their lifetime.

There are currently no ministry tools available for the Omani Arabs in their language of Arabic, Omani Spoken.

<http://www.joshuaproject.net/peopctry.php?rop3=100431&rog3=DJ>

11486

Somali (324,729)

The Somali are one of the most homogenous people groups in all of Africa. They live in northeastern Africa and the Middle East and speak a common language, have a common faith, and share a similar heritage. The majority of the Somali people reside within Somalia, although there are groups that live in neighboring countries, including Djibouti. The name Somali, is derived from the words “so maal,” which literally translates to mean “go milk a beast for yourself.” Although this sounds rather harsh, it is an expression of hospitality.

Within Djibouti, the Issa branch of the Somali are the largest ethnic group in Djibouti, making up nearly half of the country’s population.

The Somali converted to Islam around 1550, due to the influence of Arab traders. The majority of Somali are Sunni Muslims. In the cities, Egyptian Muslim Brotherhood groups have appeared, which push for more orthodox forms of Islam. Their beliefs and traditions also incorporate many of the practices of pagans. The Somali believe that there is a supreme male “sky god.” They also believe in the spirit world. They perform rituals and make animal sacrifices to appease their gods. The villagers also turn to the wadaad, or religious expert, for blessings and other help.

Due to the harsh environmental conditions within Djibouti, perhaps no more than one-fourth of the Somali live as nomadic shepherds. These nomadic people generally live portable huts made with boiled bark that has been pulled into fine strands and plaited. These huts can be easily carried from place to place on camels. The diet of the nomads consists of milk, meat, and wild fruits.

Those who are not shepherds live in the cities, where they face an 80% unemployment rate. They often have difficult living conditions with little access to quality housing or water. Their diet often consists of maize, beans, rice, eggs, poultry, bananas, dates, mangoes, and tea.

All over Djibouti, malnutrition is very severe. Many people also have tuberculosis and malaria is considered to be an epidemic in some areas.

On small plots of irrigated land, date palms are grown. There is also a small fishing industry, but neither of these industries makes a dent in the struggling economy. Salt, however, is Djibouti’s only major resource. All of their consumer goods must be imported, while depending on foreign aid for survival.

The Somali people are characterized as being very individualistic. They are often feuding with other tribes and peoples. There are even divisions among the four main clans of Somali. These fights between the clans often results in many deaths.

The family is considered to be the basic building block of Somali society. Respect for elders is paramount. Under Muslim law, each man has the right to be married to up to four women. In these communities, the divorce rate is very high. It is the mother’s

responsibility to raise the children, however, the father takes part in their religious training.

The family units among the Somali are very nuclear, consisting of a husband, wife, and children. The typical family will own some goats, sheep, and camels. The more camels a man has, the greater his prestige. A large quantity of food is also a status symbol among the clans. For this reason, the Somali hold periodic banquets for their relatives and friends. At these banquets, the frequency in which they occur, the number of people invited, and the quality and quantity of food determines a family's prestige.

To deal with the heat of this area, the Somali wear clothes draped over their bodies like togas. These clothes are typically very bright in color.

There are Bible portions, the Complete Bible, Jesus Film, Christian radio broadcasting, and gospel audio recordings available in Somali.

http://www.ksafe.com/profiles/p_code/437.html (<http://www.joshuaproject.net/peopctry.php>)

11487 Tigrai (609)

The Tigrai, or Tigrinya, live in the southern highlands of Eritrea, the Tigray province of Ethiopia, and on into Djibouti. This is a large group of people, totaling over six million people among the three countries. They are descendants of the early Semitic people who settled in Africa around 1000 B.C. Their traditions show them as being the descendants of the Sabaeen people who trace their roots back to Menelik I, who was the child born to King Solomon and the queen of Sheba.

The majority of the Tigrai are considered to be a very industrious and determined people. During the famine that struck Ethiopia in 1985, it was the Tigrai that received international attention because Ethiopia refused them aid from the American workers. Ethiopia was reportedly trying to break the strong will of the Tigrai people.

Religion plays a large role in the lives of the Tigrai. Most of the Tigrai people consider themselves Coptic Orthodox, but very few of them are considered to be evangelical. The Christian Tigrai mostly reside in Ethiopia and Eritrea. The small group of Tigrai that live in Djibouti follow Islam.

People of the Muslim faith believe that there is no god but Allah. This religion is very works based. One that practices Islam must adhere to the five pillars. The first of these pillars includes an affirmation that "there is no god but Allah, and Mohammed is his prophet." The other pillars require a Muslim to pray five times a day, to give alms to the poor, to fast during Ramadan, and to make at least one pilgrimage to Mecca.

The language of the Tigrai is Tigrinya, which comes from the old "holy language" of Ge'ez. Tigrai Christian church services are conducted in Ge'ez, much like the Catholic Church used to conduct services in Latin, but it is not understood by the general

population. The priests who speak Ge'ez have merely memorized their parts for the church service.

The Tigrai have a rich heritage of both music and dance. Coffee is also a very important part of their culture. During the "coffee ceremony," coffee beans are roasted, ground, and served in small cups. The smoke from the roasted beans is thought to be a blessing to all those dining.

Families units in this culture are very strong because they all have to work together to survive. Women are responsible for preparing the meals, while children carry the water. Water sources are many times more that a kilometer away from a home.

Marriages among the Tigrai are monogamous and arranged by contract. Dowry is also given to the couple by the bride's family. Newlyweds spend time in each family's home before establishing their own at a location of their choosing. Their home will be built mostly from rock, dirt, and timber poles. Inheritance in this culture is not strictly patrilineal; rather, it follows both family lines.

There are currently Bible portions, the complete Bible, Jesus Film, Christian radio broadcasting, and gospel audio recordings available in Tigrai.

(<http://www.orvillejenkins.com/profiles/>) (<http://www.joshuaproject.net/languages.php?rol3=tir>)

00000

Indo-Pakistani (600)

The Indo-Pakistani people are originally from the Indian subcontinent. They now occupy many parts of the world. In many countries, these people follow Hinduism, while in others, specifically on the Arabian peninsula, practice Islam.

For most of them Hindi is their native tongue, although many Indo-Pakistanis also speak the language of the nation where they currently live. Indo-Pakistani is a general term to describe these people, although many of them are actually Gujarati, Hindi, or Punjabi.

The Hindu life has traditionally been dominated by a rigid caste system of social classes. These caste lines are typically drawn along occupational units. Each caste is then divided into sub-castes and even smaller social classes. These groups are strict, for one cannot change the caste in which they were born. Their entire life, the Indo-Pakistanis are forced to work and marry only within their class. Typically, the wealthier casts are the ones who immigrate to other countries to establish their own businesses.

The highest Hindu caste is the Brahmans, who consist of the religious and scholarly of society. Through British influence in India, however, other castes have also been given the opportunity to receive an education. Indo-Pakistani groups outside of India exhibit these evidences of British influences more than those in India do. Many of them even wear western clothing.

Some Indo-Pakistanis retain many parts of their culture. Many men still wear their dhotis, while women wear their saris. They also continue to eat their native Indian foods. Indo-Pakistanis are known to eat meat with their meals, although the Hindu religion commands vegetarianism.

Indo-Pakistanis in the Arabian Peninsula have been subjected to strong Islamic influence. They are required to follow Islamic law. Women in particular are required to wear chadors, or the loose fitting black robes that cover the entire body, while they are in public and during the Muslim month of Ramadan. Those in Djibouti, however, are allotted considerable freedom and most Indo-Pakistanis practice Hinduism.

Hindus worship many gods and goddesses, making them polytheistic. Among the many gods they worship is Brahman, the creator of the universe; Vishnu, the preserver; and Shiva, its destroyer. Shiva's wife is known by four different names. She is either called Durga or Kali, the goddess of motherhood, or Parvati or Uma, the goddess of destruction.

Hindus believe in reincarnation, or that the souls of humans or animals live innumerable lives in different bodies. The level to which a soul moves depends on whether the person or animal has lived a good or an evil life. If they lived a good life, the soul will be born into a higher state. If they have lived an evil life, the soul will be reborn into a lower state. This cycle continues until the soul achieves spiritual perfection.

In Hindi, there are many ministry tools available. There is the complete Bible, evangelism resources, the Jesus Film, God's Story video, Father's Love Letter, Christian radio broadcasting, scripture audio recordings, gospel audio recordings, and various books and printed matter.

Missiological Implications

1. Evangelical Christians and churches should seek humanitarian openings to proclaim the Good News in Djibouti. The people of Djibouti are a hurting people. All of their lives, they have known much war, hunger, thirst, and pain. They are a people desperate to know of the love of Christ. With strongholds rooted deeply in the Islamic faith, missionaries will need a platform from which to work, as well as fresh, inventive ideas as they examine the history and culture of the people and search for bridges to share the gospel. One of the most effective ways to sharing the gospel in this culture will be a living gospel of action in line with words of truth. A physical gospel will be integral to penetrating the hearts of the people.

Living alongside these people in the sometimes harsh conditions of this region and helping them meet their own needs is one avenue with which to share the gospel. These people physically hunger and thirst. The love of Christ must first be shown by meeting these needs before words of truth can truly become alive to them. By beginning a water project that provides both clean, safe drinking water and reliable water sources would be very beneficial for these people.

2. Evangelical Christians and churches should seek bridges over which the Gospel of Christ can be presented. One of Djibouti's resources is salt which they get from the depressions in the desert. Christians are to be salt and light to lost world. That analogy will carry great strength among the Christian Djiboutians and might also be a bridge with which to share the gospel.
3. Evangelical Christians and churches should consider storying as a method of proclamation to the peoples of Djibouti.
4. Evangelical Christians and churches should find ways to demonstrate the differences between Orthodox beliefs and practices and those of Evangelical Christianity. This ministry would specifically target the French and Greeks, but the native Amhara tribe also follows these practices. The Orthodox faith is undoubtedly Djiboutians' main perception of Christianity. When considering the practices of the Orthodox, they see these Christians getting a great sense of security through their tangible works as merit towards salvation. The "Christians" of this land need to hear as badly of the grace of God and the assurance of salvation as the rest of the population does. These differences must be established before conversions into the grace of God can take place. It is imperative that this distinction between works and grace be made through righteous Christian living and sharing from the Word of God.
5. Evangelical Christians and churches should seek means to aid the people of Djibouti in developing better business ventures, in the areas of health care, construction, and the staggering need for the care of orphans.
6. Evangelical Christians and churches should seek to combat the problems of illiteracy primarily by providing the Bible and teaching the people how to read it. These ministries should include the provision of various Christian printed and media resources.

("Muslim Peoples: A World Ethnographic Survey" xxvii-xix) (<http://www.answers.com/topic/eritrea>)
(<http://www.answers.com/Ethiopian%20Orthodox%20Church>) (*Operation World*, p. 245)

Missiological Implications

Pictures

Pictures are located in Shortcut to Maps/MapsII/Valerie/DJIBOUTI/People Pictures.

Links

News:

<http://allafrica.com/djibouti/> - top news stories

<http://news.bbc.co.uk/1/hi/world/africa/default.stm> - African news with search engine option.

<http://www.reliefweb.int/rw/dbc.nsf/doc100?OpenForm> - relief website with news on country conditions and a search engine option.

http://www.comesa.int/index_html/view - market information with search engine option.

<http://www.ambassade.dk/index-e.php3> - an embassy website for Djibouti.

<http://www.dmoz.org/Regional/Africa/Djibouti/> - miscellaneous information on Djibouti.

Overview:

<http://www.cia.gov/cia/publications/factbook/geos/dj.html> - CIA Factbook's overview for Djibouti

http://news.bbc.co.uk/1/hi/world/africa/country_profiles/1070579.stm - BBC News' country profile for Djibouti.

[http://encarta.msn.com/encyclopedia_761571806_2/Djibouti_\(country\).html](http://encarta.msn.com/encyclopedia_761571806_2/Djibouti_(country).html) - a site for general information on Djibouti.

<http://www.answers.com/djibouti> - general information as well as links to other Djiboutian sites.

Directory Information:

http://www.africa.upenn.edu/Country_Specific/Djibouti.html -

Government:

<http://www.state.gov/p/af/ci/dj/> - information from the US Department of State.