

MISSIONS ATLAS PROJECT
SOUTHERN AFRICA
(Also sometimes listed as Eastern Africa)
REPUBLIC OF MALAWI

Snapshots Section

Country Name: Republic of Malawi

Country Founded in: 1964

Population: 13,931,831 (est. 2008)

Government Type: Malawi has been a multi-party republic since 1994. Legislative power belongs to a unicameral parliament consisting of the National Assembly; it contains 193 seats, and the members are elected by popular vote to serve a term of five years. In 1996, the country was divided into the Northern, Central, and Southern administrative regions, which are subdivided into 28 smaller districts run by councils.

Geography/location in the world: Malawi is a landlocked country in southeastern Africa, slightly smaller than the state of Pennsylvania in the United States. It is bordered on the north and east by Tanzania. Mozambique borders Malawi to the east, south, and southwest. Zambia borders Malawi to the west.

Number of people groups: 31

Picture of flag:



Religion Snapshot

Christianity/Affiliates – 76%

Muslim – 15%

Indigenous beliefs – 8%

Other – 1%

Source: http://encarta.msn.com/fact_631504808/Malawi_Facts_and_Figures.html

Source: <http://www.census.gov/ipc/www/idb/>

Government interaction with religion: The Malawi constitution guarantees freedom of religion. The government works to protect this freedom at all levels, and there is no state religion. There are no requirements for the recognition of religions, but religious groups are required to register with the government. This involves submitting required documentation for review by the Minister of Justice along with the payment of a nominal fee. Once approved, religious groups can formally register with the Register General's Office in Blantyre.

The government observes both Christian and Muslim holy days. Christians, Muslims, and other religious groups coexist peacefully. In fact, because of the nation's extreme poverty, the government often views the churches as partners in development. While there have been reports of tensions between Christians and Muslims, these have generally been fueled by political disagreement. There have been no recent reports of social abuse or discrimination on religious grounds, nor have there been reports of religious prisoners.

Source: *World Christian Encyclopedia*, 2nd ed.

Source: <http://www.state.gov/g/drl/rls/irf/2008/108378.htm>

Country Profile

Basic Facts

Country Name: Republic of Malawi

Demographics:

There are 375 people per square mile in Malawi, according to 2007 estimates. 50% live in the Southern Region, 40% live in the Central Region, and only 10% live in the Northern Region. It is estimated that 83% of the population live in rural areas, while 17% live in urban areas.

Of Malawi's nearly 14 million people, 54% are 15 years and older. 46% are 14 and younger.

81% of Malawi's people are Maravi. The Southern peoples comprise 16% of the national population. The Northern peoples make up 1.6%, and other minor groups constitute 1.4% of the population.

Life expectancy is determined in a variety of ways, and the numbers do not always agree. In Malawi, for instance, estimates have ranged from the mid-30s up to 50. Despite the differences, one issue is clear: Life expectancy in Malawi is low. Poverty and disease contribute greatly to this. As of 2007, nearly one million people in Malawi were living with HIV/AIDS.

Source: <http://www.census.gov/ipc/www/idb/country/miportal.html>

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/mi.html>

Source: <http://hdr.undp.org/en/>

Source: http://news.bbc.co.uk/2/hi/africa/country_profiles/1068913.stm

Source: <http://news.bbc.co.uk/2/hi/africa/2778115.stm>

Source: <http://www.who.int/healthinfo/nationalburdenofdiseasemanual.pdf> (PDF explaining the method of estimating life expectancy)

Source: http://data.unaids.org/pub/GlobalReport/2008/jc1510_2008_global_report_pp211_234_en.pdf (PDF comparing HIV and AIDS estimates and data for 2007 and 2001)

Language:

The official languages of Malawi are Chichewa (or Chewa) and English, with 57.2% of the population speaking Chichewa, and 62% of the total population speaking English. All together, there are 14 languages spoken in Malawi, including Chilomwe, Ndali, Tumbuka, and Yao.

Source: <http://www.nationmaster.com/country/mi-malawi/lan-language>

Source: http://www.ethnologue.com/show_country.asp?name=MW

Society/Culture:

Current health conditions, the state of education, and limited technology have a great impact on Malawi's society and culture. Also, as in most countries, there is no single culture. Malawi has many diverse tribes and cities that vary considerably in beliefs, music, dance, and customs.

Health

HIV/AIDS — The AIDS epidemic in Malawi has caused about 800,000 deaths. Nearly one million people were living with HIV at the end of 2007, out of a total population of nearly 14 million. AIDS is the leading cause of death among adults in Malawi, and is a major factor in the country's low life expectancy.

Malawi's first AIDS case was reported in 1985. Though some initial efforts were made to screen blood and educate people, it was not enough to prevent AIDS from escalating. Also at that time, public talk about sexual subjects was banned or censored; AIDS and HIV were taboo topics. In 1994, Bakili Muluzi became president and publicly acknowledged Malawi was facing a severe AIDS crisis. He said there was a need for a unified response. He allowed more freedom of speech, and AIDS education was allowed to be done without fear of censorship.

By this time, however, AIDS had already damaged Malawi's social and economic infrastructure. Many people were unable to support their families because they either were infected with HIV or were caring for somebody else. Many children were unable to attend school, and many farmers were unable to provide food. In 2002, Malawi endured a food crisis, the worst in more than fifty years. The impact of HIV was identified as one of the factors that contributed significantly to the famine.

HIV/AIDS has also contributed to the shortage of medical personnel, many of whom are infected or caring for family members. It is estimated that there is just one doctor per 100,000 people, and many nurses who are trained in Malawi leave the country to search for employment elsewhere.

Malawi's efforts to overcome AIDS, as well as famine and poverty, depend on international support. Many governments, such as the US, UK, Canada, Norway, and the European Union, provide direct aid to Malawi.

Many steps have been taken to treat and educate Malawians. A significant step forward began in 2003-2004 when Malawi began offering free antiretroviral drugs, which effectively delay the onset of AIDS in people living with HIV. Because of this free treatment, AIDS related deaths have decreased by more than 75% during the last four years.

Despite the awareness of HIV, change in sexual behavior has been limited. Some point out that the majority of infections are in young people, and they recommended placing greater emphasis on HIV and sex education in schools. However, schools lack time, resources and training.

Others say different cultures and people groups in Malawi need different approaches in order to convey prevention messages more effectively.

Source: <http://www.avert.org/aids-malawi.htm>

Source: <http://www.reuters.com/article/worldNews/idUSLP63775420080825>

Malaria — Though malaria is preventable and treatable, 90 percent of deaths due to malaria happen in Africa. Malaria also contributes to anemia in children. Malaria infection during pregnancy can also cause low birth weight, one of the factors of infant mortality. The poor in rural areas have few protections against mosquitoes, and many people do not have quick access to medical treatment.

Nets that are treated with insecticide can reduce malaria deaths. Since 2003, more than five million nets have been distributed to Malawians. There was a large-scale effort during the summer of 2008 to distribute more than a million nets at one time.

Source: http://www.unicef.org/health/index_malaria.html

Source: <http://www.nyasatimes.com/national/946.html>

Education

The state of education in Malawi has been called "dire." Very few children will finish eight full years of primary school because of poverty, poor water and sanitation, and in some cases, poor quality teaching. School enrollment in rural areas is lower than in urban areas.

One factor affecting education was the declaration of free primary education for all in 1994. The policy resulted in a tremendous increase in enrollment, which strained Malawi's already under-resourced education system. There were not enough classrooms or teachers to handle the more than 1.3 million additional children who started school that year. In some places, students go to class outside because there are no buildings for them. Some teachers came out of retirement to help, and even unqualified teachers were brought in.

Another factor affecting education has been HIV/AIDS. It requires a lot of effort to recruit and train new teachers.

Source: <http://www.air.org/overview/mawindo.aspx>

Source: <http://www.schoolsforafrica.com/wherewework/index.htm#malawi>

Source: <http://www.equip123.net/equip1/mesa/>

Technology

Radio is the primary source of information for Malawians. As of 2001, there were 5 FM stations (with 15 repeater stations), 9 AM stations, and 2 shortwave stations, with an extra on standby.

There is only one *television* broadcast station in Malawi—the government-owned Television Malawi, which began broadcasting in 1999. However, some Malawians also have access to satellite services with extra channels.

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/mi.html>

Source: http://news.bbc.co.uk/2/hi/africa/country_profiles/1068913.stm

Source: <http://www.bizcommunity.com/Article/415/66/23893.html>

Source: <http://radiostationworld.com/locations/malawi/Radio.asp>

The *Internet* and other digital technology are available in Malawi, but are not as common as they are in North America, Europe, or Asia.

As of March 2008, about 140,000 people in Malawi were using the Internet (though only about 400 have broadband), and several thousand Malawians were using social networks such as Facebook. However, that is only a fraction of the nearly 14 million citizens of Malawi.

Lack of Internet access in Malawi is primarily due to high costs and a lack of adequate technical infrastructure, especially in rural places. Although Internet use is higher in urban areas, it still has a long way to go before reaching the majority of urban dwellers. Malawi's minister of information and civic education said the country is planning to have all urban centers connected by 2012 and rural areas by 2015.

Mobile phones are more plentiful, however. More than a million Malawians were using mobile phones in 2007. That number is growing, but primarily in urban areas.

Source: <http://www.internetworldstats.com/africa.htm#mw>

Source: <http://www.itnewsafrika.com/?p=976>

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/mi.html#Comm>

Music

Malawi's musical traditions contain cultural influences, including the Zulu Ngoni people of South Africa, and the Islamic Yao people of Tanzania. Most tribes have their own songs and dances. Common musical instruments are drums, rattles of different types and sizes, shakers, which are tied to dancers' legs and arms, and the mambilira, which is similar to a xylophone.

Arts & Crafts

Many Malawians produce colorful arts and crafts. Craft markets are spread throughout the country and along roadsides.

Food

Malawi is an agricultural society. Both villages and cities have fresh fruits, vegetables, meat, and eggs. Processed foods are in more limited supply, and they are often more expensive than in the United States.

Malawians think of food as an essential part of hospitality. Even if they do not have much to offer, they go out of their way to feed a guest. Their custom is to serve so much food that the guest cannot finish everything. At dinner, guests are shown extra courtesy by being served first, followed by the man of the house, then the women, and then the children. Since *nsima* (a staple food) is eaten with the hands, everyone washes in a common bowl before and after each meal. The guest washes first, followed by the others.

Women are responsible for everything concerning food, from shopping at the market to washing the dishes; children are expected to help.

For home cooked meals, food is often prepared over a wood fire using a tripod made with three supporting stones. The staple food in Malawi is a thick, maize porridge called *nsima*, which is molded into patties and served with beans, meat, or vegetables in a tomato-and-onion sauce called *ndiwo*.

Malawians also eat rice, cassava, and potatoes, although rice is thought to be a luxury, and potatoes are often used as *ndiwo*. Mbatata Biscuits are another Malawian food; they are made with sweet potatoes. Malawian Desserts include Nthochi Bread (banana), Mbatata Cookies (sweet potato), Mtedza Puffs (peanut), and Zitumbuwa (banana fritters).

For eating out, most villages have a restaurant of some kind. The most common place is a *chippie* stand. It is made of a metal stand and is used to fry potatoes over a fire. Customers can buy a small bag of potatoes or eat directly from the stand. Some villages have mud hut establishments that serve *nsima* and *ndiwo*. Larger cities such as Lilongwe, Blantyre, and Mzuzu have restaurants that serve Indian, Italian, Lebanese, and Korean food.

Soft drinks are common, too, especially Coca-Cola. Beer is the primary alcoholic beverage, often served at weddings and funerals. There is a large brewery in Blantyre, and there are homemade varieties of alcohol. Chibuku is one of those, served in cut-off milk cartons. It is a more potent distilled liquor that has been known to cause health problems.

Source: <http://www.africaguide.com/country/malawi/culture.htm>

Source: http://www.friendsofmalawi.org/learn_about_malawi/culture.html

Source: <http://www.everyculture.com/Ja-Ma/Malawi.html>

Holidays

New Year's Day – January 1

Chilembwe Day – January 15

This day honors John Chilembwe, a Baptist educator who led a revolt in 1915 against British colonial government in Malawi (what was then called Nyasaland).

Martyrs' Day – March 3

This is a day of remembrance of those who died during the struggle for independence. Prayers are offered in churches throughout Malawi. Somber music is broadcast on radio.

Good Friday – the Friday before Easter

Easter Monday – the day after Easter Sunday

Labor Day – May 1

Kamuzu Day – May 14

This is a day set aside to honor Dr. Hastings Kamuzu Banda, Malawi's first president.

Freedom Day – June 14

Independence Day – July 6

Malawi obtained independence in 1964 after being under British rule for nearly 70 years. Malawi celebrates their Independence Day on July 6. Urban roads are decorated with the Malawian flag. Politicians hold rallies and make speeches. Women are encouraged perform traditional dances and wear the colorful Malawi Congress Party uniform or the current ruling party's colors. The celebration continues into the night with feasting and dancing.

Eid al-Fitr (Different dates each year; end of Ramadan)

Mothers' Day – 2nd Monday in October

National Tree Planting Day – December 21

Christmas – December 25

Boxing Day – December 26

Source: <http://www.nationsencyclopedia.com/Africa/Malawi.html>

Source: http://www.holidays.net/mother/mothers_day_global.htm

Source: <http://www.aglobalworld.com/holidays-around-the-world/holidays/malawi-kamuzu-day>

Source: http://www.worldtravelguide.net/country/158/public_holidays/Africa/Malawi.html

Source: <https://www.cia.gov/library/publications/the-world-factbook/fields/2109.html>

Source: http://www.dacb.org/stories/malawi/chilembwe_john.html

Source: <http://chilembwe.com/JC/johnchilembwe.htm>

Source: <http://www.newtestamentchurch.org/OPA/Articles/1991/06/OPA19910605.htm>

Source: <http://www.gts-translation.com/Chilembweholiday.asp>

Government:

Malawi gained independence 1964, but it was ruled by only one party until the people voted for multiparty rule in 1994 and created a new constitution.

The president is the country's head of state and supreme executive authority. Underneath the president are the first and second vice presidents, as well as a cabinet.

The unicameral parliament holds all legislative power and comprises the National Assembly, which holds 193 seats. The members are elected to five-year terms by popular vote. The constitution also allows for a Senate of 80 seats, but the Senate has not been created. The Senate is supposed to provide representation for traditional leaders and different geographical districts, as well as special interest groups, such as women, youth, and the disabled.

Malawi's judicial system is based on the English model. It consists of a constitutional court, Supreme Court of Appeal, high court, and magisterial lower courts.

In 1996, Malawi was divided into three administrative regions: the Northern, Central, and Southern regions. Each region has since been subdivided into 28 smaller districts. The affairs of

each district are overseen by a council that is responsible for issues such as providing education, exercising control over business premises, and providing necessities such as roads and water supplies.

Underneath the district are town councils with responsibilities similar to that of the district councils. Their revenue comes directly from property taxes, and they exist to remove refuse, construct and maintain roads, and maintain the sewer systems.

Source: <http://www.state.gov/r/pa/ei/bgn/7231.htm>

Economy:

Malawi's currency is *kwacha*. As of October 2008, U.S. \$1 was approximately 142 kwacha.

Malawi's economy is based primarily on agriculture. The economy has experienced hardship and instability during the last several years because of drought and flooding. Malawi derives the majority of its income from the export of tobacco (53%), as well as tea, sugar, cotton, coffee, peanuts, wood products, and apparel.

Malawi's major trading partners are the United States, South Africa, and Germany, but the country also makes significant exports to Japan and the Netherlands and imports from Zambia and India.

Malawi had ties with Taiwan for 41 years, but cut those ties near the end of 2007 and established diplomatic relations with China, which has invested billions of dollars to tap into Africa's natural resources and increase influence in the developing world.

Malawi's economy also depends heavily on economic assistance from the IMF, the World Bank, and individual donor nations.

- In 2000, Malawi negotiated a three-year, \$58 million *Poverty Reduction and Growth Facility* (PRGF).
- In 2002, the country received a \$50 million assistance package from the World Bank.
- In 2005, a new three-year PRGF began with the goal of restoring fiscal discipline and a placing priority on reducing domestic debt.
- In 2006, Malawi was approved for relief under the Heavily Indebted Poor Countries (HIPC) program.
- In December 2007, the US granted Malawi eligibility to receive financial support in the Millennium Challenge Corporation (MCC) initiative. Malawi must develop a five-year program before funding can begin.

There is a growing fishing industry located primarily around Lake Malawi, as well as small-scale activity around other lakes. Demand for fish is very high, so most of it is consumed locally.

Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/mi.html>

Source: http://devdata.worldbank.org/AAG/mwi_aag.pdf

Source: http://www.nso.malawi.net/latest/monthly_bulletin/latest_bulletin.pdf

Source: <http://africa.reuters.com/wire/news/usnL14131964.html>

Source: <http://www.nationsencyclopedia.com/Africa/Malawi-FISHING.html>

Source: <http://www.fao.org/fi/oldsite/FCP/en/MWI/profile.htm>

Literacy:

Approximately 72% of Malawi's adult population (ages 15+) is literate, according to 2007 estimates. Literacy rates differ between men and women. The male adult literacy rate is around 79%; the female adult literacy rate is around 65%.

However, younger adults between the ages of 15 and 24 have higher literacy rates: 83% for men; 81% for women.

Source: <http://stats.uis.unesco.org/unesco/tableviewer/document.aspx?ReportId=143>

Land/Geography:

Malawi is a landlocked country in southeastern Africa within the Great Rift Valley. It has an area of 45,745 square miles (118,480 sq km); 9,420 square miles (24,400 sq km) of this area consists of water (primarily Lake Malawi, which is the third largest fresh water lake in all of Africa). 75% of Malawi's land surface is plateau, with elevations ranging from 2,460 ft to 9,843 ft above sea level.

The various elevations lead to significant climate differences throughout the country. The water surface of Lake Malawi creates a cooling effect. But, the margins of the lake experience long hot seasons with high humidity; the average temperature during this season is 75° F (24° C). In terms of rainfall, 70% of the country averages 30-40 inches (75-100 cm) of rain annually.

In general, Malawi experiences a cool season (May to mid-August); a hot season (mid-August to November); a rainy season (November to April); and a post-rainy season (April to May) during which the temperatures begin falling. During November—the hottest month of the year—average minimum and maximum temperatures are 63° F (17° C) and 84° F (29° C). During July—the coolest month of the year—average minimum and maximum temperatures are 45° F (7° C) and 73° F (23° C).

27% of Malawi's land area is forested, and there are over 3,700 species of plant life throughout the country. There is also a wide variety of animal life. Mammals found in Malawi include hippopotamuses that live along Lake Malawi's shores, giraffes, hyenas, monkeys, and zebras, to name a few. There are at least 219 different species of birds, and there is also a wide variety of reptile, insect, and marine life in the country. The mbuna is a protected, tropical fish found in Lake Malawi National Park.

Because the preservation of wildlife is a significant environmental issue, 11.2% of Malawi's natural areas have been protected since 2003. Some of the nation's fish are now endangered species facing extinction due to various forms of pollution, and a variety of mammals, birds, amphibians, and other species throughout Malawi have also been listed as endangered species.

Currently, almost all fertile land is under cultivation, and Malawi's farmers are experiencing increased problems with soil erosion and exhaustion. The country's timber stock has been depleted due to the demand for firewood. Malawi has access to 16 cu km of renewable water sources. And while 96% of city dwellers have access to pure drinking water, only 62% of Malawi's rural population has access to pure drinking water.

History

Scientists discovered and dated signs of human habitation around Lake Malawi at 50-60,000 years old. It is believed that a group of people called the *Bantu* moved into the area during the first millennium AD. By the 16th century, a Malawi kingdom developed a prosperous trade with coastal Mozambique. Malawi became a major base of operations for Arab slave traders, yet it never came under direct Arab rule.

While Jesuit missionaries from Portugal did visit the area near Lake Malawi in the 16th century, the most famous European explorer to visit the country was Scottish missionary David Livingstone in 1859. Livingstone's extensive expeditions led to the establishment of Scottish Presbyterian missions in Nyasaland (as Malawi was known at the time) and the establishment of a British consul in 1883.

In 1878, a group of Scottish traders established the African Lakes Company—a company designed to supply the various missions while also providing an alternative to the slave trade. The company's expansion soon led to skirmishes with both the Arab traders and the Yao tribesman, leading to fighting from 1887-89. During this time, British explorer and colonial officer Harry Johnston negotiated treaties with various indigenous leaders, which not only brought an end to the fighting, but also resulted in the creation of the Nyasaland Districts Protectorate in 1891.

Under British control, Nyasaland attracted a small number of Europeans who settled in the Shire Highlands and established coffee-growing estates worked by black Africans. In addition to this, the British also succeeded in eradicating any remaining slave-trading groups. However, despite these advances, the spread of British control led to a greater indigenous resistance of colonization.

As Nyasaland moved into the 20th century—still under British control—it barely prospered, leading many to seek employment in other countries. Moreover, the period also witnessed several unsuccessful Malawian attempts to gain independence from British rule. The most gruesome example of this resistance came in 1915 when an African preacher named John Chilembwe staged a bloody uprising to protest the British treatment of Africans. Many view this uprising as the forerunner for later nationalist movements.

Nationalist movements continued to gain momentum after World War II thanks to growing American and European educated elite that became politically active through various associations and, after 1944, through the Nyasaland African Congress (NAC). As economic struggles continued throughout this time period, the British decided to link Nyasaland with neighboring Northern and Southern Rhodesia in response to economic struggles, creating the Federation of Rhodesia and Nyasaland in 1953.

Though intended economic benefits did materialize in the early years, this new federation met with heavy opposition from African nationalists, who feared that it would result in the establishment of stringent, white-oriented policies similar to those found in Southern Rhodesia at the time.

In the midst of this opposition, Dr. Hastings Kamuzu Banda returned to Malawi in 1958 after studying and practicing medicine abroad. Banda assumed control of the NAC, which later became known as the Malawi Congress Party (MCP). He and other leaders were jailed in 1959 because of their political activities; however, Banda was released in 1960 to participate in a political conference in London.

After much resistance and negotiation, British and national leaders reached a compromise that called for Nyasaland to remain in the federation provided Africans had a majority of seats in the legislative assembly. By 1962, the MCP all but ruled Nyasaland, and the British government gave Nyasaland self-governing status a year later.

Dr. Banda assumed the role of prime minister on February 1, 1963. In December of that year the Federation of Rhodesia and Nyasaland officially dissolved, leaving Malawi to become a fully independent member of the Commonwealth on July 6, 1964. When Malawi became a one-party state under a new constitution that was adopted just two years later, Banda assumed the role of president. When the constitution was amended again in 1970, it named Banda president for life.

While Malawi did embark on a program of vigorous economic development, many of Banda's policies conflicted with those of other African leaders in other nations. Unlike other black leaders, Banda maintained cordial relations with the white-run government of South Africa (as well as the white-minority regime in Rhodesia). Banda became the first black head of state to visit South Africa in 1967. This stance toward South Africa garnered serious criticism on an international level, thus minimizing the influence Banda had on continental affairs. Moreover, Banda's autocratic style of rule—supported by a wing of the MCP known as the Young Pioneers—led several of his cabinet members to resign within months of independence.

For the thirty years that Banda reigned as president, he did so with an iron fist, persecuting anyone who dared to disagree with his policies. Thousands were imprisoned at one point or another during Banda's reign for political offenses, including leaders of opposition parties. In 1983, three government ministers and a member of parliament died in a mysterious car crash.

Despite Banda's dictatorial reign, Malawi experienced considerable economic prosperity during the 1970's, largely due to foreign investments. However, there was an influx of anti-government rebels from neighboring Mozambique that led to tension between the two nations. This tension,

coupled with the influx of civil war refugees from Mozambique in the 1980s, led Mozambique to close its borders to Malawi.

The border closure forced Banda to rely on expensive South African ports for trade. With rising speculation concerning Banda's successor, he began eliminating officials through various means, including expulsion and—allegedly—assassinations.

In 1992, Banda's power began to slip as Malawi experienced the worst draught of the century. In the face of increased political unrest within the country, the suspension of foreign aid, and the release of a pastoral letter by Catholic bishops condemning Banda's treatment of political prisoners, Banda was forced to hold a referendum in 1993 concerning whether or not Malawi should remain a one-party state.

Led by two opposition groups—the Alliance for Democracy (AFORD) and the United Democratic Front (UDF)—the people voted to end one-party rule, thus establishing a multi-party state and abolishing Banda's life-presidency. In addition to other political and legal reforms, dialogue between various political parties resulted in the creation of the National Consultative Council and the National Executive Committee to oversee all other constitutional, legal, and educational reforms.

Malawi adopted a provisional constitution on May 16, 1994, and held the country's first multi-party elections the next day. UDF leader Bakili Muluzi won the election. The UDF also won the most number of parliamentary seats. Muluzi's first act as president was to release all political prisoners and close Malawi's most notorious jails.

The new constitution took effect on May 18, 1995. That same year, Banda was also arrested and charged with the murder of three former cabinet members; the courts later acquitted Banda, and he died in retirement in 1997 at the age of ninety-five.

During Malawi's second multi-party election in 1999, the people re-elected Muluzi to a second term as president. And while opponents of the UDF claimed the elections were rigged, all attempts seeking legal redress were denied.

Muluzi made considerable strides to improve Malawi's economy, especially controlling inflation, but he also sought to change the constitution in 2002 to allow him a third term in office. That move sparked considerable opposition, and Muluzi abandoned the petition a year later.

In the midst of Muluzi's attempt to alter the constitution, Malawi experienced severe food shortages and water problems in Lake Malawi and surrounding waters. The food shortages affected almost 3.2 million people and led to worse living conditions for a large percentage of the country's poorer population.

In 2004, Muluzi chose Bingu wa Mutharika to run for president and Cassim Chilumpha to run for vice-president. They won the election, but the UDF failed to keep a majority of seats in

parliament. Immediately after his election, the new president lost the support of his predecessor due to a zero-tolerance policy concerning corruption.

Mutharika left the United Democratic Front (UDF) in 2005 and created his own political party: the Democratic Progressive Party (DPP). The UDF backed a motion to impeach Mutharika, but that motion failed.

In 2006, Malawi's vice-president, Cassim Chilumpha, was arrested and charged with treason. He was accused of planning to assassinate Mutharika, but he said in his defense that he was being persecuted for refusing to join Mutharika's new political party. As of October 2008, Chilumpha remained under house arrest, and the trial continued at the High Court in Blantyre, Malawi.

Malawi will hold general elections on May 19, 2009.

Source: <http://query.nytimes.com/gst/fullpage.html?res=9F03EFDA153FF932A35751C0A9619C8B63>

Source: <http://www.dailytimes.bppmw.com/article.asp?ArticleID=10927>

Source: <http://news.bbc.co.uk/2/hi/africa/4965758.stm>

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?HistoryID=ad48&ParagraphID=#>

Source: <http://www.lonelyplanet.com/worldguide/malawi/history>

Source: http://encarta.msn.com/encyclopedia_761572111/Malawi.html

Source: <http://www.state.gov/r/pa/ei/bgn/7231.htm>

Source: <http://www.infoplease.com/ce6/world/A0859442.html>

Source: *Worldmark Encyclopedia of the Nations, Africa, 12th ed.*

Christian History

Christianity came to Malawi with the arrival of Portuguese Jesuit missionaries in the seventeenth century. However, Christianity became a permanent presence in Malawi with the arrival of Dr. David Livingstone in 1860s. His reports were instrumental in the establishment of mission stations in Malawi (then called Nyasaland), despite the devastations of malaria and poor relations with the local indigenous people.

Missionaries came to Malawi from the Free Church of Scotland in 1875, the Church of Scotland in 1876, and the Dutch Reformed church in South Africa in 1877.

In 1926, these three groups merged to create the Church of Central Africa Presbyterian (CCAP), which has three synods in Malawi. Because Malawi was seen as Presbyterian/Anglican territory, evangelical and Catholic missionaries were viewed as outsiders.

The earliest evangelical missions happened from about 1896-1902, and includes the interdenominational "Zambezi Industrial Mission" and "Nyassa Industrial Mission." Those early evangelical missions can be traced back to an English Baptist named Joseph Booth, who was influential not only in church history, but political history as well. One of his converts was John Chilembwe who later became a pastor; in 1915, Chilembwe led a violent protest against British authority that was a forerunner to other nationalist movements throughout Africa.

The Seventh-day Adventist Church started a mission in Malawi in 1902, and later they organized the Malawi Union Mission in 1925. There are currently three mission fields: North, Central, and South. There are a total of 1212 churches and 272,642 members. Malawi Adventists are part of the South Africa-Indian Ocean (SID) division of the Seventh-day Adventist Church.

In 1889, the Catholic Church established permanent stations in Malawi with the arrival of the White Fathers—officially known as the "Society of Missionaries of Africa—an international missionary society founded by Cardinal Lavigerie. The Catholic Church ordained the first indigenous priest in 1937 and today has more than 70 national priests.

In the twentieth century, two different groups of Disciples entered Malawi: the USA's Church of Christ in 1907 and the UK's Churches of Christ in 1909. Both have established sizeable communities in Malawi.

The Jehovah's Witnesses arrived in 1907 and built a significantly-sized community. However, in 1969 the government banned them saying they were "dangerous to the good government of the state." Many were put in prison, and others fled the country.

Though the period between the two world wars did witness and slowdown in mission expansion, it also witnessed the arrival of new mission agencies, such as the African Methodist Episcopal Church and the Apostolic Faith Mission, due to Malawian initiative. And while the number of Christians was still small at this time, it was clear that Malawi had become a Christian country.

Throughout its history in the country, both Catholic and Protestant churches have played a significant social and political role in the country. Catholic churches are still heavily engaged in education and social services. Likewise, the Protestant churches have also been involved in education, medical, and social services. Churches that belong to the Christian Council of Malawi operate a school for the blind, two theological seminaries, five teacher-training colleges, 22 hospitals, and other services and agencies.

Politically, Malawi's church leaders have a history of speaking out against the actions of government officials when necessary. For instance, Malawi would have been a smaller country today had the Blantyre Mission not protested British plans to give southern Malawi to the Portuguese.

Many church leaders also supported Malawi's struggle for independence from colonial rule, often becoming one of the government's greatest critics. When Malawi achieved independence only to become a one-party dictatorship under Dr. Banda, it was a pastoral letter written by Catholic bishops in 1992 that helped bring about the country's change to a one-party republic.

Today, almost all churches are witnessing growth as a result of population growth and the evangelization of non-Muslims. And while very few churches actually ordain women, they do play a major role in Malawi's churches.

Source: World Christian Encyclopedia, 2nd Edition, 2001 (data from 1994)

Source: *Historical Dictionary of Seventh-day Adventists* by Gary Land

Source: http://dSPACE.dial.pipex.com/suttonlink/wf_info.html (information about The White Fathers)

Source: <http://www.adventistyearbook.org/default.aspx?page=ViewAdmField&Year=9999&AdmFieldID=MWUM>

Religion

Non Christian

Baha'i

The Baha'i faith was first established in Malawi in 1953. More than fifty years later, the Baha'i National Centre now exists in the capital of Lilongwe. The most recent figures indicate that only .2% of Malawi's population follow the Baha'i faith. There are approximately 22,000 adherents, and they are growing annually at a rate of +2.5%.

Source: <http://news.bahai.org/story/240>

Hinduism

Hinduism was brought to Malawi by the Gujarati who migrated from India and other parts of the Diaspora Gujarati. Today, there is an active Malawi Hindu Association. As of 2001, the Hindus were comprised of .02% of the population. They have 2,185 adherents, and have been experiencing a decline at an annual rate of -5.5%.

Source: <http://www.mhauk.org/>

Islam

Islam came to Malawi c. 1840—twenty years prior to Christianity. However, due to the work of Christian missionaries, it soon became the minority religion, with only 17% of the population that remained Muslim. Today, it remains the second largest religion in Malawi; 15% of the population claims to be Muslim, including the current Vice President, and nearly all of them follow Sunni Islam. As of 2001, there were 1,420,281 adherents. And thanks to Muslim missionary work, Islam has been witnessing annual growth at the rate of +2.9%.

Source: http://en.wikipedia.org/wiki/Islam_in_Malawi

Source: Moreau, *Evangelical Dictionary of World Missions*

Jehovah's Witness

The Jehovah's Witnesses first came to Malawi from South Africa in 1907 and have since managed to build up a significant community. The government banned their activity in 1969 on the grounds that they were "dangerous to the good government of the state," which led many to flee to neighboring Mozambique. When Mozambique gained its independence, many Jehovah's Witnesses tried to return to Malawi to escape persecution in Mozambique. During the 1970's an estimated 5,000 Jehovah's Witnesses were held in prison or prison camps, often being subjected to torture. By 1976, their plight aroused international protest. As of 2001, the Jehovah's Witnesses had 500 congregations throughout Malawi with 12,500 adult members. They were also witnessing growth at a rate of 1.99%.

Non-religious/Other

As of 2001, Malawi's non-religious population accounted for .6% of the population with 65,551 adherents. This category has been experiencing annual growth at the rate of +17.7%, making it the fastest growing religious segment in Malawi.

Traditional Ethnic

Many of Malawi's people still practice traditional ethnic religions that pre-date Christianity and Islam. These can take on a variety of forms, including ancestor worship and the worship of spirits found in nature. These beliefs are often blended with Christian and/or Islamic beliefs to create syncretistic hybrids. As of 2001, 6.2% of the population still practiced traditional ethnic religions, and there are over 600,000 adherents. There has been a decline in the number of people practicing traditional ethnic religions at an annual rate of -2.6%.

Roman Catholicism

Portuguese Jesuit missionaries first made contact with Malawi during the seventeenth century, but the Catholic Church did not establish a permanent presence in Malawi until 1889. Today, they represent roughly 25% of Malawi's population, including current president Bingu wa Mutharika. As of 2001, there were 144 congregations, and it boasted 1,212,000 adult members. They have also experienced annual growth at a rate of +1.2%.

Orthodox Church

The Orthodox Church came to Malawi with the arrival of its minority Greek population from other parts of Africa. As of 2001, there is only one Orthodox congregation in the entire country with 1,325 members total; apparently, there is no resident priest. At best, the church has been experiencing growth at a rate of 3.98%

Christian/Evangelical

Information in this section comes from the following sources:

Source: Operation World, Patrick Johnstone and Jason Mandryk, 2005 (data from 2004)

Source: <http://www.operationworld.org/country/mala/owtext.html>

Source: World Christian Encyclopedia, 2nd Edition, 2001 (data from 1994)

Anglican

As of 2004, the Anglican Church in Malawi had 360 congregations and a total of 80,000 members; 250,000 people were affiliated with the church.

Methodists

African Methodist Episcopal Church was established in 1924. As of 1995, it had 180 congregations and a total of 9000 members; 18,000 people were affiliated with the church.

The Free Methodist church in Malawi was established in 1973. As of 1995, there were 171 congregations and a total of 7624 members; 25,400 people were affiliated with the church.

Baptists

Achewa Baptist Church was established in 1920. As of 1995, it had 33 congregations and a total of 5000 members; 12,000 people were affiliated with the church.

African Baptist Assembly was established in 1898. As of 2004, there were 800 congregations and a total of 65,000 members; 162,500 people were affiliated with the church.

Baptist Convention of Malawi was established in 1926. As of 2004, it had 600 congregations and a total of 45,000 members; 80,000 people were affiliated with the church.

Evangelical Baptist Church was established in 1973 among the Yao speakers of Malawi. As of 1995, it had 250 congregations and a total of 17,000 members; 26,700 people were affiliated with the church.

Independent Baptist Convention, which is made up of Independent Fundamentalist Baptists, was established in 1970. As of 1995, there were 100 congregations and a total of 15,000 members; 30,000 people were affiliated with the church.

Seventh Day Baptist Church was established in 1899. As of 1995, there were 90 congregations and a total of 4500 members; 10,000 people were affiliated with the church.

Church of Christ

The USA's non-instrumental Church of Christ began establishing churches in Malawi in 1907. As of 1995, there were 1200 congregations and a total of 30,000 members; 70,000 people were affiliated with the church.

The UK's Church of Christ began establishing churches in Malawi in 1909. As of 2004, there were 2350 congregations and a total of 50,898 members; 85,000 people were affiliated with the church.

The independent Christian Churches/Church of Christ began establishing churches in Malawi in 1970. As of 2004, there were 280 congregations and a total of 20,000 members; 29,000 people were affiliated with the church.

Lutheran

Lutheran Church of Central Africa was established in 1962. As of 2004, there were 180 congregations and a total of 13,000 members; 20,000 people were affiliated with the church.

Pentecostals

Apostolic Church of Pentecost was established in 1947. As of 1995, there were 150 congregations and a total of 4500 members; 11,300 people were affiliated with the church.

The Assemblies of God in Malawi was established in 1930. As of 2004, it had 1450 congregations and a total of 120,000 members; 250,000 people were affiliated with the church.

Church of God of Prophecy was established in 1977. As of 2004, there were 50 congregations and a total of 7000 members; 14,000 people were affiliated with the church.

Faith Bible Ministries was established in 1970. As of 1995, it had 35 congregations and a total of 3500 members; 7780 people were affiliated with the church.

Free Pentecostal Church of Christ was established in 1980. Since 1995, there were 50 congregations and a total of 4000 members; 8000 affiliated people were affiliated with the church.

Full Gospel Church of God was established in 1930. Since 1995, there were 165 congregations and a total of 5306 members; 13,400 people were affiliated with the church.

Independent Assemblies of God was established in 1958. As of 1995, there were 40 congregations and a total of 2000 members; 6000 people were affiliated with the church.

Last Church of God and His Christ was established in 1924. As of 1995, there were 70 congregations and a total of 10,000 members; 15,000 people were affiliated with the church.

Lilongwe Pentecostal Church was established in 1975. As of 1995, there were 8 congregations with a total of 5000 members; 8330 people were affiliated with the church.

Pentecostal Assemblies of God was established in 1970. As of 1995, there were 40 congregations and a total of 630 members; 1050 people were affiliated with the church.

Pentecostal Church of Malawi, as of 2004, had 340 congregations and a total of 14,000 members; 30,000 people were affiliated with the church.

Pentecostal Holiness Church was established in 1932. As of 1995, there were 95 congregations and a total of 3000 members; 5700 people were affiliated with the church.

United Apostolic Faith Church, as of 1995, had 40 congregations and a total of 6000 members; 15,000 people were affiliated with the church.

United Pentecostal Church was established in 1980. As of 1995, there were 110 congregations and a total of 5500 members; 9170 people were affiliated with the church.

Presbyterian

The Church of Central Africa Presbyterian (CCAP) was formed in 1926. Today, CCAP has three synods in Malawi: Livingstonia in the northern region; Nkhoma in the central region; and Blantyre in the southern region. As of 2004, CCAP had 503 congregations with a total of 595,000 members; 1,364,000 people were affiliated with the church.

Blackman's Presbyterian Church of Africa was established in 1933. As of 1995, there were 10 congregations with a total of 1400 members; 2700 people were affiliated with the church.

Seventh-day Adventist Association (Malawi)

The Seventh-day Adventist Church began a mission in Malawi in 1902. The Malawi Union Mission was organized in 1925. There are a total of 1212 churches and 272,642 members.

Independent churches found in the country

Agape Church, as of 2004, had 20 congregations with a total of 6000 members; 12,600 people were affiliated with the church.

Family Calvary Church, as of 2004, had 50 congregations with a total of 10,000 members; 18,000 people were affiliated with the church.

New Life Churches, as of 2004, had 100 congregations with a total of 5714 members; 12,000 people were affiliated with the church.

Deeper Life Christian, as of 2004, had 15 congregations with a total of 1350 members; 3240 people were affiliated with the church.

Living Waters Church was established in 1984. As of 2004, there were 575 congregations with a total of 70,000 members; 120,000 people were affiliated with the church.

Source: Operation World, Patrick Johnstone and Jason Mandryk, 2005 (data from 2004)

Source: <http://www.operationworld.org/country/mala/owtext.html>

Source: World Christian Encyclopedia, 2nd Edition, 2001 (data from 1994)

People Groups

00000

Afrikaner (2,700)

The Afrikaners (also known as Boers) descend from Eurasian and Germanic peoples and their primary language is Afrikaans.

The Afrikaners have always been known for their unique expression of Reformed theology as expressed through the Dutch Reformed Church. However, at this time, there are few, if any, known evangelical believers, even though 80% of Malawi's Afrikaners are claim to be Christian.

Bible translations, radio broadcasts, gospel recordings, and the *Jesus* film are all available in Afrikaans.

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=100093>

15317

Bemba (14,640)

The Bemba people group is a matrilineal society descending from the Bantu people group that made its way to Malawi around 1000 years ago. They are also known by other names such as the Bembe, Chisinga, Ichibemba, and Chiwemba.

Their primary religion, ancestor worship, is based on their matrilineal societal structure, with women being the primary leaders in all religious rituals and affairs.

Less than 2% of the Bemba population is evangelical.

Gospel recordings, Bible translations, the *Jesus* film, and radio broadcasts are all available in the Bemba language.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=101243&rog3=MI>

15319

British (21,758)

The British in Malawi are descendants of the British colonialists that once ruled Malawi. They are a small but powerful minority in Malawi and southern Africa.

Less than 2% of the British in Malawi are evangelical. Resources such as the *Jesus* film, gospel recordings, and radio broadcasts are available in English.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=102927&rog3=MI>

15333

Chewa, Nyanja (6,523,961)

The Chewa (also known as the Nyanja) is Malawi's largest people group. While they are scattered throughout Malawi, most of the Chewa live in the central region of the country.

The Chewa originally migrated to Malawi in the fourteenth and fifteenth centuries from Zaire (now known as the Democratic Republic of the Congo), and they have traditionally ruled the central region of the country. Malawi's first president, Dr. H. Kamuzu Banda, was from the Chewa people group.

Major life events, such as weddings and funerals, are central to Chewa custom and are typically celebrated with beer-drinking and dancing.

Although the Chewa traditionally practiced ancestor worship, Christianity is their dominant religion. South African Dutch Reformed missionaries first brought Christianity to the Chewa in 1888. Since then, they have been among the most receptive people in the world to the Gospel.

The percentage of evangelicals among the Chewa is in dispute. Some say it is 15%, others say it is less than 2%.

The Bible has been available in Chewa for the last one hundred years. Other resources, such as the *Jesus* film, gospel recordings, and radio broadcasts are also available in the language.

Source: <http://cesa.imb.org/peoplegroups/chewa.html>

Source: <http://www.strategyleader.org/profiles/chewa.html>

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=107548>

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Deaf (population unknown)

The deaf in Malawi do not have an easy life. Due to deaths from the HIV/AIDS epidemic, malaria, and other diseases, roughly one third of deaf children and young adults are orphans. Because of the harsh conditions and lack of educational opportunities, many struggle to survive.

There are very few schools for the deaf in Malawi. A 2004 survey indicates more than 7000 deaf children and young adults are unable to access education opportunities because of the inability to pay for travel, lodging, and food, as well as the lack of space at those schools.

About 20% are known evangelicals, and there is also an accelerating rate of new fellowships within the deaf community.

Source: <http://www.batod.org.uk/index.php?id=/articles/international/malawi/malawi-0907.htm>

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Fipa (68,000)

The Fipa (or Fiba) people of Malawi are related to the Fipa in neighboring Zambia and Tanzania. They are a matrilineal society descended from the Bantu and Hamiti heritage.

In the past, the Fipa have worshiped territorial spirits associated with nature. Today, most Fipa are nominally Catholic or Christian. While the exact percentage of evangelical believers is currently unknown, there does appear to be a growing and widespread church among this group.

The New Testament is available in its entirety. However, the complete Bible has not yet been translated into Fipa.

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=103028>

00000

French (1,400)

The ethnic French found in Malawi are most likely the descendants of French colonists who lived in other parts of Africa occupied by the French Empire.

While most practice a nominal form of Christianity, current research indicates that 2-5% of Malawian French are evangelicals, and there appears to be an emerging church among this people group.

Resources such as the *Jesus* film, radio broadcasts, gospel recordings, and translations of the entire Bible are all available in French.

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

15321

Greek (2,343)

While the majority of Greek people in Africa have lived in Egypt, they can also be found scattered throughout several African countries.

90% of Greeks adhere to Orthodox Christianity. Yet the best estimates suggest that less than 2% of the Greeks are committed evangelicals, and there has been no active church planting among the Greeks recently.

Bible translations and other resources, including the *Jesus* film and radio broadcasts, are available in Greek.

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

15322

Gujarati (29,877)

The diaspora of Gujarat (also known as Parsi, Gujarani, Zarabe, and other names) are primarily the descendants of people from Gujarat in Western India. They are located in several countries, including Malawi, Myanmar, Iran, and Madagascar. Those who immigrated to various countries often came from wealthier castes and always managed to maintain elements of their culture.

About 30% of Gujarati have maintained Muslim (usually Sunni) ties and practices, but the majority practice Hinduism as their primary religion. The Muslims often look down on their Hindu counterparts and are sometimes vocal in their disapproval.

The Malawian Gujarati are one of the least-reached people groups in the world. Less than 1% of the Gujarati are believers. And while resources do exist in the Gujarati language, it seems that there has been no active church planting among this group.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=103544&rog3=MI>

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Jew (200)

During the 1800s, many Jewish people from Morocco in North Africa started moving into South Africa. Later, many successive generations began to move from South Africa into other countries throughout Africa.

The Jewish community in Malawi only consists of about 200 people, and they are considered one of the least-reached people groups in the world. Resources are available in their language, but no mission agencies have committed themselves to working in and among Malawi's Jewish community. There are few, if any, Christians at this time.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=104243&rog3=MI>

15325

Kachchi (17,575)

The Kachchi (also known as the Kachi or Koli) primarily follow Islam and are one of the least-reached people groups in Malawi. They are descended from the Sindhi people of South Asia.

If there are any Christians among the Kachchi, they are few. There has been no active church planting among this group recently.

Only portions of the Bible are available in the Kachchi language; there is no complete translation of the New Testament. However, the *Jesus* film is available in the Kachchi language.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=112475&rog3=MI>

15324

Kokola (234,333)

The Kokola descend from the Bantu people group. The Kokola live a somewhat isolated existence because accessing them requires a difficult amount of traveling. Many Kokola adhere to ethnic religions and ancestor worship, and witchcraft and magic are prevalent.

Though no specific missionary has been assigned to the Kokola, there are churches working with them, such as Living Waters and Assemblies of God. However, most of the Kokola people live in remote villages that are difficult to access, and many of these churches are located along roads where there is easier access. There are reports of several Baptist churches among the Kokola in Malawi and across the river into Mozambique.

Resources such as Bible translations and the *Jesus* film are not available because the Kokola do not have a written language.

Source: http://www.byhisgrace.cc/moz-imb/kokola_people.htm

Source: <http://www.joshuaproject.net/peopctry.php?rop3=105107&rog3=MI>

00000

Kunda (9,600)

The Kunda are descendents of the Bantu-speaking tribes. Many still practice various indigenous religions.

The percentage of evangelical believers remains unknown; at best, only 2-5% of the Kunda are evangelical. However, there are probable groups of fellowships within the Kunda community.

Portions of the Bible have been translated into Kunda, but the *Jesus* film is not yet available in their language.

Source: <http://www.joshuaproject.net/peoples.php?rop3=105411>

15326

Lambya, Wandya (53,181)

The Lambya (also known as the Rambia) live along the border of northwestern Malawi and southwestern Tanzania.

Many of the Lambya still practice various ethnic religions. However, 7% are evangelical believers, and there is an accelerating rate of new fellowships forming within this community.

While audio-visual resources, such as the *Jesus* film and gospel recordings are available for the Lambya, there are currently no translations of the Bible available in their language.

Source: <http://en.wikipedia.org/wiki/Lambya>

Source: <http://www.joshuaproject.net/peopctry.php?rop3=105616&rog3=MI>

15328

Lomwe, Nguru (289,214)

The Lomwe are one of Malawi's four largest people groups. They are primarily located in southeast Malawi (south of Lake Kilwa, south of the Yao, and northeast of the Sena).

The Lomwe have a matrilineal system of descent and social structure. Most live in rural regions; only 5-10% of all Lomwe live in urban areas.

While many Lomwe would say that they are Christians, they are still heavily influenced by ancestral traditions, and many Lomwe continue to worship ancestral spirits. Less than 2% of the Lomwe are evangelical believers.

It is unclear what resources are available in the Lomwe language. The dialect of Lomwe spoken in Malawi is reported to be unintelligible to speakers of Lomwe in neighboring Mozambique.

However, the Lomwe people in Malawi also speak Chewa (Nyanja), and Bible translations, the *Jesus* film, gospel recordings, and radio broadcasts are available in the Chewa language.

Source: <http://cesa.imb.org/peoplegroups/lomwe.htm>

Source: http://www.ethnologue.com/show_language.asp?code=lon

15334

Mang'anja (1,461,357)

The Mang'anja (also known as the Southern Nyanja among other names) were part of a large Nyanja migration from Zaire in the fourteenth and fifteenth centuries. They primarily live in the Shire River valley of southern Malawi.

The Mang'anja people make their living as farmers. They align themselves politically with the ruling party, whose power lies in the country's southern region.

The Mang'anja people are especially known for their hospitality and acceptance of those different from them. And while it is traditional in many cultures to marry young, the Mang'anja people do not because they must first demonstrate their ability to live as adults.

Traditionally, the Mang'anja engaged in ancestor worship, but Christianity is slowly replacing it. However, ancestral traditions still have an impact on their day-to-day lives. The Mang'anja's acceptance of outsiders has led to their responsiveness to the gospel over the last century, and evangelical believers comprise at least 10% of their total population.

The Bible has been available in Chewa since 1905. Chewa is the primary language of the Mang'anja, but it is interesting to note that their dialect is different. They use many words from the Kokola, Lomwe, and Yao people groups who live in their area.

Resources, such as the *Jesus* film, radio broadcasts, and gospel recordings are all available.

Source: <http://cesa.imb.org/peoplegroups/Mang%27anja.htm>

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Mpoto, Nyasa (52,000)

Many of the Mpoto live along the shores of Lake Malawi and make their living through either fishing or farming.

Many Mpoto still practice various ethnic religions, but an estimated 5% or more of the Mpoto are evangelical believers; there is an accelerating rate of fellowships emerging within this people group.

Only portions of the Bible are available in the Mpoto language. The *Jesus* film has not been translated into Mpoto.

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=106843>

00000

Ndali (81,000)

The Ndali are primarily farmers who can be found both in Malawi and Tanzania (where the majority of the Ndali population is found).

Christianity has been part of the Ndali community for the last century, but the percentage of evangelicals is unknown.

Currently, there are no Bible translations available in Ndali, and the *Jesus* film has not been translated into Ndali, either.

Source: <http://www.thetask.net/mbeya-iringa/the-ndali.html>

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=107148>

15330

Ngonde (433,000)

The Ngonde (also known as the Nyakyusa) live in northern Malawi along the border with Tanzania. Their societal structure revolves around a patrilineal system, and at one point, their system of establishing new villages was based on age-grouping. As boys reached the age of maturity, they were then grouped with other boys the same age from other villages to begin a new one; as the boys learned to take control of the village, the older men would then enjoy their retirement.

Ngonde culture revolves around five values: dignity, display, good company, wisdom, and decency, and much of societal life revolves around drinking beer. Polygamy and divorce are also common in Ngonde culture.

Christianity has been part of the Ngonde community for more than a century because of Presbyterian missionaries who arrived during the nineteenth century. However, many of the Ngonde churches blend Christian practices with African traditional religious practices, thus creating a syncretistic hybrid.

Less than 2% of the Ngonde are evangelical. 55% are considered Protestant (including Baptists, Methodists, Lutherans, and Assemblies of God). 20% are Catholic. 20% are Muslim. 2% practice African traditional religions.

The entire Bible has been available in Ngonde since 1996, and the *Jesus* film has been translated into Nyakyusa-Ngonde as well.

Source: <http://cesa.imb.org/peoplegroups/ngonde.htm>

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=107530>

33373

Ngoni (208,555)

The Ngoni (also spelled Nguni) inhabit the central region of Malawi and expand down to the border between the southern and central regions. They migrated to Malawi in the 1830s from South Africa due to what is known as the mfecane (the crushing or scattering) led by Shaka Zulu.

The Ngoni speak a dialect of Zulu that indicates connections to the Xhosas and the Khoikhois found in South Africa.

Based on male ancestry, the clan was traditionally the highest social unit. Each clan is led by a chieftain. They have traditionally survived by farming and raising livestock.

It is unclear whether the Ngoni's primary religion is Christianity or African traditional religions or a combination of both. At best, less than 2% of Ngoni are evangelical believers.

Only portions of the Bible have been translated into their language, but that was during the late 1800s. Audio-visual resources such as the *Jesus* film and gospel recordings do not appear to be available at this time.

Source: http://en.wikipedia.org/wiki/Ngoni_people

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=107282>

15335

Nyiha (15,154)

The Nyiha in Malawi are typically farmers. They are descendents of the Bantu peoples who lived in central Tanzania.

Their primary religion continues to be ancestor worship, but an estimated 5-10% are evangelicals.

Portions of the Bible and a complete New Testament have been translated into Nyiha. The *Jesus* film has not been translated into the Nyiha language, but other gospel recordings and radio broadcasts are available.

However, it appears that the Nyiha of Malawi speak a different language than the Nyiha of Tanzania and Zambia. It is unclear whether the Bible translations and audio-visual resources are understandable by the Nyiha of Malawi.

Source: <http://www.thetask.net/mbeya-iringa/the-nyiha.html>

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=107560>

Source: <http://www.thetask.net/assessment/new-language-discovered.html>

15336

Nyungwe (447,204)

The Nyungwe are descendents of the Bantu peoples that once lived in the area.

There are very few Christians among the Nyungwe. Their primary religion is still ancestor worship. There has been no active church planting among the Nyungwe recently.

Bible portions have been available since 1897, but a translation of the entire Bible is not available yet. The *Jesus* film has been translated into Nyungwe, and other audio resources are available as well.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=107571&rog3=MI>

15338

Portuguese (2,928)

The Portuguese first made contact with Malawi during the sixteenth century.

Throughout their time in Malawi, Roman Catholicism has been their primary religion. Less than 2% of Malawi's Portuguese are evangelicals.

Currently, some evangelical resources are available, but there has been no active church planting recently. Audio-visual resources, including the *Jesus* film, are available in Portuguese.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=108129&rog3=MI>

15339

Sena, Malawi (309,318)

The Sena (also known as the Malawi) are descendents of the Maravi people that left the Congo during the sixteenth century. They did not begin expanding into the southern region of Malawi, where they now live, until after World War I. They are the dominant group in the city of Nsanje. Many work as farmers and laborers, but the Sena are also deeply committed to education and involvement in business and politics.

It is unclear whether Sena's primary religion is Christianity or traditional ethnic religions. At least 2-5% of the Sena are evangelical.

The New Testament has been available in its entirety since 2000, but a complete translation of the entire Bible is currently unavailable. However, audio-visual resources such as the *Jesus* film and an audio version of the New Testament are available in Sena.

Source: <http://www.faithcomesbyhearing.com/store/sena-malawi-bible-society-malawi-new-testament-mp3-cd>

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=108832>

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Shona (68,000)

The Shona are a people group scattered throughout Zimbabwe, Mozambique, and Malawi. The five principle clans that comprise the Shona are the Karanga, the Zezuru, the Manyika, the Ndau, and the Korekore. All Shona groups are patrilineal, and traditionally, their economy has been based on cattle and agriculture.

Ancestor worship is said to be the Shona's dominant religion. Ancestors are thought to protect their descendents from harm but can be extremely dangerous when angered, often causing death and illness.

While the exact percentage of evangelicals is unknown, research suggests that 10% or more of the Shona are evangelicals.

The entire Bible has been available in Shona since 1980. The *Jesus* film and other audio-visual resources are available in Shona.

Source: http://en.wikipedia.org/wiki/Shona_people

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Swahili (2,700)

The Swahili have a rich history in Africa and diverse culture. They have lived along the eastern coast of Africa for centuries and have often distinguished themselves as businessmen. They established themselves as the middlemen between the African interior and Indian Ocean trade routes throughout history. Much of Swahili culture has been dominated by Muslim practice and doctrine, but they have recently begun to experience the influence of Western culture.

Nearly all of the Swahili profess to be Muslim (specifically Sunni Muslim), yet there are still many who practice ethnic and African traditional religions. The Swahili are one of the world's least-reached people groups.

There are very few Christians, but there seems to be at least one Swahili church in Malawi.

The Bible has been available in its entirety in Swahili since the late 19th century. Other audio-visual resources, such as the *Jesus* film, are also available.

Source: <http://www.joshuaproject.net/peopctry.php?rop3=109644&rog3=MI>

15341

Tonga, Ndaou (194,027)

Many of Malawi's Tonga people live in the Northern Region of the country along the shore of Lake Malawi. They make their living as fishermen, farmers, and laborers and are organized socially along patrilineal lines. The Tonga, related to the Zulu, migrated from South Africa and were devastated by other indigenous armies throughout the nineteenth century.

Many Tonga were first exposed to Christianity with the arrival of Dr. David Livingstone in the 1860s. Since then, they have been exposed to various denominational missions' agencies throughout the twentieth century, including Pentecostal and Apostolic groups. Many consider themselves Christian, but they may also adhere to practices associated with ancestor worship and other African traditional religions. Only about 2-3% of the Tonga people are evangelical believers.

The Bible has been available in its entirety since the late 1980's, and the *Jesus* film and other audio-visual resources are currently available in Ndaou (the Tonga's primary language).

Source: <http://www.joshuaproject.net/peopctry.php?rop3=114837&rog3=MI>

15342

Tumbuka, Phoka (1,195,093)

For centuries, the Tumbuka people have lived on the Nyika Plateau in northern Malawi. Primarily farmers, their current social structure still revolves around decentralized, but powerful clans. During the eighteenth century, the Tumbuka were a loosely organized confederation, but raids by the Nguni people soon destroyed the confederation.

Most Tumbuka come from a nominal Christian background, while many others still engage in traditional ethnic religions. For those who still practice ethnic religions, the name of their chief God is Chiuta who is believed to be all-powerful, self-created, and omniscient.

55% of the Tumbuka are Protestant; 20% are Catholic; 20% are Muslim; and 5% are indigenous. Currently, only 2-5% of the Tumbuka are considered to be evangelical.

Audio-visual resources—including the *Jesus* film—are available in the Tumbuka's primary language.

Source: <http://en.wikipedia.org/wiki/Tumbuka>

Source: <http://cesa.imb.org/peoplegroups/tumbuka.htm>

15343

Yao, Ajao (1,698,907)

Also known as the Pila Pila, the Yao live along the southern tip of Lake Malawi in the area bordering Mozambique. They are descendents of the Yao cluster of the Bantu people

The primary religion of the Yao is Islam (specifically the Sunni sect of Islam). More than 90% of the Yao are Muslim. Decades ago, attempts were made by various denominations to evangelize the Yao, but only about 3% came to know Christ. In the process, the Yao Christians became a separate people group. More recent attempts have been made by various agencies, but very few Yao have become Christian.

It appears that no active church planting has occurred among this group. A Yao translation of the entire bible is available, as well as a Yao translation of the *Jesus* film and other Gospel recordings.

Source: <http://www.operationworld.org/country/mala/owtext.html>

Source: http://www.ethnologue.com/show_language.asp?code=yao

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Zimba (8,200)

Malawi's Zimba people are part of a subgroup of the Maravi people.

The Zimba's primary religion is said to be ancestor worship. Only about 2-5% of the Zimba are evangelicals.

Currently, there are no copies of the Bible available in the Zimba language, nor has the *Jesus* film been translated into Zimba.

Source: <http://www.joshuaproject.net/peopctry.php?rog3=MI&rop3=111178>

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Zulu (126,000)

The Zulu have been known throughout history for their bravery and their military might. The most famous of the Zulu, Shaka, organized an army that conquered many of the neighboring tribes and fought against the British throughout the 1820s. And while the majority of the Zulu people live in South Africa, many migrated to surrounding countries.

Throughout their early history, the Zulu were primarily engaged in ancestor worship along with sorcery and witchcraft. Missionaries first introduced the Zulu to Christianity in 1835. Many of the Zulu are believed to be Christian, but many also believe that Christianity and ancestor worship do not conflict and practice a combination of the two. Nearly 10% of the Zulu are thought to be evangelical.

A Zulu translation of the entire Bible has been available since the 1950s. Other audio-visual resources, such as the *Jesus* film are also available in the Zulu language.

Source: <http://www.joshuaproject.net/>

Source: <http://www.peoplegroups.org/default.aspx>

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

Source: Olson, *The People of Africa*.

Missiological Implications

1. Evangelical Christians and churches should seek to develop methods to help in the evangelization and church planting ministries and train local believers in these means of Christian work.
2. Evangelical Christians and churches should aid the peoples in Malawi in leadership training. This training should emphasize the training of local lay leaders rather than some nationwide pastor training that seeks only to train professional Christian leaders
3. Evangelical Christians should emphasize evangelism and church starting among the peoples who follow Traditional Religions (including ancestor worship).
4. Evangelical Christians and churches should aid the believers in Malawi (and other regions in Africa) to relate to the African Independent Churches.
5. Evangelical Christians and churches should respond to the challenge of the rapidly growing non-religious sector of Malawian culture. This group comprises over 0.60% or more than 70,000 people and is increasing at an alarming 17.7% annually.
6. Evangelical Christians and churches should encourage evangelical groups to adopt and share in evangelism and leadership training among the many people groups who are tragically under evangelized—Gujarati, Nyungwe, Nyiha, Kokola, Kachchi, Yao, and Bemba. These and other people groups are both populous and largely unevangelized.

7. Evangelical Christians and churches should urge the translation of the Bible and the Jesus Film into the several languages where these helps are unavailable.
8. Evangelical Christians and churches should intensify efforts to use radio media to reach the people
9. Evangelical Christians and churches should seek ways to aid the peoples of Malawi in physical ways—agricultural and manufacturing resources, health care (partially to deal with HIV and Malaria), education, and other needy areas. Christians could send educational workers, agricultural workers, and health care specialists to the region.
10. Evangelical Christians and churches should maintain strong prayer support for the peoples in Malawi and the evangelical work among them.

Pictures

Follow this link to hundreds of pictures we can use freely on the WorldMap.org web site. This link only shows the photos that are Creative Commons-licensed (meaning we are free to use them):

<http://flickr.com/search/?q=malawi&l=commderiv&ct=0>

Links

Links to stories, stats, news, and blogs about Malawi or by Malawians

Africa at a glance - Kelly's African Adventure

<http://kellybarringtoninmalawi.blogspot.com/2008/09/africa-at-glance.html>

There is a whole other side to Africa that the average North American never sees. Its not because we are ignorant, its just that the average person has little control over what they see in the media, and have even lesser access to this information unless you really hunt for it.

Background Notes - Malawi

<http://www.state.gov/r/pa/ei/bgn/7231.htm>

Facts about Malawi from the US Department of State. Updated/revised by the Office of Electronic Information and Publications of the Bureau of Public Affairs.

Better Be "Poor" In Malawi

<http://ndagha.blogspot.com/2008/04/better-be-poor-in-malawi.html>

Thoughts from Victor Kaonga, a broadcast journalist who works with Trans World Radio Malawi, Africa.

Chinese flocking in numbers to a new frontier: Africa

<http://www.iht.com/articles/2007/08/17/africa/malawi.php>

The Xinhua press agency recently estimated there were at least 750,000 Chinese working or living for extended periods on the continent of Africa, a reflection of burgeoning economic ties between China and Africa that reached \$55 billion in trade in 2006, compared with less than \$10 million a year a generation earlier.

Community radio in Malawi: an IPDC success story

<http://www.unesco-ci.org/news/24866>

Three years after its establishment, the community radio in Nkhota-kota, Malawi's central region, has become the one that everybody listens to in Ntchisi, Dowa, Salima, Kasungu and Nkhata Bay.

Country profile: Malawi (BBC News)

http://news.bbc.co.uk/2/hi/africa/country_profiles/1068913.stm

Brief history, timeline, and facts about the country of Malawi in Africa.

Education in Malawi

<http://sdnp.org.mw/edu/new/>

Malawi has an 8-4-4 education system consisting of primary school, secondary school and university education. The education system in Malawi faces many challenges in most areas including areas of access, equity, quality and internal efficiency. The Ministry of Education is the biggest ministry in government and the many problems that it faces highlight the complexity of covering such an area.

JFK professor plans to export literacy to Africa - ContraCostaTimes.com

http://www.contracostatimes.com/nationandworld/ci_10003123

A John F. Kennedy University professor is organizing a trip to the African nation of Malawi to teach women how to put their life stories on paper. Mary Tuchscherer hopes to plant the seeds and watch the idea grow. "The ultimate purpose is to train Malawian women to do the work," the Lafayette resident said. "I envision writing circles of women throughout the country." Malawi, with about 14 million people, has been hit especially hard by the AIDS crisis. Its median age is just under 17 years. The disease has prevented many children from knowing anything about their mothers, said Tuchscherer, who teaches writing at JFK. Oral tradition is passed down among Malawian women, but written literature is almost completely male-dominated, she said.

Kim Thomas - In Malawi

<http://kim-thomas.blogspot.com/>

A recent grad from the Environmental Civil Engineering program at the University of Waterloo, who now works in Lilongwe, Malawi on a 13 month overseas placement with Engineers Without Borders Canada

Malawi - 2008 International Religious Freedom Report

<http://www.state.gov/g/drl/rls/irf/2008/108378.htm>

2008 edition of the International Religious Freedom report on Malawi in Africa. These reports are submitted to Congress annually by the Department of State in compliance with Section 102(b) of the International Religious Freedom Act (IRFA) of 1998. This report supplements the most recent Human Rights Reports by providing additional detailed information with respect to matters involving international religious freedom.

Malawi - 2007 International Religious Freedom Report

<http://www.state.gov/g/drl/rls/irf/2007/90107.htm>

2007 edition of the International Religious Freedom report on Malawi in Africa.

Malawi - Country Guide - OneWorld

<http://uk.oneworld.net/guides/malawi/development>

Malawi in Africa. Information from OneWorld Guides, which explore the range of humanitarian issues experienced in developing countries.

Malawi - humanitarian news and analysis from IRIN

<http://www.irinnews.org/Africa-Country.aspx?Country=MW>

News from Malawi. IRIN's principal role is to provide news and analysis about sub-Saharan Africa, the Middle East and parts of Asia for the humanitarian community. From the UN Office for the Coordination of Humanitarian Affairs.

Malawi brain drain reaches alarming point

<http://www.nyasatimes.com/national/1529.html>

Malawi is facing an acute shortage of medical personnel, the Medecins Sans Frontieres conference report revealed.

Malawi Education Support Activity (MESA)

<http://www.equip123.net/equip1/mesa/>

The ultimate focus of MESA is to improve the effectiveness of schools leading to greater pupil outcomes. More effective schools will lead to higher pupil persistence, lower repetition, fewer dropouts and increased pupil learning.

Malawi information at OneWorld.net

<http://us.oneworld.net/places/malawi>

OneWorld.net information about Malawi in Africa. OneWorld.net is a global information network supporting communication media of the people, by the people and for the people - everywhere.

Malawi lags behind in internet use

<http://www.itnewsafrika.com/?p=976>

In Malawi the internet is mostly used in the urban areas...Malawi's minister of information and civic education was quoted...as saying that the country is planning to have all urban centers connected by 2012 and connect rural areas by 2015. The report further quoted the minister as saying Malawi has only 12 percent penetration of telecommunication.

Malawi News - Freedom of Expression Our Birthright

<http://www.malawinews.bppmw.com/>

News site in Malawi

Malawi on the Internet

<http://library.stanford.edu/depts/ssrg/africa/malawi.html>

Selected internet resources from Stanford.

Malawi on Wikipedia

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

Wikipedia entry on the country of Malawi in Africa

Malawi photos on Flickr.com

<http://flickr.com/search/?q=malawi&ct=0>

A search link to all the Malawi photos on Flickr.com

Malawi: Selected Internet Resources (Portals to the World, Library of Congress)

<http://www.loc.gov/rr/international/amed/malawi/malawi.html>

Resources selected by Library of Congress subject experts. (Created and maintained by the African & Middle Eastern Division Collections and Services Directorate)

Mission to Malawi

<http://users.frii.com/nussbaum/video.htm>

This is the script from "Mission to Malawi," a missionary video from the summer of 1997.

Nation Online - Your Window on Malawi

<http://www.nationmw.net/>

News site about Malawi

Nyasa Times - Interactive News Makers

<http://www.nyasatimes.com/>

News site in Malawi

Official Website of The Government of Malawi

<http://www.malawi.gov.mw/>

The government of Malawi in Africa - official website

Our community matters a lot [and] so does our radio

<http://www.unesco-ci.org/news/24420>

This is a story about a community radio station in the Mangochi District of Malawi, Africa.

RadioStationWorld - Malawi

<http://radiostationworld.com/locations/malawi/default.asp>

Lists of radio station frequencies in Malawi, and radio stations online.

Seeing Africa The Hard Way - Forbes.com

http://www.forbes.com/travel/2008/06/26/africa-sandham-traversa-forbeslife-cx_rr_0626travel.html

In 1997, 32-year-old Fran Sandham left his life in London as a bookseller and flew to Namibia. He set out with a single goal: walk from the treacherous shores of Namibia's Skeleton Coast to the Indian Ocean. He modeled the 3,000-mile walk after the Victorian-era "traversas" led by explorers like Henry Morton Stanley and Dr. David Livingstone. Sandham brought only what he could carry and regularly declined rides. His misadventures included contracting malaria and trying to train a stubborn donkey to be his traveling companion.

Seeking Africa's green revolution | BBC NEWS | Science & Environment

<http://news.bbc.co.uk/2/hi/science/nature/7651977.stm>

"Rising food prices might not be much of a problem for me or you," says Mr Fleming, "but if you spend 80% of your household income on food, and then the price doubles..."

Smithsonian Global Sound - Malawi

<http://www.smithsonianglobalsound.org/searchresults.aspx?sPhrase=Malawi&sType=phrase>

Music from Malawi

Stories On Malawi blog

<http://storiesonmalawi.blogspot.com/>

Includes links to Malawi news sites and bloggers from within and outside of Malawi

TALULAR - A User's Guide (PDF)

<http://www.equip123.net/equip1/mesa/docs/TALULAR-UsersGuide.pdf>

TALULAR is an acronym that stands for Teaching And Learning Using Locally Available Resources.

Teacher sets off to train in Malawi

http://news.bbc.co.uk/2/hi/uk_news/scotland/glasgow_and_west/7471875.stm

Glaswegian teacher Robert McGoldrick takes part in a five-week education project in Malawi.

The Daily Times - Malawi's Premier Daily

<http://www.dailytimes.bppmw.com/>

News site in Malawi

The Sunday Times - For News You Can Trust

<http://www.sundaytimes.bppmw.com/>

News site in Malawi

Thembe: a School for Africa in Malawi

http://www.schoolsforafrica.com/results/33_malawi.htm

Thembe is one of the selected schools where UNICEF is constructing additional classrooms and furnishing them as part of the Schools for Africa Programme. This article is about one student: Blessings Molles.

U.S. Embassy Lilongwe, Malawi

<http://lilongwe.usembassy.gov/>

US Embassy in Lilongwe, Malawi in Africa. This site is managed by the U.S. Department of State.

William Kamkwamba's Malawi Windmill Blog

<http://williamkamkwamba.typepad.com/>

William was unable to stay in school, but at 14, he began borrowing books from a small community library. After reading 5th grade American textbook called Using Energy, he built a windmill out of a broken bicycle, tractor fan blade, old shock absorber, and other material, and he was able to provide power for his family's home.