

**MISSIONS ATLAS PROJECT
AREA OF THE WORLD
COUNTRY**

Snapshots Section

Country Name: Republic of Namibia

Country Founded in: March 21, 1990 (from South African mandate)

Population: 2,088,669

Government Type: (national, regional and local) republic

Geography/location in the world: Namibia is located on the Atlantic Ocean below Angola and above South Africa.

Number of people groups: approximately 35

Picture of flag:



Religion Snapshot

Major Religion and % of population: Christian 80% to 90% (Lutheran 50% at least)

All religions and % for each: indigenous beliefs 10% to 20%

Government interaction with religion: The government supports religious freedom.

Country Profile

Basic Facts

Country Name: Republic of Namibia

Demographics:

The estimated population of Namibia is 2,088,669. Children up to fourteen years of age account for 36.7% of the population. There are 386,252 male children between the ages of newborn to fourteen years of age. There are 379,426 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 59.5% of the population. There are 627,752 males in this age category and 615,241 females. In the last age category, sixty-five years and above, there are 35,960 males and 44,038 females. This 65 and over group accounts for 3.8% of the population. The median age for males and females is 20.7 years old.

The birth rate is 23.19 births for every 1,000 people. There are an estimated 2.81 children born to every woman. The infant mortality rate is 45.64 deaths for every 1,000 live births. The death rate is 14.07 deaths for every 1,000 people. The life expectancy for the total population is 49.89 years. The life expectancy for males is slightly higher at 50.39 years while the life expectancy for females is slightly lower at 49.38 years.

About 87.5% of the population is descendants of African people groups while 6% are descendants of European settlers. The remaining 6.5% are of mixed descent. About 50% of the population is descendants of the Ovambo ethnic group while about 7% come from the Hereros. Another 9% are Kavangos and about 5% belong to the Namas. Another 7% are attached to the Damara people while about 3% are Bushmen. Another 2% are Basters and 4% are Caprivians. The remaining .5% are from the Tswana people.

The risk of infectious diseases is high. Travelers should be aware that bacterial diarrhea, hepatitis A, and typhoid fever may all be contracted from polluted water or food. Other risks include malaria and schistosomiasis.

AIDS is a risk. In 2003, the HIV/AIDS adult prevalence rate was 21.3%. In 2003, 210,000 people had contracted AIDS while 16,000 people had died because of AIDS. The number of people and children who actually have been infected by HIV/ AIDS is probably substantially higher. This epidemic may have caused discrepancies among population estimates.

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

Language:

English is the official language, but only about 7% actually speak it well. Most indigenous people are familiar with Afrikaans and about 60% of the white population use Afrikaans. Another 32% use German while 1% speak only indigenous languages. Every ethnic group has their own language and will use this language plus Afrikaans and another trade language or two.

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

Society/Culture:

Namibians gained independence in 1990. The new government has pursued an aggressive policy of unification whereby all people are considered equally important. Racial discrimination, started in the days of apartheid under South African rule, has been abandoned. Namibian students are taught to respect every ethnic group and to see others as fellow Namibians.

The government, in its effort to bring unity, has incorporated themes of unification in Namibian national symbols. For example, the colors of the national flag are supposed to represent peace and loyalty to Namibia. Consequently, the national seal, which the President uses for verification of national documents, contains the national motto, "Unity, Liberty, and Justice."

The national coat of arms also serves to represent major themes of the government. A fish eagle hovers at the top of the coat of arms. The keen eyesight of this bird represents the prudence of the nation's leaders who seek to continually consider future opportunities for their country. The two antelopes, which flank either side of the coat of arms, are known as symbols of pride and dignity.

The central portion of the coat of arms is the flag in the shape of a shield. The tip of the shield rests in a patch of *Welwitschia mirabilis*, which is a desert plant. The presence of this plant, which must fight for survival in the harsh climate of the Namib Desert, represents the fortitude with which all Namibians face difficulties.

Finally, on the top of the shield, a headband of diamond shapes symbolizes the importance of the diamond industry while also functioning as a reminder of the proud and important cultural contributions of all.

There are 12 national holidays, although the President has the right to declare any day a public holiday during a specific year if he proclaims such a declaration in the Government Gazette. Religious holidays include Good Friday, Easter Monday, Ascension Day, and Christmas Day. Cassinga Day, Africa Day, Independence Day, and Heroes' Day all commemorate important historical events. For example, Cassinga Day honors those SWAPO members who died in 1978 during an attack upon their base in southern Angola in the town of Cassinga, while Africa Day celebrates the founding of the African Union (first called the Organisation of African Unity). Heroes' Day honors all those who perished in the fight for independence while International Human Rights Day remembers residents who perished in 1959 after resisting efforts by the South African government to forcibly remove them. Additional holidays include New Year's Day, Worker's Day, and Family Day. Although not officially listed as public holidays, February 9th (sometimes called Constitution Day) and October 24th (United Nations Day) are also usually observed with special events.

Greetings are very important in Namibian society. Some women and youth may choose to show respect to their elders (usually men) by bending their knees. The hug, which during the fight for independence was seen as a sign of friendship between SWAPO members, has become less popular as a form of greeting because of its former politicized meaning. When people meet, they

will usually shake hands. Then, people will generally inquire about the health of the person and perhaps the person's family before stating the reason for the visit. Showing interest in the other person's wellbeing is generally considered to be polite and seen as a way of showing respect.

Family life continues to be important to most Namibians although the patterns of family structure are evolving. Traditionally, in rural areas, a man would live with his wife or wives and children in a family compound where each wife and her children would have their own dwelling. Due to the influence of Christian missionaries, the practice of polygamy became less common, and monogamy has become more prevalent in most areas. Men may still need to pay a bride price in rural areas to his chosen bride's family, and marriages could still be arranged.

During the years of South African rule, men were often encouraged to migrate from their home in order to work on commercial farms or in the mining industry. Wives and children would remain at home while the man would live in a dormitory with other men in similar circumstances. Such migratory workers would travel back to visit their families as work permitted. Such practices influenced the fabric of family life and caused individual family members to become more resilient. Consequently, the traditional practice that encouraged the participation of extended family members in the lives of children proved to be helpful.

The government of Namibia has deliberately sought to improve the legal status of women. In most traditional cultures, young girls had few legal rights, and their futures were determined by male relatives who usually arranged marriages for them. Also, widows would lose the right to inherit the deceased husband's property because his family would claim it.

Western attire has been adopted in urban areas and in some rural areas as well. However, Namibians still tend to value conservative clothing. Thus, women may be more likely to wear long skirts and refrain from wearing skimpy outfits or short pants. On the other hand, the Herero women still choose to wear long Victorian dresses that they adopted under the influence of Christian missionaries. Men who wish to be considered professional will wear business attire.

Namibians have several different types of transportation options. In urban areas, taxis and municipal buses take passengers to a variety of destinations. Radio taxis with the Namibia Bus and Taxi Association logo are generally deemed to be safer and more reliable than other types of taxi services.

Drivers generally travel on the left-hand side of the road. While road maintenance is important to the governing authorities, roads may be made of gravel in rural areas and only have two lanes. After times of rain, the edges of the road may become soft and more hazardous. Motorists usually choose to drive about 45 mpg in order to avoid hitting such a soft area and rolling over.

When Namibians travel in rural areas, they may allow extra time to get to their destination due to the existence of long distances between towns in remote areas. Additionally, wise motorists prepare for travel in rural areas by taking extra rations of gasoline. Gasoline stations may be far apart and may not always have fuel due to power outages or fuel shortages. Because emergency services are usually not available in such areas, carrying medical supplies and at least 5 liters of drinking water per person is essential. In cases where breakdowns occur, the presence of such

supplies could help a traveler to survive. Consequently, Namibians also habitually watch for the presence of wild animals in the road and take precautions to avoid hitting them.

<http://www.grnnet.gov.na/aboutnam.html>

<http://www.thecommonwealth.org/YearbookInternal/138840/society/>

<http://www.state.gov/r/pa/ei/bgn/5472.htm>

http://travel.state.gov/travel/cis_pa_tw/cis/cis_977.html

<http://www.unhcr.org/refworld/country,,FREEHOU,,NAM,456d621e2,473c557b4e,0.html>

Government:

Namibia is a republic in which the average age of voting is 18, and there is universal suffrage. There are three main branches of the government. The executive branch consists of the President, the Prime Minister, and the Cabinet of Ministers to the President. The legislative branch primarily consists of the National Assembly and the National Council. The final branch, the judiciary, consists of the Supreme Court and various other courts.

The chief of state is the President. Any person, who is Namibian due to birth or to descent and is eligible to serve in the National Assembly, may choose to run in the Presidential election so long as he or she is over the age of 35. Presidents usually serve for a five year term and then may run for re-election once. Sam Nujoma, who was the first elected president of Namibia, served an additional third term. However, such a privilege probably was extended because of his stature as one of the leaders of the independence movement and the head of SWAPO.

The president has several different duties. He is the head of the defense force. He appoints the ministers of his cabinet, the Prime Minister, and the Attorney General. He also has the authority to receive and appoint different types of country representatives such as ambassadors and consuls. Furthermore, he can negotiate or ratify international agreements or appoint others to do so. Additionally, he has the right to pardon offenders or declare martial law. Finally, he does have the power to dissolve the National Assembly, however, under Article 57 (1), if he chooses this option, new Assembly elections and new Presidential elections must occur within 90 days of the dissolution.

Since 2005, Hifikepunye Pohamba has served in this capacity. He won 76.4% of the vote in the last presidential election. He is a member of the SWAPO party and was a close associate of Namibia's first president, Sam Nujoma.

The legislative branch consists of the National Council, whose 26 representatives function primarily in an advisory role, and the National Assembly, whose 72 members help to form and ratify the system of laws. Members of the National Council serve for six years and are actually appointed to serve by their own regional council. National Assembly elections occur every five years. Members must run in public elections. In 2004, SWAPO members received 89.7% of the vote in the National Council elections and 76.1% of the vote in National Assembly elections. The next elections for National Council members should occur in 2010 while the next elections for the National Assembly are scheduled for November 2009.

Namibia's court system gets its basis from Roman-Dutch law. The 1990 constitution is the written law code upon which all decisions must be officially based. The Supreme Court is the

highest court in the land. This court makes rulings about both civil and criminal cases which involve the interpretation and upholding of the Constitution. This court also has the authority to hear appeals from lower courts. Much if not all of the information related to cases in front of the Supreme Court is accessible via the Court's website. (Please see links below this section.)The Judge President leads the other justices, who are officially appointed by the President after being recommended by a group called the Independent Judicial Service Commission. The Judge President does not have greater powers than the other justices. In 2008, there were 12 justices, including the Judge President. Both men and women were serving as justices.

Under this court, other various levels of state courts and local courts exist officially. Yet, in many rural areas, traditional systems of tribal justice still remain. This unofficial traditional court system solves disputes between community members by having them present themselves to the traditional leader of the group or to a tribal council. The rules enforced by these councils or leaders are generally somewhat flexible and exist in order to maintain harmony between community members.

Visitors who wish to visit Namibia will need to have a certified visa and passport to enter and leave the country. At the time of this report, people who wish to visit for less than ninety days may be able to obtain a type of visitor's visa at their point of entry. All those who wish to work or study in Namibia must apply through the embassy and must receive the appropriate visa before leaving their country of origin. Travelers are also encouraged to have several blank pages in their passport as South Africa requires two unstamped pages and Namibia requires at least one. There have been reports that people who do not have an appropriate number of unstamped pages available for stamping could be denied entrance and be required to return to their country of origin to obtain the correct paperwork.

http://travel.state.gov/travel/cis_pa_tw/cis/cis_977.html

<http://www.superiorcourts.org.na/high/default.asp>

<http://www.grnnet.gov.na/aboutnam.html>

Economy:

The national GDP is \$10.69 billion. The exchange rate is \$7.4 billion. The growth rate is 3.6%. The GDP per capita is \$5,200. The national budget is \$2.765 billion while expenditures only equal \$2.515 billion. The public debt is about 22.3% of the GDP.

About 660,000 people comprise the current labor force. About 5.2% of the population is unemployed. Service related endeavors account for about 53.9% of the GDP. Only 33% of the labor force works in this sector.

Approximately 10.6% of the GDP comes from agricultural endeavors though 47% of the work force comes from this sector. Agricultural products include millet, sorghum, peanuts, and grapes. Revenues accrued from fishing and from the raising of livestock are included in this area. Fifty percent of the cereal products needed for Namibian consumption actually have to be imported despite the continual efforts to produce enough food for the nation's population. When long periods of drought occur, national food shortages are highly problematic. The large number of

people engaged in these subsistence farming efforts causes a higher rate of inequality among income levels.

Industry accounts for about 35.4% , and 20% of the labor force work in this area. The industrial growth rate is about 9%. Industrial efforts include meatpacking plants, processing of fish, and the production of dairy items. The most important, though, is the mining industry, which accounts for about 8% of the GDP while also producing about 50% of the foreign exchange earnings. Diamonds, lead, zinc, tin, silver, tungsten, uranium, and copper are all extracted. Large numbers of diamonds are exported while Namibia is also the 5th largest producer of uranium in the world. Consequently, among African nations, Namibia ranks as the 4th largest exporter of nonfuel minerals.

The sale of exports brings about \$2.919 billion f.o.b to Namibia. Exports from Namibia include diamonds, copper, gold, zinc, lead, uranium, cattle, processed fish, and karakul skins. In 2006, South Africa purchased about 33.4% of the exports while the U.S. bought about 4%.

Imports cost the government about \$3.091 billion f.o.b. in 2007. Imports include foodstuffs, petroleum products and fuel, machinery and equipment, and different types of chemicals. In 2006 85.2% of the imports came from South Africa while an unknown quantity came from the U.S.

Both the South African rand and the Namibian dollar are accepted as legal tender. Businesses in urban areas such as hotels may also accept major credit cards and traveler's checks.

The Bank of Namibia issues banks notes and coins while serving as the supervisor of other financial organizations. It also regulates foreign exchange policies. Other commercial banks are Bank Windhoek, Nedbank of Namibia, First National Bank of Namibia, and Standard Bank of Namibia. Banks are usually closed for nationally observed holidays and will not conduct business on Sunday.

<http://www.grnnet.gov.na/aboutnam.html>

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

Literacy:

About 85% of the entire population can read and write (according to the 2001 census). The national average for males was slightly higher at 86.8% and slightly lower for females at 83.5%. About 6.9% of the GDP were spent funding educational endeavors.

Land/Geography:

Namibia is a land of many contrasts. In many areas, the land is completely arid and deserts abound while in other areas there is good farmland. Its total land area is 825,418 sq km. Of its total area, there are very few natural sources of water. The Atlantic Ocean forms one border of Namibia and its 1,572 km of coastline stretch north to south offering opportunities for fishing, but few for drinkable water resources without salt extraction efforts. The Orange River flows along the South African border in the south while the Kunene, Okavango, Kwando, and Zambesi

Rivers flow along northern borders. The Fish River flows through the middle of the southern most section of Namibia.

The Namib Desert, which lies along the coastal areas, is one of the driest areas. Yet the Kalahari Desert, which stretches along the Botswana border, offers few opportunities for farming. The central and northern portions of Namibia are predominantly high plateau which offers good opportunities for agriculture.

Temperatures along the coast may average around 73 degrees in the summer and around 55 degrees in the winter. In desert areas, the temperature is usually significantly hotter during the day, but could drop very low in the night.

Because of the aridness of the desert areas, Namibians are proud supporters of ecological efforts. They irrigate about 80 km of land and seek to promote good land management policies. Many of the people groups are involved in ecotourism efforts which include protection of endangered species from poachers.

<http://www.worldatlas.com/webimage/countrys/africa/lcolor/nacolor.htm>

<http://www.grnnet.gov.na/aboutnam.html>

<http://www.nationsencyclopedia.com/Africa/Namibia-CLIMATE.html>

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

History

The first people to live in present day Namibia seem to have been the San people. These hunter and gathers left pictorial evidence of their existence in the form of rock paintings which some historians have dated back to at least 29,000 years ago. The San people were later joined by the Nama people.

The Herero people and the Ovambo peoples were probably among the next major wave of migration that came to the area sometime during the 1300's. They were later followed by peoples of mixed descent who were leaving South Africa in order to find land that was not firmly under European control.

European interest in the area began around 1485 when Portuguese explorers made contact with some of the coastal peoples. Contact continued when missionaries from various countries began to interact with the Nama and Herero peoples in order to bring the gospel to them.

(Please see the Christian history below for more detailed information)

The British government was the first country to formally declare its dominion over present day Namibia when it annexed a portion of Walvis Bay. Colonial control ultimately came under the aegis of the Germans due to the presence of German missionaries and the initial settlement of a trader called Adolf Luderitz. German control over the area was recognized by the British and the Germans actually assume leadership in the area beginning in the late 1800's.

The Germans strongly made their presence felt when they fought wars with the Nama and the Herero peoples beginning in 1903. The Germans pushed the Nama and Herero peoples from the best land and resettled people of European descent there. They continued to control the area,

which they called German South West Africa, until World War I when troops from South Africa defeated German occupying forces and seized power.

The South African government received official permission to govern present-day Namibia under a League of Nations mandate in 1920. The power of the League of Nations mandate probably technically ended with the dissolution of the League in 1946. However, the South African government refused to cede control of the area to a U.N. trusteeship. Furthermore, in 1949, the South African government passed a constitutional amendment which gave parliamentary representation to the area. Such an act could have made Namibia an official part of South Africa, instead of it simply being a territory administered by South Africa.

Internationally, the fate of the Namibian territory was handled by motions made in the U.N. and in the International Court of Justice. An ICJ ruling in 1950, which challenged the South African attempt to bring parliamentary representation to the area, caused the South African government to be willing to talk with the U.N. about a possible trusteeship. These talks stalled in 1951.

Throughout the 1960's and 1970's, efforts to establish the independence of Namibia continued. A freedom fighting group called the South-West Africa People's Organization (SWAPO) began guerilla warfare efforts in 1966. In 1971 the ICJ ruled that the South African government's control of the area was illegal and that power should be given to the U.N. In 1978, Resolution 435 of the U.N. Security Council proposed a plan which had initial support from South African entities, from other border states such as Angola, and SWAPO. Discussions between all of the involved parties continued to work out the details of the plans until 1988 when international diplomacy teams finalized the agreements.

In 1989, South African troops began the withdrawal process and transitional leaders assumed control of the area for about 11 months while the new Namibian government was formed. In 1990, with the constitution written and elections held, the country of Namibia officially came into existence. SWAPO leader Sam Nujumo won the first presidential election and under his leadership, the new government set about bringing democracy and unification to Namibia.

<http://www.infoplease.com/country/profiles/namibia.html>
<http://www.grnnet.gov.na/aboutnam.html>
http://encarta.msn.com/encyclopedia_761574992_2/Namibia.html#s6

Christian History

Roman Catholics first arrived on the shores in the area now known as Namibia when the Portuguese first arrived around 1485. However, missions work really started when the Prefecture of Pella bought land in 1895. The Oblates of Mary Immaculate arrived and began work in 1896. They were given permission to evangelize both Europeans and Africans who were not already being reached by Protestant efforts.

From this modest beginning, dedicated Catholic missionaries expanded their efforts when given permission or invitation to do so. In 1905 work began among the Herero and the Damara. In 1910 a station was established at Nyangana, and others were planted at Warmbad, Gabis,

Keetmanshoop, Luederitz, and Gibeon in the years before World War I. In the 1920's, missionaries founded stations at Ukuambi, Umbalantu, and Okatana.

The work at Windhoek, which grew to be the seat of the archdiocese of Namibia, started modestly as the Prefecture Apostolic of Cimbebasia Inferiore in 1892. Its name was changed in 1921 to the Prefecture Apostolic of Cimbebasia while it was elevated to a Vicariate Apostolic in 1926. The area received the title of archdiocese in 1994.

The diocese of Keetmanshoop was first founded in 1909 as the Prefecture of Great Namaqualand. It was elevated to a Vicariate Apostolic in July of 1930 and its name was officially changed the Vicariate Apostolic of Keetmanshoop in January of 1949. The area was officially designated as a diocese in 1994. The Oblates of St. Francis de Sales initially oversaw the work in this area.

The advent of World War II did not significantly hinder Catholic efforts and expansions were made into the Caprivi area and at Stampriet, Witkrans, Aroab, and Mariental. However, the election results of 1948 which caused the increase in apartheid mandates did cause struggles for Catholic mission efforts.

During the years when Namibian independence groups actively sought freedom from South African rule, the Catholic Church encouraged the promotion of civil rights. When the new, independent government assumed leadership in 1990, it established good relationships with Roman Catholics. Most recently, the Vicariate Apostolic of Rundu was erected in 1994. Catholic work, thus, continues to thrive and grow.

Protestant mission work began when the London Missionary Society sent Christian Abraham Albrecht to Namibia around 1805. They built two temporary mission stations just south of the Orange River before crossing into present day Namibian territory where they established the station among a Nama group at Warmbad. Chief Jager Afrikaner, while initially welcoming the missionaries, later destroyed this station while the missionaries were traveling in South Africa. Abraham Albrecht died and upon hearing about the destruction, Christian Albrecht decided to remain on the South African side of the Orange River at Pella. Later, some of the remaining Christian converts from Warmbad joined him there.

The next attempt to establish mission stations in Namibia actually came at the invitation of Chief Jager Afrikaner. At his behest, J.L.H. Ebner came to Blydeverwagting and started to live with the chief and his people. As a result, Chief Jager Afrikaner and two of his sons were baptized in 1816. Ebner returned to South Africa for a time and later returned with Robert Moffat, who continued the work until around 1820 when he left for present day Botswana. Ebner had already left soon after the coming of Moffat so the mission station was left without a missionary leader for a time.

While progress was being made at Blydeverwagting (which had been renamed Jerusalem), another missionary pioneer named Johann Schmelen set out from Pella and began a work at Bethanie among a different branch of the Nama. Schmelen translated the gospel into one of the

Nama languages, which was printed in 1831. This may have been the first gospel printed in a Namibian language.

Schmelen traveled to other places during his tenure in Namibia. He made ventures to Windhoek in 1823 and Walvis Bay in 1824. He visited Okahandja in 1830 and finally built a permanent station at Komaggas where he remained until his death in 1848. Fortunately, Schmelen requested that other missionaries come to help him continue his work so his daughter and son-in-law joined him, although they were associated with the Rhenish Mission instead of the LMS.

Wesleyan missionaries first began to visit Namibia when Schmelen invited Robert Shaw to come to help with the work. Shaw, while impressed with Schmelen's work, settled on the South African side of the Orange River. He did make occasional trips into Namibia, but did not establish any permanent mission stations. Three other Wesleyan preachers eventually arrived to expand the work permanently into Namibian territory, but were killed by San warriors after they refused to listen to the cautions of a concerned Nama chief who told them about the dangers of advancing into the San territory. The Wesleyans were finally successful when Edward Cook arrived around 1834 and went to Warmbad. He was later joined by Joseph Tindall and others. Eventually these missionaries were able to establish a series of mission stations in several different areas, but continued to find the work difficult because of the nomadic lifestyle of the peoples. Work was turned over to the Rhenish Mission around 1867.

Missionaries from the Rhenish Missionary Society were largely influential in spreading the gospel throughout Namibia. The first Rhenish missionary was Hans Christian Knudson, who worked at Bethanie, a former mission station first started by Schmelen years earlier. He worked there beginning around 1842 and stayed for about five years before making trips to Europe. Because of his traveling, Knudson entrusted the care of the station to Samuel Hahn, who with an African convert named Christian Tibot, expanded the work to another Nama group. The Rhenish Missionary Society continued to establish mission stations and schools throughout different parts of Namibia. Their work led to the establishment of several Lutheran churches in present day Namibia.

Samuel Hahn, who had taken over the work started by Knudson, went to Europe during the early 1860's to raise support and to tell others about the work being done in Namibia. Through his testimony and at his invitation, the Finnish Missionary Society decided to appoint missionaries to work with the Ovambo peoples. Two separate groups eventually arrived around 1870 and began to evangelize the northern part of Namibia. Through this initial work, schools and mission stations were eventually established not only in Ovamboland, but also in Okavangoland and Kaokoveld.

Today Namibian churches abound and continue to grow. Further information about each individual church is available below. The early work of pioneer missionaries and the strong dedication of Christian converts helped the gospel to spread successfully. However, Namibian churches, like many around the world, are constantly challenged with the problem of heretical or syncretistic movements arising. Christian converts need the gospel written in their own language so that they can compare the words of teachers with the truths of scripture to guard against being led astray by these heretical movements. The translation work, began by Schmelen with the

initial printing of a Nama gospel in 1831, must be continued so that Namibians can have access to scriptural truths and not simply rely on the spoken words of teachers.

<http://www.catholic-hierarchy.org/country/dna2.html>

<http://www.rcchurch.na/>

<http://www.rcchurch.na/omi.htm>

Buys, GL and SVV Nambala. *History of the Church in Namibia 1805 – 1990*. Windhoek: Gamsberg McMillan, 2003.

Nambala, Shekutaamba. “How the Church Came to Namibia, Part 2” *Lutheran Quarterly* ns 1 no 4 Wint 1987, p 513-569.

World Christian Encyclopedia Volume I

Religion

All information unless otherwise noted is gleaned from World Christian Encyclopedia Volume I, Joshua Project, and Operation World

Non Christian

African Traditional Religions—Each different ethnic group has its own specific religious beliefs. Most people who continue to practice indigenous religions believe in a supreme creator god. This all-powerful figure does not interact with humans much. Rather, humans offer a variety of different types of sacrifices in order to ask their ancestral spirits to intervene in the supernatural realm for them. Keeping spirits in the supernatural realm appeased is extremely important to indigenous religious practitioners.

The Kavango people call their supreme being *Karunga*. They believe that he controls natural forces like rain. They also have an evil figure in their religion called *Shadipinyi*. This figure exists to tempt men and is actually described as a red being, sometimes appearing as a lion or a man with horns. This figure also brings death to people.

The Himba revere a being called *Mukuru* and believe that they can reach him through the intercession of their ancestral spirits. They keep a fire, which they call the *oruzo*, smoldering at all times in the center of the village so that they can be in constant contact with these spirits.

African Church – This church was founded as a result of a split of the Herero Church. Its founders began work around 1965. Some ideals about Lutheran polity continue to affect church policies. In 1995, there were 12 congregations and about 1,200 members. There were an additional 3,000 affiliates.

Islam—Islam did not have a firmly established presence in Namibia until the 1980’s when a Namibian by the name of Jacobs Salmaan Dhameer converted to the Muslim faith after attending a conference in nearby Lesotho. Today about 1% of the population are Muslim.

<http://www.islamonline.net/English/News/2006-06/01/02.shtml>

<http://www.state.gov/g/drl/rls/irf/2008/108383.htm>

Baha’i—The Baha’i community in Namibia started clandestinely because of the strict segregation laws which forbade whites and blacks to gather together for joint meetings. Ted Cardell, an Englishman, came to Namibia in 1955 and began to look for someone to help him

translate some Baha'i literature into the Kwanyama dialect. He met an indigenous African man named Hilifa Andreas Nekundi, who became the first Baha'i convert in Namibia. Today there are 25 local spiritual assemblies. A jubilee was held in 2003 which celebrated the establishment of the Baha'i faith.

<http://www.bahaiworldnews.org/story/280?storyid=280>

Church of Africa—This group formed as a result of a schism with the Herero Church among members of the Mbanderu sub-tribe. In 1995 there were 25 congregations and 2,000 members. There were an additional 4,000 affiliates.

Jehovah's Witness—This group began work around 1945. They have produced literature in Kwanyama. In 2001 there were 19 congregations and a total of 963 members. There were an additional 2,300 affiliates.

Jewish—A Jewish synagogue was constructed in Windhoek in 1925. Approximately 50 to 60 Jews continue to reside in Namibia today.

<http://www.jewishvirtuallibrary.org/jsourc/vjw/Nambia.html>
<http://www.africanjewishcongress.com/NAMIBIACONG.htm>

The Church of Jesus Christ of Latter Day Saints (Mormons)—There is one meeting house in Windhoek and an assigned congregation in Katatura. In 1995 there were approximately 100 members and 186 affiliates.

<http://maps.lds.org/>

Catholic—The Catholic Church of Namibia started work in Namibia between 1895 and 1898. Today the archdiocese is located in Windhoek. It covers 216,361 square miles. About 13.7% of the people living in that area are Catholics. There are 61 different parishes, twelve diocesan priests, and 32 religious priests to minister to the congregants. Additionally there are 23 permanent deacons.

The diocese of Keemanshoop covers 102,012 square miles. About 27.9% of the population is Catholic. There are 18 different parishes. One diocesan priest and 16 religious priests serve those attend mass. There are an additional 11 deacons that also help.

The Vicariate of Rundu is comprised of 10 parishes and has 4 diocesan and 13 religious priests working in the area. It covers 54,092 square miles. There are 11 permanent deacons that assist the priests. About 30.6% of the population is Catholic.

The Roman Catholic Church of Namibia also runs several educational facilities and offers help to many of the marginalized peoples of Namibia. For example, since 2005, the Kehemu Catholic Church has offered free lunches to AIDS orphans every day. Additionally, this church offers a simple breakfast to preschoolers with AIDS. Volunteers distribute clothes every spring and fall to attempt to help the orphans survive the hot summer months and the colder winter months.

<http://www.rcchurch.na/>

Herero Church—This church began as a result of a schism in 1955. The founders left the Rhenish Mission Society. It is sometimes called the Oruano Church, too. Most of the members are from the Herero ethnic group. Members of this church accept certain parts of Christian theology, but also practice traditional religious rites.

In 1995 there were 54 churches and 5,400 congregants. There were an additional 9,000 affiliates. By 2001 four more churches had been established and membership had increased to 5,988. Also, an additional 1,000 people had become affiliated with the denomination.

Protestant Unity Church—This church formed around 1965 as a result of a schism with the Herero Church. In 1995 there were 174 churches and 17,900 members. There were an additional 29,000 affiliates. In 2001 the number of churches had grown to 210 while membership had increased to 20,958. An additional 6,000 affiliates also associate with the church.

Christian/Evangelical

African Methodist Episcopal Church – This denomination started when several thousand Nama and Damara people were dissatisfied with the church policies of the German Rhenish Missionary Society. These policies allowed them to be evangelists, but did not promote them to the highest levels of church leadership. Markus Witbooi and W.M. Jod helped to establish this new denomination. F.H. Gow, an AMEC representative from South Africa, helped the Namibian churches to gain official recognition from the main AMEC denomination.

The AMEC denomination has grown considerably since its founding. In 2001 this denomination had 39 congregations. Churches are members of four larger presiding elder districts—Gibeon, Hoachanas, Luderitz, and Windhoek. There are about 3,315 members and 9,500 affiliates.

http://www.amec3000.org/15th_district/Conference/SWA_Namibia/Namibia/District.html

Anglican – The Anglican Church first sent priests to minister to British citizens residing in the Walvis Bay area. While leaders like Bishop Alan Gibson were interested in establishing missions in the Ovambo area (an aim supported by Finnish missionaries already working there), efforts were hampered by a refusal from the residing German authorities and the lack of funding. Thus, the first Anglican mission efforts did not officially begin until after World War I when N.W. Fogarty, who later became the first bishop of the diocese, was sent as a chaplain to minister to newly arriving English-speaking soldiers. Through this initial work, Anglicans soon established two parishes, St. George's Cathedral and St. Barnabas, in the Windhoek area. Within a short time, C.F. Tobias negotiated with leaders in the Ovambo area and started St. Mary's Mission at Odibo. The missionaries had to agree to abide by the government regulations in order to gain permission to work there.

The Anglican Church has grown exponentially since 1924. Although authorities expelled key leaders who spoke against apartheid, churches continued to expand. In 2001 there were 89 congregations and 11,600 members. There were an additional 58,000 affiliates. About 77% of the members are from the Ovambo ethnic group. Approximately 18% are white and 5% are Coloured.

<http://www.anglicanchurchsa.org/view.asp?pg=about>

Nambala, Shekutaamba. "How the Church Came to Namibia, Part 2" *Lutheran Quarterly* ns 1 no 4 Wint 1987, p 513-569.

Apostolic Faith Mission of South Africa – This Pentecostal denomination began unofficially in 1919 when an AFM member named J.A. Venter was transferred from South Africa to Namibia. While living in Namibia, Venter began to share the gospel with friends and soon a small group of believers met to worship together. An official representative of the AFM denomination, Pastor Andries de Kock, arrived to plant a church at Windhoek in 1942 among European settlers. De Kock later evangelized people in and around Maltahohe, which led to the founding of a church for European farmers and their families.

In 1943, P.J. van der Walt arrived and began mission work among Nationals. He began work in the Windhoek area, but in 1952 he chose to leave the AFM and found other types of Pentecostal churches. After this initial halt to the growth of AFM churches among the national population, work resumed in 1957 when National workers who had migrated to Cape Town returned home and started evangelizing their friends and neighbors. Paulus Namindi led this effort and his two brothers migrated to the Kwanyama area of Angola in order to found an AFM work there.

In the early 1960's, fishermen working in the Walvis Bay area also chose to plant churches among the Coloured population. Pastor Hennie van der Colf later began sister churches among the Coloured population in Windhoek.

Each branch of the AFM existed as separate entities largely because of the segregated settlement patterns of South African and Namibian culture at the time of their founding. As the struggle for independence from South Africa gained strength, many pastors began to seek to change this state of separation. Eventually, with the help of leaders like Edgar Gschwend, the National, Coloured, and Indian congregations united in 1986. Total unification of all branches of the AFM churches occurred around 1995.

There were 29 congregations in 1995 and 2,000 members. There were an additional 5,000 affiliates. About 83% of the congregants are Afrikaners and 4% are Coloured.

Buys, GL and SVV Nambala. *History of the Church in Namibia 1805 – 1990*. Windhoek: Gamsberg McMillan, 2003.

Assemblies of God – This denomination began work around 1979. In 1995 there were six churches and 725 members. There were an additional 1,668 affiliates. By 2005 eight churches existed.

<http://www.namibiaharvest.org/index.htm>

Association of Vineyard Churches—This group of affiliated churches was formed around 1990. Most likely affiliates of VCF churches from South Africa went to Namibia to found missions at this time since John Wimber, a founder of the denomination, originally started VCF churches there in 1982. In 1995 there were one church with 100 members and 300 affiliates. In 2008 VCF churches existed at Rundu, Tsumeb, Keetmanshoop, Gobasis, and Windhoek.

<http://www.vineyard.org.za/?p=24>

Baptist Convention of Namibia—British and German Baptist settlers began arriving in South Africa in the early 1800's. As German Baptists migrated into Namibia, they brought their Baptist beliefs with them, but had no organized church. Occasionally Baptist pastors would venture to help these pockets of Namibian believers. However, in 1910, J. F. Niebuhr visited Namibia and this began a series of regular visits by South African pastors. Louis and Joseph Baier were especially influential in the Walvis Bay and Windhoek areas between 1940 and 1960.

Converts in Windhoek and Walvis Bay and newly arriving settlers who wished to worship together began to form Sunday schools. Later, they also began to meet regularly on Sunday evening. In Walvis Bay, these meetings eventually led to the founding of the first Baptist Church of Namibia in 1963.

As these different pockets of believers met to worship and fellowship together, they longed for a pastor who could preach God's Word and minister to the congregants. In partial answer to their desires, Rev. Fritz Haus first began to visit these Namibian worship groups between 1961 and 1967. With his encouragement and the support of the Baptist Union of South Africa, European Baptist families from major settlement areas were contacted and encouraged to join the growing groups of believers. Then, in 1967, Rev. Samuel Hickel decided to move to Namibia to become a full-time pastor to these Baptist believers. Unfortunately, he was killed in an accident after only a few months of ministry. Thus, the hopes for a pastor to lead these groups dimmed. Finally, in 1967, Charles Whitson and his wife, who were appointed as missionaries by the Southern Baptist Convention, moved to Namibia. Through their work and the support of local believers, Baptist work grew exponentially. Churches at Walvis Bay, Windhoek, and Swakopmund formed and grew.

Work begun by these first Baptists has continued. In 1995 there were 60 congregations and 3,355 members. There were an additional 7,710 affiliates. In 2007 there were 49 churches and 3,500 members. The number of affiliates was unknown.

Buys, GL and SVV Nambala. *History of the Church in Namibia 1805 – 1990*. Windhoek: Gamsberg McMillan, 2003.

<http://www.bwanet.org/default.aspx?pid=437>

Baptist Union of South Africa – The origins of the BUSA churches in Namibia are unknown. In 1995 there were three congregations and about 200 members. There were an additional 400 congregants. The churches are mainly located in Walvis Bay and Windhoek.

<http://www.baptistunion.org.za/Home/tabid/36/Default.aspx>

Christian Assemblies—This group began work around 1950. In 1995 there were 22 churches and 4,200 members. There were an additional 10,500 affiliates. About 80% of the congregants were from the Coloured people group. This group is sometimes called Christen Gemeente.

Christian Reformed Church—In 1995 there were 4 congregations and 700 members. There were an additional 1,500 affiliates. About 98% of the congregants were from the Afrikaners people group. This group is also the Nederduitsch Hervormde Kerk van Afrika.

Church of the Nazarene – This denomination started work around 1973. In 1995 there were 4 congregations and about 168 congregants. There were an additional 400 affiliates. In 2008 that number had increased to 40 churches and 11 mission churches. The membership had increased to 3,842.

<http://www.africanazarene.org/wmafrica/Fields/SouthField/NewsNamibia/tabid/485/Default.aspx>

Dutch Reformed Church in SWA—This church is also known as the Nederduitse Gereformeerde Kerk in SWA. Work began in Namibia in the late 1880's when Boers migrated to the area from the Trasvaal. The first congregation was formally established in 1898 at Warmbad. Additional congregations arose at Gibeon and at Grootfontein. These congregations were not officially recognized by the German government. In 1919, they obtained legal status and joined the Cape Synod. In the next several years, membership increased as members of the Dutch Reformed Church decided to leave Angola and South Africa and relocate in present day Namibia.

Most of the people who originally attended this church were of European ancestry and spoke Afrikaans. Today three different languages are used in church services—Afrikaans, English, and Bushman.

Members of this denomination follow Reformed theological traditions. They believe in infant and believer's baptism. They also hold to the Apostles' Creed, Athanasian Creed, Canon of Dort (1618/19), Heidelberg Catechism (1563), and the Nicene Creed (381).

Church membership has fluctuated in the past two decades. In 1995 there were 260 congregations and 13,000 congregants. There were an additional 20,000 affiliates. In 2003 there were 23,724 members and 43 parishes. Additionally, 56 men serve as pastors and four people serve as missionaries.

<http://www.reformiert-online.net/adressen/detail.php?id=13240&lg=eng>

Nambala, Shekutaamba. "How the Church Came to Namibia, Part 2" *Lutheran Quarterly* ns 1 no 4 Wint 1987, p 513-569.

Evangelical Bible Church—This church formed in Namibia around 1981. Many of its founding members were Angolan refugees. In 1995 there were 25 congregations and 2,500 members. There were an additional 5,000 affiliates. In 2001 there were 22 churches with 4,500 members and 7,500 affiliates.

<http://www.sim.org/index.php/country/NA>

Evangelical Reformed Church in Africa—This church began work around 1955. It is also known as the EV Gereformeerde Kerk in Afrika and is a mission of the NGK of South Africa. Some of its members are from the Herero, Kwangali, and Bushmen ethnic groups. In 1995 there were 88 churches and 27,500 members. There were an additional 44,000 affiliates.

Full Gospel Church of God in Southern Africa—This denomination was first founded in the early part of the twentieth century in South Africa but soon expanded to Namibia as well. Its headquarters are located in Irene. This church is Pentecostal.

This church has grown in the last few decades. In 1995 there were 44 churches and 6,509 members. There were an additional 13,000 affiliates. In 2001 another church had been planted and the membership had increased to 7,120 members. Another 1,000 affiliates had become associated with the denomination.

<http://www.fullchurch.co.za/index.html>

Lutherans—There seems to be three separate Lutheran denominations that have developed in Namibia as a result of early work done by the Rhenish Mission Society and the Finnish Evangelical Mission Society. In 2007 the three independent denominations decided to establish the United Church Council of the Lutheran Churches in Namibia because they hoped to form one national church. At the time of this writing, the progress made in this joint venture is unknown. However, the united efforts of these three denominations make the Lutheran church one of the largest Christian influences in Namibia today.

Two of the denominations, the Evangelical Lutheran Church in the Republic of Namibia and the German Evangelical Lutheran Church in Namibia formed as a result of work began by German Lutheran missionaries associated with the Rhenish Mission Society. Rhenish missionaries first began arriving around 1842 at the behest of the London Mission Society. These missionaries eventually assumed the responsibility for most of the mission work accomplished in Namibia in the latter part of the 19th century and the opening days of the 20th century.

The German Evangelical Lutheran Church developed among German settlers who began to move into the area the German government asserted control. The Germans formed their own congregations independent of churches attended by their African neighbors, yet these churches received pastoring from Rhenish missionaries. In 1960 the German settlers officially formed this denomination. By 2001 this denomination had 20 churches and 4,000 members. There were 7,000 affiliates.

The Evangelical Lutheran Church in the Republic of Namibia represents the conglomeration of African churches which arose as a result of the work of the Rhenish missionaries. This denomination officially formed in 1957 and went by the name Evangelical Lutheran Church in South-West Africa (Rheinische Mission). It later changed its name to the present one (ELCRN) after Namibia won its struggle for independence. In 2006 there were 54 congregations and 350,000 members. Eighty pastors and eight deacons were ministering to the congregants. The number of affiliates is unknown.

The ELCRN has started many different types of educational and humanitarian efforts. There is a training center where women can go to prepare to teach in preschools or in hostels. Additionally, the denomination has established Martin Luther High School to help educate young people who wish to pursue advanced degrees. Consequently, the ELCRN partners with the Evangelical Lutheran Church of Namibia to fund the Paulinum Theological Seminary to train pastors and

others who wish to enter the ministry. These two groups work together to provide assistance to HIV/ AIDS victims.

The third Lutheran denomination, the Evangelical Lutheran Church of Namibia or (ELCIN) formed as a result of work started by Finnish Lutheran missionaries. These missionaries first began working among the Ovambo in 1870 and the Kavango people around 1926. For a time, it was known as the Evangelical Lutheran Ovambokavango Church, however, leaders decided to change to its present name, the ELCIN, in 1984. In 2006 there were 123 parishes. About 143 pastors and 27 evangelists ministered to the 609,093 congregants.

Finnish missionaries involved Africans in leadership decisions early in the forming of this denomination. Furthermore, many training schools were established to help further the educational endeavors of aspiring young people.

(Please see the history section for more information)

Today, the ECLIN continues to support a variety of different types of ministries. They operate a printing press while also running a public library. They also fund local preschools and two high schools in order to continue with the educational goals first emphasized by the founding Finnish missionaries. Finally, they operate the Lutheran Medical Services which provides medical help throughout the country.

<http://www.oikoumene.org/en/member-churches/regions/africa/namibia/evangelical-lutheran-church-in-the-republic-of-namibia.html>

<http://www.lutheranworld.org/News/LWI/EN/2003.EN.html>

<http://www.oikoumene.org/en/member-churches/regions/africa/namibia/evangelical-lutheran-church-in-namibia.html>

Nambala, Shekutaamba. "How the Church Came to Namibia, Part 2" *Lutheran Quarterly* ns 1 no 4 Wint 1987, p 513-569.

Independent Rhenish Mission of South Africa—This church was formed around 1959 by Rehoboth Basters. In 1995 there were 10 congregations and 7,500 members. There were an additional 15,000 affiliates.

Methodist Church of South Africa—Wesleyan missionaries began arriving in the mid-1800's but faced many challenges in establishing lasting mission stations. The Rhenish Mission Society took control of several former Methodist stations around 1867. Some congregants were still found to be worshipping in the early 1920's. In 1995 there were 12 churches and 960 congregants. There were an additional 3,200 affiliates.

<http://www.methodist.org.za/index-2.html>

New Apostolic Church—This denomination began work around 1910. It was an ex-Catholic Apostolic church which had many German immigrants among its founders. In 1995 there were 27 congregations and 4,000 members. There were an additional 11,186 affiliates.

Ovambo Independent Church—This church was founded by members who left a Lutheran congregation around 1970. In 1995 there were 39 congregations and 5,850 members. There were an additional 13,000 affiliates. In 2001 an additional 21 churches had been planted bringing the

entire number of congregations to 60. Also, membership had increased to 9,009 while the number of affiliates had grown to 20,000.

Presbyterian Church of Southern Africa—This group is strongly connected to the Presbyterians of South Africa and its headquarters are in Johannesburg. The first Presbyterians to arrive in South Africa were Scottish soldiers who formed small Bible study groups. Although they later left the area, others followed and churches were built. In 1999 the Presbyterian Church of Southern Africa and the Reformed Presbyterian Church of Southern Africa were united to form the Uniting Presbyterian Church of Southern Africa. In 1995 there were 3 congregations in Namibia and 400 members. There were an additional 1,000 affiliates.

<http://www.upcsa.org.za/>

Reformed Church—This group began work in 1937. In 1995 there were 18 congregations and 2,520 members. There were an additional 3,600 affiliates. Most of the members were from the Afrikaners people group.

Rhenish Evangelical Lutheran Church—Not much information is available about this group and how it formed differently from other mainline Lutheran denominations. In 1995 there were 25 congregations and 2,000 members. There were an additional 4,000 affiliates.

Seventh Day Adventist—This group began work in East Caprivi around 1921. They later expanded to other areas of Namibia. The denomination officially organized in 1954 and later re-organized in 1995. In 1995 there were 38 congregations and 5,700 members. There were an additional 19,000 affiliates. By 2001 nine more churches had been established and the overall membership had increased to 10,932. The number of affiliates had grown to 22,000. In 2008 a total of 71 churches existed with 16,930 members.

http://www.adventistdirectory.org/view_AdmField.asp?EntityID=12961

United Congregational Church in Southern Africa—This denomination officially formed in 1967, but traces its beginning to the foundational work accomplished by missionaries from the London Missionary Society beginning in 1805. In 2001 there were 7 churches and 2,163 members. There were an additional 2,879 affiliates.

<http://www.uccsa.org.za/>

United Pentecostal Church—This denomination started in 1986 as a mission of the UPC of the United States. In 1995 there were 3 congregations and 100 members. There were an additional 300 affiliates.

<http://foreignmissions.com/missionaries/worldmap.asp>

People Groups

All information unless otherwise noted is gleaned from www.peoplegroups.org, www.ethnologue.com, and www.joshuaproject.net

15430

Afrikaner (85,309)

The Afrikaner people group can be found in Angola, South Africa, Botswana, Malawi, Namibia, and Zambia. They speak a language called Afrikaans and are part of the Germanic people cluster. This language is actually an evolved form of the Dutch language which developed with infusions from indigenous languages like Khoikhoi.

The original Afrikaners were Dutch settlers who came to the tip of southern Africa in order to establish farms and trading posts in the middle of the 1600's. French Protestants, who fled Catholic persecution, came and settled among these first Dutch settlers. The Khoikhoi people formed labor relationships with these European settlers. They were not enslaved at this point because of Dutch laws which forbade the enslavement of ethnic Africans. Rather, peoples from Indonesia or West Africa were brought in to work as slave labor.

Over time, there was intermarriage between different ethnic groups. The Dutch settlers segregated themselves from those of mixed racial descent as much as possible. In South Africa, this practice of segregation led to apartheid which caused much dissension.

An alternate name for this people group is Boer. This name developed when the British assumed power in South Africa in 1795 and pushed some of the Dutch settlers further into the interior. These settlers became known as Boers and actually formed two independent nations—the Transvaal and the Orange Free State—which lasted until the Anglo-Boer War in 1899-1902. After their defeat, the British incorporated both of these former nations into the new nation of South Africa.

Customs may vary somewhat as families have moved to different areas. However, all children are taught to greatly respect their elders. They always address their parents as Pappa and Mamma and address other male elders as "oom" and female elders as "tannie."

Ninety percent of the people consider themselves to be religious. The number of evangelicals is unknown. Many probably attend the Dutch Reformed Church. This was the traditional church of the Dutch settlers.

Portions of the Bible were available as early as 1893. The complete Bible is now available. The *Jesus* film has been translated into their language and gospel recordings exist.

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

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

<http://www.peoplegroups.org/MapSearch.aspx?country=Namibia>

00000

Baster, Rehobother (46,000)

The Rehoboth Basters speak Afrikaans. The Basters settled in the Rehoboth area after moving into Namibia from mission stations around Pella in South Africa. They have owned the land in and around Rehoboth for close to 100 years after being allowed to purchase it from its original

Nama owners. The Basters are the descendents of Dutch settlers who chose to form relationships with Khosian women during the early days of the settlement of South Africa. The Basters are proud of their history and culture.

About 90% of the Basters have some type of affiliation with a religious entity. The number of evangelical Christians is unknown.

There are many Christian resources in their language. The Bible and Christian tracts have been printed. The *Jesus* film is accessible. Gospel recordings exist.

http://www.namibiatourism.com.na/people_baster.php

<http://www.namibian.org/travel/namibia/population/basters.htm>

15435

British (10,828)

The British people living in Namibia are either descendents of previous colonists or ex-patriates who has moved there for business or personal reasons. About 70% of the people claim to have some type of religious beliefs. The number of actual evangelicals is unknown. The Bible has been translated into their language. The *Jesus* film and other ministry tools are accessible.

43066

Bushmen (59,059)

The Bushmen are thought to be some of the first inhabitants of the area. In fact, some historians indicate that the Bushmen are some of the original inhabitants of southern Africa. They base these conclusions on ancient rock drawings and other anthropological studies. Two other names for this people group are Khoisan or San.

The term Bushmen may have first been used by European explorers as they encountered the groups and for a time was considered derogatory. The term San was used by other local groups and may have been interpreted as meaning “scavengers,” which was also considered a derogatory term by some subgroups although others will use the term to refer to themselves. The term Khoisan is usually used by academicians.

The Bushmen were traditionally hunters and gatherers who primarily ate many different types of plants, but who also hunted large game animals like the giraffe. Today the Bushmen have to adapt in a variety of ways as they face the ever increasing influences of outside cultures. Some Bushmen served in the South African forces during the fight with Angola and these families were offered a place in South Africa when Namibia gained its independence around 1991. Some of the families chose to leave and re-settle in South Africa while others chose to stay and attempt to make a place for themselves in the evolving country of Namibia.

Because of the international anthropological studies that have been done about this particular people group, there are some non-profit groups that have been designed to protect the rights of the Bushmen. Several subcategories of Bushmen exist. Information about each subgroup is listed below.

The Aukwe or Auen people speak a language called Kung-Etoka. They predominantly practice ethnic religions. Eleven percent are affiliated with some other type of religion. About 1.1% are evangelical Christian. Portions of the Bible were translated into their language between 1975 and 1980. Some audio recordings also exist, but the *Jesus* film is inaccessible.

The Heikum primarily speak a language called Haiom. Most of the Heikum people participate in ancestor worship rituals, although 10% have chosen to adhere to some other type of religious beliefs. The number of evangelical Christians is unknown. There are no ministry tools available in their language.

The Kung-Etoka people speak a language called Kung-Etoka. They choose to continue to worship the gods of their ancestors although about 12% have adopted some other type of religious belief. Only .024% of the people are evangelical Christian. Portions of the Bible have been translated into their language, but the *Jesus* film is not available. Gospel recordings exist.

The Kung-Gobabis speak a language called Kx'au'ain. Most continue to uphold the religious traditions of their ancestors while 11% have decided to change to some other type of religious system. Only .33% of the people are evangelical Christian. Portions of the Bible have been translated into their language, and some gospel recordings exist. The *Jesus* film is unavailable.

The Kung-Tsumkwe people live in Northeastern Namibia. They speak a language called Ju'hoan. The people predominantly practice ethnic religions, although 10% have decided to follow another religion. The number of evangelical Christians is unknown. Portions of the Bible have been translated into their language, but the *Jesus* film is inaccessible. Gospel recordings exist.

The Naro or Nharon people speak a language called Naro. Except for 8% which have chosen to adopt another type of religious belief, they continue to adhere to the rites started by their ancestors. The number of evangelical Christians is unknown. Portions of the Bible were translated into their language between 1997 and 2007. Gospel recordings also exist, but the *Jesus* film is not available.

The Kxoe people speak a language called Khwe. Two alternate names for this people are Khwe and Xun. Except for 10% of the people who have chosen to adopt some new type of religious beliefs, most practice the rites of their ancestors. The number of evangelical Christians is unknown. The *Jesus* film has been reproduced in their language and gospel recordings exist. No Bible translation has been completed.

The Nusan or West Xo people speak a language called Xoo. Most of the people have chosen to continue to revere the religious rites of their forefathers. About 7% have chosen to change and join some other type of religious entity. The number of evangelical Christians is unknown. No ministry tools are available in their language.

<http://www.peoplesoftheworld.org/hosted/juhoansi/>
<http://www.kalahari-san.pwp.blueyonder.co.uk/family-clans.htm>

00000

Chokwe (6,700)

The Chokwe people speak a language called Chokwe and are part of the Central SouthWest Bantu people cluster. About 87% of the people adhere to some type of religious system. The number of evangelical Christians is unknown.

There are many resources available in their language. Portions of the Bible had been translated by 1916. The complete Bible was ready by 1970, and subsequent revisions have been made. The *Jesus* film and audio recordings are also accessible.

47591

Coloured (80,000 – 200,000)

The Coloured people are descendents of many different peoples whose lives and histories became intertwined over the past 300 years. Dutch settlers who arrived in South Africa brought Malay peoples to serve as slaves since the Dutch government outlawed the enslavement of local peoples. Later, the Dutch settlers imported slaves from West Africa. The Malay slaves and the West African slaves had children of mixed descent. Some slave owners had children from unions with slave women. These progeny further mixed with local Khoikhoi and San peoples and increased the integration process.

Today the Coloured people generally speak Afrikaans. They live in many different places throughout Namibia and hold different kinds of jobs. Those who are descendents of Malays are often well known for their artistic endeavors. Others are involved in the civil service. Those living in the Walvis Bay area may choose to make their living as fishermen.

About 90% of the people profess to have some affiliation with a religious organization. The Malay Coloureds are predominantly Muslim. Many others attend the Dutch Reformed Church. The number of evangelical Christians is unknown.

Portions of the Bible were available as early as 1893. The complete Bible is now available. The *Jesus* film has been translated into their language and gospel recordings exist.

<http://www.namibian.org/travel/namibia/population/coloureds.htm>

http://www.namibiatourism.com.na/people_col.php

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

15434

Damara (98,432)

The Damara people live predominantly in the northwestern regions of Namibia. They speak a language called Gimsbok Nama. An alternate name for this people group is Bergdamara.

At one time the Damara people were hunters and gatherers, but the Nama and Herero people eventually dominated them politically. The Damara either had to become servants to these more powerful ethnic groups or flee to mountainous areas. Those that were able to flee would attempt to steal cattle from the more powerful groups in order to survive.

Early missionaries were saddened by the way the Damara were being forced to live so they asked a Herero chief to set aside some land for this people. The original land grant was known as Okombahe. Later, additional land was purchased from farmers between from Sesfontein to the Spitzkoppe. Today this area of Namibia is known as Damaraland.

The Damara hold a variety of jobs. Some work as farmers. Others work for the Rössing Uranium Mine or may even process semi-precious gems. Because of the Save the Rhino Trust Foundation and other types of Conservation entities, many are now involved in the tourism industry.

About ninety percent of the Damara people claim to have some type of religious belief. The number of evangelical Christians is unknown.

Portions of the Bible were translated as early as 1831, but the complete Bible was not available until around 1966. The *Jesus* film and other Christian videos are accessible. Gospel recordings exist.

<http://www.namibweb.com/damaraland.htm>

http://www.namibiatourism.com.na/people_damara.php

15456

Deaf (494)

The Deaf of Namibia use Namibian Sign Language. Different national associations like the Windhoek Deaf Association and the Namibian National Association of the Deaf seek to assist adults and children who are deaf by providing different educational opportunities for them.

About 79.95% of the people claim to have some type of religious belief. Approximately 8% of these are evangelical Christians. There are no ministry tools available in their language, but ministry tools do exist in major trade languages.

15436

Dhimba (5,415)

The Dhimba people live in northwestern Namibia in the Kunene Region. Several lineages have dwellings around Etoto and Ruacana. Some of these family homes are near Herero holdings. Other Dhimbas have settled in the northwestern corner of the Omusati Region. The people speak a language called Zemba. Alternate names for this people group include Otjidhimba, Himba, Simba, Oluthimba, or Luzimba.

The Dhimba people are actually a group of families that separated from the Herero people. When the main group of Herero people moved south in search of better lands, some families remained behind in mountainous areas. Because of several years of drought, the families were forced to learn how to gather food by digging for roots. This caused Hereros that had been able to maintain their cattle to think less highly of their less fortunate Dhimba relations. When the Nama people gained power in the region where the Dhimba lived, many Dhimba families sought refuge with the Ngambwe. This people also disdained the Dhimba. When land among the Herero people

became available after the German occupation, the Dhimba people decided to return to Namibia and build new lives there.

Many of the Dhimba people, especially those of the older generation, place great value on continuing to live in the same manner as their ancestors. Meanwhile, the government has encouraged the integration of Dhimba youth into mainstream Namibian culture in an effort to develop a spirit of unity among all Namibian people groups. This may cause conflict between traditional parents and less traditional children who wish to follow this pattern of integration. Education and urban job opportunities may be seen as threats to the traditional lifestyles.

For women, traditional attire is a simple skirt without a blouse. Instead of wearing a cloth blouse, women cover their upper bodies with a mixture of ocher and fat which offers better protection from the burning rays of the sun. This same mixture will be used to coat their hair.

Hairstyles are extremely important in traditional cultural settings. Before puberty, girls usually wear two braids whereas girls entering puberty may have several thinner braids. When a woman marries, she adds a piece of goat leather to indicate her new status. Similarly unmarried males wear a single plait along the top of their head while shaving the other portions of their scalp. This ornamented braid, called the *ondatu*, will be subdivided into two sections when the male decides to prepare for marriage. Married men will change their hairstyles by adding wood shavings for a decorative effect.

About eight-five percent of the people claim to be affiliated with some type of religious entity. Some of these will identify themselves with Christian denominations while others continue to practice ancestor worship or mix European religious beliefs with ancestral practices. The number of evangelical Christians is unknown.

Those that practice ancestor worship revere a Holy Fire which is maintained near the homestead. The head of the lineage is responsible for maintaining this sacred fire, which is used to communicate with ancestral spirits. Consequently, grave sites are considered to be important areas of ancestral worship.

There are a few Christian resources available to the Dhimba people. The *Jesus* film is unavailable, but gospel recordings exist. Portions of the Bible have been translated. Bible translation efforts began in 1968 at the instigation of the Evangelical Lutheran Church of Namibia. A translation of Luke was officially published by the Bible Society in 1970 and the Gospel of John went into publication in 1979. The turmoil caused by the war for independence disrupted translation efforts. However, in the late 1990's two Lutheran Bible translators resumed work by conducting language surveys and by helping a local pastor attend translation courses in South Africa. The language surveys revealed that people were interested in having more scriptures printed in the Dhimba language. Some believers are using copies of scriptures printed in the Herero or Wambo languages, but these believers indicated that reading the scripture in their own language would make studying the Bible much easier. In 2000 the Bible Society of Namibia sponsored printing of the book of Mark. Through their efforts, an audio recording of the book of Mark also reached Dhimba believers.

<http://www.worldmissioncentre.com/HIMBA.html>

http://www.namibiatourism.com.na/people_himba.php

<http://www.sil.org/silesr/2002/SILESR2002-070.pdf>

Rice, Mary and Craig Gibson. *Heat, Dust, and Dreams*. Cape town: Struik Publishers, 2001.

15439

Fwe (10,777)

The Fwe people live in the western part Caprivi. They speak a language called Few, but some may also be familiar with English or Fanagalo. They are part of the Central South Bantu people cluster.

The people are generally pastoralists and farmers who live in small villages where a tribal elder makes the decisions for the village. However, many of the men have found work in the mines.

A group of tribal elders from the villages usually commune together in a group called a *kuta* in order to make important decisions for the people as a whole. A man called the *ngamela* generally serves as the leader of the *kuta* and also as the communicator with outsiders who wish to interact with the Fwe.

The Few people are one of the least reached people groups. They predominantly practice ancestor worship. The number of evangelical Christians is unknown. There are no Christian resources in their language.

http://www.namibiatourism.com.na/people_cap.php

15440

Gciriku (10,936)

The Gciriku people live in the Okavango Region of Namibia but also have settlements in Botswana and Angola. They speak a language called Diriku, which is a national language and is thus used in educational and administrative endeavors. They consider themselves to be associated with the Kavango people. Some alternate names for this people group include Diriko, Rugciriku, Mbogedo, Mbogedu, and Shimbogedu.

About 80% of the people claim to have some type of religious belief. The number of evangelical Christians is unknown. Priests from the Oblates of Mary Immaculate group founded work among this people around 1910. A strong Roman Catholic parish still exists there today.

A few Christian resources exist. Portions of the Bible were translated into their language between 1979 and 1985. A translation of the entire New Testament was completed in 1988. Audio recordings exist, but the *Jesus* film is unavailable.

http://www.namibiatourism.com.na/people_kav.php

<http://www.kavangorc.com.na/gciriku.html>

<http://www.kavangorc.com.na/>

<http://www.rcchurch.na/rundu/parishes/nyangana.htm>

15441

German (21,656)

The German people living in Namibia today are the descendents of immigrants who chose to move there when Germany controlled the area as a colony before World War I. The people largely speak standard German.

About 78% of the people have some type of religious beliefs. The number of evangelical Christians is unknown.

There are many available Christian resources. The Bible has been translated into their language. The *Jesus* film and other videos are accessible. Gospel recordings exist.

15442

Griqua (107)

The Griqua people speak a language called Xiri. They are part of the Khosian people cluster. Some alternate names for this people group include Khiri, Grikwa, Xrikwa, Xirikwa, Gry, Cape Hottentot, or Gri. There do not seem to be many of this people group left. Many have intermarried or been absorbed into more influential peoples. In the past, the Griqua were a special subunit of the larger Cape Hottentots who lived in the Orange River Vicariate.

Not much is known about their religious beliefs. Representatives of the Oblates of Mary Immaculate ministered to them in the past. No biblical literature seems to have been produced in their language. No information is available about the number of religious adherents. The number of evangelical Christians is unknown. The predominant religion of the Griqua is ancestor worship.

<http://www.newadvent.org/cathen/07497a.htm>

15444

Herero (43,747)

The Herero people live in Damaraland while also residing in the northwest Ovamboland territory and Kaokoveld. They speak a language called Herero, which is a national language. Generally their language is thought to have two dialects, Mbandieru and Kuvaleand. They are part of the Central Southwest Bantu people cluster. Two alternate names for this people group are Otjiherero and Ochiherero.

The Herero people were a very influential people in this area in the past. In the first part of the 20th century, they rebelled against the Germans and several thousand died. After the quelling of this rebellion, the Germans refused to allow the Herero to continue to exist in their previous manner. The survivors fled to different parts of Namibia and Botswana. Their traditional homelands were turned over to others who used the lands to form large cattle farms.

Although many returned after the Germans lost power after World War I, they were unable to regain control of all of their previously held lands. In 1920 homelands were created for them at Ovitoto, Epukiro, Waterberg-East, Aminuis, and Otjituuu.

The Rhenish Missionary Society started to evangelize the Herero people around 1844. Through their subsequent efforts some converts were made. After the Herero were scattered due to the German campaign, many turned to the church in order to find new ways to connect with a community. This significantly increased the number of Hereros who attended church; however, some church historians have expressed doubt as to whether the conversions were real or whether the Herero people simply added an overlay of Christian beliefs to their own traditional worship practices. These historians suggest the possibility of this syncretism because, when the Herero people were once again allowed to begin to congregate as an ethnic group, a revival of pre-Christian cultural practices such as the maintenance of the sacred fire occurred.

Today 96% of the Herero people profess belief in some type of religion. Many belong to the syncretistic Herero or Oruano church which combines tenets of the Christian faith with ancestor worship and the practice of magical arts. Only 7.2% of the people are evangelical Christians.

There are several different ministry tools available in the Herero language. Portions of the Bible were translated beginning in 1875. The New Testament had been printed by 1912, and the entire Bible translation project was completed in 1987. Additionally, the *Jesus* film and other Christian videos are available for purchase or distribution. Finally, at least 11 different audio recordings exist.

The Herero people have unique inheritance laws. Generally, the wealth of a family is passed along matrilineal lines. However, children are expected to inherit positions of power from their fathers. Also, children are expected to adhere to the religious beliefs of their fathers.

http://www.namibiatourism.com.na/people_herero.php

<http://www.sim.org/index.php/content/herero>

Whiting, Sharri. *Culture Smart: Namibia*. London: Kuperard, 2008.

Buys, GL and SVV Nambala. *History of the Church in Namibia 1805 – 1990*. Windhoek: Gamsberg McMillan, 2003.

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Jew (unknown)

The Jewish people living in Namibia predominantly speak English. The De Pass brothers, who established the Pomona Copper Company in 1861, were the first Jewish settlers in present-day Namibia. When the German government assumed power over the area, the number of Jewish settlers grew to around 100 people. Most of these lived in Swakopmund. After World War I, more Jews immigrated to the area until between 400 and 500 settlers had arrived. The Jewish people are predominantly Orthodox. The number of evangelical Christians is unknown.

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

<http://www.jewishvirtuallibrary.org/jsourc/vjw/Nambia.html>

<http://www.africanjewishcongress.com/NAMIBIACONG.htm>

15447

Kwambi (32,485)

The Kwambi people live in the northern part of Ovamboland. They speak a language called Kwambi and are part of the Central Southwest Bantu people cluster. They are a subgroup of the larger Ovambo ethnic group. The Kwambi people represent about 12% of the entire Ovambo people.

About 80% of the people claim to be affiliated with some type of religious organization. Their predominant religion may be ancestor worship or a syncretistic mix of traditional religious beliefs with some Christian dogma. The number of evangelical Christians is unknown.

Few ministry tools exist. The translation of the New Testament was completed in 1951. The *Jesus* film is not available. Gospel recordings do not exist.

The Kwambi people originally settled in their current location sometime during the 19th century. They used natural woods like mopane to construct their houses and fences. As time has passed, a scarcity of trees in the area became problematic. Today the Kwambi actively work to plant trees around their villages and may choose to use cement to construct their houses. Also, while in the past the village leader determined land usage and harvesting schedules, local residents have gained more autonomy because of their care of individual land plots.

http://www.africa.kyoto-u.ac.jp/kiroku/asm_suppl/abstracts/pdf/ASM_s30/8FUJIOKA.pdf
<http://www.namibian.org/travel/namibia/population/owambo.htm>

15448

Kwanyama (230,509)

The Kwanyama people live in Northern Okavangoland. They speak a language called Kwanyama, which is a national language. About 50% of the people can read and write in a second language. They are part of the Central Southwest Bantu people cluster, part of the larger Ovambo people. Some alternate names for this people group include Ochikwanyama, Kuanyama, Ovambo, Humba, Kwanjama, Kwancama, Otjiwambo, or Owambo.

About 94% of the people adhere to some type of religious belief system. Some solely practice the religious rituals of their ancestors while others have adopted a mixture of religious practices from Christianity and ancestor worship. About 15.98% of the people are evangelical Christians.

Several ministry tools have been developed in the Kwanyama language. Bible translation began around 1894 and the complete Bible was translated by 1974. The *Jesus* film and other Christian videos are available. Additionally, gospel recordings and tracts exist.

http://cesa.imb.org/resources/sitgapPDF/page17_standing_in_the_gap.pdf

15449

Lozi (27,342)

The Lozi people live in the eastern part of the Caprivi Strip. They speak a language called Lozi, which is a national language and is used frequently in educational and administrative arenas. Furthermore, their language is used by other people groups as a trade language. They are part of

the Sotho-Tswana Bantu people group. Alternate names for this people group include Silozi, Rozi, Tozvi, Rotse, Rutse, or Kololo.

About 80% of the people belong to some type of religious organization. The people may choose to participate in ancestor worship or choose to mix European religious ideals with their traditional beliefs. The number of evangelical Christians is unknown.

Christians have been working to produce Biblical literature in the Lozi language since 1922 when portions of the Bible were first translated. Translation efforts culminated in the printing of the entire Bible in 1951. Subsequent revisions have been made to improve the quality of the translation. Christian tracts have also been printed for distribution. The *Jesus* film and other Christian videos are accessible. Additionally, gospel recordings exist.

<http://www.barotseland.com/index.htm> (historical information)

<http://www.mnsu.edu/emuseum/cultural/oldworld/africa/lozi.html>

<http://danielandsky.blogspot.com/2008/05/if-you-read-names-bob-and-corky-you-may.html>

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

15450

Luchazi (1,093)

The Luchazi people live in Angola, Namibia, and Zambia. They speak a language called Luchazi and are part of the Central South Bantu people cluster. Alternate names for this people group include Chiluchazi, Lujazi, Lujash, Lutshase, Luxage, Lucazi, Lutchaz, and Ponda.

About 65% of the people profess to be religious. Their religious beliefs may be associated with traditional practices of ancestor worship or may be a syncretistic mix of Christianity and ancestor worship. The number of evangelical Christians is unknown.

There are ministry tools in their language. The New Testament had been completed by 1935 and the complete Bible is currently available. The *Jesus* film and other types of Christian videos are also accessible. Gospel recordings exist.

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

<http://www.orvillejenkins.com/profiles/luchazi.html>

15451

Luyana (171,710)

The Luyana people live in the Okavango area. They speak a language called Kwangali, which is a national language. Thus, their language is used in schools and in government offices. This people group also lives in Angola, but may speak a different dialect called Luyana.

The Luyana are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Sikwangali, Rukwangali, Kwangari, and Kwangare.

About 93% of the Luyana people have some type of religious belief. They may hold to traditional religious ideas which include ancestor worship and witchcraft. They may have also

decided to adopt some tenets of Christianity. About 11.6% of the population is evangelical Christians.

Different ministry tools have been developed in the Kwangali language, but do not exist in the Angolan Luyana dialect. Portions of the Bible had been translated by 1960. New Testament translation was completed by 1974. Translation was finished by 1987. The *Jesus* film and other videos are accessible. Gospel recordings exist.

http://cesa.imb.org/resources/sitgapPDF/page17_standing_in_the_gap.pdf

15185

Lwena (564,739)

The Lwena people live in Zambia, Angola, and Namibia. They speak a language called Luvale and are part of the Central South Bantu people cluster. Some alternate names for this people group include Luena, Lwena, Chiluvale, Lovale, or Lubale.

Not much information is available about the people living in Namibia, but some further information exists about religious activities in Angola and Zambia. The Bible has been translated into their language and the *Jesus* film is also accessible. Gospel recordings and radio broadcasts can be heard.

15452

Mashi (218)

The Mashi people live in the eastern part of Caprivi. They speak a language called Mashi, although their individual dialect is known as North Kwandu. They are part of the Khosian people group which makes them related to other Bushmen groups culturally and linguistically. An alternate name for this people group is Masi.

The Mashi people may have a variety of different types of religious beliefs. Most continue to practice ancestor worship as their forefathers did before them. About 40% have decided to adopt some type of faith. Only .02% of the population is evangelical Christian.

There are very few Christian resources available to this people group. The Bible has not been translated into their language. A tract called "Help from Above" has been printed in the Mashi language, although people speaking the North Kwandu dialect may or may not be able to read it fluently because of the differences between the main language and their own dialect. The *Jesus* film has been reproduced in their language. No audio recordings exist at this time.

<http://www.jesusfilm.org/film-and-media/statistics/languages-completed>

<http://www.joshuaproject.net/peopctry.php?rop3=106380&rog3=WA>

15453

Mbalanhu (218)

The Malanhu people live in the northern part of Namibia. They speak a language called Mbalanhu and are part of the Central South Bantu people cluster. Some alternate names for this

people group include Mbalantu, Mbaanhu, and Mbaluntu. They are part of the larger Ovambo people group.

Not much information is available about this people group. Their predominant religion is ancestor worship. The number of evangelical Christians is unknown. The Bible has not been translated into their language and the *Jesus* film is inaccessible. Gospel recordings do not exist. Christian materials are available in trade languages with which the people may be familiar.

<http://www.namibweb.com/people.html>

<http://www.namibian.org/travel/namibia/population/kavango.htm>

15454

Mbandieru (152,683)

The Mbandieru people are a subgroup of the larger Herero people. More information about their culture can be found under the section about the Herero people. The Mbandieru primarily practice ancestor worship. Although they speak a specific dialect of Herero called Mbandieru, they still have access to the Bible in Herero. The *Jesus* film and gospel recordings are also available.

15455

Mbukushu (7,472)

The Mbukushu people live in the northwestern part of Ovambo, but also have settlements in the northeastern part of Okavango. They speak a language called Mbukushu, which may be similar to Kwangali. They are a subgroup of the Kavango people. Some alternate names for this people group include Mbukushi, Mambukush, Mampukush, Mbukuhu, Thimbukushu, Gova, or Kusso.

The Mbukushu people primarily practice ancestor worship. The number of evangelical Christians is unknown.

Some Christian materials have been developed in their language. The New Testament had been translated by 1986. Consequently, a dictionary and a grammar resource have been developed to help people learn to read and write. The *Jesus* film and gospel recordings are available.

<http://www.worldmissioncentre.com/MBUKUSHU.html>

<http://www.namibian.org/travel/namibia/population/kavango.htm>

15457

Ndonga (444,937)

The Ndonga people live in Ovamboland. They speak a language called Ndonga, which is a national language. About 75% of the people can read and write in a second language. The dialects of the language are Ngandyera, Eunda Kolonkadhi, and Kwaludhi. The Ndonga are part of the Central Southwest Bantu people group. They are also a subgroup of the Ovambo people.

Ninety-four percent of the Ndonga people claim to be affiliated with some type of religious entity. Some continue to participate in traditional religious ceremonies which focus on ancestor

worship while others have adopted a syncretistic mix of Christianity and ancestor worship. Only 1.5% of the people are evangelical Christians.

Several Christian resources have been produced in their language. Bible translation efforts began around 1891. The New Testament was completely translated by 1944. Bible translation efforts were completed by 1954, although further revisions continued through 1986. Tracts have been printed. The *Jesus* film is not available, but gospel recordings exist.

http://www.namibiatourism.com.na/people_owambo.php

15458

Ngangela (76,557)

The Ngangela people live in Angola, Namibia, and Zambia. They speak a language called Nyemba and are part of the Central Southwest Bantu people cluster. Some alternate names for this people group are Ganguela, Ganguella, Nhemba, or Gangela.

About eighty percent of the Ngangela people have adopted some type of European religion while others continue to practice traditional ethnic religions. The number of evangelical Christians is unknown.

There are very few Christian resources available for this people group. Portions of the Bible had been translated by 1955 and some gospel recordings exist. However, the *Jesus* film is unavailable.

33357

Ovambo (308,613)

The Ovambo people live in Ovamboland. They speak a language called Ndonga, which is a national language. About 75% of the population is literate in a second language. They are part of the Central Southwest Bantu people cluster. Several smaller people groups listed above are actually subgroups of the Ovambo people. Some alternate names for this people group include Ochindonga, Oshindonga, Osindonga, Otjiwambo, Owambo, or Ambo.

About 94% of the people profess to have some type of religious belief. Only 1.5% of the people are evangelical Christians.

There are several Christian resources produced in the Ovambo language. Portions of the Bible had been translated by 1891. Bible translation was completed by 1954 although revisions continued through 1986. Tracts have also been printed. The *Jesus* film is inaccessible, but Gospel recordings exist.

http://lucy.ukc.ac.uk/csacpub/Davies_thesis/chap1.pdf

15462

Subia (24,906)

The Subia people live in East Caprivi. They speak a language called Subiya, which has some lexical similarity to Luyana and Tonga. They are part of the Central Southwest Bantu people cluster. Some alternate names for this people group include Echisubia, Supia, Chikwahane, Chikuhane, Ciikuhane, or Mbalangwe.

About 90% of the Subia people profess to have some type of religious belief. Only .72% of the people are evangelical Christians.

There are few Christian resources in the Subiya language. The Bible has not been translated and the *Jesus* film is inaccessible. Gospel recordings do exist.

<http://www.worldmissioncentre.com/SUBIA.html>

15463

Tswana (12,115)

The Tswana people live in the eastern part of central Namibia, but they also have villages in the eastern part of Caprivi. They speak a language called Tswana, which is a national language. There are three dialects of the language: Tlharo, Tlhaping, and Tawana.

About 80% of the Tswana people claim to have adopted some type of affiliation with a religious entity. Only .64% is evangelical Christian.

There are several resources in the Tswana language. Bible translation efforts began around 1830. The first complete translation was available around 1857. Subsequent revisions continued until 1993. Tracts have also been printed. The *Jesus* film and audio recordings exist. Finally, Christian radio broadcasts can be heard.

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Umbundu (3,400)

The Umbundu people speak a language called Umbundu. About 99% of the people have some type of religious affiliation, but the number of evangelical Christians is unknown. The Bible has been translated into their language and the *Jesus* film is available. Gospel audio recordings exist.

15467

Yeye (5,415)

The Yeye people live in the eastern part of the Caprivi Strip. They speak a language called Yeyi, although many may be familiar with other Caprivan languages like Lozi or Subiya. In fact, approximately 45% of the people can read and write in Lozi. They belong to the Central South-West Bantu people cluster. Some alternate names for this people group include Shiyeyi, Yei, Yeei, Ciyei, Koba, or Kuba.

About 64% of the Yeye people claim to be affiliated with some type of religious organization. The number of evangelical Christians is unknown.

Few Christian materials exist in the Yeyi language. The Bible has not been translated and the *Jesus* film is inaccessible. Only gospel recordings exist. However, the Bible and the *Jesus* film have been translated in the Lozi language.

Missiological Implications

1. Evangelical Christians and churches should form helping relationships with the various church groups to lead them to sound biblical teachings and practices. The many groups, such as the Herero, that have been drawn into unbiblical forms of nominal Christianity should be helped.
2. Evangelical Christians and churches should seek to reach the largely unreached peoples such as the San, Yeye, Subia, and Mbukushu peoples. To reach these people, Christians will need to develop approaches to followers of Traditional Religions and teach local believers how to implement such programs.
3. Evangelical Christians and churches should seek to aid local believers in guarding against and combating false teachings that have brought problems to various groups.
4. Evangelical Christians and churches should seek ways to meet the continuing problems caused by HIV infections and other medical needs. An estimated 25% of the population may be infected with HIV or suffer from AIDS. Children with AIDS whose parents have died and whose other family members are not able to adequately care for them especially suffer.
5. Evangelical Christians and churches should seek to stem the growing influence of materialism among the peoples of Namibia.
6. Evangelical Christians and churches should seek to provide the *Jesus* film for peoples such as the Ndonga and Ovambo, who together have around 750,000 people. This film would stimulate gospel proclamation among these groups.

Pictures



Links

- <http://www.state.gov/r/pa/ei/bgn/5472.htm>
- <http://www.namibiatourism.com.na/>
- <http://www.lonelyplanet.com/worldguide/namibia/>
- <http://www.grnnet.gov.na/>
- <http://www.geographia.com/namibia/>
- <http://www.everyculture.com/Ma-Ni/Namibia.html>
- <http://www.csmonitor.com/2008/0205/p20s01-woaf.html#>
- <http://www.mapzones.com/world/africa/namibia/cultureindex.php>
- <http://www.etosha.com/culture.htm>
- <http://www.go2africa.com/namibia/african-safari-guide/history-and-people>
- <http://www.afriprov.org/index.php/african-stories-database.html>
- http://lucy.ukc.ac.uk/csacpub/Davies_thesis/chap1.pdf