

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

Snapshots Section

Country Name: Territorial Collectivity of Mayotte

Country Founded in: July 6, 1975

Population: 223,765

Government Type: Departmental Collectivity of France

Geography/location in the world: Mayotte is an island in the middle of the Indian Ocean located off the coast of Madagascar. It is considered to be part of the Comorian archipelago.

Number of people groups: 11

Picture of flag:



This is an unofficial local flag. Nationally, the French flag is used.

Religion Snapshot (from *Operation World*)

Major Religion and % of population: Muslim 96.5%

All religions and % for each:

Protestant	.17%
Independent	.04%
Catholic	1.97%
Marginal	.15%
Unaffiliated	.57%
Non-Religious/ Other	.60%

Government interaction with religion: The French government allows religious freedom.

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

Country Profile

Basic Facts

Country Name: Territorial Collectivity of Mayotte

Demographics:

The estimated population of Mayotte is 223,765. Children up to fourteen years of age account for 45.3% of the population. There are 50,985 male children between the ages of newborn to fourteen years of age. There are 50,413 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 52.9% of the population. There are 63,395 males in this age category and 54,882 females. In the last age category, sixty-five years and above, there are 2,085 males and 2,005 females. The 65 years and over group account for 1.8% of the population. The median age for males is 18.1 and the median age for females is 18.4 years. The population growth rate is 3.317%.

The birth rate is 39.26 births for every 1,000 people. There are an estimated 5.5 children born to every woman. The infant mortality rate is 56.29 deaths for every 1,000 live births. The death rate is 7.36 deaths for every 1,000 people. The life expectancy for the total population is 62.91 years. The life expectancy for males is slightly lower at 60.65 years while the life expectancy for females is slightly higher at 65.24 years.

There are approximately 11 different people groups. The most populous is the Comorian Maori. Other immigrant groups include the French, Sakalava, and Malay.

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

Language:

Mahorian, which is a dialect of Swahili, is the most common language spoken. French is the official language, but is only spoken by 35% of the population. Immigrants from each of the other Comorian islands speak their own unique dialect.

Society/Culture:

Culture on Mayotte is similar yet different from the Comorian culture found on the other islands. The strong influence of the French has affected the islanders. Land is passed through the mother's line so the mother's family is quite influential in a person's life. This practice is called *Manyahuli*. Usually, when a couple weds, the wife's family builds a new house in the family compound in which the husband and wife will live.

If the man is married to more than one wife, he will simply visit each wife at her family compound. Men may work the land or hold outside jobs. This matrilineal transfer of land gives the women a higher amount of influence than in most Islamic nations. The women may choose to leave their husbands and will retain the land upon which their house is built. Ultimately,

though the woman's family has the most power. They will choose the husband for the daughter based upon the wealth and the prestige marriage to the man can offer to the family.

In 2009, men could marry as many as four wives. When Mayotte receives the full status of an overseas department of France, polygamy will be officially outlawed. How this will change the practices described here is unknown.

The most important type of marriage is commonly known as the Grand Marriage. In this type of marriage, the man must accumulate a great deal of wealth because he will need to present large quantities of jewelry to his bride and her family. He will also pay for the festivities surrounding the ceremony. These parties and rituals could last for three weeks or longer and will involve the entire community.

Men will often contract a simple marriage with a woman of lower birth at a younger age. This simple marriage is much less expensive and allows him the benefits of marriage without the economic demands made by the Grand Marriage. Then, when the man has attained the amount of wealth needed for the Grand Marriage, he will take a second wife. This alliance will grant him the status of respected man. Men who travel abroad in order to raise the economic resources necessary for the Grand Marriage may choose not to return if they cannot find the monetary resources needed. They will choose to remain overseas instead of facing the humiliation of returning without the money.

Children and adults are usually divided into age sets called *Hirimu*. Members of each group help when planning marriages. They may choose to eat together at major festivals. People may help each other when economic problems occur by drawing from a general fund of pooled money. Men who cannot pay for the Grand Marriage until later in life may lose prestige among other members of their age set.

A child's life is always dictated by the family and the responsibilities due the family. At birth, a mother will protect her child from outside influences for seven days due to her superstitious fear of the "evil eye" from people who might seek to harm the child. Usually during these seven days the mother's family will perform several religious rituals to protect the child from harm. After the end of this period of time, the family will receive gifts in the child's name from friends and extended family.

Upon reaching the age of six, the family will send the child to attend Koranic school in order to provide for their religious and moral education. Both boys and girls will attend this type of school. When the child has successfully finished the education offered at the mosque, a special ceremony called the *Hitimiya* occurs. Boys are circumcised at this time. Girls will usually return home and begin being trained in household duties so that they will be ready for marriage. After this ceremony, girls are not usually allowed to leave the house without the escort of another older family member. They will also don the *shiromani* or *lesso* at this time in order to cover their heads. The *shiromani* and *lesso* are types of colorful scarves.

Upon reaching their teen years, boys and girls follow very different paths. At age fifteen boys will leave the family compound of their mothers and build a hut of their own with others of their

age set. They will continue to socialize with their families while beginning to work to save money for their own futures. Girls' families will promise them in marriage, and they will begin to fulfill the duties of being a wife. Such marriages are often arranged before the girls reach 20 years of age.

People are very cognizant of their social status. Maintaining good interpersonal relationships is very important. People are polite and value harmony. Also, they will usually offer to help others when needed. People who help will not expect a formal thank you, but could expect that the favor will be returned by the receiver when the giver needs something.

Greetings are very important as part of this culture. Each person will ask the about the other's family and neighbors. Men may shake hands with each other, but must refrain from touching the hand or body of a woman who is not a relative. Young men may choose to greet one another with a friendly slap on the back. Women will greet each other verbally or by shaking hands. This verbal greeting, on the part of men or women, will not involve the use of the family name, as using it is considered impolite.

Islanders may use three different types of calendars to calculate time. Due to the French influence during colonial days, the Gregorian calendar is largely used for planning by business and political parties. Islamic entities use the lunar calendar to determine the dates of religious festivals. The use of this calendar also calls devoted Muslims to set aside Friday mornings for special times of prayer. The third type of calendar is one traditional to the islands and may have been associated with agricultural or maritime seasons at one time. Today it is based upon a mathematical system. This last system is not used widely.

There are several different forms of artistic expression among islanders. Men generally excel at using wood to design different types of carved items. They may use their skills to create inlays on doors, tables, and cabinets. Usually these inlays are in special geometric patterns. Men also make intricate jewelry. They may use seashells, mother-of-pearl, or gold and silver to create designs.

Women focus their artistic efforts around the weaving of raffia cloth and the skill of embroidery. Raffia may be used to make baskets, mats, or purses. Weavers generally choose to use a variety of geometric designs. Embroidery will be used to enhance articles of clothing. One fine example of embroidery exists on the kofia, a type of white hat worn by most men.

Music is another popular form of artistry. Men may sing by themselves or in groups of two or more. They will use the violin, the zither, or the gabu, a type of five-stringed instrument, to accompany their vocal efforts. Women will usually choose to sing in groups. They will use gongs, drums, or tambourines to add flavor to their singing. Some songs use a call and response cycle in which one singer pronounces a phrase and then waits to hear a reply by the other participants. Some songs are also written in stanzas.

Different types of games may be played. Card games and dominoes are popular. Soccer is the most popular team sport. *Mraha wa ntso* is a board game played with seeds in which each player attempts to capture his opponent's seeds.

Houses may be made of stone, coral, or from palm leaves. Smaller houses are more often constructed into two rooms. The front room is used for entertaining guests and is generally occupied by the males of the family. Women tend to stay in the back room, which is where the family sleeps.

The women use the courtyard, which is often attached to the back of the house away from the street, for cooking and washing. Families may join several smaller houses together to form a larger compound. Wealthier families may choose to build multi-story edifices. The lower rooms can then be used to store important items or as businesses. The upper rooms will then be where the family resides. Some families have chosen to abandon these traditionally styled structures and build Westernized homes.

Islanders typically eat foods that are similar to other East African countries but also include Arab influences. People will drink a soup made from hot rice for breakfast. At lunch most people eat *madaba* and rice. *Madaba* is made with cassava leaves. They may eat some type of potatoes and fruit, too. Rice will be served at dinner. Pork will not be served due to Islamic laws forbidding its consumption. Chicken and fish can be eaten. People may drink water or some type of fruit juice, but will avoid alcoholic beverages because Islamic law prohibits it.

Ottenheimer, Martin and Harriet Ottenheimer. *Historical Dictionary of the Comoro Islands*
African Historical Dictionaries ; No. 59 Metuchen: Scarecrow Press, 1994.
<http://lcweb2.loc.gov/frd/cs/kmtoc.html>

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life Volume 1 Africa* Detroit: Gale, 1998.

Government:

Mayotte is officially a Departmental Collectivity of France, which means that ultimately the French government is responsible for political affairs on the island. However, some local government is sanctioned by the French. Additionally, Mayotte has the power to elect two members of the French Senate and one member of the French National Assembly.

A legislative body called the General Council oversees affairs locally. The President of the General Council is Ahmed Attoumani Douchina. He has served in this capacity since March 2008.

There are 19 seats in the General Council. Representatives are elected by popular vote and serve for three years. The last elections were held in 2008. The UMP won 8 seats and the Diverse Right gained 4. Independents got 4. The Citizens and Republic Movement, the Democratic Movement, and the Diverse Left all gained 1.

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

Economy:

The economy has strong ties to France. The French government supplies financial assistance which increases the Gross Domestic Product. In 2005, the GDP was \$953.6 million. The overall

budget had \$420 million in revenues and \$394 million in expenditures. The inflation rate was 1.7%.

In 2002, there were about 44,560 people working as part of the labor force. The average per capita income in 2005 was \$4,900. The unemployment rate was 25.4%.

People mainly work in the agricultural sector growing crops for export or they are involved in fishing. They may raise livestock as well. Agricultural products include vanilla, ylang-ylang, coffee, and copra. People can also choose to work in factories tied to the shrimp and lobster industry. Others might work for construction companies. Some people work at repairing ships.

In 2005, exports equaled \$6.5 million f.o.b. Important products were ylang-ylang (perfume essence), vanilla, copra, coconuts, coffee, and cinnamon

In 2005, imports equaled \$341 million. Imports included food, machinery and equipment, transportation equipment, metals, and chemicals.

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

Literacy:

There are no reliable statistics for the literacy rate. Students can attend French style public schools or Koranic schools.

http://devdata.worldbank.org/ict/myt_ict.pdf

<http://www.britannica.com/EBchecked/topic/371085/Mayotte>

Land/Geography:

Mayotte is actually comprised of a series of small islets and islands. The larger island is called Grande Terre while the smaller island is called Petite Terre. The soil is rich in some areas. A coral reef, which encircles the largest island, provides a protective barrier that is attractive to passing ships and to a variety of fish.

Waters around the island have a variety of marine animals. The most famous, the coelacanth, is a fish which was thought to be extinct until a live one was caught in 1938. This fish has limblike fins and provides a unique appearance.

There are basically two seasons. The dry season lasts from May to October. The average temperature during this time is about 75°F. The rainy season begins in November and lasts until April. Usually the temperature and humidity heighten considerably during this time. Cyclones can be a threat between December and March.

<http://www.mapsofworld.com/country-profile/mayotte-information-geography-history.html>

Ottenheimer, Martin and Harriet Ottenheimer. *Historical Dictionary of the Comoro Islands* African Historical Dictionaries ; No. 59 Metuchen: Scarecrow Press, 1994.

History

Scholars have several theories about the earliest inhabitants of the island. Indonesians may have used the islands as layovers on their migratory route to Madagascar. Malays came and settled from Asia at some point as well. Different representatives of Bantu clans began to move from parts of Mozambique in the 1300's.

Arab sailors were making stops at the islands by the 1400's. These sailors also brought information about Islam, which would become the dominant religion of the islanders in years to come. In the 800's the Sultanate of Oman decided to claim the island and ruled its inhabitants until the 1500's when the Shirazi Arabs arrived and took control.

The Shirazi Arabs who migrated from Shiraz, Iran established a series of sultanates throughout the Comorian archipelago. These newcomers built thriving trade businesses while introducing important cultural icons such as the Persian solar calendar and stone architecture. They used the islands as bases to export rice, spices, and ambergris.

The Shirazi would first have opium, cotton, and other such Middle Eastern items shipped to the islands and then exchange these for the above items brought in by Eastern African traders. Slaves were also traded and would become the most profitable venture of all in years to come once the Europeans began to establish a presence on the island.

Beginning in the late 1700's, the Sakalava people from Madagascar raided Mayotte and carried off most of the inhabitants to be sold as slaves in French-held territories. These raids would decimate much of the original population and only stopped when another Madagascan people, the Merina, conquered the Sakalavas. Ironically, the raiders became the raided and fled to the very island that they had once seen as a target.

The more traders worked with slavers, the more the practice became entrenched among the sultanates. By the middle of the 19th century, about 40% of the population was serving as slaves who either worked in the fields collecting crops or served as household help. The Shirazi remained as the ruling class while the slave class was largely peoples who had been captured somewhere along the African coast and sold into slavery on the island. A small minority of people who served as commoners fell into neither class and existed as free people without the benefits allowed to the Shirazi.

During the 1700's and 1800's the French and British vied for control of the trade routes in the Indian Ocean. They would gain access to different islands by making treaties or agreements with islands they wished to use as ports. For awhile, France held control over the neighboring islands of Seychelles, Reunion, and Mauritius before giving authority to Britain as a result of losses in the Napoleonic Wars. With these ports gone, France made some effort to establish a presence on Mayotte. In 1840 a sultan by the name of Andriantsuli told the French that they could build a military garrison on his shores. Then, in 1843 he gave complete control to the French. At this point, the island was made an official colony.

Treaties of protection were signed with rulers on the islands of Anjouan, Grand Comore, and Moheli in the late 1880's. These other islands were considered to be part of the French

protectorate, but Mayotte was given a separate status. The French wanted to incorporate Mayotte with the other islands of Comoros, but islanders were resistant to the idea. Thus, in 1912, the other islands were made dependencies of Mayotte. This elite status of Mayotte was lost, however, when all the islands became dependencies of French Madagascar in 1914.

The French brought some benefits to the islanders while also bringing problems that would continue until independence. Slavery formally ended, but social class differences remained. Whereas the Shirazi families had once been rulers, they now were simply large landowners or public employees of the French. People who had formerly been slaves continued to work on plantations as workers. These plantations were not used for growing food, but rather exportable crops such as vanilla, cloves, ylang-ylang, and copra. Yet, most of the money gained from the success of the exports was sent to France or Madagascar with little being invested towards improving roads or educational opportunities. The French did provide medicine. The effects of access to modern medicine caused the island population to grow significantly.

During World War II, the British used Mayotte as a naval base. The French also had a base for the French Foreign Legion. The presence of these military establishments gave the people of Mayotte opportunities to work and to improve their economic lot.

In 1946 and 1947, France declared the islands to be an overseas department and allowed representatives to sit in the French National Assembly. Mayotte was joined with the other islands, a fact that most people on Mayotte did not like. The people of Mayotte lost a sense of prestige because the main Comorian government was moved to Grand Comore. Also, the islanders were not pleased when the Comorian authorities used the island as a resettlement area for people from other overpopulated islands. As a result of this displeasure, the Mahorais People's Party formed in 1966 in order to fight for an independent status for Mayotte.

The French held a referendum in 1974 in order to settle the fate of Mayotte. About 99% of the people voted to remain part of France instead of joining the other Comorian islands in a bid for independence. This made the new independent government of Comoros incensed. The Comorian government repeatedly appealed to the Organization of African Unity (OAU) to pressure France to return Mayotte to its possession. At one point the Comorian government sent troops to invade Mayotte, but French Legionnaires repelled the Comorian forces.

The Comorian government also appealed to the United Nations in 1975. This body officially proclaimed that Mayotte was the possession of the Comorian government. France once again asked the people of Mayotte to vote, and 80% of the people chose to remain under French protection. As a result of this second vote, the French government gave Mayotte the official status of a territorial collectivity. At this time, some of the people of Mayotte ousted Comorian settlers and made them return to the other islands.

Throughout the 1980's and 1990's the United Nations continued to demand that Mayotte be given to the Comorian government. The residents of Mayotte continued to vote against such a maneuver. In fact, in 1992, they stated that if the French left, they would prefer to become an independent nation rather than be joined to the other islands.

In 2009, the people of Mayotte requested that they be made a full department of France. Such a move would guarantee them full rights enjoyed by all French citizens. The banning of polygamy and the loss of influence by Islamic religious courts would also occur. The change is supposed to officially happen in 2011.

http://news.bbc.co.uk/2/hi/middle_east/8126370.stm

<http://news.bbc.co.uk/2/hi/europe/7970450.stm>

<http://www.guardian.co.uk/world/2009/mar/26/mayote-referendum-polygamy-islam>

Minahan, James. *Encyclopedia of Stateless Nations Volume III*. Westport: Greenwood Press, 2002.

Worldmark Encyclopedia to the Nations Africa 12th Edition.

<http://lcweb2.loc.gov/frd/cs/kmtoc.html>

Christian History

There has never been a strong Christian presence on the islands. In the 1500's, Catholic priests were allowed to come to the island. Their witness primarily occurred on Mayotte. Schools were established around 1851. Most of the attendees were from the Sakalava people or the Reunionese Creoles.

The African Inland Mission sent representatives in 1975. A small number of Protestant churches exist among the expatriate community. Any indigenous Comorians who choose to leave the Muslim faith could be subject to intense rejection by their family and their friends.

Ottenheimer, Martin and Harriet Ottenheimer. *Historical Dictionary of the Comoro Islands*

African Historical Dictionaries ; No. 59 Metuchen: Scarecrow Press, 1994.

Barrett, David. *World Christian Encyclopedia*, vol. 1

Religion

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

Non Christian

Islam—About 96.5% of the population is at least nominally Muslim. Arabs first brought Islam to the islands in the 1400's. The influence of the Shirazi sultanates later firmly established Islam as the main religious system of the islands. Most are Sunni Muslim and choose to adhere to the Shafi'i school. Three tariqa exist—Shadiliya, Qadiriya, and Rifaiya.

Ottenheimer, Martin and Harriet Ottenheimer. *Historical Dictionary of the Comoro Islands*

African Historical Dictionaries ; No. 59 Metuchen: Scarecrow Press, 1994.

Ethnoreligionists—Many of the people are nominally Muslim while continuing to practice ancestor worship or occultism. Their rituals are largely related to indigenous religions that their ancestors brought with them from Eastern Africa.

Catholic—About 3% of the population is Catholic. In 1975, Mayotte received its own special designation. In 2004, there were four priests and 2 parishes. There were approximately 4,300 people attending mass.

<http://www.catholic-hierarchy.org/diocese/dcmrs.html>

Temoins de Jehovah (Jehovah's Witnesses)—This group entered around 1980. In 1995, there was one church with 31 members.

Christian/Evangelical

Assemblies of God—There is a report of one mission called *Amadr Mission Salut et Guérison* in Mamoudzou. No other information is available about this mission.

<http://www.eglises.org/mayotte/eglises/?Langue=en>

Eglise de Jesus-Christ aux Comoros—This group primarily consists of Malagasy seasonal workers who come to the islands for temporary periods of time. In 2001, there were 2 churches and 365 members.

Other Malagasy Churches—Immigrants came around 1970 and started work. In 1995, there were two churches and a total of 65 congregants.

People Groups

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Arab (70)

The Arabs living on Mayotte today are either descendants of the original Shirazi settlers or people who have migrated to the island for religious or business purposes in more recent years. They speak Arabic and thus have access to many Christian resources. They are predominantly Muslim. The number of evangelical Christians is unknown.

42178

Comorian Maori (113,865)

The Comorian Maori are also called Mauri or Mahorais. They speak a language called Mahorian, which is a dialect of Swahili. They are the descendents of the original settlers of Mayotte.

The people are largely farmers or laborers. The people are predominantly Muslim. About .01% of the people may be evangelical Christian. Portions of the Bible began to be translated in 1983 and the New Testament was completed by 1995. The *Jesus* film is available. Some audio recordings also exist.

15364

Comorian Ngazidja (24,195)

The Comorian Ngazidja people have migrated from one of the Comorian islands not under French control. These settlers may have traveled across the shark-infested waters of the Indian Ocean in the hopes of finding better economic opportunities. They are not always welcomed by the Maori people as they are sometimes considered to be interlopers. They speak a dialect of Comorian called Ngazidja. The people are predominantly Muslim, and the number of evangelical Christians, if any, is unknown. Portions of the Bible began to be translated in 1983 and the New Testament was completed by 1995. The *Jesus* film is available. Some audio recordings exist.

15363

Comorian Nzwani (18,503)

The Comorian Nzwani people are from the island of Anjouan. They traveled under dangerous circumstances in order to reach the safety offered on Mayotte. They speak a dialect of Comorian called Shindzwani. They are predominantly Muslim, and the number of evangelical Christians, if any, is unknown. Portions of the Bible began to be translated in 1983 and the New Testament was completed by 1995. The *Jesus* film is available. Some audio recordings also exist.

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Deaf (unknown)

The Deaf live throughout the island and probably either communicate using signs or French Sign Language. They are predominantly Muslim. The number of evangelical Christians is unknown.

15365

French (14,476)

French colonists arrived on the island after gaining permission beginning in the 1840's. They came to dominate the cultural lives of the islanders. Those currently living on Mayotte are either the descendants of earlier settlers or people who have migrated there for business or pleasure purposes. They speak French and thus have access to many Christian resources. Most are either Roman Catholic or non-religious. The number of evangelical Christians is less than one percent.

15366

Makonde (854)

The Makonde people are originally from Tanzania and have migrated to the islands as seasonal workers. They speak a language called Makonde and are part of the Makua-Yao Bantu people cluster. Some alternate names for this people include Chimakonde, Chinimakonde, Cimakonde, Konde, Makonda, Maconde, Shimakonde, or Matambwe.

The people are predominantly Sunni Muslim. The number of evangelical Christians is unknown. Portions of the Bible have been translated into their language. The *Jesus* film and audio recordings exist.

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

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

15367

Makua (1,425)

The Makua people originally came from the Delgado Province in Mozambique and could have been brought, in previous centuries, as slaves or could have come more recently as seasonal workers. They speak a language called Makhuwa-Saka and are part of the Makua-Yao Bantu people cluster. Some alternate names for this people group include Saaka, Esaaka, Saka, Saanga, Isaanga, Ishanga, or Sanga.

The people are predominantly Muslim. The number of evangelical Christians is unknown. Portions of the Bible were translated in 1927. The *Jesus* film and audio recordings exist.

<http://cesa.imb.org/peoplegroups/makuhaofmadagascar.html>

15368

Malagasy (141)

The Malagasy people living in Mayotte originally came from Madagascar as seasonal workers. They speak a language called Plateau Malagasy and are part of the Malay people cluster. The people either practice animism or Christianity. The number of evangelical Christians is unknown.

Several Christian resources exist. The complete Bible has been translated and tracts like the *Four Spiritual Laws* have been printed. The *Jesus* film is accessible. Audio recordings and radio broadcasts can be heard.

15369

Malay (131)

The Malay people largely migrated to the island from Madagascar. They speak a language called Malay. The people are completely devoted to Islam. There are no known evangelical Christians.

Several Christian resources exist. The complete Bible has been translated and many types of tracts have been printed. The *Jesus* film is accessible. Audio recordings and radio broadcasts can be heard.

http://cesa.imb.org/peoplegroups/malay_of_madagascar.html

15370

Reunionese Creole (526)

The Reunionese Creoles living on Mayotte immigrated from the island of Reunion. They are largely seasonal workers. They speak a dialect of French known as Réunion Creole. The people are predominantly Roman Catholic. About .97% are thought to be evangelical Christian.

Very few Christian resources exist. The Bible has not been translated into their language. The *Jesus* film is accessible. Audio recordings exist.

15371

Sakalava (55,794)

The Sakalava people originally came from Madagascar as raiders and decimated other settlers. Later, they re-settled the islands after another people called the Merina raided their lands on Madagascar. The people speak a language called Bushi and are part of the Malay people groups. Some alternate names for this people group include Shibushi, Kibushi, Kibuki, Shibushi Shimaore, or Antalaotra.

The people predominantly practice animism. There are no known evangelical Christians. The Bible has not been translated into their language and the *Jesus* film is not available. Audio recordings exist.

<http://www.britannica.com/EBchecked/topic/518637/Sakalava>

<http://www.country-data.com/cgi-bin/query/r-8334.html>

15372

Swahili (1,317)

The Swahili people living on Mayotte may have been transported there during the days of slavery or could have come more recently as migrant workers. They speak a language called Swahili. The people are 100% Muslim. There are no known evangelical Christians.

Many Christian resources exist. The complete Bible has been translated and tracts have been printed. The *Jesus* film is available. Audio recordings and radio broadcasts can be heard.

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

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

Missiological Implications

1. Evangelical Christians and churches should continue praying for the people on this island hoping for a breakthrough to the overwhelming Islamic community. Some of the several plans for evangelizing Muslims should be introduced to the believers on the island. Rick Love, *Magic, Muslims, and the Kingdom of God* would be a significant beginning for this ministry.
2. Evangelical Christians and churches should seek to introduce plans for evangelizing and starting churches among the groups such as the *Sakalava* who are predominantly followers of Traditional Religion.
3. Evangelical Christians and churches should introduce the concept of small group and house churches to the believers in Mayotte.

4. Evangelical Christians and churches should introduce the ideas of Bible Storying as a means for proclaiming the message to the peoples of Mayotte.
5. Evangelical Christians and churches should seek ways to aid any in Mayotte who convert to Christianity to live in the persecution they may experience from the Muslim majority.

Pictures



<http://www.washingtonpost.com/wp-srv/inatl/longterm/worldref/country/mayotte.htm>

<http://www.galenfrysinger.com/mayotte.htm>

Links

These links are meant to provide additional helpful information. The ideas and concepts presented on the websites connected to these links to not necessarily reflect the opinions or beliefs of www.worldmap.org

<http://www.fco.gov.uk/en/travelling-and-living-overseas/travel-advice-by-country/sub-saharan-africa/mayotte>

<http://www.cdc.gov/ncidod/dybid/Chikungunya/>

<http://www.worldstatesmen.org/Mayotte.htm>

<http://www.mayotte-tourisme.com/> (in French)

<http://www.noonsite.com/Countries/Mayotte>

<http://www.lonelyplanet.com/comoros/mayotte>

<http://us.franceguide.com/destinations/france/regions/mayotte/home.html?NodeID=163>

<http://flagspot.net/flags/yt.html>

<http://www.ksu.edu/sasw/comoros/mahore.comoro>

<http://news.bbc.co.uk/2/hi/europe/7970450.stm>

<http://www.qppstudio.net/publicolidays2009/mayotte.htm>

<http://www.everyculture.com/Ma-Ni/Mayotte.html>

http://kcm.co.kr/bethany_eng/p_code/1386.html

<http://www.ksu.edu/sasw/comoros/mahore.comoro>

<http://lacito.vjf.cnrs.fr/archivage/languages/Maore.htm>