



The Jola of West Africa

The Jola people are an agricultural people living in the Casamance region of Southwest Senegal, extending northwards into The Gambia, and southwards into Guinea-Bissau. They cultivate rice as their main staple food, also growing peanuts as a cash crop. The Jola live in mud brick square houses with thatched roofs. Extended families live together neighborhoods.

They are a people for whom land and territorial identity are very important. Wealth is measured by amount of land, stores of rice and numbers of herds possessed.

The Jola differ markedly from other Senegalese in that they did not develop central political structures or social hierarchies. Their traditional beliefs encompass a complicated cosmology, but a number of Jola have adopted Christianity or Islam.

Primary Religion:

Islam

Disciples (Matt 28.19):

0.2%

Churches:

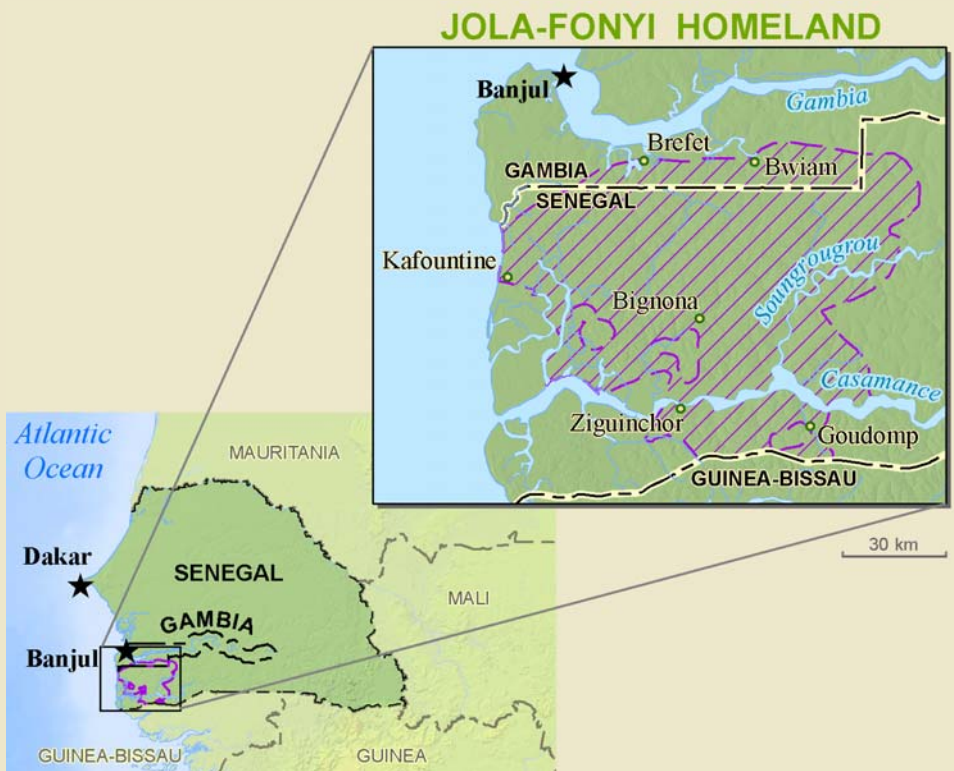
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Scripture Status (Matt 28.20):

Work in progress

Population (date):

390,000 (1987)



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Item Name	Item Note	
Have They Heard The Gospel?		Profile Summary
Believe In Jesus As God & Only Savior (%)	0.2%	
Number Of Pastors	2	
Number Of Missionaries Working	26	
Number Of Churches	5	
Comment (Churches)	5(evangelical)+24(Catholic)	
Is The Word Of God Translated?	Lectionary in Fogny & Casa; Fogny New Testament in progress	
Forms Of Gospel Presentation Available (Summary)	30 minutes weekly broadcast by WEC, some literature in Fogny and Casa, one tape by Gospel Recordings in Fogny	
What Kind Of Missionaries Are Needed?	Spiritually, the fears which arise from traditional beliefs need to be addressed. In general, Jola men have not been reached with the Gospel. Health care needs are immense, as infant mortality rates are high.	
Population All Countries		Group Description
World Population For This People	390000	
World Population (Date)	1987	
Comment (World Population)	Guinea Bissau: 15,000 (1987 - SIL) The Gambia: 60,000 (1979 - Wilson p88)	
Countries Where People Group Lives		Group Description
Country Name	Guinea-Bissau	
Country Name	Senegal	
Country Name	Gambia	
Country Name	Senegal	
Geography & Environment		Group Description
Location	Camance region of Southwest Senegal, extending northwards into The Gambia, and southwards into Guinea-Bissau	
Country	Senegal	
Ecosystem Type	Scrub Forest	
Geological Type	Coastal	
Elevation	Sea level	
Climate	9 months of dry season. Rainy season, June through September. Average minimum 23 degrees Celcius. Average maximum 36 degrees Celcius.	
Comments (Geography & Environment)	Geological type is coastal, plains and interfluvial.	
Language & Linguistics		Group Description
Alternate Language Names	Diola, Dyola, Dyamate, Kujamatak, Kudamate, Yola	
Second Languages	30	
Second Languages	75	
Second Languages	75	
Other Mother Tongues Of This Group	MANDINKA	
Other Mother Tongues Of This Group	MANDINKA	
Other Mother Tongues Of This Group	WOLOF	
Other Mother Tongues Of This Group	WOLOF, GAMBIAN	
Other Mother Tongues Of This Group	WOLOF, GAMBIAN	
Other Mother Tongues Of This Group	WOLOF	
Comment (On Other Mother Tongues)	The primary language is a Jola dialect, which 100% of the Jola speak. 75% speak Wolof, and 30% speak Mandika.	
Linguistically Related Languages	GUSILAY	

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Item Name	Item Note	
Linguistically Related Languages	GUSILAY	
Comments (Related Languages)	Other related languages are Kwatay, Bayot, Karon, Jola-Ediamat (Fulup), Jola-Elun (Hulon), Jola-Her, and Bandial.	
Neighboring Languages	WOLOF	
Literacy		Group Description
Adult Literacy Percentage	10	
Active Literacy Program	No	
Comment (Literacy)	10% of those in Senegal are literate.	
Economics		Group Description
Occupation	Agriculturists farm rice primarily. Some fish in coastal areas, and some do small animal husbandry. Some men are tradesmen, carpenters, metal workers, mechanics, etc. Women raise produce in gardens. Some in urban areas are domestic workers.	
Income Sources	Peanuts, commerce, the trades	
Products / Crafts	Palm oil, small household items e.g., brooms	
Trade Partners	Mainly between villages, also with the Mandika	
Modernization / Utilities	Development projects, desalinization of the coastal marshes to improve the rice cultivation including the building of a dam. Artisan wells and electricity have been provided for much of the sous-prefectures.	
Community Development		Group Description
Health Care (Quality)	Poor	
Comment (Health Care)	Highly developed traditional medicine. Government clinics with trained nurses are in most large villages, but medicines are in short supply and expensive.	
Diet (Quality)	Fair	
Comment (Diet)	The staple is rice, supplemented with locally grown vegetables, peanuts, fresh or dried fish, and occasionally, meat. Food supplies are seasonal, and there is often a shortage prior to harvest time, especially if the rains are poor.	
Water (Quality)	Fair	
Comment (Water)	(Domestic/agricultural:) Wells provide fairly good water, some villages have "forage" systems (artisans wells) with large water tanks and faucets for domestics and agricultural use.	
Shelter Description	Mud brick, square houses with thatched roofs, some with tin roofs.. Houses are divided into several rooms. Kitchens are separate.	
Energy/Fuel (Quality)	Poor	
Comment (Energy)	Firewood, charcoal, kerosene for lighting. Electricity is available in only a few areas.	
Clothing	Men - western clothing or Muslim/African traditional; Women - wrap-around skirt with large kaftan over skirt; Children - often wear very little, or smaller version of adults.	
Infant Mortality Rate	High	
Comment (Community Development)	Generally, life is basic but fairly comfortable. The Government would like to install electricity and is gradually moving the houses to conform to street patterns. This means that the make up of the village is shifting. Land is traditionally allocated to the members of the clan, and other land is available for renting.	
Society & Culture		Group Description
Family Structures	Polygamous. One husband has several wives. All of them live in one house, with each wife in a separate room. The children all belong to one husband.	
Neighbor Relations	Work groups are formed where the neighbors all work together in groups of similar ages to farm the land. There is a lot of co-operation for work in the community.	
Authority / Rule	The traditional chief has largely been replaced by elders, each village being autonomous. In some of the southern villages, they still have a king. The French system is also used: a Government selected chief lives in the village; local Government representatives live in central villages with 10-30 villages grouped together under their jurisdiction.	

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Item Name	Item Note
Social Habits/Groupings	Within the village the family unit has central importance. Extended families, clans, live together in neighborhoods. Older children mind their younger siblings. The wife leaves her clan and joins her husband's clan, but she is expected to return to her own clan whenever there is a celebration or festival.
Cultural Change Pace	Medium
Identification With National Culture	Integrated
Self Image	Neutral
Judicial / Punishment System	Judgements are made by the village elders using a social punishment system. For major crimes the French judicial system is enforced by the Government representative.
Celebrations	Initiation ceremonies: circumcision at birth, marriage (at the engagement, and latter when the bride arrives) and death.
Recreations	Greco-Roman wrestling, dancing and celebrating.
Art Forms	Very little. Traditional baskets, mats, flutes, etc.
Media	Many have radios. Some have cassette players. A few villagers have a television. There are no newspapers.
Local Language Broadcasting	20 minutes to 1 hour daily
Comment (Culture)	"Little is known about the origins of the Jola people, although their presence in the Basse Casamance region dates back to as early as the late 16th Century" (Lexicostatic study, p.3). Some trace their origins to the south of the Casamance River and speak of a northward migration. Another theory links them to the Saloum and Rio Cacheu regions. The Mandinkas tried to take over the Jolas in the mid-1800's which has led to a fairly mixed society. French colonization started in 1857, and national independence began in 1960.

Youth

Group Description

Labor and tasks (6-12 year olds)	Children are expected to be productive members of the family. At seven years old, boys start to shepherd the animals. Girls help at a very young age with fetching water and firewood, cooking, minding younger siblings and other household chores. Children's work groups are also formed between families to help in the fields doing weeding, etc.
Youth Problems (Teens)	There is a revolution occurring at the moment by a rebel movement that wants independence in the Casamance. Women working and living away from the village may cause a breakdown in the family structure. Some drug abuse is now seen among the younger generations.
Youth Greatest Needs (teens)	Improved health care. Infant mortality is extremely high.
Comment (Youth)	General cultural changes can be seen between the older and younger generations e.g., respect for elders is no longer so common.

Education

Group Description

Primary Schools	300
Percent Of Eligible Students Enrolled	60
Teacher To Pupil Ratio	50
Language Of Instruction Early Years	French
Comment (Education)	French system of Schooling (starting school at 7 years old.) Arabic schools in all villages for religious education (start at 3 years old.) Above data, except for number of schools, is for primary grades 1.

Church Growth

Status of Christianity

Reached Status	Reported
Lay Leaders	20
Comment (Church Growth)	One of the 2 pastors works outside of the Jola area. SBC has nutrition centers. It also has a community center in Bignoma which does some literacy. Preaching points: Bible studies in Community Center, Bible studies in villages that have nutrition centers.

Religion & Response

Status of Christianity

Religious Practices & Ceremonies	Islamic festivals, Catholic festivals, traditional initiations and rites of passage.
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Item Name	Item Note
Attitude To Christianity	Somewhat receptive
Attitude To Religious Change	Somewhat resistant
Resistance / Receptivity	On the surface, people are open and willing to talk about Christianity, but when challenged more deeply, they are closed to the possibility of change. Their lives are ruled by the fears which are associated with traditional religion.
Religious Analogies & Bridges	Islam provides some bridges, belief in one God, etc. Each person has a "totem", an animal which carries his second soul. If this totem dies, a goat must be killed to prevent the person from dying. He receives the goat's soul and can live on.
Spiritual Climate And Openness	They seem open and willing to talk, but they are deeply entrenched in traditional beliefs. Their lives are strongly affected by fear, and they are very secretive.
Comment (Religion)	Islam: 100,000 adherents. Secondary religion: pagan, with 100% of population practicing it. There are 75,000 adherents to this. Tertiary religion: Christianity, with 50,000-75,000 adherents.
Recommended Approaches	Start with Old Testament teaching, as this is already familiar, leading on into the New Testament. Fears need to be addressed.
Current Needs	Men and family heads need to be reached as they tend to think that religion is for the women only. There needs to be some Jola Christian couples to relate to both.
Items For Prayer	Leaving Islam is a very difficult step to take and can lead to ostracization from the family. Even those who claim to be Christian have an underlying belief in traditional religion.

History Of Christianity In Group

Status of Christianity

Year Began	1445
Significant Events	<p>In 1486 a Senegalese chief was baptized, and by 1490 the first religious establishments were set up in the region of Ziguinchor. Diocese of Funchal was created in 1514 followed by sporadic work until the arrival of Saint Joseph of Chuny sisters in 1819. Three Senegalese priests were ordained in 1840; the vicariate of Senegambia formed in 1863 and of Dakar in 1936. In 1955, the hierarchy was established, first African archbishop consecrated in 1962. In 1970, the church was served by forty-three national and one hundred and sixty-eight expatriate priests. In 1972, the bishop of Senegal decided that all priests should be Africans.</p> <p>Protestant church was begun in 1863 by the Evangelical Mission of Paris. During the Second World War, the government asked all missionaries to leave. Only one remained as a British Government employee.</p> <p>WEC started work in 1935, and in 1952 a group went to Ziguinchor. Two missionaries died mysteriously in 1959 and in 1979 - it was suspected that they were poisoned. Other Christian missions followed to work in the Casamance (World Christian Encyclopedia, and Dieu Batit Son Eglise Au Senegal).</p>

Scripture

Status of Christianity

Available Scripture	Portions
Scripture Use	5
Scripture Use	Majority of churches
Comment (Scripture)	<p>Translation status: Fogany and Casa: has adequate lectionary. Work is in progress on the New Testament in Fogany. Mark is translated in Casa, but is only available to Catholic priests. There are also catechism selections.</p> <p>Use of translation: catechism and lectionary, but other portions are trials, and as yet, unpublished.</p>

Missions and Churches

Status of Christianity

Organization Name	WEC International
Main Ministry	Church Planting
Number Of Adherents	150

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Item Name	Item Note
Organization Name	Southern Baptist Convention (USA)
Country Of Origin	United States
Main Ministry	Evangelism
Main Ministry	Evangelism
Number Of Adherents	10
Number Of Workers Using Local Language	7

Christian Literature And Media Status

Status of Christianity

Literature Available	Some booklets (Fogny and Casa), songbook (Casa), collection of poems (Fogny), health booklets (Fogny), artisan booklets (Gusilay)
Audio Recordings Available	one tape (Fogny) by Gospel recordings.
Films Available	none
Radio Programs Available	Half an hour weekly broadcasts (WEC)
Videos Available	none
Audio Visual Available	none