



The Frafra of Ghana

The Frafra people speak several dialects: Nankani, Gurrene, Booni, Nabt and Talni. Their 2,000 square kilometer homeland is located in northern Ghana. The people are farmers who harvest millet, guinea corn, beans, and other crops. They also fish, raise cattle and smaller farm animals, weave baskets, and do leather work. The Frafra are known throughout Ghana for their leather work, and their baskets are exported worldwide.

They are organized along family and clan lines, which are usually more important to them than the larger "tribal" identification. Men usually marry between the ages of 25 and 30, usually with a wife who is about ten years younger. Polygamy is widespread in the area. Extended families live in compounds near each other. Several extended families make up a clan, several clans make a section. Larger villages may have several sections.

The Frafra construct their houses from a mixture of clay and mud, roofed with either grass or mud. Houses may be decorated in red, white, and black designs. The Frafra are recognized for constructing the strongest and most durable houses of all the village people in Ghana. Their houses last 15-20 years or longer if properly maintained.

Catholic missionaries came over the border from French West Africa in 1906, but did not enter the Frafra area until 1924. The Presbyterians have had a church in Bolga since 1955, and the Assemblies of God and Anglicans arrived 10-15 years later. Islam has had little success with the Frafra people. However, Muslims are viewed as being rich, and willing to help other Muslims start businesses. Both Christianity and Islam are attractive to people involved in trade and transport who want to amass individual wealth, because both often involve a break with the traditional extended family obligations. It is difficult for a Frafra to choose Christianity because this demands in addition a break with traditional religion, a difficult decision to make and carry out.

Primary Religion:

Tribal Religion

Disciples (Matt 28.19):

4%

Churches:

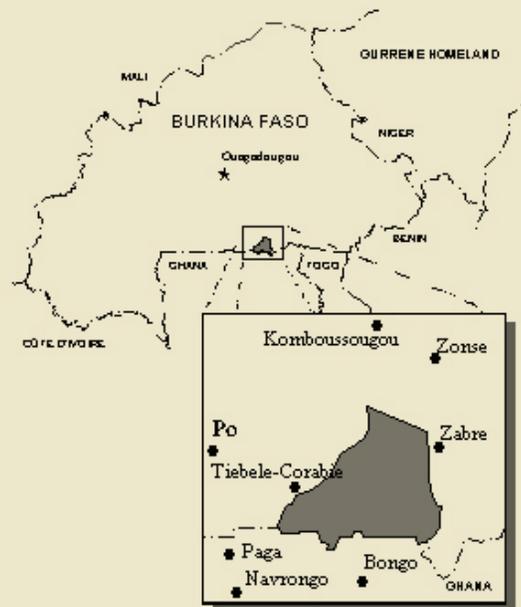
40

Scripture Status (Matt 28.20):

New Testament

Population (date):

550,000 (1993)



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Item Name	Item Note	
Have They Heard The Gospel?		Profile Summary
Call Themselves Christian (%)	10%	
Believe In Jesus As God & Only Savior (%)	4%	
Prophet/Good Man, But Not God's Son (%)	30%	
Believe In The Local Traditional Religion (%)	80%	
Have Not Heard Who Jesus is (%)	50%	
Number Of Pastors	25	
Number Of Missionaries Working	11	
Response To The Gospel	The figure of the ratio of churches to population represents Assemblies of God, Baptist, Presbyterian, Roman Catholic churches, Good News Church of Ghana (SIM), Evangelical Church of Ghana (WEC), Broken Yoke, Bible Church of Africa, United Pentecostal, and New Apostolic.	
Number Of Communities	>600	
Comment (Number Communities)	There are more 600 Frafra communities in Ghana, and some in Burkina Faso.	
Number Of Churches	40	
Comment (Churches)	96 estimated total	
Is The Word Of God Translated?	The New Testament was published in 1996.	
Translation Medium	Printed	
Any Hinderance To Scripture Distribution?	The New Testament has been reprinted, and is used extensively where there has been literacy training. In churches which have had a heavy influence and presence by Ghanaians from Ghana's dominant southern culture, there has been a low regard for the language and culture of the northern minority groups. Since the southerners control most denominations, this can be a hindrance to reaching minorities such as the Frafra.	
Forms Of Gospel Presentation Available (Summary)	Gospel Recordings have made audio-cassettes.	
What Kind Of Missionaries Are Needed?	Consulting assistance is still needed for the ongoing Old Testament translation, and for the revision of the New Testament. Other groups are still needed for church planting work in the area, although there are now Frafra pastors and evangelists who are reaching out to their own people. Assistance is also needed in community development in areas such as sanitation, water, grain storage, and crop management.	
Population All Countries		Group Description
World Population For This People	550000	
World Population (Date)	1993	
World Population (Urban Percent)	70000	
Comment (World Population)	Burkina Faso has 5 Frafra villages on the border with Ghana. We used to say that there were 20,000 Frafra people in these villages, but that would have increased by now.	
Countries Where People Group Lives		Group Description
Country Name	Ghana	
Country Name	Ghana	
Geography & Environment		Group Description
Location	Their homeland is about 2,000 square kilometers located around Bolgatanga in the extreme North of Ghana on its border with Burkina Faso. There are hills at Tongo and Bongo. The area is bordered by rivers in the east and south.	
Country	Ghana	
Ecosystem Type	Savannahs	
Geological Type	Plains	
Elevation	0-200m	
Longitude	W45'	
Latitude	N11	

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Item Name

Climate

Item Note

Hot and dry with seasonal rains. The rainy season lasts from May till October, but sometimes the rains are sparse even during this time. During the dry season the weather is cooler but also very dry and dusty. The hottest time of the year is in March.

Language & Linguistics

Group Description

Comment (Language)	At least 50% monolingual.
Alternate Language Names	Frafra (note that other names: Gurense, Nabdram, Talensi, Boonsi, Nankansi, etc. all refer to speakers of dialects spoken in the area, not to the language group as a whole. Also not that Gurense is not the name of a language group, but is used by other language groups to describe the language spoken to the west of them. Thus the name has been used for various Frafra dialects, but also for languages as diverse as Buli and Kasem (all from different language families). This was first pointed out to us by Dr. Timothy Gerrard (UCLA). Dr. M.E. Kropp-Dakubu (University of Ghana Language Center) uses Gurense to refer to the Bolga dialect and refers to the entire group as "farefare".)
Attitude Towards Mother Tongue	Somewhat receptive
Percent Monolingual (%)	50
Other Mother Tongues Of This Group	ENGLISH
Other Mother Tongues Of This Group	AKAN
Comment (On Other Mother Tongues)	Generally Frafra people do not speak other languages. I think that this is because they are one of the largest language groups in Ghana and live in such large numbers that it is often not necessary for them to learn other languages even if they move outside of the area. They have a very strong bias against the Twi language, though some do learn it who live in Kumasi. Even southerners who come to minister in the area find that they can not use Twi in preaching (which is very unusual for Ghana as a whole) and are forced to use English and to learn Frafra if they plan to minister in the area over a longer period of time.
Linguistically Related Languages	KUSAAL, EASTERN
Linguistically Related Languages	MAMPRULI
Linguistically Related Languages	DAGAARI, SOUTHERN
Comments (Related Languages)	They are more closely related to Mampruli and Kusaal
Neighboring Languages	KASEM
Neighboring Languages	MAMPRULI
Neighboring Languages	BULI
Neighboring Languages	KUSAAL, EASTERN

Literacy

Group Description

Adult Literacy Percentage	30
Literacy Attitude	Very receptive
Active Literacy Program	Yes
Publications In Vernacular	28

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Comment (Literacy)

Item Note

We do not have exact figures, but the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) literacy office has recorded two to three thousand people in classes, so the literacy rate should be at least 30% by now.

Update 1996: From 1976-86, the Frafra people had a very active literacy program which was community based. This came about as felt needs were expressed by various communities for literacy classes after it was known that GILLBT produced a series of trial primers for their use. In each case, when someone requested help with literacy, they arranged a meeting with their chief and members of their community with the Frafra Literacy Project personnel. After the community had expressed their needs the FLP personnel would explain what sort of help was available (specifically teacher training materials, supervision as needed). After discussion, if the community felt their needs would be met by what the FLP had available, the community would then organize itself for literacy and let the FLP know when it was ready. To be ready the community needed to provide a venue for the course, food, fuel, and accommodation for the trainers and one or two teachers from each section of the community for training. FLP would then send trainers for the course. The course was set up to be presented for five half days since village people (especially women) are not available for full days. But FLP would present the course in whatever format the village requested, so that it could be covered in three days, on five Saturdays, or on three days one week and two days another week. When the course was completed and teachers assigned, they would initially set up their classes and begin teaching. After one month they would meet again with FLP personnel to discuss how their classes were going, any problems they were having, etc. They would also choose one teacher from among their group to be their local supervisor who would relate to FLP. Many times they would also form a literacy committee for their community which would include teachers, learners and community leaders. Usually the chairman of the committee was one of the learners. The teacher training course (available from Bob and Nancy Schaefer) included training in community development principles, so the literacy classes usually also undertook projects which were helpful to their community. This community based literacy project required little supervision and spread rapidly throughout the Frafra area. It enjoyed the support of local government agencies responsible for literacy, churches and traditional authorities. Due to changes in leadership in FLP in 1987, however, it was discontinued.

Economics

Group Description

Subsistence Type

Agriculturalists

Average Annual Income

\$100 per year

Occupation

They are farmers first and foremost. They do not earn money as such, but they provide their own food and housing and other household needs from materials that are available in their environment (Nancy Schaefer).

Occupations: Farming, cattle and bird raising, weaving, selling of firewood, fishing, shea butter extraction.

Income Sources

Outside income is earned through growing cash crops (rice, groundnuts, etc.) Other crafts work such as weaving baskets may be engaged in during the dry season (Nancy Schaefer).

Products / Crafts

Frafra baskets and leatherwork are known all over Ghana and the baskets are exported worldwide. We have seen Frafra woven works in southern California, Dallas and in the Washington, D.C. area of the US. They also produce numerous items for their own use, pottery and blacksmith work in particular (Nancy Schaefer).

Products: cloth, drums, bows and arrows, shea butter, groundnuts, rice, millet

Trade Partners

Frafra traders travel the country and the neighboring countries with the exported baskets mentioned above. In years past, wherever we went people would call our Frafra names or shout a Frafra greeting and we would look and see a Frafra traders loaded with baskets and hats. Frafras who live in the US or Europe often do the exporting to these countries, though sometimes we have met foreign exporters doing buying in Bolga. The other goods are usually sold in local markets by the people who make them (Nancy Schaefer).

Trade partners: Akans, Burkinabe, Frafras

Modernization / Utilities

Farming is the activity most often undertaken in cooperatives. Sometimes basket weaving has been said to be undertaken in cooperatives as well, but in my observation this was for the purpose of showing the work of a cooperation to funding agencies.

The weavers still worked on their own (Nancy Schaefer).

shea butter grinding mills, most work is done by hand though

Comment (Economy)

the bullock is the only "machine" for farming.

Average income is an estimate by Peter Awane. All the information not marked "Nancy Schaefer" is from him as well.

Community Development

Group Description

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Item Name	Item Note
Health Care (Quality)	Fair
Comment (Health Care)	Much improved over the 20 years that we observed it. Though again the population is so great that the infrastructure cannot support all the needs. The regional hospital is located centrally in the Frafra area. There are no other hospitals, but there are a few clinics and health posts in the district. The Presbyterians run an extensive mobile health clinic in a wide area. The Catholics also have a smaller mobile unit serving in the northern part of the area. SIM opened a clinic in the extreme southwest of the Frafra area which is probably the only area not yet covered (Nancy Schaefer). Bolga Hospital is the hub of health care.
Diet (Quality)	Fair
Comment (Diet)	The big problem is that the population is too great to be supported by the land available to them in the Upper East Region. The main diet is sagabo (millet porridge) with soup (ochra, been leaf, other greens and groundnut). Meat is still rare in the daily family diet, though workers may eat meat when they eat during the work day and it is available at funerals and other rituals when animals are killed and eaten. Other foods are eaten at special times: bambara beans and other beans, smoked guinea fowls etc. are eaten at funerals. During the harvest season a greater variety of vegetables are eaten including sweet potatoes, Frafra potatoes, pumpkins etc. Shea nut oil is the main oil and also groundnut oil at times. Millet and beans are made in cakes and fried in oil especially on market days (Nancy Schaefer). Sufficient variety but insufficient quantity. Millet is the main part of the Frafra diet. Bean leaves, okra, groundnuts and cowpeas are also eaten. Tomatoes, onions, sweet potatoes, frafra potatoes are eaten at harvest. Generally the diet contains lots of carbohydrates and few vitamins.
Water (Quality)	Fair
Comment (Water)	In 1973 the Canadian International Development Agency began a project of establishing hand pumps throughout the area and this has continued. I think that something like 700 wells were dug, though I do not have documentation on this. This has supplied a clean water supply for many people in the area (Nancy Schaefer). good water is rare, water from dams is dirty.
Shelter Description	Houses are constructed of a mud and clay mixture and roofed with either grass or mud. The construction and plastering done by the Frafra people is recognized to be some of the strongest and longest lasting of the village people in Ghana and has been studied by the University of Science and Technology (Kumasi) as such. The houses last easily for 15-20 years and longer if they are properly maintained. The Frafra people live in compounds serving an extended family, usually with one or more central courtyards where most of the day to day activity of the family goes on. The rooms are used for sleeping, storage, cooking, etc. (Nancy Schaefer).
Energy/Fuel (Quality)	Poor
Comment (Energy)	Electricity is now available in several of the towns in the area and is beginning to be supplied to village houses. The main fuel for cooking has been and still continues to be millet stalks. The use of wood and charcoal is rare because the density of the population does not allow much wood to grow. Kerosene is commonly used for light for reading classes (Nancy Schaefer).
Clothing	Both men and women wear the traditionally woven (strip loom) cloth for their clothing (smocks for men and wrap cloths for women). Second hand clothing from the US and Europe is common for farming. Each year at harvest time women like to receive a 6-yard piece of commercially produced print cloth to make into the national dress typical of Ghanaian women (Nancy Schaefer).
Transportation	The most common type of transportation is walking. Bicycles are used by workers. Transportation between larger markets is by public transportation which is cheap and fairly dependable (Nancy Schaefer). The district has good public transport and roads are good and well maintained for the main locations, but bad for the minor settlements.
Infant Mortality Rate	20%
Life Expectancy	85
Leading Cause Of Death	old age, dehydration
Comment (Community Development)	River blindness in some areas. Life expectancy seems to high too the interviewer. Figures for child mortality and life expectancy, as well as indication of leading cause of death came from Peter Awane. Nancy Schaefer mentions malnutrition and malaria as former main causes.

Society & Culture

Group Description

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Item Name	Item Note
Family Structures	<p>The family structure is the basic authority unit of the Frafra people. Extended families live in compounds near each other, several of these groupings make a clan, several clans make a section, several sections make a village. Each compound is presided over by a house owner and clans are also presided over by the presiding elder. There are section heads. The elders and also the section heads sit as advisors to the chief, but as far as anything relating to individual matters or matters in day to day relationships with others, the homeowners and clan elders are the ultimate authority. If a family decides to take a matter outside of the lines of traditional authority or if a matter involves someone or something outside of the traditional framework, then the chief is the first level of authority consulted (Nancy Schaefer).</p> <p>Patrilineal society. Polygamy is widespread, divorces are part of the picture as well. Men marry early (around 17), the fathers choose the first wife for their children.</p>
Neighbor Relations	<p>Cordial relations with neighbors, intermarriage esp. with Kasena people.</p>
Authority / Rule	<p>There are paramount and village chiefs. The paramountcy moved from Zarongo to Bolgatanga around 1990, which is a potential source of conflict (Peter Awane).</p>
Social Habits/Groupings	<p>Markets, funerals, visiting in-laws and harvest festivals are the usual social activities outside of meeting neighbors and family members in the usual daily activities. There are also moonlight festivals with drumming and dancing.</p>
Cultural Change Pace	<p>Medium</p>
Identification With National Culture	<p>Integrated</p>
Self Image	<p>Prestigious</p>
Judicial / Punishment System	<p>As mentioned above, the general way of handling trial and punishment within the traditional framework is at the family and clan level. It is up to the homeowner and clan elders to control and manage the people in their families and clans. However, if someone or several people involved in a dispute are not satisfied with those levels of arbitration, they may choose to take a case to the chief. The chief will fine everyone involved and probably the bystanders as well along with making a decision on the case. If the people involved are still not satisfied, they may take the case to the police. Problems between villages may be arbitrated by a chief over both villages or a chieftancy dispute may be taken to the regional House of Chiefs in Bolga. This is usually the case, but in one instance -- a dispute about the chieftancy in Bolgatanga -- the Nayiri from Nalerigu came up. This was considered to be quite unusual and certainly over the 20 years we have observed that has not happened in any other dispute even when the chiefs in question had connections with Nalerigy. I think it was a desperate measure because several people had been killed and it had reached the point that it was unsafe to enter the central part of the regional capital. Civil authorities were also involved with troops in an armored vehicle. I believe that he came at the request of the House of Chiefs, so in that sense they were still arbitrating the matter. When the problem involves people or institutions outside of the traditional sphere then the police are the final authority. Court cases are becoming more common (Nancy Schaefer).</p>
Celebrations	<p>Frafra celebrations exist at different levels. Individual households have funerals and sacrifices/prayers to their ancestors at times of sowing and harvesting. Villages have "new year" festivals after harvest; these are on a local level but they attract people from the villages who have gone elsewhere to live as well as visitors from other villages and places. Some of these are just village gatherings held at night where a small group of people from the village may choose to gather, dance, and sing. Others are daytime gatherings which involve a larger part of the population. There is not a general Frafra festival and some of the local festivals have been banned because of chieftancy disputes (Nancy Schaefer).</p>
Recreations	<p>These festivals are some of the most looked forward to activities. People buy new clothes and travel miles to get them. The value is in seeing relatives and friends and spending the day visiting and dancing. People also go to market in part as recreation also in order to see people and visit with them. People go to visit their in-laws (mother's family) also as recreation. Storytelling and playing games like "oware" are recreational activities which take place in the home (Nancy Schaefer). Hunting is a further recreation.</p>
Art Forms	<p>Basket-making and leather-working are the two best known crafts of the Frafra people. You see these everywhere in Ghana and people know Frafra work when they see it. They also decorate their houses with red, white, and black designs. Pottery is decorated with similar designs (Nancy Schaefer). Drumming, dancing.</p>
Media	<p>URA radio is aimed at people in the Upper East Region with much programming in Frafra. TV is something new. No newspaper is aimed at the Frafra people though the literacy project have made attempts.</p>
Local Language Broadcasting	<p>> 1 hour daily</p>

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Item Note

Attitude To Outsiders

Very receptive

Attitude To Change

Very receptive

History Of People Group

The ancient origins of the Frafra are difficult to trace, but what information there is indicates that they are some of the most long-standing inhabitants of the area.

Comment (Culture)

The pace of change has been steady. It has not appeared to outpace the group so as to create unusual tensions within the group. The breakdown of the family with children being outside the traditional social controls is present particularly with children who have gone to school -- teenage pregnancies and drug problems have been the usual result of young people who seem to have time on their hands.

The group is involved with national society to the extent that Bolgatanga is a regional capital. Not many Frafras have been known on the national scene in politics and entertainment. One figured prominently in a coup and another is an internationally known boxer.

The group is not cohesive on the local level, but nationally they are known and tend to be discounted by southern Ghanaians because they work as laborers in the south, do not assimilate to southern culture, and have been generally rejected by southern Christians as being a closed, pagan group. This affects the Frafra people as a whole very little on the surface, but it has meant that they have not been given much opportunity to hear about Christ and when they do they are still not well accepted on the national Christian level. Bit by bit as the Frafra people have become known for church growth and as several Frafra evangelists have become more prominent this image is changing -- but the southern Christians would still like for them to speak Twi! Much of the programming on the URA radio is done in Frafra. There are news programs as well as music and educational presentations.

We found them to be receptive to us and to other researchers who came during our time. They seem to be more receptive to researchers than to missionaries. Frafra people in general do not like to be told what to do. They will say yes, yes and just not do anything. However, when they participate in a project, researching problems and resources, making choices and decisions, they are very receptive to improving their lives.

They are receptive to changes that come from within though (Nancy Schaefer)

Youth

Group Description

Labor and tasks (6-12 year olds)

Young people who do not go to school help with household tasks. The boys especially are involved in cattle herding and the girls care for small children. As the children get older they take up the work of men and women in the village: boys farm and girls take part in food preparation. Young people who go to school also do these things, but to a much lesser extent. Therefore some children must always stay at home if some go to school (Nancy Schaefer).

Youth Problems (Teens)

Young people find that their schooling does not prepare them well for jobs and there is not enough work available. Those who do not go to school need to learn how to care for their families -- learning basic literacy and health skills (Nancy Schaefer).

Youth Greatest Needs (teens)

The young people need to learn control and guidance. They need to see the dignity of work even when they have been to school. They need to learn from older people the traditional values of hard work and caring well for their families. The church can help meet these needs but often they have rather learned to disrespect their elders from the examples they see there. We have not seen as much effort from the church going into young people's programs as we did about 10 years ago. I think this was a particular concern of missionaries who were working in the area at that time and it bore much fruit. However, as those young people have grown up and taken responsibility in the church they seem overwhelmed by the problems of living as Christians in their society and do not seem to be giving the time to young people that is needed. Perhaps they do not have the time to give, because of family problems and the problems involved in keeping a church going. So I would say that the greatest need that the young people have is for God and His direction in their lives, but along with that they need someone to care about leading them to Christ and discipline them.

Education

Group Description

Primary Schools

20

Percent Of Eligible Students Enrolled

25

Teacher To Pupil Ratio

25

Language Of Instruction Early Years

Farefare

Language Of Textbooks Early Years

English

Language Of Instruction Later Years

English

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Language Of Textbooks Later Years
Number Of Schools > 90% Homogeneous
Comment (Education)

Item Note

English
20
We did an extensive pilot project with Ghana Education Service developing Frafra textbooks for Ghanaian Language instruction (1979). The project was completed but funding was not available through Ghana Education Service to actually print the books (Nancy Schaefer).
There are primary and middle schools in the larger villages, and also a vocational school, a government secretarial school and a nursing training college (Peter Awane). Figures are estimates by Peter Awane.

Church Growth

Reached Status
Reached Classification
Lay Leaders
Christian Literacy Centers
Comment (Church Growth)

Reached
Evangelized
18
1

The Frafra have been selected for work by A/G, Southern Baptists, Presbyterians, SIM, WEC and Catholics. Those are the groups who are working outside of the regional capital of Bolgatanga. The Presbyterians and Catholics efforts seem to be fully funded (that is, anything they decide to do they are able to do). The A/G work is self-supported; very little if anything, comes in from outside for any of their efforts, but it would be good to see some support from somewhere for the excellent young people's program they used to run in the area (with camps quizzes etc.) The Baptist work has some support from outside through the Ghana Baptist Convention and the Southern Baptist Mission, but they have only one Frafra pastor at this point and I know of several churches needing roofs, benches, etc. SIM seems funded for the work that it undertakes both in church planting and in medical work. WEC has done an admirable job in planting self supporting Frafra churches in urban areas; they have not been able to get a ministry started in the Upper East Region, but they would seem to have a good plan for doing so. Several missions have interest in the area even though they do not maintain personnel there. The A/G have a missionary (Holland) based in Accra who helps with development and he regularly relates to the churches. The Baptists have a missionary (USA) who relates to the churches in the area who is based in Nalerigu about 80 miles south. He used to travel through the area regularly, but we do not know if he still does (Nancy Schaefer).
Many churches in Bolga contain hardly any Frafras. Figures from Peter Awane, except for number of missionaries.

Status of Christianity

Religion & Response

Religious Practices & Ceremonies

The Frafra people have a three part view of the world and its inhabitants. The ancestors, people currently living on the earth and the descendents. All three groups are equally important and necessary for Frafra life to go on. The rituals and daily activities in which the people currently living on the earth engage relate in some way to the other two groups: the ancestors and the potential descendents. Therefore funerals and marriages are the most important and value ridden activities. Funerals serve the ancestors and marriage ensures descendents. God as such is recognized as a supernatural being, one that has power, but which cannot really be known. Ancestors are closer to him and can communicate with him better. Descendants are with him before they are born and small babies are said to have told to God what they will be or what they want. Soothsayers have to consult the ancestors to find out what the baby told God. Beings of the wild, the fairies, may make trouble for people living on the earth if they are in the bush or other dangerous places. Charms may be purchased from shrines like those of Tongo if a person is superstitious, but not without great price which may involve a man and his descendents. A person who becomes involved with either the fairies of the shrines is not respected by his family and friends (Nancy Schaefer).
Demon rituals and female circumcision ceremonies are both part of the Frafra's religious life.

Attitude To Christianity
Attitude To Religious Change
Resistance / Receptivity

Very receptive
Somewhat receptive
Chiefs did tend to favor Islam and older people did identify Christianity with social change and avoid it. However the Frafra are less resistant to Christianity nowadays and resistance is rarely seen. Rallies, prayer programs etc. have good attendance (Peter Awane).

Status of Christianity

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Religious Analogies & Bridges

Item Note

The most effective bridge that we found in our work with the Frafra was simply to start at the beginning and explain how God made the world and how sin came into the world. For this reason an abridgement of Genesis was the first thing we translated and published of the scripture. Church growth among the Frafras was attributed by the Ghana Evangelism Committee to the availability of this and other Scripture portions and the early use of them by the literacy classes. New churches now abound in the area wherever we had literacy classes (Nancy Schaefer).

The Frafras don't have a god. They believe in practical things like being good, morality etc (Peter Awane). Yet, Peter Barker mentions an all-powerful god called Naayinne.

Spiritual Climate And Openness

We found that even though the Frafra area was characterized as closed when we moved there in 1972 we always found it to be open to God's word. Of course we knew many people who did not accept the witness we and others bore, people who rejected the gospel. But many more accepted it and have continued in it.

Recommended Approaches

Literacy classes have proved to be the most effective way of planting churches in the Frafra area and in the urban areas where Frafra people live. At least this was true in the 1980's. I think that any type of ministry which aimed at a high saturation level would be effective however. Because of the sheer number involved any effort needs to be well-planned and relatively inexpensive to run. It should be mentioned that World Vision sponsored the most effective aspects of the literacy program. They helped us develop a strategy of locally supported and organized literacy classes. They funded the printing of materials (the 17 books mentioned above) only, but the proceeds from the sales of the materials supported the local classes. The areas desiring literacy classes provided all local facilities for training teachers and we personally paid for our own expenses in going out to train and developing the materials. Everywhere we went we took whatever pastors or church leaders who wanted to help with the literacy and they could make the contacts that enabled them to plant churches. The churches who put the most into it got the most out of it. World Vision taught us and the literacy workers the most effective ways of training and organizing the program. They have gone on to continue with some projects in the area. We were aiming at high saturation for literacy and were amazed at the results since almost every Frafra church since that time has been started with literacy. There was a reaction in GILLBT to this use of literacy and the "church" side of the literacy effort was discontinued when we left the project though we think this is turning around and perhaps in the future it will be seen to have been a good thing (Nancy Schaefer).

Recommended approaches: crusades, community development, in-group living.

Current Needs

From our perspective the process described above is still needed. It helped people with their physical needs as well as teaching them to read God's Word (Nancy Schaefer).

Items For Prayer

The lack of spiritual, community based, evangelism is the one greatest need of the Frafra people (Nancy Schaefer).

History Of Christianity In Group

Status of Christianity

Year Began

1930

By Whom

Roman Catholic Church

Significant Events

Catholics entered through the north; initially they were not allowed by the colonial government to come up through Ghana, so they had to enter from what is now Burkina Faso; don't know their numbers; ministry tends to be in "church dialect" which could be improved with greater attention to the large vocabulary available and less use of borrowed words.

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Comments (History of Christianity)

Item Note

Presbyterians 1950's; initially in conflict with the Catholics for about 20 years; outreach has continued to 10 or so areas; emphasis on medical work; minister in specific dialects in areas where they work; liturgy could be improved with closer attention to translation techniques; some use translation.

Baptists 1960's; through Yoruba Christians from Nigeria who were traders in the area; when the Nigerians were expelled in 1970, the Frafra churches grew slowly, but are gaining strength as the national church grows; 4 Frafra churches; minister in central dialect and use translation effectively.

Assembly of God: 1960's also through the north initially; have continued a steady growth though there has been a slowing in the Frafra area since the death of the Zuarungu pastor in 1990 and the illness and old age of one of the other most active pastors; had 14 churches in late 1980's; minister in several dialects and make good use of translation.

SIM 1980's; they have planted two churches in the Northern Nankani and Southern Nankani dialect areas; emphasis is medical in the southern church; use only Nankani dialect; make some use of translation, but limited because they do not work outside of the Nankani area.

WEC 1990's; one church/fellowship has been started; make excellent use of translation. When we (Schaefer, GIL) began work there in 1972, several missions (both those had worked in the area and several who were not working in the area) discouraged us from beginning work there. They told us that the area was "closed" and that the people were "resistant" to Christianity. We were specifically encouraged by the A/G and Baptist missionaries who also told their new churches there to work with us. We did not do anything specifically about translation our first 3 years, but concentrated on language learning. We did hold several Christmas parties among the non-Christian families with which we were living. It was obvious from this that the community in which we were living was totally unexposed to Christianity. They had not heard the name of Jesus before even though they were quite near the town and several churches felt that the area in which they live had been well covered. Just recently (1996) we visited the Frafra area with our grown children who were here to work in the area and all existing churches in that area are full and overflowing. However that specific community still does not have a church. Most church buildings will hold 100-200 people and the area is hardly touched. To us it seems to be wide open and welcoming of churches and church planting efforts hardly make a dent in the need (Nancy Schaefer). All the information in the Missions/Churches screen from Peter Awane.

Scripture

Status of Christianity

Translation Status	In Progress
Available Scripture	New Testament
Form Of Scripture Available	Printed and Audio
Scripture Use	Majority of churches
Comment (Scripture)	There are several New Testament books on cassette, but these are now out of stock. Scripture music cassettes have been released recently. There have been some Christian programs prepared for the radio station in Bolga, which regularly has programming in the local languages.
Other Forms Of Gospel Available: Literature	Yes
Other Forms Of Gospel Available: Recordings	Yes
Other Forms Of Gospel Available: Film/Videos	No
Other Forms Of Gospel Available: Radio	Yes

Missions and Churches

Status of Christianity

Organization Name	Roman Catholic Church
Main Ministry	Church Planting
Year Started	1930
Number Of Local Workers	250
Number Of Workers Using Local Language	250
Language Used By Workers	Farefare

The Frafra of Ghana

Item Name	Item Note
Organization Name	WEC International
Main Ministry	Church Planting
Main Ministry	Church Planting
Year Started	1990
Organization Name	SIM International
Main Ministry	Church Planting
Main Ministry	Church Planting
Year Started	1980
Organization Name	Presbyterian
Main Ministry	Medical
Main Ministry	Medical
Year Started	1950
Number Of Local Workers	200
Number Of Workers Using Local Language	200
Language Used By Workers	Farefare
Organization Name	Assemblies of God
Main Ministry	Church Planting
Main Ministry	Church Planting
Year Started	1960
Number Of Local Workers	150
Number Of Workers Using Local Language	150
Language Used By Workers	Farefare
Organization Name	Baptist
Main Ministry	Church Planting
Main Ministry	Church Planting
Year Started	1960
Number Of Local Workers	20
Number Of Workers Using Local Language	20
Language Used By Workers	Farefare

Christian Literature And Media Status

Status of Christianity

Literature Available	All of the literature produced for the Frafra people has been listed above in the literacy and Scripture portions.
Audio Recordings Available	We produced selections from Matthew with songs, John 1,2,3, John on tape. But probably these are no longer in use.
Films Available	As far as we know the Jesus film is going to be produced by great Commission Foundation.
Radio Programs Available	Churches are at times asked to preach or sing in Frafra for the URA radio; there is no organized effort behind producing these programs, however.
Videos Available	None known.
Audio Visual Available	Presumably the Gospel Recordings tape/poster series has been produced by SIM in the Northern Nankani dialect of Frafra. Gospel Recordings has been making these tapes in conjunction with SIM who use them in their church planting. I have learned that they are available to other groups for the cost of about US\$ 50 from the Gospel Recordings representative in Accra. This is not generally known, so even though these are theoretically available to the Frafra people and other groups where SIM has worked, they are in use only by SIM. It would be good if Gospel Recordings or someone else could help with distributing these more widely. Also, in the case of Frafra, it would be helpful if they were produced in the central dialect.