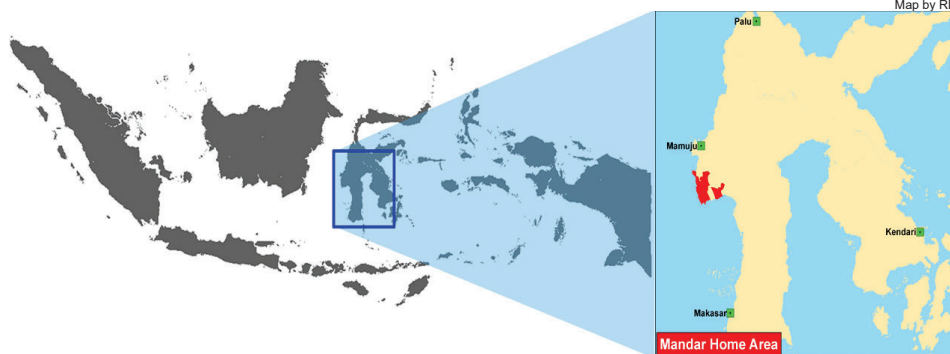


MANDAR



Demography	Mandar Language	Status
Location: West Sulawesi	Bible: No	Believers: < 10 (4538)
Population: 525.000	Jesus Film: Yes	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous Church: 0

Identity and Location

The Mandar (or Andian) people live in the low coastal plains and mountains of the regencies of Majene, Mamuju, and Polewali-Mandar in the province of West Sulawesi. They speak the Mandar language, which has four dialects: Majene Banggae, Balanipa, Pamboang, and Sendana. The Mandar have been influenced by the larger neighboring Bugis and Makassar tribes. The Mandar region is surrounded by mountains with a large area in the middle suitable for rice fields. Their main sea product is tuna fish. A rare and protected type of bird in the area is known as the Mandar bird (the purple swamphen).

Society and Culture

Many Mandar make a living by farming rice fields or fruit plantations, while others work as fishermen. In the Sendana and Malunda areas, their produce includes dried coconut meat and cocoa. The rice fields of the coastal plains are irrigated, while other regencies still use the traditional means of depending on rainfall.

Historically, the Mandar people recognized various social classes. The high class consisted of the nobility (Todiang Laiyana), the middle class were commoners (To Maradeka), and the lowest class were slaves (Batua). The history of Mandar development has been divided to several periods. First was the Tomakaka period, which when the society was governed by a system of elders. Second was the transition period (Pappuangang) when the social relationship system began to form. Third was the Arajang period, which had systematized structures, regulations, and rulers. Arajang and Pappuangang guidelines are still influential, although they have been fused with Islamic and modern structures. Currently,

the king does not rule by hereditary right, but is chosen by the traditional leaders (hadat).

In one Mandar story, if the headdress of the community leaders is worn angling to the left, it is a call for the king to reconsider his leadership and policies. If all the elders come and walk in front of the palace while wearing their headdress angling to the left and also carrying spears and keris (sacred knives), this is a sign for the king to step down from his throne voluntarily. If the king does not step down voluntarily, they will try to depose him with force (even to the point of killing him). If they are not able to accomplish this by force, then many of them will leave their villages. From the Mandar perspective, a king is regarded as a bad king if his subjects leave in this manner.

Beliefs

The Mandar people are Muslims. However, traditional animistic beliefs are still very strong in their daily life. They believe in the power of unseen spirits that inhabit sacred places. The services of a shaman are often sought for many purposes, including healing the sick and casting out spirits.

Needs

The Mandar need education and opportunities in managing their commercial agricultural enterprises so that they can obtain a maximum yield. The Mandar area has great potential for development of its fishing industry. Most Mandar farmers and fishermen are located at the beginning of a long supply chain and thus, do not receive fair market prices.