



“Daily life in Dakar”

Dear Teacher,

We are very pleased to provide you with this Culture Kit on Senegal, called “Daily Life in Dakar.” We hope you find it useful and enjoyable. This notebook contains information you might find helpful, including background information on the historical and cultural significance of the objects in the kit, instructions for children’s games, and recipes of Senegalese dishes.

The African Studies Center believes very strongly that the best people to develop a Culture Kit for use by teachers are **teachers**. With that in mind, we have left empty sleeves at the back of the notebook. You are encouraged to add in your own lessons and ideas that have worked in your classroom, so that future users of the kit will be able to use your ideas also. You will also find several sheets of GREEN paper. Please use these to add comments and suggestions for improvement in our box! We’ll read through these when you return the kit.

Please let us know if there are particular items you would like to see added to the kit, or if any items were damaged or not useful to you. You can always contact Stacey Sewall at sewall@email.unc.edu if you have any suggestions or concerns about items in the kit. We hope you enjoy the materials and wish you the best as you lead your students in their study of Senegal.

Note: Please re-wrap breakable items in bubble wrap when returning the culture kit to the ASC. Thank you!

Senegal



The Western most country on the African continent, Senegal is approximately 196,190 sq km, or slightly smaller than South Dakota. It is bordered by the Gambia, Guinea, Guinea-Bissau, Mali, Mauritania, and 531 km of Atlantic coastline. Its climate tends to be hot, humid, and mostly tropical. During the rainy season, from May through November, there are strong Southeast winds, while the dry season, between December and April, is usually hot and dry. Most of Senegal is low, rolling plains with the terrain rising to foothills in the Southeast. While low-lying areas are subject to seasonal flooding, the nation also grapples with periodic drought. Due to Senegal's large coastline and maritime populations, fishing represents a major national industry, as does the production of minerals such as phosphates and iron ore. Another important industry in Senegal is tourism, with most tourists coming from France, but also from within Africa. Tourists arrive primarily in January and February, and visit the coastal city of Mbour, or the island of Capsqiring.

Senegal's capital, Dakar, is located on the Northern coast and is on the Western-most tip of the country. It is home to over 2.5 million people and hosts the majority of Senegal's economic activity as an important trading center.

Senegal's population is over 11 million people and is made up of many diverse ethnic groups. The largest ethnic group in Senegal are the Wolof, comprising about 43% of the population, roughly 24% are Pular, 15% Serer, 4% Jola, 3% Mandika, 1% Soninke, and another 1% European or Lebanese. There are other small ethnic groups also, which are not listed here for the sake of simplicity. While the official national language is French, Wolof, Pulaar, Jola, and Mandinka are also widely spoken. There are many

immigrants in Senegal, from countries such as Ivory Coast, Cape Verde, Guinea and Mali.

Teranga:

Just as every nation has its own perspective and way of life, Senegalese like to say that what is most important and unique about their culture is its open and welcoming nature. People in Senegal tend to interact with one another a great deal, and tolerance is prized above most other personal or social qualities. Tolerance is not understood in Senegal as merely “putting up” with people who are different, but embracing and welcoming difference through hospitality. The word for this in Senegal is “***teranga***.” ***Teranga*** means that people in Senegal try to always treat others with respect. ***Teranga*** is important with guests in the home, who are often welcomed with the expression, “today you are the owner of this house.” ***Teranga*** also comes into daily social and political life, where difference is actively welcomed with a sense of hospitality. Perhaps due to Senegal’s location as a trading center in West Africa, or due to the many different ethnic and religious groups living in one place, Senegalese people generally try to be very open to learning about other people and to putting others at ease.

<http://geography.about.com/library/cia/blcsenegal.htm>

<http://en.wikipedia.org/wiki/Dakar>

http://rumela.com/events/image/Senegal_map.jpg

Senegalese Flag



The Senegalese flag, originating with Independence from France in 1960, includes the colors, green, yellow and red, and a star. Each component signifies elements central to the Senegalese national identity. The striped design is modeled after the French flag and represents the three political parties that merged together to form the Senegalese Progressive Union. The Green stripe has a variety of meanings for Senegal's diverse population. For Muslims, green is the color of the flag of the prophet, for Christians it symbolizes hope, and for animists it symbolizes fruitfulness. Yellow is a symbol of wealth and progress, as well as being the color of the arts, literature, and intellect. Red signifies life, sacrifice, courage, and the fight against poverty. The star represents perfection, light, knowledge, and sky and its five branches represent Senegal opening towards five continents.

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

Tourism in Senegal, Dakar Maps and Guide Book

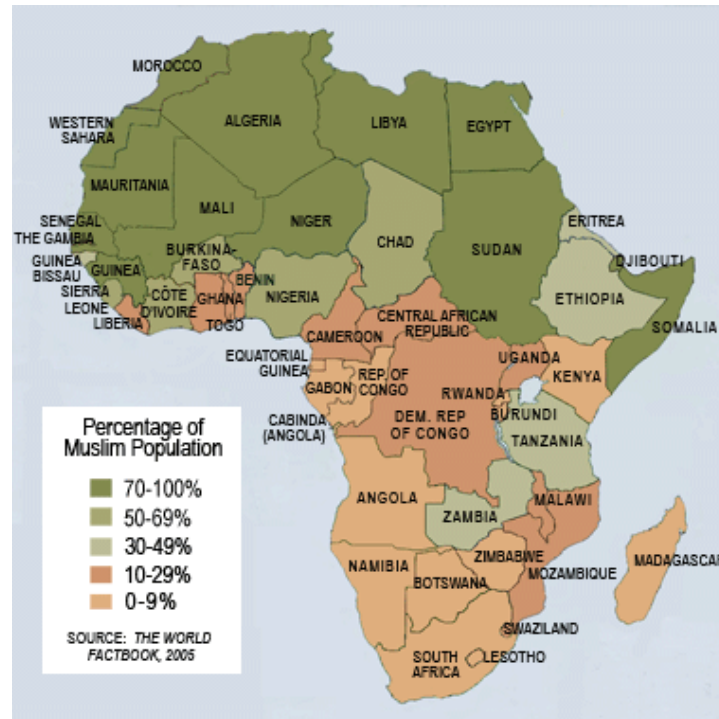


Since the 1970's, drawing on its mild climate, luxury coastal resorts, and impressive natural and historic sights, tourism in Senegal has grown to comprise a significant part of the nation's economy. Senegal has long been a popular destination for European tourists, with tourism from the U.S. increasing in recent years.

Dakar, the capital city, Saint-Louis, an old colonial town, and the Mouride holy centre of Touba are all popular urban tourist destinations. Many tourists come to take advantage of the extensive coastline and the luxury resorts there, as well as to explore Senegal's wide variety of plants and wildlife.

Goree Island, formerly a center of the West African slave trade and a UNESCO World Heritage sight, also draws many visitors. From within Africa, and amongst the middle class in Senegal itself, many tourists frequent Senegal's many important religious sights and festivals, as well as popular holiday spots such as the beaches and islands to the north of Dakar.

Map of Islam in Africa



While the majority of Muslims live in Asia, Africa is home to the next largest group. Not surprisingly, the history of Islam in Africa is both ancient and complex. Some experts estimate that almost half of Africa's population identify themselves as Muslims, of which the vast majority is Sunni (followers of the Sunnah). Islam spread to Africa very soon after its founding in the 7th century. North and East Africa are separated from the birth place of Islam, the Arabian Peninsula, by the narrow Red Sea. Consequently, soon after its founding, Islam began to spread into nearby areas of Africa, beginning with Egypt. From there, through the activity of Muslim traders, it spread toward the west including the present day countries of Tunisia, Algeria, and Morocco. Islam also moved southward out of Egypt along the Nile River valley into present day Sudan and Ethiopia.

By the 15th century much of northern Sudan and Eritrea had converted to Islam. In addition, Arab-Islamic maritime traders contributed to the spread of Islam along the east coast of Africa. By the 15th century most of the coastal populations of what are now Somalia, Kenya, and Tanzania identified as Muslim. From northern Africa, Islam gradually moved southwards into the Sahel region of West Africa and later from the coast westward towards the interior. The process of Islamicization often took several generations and resulted, in many places, in strands of Islam which have incorporated and adapted elements of indigenous belief and practice.

Southern Africa has been the last region in Africa to which Islam has been introduced. Relatively recently, with the arrival of Dutch and then British colonizers from the 17th-19th centuries, the need for cheap labor in South Africa has led to the arrival of many

thousands of Muslims from South-East Asia, first as slaves to the Dutch and later as inexpensive agricultural laborers for the British. The descendents of these populations today make up the nearly one million Muslims living in modern-day South Africa.

http://www.metmuseum.org/toah/hd/tsis/hd_tsis.htm

http://www.bbc.co.uk/worldservice/specials/1624_story_of_africa/

A note about religion in Senegal:

The majority of Senegalese are Muslims (about 95%), but some are also Catholic Christians (about 4%) and about 1% are Animist. Islam in Senegal is an important part of daily life, but religious tolerance is a centerpiece of Senegalese society, and since Independence the government has prided itself on practicing both tolerance and secularism. Most Muslims in Senegal practice “Sufism” and are not engaged with more “fundamentalist” expressions of Islam. While united in principle with people of faith around the Islamic world, Senegalese often see strong distinctions between their religious culture and the cultures of the Arab world. For more general information on Islam in Africa, please look through the *Faces* magazine and other materials that are included in this notebook.

In this kit, you will find many ordinary objects that are a part of religious life in Dakar. We encourage you, as the teacher, to consider these as no more “exotic” than you might consider a Christian hymnal, a bible, prayer book, or picture of Jesus. And, in line with learning about Senegalese ***Teranga***, work to help your students think about these items with respect and tolerance/hospitality.

Prayer Mat



A prayer mat or prayer rug is used by Muslims when performing prayer or *salat* (in Arabic). Some are solid colors, but most are usually beautifully decorated with Islamic motifs. They are usually designed so that the mat has a definite "top" and "bottom" -- the bottom is where the person stands, and the top points towards Mecca, the direction for prayer. When Muslims pray, they bow, kneel, and prostrate before God. These mats, while not required for prayer, are used to ensure that the area in which a person prays is clean and isolated for concentration on prayer.

http://islam.about.com/od/prayer/f/prayer_rugs.htm

Satala (Kettle)



A *Satala* is a kettle often used for the cleansing which is required in Islam before performing ritual prayer and touching or reading the Koran. The Arabic word for this cleansing is “Wudu” but in Senegal that word is not commonly used. Washing before prayer is sometimes called ablutions; a person washes their face, hands, arms, and feet from the ankles down with water or, if water is scarce, earth. Until recently, Senegalese primarily used traditional metal kettles for this as well as for other household tasks such as watering plants and making tea, as these were the most readily available. However, many such traditional items have been largely replaced with plastic versions (Like in the U.S.!). These kettles are frequently seen in all Senegalese houses, but particularly in homes without indoor plumbing.

This plastic kettle was made by Siplast, a multinational company that produces many such household products including buckets, cups, and mats at a factory in Dakar. Another company which commonly manufactures these kettles is CSAO, which uses material from recycled goods, and donates profits to a children’s charity in Senegal. CSAO was founded by artisans who were predominantly local recycling advocates, sculptors, artists, and craftspeople who formed a collective in 1995 dedicated to providing business for Senegalese workers while working within the global market.

<http://en.wikipedia.org/wiki/Wudu>

www.csao.fr

Scarves



A head scarf is a piece of cloth wrapped around the head to keep warm, to stay clean, to be fashionable, or to serve religious purposes. Senegalese women wear head scarves to keep cool in the hot climate, to be stylish in traditional as well as Western clothing, and to maintain a modest appearance during religious observance. For Muslim women the head scarf, known as the *hijab* or *Khamir*, serves as the counterpart to the male head covering, or *kufi*.

<http://en.wikipedia.org/wiki/Hijab>

[Note: Your students who attend religious services (at a church, synagogue, or temple) may want to think about how they dress differently there than at school or home. In some churches in the US, for example, girls and women usually wear dresses, and they are encouraged to dress more modestly than if they were going to the mall or playing sports.]

Kufi Hat



This cap is known primarily as a *Kufi*, and is worn extensively in Western Africa. Its name means “crown” in Yoruba, and is also the name of a city in Nigeria. Sometimes Muslim men choose to cover their heads as a sign of respect to God. Although it could be worn to a mosque, it is worn by those of Muslim, Christian, Jewish, and even animist faiths; its value is primarily cultural, not religious. It is usually included in the traditional African dress known as the dashiki. Often times the Kufi is worn by those who identify with the African Diaspora as a display of cultural affinity, and may be used during celebrations such as weddings, funerals, graduations, and Kwanzaa.

<http://en.wikipedia.org/wiki/Kufi>

Slippers



This soft leather shoe with no heel is referred to as a *Baboosh*. While used in many situations, simple leather slippers such as these are worn primarily by Senegalese Muslims attending mosque. Cleanliness both of the body and the surroundings is of great importance in Islamic prayer, as it is believed to parallel the spiritual purity achieved through worship. Thus shoes which can be easily removed before entering a mosque or engaging in prayer are very common in the mostly Islamic Senegal.

Prayer Beads

Prayer Beads



Muslim Prayer Beads

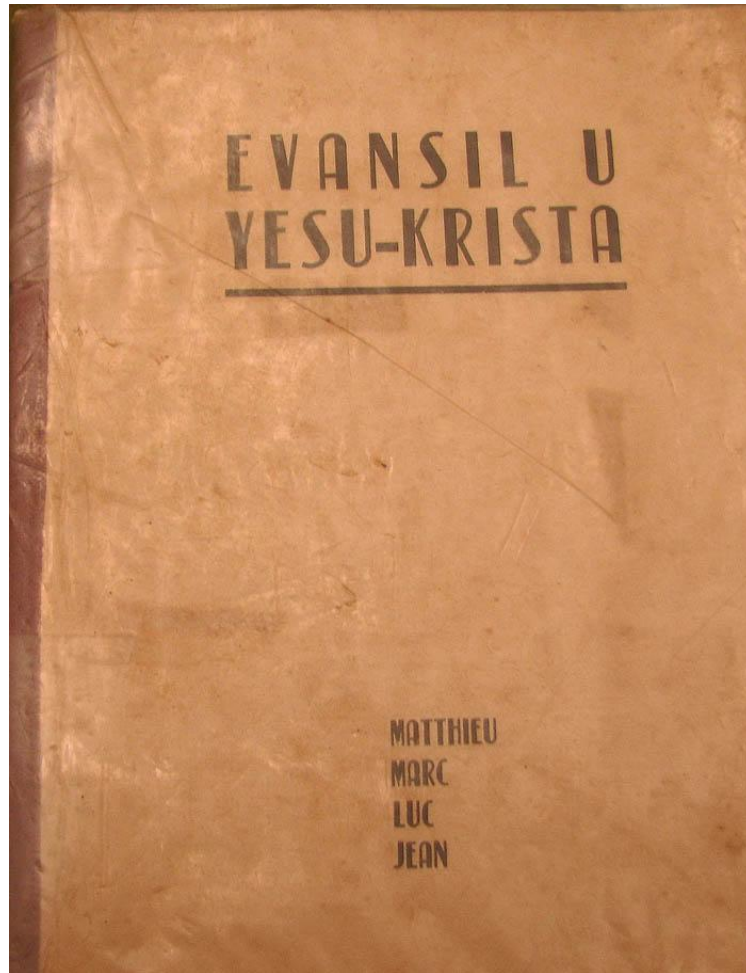


Catholic Rosary

Prayer beads are important to the practice of almost all the world's major religions and are most commonly used to keep track of repetitions or patterns during prayer or meditation. Catholics refer to them as the Rosary and use them to mark a set of 150 prayers. In Senegal the widely used form is the Islamic 'Subha' which contains 99 beads made of various materials, with one bead colored differently to mark the end of, and perhaps the beginning again of prayers, chants, and meditations.

http://en.wikipedia.org/wiki/Prayer_beads

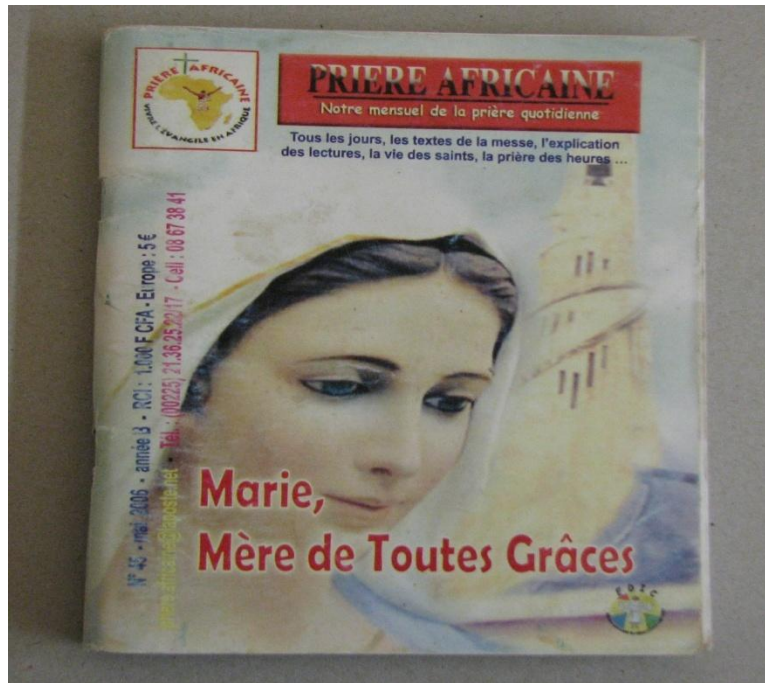
Wolof New Testament



The majority of Senegalese are Muslims (about 95%), but some are also Catholic Christians (about 4%) and about 1% are Animist. Although most Senegalese are Muslim, religious tolerance is a centerpiece of Senegalese society, and since Independence the government has prided itself on practicing both tolerance and secularism. Indeed, the Catholic Cathedral of Dakar is an important and highly recognizable national landmark, so much so that the funeral of Leopold Sedar Senghor, the famous poet and first president of Senegal, was held there in 2001. Included is a version of The Christian New Testament printed in Wolof. This translation was completed in 1987. A translation of The Old Testament, as well as a translation of both texts in the alternate Arabic script, Wolofal, are forthcoming.

<http://www.sim.org/index.Php/content/wolof>

Prayer Book



While the vast majority of Senegalese are Muslim, about 4% are Christian, mostly Roman Catholic, while about 1% are Animist. Unlike other parts of the world, Senegal prides itself on a long history of religious cooperation and harmony. Drawing on the concept of *Teranga*, or hospitality, many of the Muslim majority also celebrate and/or help facilitate the celebration of Christian or other faith's holidays. For example, around Christmas it is not uncommon to see Dakar's many street vendors selling tinsel, plastic Christmas trees, and other holiday trappings. As a show of solidarity with their Christian neighbors, the municipal government even hangs lights along the streets. Likewise, many Christians also partake in Islamic holidays as a show of respect.

As a secular country religion is ideally left out of Senegalese politics. Indeed, the first president of Senegal, the world renowned poet and intellectual, Leopold Senghor, was a Roman Catholic. Furthermore, after serving as president for over twenty years, he was laid to rest in a national ceremony in the cathedral of Dakar, the largest Christian church in Senegal. This is a Catholic prayers book, used in Senegal and written in French.

<http://www.foxnews.com/story/0,2933,179678,00.html>

Touba, Senegal



Founded in 1887, Touba, a city located in central Senegal, is the holy city of Mouridism and the burial place of its founder, Cheikh Amadou Bamba. The city houses the Great Mosque of Touba, one of the largest mosques in Africa. The mosque's minaret, the *Lamp Fall*, is one of Senegal's most famous monuments. Every Friday, thousands of people come to the Great Mosque for Friday prayers, or *Juma*. Once a year, a pilgrimage called the *Grand Magal*, attracts between one to two million people from all over Senegal and other parts of the world to commemorate the French exiling of Cheikh Amadou Bamba to Gabon in 1895.

[Note: See additional material on Cheikh Bamba and Touba in this notebook]

Cheikh Amadou Bamba



Cheikh Amadou Bamba is one of Senegal's most celebrated religious and political figures. A leader of the Sufi religious order he founded the Mouride brotherhood. The Mouride brotherhood today is one of Senegal's four Sufi movements with roughly four million devotees nationally and thousands more abroad. Mouridism's teachings of pacifism and hard work have a tremendous impact on Senegalese life and culture. Amadou Bamba is the author of a prodigious collection of poems and treatises on religious practice, work, and study. He became an important political figure during the period of French rule by leading a pacifist campaign against French colonial rule and culture. In contrast to several other prominent religious leaders of the time, he accepted the futility of armed resistance and encouraged his followers to resist colonial domination through spiritual struggle. In response to his growing power and influence the French sentenced him to exile in Gabon and later in Mauritania. These periods, rather than decrease his influence, sparked stories of miraculous feats of religious devotion and forbearance attributed to Bamba which greatly increased his fame in Senegal and elsewhere. There are many works of art in Senegal that depict the famous stories of Cheikh Amadou Bamba.

The sous verre on the right above depicts Cheikh Bamba and French Colonial officers. Although the French were often very violent, Cheikh Bamba taught non-violence and peaceful resistance.

http://en.wikipedia.org/wiki/Amadou_Bamba

Holidays



Because most Senegalese are Muslim, their holidays are similar to the holidays celebrated throughout the Muslim world. For example, about 70 days after the end of the fasting and prayer period known as Ramadan, Muslims celebrate Eid al-Adha, which commemorates Abraham's obedience to God when commanded to sacrifice his son. In Senegal, this holiday is known as "Tabaski." During Tabaski, many families buy new, very dressy clothes (similar to "Easter clothes" in the United States). Families will also purchase and prepare a sheep for a large feast. On Tabaski, men go to the mosque early in the morning to pray. There is a mid-day feast and then the children, dressed in their new clothes, go around the neighborhood, house to house, and sing "Djoxma sama ndéwéna!" (pronounced jok ma saamaa day weh naal) similar to "trick or treat" at Halloween in the United States.

Christians in Senegal celebrate Christmas very much as we do here in the United States. Families often attend church, or "Midnight Mass," on Christmas Eve, then celebrate with dinner, music, and dancing. The family will sleep late on Christmas morning and then open gifts under the Christmas tree.

Cathedral of Dakar



The Cathedral at Dakar, also known as the Cathedral of the African Memory, is the largest Christian church in Senegal. Its other name, Cathedral of the African Memory, refers to the fact that it was built upon a cemetery, and is meant to symbolically honor all of Africa's dead. The funeral of Leopold Sedar Senghor, the famous poet and first president of Senegal, was held here in 2001. The Cathedral was inaugurated by Cardinal Verdier in 1929. The building is constructed from various African building materials, including marble from Tunisia, sandstone from Sudan, and timber from Gabon. In a further display of its cosmopolitan makeup, it contains a mixture of western, orthodox, and Islamic architectural elements.

http://www.speedylook.com/Cathedral_of_Dakar.html

Broom



While Senegal, like most parts of the world, imports many items used in day-to-day life, such as cell phones, soda pop, and cars, other common items are still made by hand from local products. One such item found normally in Senegalese homes is the handmade straw broom. Made from bundled grasses or tree branches, these brooms are preferable to the factory-made plastic variety as plastic fibers tend to simply move dirt and particles around while natural fibers actually absorb dirt and resist moisture. This broom is made from the leaves of a coconut tree. The woman in the picture is removing the central stem from each leaf. The leaf stems will be used to construct the broom. Senegalese straw brooms are typically made without a long handle and the fibers are wrapped at one end to create a grip.

Bus



Just as in large cities in the United States, in Dakar most people do not own cars. They rely on public transportation to get where they need to go. The toy bus in the culture kit is the most common form of mass transportation in Dakar, called a *Car Rapide*. *Car Rapides* can be seen all over Dakar. Another bus system in use is the government operated *Dakar Demm Dikk*, which means “Dakar Going and Coming,” and consists of a fleet of large blue busses. There are also busses in the Ndiaga Ndiaye line, which are large, painted white, and rather old-fashioned. The TATA consists of privately owned, modern busses, which are attempting to replace the *Car Rapide* in Dakar.

Of course, the busses are most crowded in the mornings taking children to school, and their parents to work and to the market, and then in the evenings bringing them home again. The *Car Rapide* busses are hand painted by professional bus decorators who take their designs from both traditional art and popular culture. Originally, the specific pattern in which the standard colors of yellow, blue, and white were used indicated whether it was a rural or an urban bus.

<http://www.charlesnypels.nl/lectures2002text.html>

Fabric



Brightly dyed and printed cloth plays an important role in the daily lives of most Senegalese men and women. They are often incorporated into dress along with more European styles. Most such fabrics are made from imported cottons, and embellished locally with a variety of techniques including tie-dye and batik damask. Many garments are further elaborately embroidered. More intricately dyed or woven fabrics are reserved for special occasions. For hundreds of years, fabrics have been imported from Europe, but more recently fabrics from China are being imported (for example, the one in the culture kit). These fabrics are most often used in clothing for men and women. The capital city, Dakar, is a very fashionable city, and people often wear personally tailored clothing, in a mix of traditional and western styles. The same person may wear different clothes depending on their mood or plans on any given day. Frequently, people wear traditional clothes on Fridays, which is a “dressier” day in the Senegalese week, because it is the day most people attend prayers at the mosque. When dressing traditionally, men might wear a three piece traditional suit, which is always hand tailored. It consists of an outer gown and an inner tunic and pants. Senegalese women usually wear a head-tie which matches the color and pattern of their own garment. Most dresses and skirt and blouse outfits are highly tailored for the individual, but some are loose fitting. Outside of the capital city, women generally always wear skirts or dresses, but in Dakar, women often wear western style clothes, including pants.

<http://www.batikguild.org.uk/history.asp>

http://marketplace.publicradio.org/display/web/2006/11/07/microlending_to_create_jobs_in_senegal/

WOVEN FAN



Senegal has a mostly tropical climate with the average daily high in the coolest time of the year of around 80° F. During the rainy season, from June through October, it is also very humid. As in other hot parts of the world, such as Spain, it is not uncommon to see Senegalese workers waiting out the hottest part of the day, resting and fanning themselves with a hand-made, brightly colored woven fan.

Attaya (Senegalese Tea)



Attaya is the Senegalese tea ceremony. It's served in three rounds. The first is strong and bitter, the second more sweet with a little mint and the third is very sweet with more mint. It's supposed to reflect friendship: The longer we're together the sweeter it grows.

In a small tea pot (brada) put one cup water, 1 small glass (Kas) of sugar, and 1 small glass (kas) of tea leaves (warga). Set the pot on the fuurnu (small grill or gas burner) and bring the mix to a boil. Remove from heat and pour some of the content into each of the four small glasses. Begin pouring the liquid back and forth between the glasses until each glass has foam on it. Keeping the foam in the glasses, pour the liquid back into the brada and bring to a boil again. Remove from heat and pour into the glasses. Mix again until foam is even bigger then serve round one.

During each successive round, more mint and sugar is added, with the third round being far sweeter than the first. Attaya is a social event enjoyed daily or simply during special occasions, like the arrival of a guest. It presents an opportunity to exchange news, check in with friends and family, and welcome visitors. Tea, an ancient and truly international beverage, is enjoyed as part of the daily routine all around the world. For example, many in Great Britain also observe a daily afternoon tea.

Toucouleur Jewelry



Typical jewelry of the Toucouleur, one ethnic group in Senegal. The Toucouleur live primarily in northern Senegal and in the far Southern regions of Mauritania. They belong to the Fula/Fulani ethnic group but differ in that, as opposed to the wider, generally nomadic Fulani, they are mostly sedentary. The Toucouleur principally speak one of the 41 dialects of Pulaar, a language spoken by nearly 26 million Africans. In addition, many Toucouleur speak Wolof, the national language of Senegal, and also, mostly amongst the younger generations, some French. The majority make their living as tradesmen, fishermen, and farmers. Like most Senegalese, the Toucouleur are mostly Muslim and their style of dress is heavily influenced by the Arabic/Muslim traditions. Clothes are often made from lightweight materials to allow air to circulate and to keep cool. On special occasions however, garments can be brightly colored, extravagant, and richly embroidered in gold thread.

Sous Verre



Sous verre, meaning “under the glass” in French is a popular art form through out the world, but has been adopted and distilled with particular vision in Senegal. These works of art are created by first tracing an image on one side of a plate of glass. After the design is fully outlined, the artist begins adding color starting with the images in the front of the picture and finishing with the backgrounds. The picture, then, is painted backwards but appears normal when viewed from the other side of the glass. A piece of card board is generally fixed to the painted side of the glass to protect the image.

Most *sous verre* images share certain characteristics beyond technique which distinguish them from other painting traditions. Namely, single-colored backgrounds, lack of perspective, and disproportion of scale often associated with the importance of the figures represented. *Sous verre* can be found in almost every ancient European tradition, but flourished most markedly in Islamic societies, particularly Turkey. Through early Islamic missionary work in Africa, the practice spread to Senegal from Tunisia and Mauritania and became a popular means of expression and depiction of both religious and secular subjects.

Historically, *sous verre* served as a way to communicate religious themes and narratives to a largely illiterate public. Presently, they remain popular examples of devotional art, depicting images and events from Koranic verse as well as important religious and revolutionary figures within Senegal including Cheikh Amadou Bamba, the pacifist mystic, who most often appears in his trade-mark white caftan. In addition to the mostly Islamic examples, *sous verre* has been used as devotional art in most all religious traditions, including Christianity, resulting in works depicting the Crucifixion, Noah's Arc, and the Nativity.

In the Senegalese tradition in particular, *sous verre* artists have branched out from religious themes to include the many and diverse details of daily life, myth, and history. In this kit, the *sous verre* of the woman resting her head on her hands is also a common use of the art form, providing portraits of beautiful or memorable romantic interests. The *sous verre* of women pounding grain is an image that American and European tourists are fond of purchasing. These images variously serve as comedy, moral lesson, and memorial to Senegalese heroes.

[Note: included in this kit is a photograph of some *sous verres* painted by children at a center for homeless children, known as "L' Empire des Enfants." These *sous verres* and other art projects, such as the bag made from soda cans, provide therapy for the children and youth in the center as well as income when art is sold to tourists.]

<http://www.senegal-online.com/anglais/galleries/sous-verre/index.html>

Talisman



A talisman is a small object worn by a person for good luck, protection from evil spirits, or for medicinal purposes. Wrapped inside the talisman is usually powder or leaves. Some Senegalese, Muslim and non-Muslim, wear a talisman called a *ta'wiz*. A *ta'wiz* is a locket that holds some verses from the Holy Koran or other Islamic prayers. People wear it to keep away anything bad directed at them and to bring them good fortune (the power is in the words in the talisman, not the ability to read the words). The talisman is sewn closed, so that the wearer cannot touch the contents. To obtain a talisman, a person would visit the home of a Marabout (pronounced mar e bu) which is a French word meaning "holy man." He makes the talismans individually for each person who asks for help with a problem they are experiencing. People wear the talisman around their upper arm or ankle or on their belt, or they may hang it over their bed. Some Senegalese Muslims object to talismans because they are considered superstitious or blasphemous. In daily life their use is similar to horoscopes, astrology, a "lucky rabbit foot," or fortune telling in the United States.

<http://www.talisman.ro/18-african-talisman-general-facts.html>

[Note: The talisman in this kit is empty. It was made in Dakar specifically for this Culture Kit and is for display only.]

Newspapers



Newspapers, such as the *Sud Quotidien* and *Walfadjri L'Aurore*, are just one of several types of media used in Senegal, along with internet news media, television and radio broadcasting, and other weekly and monthly publications. Similar to the press in the United States, Senegal's independent press is an important source of information on Senegalese politics and the activities of the government. The reporting that they provided on elections played an important role in opening up Senegal's political process resulting in the 2000 election of Abdoulaye Wade, the first opposition candidate to be elected to the office of President since Senegal was established as an independent nation in 1960.

The headline to this issue of *Sud Quotidien* reads "Wade Prepares Karim for Succession [to the office of President]," demonstrating that Senegal's independent press remains committed to keeping Senegal's citizenry aware of the actions of the nation's political leaders. It also illustrates that Senegal's press is not afraid of addressing controversial issue that could be embarrassing to the nation's leaders. This headline alludes to an apparent attempt by President Wade to install his son, Karim, as President of Senegal when he resigns from office. Needless to say, many Senegalese do not want this to happen.

The *Sud Quotidien* and *Walfadjri L'Aurore* are both written in French, but prove to be very similar to many standard newspapers around the world. The front pages provide an eye-catching title, headline news, as well as pictures to assist in presentation. Inside

the reader will find articles, sports news, international news, culture and gossip columns, as well as a contributions page where readers may comment on previous articles. The *Walfadjri L'Aurore* even includes a daily Sudoku game on the entertainment page. There's something for everyone within the pages of the newspapers delivered in Senegal.

<http://www.abyznewslinks.com/seneg.htm>

Sud Quotidien Newspaper

<http://translate.google.com/translate?hl=en&sl=fr&u=http://www.sudonline.sn/&ei=cQuRTLW7HMP38AaAm5DPDQ&sa=X&oi=translate&ct=result&resnum=1&ved=0CCEQ7gEwAA&prev=/search%3Fq%3Dwww.sudonline.sn%26hl%3Den%26prmd%3Div>

Walfadjri Newspaper

<http://translate.google.com/translate?hl=en&sl=fr&u=http://www.walf.sn/&ei=tgqRTNO1LIO88qbfjL20DQ&sa=X&oi=translate&ct=result&resnum=1&ved=0CB4Q7gEwAA&prev=/search%3Fq%3DWalfadjri%2BSenegal%26hl%3Den%26prmd%3Div>

School in Senegal



Like many students all over the world, Senegalese children must wear a uniform to school. These uniforms are usually modeled after the European styles and generally resemble simple cotton tunics. The use of uniforms is believed to encourage a sense of belonging in school and remove any competition and social burden that comes with the choice of personal clothing. While uniforms can make it harder to differentiate between students of different income levels, and thus create a more welcoming environment for poorer students, the price of the uniform can still represent a significant cost for their families and make even free public education inaccessible. In Senegal most children go to school, but not all. Schools are not free; the fee is approximately \$10/year, and sometimes there is also a fee for uniforms and books. School is not compulsory in Senegal, and parents are not penalized if their children do not attend school. In the capital city of Dakar, more and more families are sending their daughters to school, but in villages it is still common to see mostly boys attending school.

School in Senegal is taught in French, or sometimes bilingually in French and English. However, French is not the native language of many of the students. Many students speak languages at home such as Wolof, and start school not speaking any French, in which all lessons are conducted. On the playground at school, students are usually allowed to speak their home language, although some schools insist on the children speaking French on the playground so that the children will practice the language. School hours in Senegal are generally 8 am – 1 pm: class, with a break at 11 for recess; 1 pm – 3 pm: students walk home for lunch, or eat lunch at school and play; 3 pm – 6 pm: return to class.

Senegalese Rap Music



Senegal is home to one of the most dynamic and prolific hip-hop scenes in Africa. The famous group pictured above, Daara J, ‘*School of Life*’, strives to bring positive awareness back to Africa and remind the popular international media that Africa is both the inspiration of American Hip-Hop as well as the birthplace of humanity. In fact *tassou*, a rap-like lyrical form existed in West Africa long before American rap was imported in the 1980’s. In addition the sounds “hip” (xippi) and “hop” (xeupp) in Wolof– the most widely spoken language in Senegal– mean “to open one’s eyes” and “to pour something,” respectively. To the Senegalese, “hip-hop” had already been defined in this way: to take in and then express.

Music in West Africa has a long history as a force for recording and communicating both social narrative and political struggle. Following in the footsteps of the *griots*, the region’s traditional oral historians, rappers in Senegal serve as a political voice for the youth, and often, for change.

In the 2000 presidential election Senegalese rappers were very active and vocal in encouraging the youth, and all Senegalese, to make it to the polls. These efforts are widely credited with helping to push out the Socialist party who held power for forty years. More recently, some artists have used their music to bring attention to the issue of illegal immigration to Europe in order to raise awareness and encourage action.

To listen to some popular rap songs in Senegal you can play the mp3 files on the included CD or visit: http://africa.unc.edu/outreach/culture_kit/rap_music/music.asp

Soda pop labels



While still not as widely enjoyed as in the US, carbonated sodas have become a normal part of daily life in Senegal. By some estimates the average Senegalese drinks about two Coke products, including Sprite, Fanta, and other regional brands, per month, which is about twice what the average person in Asia drinks and well below the average American's 1-3 servings a day.

Not unlike in the US, however, soda brands have become recognizable as sponsors of popular sports teams, including importantly soccer, Senegal's national pastime. Like most places outside of the US, Senegal buys its soft drinks in glass bottles which can be rented for a small deposit and returned to be washed and re-used, a system which is far easier on the environment than the use of plastic. Shop owners order more soda by placing crates of used bottles in front of their stores and trading them to the delivery man for full cases. In addition to the classic cola options Senegalese enjoy such flavors as *Vimto*, a purple soft drink made with grapes, raspberries, and black currants; *Ananas*, a pineapple soda; and others such as mango, rubber tree fruit, baobab fruit, and red sorrel leaves.

http://www.brandchannel.com/features_effect.asp?fa_id=40

Wooden Toothbrushing Stick



Like in the United States, people in Senegal believe it is very important to brush their teeth several times a day. Instead of commercial tooth brushes which are pre-packaged and imported from abroad, however, Senegalese use different varieties of twigs cut and shaped locally and sold by Dakar's many street merchants. It is not uncommon to see residents of Dakar, as well as elsewhere in Senegal, chewing one of these twigs all day. The *Sothiou* which means "to clean" in native Wolof, are said to clean teeth even better than plastic brushes with a liquid released from the wood as it is chewed. Dental experts seem to agree, and these chewing sticks are even being sold by some high-end natural food stores in the US as an alternative form of dental care. Although principally used to clean teeth, these twigs are also used to treat a variety of ailments and different types of wood are used for each one. While one twig may whiten teeth, another may fray into small strands which serve as dental floss, one is prized for its sweet taste, while another is said to bring good luck.

[The sticks in the culture kit are too dried out to be used for tooth-brushing. Twigs are always used when very fresh, and are replaced frequently. To use the stick, a person chews it until the end is frayed, then the frayed end is used as a brush. For those Americans who find using a stick a bizarre or "unclean" way to care for our teeth, Africans might counter with their own concern about the bacteria that must grow on our plastic toothbrushes that are used daily for several months without proper cleaning!]

<http://bbrace.laughingsquid.net/wordpress/index.php/archives/2007/06/25/african-twig-toothbrush-offers-day-long-dental-care/>

Senegalese Money



Much like money in many parts of the world, Senegalese currency is brightly colored and decorated with important national symbols as well as important historical phrases and images. All Bills carry the label on the front of the BCEAO (Banque Centrale des Etats de l'Afrique de l'Ouest, "Central Bank of West African States", which is the main bank of the West African Economic and Monetary Union. The UEMOA, as it is known in French, is an organization of eight West African states including Benin, Burkino Faso, Cotê d'Ivoire, Guinée Bissau, Mali, Niger, Senegal and Togo, meant to encourage economic integration through a shared currency, not unlike the European Union and the Euro. The BCEAO has its headquarters in Dakar.

Along with this label, all bills include on their fronts a stylized saw fish which is a reproduction of a small bronze statue against which gold was once measured among the Akan people. It symbolizes prosperity and fertility in African mythologies.

Along with the sword fish, other themes are developed to translate the open mindedness, solidarity, and integration of the States members of the Union (BCEAO).

Bill	Front	Back
10,000 F	New technologies of information and communication (NTIC)	Forest and a pair of "touraws"; scientific name: "tauraco macorohynchus", a bird common to West Africa.
5,000 F	Food-industry	The savannah and two antelopes; scientific name: "kobus kob kob"
2,000 F	Road, railroad, and air infrastructure	The sea and two "merou"; scientific name: "epinephelus aeneus"
1,000 F	Health and Education	The desert and a pair of camels; scientific name: "camelus dromaderius"

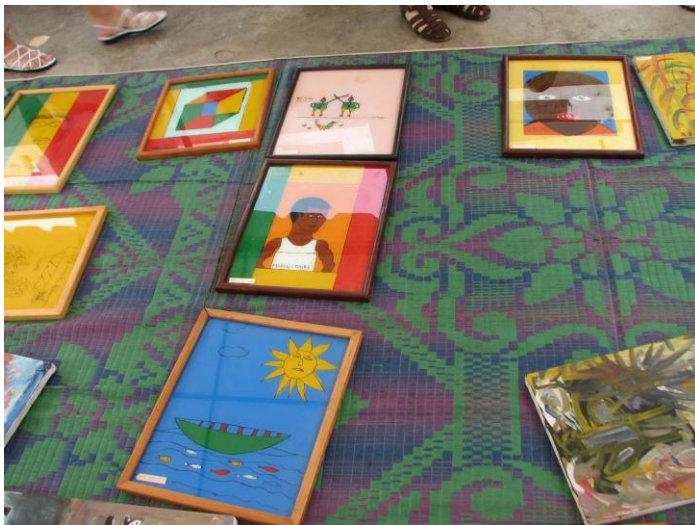
UMOA (Union Monétaire Ouest Africaine) = West African Monetary Union

Coin	Front
500 F	Agricultural products exported by the UEMOA countries Peanut-cacao-coffee-cotton
250 F	millet
200 F	Food-producing Millet-corn-banana-rice
100 F	flowers
50 F	Food producing: cacao, peanut, millet
25 F	Craftsman
10 F	Women fetching water
5 F	Antelope and crops

Bag from Children's Center



This bag was made by hand from recycled soda cans and was made to be sold to tourists from Europe and the United States. It was purchased at L' Empire des Enfants, a children's center which serves as a home and refuge for street children in Dakar. The center director, Anta Mbow, and her staff provide a safe place to sleep, eat, and learn important life and job skills to children at L' Empire, who otherwise would spend their days begging.



Many other types of arts and crafts are created by the children and youth at the center, including the sous verres in the picture. These projects provide therapy for the children and are sold to tourists to raise funds for the Center.

<http://www.theglobeandmail.com/servlet/story/RTGAM.20080602.WBwnolenafricablog032720080602174422/WBStory/WBwnolenafricablog0327/>

Wouré (Mancala)



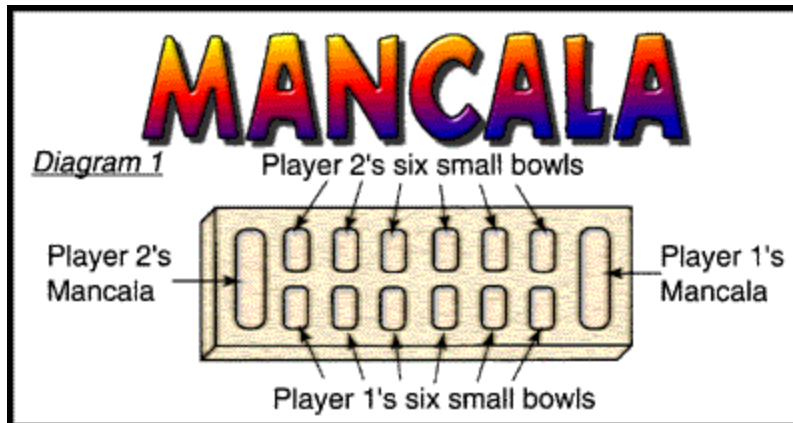
Wouré is the Wolof word for Mancala. Mancala is believed to be one of the oldest games still played today. Immensely popular, it is played all over the African continent and has spread throughout many other parts of the World. There are many variations on Mancala, although for simplicity only one set of rules is given here. Our friends in Dakar tell us that as children they played Wouré (Mancala) with their parents in the evenings. They also played the game outside with friends, digging small holes in the ground and using small stones as game pieces.

What You Need:

- 1 Mancala board

(an egg carton can be used, along with bowls or paper cups placed at the ends)

- 48 pieces



Here's How:

OBJECT OF GAME: Collect the most stones in your mancala (mancalas are the large bowls at each end of the board).

SET UP: Place 4 stones in each small bowl. Do not place stones in the mancalas. Once you have placed 4 stones in each of the small bowls you are ready to play. Place the board between the players, with one mancala to the right of one player and to the left of the other player (see diagram above). The color of the stones is not important, and does not affect play.

GENERAL RULES

Each player “owns” the mancala on their right and the 6 small bowls closet to them (see Diagram above). Player 1 starts by scooping up all the stones from one of his small bowls and placing them in the bowls going counterclockwise one stone at a time until he has no more stones in his hand. **NOTE:** a player may never start from a mancala or from one of the opponent’s bowls.

If Player 1 reaches his own mancala, they drop a stone into it and continue until they have no more stones in their hand. Players never drop stones into their opponents mancala, they skip the opponent’s mancala and continue dropping stones, one at a time, into the bowls until they run out of stones in their hand. Players take turns moving. Once a stone is dropped into a mancala it stays there until the end of the game. At the end of the game players count the stones in their mancalas and the player with the most stones wins.

If a player finishes his/her turn by dropping the last stone in his/her hand into his/her own mancala then he/she may go again.

If during a turn a player drops the last stone in his hand into one of the empty bowls on his side of the board, the player takes that stone plus all the stones in the opponent’s bowl directly across from their bowl and places them in his/her mancala. The game ends when one Player no longer has stones in his/her small bowls. The remaining

stones on the other player's side are not placed in a mancala, and are not counted in determining the winner.

This is only one version of the rules to Mancala. There are many variations, including some in which the stones remaining on the opponent's side at the end of the game are placed in the opponent's mancala. When playing that version, there is a disadvantage to clearing your side of the board first. However, it's often easier to start out with rules that favor clearing your side first (you get the stones left on the opponent's side if you clear your side first) or rules that are neutral (the stones left on the opponent's side are simply left there, and not counted by anyone).

<http://en.wikipedia.org/wiki/Mancala>

<http://www.centralconnector.com/GAMES/mancala.html>

http://fritzdooly.com/mancala/ex1_mancala_game_rules.html

Examples of Other Children's Games



Siggil: similar to hot cockles

-A person is blindfolded and has to guess who tapped him.

Moumel Sirati: similar to blind man's buff

-A person is blindfolded and has to catch the other players. Once a player is caught, he is out of the game. When everyone has been caught, another round of the game begins. The last person to be caught is the person blindfolded.

Langa Bouri: similar to hide and seek and tag

-Two groups of six play this game. A knot is tied in a towel or piece of cloth, and is hidden by a person not playing in the game. The first group searches for the cloth, and once found, chases the people in the other team and use the towel to hit them.

Élastique: jump rope type game played with a strip of elastic. Three players stand in a triangle, with the elastic around their ankles. Other players jump across each of the three expanses of elastic, jumping in and out of the triangle across the elastic. Those who don't make it over the rope without touching it are "out" and may take the place of

one of the people holding the elastic, so that the holder can jump. After everyone has gone through, the elastic is moved up higher on the holders legs, then up to their knees, and so on, similar to a reverse version of limbo (where the bar keeps getting lower in limbo, here the jump keeps getting higher.) When only one person is left who has not gotten out from missing a jump, that person is the winner.

La Marelle: This is the French word for hopscotch, which is often played in Senegal.

Tam: (pronounced Tom) This is the Wolof word for Jacks, which is also played by Senegalese girls. Stones are used rather than manufactured jacks.

Soccer is also frequently played in Senegal, usually by boys. Soccer is by far the most popular sport in the country, and Senegalese watch the World Cup with great interest and enthusiasm.

RECIPES

Many families in Senegal serve meals from a communal bowl, from which people eat using a spoon or their hands.

Mbouraké This is a snack food eaten like granola, with your hands, often while traveling.

Ingredients:

1/2 c peanut butter

1/2 c white sugar

1 c dry bread crumbs

Pound or mix until crumbly and holds together when you pick it up.

[Note: test this recipe first, to check for amounts of ingredients]

Thiebou Dienne (pronounced CHEB-oo-JEN) the national dish of Senegal

Ingredients:

- 3 cups vegetable oil
- 5 cloves garlic, halved
- 1 yellow onion, cut into chunks
- 3 1/2 habanero peppers, divided
- 28 ounces tomato paste
- 7 chicken bouillon cubes, divided
- 1-inch piece dried conch
- 10 to 12 cups water
- 1 sweet potato, peeled and cut in quarters
- 2 turnips, peeled and cut in half
- 1 small head of cabbage, outer leaves peeled and cut in thirds
- 1 eggplant, cut in quarters
- 3 carrots, peeled and cut in quarters
- 1 yuca root, peeled and cut in half
- 5 okra pods
- 1 (3- to 4-pound) fish, preferably grouper, gutted, scaled, head intact, and cut into three pieces
- 4-inch piece of dried fish
- Fish Stuffing (recipe follows)
- 5-pound bag of Thai rice bits
- salt, to taste



Directions:

Heat vegetable oil over medium-heat in a 12-quart or larger sauce pan with a lid.

In a food processor, chop garlic and the onion until medium dice. Add half of one habanero pepper and continue processing. In a bowl, stir together tomato paste and garlic-onion-habanero mixture. Crumble two bouillon cubes into the tomato paste mixture. Stir. Add to the hot oil, stirring to combine.

Add the dried conch. Let the mixture simmer on medium heat for 12 to 15 minutes, stirring occasionally.

The tomato mixture will curdle. Add 10 to 12 cups of water. Stir until smooth. When mixture starts to boil, add sweet potato, turnips and cabbage. Make sure vegetables are submerged in sauce. Add eggplant, carrots, yuca, okra and three whole habanero peppers. Partially cover the pot. Continue to cook over medium heat for 15 minutes more.

While the tomato mixture is cooking, cut slits into the fish and fill with Fish Stuffing (recipe follows).

After 15 minutes, add the fish, including the head. (You will not serve the head but it flavors the stew.) Crumble remaining five bouillon cubes into the sauce. Partially cover and continue to simmer for 15 minutes. Stir occasionally.

Rinse dried fish and add to sauce. Partially cover and continue to let simmer for 15 minutes. Stir occasionally.

Meanwhile, empty all five pounds of rice into large bowl with a tight-fitting lid. Cover with water. Let soak for 15 minutes. Drain rice. Put lid on bowl, cook rice for 6 to 8 minutes in the microwave on high heat, until rice softens.

Check vegetables and fish for doneness using a toothpick. Remove vegetables that are done and fish to a platter. Partially cover pot again and let the rest of vegetables finish cooking. When all vegetables are done, remove them. Taste sauce. Add salt if needed. Add rice to the sauce. Let simmer, completely covered, for 30 to 40 minutes.

To serve, put heaping spoonfuls of rice onto plate. Add a taste of each vegetable and some fish to each person's plate.

<http://jqweb.sv.publicus.com/apps/pbcs.dll/article?AID=/20080409/FOOD01/804090394&template=printart>

Fish Stuffing (for Thiebou Dienne)

Ingredients:

- 1/2 habanero pepper
- 4 cloves garlic
- 1 bunch scallions
- 1 chicken bouillon cube
- 2 teaspoons black pepper

Directions:

For the fish stuffing, put the remaining half of a habanero pepper and four garlic cloves in the food processor and chop. Cut up the green parts of the scallions. Add to the food processor and chop. Add bouillon cube and black pepper, mix together.

Beignets

Ingredients:

- 1 1/2 c. warm water (110 degrees)
- 1 pkg. dry yeast
- 1/2 c. sugar
- 1 tsp. salt
- 2 eggs, room temp.
- 1 c. evaporated milk
- 7 c. flour
- 1/4 c. veg. oil
- Oil for deep frying
- Powdered sugar



Beignets can be sweet, and served as a snack or dessert. In this case they are often filled with coconut and sprinkled with sugar. Alternately, beignets may be filled with beef or lamb, and served with salt instead of sugar. To make sweet beignets: In a large bowl, sprinkle yeast over water; stir until dissolved. Beat in sugar, salt, eggs and evaporated milk. Gradually beat in 4 cups flour and the oil. Add remaining flour gradually and beat until a smooth dough forms. Cover bowl and refrigerate overnight. Roll dough on a floured board to 1/4" thick. Cut into rectangles 2 1/2" x 3 1/2". Heat oil in deep fryer to 360 degrees. Fry four rectangles at a time for 2 to 3 minutes. Drain on paper towels. Keep beignets warm in a 200-degree oven until serving. Just before serving, sprinkle with powdered sugar.

Alternatively, buy refrigerator biscuits. Cut the biscuits into quarters, roll into balls, and fry, and sprinkle with sugar when done!

Batik



Skillfully crafted and brightly colored fabrics play an important part in the daily dress, culture, and tourism in Senegal. One common method of cloth decoration is Batik, an ancient dying method practiced in Indonesia, China, Japan, India, the Middle East and much of Northern Africa. Indeed, some studies indicate this resist-dyeing technique was first practiced in Africa by Wolof-speaking people in Senegal. The term *batik* traditionally refers to the process of applying a wax or resin to create patterns on blank fabric which is then dyed, leaving the area where the wax has permeated untouched by the added color. However, new technological advances in textiles have resulted in the application of the term to traditional batik patterns, even those produced through different processes, for example, by computers.

While wax is commonly used in Indonesia and other parts of Southeast Asia, a mixture of cassava and rice paste is sometimes used in Senegal and elsewhere in North-central Africa where the technique is widely used.

Batik projects for kids

No Fuss Paper Batik

Materials

- Strong white paper (e.g., construction paper--not newsprint or copy paper)
- Crayons in several colors (including Super Crayon)
- Several large sheets of newspaper
- 1/4 cup of black (or any dark color) liquid tempera paint
- Medium bowl of water to clean your brushes
- Large bowl of water
 - Large artist's paint brush or one, one-inch foam brush



Remove paper wrapped around crayon. Using the side of crayon, NOT the point, press hard and make bold drawings or abstract patterns all over the paper. (One big star works better than many little ones. But it doesn't have to be solid. Be creative. Color each point a different color, fill it with geometric patterns or progressively smaller stars.) Cover as much of the white background as possible. Dip finished drawing gently into a bowl of room-temperature water. When the paper is totally immersed in water, gently crumple it into a loose ball. This should take about 10 seconds. Remove the paper ball from water and gently squeeze out excess water. Open the wet paper ball to its original shape and spread it out on sheets of newspaper.

Paint the tempera paint, thinned with a little water, over the entire paper. Let it dry. If the batik paper is torn, tape it on the back when it is dry.

If your design isn't a masterpiece, use it for the background of a collage, cut it up for bookmarks, cut out the best parts and glue them on homemade greeting cards. (To brighten it up, add a little glitter.)

<http://unplugyourkids.com/2009/02/15/batik-book-covers/>

<http://thatartistwoman.blogspot.com/2008/07/kid-friendly-batik.html>

<http://www.artprojectsforkids.org/2008/09/batik-crayon-pumpkins.html>

<http://www.southernplate.com/2009/07/easy-peasy-tie-dyed-shirts-kids-projects.html>