

MISSIONARY ATLAS PROJECT

AFRICA

Senegal

Senegal Snapshot

Country Name: Republic of Senegal

Country Founded in: 1960

Population: 11,987,121

Government Type: democratic republic with a multiparty system

Geography/location in the world: Senegal is the westernmost country in Africa. In size, it is slightly smaller than South Dakota. The Gambia is actually in the middle of Senegal. Senegal is bordered by Mauritania, Guinea, Guinea-Bissau, and Mali.

Number of people groups: 55

Picture of flag:



Religion Snapshot

Major Religion and % of population: Muslim 94%

All religions and % for each: Muslim 94%, Christian 5% (mostly Roman Catholic), indigenous beliefs 1%

Government interaction with religion: The Constitution provides for a secular state so there is no official state religion. All religious groups are treated equally and fairly under the law, and all have access to government funds for educational purposes. The government actively promoted religious tolerance and freedom.

<http://www.state.gov/g/drl/rls/irf/2005/51492.htm>

Mission Atlas Project Africa

Senegal Country Profile

Basic Facts

Name: Republic of Senegal

Demographics

The estimated population of Senegal is 11,987,121. Children up to fourteen years of age account for 40.8% of the population. There are 2,467,021 male children between the ages of newborn to fourteen years of age. There are 2,422,385 female children between these same ages. Adults between the ages of fifteen and sixty-four years of age account for 56.1% of the population. There are 3,346,756 males in this age category and 3,378,518 females. In the last age category, sixty-five years and above, there are 174,399 males and 198,042 females. This 65 and over group accounts for 3.1% of the population. The median age for males is 18.9 years, and the median age for females is 19.3 years.

The birth rate is 32.78 births for every 1,000 people. There are an estimated 4.38 children born to every woman. The infant mortality rate is 52.94 deaths for every 1,000 live births. The death rate is 9.42 deaths for every 1,000 people. The life expectancy for the total population is 59.25 years. The life expectancy for males is slightly lower at 57.7 years while the life expectancy for females is slightly higher at 60.85 years.

There are fifty-five different people groups in Senegal. The Wolof people are the largest ethnic group and make up 43.3% of the population. The Pular people account for 23.8% of the population while the Serer people make up 14.7% of the population. The Jola people account for 3.7% of the population while the Mandinkas make up 3% of the population. The rest of the population is comprised of the following groups: Soninke 1.1%, European and Lebanese 1%, other 9.4%.

The risk of infectious diseases is high. Travelers should be aware that bacterial and protozoal diarrhea, hepatitis A, schistosomiasis, and typhoid fever may all be contracted from polluted water or food. Other risks include: dengue fever, malaria, yellow fever, Crimean-Congo hemorrhagic fever, and Rift Valley fever. There were also reported cases of meningococcal meningitis in 2005.

Language

French is the language taught in schools and also used by the government. Many children don't know any French until they first attend school. This can make learning challenging until they become more fluent in French. Most Senegalese will speak two or three different languages—French, their own ethnic tongue, and another major language like Wolof. Wolof, Pulaar, Jola,

and Mandinka are also common languages. Most Senegalese are familiar with Wolof even if they don't speak it. Some scholars are concerned that some of the ethnic languages are being lost because Wolof is becoming such as dominant language. Teen-agers that come to larger cities are leaving behind their ethnic roots and languages to adopt the more prevailing Wolof culture and language. The people groups who adhere to Islam are also familiar with Arabic because the boys are taught Arabic in the Quranic schools. However, they probably don't speak Arabic. They just read it or may be able to speak commonly used phrases. The government is working very hard now to systemize alphabets and grammatical rules for different languages in Senegal. Some of the translators from the New Tribe Missions groups have encountered challenges as they seek to translate different portions of the Bible because of the government's efforts. If the translation has been done in one way and then the government decides to change the alphabet, the translation must obviously be re-printed. Changing the alphabet system sometimes makes it harder for new learners to learn to read.

Society/Culture

Most of the Senegalese, as has been mentioned, are agriculturalists. For many, their daily lives are quite hard as they work diligently to eke out a living with subsistence farming. Life centers around work, religious ceremonies, and family. Familial bonds and societal bonds are usually extremely important to all Senegalese. While education is prized, children are also used as a labor force. Sometimes families have more children than they can probably afford because having children in some ethnic groups is a sign of prestige. Also, because of the threat of disease, children may die so families that have many children will have a better chance for survival.

In smaller villages and towns, the market and the mosque are both places of great importance. The market is the gathering place where people can go to sell or trade different types of items. However, people also go there to hear the latest news and to see and be seen.

The arts are very important in Senegalese life. Most oral traditions have been passed down for generations through storytelling, music, and dance rituals. Drums are used in all important ceremonies. The griot is man who learns the stories and travels from village to village passing on news. Artisans are also extremely important to the Senegalese. They will craft special statues and amulets that will be used in ceremonial rituals.

Senegalese celebrate both Muslim and Christian holidays. Christmas and Easter are both national holidays just like most of the major festivals like Ramadan are celebrated. New Year's Day is celebrated as well as Labor Day although Labor Day is on May 1st in Senegal. Independence Day is on April 4th.

Greetings are very important to the Senegalese people. Everyone says hello to everyone else—even when they don't know the other person. People may even politely inquire about the health and well-being of your family when they don't know you. Polite people will usually ask the last name of a person that they are meeting for the first time because the last name may indicate what region of Senegal the person is from. Once a person knows that last name of another person, it is usual for the conversation to begin with an acknowledgement in the greetings of the person's last name. When a friend has not seen another friend for a few days, they will usually acknowledge

that they have missed them. Handshakes must always be done with the right hand only. Offering to shake hands with your left hand is considered to be extremely rude.

Meals and tea ceremonies are very important times for the Senegalese. When a visitor first enters the house, he or she may be expected to remove their shoes. They will be seated only after washing their hands and must not eat until the host has pronounced the special "Bismilahi." It is very important to never use the left hand when you are eating because it is considered unclean. You should not necessarily expect there to be European table wear, and you should not drink anything until the end of the meal. Hostesses may often serve the best portions to the visitors. If a visitor is invited to a tea ceremony, he or she should allot at least an hour or more for the ceremony. As many as three cups of tea will be ceremonially offered and to leave before the very end of the ceremony is quite inexcusably rude.

The talibe children that roam the streets of Dakar and other major cities are definitely unique to Senegal. Parents who wish to honor their Muslim faith may take young male children to the mosque and give them to the Islamic religious leaders to train. This training consists of learning to chant phrases from the Qur'an and begging in the streets. Every morning the boy must get up very early. He has a small metal cup or can that he puts in his hands as he begs for sugar cubes or alms from passersby. Very often the boy will be beaten if he does not bring back his daily quota of alms. His sleeping quarters consist of a mat on a rough floor. Many times the talibe boys will develop scabies and other problems because of the lack of proper nutrition and health care. Younger talibes may be beaten by older boys as well in order to steal the alms from the metal collection cups. Travelers that wish to help the talibe need to be aware of a few essential things. First of all, any money that is given to the talibes will go to the Islamic religious leader. Food that is given should be unwrapped or opened, or the talibes will try to sell it so that they can make their daily quota to avoid a beating. The religious leaders do sometimes allow travelers to give medical aid to the talibes or even to clean the areas where the talibes sleep. Any traveler that wishes to help in this way should go through the proper channels before commencing with the project. The talibes really don't see much compassion in their lives. Any kindness gives them a glimpse of hope. (Commission Magazine Summer 2006)

Government

Senegal's government is a republic under multiparty democratic rule. The current constitution was adopted in 2001. The capital is in Dakar, the largest city. Since 2000, the chief of state has been President Abdoulaye Wade. Under the new constitution, he will serve a 5 year term and may then run for re-election if he so chooses. Wade was elected by 58.49% in the popular election. His opponent, Abdou Diouf, got 41.51% of the votes. The head of the government is the Prime Minister who is appointed by the by the president. In 2004, Wade appointed Macky Sall to this position. The third part of the executive branch is the Council of Ministers who are appointed by the prime minister. The President does have some influence upon the selection of the Council as well.

The members of the unicameral National Assembly are elected through popular vote by the people. They serve 5 year terms. Under the new constitution there are 120 seats in the

Assembly. The last elections were held in April of 2001, but that Assembly was later dissolved. New elections are scheduled to be held in 2007.

The courts are modeled after the French system. There is a supreme court whose justices are appointed by the president. The Supreme Court handles appeals from the lower court system. There is also a High Court made up of Assembly members who monitor the President and do have the power to impeach him. The Constitutional Court (made up of the President, the Vice President and three appointed judges) examine the constitution and other international documents to insure that they are fair and unbiased. Finally, the Council of State monitors governmental proceedings to make sure that they are not corrupted.

There are 11 political regions in Senegal. Each village or town will also have a leader that is chosen by the town or by the government. Marabouts, religious leaders, also hold tremendous power in most areas of Senegal. The Sufi brotherhoods also influence local politics.

http://encarta.msn.com/encyclopedia_761555319_5/Senegal.html#s12

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

<https://www.cia.gov/cia/publications/factbook/geos/sg.html#Govt>

Economy

Agriculture makes up 17.2% of the GDP. Seventy-seven percent of the labor force is involved in agricultural work. For a long time, peanuts were the primary crop of Senegal. Peanuts were exported to France, other European countries, and Japan. When there was a high demand for peanuts, the Senegalese economy was stable; however, when the demand for peanuts dropped or the peanut crop was ruined to environment difficulties, the Senegalese economy would falter. In order to end this dependence on peanuts, the government tried to help agriculturists to diversify their crops. Cotton and other food crops were grown. Cotton could be exported, and the other food crops would begin to replace imported sugar and rice. Imported crops are expensive and difficult for the poorer Senegalese to purchase, but only the grain crops of Senegal will only feed about half the country in a good year and a quarter of the country in a year of drought.

Another major problem facing Senegal today is the desertification of farmland. Droughts and mismanagement of farmland have encouraged the desertification process. The government has formed alliances with Mali and Mauritania in order to work on this lack of water. Irrigation systems and dams must be developed, and modern farming techniques must be employed to stop the destruction of the farm land.

Industry accounts for 20.9% of the GDP, and services account for 61.9% of the GDP. Only 23% of the labor force is involved with industry and services. During the colonial period, Senegal received goods from many of the surrounding areas. When France granted independence to the different West African colonies, Senegal lost some of its trade. Today, the Senegalese government encourages the coastal fishing industry. Tourism is also becoming a very viable source of income. Other industries include: agricultural and fish processing, phosphate mining, fertilizer production, petroleum refining, construction materials, and ship construction and repair. In 1994, the government devalued the national currency and started obliterating price controls and subsidies. As a result, the GDP begin growing by as much as 5% in the last few years. The inflation rate has also dropped significantly. Senegal has trade relationships with France,

Nigeria, Côte d'Ivoire, and other European countries. Senegal is also a member of the West African Economic and Monetary Union (WAEMU). With the help of international loans, Senegal's economy is beginning to grow. IMF has a debt reduction plan that may help Senegal since Senegal is considered to be a highly indebted poor country (HIPC).

<http://www.infoplease.com/ce6/world/A0861020.html>

Lutz, William *Senegal* Chelsea House Publishers: New York, 1988.

<https://www.cia.gov/cia/publications/factbook/geos/sg.html#Econ>

Literacy

Approximately 40.2% of the population over the age of fifteen can read and write. Fifty percent of the male population can read and write while only 30.7% of the female population can read and write. In the past, Senegal had no written language besides French. In the past several decades alphabets for some of the different ethnic languages have been developed, and printed materials sometimes are available. As mentioned above, the government is working to systemize the alphabets among different ethnic groups.

School attendance for many children may be intermittent. While the government sponsors both public education as well as some private religious education, families sometimes have to pull their children out of school to help with different farming chores. The fees for school sometimes keep children from attending as well. Quranic schools are quite common among the Muslim people groups and are actually growing in popularity. Other sanctioned faiths may also establish schools for children to attend. The Dakar Academy is a well-known Christian school. Catholic schools are provided in some of the people groups. Other mission organizations have also started schools in different people groups.

Land/Geography

Senegal is the westernmost country in Africa. In size, it is slightly smaller than South Dakota. The Gambia is actually in the middle of Senegal. Senegal is bordered by Mauritania, Guinea, Guinea-Bissau, and Mali.

Senegal's total area is 196,190 sq km. Its total land area is 192,000 sq km, and the total water area is 4,190 sq km. There are three major rivers in Senegal, and Senegal also has a coastline along the North Atlantic Ocean. The Senegal River lies on the border of Mauritania while the Gambia River flows along the Gambian border. Finally, the Casamance River flows through the southern part of Senegal.

Senegal has many different geographic areas. The Maritime area is along the coast of the Atlantic Ocean. The next area is the subtropical region which has lots of fruit trees, palm trees, and rice patties. Another area of Senegal has forests and savanna. The Ferlo is a steppe in the northeastern section of Senegal. Finally, Senegal borders the Sahel.

Senegal has two major seasons—the rainy season that lasts from May to November and the dry season which lasts from December through April. The rainy season lasts one month longer in the Casamance area of Senegal. Usually the temperature is between 65° and 87°. During the

rainy season, the north will get about 12 inches of rain annually while the south could get as much as 24 inches of rain annually. During the dry season, the harmattan winds blow.

Travelers should be aware of the risk of disease when journeying to Senegal. Malaria, cholera, and schistosomiasis are all dangers. To avoid malaria, travelers should make sure to take proper precautions against mosquito bites including wearing long-sleeved clothing, using insect repellent with DEET, and using mosquito netting with permethrin. Malaria tablets are also available. Schistosomiasis comes from swimming in fresh water areas. Worms attack the skin and infiltrate to the small intestine. A blood test will be needed to correctly diagnose this problem. Other health hazards include: bacterial and protozoal diarrhea, hepatitis A, typhoid, dengue fever, yellow fever, Crimean-Congo hemorrhagic fever, Rift Valley fever, and meningococcal meningitis.

History

The first written historical information about the area that comprises modern-day Senegal comes from a historian called El Bekri who wrote about the Tekrur kingdom. The Tekrur kingdom was powerful in the ninth century. According to Bekri, the kingdom was very successful economically because of its trade status. Part of this trading also led to the evangelism of the Tekrur kingdom by Muslim traders. A leader named War Jabi converted to Islam and proceeded to establish control over the Tekrur kingdom. To strengthen the political position of the kingdom, War Jabi allied himself with the Berber Arabs who were also Muslim adherents.

As the fourteenth century dawned, the Mali Empire was becoming stronger and the Tekrur empire was weakening. The Wolof Empire arose during the fifteenth century and was influential for some time. Eventually, though, like the Tekrur Empire, separatist groups began to rebel and form their own governments.

The Portuguese were the first Europeans to reach Senegal in the mid 1440's. They established trading posts at Goree and Ziguinchor. The control of this island and later trading posts often shifted between several different European countries.

Goree became a primary seaport for trade among the European nations. While the Portuguese first settled the area, the Dutch later took over in 1588. Then the French wrested control of the island away from the Dutch. The French later built a trading post at the point where the Senegal River met the Atlantic Ocean. The British occupied the island at different points during the 19th century when they were at war with France. Europeans that were afraid to venture too far inland in their pursuit of slaves, gold, exotic animals, and other tradable items set up fortresses on Goree and then allowed leaders of coastal ethnic groups to bring the booty to them.

For three hundred years, Goree was an abysmal cauldron of suffering as indigenous Africans were captured and sold to ship captains who transported them to the New World. Many captives actually died before they even boarded the death ships. In the trading fortresses, slave houses were built. These slave houses were basically holding cells where the captives were often kept for three or four months before they were shipped out. The captives were usually fed almost

nothing and no health care was provided. Captives would be crowded into the small rooms and left there to try to survive until the transport ships came.

Only when European countries (and later the U.S.) abolished slavery did this horrible practice come to an end. Slavery had been a traditional practice of African life, but the ordinary African slave would have had some status in the local village. Often, the slave would be given land to work and could even marry. Only criminals or captured enemies were real anathemas in African culture. However, as soon as the Europeans came, all of those practices changed. Slaves headed for the New World were treated no better often worse than animals. Their basic human rights were ignored and they were considered the property of the new owner—to be treated and disposed of as he/ or she saw fit.

France made its Senegal holdings a formal colony in 1848 and six years later appointed a man named Faidherbe as the colonial governor. Unlike other European countries, France extended the hand of equality to some ethnic Senegalese from Goree and St. Louis by allowing them to elect a representative to the French government. However, France didn't merely want control over a small portion of the Senegalese coast. Rather they wished to extend their colonial authority far inland and eventually take over many other territories to the North and to the West.

Obviously, France's expansionist plans were not usually highly favored by the existing African kingdoms. Faidherbe and his French troops met strong resistance from the Moors and the Wolofs. One of the most dangerous foes that the French faced was a Muslim warrior chieftain named Al Haj Umar Tall. He declared jihad on the invading Europeans and put up a very strong defense against their advancement into the heartland of the interior. Eventually, however, he, like the others, was beaten back. Over the next sixty years the French were continually fighting the Muslims and other indigenous people groups for control of the land. The Casamance area was especially resistant to French authority. The Muslim faith actually became very popular at this time among many Senegalese people groups because the Muslims were offering such a strong resistance against the European "infidels." Finally, by 1903, the French had conquered all of the areas around Senegal.

The territories that the French took control of became known as French West Africa and eventually covered 1,789,000 miles. They made Dakar (the current Senegal capital) the capital city of the entire colony and proceeded to introduce French culture and government to the Senegalese inhabitants. The French were not completely harsh overlords to the Senegalese in the 20th century. For the fortunate ethnic peoples living in Dakar, St. Louis, Goree, and Rufisque, there was an offer of friendship in the form of French citizenship. All inhabitants of those four cities were considered French citizens and had all the rights and privileges. Senegalese who did not live in those four areas were not as well treated. They were not considered citizens and they had far fewer opportunities and rights. In 1914 Blaise Diagne was duly appointed to be the Senegalese representative to the French Parliament. He retained that position until 1934.

During the colonial period, Senegal's economy underwent many different highs and lows. At the beginning of the life of the official colony in 1903, the economy was actually quite good. The French helped further the agricultural interests of the Senegalese by providing a huge market for peanuts. Dakar, as the capital of French West Africa, also was a major port for international

traders. With the advent of World War I, things began to change. The French did manage to recruit many Senegalese to serve in their army in World War I with the promise of citizenship. However, after the Great War, just like many other markets around the world, the Senegalese went through a time of depression. The fall of peanut sales and the rise of growing peanuts contributed heavily to this problem. What began during the depression years worsened under the Vichy government of World War II. The Germans and Vichy French basically stripped Senegal of everything of value in order to prepare for war. They also no longer accepted ethnic Senegalese as French citizens.

When Senegal and France were liberated from the horror of Nazi domination, circumstances began to look brighter. In 1946, the new free French government finally gave citizenship to all ethnic Senegalese peoples. This should have meant better economic opportunities for all Senegalese, but life in the small villages and townships in the interior really remained unchanged. A desire for independence, born from years of being under the authority of different European oppressors, did foster a deep abiding desire for an autonomous Senegalese government.

Leopold Sedar Senghor, a Senegalese representative to France, repeatedly brought the call for independence before Charles De Gaulle. Finally, in 1958, de Gaulle gave Senegal an opportunity to decide its own fate. Senegal could remain a colony, could become completely independent economically and politically from France, or could be considered an independent country but still have strong French ties. Senegal initially chose the third option and became a member of the international French community.

In 1959, Senegal and French Sudan tried to form a federation which was called Mali. They succeeded well initially and were formally recognized by France as being completely independent in early 1960. However, soon after that the federation fell apart and in August of 1960, Senegal was completely autonomous. The man who had strongly influenced de Gaulle's willingness to consider the Senegalese plea for autonomy, Leopold Senghor, now became Senegal's first official president. Like the French system, the Senegalese government also had a new prime minister-- Mamadou Dia.

For two years the two powerful politicians attempted to work together but then Dia became tired of sharing power with Senghor and tried to take complete control of the Senegalese government. Dia failed and was imprisoned as a traitor to the government. Senghor established a new constitution which gave very broad powers to the president. He continued serving as the leader of Senegal until 1981 when he formally chose Abdou Diouf to become the next president. Senghor's years as leaders were not always peaceful.

During the late 1960's and early 1970's, many Senegalese protested against his political maneuvering. The poor economy and the lack of a multi-party political system contributed to the general discontentment of many Senegalese. Political protests and strikes became quite common during this time period. In 1978, Senghor did allow the formal recognition of three or four other political parties. However, these parties really didn't adequately represent Senghor's opponents and thus posed no real threat to his power.

When Diouf took power in 1981, he began to slacken governmental controls on several aspects of Senegalese life. He allowed greater participation from opposing political parties and allowed the economy to begin to grow without as much as governmental interference. There was still strife among the differing political groups—especially in the Casamance region of Senegal. In 1982, Senegal and Gambia tried to form the Senegambian Federation, but it dissolved in 1989. In 2000, after four terms as President, Diouf lost the election.

Abdoulaye Wade won the 2000 elections and began democratic reforms. His rise to power signaled the first time that an opposition party had a significant voice in the government since Senegal's independence in 1960. In 2004, Wade also managed to convince the rebels from the Casamance region to sign a peace accord insuring calm in that region for the first time in many years. The future of Senegal looks brighter today. The government is taking positive steps to insure more freedom to its people and working with international aid groups to repair the economy.

Many problems still face the Senegalese. As has been mentioned above, most Senegalese are subsistence farmers and barely earn enough to feed their families. Schooling, while available, is often halted when students have to leave to help their families on the farm. Still, most experts consider Senegal to be one of the most stable countries in all of West Africa.

Lutz, William *Senegal* Chelsea House Publishers: New York, 1988.

<http://en.wikipedia.org/wiki/Senegal#History>

<http://www.infoplease.com/ce6/world/A0861022.html>

Christian History

The Roman Catholics were the first missionary presence in Senegal. Portuguese explorers began making contact with ethnic groups in the 1400's, and missionaries soon followed. The first diocese was established in 1514. French missionary nuns from the order of St. Joseph of Cluny arrived in the early 1800's. The Serer and Jola people had some believers. The Roman Catholic missionaries had three methods by which they tried to evangelize the Senegalese. They would establish schools to promote the importance of education. Then they would build hospitals and dispensaries where people could come to get free medical help. Finally, they would introduce new types of small business opportunities so that the converts could have a new way to earn money. Among the Jola people, there was often confusion about the necessity of becoming completely Christianized. Sometimes Jola converts would attend mass in the cities but would also go to animistic shrines when they returned to their home villages.

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The Paris Mission established a work in 1863. Other Protestant missions' organizations like the West African Evangelical Mission, the Christian and Missionary Alliance, and the World Evangelism Crusade began to arrive in the 1930's.

Following World War II, other mission's organizations like the New Tribes Missions, the Southern Baptists, and Assemblies of God have established presences in Senegal. A strong Pentecostal movement occurred during the 1990's.

Religions

Non-Christian

Bahai Faith—The Bahai group began in 1973. Today there are approximately 16 groups that meet regularly.

Islam—Senegal is 94% Muslim. The Wolof and the Fulani are both mainly Muslim ethnic groups. Islam may have come to Senegal as early as the 11th century. In the eighteenth and nineteenth century, Islam was very attractive to many ethnic groups because some of the Islamic believers made strong stands against the French imperialists. The Tijani and Muridiyyah both historically opposed the European overlords. There are four different Muslim orders in Senegal—the Mourides, the Tidjanes, the Khadirs, and the Layènes. Men usually get to join a specific order because their ancestors were once a part of the order or brotherhood or because they are devoted to the marabout.

The Marabouts are very powerful religious and political figures in Senegal. Before Islam, Senegalese believed in a hierarchical order in their worship. They believed in one god but that god had to be reached through ancestral spirits. A living person often acted as the intermediary between the ancestral spirits and the worshipper. Quranic schools have been established throughout Senegal and many elementary school age children attend. There is also further education for upper school children as well.

Many Senegalese practice folk Islam—a mixture of Islamic and animistic beliefs. For example, a Muslim believer may turn towards Mecca and pray but may also choose to sacrifice a chicken underneath a sacred tree. The civil authorities allow and even encourage the teaching of Arabic. The University of Dakar has a division of Islamic studies, and the World Muslim Conference has offices in Kaolack.

Traditional Religions—Many of the ethnic groups in Senegal practice a mixture of traditional beliefs and Islam or Christianity. Traditional beliefs include the acceptance of a supreme creator being. This creator being is usually thought to be a far-off being that does not choose to be involved in the daily lives of people. Rather, spirits of ancestors or others impact the lives of people either for good or for evil. People will sacrifice different types of animals in order to appease the angry spirits and will also go to sorcerers or witch doctors for help in time of trouble.

Eglise Neo-Apostolique—This church was started in 1980. In 1995, there were 120 congregations and 10,596 members. The headquarters of the church are in Zurich, Switzerland. Wilhelm Leber was named the divine apostle at Pentecost in 2005. This church sees worship services as an offering of grace. The Lord's Supper is celebrated every service. The service is always started with prayer. The leaders don't prepare a specific sermon but rather expect the Holy Spirit to lead them to make comments on the scripture reading for the day.

Jehovah's Witnesses—This church was started in 1930. In 1995, there were 14 congregations and a total of 1950 congregants. The headquarters of the church are in Dakar.

Roman Catholic Church of Senegal—The Catholic Church began establishing missions as early as 1445. There are 101 congregations with 380,432 members in all. The dioceses are: Dakar, Kaolack, Saint-Louis, Tambacounda, Thies, and Ziguinchor. Dakar is actually an archdiocese.

Protestant/ Evangelicals/ Pentecostals

Anglican Church—In 1995, this church had one congregation with 150 members. The church is in Dakar and the members are mostly expatriates.

Assemblies of God—This church was started in 1956. There are 55 congregations and a total of 2,910 members. The Assembly of God missionaries have helped to translate the New Testament into the Bassari language. The Assemblies of God churches co-sponsor the Dakar Academy with the United World Mission and Conservative Baptists International. In September of 2003, a congregation in Dakar was attacked by angry neighbors because of the noise from an all night prayer meeting. Most observers felt that this attack was not generated by anti-Christian sentiment but rather from the annoyance of losing sleep. The police arrived, and calm was restored. Dialogues were established, and peace was restored.

http://www.hrwf.net/html/senegal_2003.html

Baptist Association—This group was started in 1969. It is Southern Baptist. In 1995, there were 3 congregations and a total of 168 congregants.

Baptist Church of Senegal—This church was established in 1961. In 1995, there were nine congregations with 235 members. Work is done among the Wolof people, and one school has been started.

Church of the Nazarene—This church was started in 1987. In 1995, there was one congregation with 48 members.

Evangelical Churches of West Africa—This church was started in 1988. In 1995, there was one congregation with a total of 40 members. It is a member of ECWA. ECWA was started in 1954 in Nigeria.

International Baptist Church—This church was founded in 1975. In 1995, there were 2 congregations with 75 members in all.

New Tribes Mission—This group first started work in Senegal in 1985. In 1995, there were 3 churches with a total of 68 members. The NTM is currently working on translating the New Testament for several different ethnic groups.

Protestant Church of Senegal—This church was established in 1863. In 1995, there were 2 congregations and 500 members in all. Sixty percent of the congregation is Caucasian and forty percent is African. It is a member of the World Alliance of Reformed Churches.

Lutheran Church—This church was founded in 1974. In 1995, there were 37 congregations and a total of 3,620 members. It is associated with the Finnish Lutheran Mission. Rev. Pierre S. Sene is the president of the association.

Mission Ev. de L'Afrique Occidentale—This church group is a member of the Worldwide Evangelism Crusade organization. Work began in Senegal in 1936 among the Fulakundas. The WEC expanded its missionary work to include the Diola, Wolof, Toucouleurs, Fulas, Maures, Soninkés, Jola, and Balanta. In 1995, there were seven congregations and a total of 230 members in all. The group of churches has formed the Association of Evangelical Churches in Senegal. They are also a member of the Fraternité Évangélique du Sénégal. Its headquarters are in Ziguinchor and Saint-Louis.

Seventh Day Adventists—This church began in 1952. In 1995, there were 3 congregations and a total of 423 members. The headquarters for the church are in Dakar.

United World Mission—This mission was began in 1955. In 1995, there were two congregations and 175 members in all.

United Methodists of Senegal—This mission was began in 1986. United Methodists already had mission representative in Senegal as part of UMCOR's work. The work began in Dakar and has grown. Today there are eight parishes and a total of 413 members in all. Each church has different ministry programs such as teaching women to use sewing machines, teaching advanced agricultural methods, and helping those in prison. Missionaries and 5 lay pastors lead the congregations.

World Christian Encyclopedia.

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Arab (12,000)

The Arabs live in the northwest corner of Senegal. They speak a language called Hassaniyya.

The Arabs are Sunni Muslims. The number of Christian adherents is unknown. Only .03% of the people are evangelical. They are considered to be one of the least reached people groups. There is no Bible translation. The Jesus Film and gospel recordings are accessible.

The Arabs primarily live in larger cities and work at a variety of jobs. Traditional extended family bonds have eroded as nuclear families have moved to different areas. The cities offer a better education for both men and women. Boys are circumcised and receive greater opportunities than the girls who are expected to marry (perhaps in an arranged marriage). Educated Arabs will speak classical Arabic as well as their own colloquial dialect.

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Arab, Levantine (49,000)

The Levantine Arabs were originally of Lebanese descent. They speak North Levantine Arabic. They are primarily Sunni Muslims. Only 28.2% of the people are Christians, and a scant .55% of the people are evangelicals. There are a small group of churches, and one mission agency is working with the Levantine Arabs to win them to Christ. Portions of the Bible have been translated, and gospel recordings are available. The Jesus Film is not accessible.

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Arab, Syria (9,900)

The Syrian Arabs speak Arabic from the Northern Levantine dialect. They are predominantly Sunni Muslims. Seven percent of the people are Christian adherents, but only .20% of the people are evangelicals. Bible portions have been translated, and gospel recordings are accessible.

14216

Badyara, (7,500)

The Badyara people live in south central Senegal. They speak a language called Badyara. Some alternate names for this people group include Badyaranke and Gola.

The Badyara people are one of the least reached people groups. They are primarily Sunni Muslims. Only 1.01% of the population are Christian adherents. There are no evangelicals. There are some believers but no established churches. One mission agency works with the Badyara people group. The Badyaras do have access to gospel recordings, but there is no Bible translation in their language. The Jesus Film is also not accessible.

The Badyaras live in an isolated region of Senegal. Many of the thoroughfares are made of mud and thus become impassible in the rainy season. The Badyaras are subsistence farmers. They will burn a section of land to clear it of vegetation and then plant crops. When that land has become unproductive, they will burn some more acreage and begin again. Many families raise bees so that they can extract honey to sell. Because of economic hardships, many of the younger Badyaras are leaving their traditional homeland and moving to Senegalese cities to find other types of work.

42185

Balanta (173,000)

The Balanta people group live in the southwestern corner of Senegal. They speak a language called Balanta-Ganja. Some alternate names for them include: Alante, Bandal, Balanta, Ganjawo, Belanda, and Kandawo.

The Balanta primarily practice ethnic religions. To them, the creator god is very removed from the daily lives of the people. They will try to worship spirits in the hopes of reaching the supreme god. Some Balanta are nominally Catholic, and 10% of the people are Muslim. Six percent of the population are Christian adherents. The number of evangelicals is unknown. Multiple mission agencies are involved in working with the Balanta, and a group of churches has been established. The NTM missionaries are currently translating and recording the books of Acts and Genesis into the Balanta language; however, no other Bible translations exist. The Jesus Film is not accessible either.

The Balanta people are farmers and fishermen. They also raise animals. Their primary crop is rice. The Balanta people perform very elaborate tea ceremonies that can last up to three hours. At first, the brewed tea is quite strong; however, later cups become weaker and more palatable.

When the Balanta people first build their houses, they have a weak foundation. They take sun baked bricks and put them into two rows. The bricks are turned sideways, however. Missionaries have used this common architectural concept to explain how Christians must build their lives on a solid foundation---Jesus Christ.

The Balante people believe in witchcraft and will often go to the witch doctor for help with their ailments. For example, one witch doctor told the women of one area that they must not wear sandals to work in the rice fields during the rainy season. He proclaimed that all of the people who defied his order would not be able to grow their rice that season. One Christian believer defied his orders and showed the rest of her town that Jesus was more powerful than the witch doctor. Although she wore sandals, her crops grew well.

The Balanta people take funerals very seriously. They are afraid that the person's dead spirit will come back to hurt the folks that prepared the funeral if the spirit is displeased with the arrangement. People place several yards of new material in the grave of the departed person. They also place bowls of food there for the person to eat in the afterlife. The Balanta also believe that the observance of certain rituals will insure that loved ones in the afterlife will be able to enter paradise.

http://www.ntm.org/senegal/news_details.php?news_id=3133

http://www.ntm.org/senegal/news_details.php?news_id=3235

14218

Bambara (77,000)

The Bambara people live in the eastern central part of Senegal near the Mali border. Many Bambara live in Mali as well. The Bambara are descendants of the Mande people and in fact are considered by scholars to be a subgroup of the people. They speak a language called Bamanankan. Other names for this people group include: Kpeera, Noumou, and Bamanakan. The term Bambara was used in ancient times as a name by other people groups. The Bambara traditionally called themselves Banmana.

The Bambara people are predominantly Sunni Muslim, and they practice folk Islam. The use of fetishes and spirit worship is quite common. People go to sorcerers or witches for spiritual help if they experience misfortune. When boys and girls are circumcised, they join secret societies that teach them the practices of their society. Many of these practices are ritualistic and based upon the original animistic religious beliefs of the ancestors of the Bambara people. The Bambara highly value the traditions and customs of their family and social groups. It is very difficult for individuals to believe in Christ against the strong pressure of their families and friends. Only 3.5% of the population are Christian adherents and/or evangelicals. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings and radio broadcasts can also be heard.

The Bambara men have complete control over the women. Marriages are arranged by the families of the bride, and she and her children are considered the property of the husband. Marriages contracts are made for the mutual advancement of the families and the community—not the choice of the bride. Men may take up to four wives. Most of the time extended families will live together in a single compound. It is very important for a man to have multiple wives as having wives is seen as a sign of prosperity. Female circumcision was routinely practiced until recently. While the practice is still very prevalent among the Bambara, some progress has been made to stop the circumcision.

The Bambara are farmers and hunters. Their life and customs are heavily influenced by their economic choice of livelihood. While the Bambara have different types of livestock, they will leave their herding to the Fulani so that they can focus on their crops.

The society of the Bambara is stratified into three major groups—the Komo, the Kore and the Ntomo. The Komo are the elders. Each group has different types of head dresses that

signify their level and importance. These head dresses are made by talented craftsmen. Statues and other important religious objects are also hand carved by the artisans of the Bambara.

Most Bambara villages could have up to 600 inhabitants. Each household is called a gwa and is made up of large extended families. Sometimes as many as sixty people can live in one household. The members all usually engage in the same type of trade—either farmers or artisans.

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

<http://www.fbchsv.org/missions/global/bambara.html>

<http://www.africaguide.com/culture/tribes/bambara.htm>

42187

Bandial (12,000)

The Bandial people live in the villages of Affiniam, Badiate-Grand, Bandial, Brin, Enampor, Essil, Etama, Kamobeul, and Seleky. They speak a language called Bandial.

The Bandial people are one of the least-reached peoples in West Africa. They practice a form of syncretized Islam. The number of Christian adherents is unknown, and only 1% of the people are evangelical. No active church planting has occurred in the last two years. There is no Bible translation, and the Jesus film is not accessible. Gospel recordings can be found.

14219

Banyun (35,000)

The Banyun people speak a language called Bainouk-Gunyaamolo. Some alternate names for the Banyun people include: Bainouk, Bainuk, Banyum, Banyuk, Loamy, and Elomay.

The Banyun people primarily practice ethnic religions. Sixteen percent of the population are Christians. Only .29% are evangelicals. Portions of the Bible have been translated, and gospel recordings can be found. The government has recently been trying to change the alphabet system of the Banyun language. If major changes are made, the translated scriptures would all have to be redone and reprinted. The changes could also make it more difficult for the Banyun to learn how to read. The Jesus Film is inaccessible. At least one mission agency is working with the Banyuns, and one church has been established.

Banyuns are very communal people. They love to live and work together as one huge family. Christians face persecution in the form of becoming virtually invisible to their non-Christian neighbors. One example of this is when a Christian tried to build a house. Usually, the building of a house is a community-wide event with everyone pitching in to get the roof up and to help their friend and neighbor. When this Christian man started to build a house, he had to struggle to do it with no help. Because of the strong sense of community among the Banyun, this type of peer pressure is extremely difficult to bear. Prayer is needed for the Banyun believers as they strive to stand strong against such fierce peer pressure.

14220

Bassari (9,000)

The Bassari people live about fourteen hours from Dakar. Their home is in the southeastern section of Senegal. Two important towns in that area are Kedougou and Tambacounda. The Bassari people speak a language called Bassari. Some alternate names for the Bassari include: Ncham, Boin, Tenda Basari, Tobota, and Tenda Boeni.

Most of the Bassari people live in small villages of 100 people or less. These villages are often hard to reach because the flooding during the rainy season turns the dirt roads to

impassable quagmires. The land has a very harsh environment. During the dry season, the trees may lose all of their greenery and the water holes could dry up. Most people depend on creeks or very deep hand dug wells for their water source.

The traditional Bassari home is made of mud walls and a mud floor but the roof is made of bamboo rafters and grass. Wealthier Bassari men can sometimes afford to build houses with handmade concrete blocks. These houses are square in shape. The roofs of the concrete houses are still made of tightly woven grass. The Bassari are well-known for their well constructed roofs. In addition to their houses, the Bassari usually have a pen for the cattle, a barn made of bamboo, and a chicken coop. The barn serves as shelter for the goats at night.

The Bassari are primarily farmers and herders. Cattle, goats, and chickens are important commodities for the Bassari. Goats, chickens, and some fish provide meat for the Bassari. Rice and millet are staple crops of the Bassari. They also grow honey to use and sell.

Bassari women are expected to cook and keep house. The Bassari girls are taught all of the chores at a very young age so that they can help their mothers with the food preparation and with the other daily necessary chores. Cooking is often done over an open fire when the weather permits. Women highly prize plastic buckets because they are useful when washing clothes and dishes. Most of the time clothes and dishes are washed without the benefit of soap because the soap is too expensive.

The Catholic Church runs some of the elementary schools in the Bassari villages. The government runs the other schools. Instruction is given in French. While parents may wish for their youngsters to go to school, they will keep them home when they need them to work with the animals or help harvest the crops. The students that are able to attend greatly appreciate the opportunity to learn. Most of the students will not have the money to go to high school because the high schools are usually only found in larger cities or towns. This causes the Bassari people to be one of the most poorly education people in Senegal.

The Bassari of Senegal were approached by Muslim adherents who tried to force them to accept Islam as their dominant religion, but the Bassari strongly refuted the Muslims and retained their animistic beliefs. Because of their refusal to convert to Islam, the Bassari lost many opportunities for economic and political advancement. Today less than 100 Bassari are Muslims. The Bassari are one of the poorest groups in Senegal.

The Bassari primarily follow traditional ethnic religions. Because of their wish to withstand the pressure of the Muslims, the Bassari have clung strongly to their animistic ancestral beliefs. Men will sacrifice a rooster on a special rock near a shrine in order to petition the spirits. Men may also present a grain offering to the spirits in the hopes that they will have a good harvest. Only 11.8% of the population are Christians. One percent of the population are evangelicals. The Bassari are more open right now to other religious beliefs than they have ever been. They desperately need missionaries to go and teach them about God. In fact, one mission's organization believes that the Bassari are the most open ethnic group to the gospel. The people that are believers need strong Bible teaching. The new believers have a daily struggle not to return to animistic beliefs because of their lack of real Biblical knowledge. The New Testament has been translated and gospel recordings are available. The Jesus Film is currently inaccessible.

<http://www.crfmedia.com/Video-WA/index.htm>

<http://www.wagateway.org/bassariProfile.htm>

14221

Budik (3,500)

The Budik people primarily live in the southeastern part of Senegal. They are a Mande people group who speak a language called Budik. Two alternate names for the Budik are Bedik and Tenda.

The Budik people tend to like to keep to themselves. They live in a mountainous region in Senegal and don't participate often in the national government of Senegal. Many Budik do choose to join the military. The Budik people believe very strongly in honoring their elders. Older people are held in great esteem, and their advice is listened to and followed.

Boys and girls may marry at young ages. Prospective grooms will take gifts to the family of the girl. If his wish is granted, he will then have to pay an additional bride price. Once the couple marries, the bride is considered to be the responsibility of the groom. The family leaves her to his authority.

The Budik people are considered to be a least reached people group. They primarily follow traditional ethnic religions. Only 1% of the population are evangelicals, and 1% of the people are Christian adherents. Portions of the Bible have been translated, and some gospel recordings are available. The Jesus Film is not accessible. The Budiks that are Christians work hard to provide a strong witness to their neighbors. In order to earn money for the church, Budik Christians will work in another person's field. The Christians never receive the money personally, but rather have the owner of the field give the money directly to the church. Traditionally, workers would be given millet wine as part of their wages, but the Christians refuse the alcoholic beverages. They also dismiss the idea of allowing an animist to call on the spirit of the bush to come and bless the field. The Budik Christians also refuse to sacrifice animals in order to ask the spirits to provide rain for their crops. Rather, they set an example for their neighbors by asking God for rain. The Budik people are not very open to Islam because the herds of the nearby Fulbe people sometimes destroy the Budik's crops. They are more open to Christianity.

The Budik are farmers and herders. They grow rice and millet, but usually only eat the millet as a staple food. Millet is also used to make wine. The rice is saved for visitors. (When a visitor visits a Budik home, they should be prepared to be served separately.) The herd animals are raised to be sold for cash. At the beginning of the rainy season, the Budik people plant crops and gather Kaba fruit to sell to traders. Christians sometimes find it challenging to refuse to participate in the annual animistic celebration of the beginning of the rainy season.

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British (900)

The British in Senegal are probably mostly expatriates. They speak English and are primarily Christians. In fact, 78.96% of the British population is Christian. The number of evangelicals is unknown.

14223

Caboverdian Mestico (25,000)

The Caboverdian Mestico speak a language called Kabuverdianu. Some alternate names for them include: Brava, Creole, and Cape Verdian.

The Caboverdian Mesticos are primarily Protestant Christians. In fact, 70% of the population are Christian. Only 12.5% are evangelicals. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings can also be found, but radio broadcasts are nonexistent. The Caboverdian Mesticos have a reproducing church movement.

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Deaf (population is unknown)

The number of deaf people living in Senegal is unknown. Joshua project theorizes that they are primarily Muslim based on the fact that most Senegalese are Muslims. The type of sign language used is unknown, but it could be based on the French system of sign language since the French had a strong colonial presence there until 1960.

14268

Duaish (2,000)

The Duaish people speak a language called Zenaga. They are descendents of the Berbers from the Sahara. Duaish people are primarily found in Mauritania. In fact of the 19,000 people throughout West Africa, 17,000 of them live in Mauritania. Some alternate names for the Duaish people include: Berber, Idaouich, Masna, Nimadi, and Zenaga.

The Duaish people are mostly Sunni Muslim. In fact, they are one of the least reached people groups. Only 1% of the people are Christian adherents, and only one percent are evangelicals. There is currently no mission agency that works with the Duaish people. There is no Bible translation, and the Jesus Film is not available. Gospel recordings cannot be found. No active church planting has occurred for the last two years.

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Ejamat (23,000)

The Ejamat are an Atlantic Jola people that speak a language called Ejamat. Some alternate names for them include: Felupe, Flup, Fulup, and Jola.

The Ejamat are one of the least reached people groups. They are predominantly animistic. Only 3% of the population are Christian adherents, and .25% of the people are evangelicals. Multiple agencies are involved in evangelism efforts, but no Bible translation currently exists. Gospel recordings are available.

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French (115,000)

The French in Senegal are primarily Christian. In fact, 76% of the French population are Christian adherents. The number of evangelicals is unknown. The Bible and the Jesus Film are both available

14229

Fula Jalon (118,000)

The Fula Jalon are a sub-group of the larger Fulani people group which can be found in several countries throughout West Africa (Guinea, Sierra Leone, and Mali). They speak a language called Pular. Some alternate names for this group include: Fulbe Futa Jalon, Futa Fula, Futa Dyalon, Futa Jallon, Futa Jalon Fulani, Kebu Fula, Fuuta Jalon, and Peul. In Senegal, they mainly live in the area around Ziguinchor near the Guinea Bissau border.

Like many other Fulani peoples, the Fula Jalon work with cattle and other herd animals. They also raise many different types of food crops like millet, peanuts, and rice. The men usually watch the herds while the women will do the milking, garden work, and other types of household chores. Some women may take dairy products to the local market to sell. The cattle

raised by the Fula Jalon are a special breed called Ndama that works well in their tropical climate. The Ndama cattle have been especially bred to withstand the bite of the tsetse fly.

Children are divided by ages into special groups with three levels of leaders. The groups will attend school and other social functions together. Most children will attend Quranic schools at the local mosque. When a boy grows to a man (early twenties), his family will help him find a bride. Usually the prospective groom will have to work some time for the bride's family before winning her hand in marriage. Most men will marry four wives—as Muslim tradition allows. Girls are kept under the strict supervision of their mothers until they marry and then are controlled by their husbands and his family.

There are very few Christians among the Fula Jalon. They are considered to be one of the least reached people groups. Multiple agencies are involved in missions work, but there is still no formally established church. Because their cultures and traditions are steeped in Muslim thought and faith, they are very resistant to the gospel. Although there are some portions of the Bible that have been translated, they are not been fully used by the people. The Jesus Film and gospel recordings are also accessible. Much prayer is needed to break the Satanic power holding the Fula Jalon people captive.

14228

Fula Toro, Fula Jeeri (681,000)

The Fula Toro live in the northeastern section of Senegal and are part of the Fulani people. They speak a language called Pulaar, but their primary dialect is Toucouleur. Some alternate names for the Fula Toro include: Fula Forro, Fula Jeeri, and Fulbe Jeeri.

The Fula Toro are a Muslim people group. They primarily are Sunnis, but they practice folk Islam which is a mixture of Islamic traditions and animistic beliefs in sorcery and spiritism. They are considered to be a least reached people group. Multiple agencies are involved in reaching out to the Fula Toro, but there is still no established church. The number of Christian adherents is unknown and less than .01% of the population are evangelical. Bible portions have been translated. The Jesus Film, gospel recordings, and a radio broadcast are also accessible. Still, it is very difficult for a Fula Toro to break with the traditions of their ancestors and become a Christian. Much pressure is put on new Christians to return to the Islamic faith.

Like many Muslim cultures, the Fula Toro practice polygamy. Men's and women's marriages may be arranged for them at birth. Traditionally, the man may be engaged to his father's brother's child. After the first marriage, other marriages can then be contracted by the man himself. A man will set up individual huts for each of his wives. Before women marry, they are under the firm authority of their father's families. After their marriage, they must strictly follow the orders of their husbands. Husbands may engage in extramarital affairs, but women must remain steadfast. Divorce rates have actually increased in recent years. When divorce does occur, the woman must return to her father's family. Men generally want to have many children as this is a sign of power. However, the same men don't always have the economic means to care properly for a large number of children. Family is extremely important to all Fula Toro people. Most families live in clan groups. The clans decide the beliefs of the family. To leave the protection of the clan and the nuclear family is very difficult.

The duties of the men and women are strictly divided. The men will either take care of the herd animals or have some other type of livelihood that brings in money. The women will tend to the children and the housework. They will also care for small livestock and must find

water for their families. Sometimes they will take different types of milk products to sell at the local markets.

Visitors are highly honored by the Fula Toro. Usually guests will be treated to a special tea service. Visitors should never be in a hurry when they visit the Fula Toro because this people group has a very different sense of time than most Westerners. Westerners should also know that women must be very modest in public. Sometimes women are allowed to take off certain parts of their blouses in the privacy of their own homes so visitors should make sure to make their presence known carefully.

<http://wagateway.org/fulbejeeri/index.htm>

14227

Fulakunda (1,586,000)

The Fulakunda are part of the Fulani people group. They primarily live in the southern part of Senegal. The Fulakunda people are descendants of Fulani peoples who intermarried with Mandingos. They speak a language called Pulaar. Their primary dialect is Fulacunda. Some alternate names for this people group include: Fouta Toro, Fula Cunda, Fula Macina, Fulacounda, Toucouleur, Peuhl, and Peul

The Fulakunda are Sunni Muslims, but they practice a form of folk Islam. They are one of the least reached people groups even though multiple agencies are involved in trying to reach the Fulakunda. They are very dedicated to their families and villages. The Fulakunda hate to feel lonely or to be separated from their family and friends. This makes conversion a very painful experience as they will be immediately disowned upon their profession of faith in Christ. Some may even be in physical danger from their former family and friends who would rather see them die than face the shame of having a family member convert to Christianity. Portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings and radio broadcasts can also be heard, but many of the Fulakunda simply refuse to use these resources. There is only one known church in the entire population of over one million people. Much prayer is needed to help the Fulakunda overcome familial and societal pressure.

The Fulakundas are herders and farmers. They consider how many cattle a man has to be his sign of wealth. Other herd animals will be kept as well, but the Fulakunda only eat meat on special occasions. Normally they eat millet and drink milk. Milk production and its sale is another important part of the Fulakunda society.

The Fulakundas are a polygamous people. At fifteen, a boy will marry but he will later take other wives as well. He usually resides in the house of his first wife and just visits the houses of the other wives when he wishes to do so. The women will attend to the rearing of their children and to the production of milk products. The men will care for the herds and will sometimes hire out themselves or their children as herders to neighboring people groups.

Many of the Fulakundas don't read or write, but they are considered to be good at understanding other people groups' customs.

14231

Jahanka (29,785)*not listed by Joshua Project*

The Jahanka people can be found throughout West Africa and are often called the Holy Men of Africa because so many of the Jahanka men are Islamic clerics. These clerics often travel

from one place to another with different followers moving with them. They will also settle in villages and teach Quranic schools. Some may even have farms although these farms are most often worked by young boys in exchange for Quranic teaching.

Heritage is very important to the Jahanka. They trace their lineage back decades. They probably originated from four different groups of Soninke peoples. The Jahanka believe that they originated from a place on the Niger River in Mali. Scholars believe that they spent some time during their formation as a people around Jahaba on the Mali-Senegal border. During the fifteenth or sixteenth century, there was a very powerful Islamic cleric named al-Hajj Salim Suwari who strongly influenced the belief systems of the Jahanka. The reason that the Jahanka are so highly respected today as religious clerics is because they are the keepers of Suwari's teachings and divination practices.

Suwarian Islamic beliefs differ in some very important ways from mainstream Islamic teaching. First of all, a high emphasis is placed on divination and the making of charms. Clerics also practice medicine. The most important difference is the Suwarian refusal to practice jihad. They are very apolitical people. They believe that life should be devoted to study and prayer.

The Jahanka people live in the midst of the Mandinka people group and have actually adopted many of their social customs. They may often use Mandinka as an every day language although they also use a Soninke language too. The language that many people call the Jahanka language is actually a mixture of Arabic and a Soninke language.

Marriage ties are very important in the Jahanka culture. Marriages, as in many Muslim cultures, are arranged by the parents. They very carefully match their daughters to Jahanka males. This practice may cause girls to have to move hundreds of miles from the home of their birth when they marry. Jahanka communities are tied by these alliances because the ties formed by the marriages remain strong throughout several generations. Jahanka males may occasionally marry outside of their own ethnic group but this is only done once. With an average of four wives per male, this practice does not make a huge impact on the genetic lineage of the Jahanka clans.

Jahanka villages have very set social structures. Clans live in the same area of the village but are subdivided into groups called sos. The sos are made of people who are all descended from the same common ancestor. Each so is further divided into lus which are the basic extended families of a single male patriarch and his sons and their families. The so leader will parcel out money that is derived from gifts to the clerics and from any trading that is done. Groups will also have special economic designations. There is, of course, the cleric group. There can also be clans of artisans, clans of merchants, and even a slave class. Before the government outlawed slavery, the number of slaves that a family possessed was seen as a sign of their prestige and wealth. (Slave clans technically don't exist any more, but descendents of former slaves may still live apart from the free-born in a village. It's important for westerners to remember that genealogies can be traced back for generations in the Jahanka culture because of the very strict marriage ties. Although culture is changing with the modernization of Senegal, ancient social ideas may remain theoretically in place.)

All Jahanka males attend Quranic schools led by a prestigious Jahanka cleric that has trained for years in Suwarian magic. Other ethnic groups may also send boys to these schools to receive the specialized Quranic education. The boys that travel from great distances will stay with host families in the village and will become a labor source for the village since they will pay for their schooling by tilling the fields of the host and the Quranic clerics. Boys strongly wish to get higher levels of education so that they can become prestigious clerics. Usually, only a very

few select students (including those direct descendents of the present cleric) will get to study the advanced Quranic texts and the very secret Suwarian practices. Girls are not allowed to attend school. They must learn household chores and how to be good wives and mothers. They will also work in the fields.

The Jahanka clerics are well-known for their medicinal practices. Sometimes people will travel great distances to be treated by a specialist. The medicines are largely based upon herbs that can be found in the Senegambian area. Magical amulets are also used for healing.

The Jahanka do not respect loud, boisterous people. They believe that it is extremely important to be quiet so that one can focus on prayer and study.

****Note: People groups.org lists the Jola as one large people group. Joshua Projects breaks the Jola into many sub-groups. The PopID number for the entire Jola group is **14234**. ****

The Jola or Diola people are one of the largest ethnic groups living in the Casamance area. They are divided into several different subgroups as different clans migrated and separated. Most speak many different dialects now.

The Jola that live in rural areas are primarily farmers. Several of the subgroups that live near the ocean in the wetlands grow rice with specialized techniques that were developed over several centuries. The Jola built special irrigation dikes to catch the rainwater near the coast so that they could have water to grow the rice. Usually both men and women work in the rice paddies. During the early part of the twentieth century, the French colonial government encouraged the Jola to grow peanuts. They grew the rice to eat and the peanuts to sell. With the decline of the peanut market, the Senegalese government has been encouraging all agriculturalists to diversify their crops.

Before there was easy access to modern roads, most Jola children lived in the same village as their parents and ancestors. The Jola were and still are very family oriented. They live in a patrilineal society where a nuclear family consists of the grandfather, his wives and children, his son's wives and children, and any unmarried women of the family. Each nuclear family also tends to live close to extended family members. Most of the Jola villages would have anywhere from 200 to 2000 inhabitants. There was no main leader until the colonial days, however. Usually a group of older men would serve as advisors.

As a group, the Jola are very strong Muslims. Because of the importance of familial ties, people who are interested in Christianity often find it very difficult to actually convert. The Jola began accepting the Muslim faith in the late 1800's. Muslim traders would come and sell goods in the market and also talk about the glories of Islam. A marabout from Mauritania named Sharif Mahfuz also evangelized the Jola. Most Jola don't follow a specific marabout, but they do belong to the Sufi tariqa. The Jola will also keep certain beliefs and traditions from their animistic past. Most young boys go through an initiation ceremony called the *bukut* where they go on a retreat and are taught about important Jola ideals. Some Jola will also still visit the animistic shrine called the *sinaati* when they are ill.

Jola, Bayot (17,000)

The Bayot Jola live in a cluster of villages about 12 km southwest of Ziguinchor. They speak a language called Bayot. Some alternate names for the Bayot Jola include: Baiote, Felup, Essin, Fulup, and Kuxinge.

The Bayot primarily practice ethnic religions. Only 3.99% of the population are Christian adherents, and the number of evangelicals is unknown. There is currently no Bible translation, and the Jesus Film is unavailable. Gospel recordings are accessible.

Jola, Falor, Palor (10,000)

The Falor Jola live in the West Central part of Senegal. They speak a language called Palor. Some alternate names for the Falor Jola include: Palor, Waro, and Sereer.

The Falor Jola are primarily Muslim. In fact, only five percent of the people are Christians. The number of evangelical adherents is unknown. The Bible has not been translated, and the Jesus Film is not available. Gospel recordings can be found.

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Jola-Bliss (48,000)

The Jola-Bliss people live in villages around the city of Oussouye and north to the Casamance River. Their primary language is Jola-Kasa. Some alternate names for the Jola-Bliss include: Bilis, Diola-Kasa, Huluf, Esulalu, Casa, Jola-Kasa, Luf, and Toongaat.

The Jola-Bliss are predominantly Muslim. They practice male and female circumcision in connection with puberty passage rites and birth rites. They also practice polygamy. Six percent of the people are Christian adherents, but only .30% are evangelicals. Some portions of the Bible have been translated, and the Jesus Film is accessible. Gospel recordings are also available. One mission agency is working with the Jola-Bliss, and a church has been established.

The Jola-Bliss are primarily farmers. They raise peanuts, millet, and other grain crops. They also have different herd animals like cattle and goats but they don't usually eat the meat. Women usually help gather edible ground plants and also perform household chores.

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Jola-Fonyi (349,000)

The Jola-Fonyi usually live in the area surrounding the city of Bignona. Their primary language is called Jola-Fonyi. Some alternate names for the Jola-Fonyi include: Diola, Dyola, Felleupe, Felupe, and Fogny.

The Jola-Fonyi are predominantly Muslim, but they practice folk Islam which mixes the basic tenets of Islamic thought with traditional African magic practices. They have had contact with Christians for some time because of the presence of Roman Catholic missionaries during the late 1800's. There is one missionary agency that is currently working with this people group.

The Jola Fonyi people are primarily farmers. Wives will take care of the children and see to the housework. Men will plant the crops and will harvest the food. They usually grow staple crops like peanuts and millet.

Family is very important to the Jola people. They form very strong bonds with every member of their extended family and will usually not disobey the head of the household. This strong familial bond makes it very difficult for the Jola to break with tradition and become Christians.

<http://www.peopleteams.org/jola/>

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Jola-Gusilay (20,000)

The Jola-Gusilay people live on the border between Senegal and Guinea-Bissau. They speak a language called Gusilay.

The Jola-Gusilay are primarily Sunni Muslims. Only 5% of the population are Christian adherents. The number of evangelicals is unknown. There is no Bible translation and the Jesus Film is inaccessible. They are considered to be one of the least reached people groups.

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Jola-Her (14,000)

The Jola-Her people live in and around Kabrousse village in Senegal. They speak a language called Kerak. They are considered one of the least reached people groups.

The Jola-Her are predominantly Muslim. The number of Christian adherents is unknown. Only .04% of the people are evangelicals. There is at least one committed mission agency working with the Jola-Her. There is no known church although there are some scattered believers.

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Jola-Hulon (1,200)

The Jola-Hulon primarily live in the villages of Affiniam, Badiate-Grand, Bandial, Brin, Enampor, Essil, Etama, Kamobeul, and Seleky. They speak a language called Bandial.

The Jola-Hulon are predominantly Muslim. They are considered to be one of the least reached people groups. The number of Christian adherents is unknown. Only .20% of the people are evangelicals. Gospel recordings are available. There is one mission agency that is committed to working with the Jola-Hulon. While there is no established church, there are small scattered believers throughout the Jola-Hulon villages.

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Jola-Karon (13,000)

The Jola-Karon live on the coast of the Atlantic Ocean in southeastern Senegal. They speak a language called Karon.

The Jola-Karon are predominantly Muslim. Five percent of the population are Christian adherents, but only .10% of the people are evangelicals. They are considered to be one of the least reached people groups. Several agencies are involved in the evangelism effort, and one church has been established. There is currently no Bible translation, and the Jesus Film is inaccessible. Gospel recordings are available.

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Jola-Kwatay (6,500)

The Jola Kwatay live in Diembering, Bouyouye, Nyikine, and Boukot-Diola. They speak a language called Kuwaataay. They are considered to be a least reached people group.

The Jola Kwatay are primarily Muslims. Five percent of the population are Christian adherents while only .62% of the people are evangelical. The New Testament has been translated, and the Jesus Film is accessible. Gospel recordings can also be found. One mission agency is currently working with this people group.

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Jola-Lala (12,000)

The Jola-Lala people live in west central Senegal. They speak a language called Lehar.

The Jola-Lala people are predominantly Muslim. Ten percent of the population are Christian adherents. The number of evangelicals is unknown. There is one mission agency that is actively engaged in trying to reach the Jola-Lala people, and a group of churches have been established. There is currently no Bible translation, and the Jesus Film is inaccessible. Gospel recordings can be found.

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Jola-Mlomp (5,700)

The Jola-Mlomp people live north of the Casamance River. They speak a language called Mlomp.

The Mlomp people are primarily Muslims. They are considered to be one of the least reached people groups. The number of Christian adherents is unknown, and only .04% of the people are evangelicals. One mission agency is committed to helping the Jola Mlomp. There is no Bible translation, and the Jesus Film is inaccessible. Gospel recordings are not currently available either.

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Kasanga (500)

The Kasanga people are found in Senegal, Gambia, and Guinea-Bissau. They speak a language called Kasanga. Some alternate names for this people group include: Chamba Daka, Deng, Haal, and Samba.

The Kasanga people are one of the least reached people groups. They primarily practice ethnic religions, and the number of Christian adherents is unknown. The number of evangelicals is also unknown. There are some believers but no established church. At least one mission agency is attempting to evangelize this people group.

14245

Khasonke (8,600)

The Khasonke people live in Senegal, Gambia, and Mali. They are descendants of the Mande people and speak a language called Xaasongaxango. Some alternate names for the Khasonke include: Xasonga, Kassonke, Kasonke, Kasson, Kasso, Xaasonga, Xasonke, and Xaasongaxang.

The Khasaonke are one of the least reached people groups. They are predominantly Sunni Muslims. One percent of the population are Christian adherents, and 1% of the population are also evangelical. Some portions of the Bible have been translated, and gospel recordings are available. The Jesus Film is not yet accessible. One agency is committed to working with the Khasonke. There are some scattered believers, but no established church.

The Khasonkes are primarily farmers although they also have different herd animals as well. Usually they get Fulani men to watch the herd animals while they work hard to eke a living out of the soil. They grow crops like millet and sorghum. Men, women, and children all work diligently in the field. Women are also responsible for the household chores and cooking. The only day that they rest is on Monday which is market day. All adults—even senior adults are expected to be married. Familial pressure is very great among this people group.

http://www.global12project.com/2004/profiles/p_code4/1822.html

14246

Kobiana (400)

The Kobiana people live in Senegal, Gambia, and Guinea Bissau. Their primary language is Kobiana. Sometimes this people group are also called Cobiana.

The Kobiana people primarily practice ethnic religions. Ten percent of the population are Christian adherents. One percent of the people are evangelicals. One mission agency is involved with this people group, and there is one known church. The Bible has not been translated, and the Jesus Film is inaccessible. Gospel recordings can be found.

14225

Krio, English Creole (5,000)

The Krio people group speak a language called Krio. Some alternate names for the Krio include: Aku, Eurafrican Creole, Fernandino, Kiro, and Sierra Leonean.

The Krio are predominantly Christian Protestants. Seventy percent of the Krio are Christian adherents, and 12.5% of the people are evangelicals. The New Testament has been translated, and the Jesus Film is accessible. Gospel recordings can also be found.

42186

Lebou (166,000)

The Lebou live on the banks of the Senegal River in the central and west parts of Senegal. They speak Wolof, and Joshua projects actually calls them the Wolof Lebou. The Lebou are one of the least reached people groups.

The Lebou are syncretized Muslims. They are part of a Layenne Islamic brotherhood. This brotherhood was formed under the auspices of Seyinda Limamou Laye who believed that he was the reincarnated Mohammed. Many Lebou are also part of the Ndepp cult where women use exorcism and appeasement of the spirits to help keep members safe from evil. The number of Christian adherents is unknown, and only 1% of the population are evangelicals. Because of the importance of family ties, people find it hard to convert from Islam to Christianity. Even though the Lebou only practice a nominal form of Islam, they still are very proud to be Muslim. Much prayer is needed to break down the spiritual barriers between the Lebou and the truth of the gospel. The New Testament has been translated, and the Jesus Film is available. Gospel recordings are also accessible.

Many of the Lebou villages have been incorporated into the greater Dakar area. While most Lebou still try to live in a traditional manner, the rapid expansion of Dakar and the seizure of their traditional lands is causing change to slowly come. Most men are fishermen. Families usually eat the fish they catch and buy rice and other foods to supplement their diets. Tea ceremonies are very important for the Lebou too.

14249

Mandinka, Mandingo (610,000)

The Mandinka peoples live throughout Senegal, Gambia, and Guinea-Bissau. They live in the Southeastern and south central part in Senegal. They speak a Manding language called Mandinka. They are sometimes called the Sose people.

The Mandinkas primarily practice a form of Sunni folk Islam. Centuries ago Muslim traders came to the great Mali Empire from whence most Mandingo peoples originated and converted the Mandingos to Islam. Most modern Mandinkas really don't have a firm grasp on deep Islamic thought. Rather, they follow the outer rituals like circumcision and going to the mosque. However, they will also still consult marabouts for amulets or other types of magical helps. They may also sacrifice chickens in order to appease the spirits. Only .10% of the people are Christian adherents, and .10% are also evangelical. They are considered to be a least reached people group. Multiple mission agencies are involved in trying to reach the Mandinka, but progress is slow because of the Mandinka's resistance to the gospel. The New Testament has been translated, and the Jesus Film is available. Gospel recordings can also be found.

The family unit is very important in Mandinka life. The father is the supreme authority of the family. There are three distinct social strata too. Artisans are greatly respected and held in great awe for their talents. The other two classes are free-born and in the past there was also a slave strata. Marriages may be polygamous for men. Girls' marriages are arranged for them by their fathers.

The Mandinka people are farmers but men may work at other part time jobs too. Life is hard because of the continual droughts that plague Senegal. Water can become very scarce.

14250

Mandyak (118,000)

The Mandyak people primarily live in Southwestern Senegal. They may also be found in Cape Verde, France, Gambia, and Guinea Bissau. They speak a language called Mandjak. Some alternate names for this people group include: Caio, Manjack, Manjaco, and Pecixe.

The Mandyak people primarily practice ethnic religions. Seven percent of the population are Christians, but only .07% of the people are evangelicals.

14251

Maninka (51,000)

The Maninka people are part of the larger Mande people group who are descendants of the peoples that once inhabited Mali. Today the Maninka not only live in Senegal but also Liberia, Cote d'Ivoire, Burkino Faso, Sierra Leone, Gambia, Guinea, and Guinea Bissau. In Senegal they speak a language called Eastern Maninkakan. Some alternate names for the Maninka include: Konyanke, South Maninka, Wangara, Mandinka, and Mandingo.

Note: Because the colonial advisors would often call different people groups by many names, there is some overlap between the names of different people groups. Alternate names are noted but primary names should be used for study purposes.***

The Maninka are predominantly Sunni Muslims. They were evangelized by Muslim traders that encouraged them to accept the basic tenets of the Muslim faith while still allowing them to keep their beliefs in the interference of magic and the spirit realm in their daily lives. The Maninka people see god as someone to fear. They believe that they must appease the angry, vengeful spirits that would bring misfortune into their lives. To that end, they consult with diviners and other spiritual beings who might be able to help them in times of sickness. The number of Christian adherents is unknown, and only .40% of the people are evangelicals. The New Testament has been translated, and the Jesus Film is accessible. Gospel recordings can also be found. While there are multiple mission agencies that work with the Maninka people, there are still few known believers. Much prayer is needed for the Maninka people and the missionaries that try to reach them.

The Maninka are a patrilineal society. Parents usually arrange girls' marriages. Men, as Muslims, may marry more than one wife. Women will do household work and take care of the children while men take care of the animals and the fields.

There is a strict social strata in the Maninka culture. Descendants of the first settlers of a Maninka village are generally the leaders of that village. Musicians called griots are held in high esteem because they will pass on the oral traditions of the people. Blacksmiths are also very important to the Maninka people.

14252

Mankanya, Mankanha (28,000)

The Mankanya people live throughout Senegal. They speak a language called Mankanya. Some alternate names for this group include: Bola, Bulama, Bram, Burama, and Mancanha.

The Mankanya people primarily practice ethnic religions. However, 27.01% of the people are Christian adherents. Only one percent of the people are evangelicals. One mission agency is currently working with the Mankanya people, and a group of churches has been established. The Bible has not been translated, and the Jesus Film is not available. Gospel recordings can be found.

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Maure, Black

The Black Maure live along the Northwest corner of the border between Senegal and Mauritania. They speak a language called Hassaniyya. Two alternate names for the Black Maure include: Black Moor or Sudani.

The Black Maure people are devout Sunni Muslims. They do believe in certain types of mysticism too. There are no known Christian adherents or evangelicals even though multiple agencies are trying to evangelize them. Currently there is no Bible translation available for the Black Maure in their own language. The Jesus Film is accessible and gospel recordings can be found.

The Black Maure people are the lower social classes of the group of people that speak Hassaniyya. They are descendents of the Bani Hassan people who invaded the area in the fifteenth century. In the past, they have been a very nomadic people. Over the last several centuries, the Black Maure people were attacked and raided by different people groups so they have developed very specialized ways of greeting and interacting with peoples from other ethnic groups. While slavery has been outlawed by the Senegalese government, the Black Maure people are still considered to be divided into two groups. These divisions, based on familial history, go back for generations and are not easily erased from the psyche of the people. One group of the groups is considered to be part of the family group while the other group are slaves that were acquired at some point by the family. As more and more Black Maure move to urban areas, these ancestral traditions are being changed. Most urban Black Maure find work in many different types of trades.

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Maure, White (12,000)

The White Maure people are closely related to the Black Maure people but are thought to be superior because they are considered to be the upper two social classes made of warriors and religious leaders. The warriors protect the religious leaders and the religious leaders return the favor by teaching the children the Qur'an and social traditions. The religious leaders also serve the medical needs of the warriors. The White Maure also live along the Northwest corner of the border between Senegal and Mauritania. They speak a language called Hassaniyya. They are descendents of the Bani Hassan people who invaded the area in the fifteenth century. In the past, they have been a very nomadic people. Over the last several centuries, the White Maure people were attacked and raided by different people groups so they have developed very specialized ways of greeting and interacting with peoples from other ethnic groups. As more and more White Maure move to urban areas, these ancestral traditions are being changed.

The White Maure people are devout Sunni Muslims. They do believe in certain types of mysticism too. There are no known Christian adherents, and only .02% of the people are evangelicals. There are no known churches, but there are some scattered believers. Currently there is no Bible translation available for the White Maure in their own language. The Jesus Film is accessible, and gospel recordings can be found.

14253

Mossi, Moore (30,000)

The Mossi people speak a language called Moore. Two alternate names for them include: Moose and Moshi. The Mossi *never* shake hands with the *left* hand. They will only take the right hand to shake and should only offer the right hand to shake in return. The right hand is considered the clean hand that is to be used for greetings and eating. The left hand is considered unclean because the Mossi use it for unsanitary tasks. Any visitor must be very careful to only use the right hand for greeting, for eating, or for other clean tasks.

The Mossi people are originally from the Upper Volta region. They are one of the strongest ethnic groups to have refused complete assimilation into the Muslim World. They predominantly practice ethnic religions. While some have converted to Islam through the influence of Yarse traders that have come to live among them, most still practice an indigenous religion that focuses on ancestor worship. The Mossi resisted the spread of Islam for many years because their main leader believed that he derived his power from the ancestor cult worship. When the Mossi were defeated by the European expansionists, they were somewhat disillusioned by the lack of power in their ancestor worship. This made them more open to hearing about Islam. Even though most continue to resist Islam, the predominant Islamic cultures around them have influenced their traditional ways. The names of the days of the week are derived from Arabic and women copy the joy cry that Islamic women make upon the completion of a difficult task. They were less interested in hearing about Christianity even though Roman Catholic priests lived among them because Christianity was the religion of the conquerors. Today about 17% of the Mossi are Christian adherents. One percent are evangelical adherents. There is a reproducing church movement among the Mossi. The complete Bible has been translated, and the Jesus Film is available. Gospel recordings and tracts are also accessible. Multiple agencies are committed to working with the Mossi.

Mossi families have traditionally lived in large compounds of extended families. They had a patrilineal society but sometimes a grown man will decide to live in the village with his mother's family or even his wife's family instead of his father's family. When men choose to do this, they will eventually be considered to be full members of that village instead of outsiders. Kinship is very important to the Mossi because they feel that the ancestral spirits will influence the familial fortunes.

Most Mossi are farmers, but others also engage in trade. The Mossi market is an important place for people to meet and meets every 21 days on a Friday. Millet is the staple crop. The Mossi will either work their own fields or work in a group to help each other with their crops. Men may be weavers and growers of cotton as well.

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Ndut (25,000)

The Ndut people live on the savannah in Senegal. They speak a language called Ndut. They are a subgroup of the Serer people.

Most of the Ndut people are farmers and fishermen. In the past, they were known as very successful caravan raiders. The women usually work all day washing clothes, cooking, and taking care of the children. The men work in the fields.

Greetings are very important to the Ndut people. They like to be greeted with a handshake with the right hand. Trying to shake their hand with the left hand is considered very rude.

The Ndut people are primarily Muslims. They are often revered by other Serer people for their intelligence and supposedly magical powers. They believe that people should worship their ancestors.

Thirty-three percent of the people are Christian adherents, and .75% of the people are evangelicals. Most of the Christian adherents are Roman Catholic. There is a Catholic mission station in Tiin. There are several mission agencies that are working with this people group, and Wycliffe Bible translators are very busy translating the scriptures. The Wycliffe Bible translators have also started training programs to teach teachers. The Jesus Film is not available, but gospel recordings can be found.

14254

Papel (5,000)

The Papel people can be found in Senegal, Guinea, and Guinea-Bissau. Their primary language is called Papel. Two alternate names for this group are Papeis and Pepel. The Papel people came to the Senegambian region in the fifteenth century. They are primarily rice farmers who align themselves under a specific chiefdom.

The Papel people primarily practice ethnic religions. About 22.99% of the people are Christian adherents, and 3.5% of the people are evangelical. The New Testament was translated in 1996, and gospel recordings are available. The Jesus Film is inaccessible.

14255

Portuguese (2,000)

The Portuguese are primarily Christian. In fact, 90% of the Portuguese population are Christian adherents. The number of evangelicals is unknown. A Bible translation and the Jesus film are available. Some alternate names for the Portuguese in Senegal include: Branco, Brazilian, and Portuguese Jew.

42183

Sereer **Note: Peoplegroups.org uses this PopID for the entire Sereer population. Joshua project divides the Sereer into three subgroups.***

The Sereer are very hard working people. Men cultivate peanuts and millet during the growing season, and after the harvest, they will often go to other areas to work in the cities to earn more money. When the men leave, the women will plant gardens on the fallow fields and raise food for the family. Women usually work all day performing tasks in the field, washing clothes,

carrying for children, and cooking. Young girls will help their mothers constantly by baby-sitting and doing what other tasks they are old enough to complete. Girls attend school just as boys do. Boys may go to school if there is enough money to send them, but the boys will also help their fathers in the fields. Men who are wealthier will have a horse and cart to take goods to market. Market day which usually occurs once a week is a very important time for socializing and trading.

At first the Sereer people resisted Muslim efforts towards evangelization; however, during the 1950's and 1960's many decided to become Muslim. Most Muslim and Christian adherents still wear fetishes and believe in the power of amulets. Most have strong ancestral ties. Muslims will wear a picture of the marabout that they follow and words from the Qur'an. Christians will wear a picture of Jesus and will wear words from the Vulgate.

Familial ties are very important to the Sereer. A son lives with his father, and he will inherit land through his mother's family. His mother's family will arrange his marriage. Most men stay in the village although younger men may go to the cities occasionally. The largest demographic group that goes to the cities is teen-age girls.

<http://www.wagateway.org/SeerSine.htm>

Sereer-Non (35,000)

The Non Sereer live in the areas surrounding Thiès and in Thiès. Their primary language is called Noon. An alternate name for this group is Niominka.

The Non Sereer are predominantly Muslim. Fifteen percent of the population are Christian adherents, but only .33% of the people are evangelicals. Multiple agencies are involved in evangelism efforts among the Non Sereer. There is a reproducing church movement. There is currently no Bible translation, but gospel recordings are available.

Serer-Safen, Safi (106,000)

The Safen Sereer live southwest of and near Thiès. Their villages extend to the ocean. They speak a language called Saafi-Saafi.

The Safen Sereer are predominantly Muslim. Sixteen percent of the population are Christian adherents, but only .33% of the people are evangelicals. Multiple agencies are involved in reaching the Safen Sereer, and a group of churches have been established. The Bible has not been translated, but gospel recordings are accessible.

Serer-Sine (1,213,000)

This Sine Sereer form the largest Sereer group in Senegal. They live in west central Senegal and in the Sine and Saloum river valleys. They speak a language called Serer-Sine.

The Sine Sereer are primarily Sunni Muslims. Sixteen percent of the population are Christian adherents, but only .50% of the people are evangelicals. The New Testament has been translated, and the Jesus Film is available. Gospel recordings can also be found.

14264

Soninke (215,000)

The Soninke people live along the banks of the Senegal River. They speak a Mande language called Soninke. Some alternate names for the Soninke include: Sarakole, Serahuli, Azer, and Toubakai.

The Soninke people are predominantly Muslim. They were first converted by the Almoravids in the eleventh century. Those Soninke that aren't Muslim usually follow traditional indigenous religious practices. All community life centers around the family and the village. The Soninke people are very concerned about appeasing the spirits. They believe that each soul comes to the child when the child is named on the eighth day and leave the body each night as the child sleeps. People are concerned that witches might seize the soul of the child. They also believe that the soul will wander around the earth after death until it reunites with the body. They will ask the gessere, the village priest, to help them make the spirits happy. They watch anxiously for the fox and hyena who predict when the New Year should begin. There are very few believers and no established church because the persecution from the Muslims adherents is so intense. Multiple agencies are working with this people group, yet they are still considered to be one of the least reached people groups. Portions of the Bible have been translated, and the Jesus Film is available. Gospel recordings can also be found.

The Soninke have a very strict social structure. Men of the clergy receive training in Arabic. Most of the other men are traders or farmers. Many men today actually leave the village for months and sometimes even years at a time in order to work as migrant laborers in neighboring areas

Polygamy is acceptable among the Muslims, but it is not as widely practiced today because of economic reasons. The prospective groom must pay a bride price that usually consists of clothing that the bride can use for her trousseau and also a payment to the family of the bride. Men have the supreme authority in the household, and elders are looked to for wisdom and advice. Today, though, because many of the men are traveling for months at a time, women are beginning to have a slightly stronger power among the Soninke.

14265

Susa (30,000)

The Susa people speak a Manding language called Susa. Their language is so similar to the Yalunka language that often people can't tell them apart. The Susa people in Senegal live along the Guinea border. They can also be found in Sierra Leone, Guinea Bissau, Cote D'Ivoire, and Gambia. Supposedly the first Susa people lived in the western Sudan as part of an empire led by Sumunguru Kante. After that empire was demolished, they began moving towards Guinea and eventually into other areas as well. The Susa people are also known as the Soso people.

The Susa people are predominantly Sunni Muslims. In fact there are fewer than 100 known Christian adherents. They are considered to be one of the least reached people groups. A Portuguese priest did have contact with the Susa in the 1600's but he found that they were already staunchly Muslim. There are currently no mission agencies working with the Susa people. The New Testament has been translated, and the Jesus Film is available. Gospel recordings can be found.

Familial relationships are very important to the Susa people. The clan is called a bankhri. All the people of a bankhri believe that they are somehow descended from the same ancestor. The next family unit is made of the extended family and is called khabile. The members of the khabile may live far apart geographically, but they value the blood ties between family members. The closest familial unit is the dembaya. The dembaya is made of the head of the household, his wives, and children. The dembaya only breaks up at the death of the head of the household, and then the sons create their own separate dembayas. The dembaya may also consist of other dependents like the children of a brother or sister that have been sent to live with the family for some reason. Young girls that have been promised in marriage at their birth to a member of a dembaya may live with the prospective family until right before the marriage ceremony. Then the girl will go home just long enough to be married and then return to her husband's house.

The Susa believe that polygamy is acceptable. Most marriages are made for the advantage of the family. Girls will be betrothed before or immediately after birth. Boys are often encouraged to marry one of his cousin's from his mother's family. Grooms will bring kola nuts to his bride's family and will also perform services for them. Usually this service involves working in their fields for a time. Mothers-in-law are greatly respected by the grooms, and the grooms must also help the bride's family financially whenever the fathers ask. If they refuse to help, they are disgraced. Brides are expected to be virgins at the time of their marriage, and if they are not, they could have their head shaved or be beaten.

Births and funerals are very important to the Susa. At the time of birth, a very special ceremony takes place. Family members chew a kola nut and then put it in a cup for the baby to eat. This must take place before the baby first tastes its mother's milk. This ritual symbolizes that the family is introducing the child to the world and also is showing the child how to eat. Funerals must never be attended by women. Men do the burying and, the body must be buried immediately.

The Susa are farmers but they are also well known as traders. They will grow peanuts and rice. Women are usually the tenders of the peanut crop, and what they earn from their own peanut crop may be used for their own financial needs.

14266

Tukulor (764,000)

The Tukulor are a dominant ethnic group living on the border of Mauritania and Senegal. They were one of the earliest dominant ethnic groups in Senegal and in fact helped to establish Islam as the dominant religion of Senegal. The most popular phrase of the Tukulor is: "To be Tukulor is to be Muslim." The Tukulor speak a language called Pulaar. Some alternate names for the Tukulor are: Futankoobe, Pulaar, Takarir, Haal Pulaaren, Tooroobe, and Toucouleur.

Children have many different responsibilities. They are part of a large extended family. Schooling is usually done in French in the public school and in Arabic in the Quranic Schools. The marabouts are very strict as they teach the children the traditional Muslim ways. Mothers and fathers also play an important role in the education of the children. Mothers will teach the girls household duties and the fathers will teach the boys their farming or business responsibilities.

The Tukolor have traditionally been farmers. Generally the household income is around \$150 dollars per year. Because dams are being built that take away farmland and due to the desertification of the area, many Tukolor men are migrating to cities or other countries in search of better livelihoods.

There is a very strict social strata among the Tukolor. There is an aristocratic class, a middle class composed of merchants and farmers, and a lower class of former slaves. People must understand their social class and act correctly towards people of another social strata. Marriage cannot take place across caste lines. While polygamy is acceptable, most men will not marry four wives.

14247

Wamei, Konyagi (17,220)

The Konyagi people speak a language called Wamei. They are one of the least reached people groups. The Bible has not been translated into Wamei, and the Jesus Film is not accessible. Gospel recordings can be found.

14267

Wolof (4,426,000)

The Wolof are probably the most influential people group throughout Senegal. Wolof is the second most common language spoken after French as a trade language and also as a language sometimes taught in school. The Wolof had many opportunities to interact with the European colonists and learned much about education and European practices. They put that knowledge to good use as they became traders, merchants, and very influential members of the government.

The Wolofs are staunch Sunni Muslims. Usually, the Wolofs belong to one of three brotherhoods—the Tijani, Mouridism, or Qadiri. Some women still practice traditional beliefs and most people believe that spirits must be appeased by following the orders of the marabout and by wearing amulets. Only .55% of the population have become Christian adherents, and there are no known evangelicals.

In rural areas, the Wolof mainly raise peanuts, sorghum, and millet. The peanuts are raised to sell while the millet is used as the staple crop. Women will also have gardens in order to have other types of food for consumption. A favorite dish of the Wolof is rice and fish. Men will cut down the vegetation in an area and then plant their crop. Cutting down all the vegetation and overuse of the soil has led to poorer crop yields. More and more Wolof are headed to the cities where they hope to find employment. In the city, both boys and girls are allowed to attend school. Women may become teachers or nurses or even enter other professions.

There is a very definite social strata in the Wolof culture. People may belong to a freeborn class. This class has the highest social ranks but can also contain peasant farmers. People of nobility or high social rank are expected to behave very circumspectly in public both in their manner of dress and in their attitudes and actions. What might be permissible for a lowborn person would be frowned upon in one of high rank. The second social strata is made of people whose

ancestors were once slaves. The social rank in this class depends on what type of family owned the ancestors as slaves. If the family was owned by a high ranking family of the nobility, then the descendants have a higher than those of a family whose former masters were peasants. The third social class is a class of artisans. The artisan class will have blacksmiths, weavers, singers, and other types of specialized professionals. Blacksmiths' skills are greatly appreciated. Pottery, also a necessity in village life, is also greatly prized.

Polygamy is allowed. Men and women in the city are less likely to engage in polygamy than in rural areas because the women have more autonomy in their choices. Marriage across social castes is not generally allowed. In rural areas, extended families live in the same compound, but each wife will have her own house for herself and her children. In the city, there is a trend for nuclear families to live in separate houses from their extended families, but usually they will all live in the same neighborhood.

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Yalunka (12,000)

The Yalunka people are descendents of the Mandingo people group. They live in southeastern Senegal near the borders of Mali and Guinea. The Yalunkas speak a Niger-Congo language called Yalunka. Their language is very similar to the Soso language. In fact people from both of the groups can understand each other when they speak their own languages. Yalunkas can also be found in Guinea, Mali, and Sierra Leone. There are 140,000 Yalunkas living in West Africa. Some alternate people names for the Yalunka include: Diallounke, Jalonka, Dialonke, Yalun Soso, and Mali Yalunka.

The Yalunkas are one of the least reached people groups. They are 99% Sunni Muslim. People find it very hard to become Christians because of the fear of severe persecution. While the people are Islamic, they still believe in some animist ideals. For example, they are constantly using diviners to keep witches from putting curses on their crops. They also try to appease the nature spirits that live around them. They believe that the nature spirits can cause harm or give help. The number of Christian adherents is unknown.

Only .19% of the people are evangelicals. The New Testament has been translated, gospel recordings are available. However, the Jesus Film has not been shown to the Yalunka. One mission agency is working with the Yalunka, but there has been no active church planting in the last two years. Only one known church exists among the 12,000 people living in Senegal.

The Yalunka people are mainly farmers and herders. They grow crops like millet, maize, and peanuts and keep several different types of livestock such as cattle and goats. Honey is a very important product for the Yalunkas because they will offer it for sale in the market. Children usually watch over the livestock while women work about the house, milk cows, and manufacture butter. The men work in the fields. Many of the Yalunkas, however, have recently begun moving to larger cities to find jobs there that offer better economic stability.

The Yalunkas like to live in larger groups. They have a patrilineal, polygamous society. Men may take up to four wives but will have to have a sufficient number of cattle or goats to do so

since the prospective groom must pay the bride's family a bride price. After the marriage occurs, the husband and wife will live with the extended family group. The man must also be able to provide for all of his wives and even their parents if necessary.

People Groups: All information is gleaned from www.joshuaproject.net, <http://wagateway.org>, <http://www.uiowa.edu/~africart/toc/people/>, www.gowestafrika.com, www.wikipedia.org, *Muslim Peoples* by Richard Weekes, and *From Afar to Zulu* by Haskins and Biondi.

Missiological Implications

1. Evangelical Christians and churches should develop methods for evangelizing followers of Traditional Religions and train believers in Senegal to employ these methods in reaching the many animistic peoples of the nation
2. Evangelical Christians and churches should develop methods for evangelizing followers of Islam and train believers in Senegal to use these methods in reaching the Muslim peoples of Senegal
3. Evangelical Christians and churches should train believers in the use of Chronological Bible Storying
4. Evangelical Christians and churches should develop methods to train believers to stand against persecution
5. Evangelical Christians and churches should develop means to strength the faith and knowledge of church members in Senegal so that these believers and their congregations can stand against the temptations to syncretism with indigenous beliefs.





