

# SOLT French Module 6 Lesson 4

## Student Manual



**Religion**



At the end of this lesson, you will be able to talk about major religions in West Africa.

**Discuss Religion**

- Describe different religious holidays
- Discuss major religions of Francophone Africa
- Discuss religious beliefs
- Describe religious ceremonies

**Tip of the Day: The Saint City of Touba**

Touba is the saint city of the Mouride brotherhood in Senegal and the residing place of its current leader, Serigne Fallou M'Backé. Its mosque is one of the largest in the African continent. This town, which was only a small village twenty years ago, has known a phenomenal demographic growth never recorded anywhere in Senegal. The Mourides claim that it is the second largest city in the country. This assertion might be true if we take into consideration the many pilgrims that stay in Touba for short visits. In reality, however, the number of permanent residents is very small due to the cost of real estate in the city, which is one of the highest in Senegal, and to the unusually exorbitant price of building a house there. The dream of every Mouride is to be buried in Touba, next to his or her religious leader. One can, therefore, easily understand why many of them spend colossal amounts of money to secure a parcel in the city on which to build a house for their retirement.

**Discuss Religion**

Senegal is 96% Muslim and the Mouride order, popular amongst youth, is the fastest expanding brotherhood. Though Senegal is only 3% Christian (mostly Catholic), the Keur Moussa monastery is a Sunday must visit. Keur Moussa was established in 1961 by a French Father Saint Pierre as a place of reflection and religious study for Senegal's Catholic population. Religious services, initially conducted in Latin, are now conducted in Latin and in local languages (especially Wolof) to benefit the Senegalese Christian community. Music is an important part of the service as monks and choirs mix Gregorian chants with the African melodies of the Kora (an important musical instrument from the Mandingue tradition of storytelling) and drums. Afterwards, the monks sell their produce from their farms, cheese manufactured from their goats, CDs and tapes of their music, and hand-made musical instruments. The profits go back into the monastery to finance social programs that benefit the surrounding community. The visit to Keur Moussa is a very peaceful spiritual experience for those of any faith.

Although Muslim beliefs have had a strong impact on the development of the country, and continue to be a part of daily life, most people identify first with their family or ethnic group and then, secondarily, with their religion. As a result, Islam in Senegal has a subtly different character. You will hear the daily calls to prayer, the consumption of alcohol is shunned, but in Senegal, women do not usually wear a veil. Both Muslim and Catholic holidays are officially recognized including Tabaski, Korité, the end of Ramadan, the prophet Muhammad's birthday, Easter, and Christmas.

Since his first day in Senegal, John has been baffled by the calls to prayer broadcast loud on the microphones all over Dakar.



Mosquée de Touba

**Scenario:**

Taking advantage of the Ramadan celebration, John decides to ask Amadou a few questions about Islam. Read the scenario and prepare answers for the following questions. Some of the new vocabulary has been provided for you. Share your ideas in class.

<p><b>John:</b> Sur quoi se repose la croyance islamique?  <b>Amadou:</b> L’Islam est basé sur cinq piliers. 1) croire qu’il n’y a aucune divinité sauf Allah (Dieu) et que Mohammed (paix sur lui) est son prophète et dernier messager. 2) faire les cinq prières quotidiennes imposées à tous les musulmans et aux heures prescrites. 3) faire le Ramadan (ne pas boire, ni manger, ni avoir de relations sexuelles durant le mois de Ramadan et ce de la levée du soleil jusqu’à son coucher). 4) payer la Zakkat (Taxe Islamique annuelle sur la richesse accumulée pour faire la charité aux pauvres). 5) faire le pèlerinage à la Mecque au moins une fois dans sa vie, si les moyens le permettent.</p>	<p><i>Belief</i>  <i>Pillars</i>  <i>Peace on him</i>  <i>last</i>  <i>Daily prayers</i></p> <p><i>From sunrise to sunset</i>  <i>Wealth</i>  <i>The poor</i>  <i>pilgrimage</i>  <i>one’s means permitting</i></p>
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**Exercise 1 (Pair Work)**

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|---|-------|
| 1. Muslims have to fast for 2 months once a year.                 | T / F |
| 2. Muslims believe that Mohammed is the last prophet sent by God. | T / F |
| 3. Muslims are required to pray 3 times a day.                    | T / F |

**Describe different religious holidays**

Amadou is giving a short presentation about Ramadan and its celebration. Read his description and continue with the exercise below.

*Le Ramadan est un mois saint durant lequel les musulmans s'abstiennent, chaque jour, de manger, boire et d'avoir des rapports sexuels de la levée du soleil jusqu'au coucher du soleil. La fête de Korité commémore la fin de ce mois de privations. Une fois que la fin du Ramadan est officiellement proclamée par les différents imams des mosquées, les Sénégalais sortent leurs tam-tams et leur djembés, auxquels ils n'ont pas touché durant tout le mois pour des raisons religieuses, et s'amuse jusqu tard dans la nuit.*

*Le matin, les familles égorgent des moutons et font des grillades pendant toute la journée. C'est l'occasion de porter ses plus beaux habits (souvent neufs, achetés pour la circonstance) et d'aller visiter les parents et les amis afin de leur présenter leurs meilleurs vœux. Diverses activités sportives et culturelles sont organisées dans l'après-midi et les gens se rendent à un événement ou un autre selon leurs goûts.*

**Exercise 2 (Pair Work)**

Construct five questions in French regarding Amadou's presentation. You will ask your partner these questions and then you will repeat the exercise with another pair.

**Discuss major religions of Francophone Africa**



**Religion au Sénégal**

La religion musulmane est pratiquée par 92 % de la population.<sup>1</sup> Son organisation est caractérisée par l'influence des nombreux mouvements dominés par les confréries des Tidjaniyya (*Tidjaniyya*) et des Mourides (*Mouridiyya*), dont les principaux sanctuaires se trouvent respectivement dans les villes saintes de Tivaouane et de Touba, et, plus accessoirement, par la confrérie des Kadiris (*Qadiriyya*). L'Islam, présent au Sénégal depuis le début du XI<sup>e</sup> siècle (conversion des Toucouleurs par les Almohades), poursuit son expansion dans le Sud-Ouest et le Sud-Est, régions jusqu'alors marquées par l'animisme. Le christianisme, pratiqué par moins de 7 % de la population, se limite à quelques centres urbains de l'Ouest et à la basse Casamance; son influence se manifeste particulièrement à travers le dynamisme de ses structures éducatives et sociales.

<http://www.francophonie.org/frm/francophonie/frm.html>

<sup>1</sup> Note that many of these statistics vary depending on the source. Range for 2004-2005 is between 90-96%.

**Exercise 3 (Pair Work)**

With your partner, go over these statements and decide whether they are true or false. Then share your ideas about each one of these from the reading above.

1. Most Senegalese are Muslims. T / F
2. The Serere were the first ethnic group to convert to Islam. T / F
3. More than 10% of the population is Christian. T / F

**Discuss religious beliefs**

Read the following in French and share your ideas in class. What are some of the common religious beliefs (and practices)?

Près de 90 % de la population sénégalaise est de confession musulmane. L'islamisation du pays date du XIème siècle, époque à laquelle les Almoravides (moines guerriers berbères), conquièrent le Nord du Sénégal. L'apparition du christianisme est beaucoup plus récente. Souvent mêlée à ses deux religions, l'animisme, avec ses rites et ses croyances, est encore très présent.

**Croyances et pratiques:**

Les Sérères croient en l'existence de sorciers "reteneurs d'eau" et, avant que la religion musulmane ne soit adoptée, on faisait appel à des spécialistes capable de découvrir le responsable du retard des pluies. Chez les Wolof et les Lébou, quand la pluie tarde à venir, le "Bawnane" rassemble la population et une procession d'officiants, pour invoquer les dieux et jeter à la mer des offrandes de mil, de maïs et de lait caillé. Chez les mandingues, le "Kankouran", protecteur des circoncis, veille sur les arbres fruitiers : en attachant des fibres de son costume aux arbres, il entend interdire à quiconque d'y nuire.

**Exercise 4 (Class Work)**

Answer the following questions with a personal view, indicating what you have understood from the texts above.

1. What group of people is responsible for the "islamisation" of Senegal?
2. Where in the Senegalese culture did Islam first take over?
3. Who believes in witches and specialists who can find the source of a water shortage (delay in rain)? What have you already learned about this ethnic group?
4. What other group is mentioned in this text? What is one of their traditions?



**Exercise 5 (Class Work)**

To the best of your ability, describe the major religions that are practiced in the US and give approximate percentages. What factors do you know of that have promoted the majority, that is the widespread practice of one religion or another? See the table below for some current facts:

<b>Religion</b>	<b>Adult Pop.</b>	<b>2004 Est. Total Pop.</b>	<b>% of U.S. Pop.</b>
Christianity	159,030,000	224,437,959	76.5%
Judaism	2,831,000	3,995,371	1.3%
Islam	1,104,000	1,558,068	0.5%
Buddhism	1,082,000	1,527,019	0.5%
Hinduism	766,000	1,081,051	0.4%
Unitarian Universalist	629,000	887,703	0.3%
Wicca / Pagan / Druid	307,000	433,267	0.1%
Spiritualist	116,000	163,710	0.05%
Native American Religion	103,000	145,363	0.05%
Baha'i	84,000	118,549	0.04%

**Tip of the day: Most visited pilgrimage site in West Africa – the Great Mosque**

Every year, the City of Touba, Senegal welcomes more than 2 million visitors during the Islamic pilgrimage of Magal. The influx of visitors puts a serious strain on the water system, which was designed to supply water to Touba's 500,000 inhabitants. During Magal, the city's water towers could not be filled due to the high demand, and the pumps were unable to meet pressure requirements.

**Exercise 6 (Pair Work)**

Find a partner. If your partner is of the same faith as yours, prepare a short statement to describe your religious beliefs. If you are of different faiths, explain your beliefs to one another.

**Exercise 7**

Read the following information for Guinea-Bissau released by the Bureau of Democracy, Human Rights, and Labor. In groups of 4, discuss the critical issues given here and compare the policies of the U.S. with this report.

**Section I. Religious Demography**

The country has a total area of 13,948 square miles, and its population is 1,388,363. Approximately 49 percent of the population follows traditional indigenous or animist religious practices, 38 percent of the population are Muslim, and estimates for the percentage of Christians range from 5 to 13 percent. There are few atheists.

Christians belong to a number of groups, including the Roman Catholic Church and various Protestant denominations. Christians are concentrated in Bissau and other large towns. The Muslim population is concentrated in the Fula and Mandinka ethnic groups, and Muslims generally live in the north and northeast. Practitioners of traditional religions inhabit the remainder of the country.

Missionaries from numerous Christian denominations long have been active. Numerous foreign missionary groups operate in the country without restriction.

**Section II. Status of Religious Freedom**

The Constitution provides for freedom of religion, and the Government generally respects this right in practice. The Government at all levels strives to protect this right in full and does not tolerate its abuse, either by governmental or private actors.

There is no state religion. Members of all major faiths are represented in the National Assembly.

Christmas is the only religious holiday considered a national holiday.

**Tip of the day: Visiting Touba**

Touba is one of the most visited places in Senegal. However, because of its religious aspect, there are certain rules that visitors need to abide by. Touba is a city that does not allow the sale or use of cigarettes, alcohol and drugs whether in public or private. Armed Senegalese gendarmes at the city's entrance search visitors before they are allowed in, and there are vigilantes all over the town to make sure that the laws are enforced. Some of the most fanatic ones are said to brutalize violators, and cases of serious injuries have been documented.

Another condition is to take off one's shoes in certain areas of the town, especially in the vicinity of the mosque. Because cleanness is the first requirement for worshipping in Islam, Moslems take off their shoes when entering their places of veneration so that they do not bring any filth from outside. Consequently, the vicinity of the mosque is kept very tidy because the crowd of worshippers sometimes spills out of the mosque grounds due to their number.

**Exercise 8**

Categorize the vocabulary below under the monotheist religion they denote.

*la mosquée, la synagogue, l'église, Jésus-Christ, Mohammed, le rabbin, l'imam, le prêtre, le Coran, la Bible, le Nouveau Testament*

Islam	Judaïsme	Christianisme

**Exercise 9 (Pair Work)**

First read the following paragraph about Touba and *le mouridisme*. Then with your partner, discuss important information about culture and religion based on the reading. Be prepared to discuss in class.

Amadou Bamba Mbaké, son fondateur (mort en 1927), est un Toucouleur qui a reçu l'initiation (wird) de Cheikh Sidiyya. Il fonde sa confrérie, en 1886, près de son village d'origine, MBacké, à 60 km à l'est de Diourbel (Sénégal), à la limite de la région aride du Ferlo. Prêchant sa doctrine chez les Wolof du Sénégal, il donne au travail manuel un statut équivalent à la prière, permettant ainsi au disciple d'accéder au salut éternel par une action qu'il est en mesure d'accomplir. Le mouridisme s'est développé dans la zone de plantation d'arachides du Sénégal, où il a fini par s'appropriier au profit de la confrérie qui la commercialise cette culture d'exportation, génératrice de devises. Le mouridisme a valorisé le travail de la terre, freiné l'exode rural et adapté la population à l'évolution économique. Aujourd'hui, les Mourides ne pratiquent pas seulement la culture de l'arachide, certains émigrent à l'étranger, comme marchands, utilisant les moyens de communication les plus modernes (Internet, etc.). Le siège général de la confrérie est la ville de Touba dont la grande mosquée, vers laquelle les fidèles se tournent pour la prière, comporte de nombreux bâtiments annexes. Son chef, le Khalife général (en 1998, Serigne Saliou Mbacké), règne sur une organisation très structurée.



**Tip of the day: the *Talibé* – roaming the streets of Dakar**

The Talibe (see image on previous page), an Arabic word for student, are young disciples of marabouts, spiritual guides to Senegal's four Sufi mystical Islamic brotherhoods.

Senegal does not require universal primary or secondary education, so families have three schooling options — public school taught in French, private school in French, or Arabic or Koranic schools run by marabouts, called madrasas.

Students at madrasas are taught how to read and write Arabic, and educated in Islamic jurisprudence, science and liberal arts disciplines. Koranic schools were the first formal educational institutions in Senegal, dating back to the 11th century in the northern Fouta region.

Some Talibe live with the marabouts and others live at home with their families.

The Talibe must collect 300 CFA per day, (500 CFA equals one U.S. dollar), to finance their education. Their daily begging is supposed to serve as a lesson in humility and to further charitable giving within the community.

If they return with less than the required total, their teachers may beat them.

**Describe religious ceremonies**



It is Friday and Amadou is getting ready to go to the Mosque. John asks him what happens at the Friday prayer. Read the questions below before you go over the dialogue in class. Your instructor will ask 2 students to read it aloud.

**John:** Où vas-tu dans ton boubou?

**Amadou:** Je vais à la mosquée pour la Prière de Midi.

**John:** Je ne te vois pas partir chaque jour.

**Amadou:** C'est vrai. La Prière de Midi du vendredi est spéciale. Le vendredi est un jour saint pour les musulmans et c'est un devoir d'y aller chaque semaine.

**John:** Est-ce qu'il y a quelque chose de spécial là-bas?

**Amadou:** C'est une prière comme toutes les autres. Seulement, l'imam fait un sermon que tout le monde écoute. Ensuite, on prie régulièrement comme les autres jours. La prière du vendredi est prescrite pour tout homme musulman. On dit que celui qui rate 3 vendredis consécutifs sans raison valable a commis un grand péché. C'est pourquoi chacun cherche à aller à la mosquée le vendredi.

**John:** Je vois maintenant. Donc je te laisse partir avant que tu ne sois en retard.

**Amadou:** Merci et au revoir.

### Exercise 10 (Class Work)

Answer the following questions in French based on the reading. Answers may vary.

1. Explain why Amadou goes to the mosque everyday at noon.
2. Is the Friday prayer compulsory for all Muslims? What happens if 3 Friday prayers are missed in a row?
3. Explain why Amadou wears a boubou.
4. What is the difference between a regular prayer day and this one?

### Exercise 11 (Class Work)

Take a look at the new vocabulary. Describe a ceremony from your religion. Present the description to your class.

### **Indefinite antecedents or the subjunctive without “que”**

Probably the most interesting use of the subjunctive in French is in the case of an indefinite antecedent. This is one of the few times that the subjunctive can exist in a sentence without the word **que**.

An indefinite antecedent exists when the object talked about, or referenced in the main clause is nonexistent or its existence is in doubt. This case comes about usually when talking about a search for something or someone with certain qualities. Here are a few examples:

- Nous cherchons quelqu'un qui puisse travailler indépendamment.  
We are looking for someone who could work independently.

**Remember:** The main point of the subjunctive here is to indicate doubt or uncertainty about the existence of the person who can work independently. That person has not yet been located.

- Il ne connaît personne qui veuille venir à la fête.  
He doesn't know anyone who would want to come to the party.

In this example, there is no one who wants to come to the party. Since such a person is nonexistent, the subjunctive is used. However, if there is someone who wants to go to the party, the subjunctive is not used:

- Il connaît quelqu'un qui veut venir à la fête.  
He knows someone who wants to come to the party.

*The main point here is that the person talked about does exist and is not theoretical. In such a case, use the indicative.*

- Il n'y a rien du tout dans cette situation qui soit compréhensible.  
There is nothing at all about this situation that is understandable.

### **Exercise 1 (Class Work)**

Share with your class at least 5 things that you want others to do for you: Je voudrais qu'on fasse... Je voudrais que mes amis m'achètent une voiture. Employ lesson vocabulary when possible.

Agir (verb)	<i>To act</i>
Athée (adj. et n.)	<i>Atheist</i>
Circonstance (n.f)	<i>Circumstance</i>
Commémorer (verb)	<i>To commemorate</i>
Commettre (verb)	<i>To commit</i>
Croyance (n.f)	<i>Belief</i>
Dernier (ière) (adj.)	<i>Last</i>
Église (n.f)	<i>Church</i>
Égorger (verb)	<i>To slaughter</i>
Éprouver (verb)	<i>To feel</i>
Gens (n.m.pl)	<i>People</i>
Goût (n.m)	<i>Taste</i>
Grillade (n.f)	<i>Barbecue</i>
Habit (n.m) ensemble	<i>Article of clothing, outfit</i>
Imposer (verb)	<i>To impose</i>
Lever du soleil (n.m)	<i>Sunrise</i>
Mosquée (n.f)	<i>Mosque</i>
Mouton (n.m)	<i>Sheep</i>
Moyen (n.m)	<i>Means (financiers) (way), method</i>
Paix (n.f)	<i>Peace</i>
Péché (n.m)	<i>Sin</i>
Pèlerinage (n.m)	<i>Pilgrimage</i>
Percevoir (verb)	<i>To perceive, to view</i>
Pilier (n.m)	<i>Pillar</i>
Pouvoir (n.m)	<i>Power</i>
Prescrire (verb)	<i>To prescribe</i>
Prêtre (n.m)	<i>Priest</i>
Prière (n.f)	<i>Prayer</i>
Privatisation (n.f)	<i>Privatization</i>
Quotidien (adj.)	<i>Daily</i>
Rater (verb)	<i>To miss</i>
S'abstenir (verb)	<i>To abstain or refrain</i>
Se reposer (verb)	<i>To rest</i>
Soulager (verb)	<i>To relieve</i>
Synagogue (n.f)	<i>Synagogue</i>
Tam-tam (n.m)	<i>Drum</i>
Vœu (n.m)	<i>Wish</i>
Volonté (n.f)	<i>Will, commitment, volition</i>



Aveu (n.m)	<i>Confession</i>
Avoir ras-le-bol (n.m)	<i>To be fed up</i>
Blanchissement de fond (n.m)	<i>Money laundering</i>
But (n.m)	<i>Objective</i>
Colporteur (n.m)	<i>Hawker, peddler, pitchman</i>
Déposer une plainte (verb)	<i>To sue</i>
Encens (n.m)	<i>Incense</i>
Enquêteur (n.m)	<i>Investigator</i>
Entêtement (n.m)	<i>Stubbornness</i>
Escroquerie (n.f)	<i>Fraud, swindling</i>
Fuite (n.f)	<i>Flight, escape</i>
Lointain (adj)	<i>Far, distant</i>
Maison en dur (n.f)	<i>Concrete house</i>
Mandat de dépôt (n.m)	<i>Arrest warrant, committal order</i>
Motivation (n.f)	<i>Motivation</i>
Mourir (verb)	<i>To die</i>
Nuire + à (verb)	<i>To harm</i>
Plaignant (n.m)	<i>Plaintiff</i>
Preuve (n.f)	<i>Proof</i>
Prévenu (n.m)	<i>The charged, accused</i>
Régner (verb)	<i>To reign</i>
Somme (n.f)	<i>Sum</i>
Sorcellerie (n.f)	<i>Witchcraft, sorcery</i>
Sorcier (n.m)	<i>Sorcerer, wizard</i>
Véhicule d'occasion (n.m)	<i>Secondhand car</i>
Vol (n.m)	<i>Theft</i>

### The Touba Magal

While religious holidays such as Tabaski and Korité are celebrated by all Moslems in Senegal, there are other celebrations that are only specific to certain sects. The Muslim community in Senegal is divided into 4 main brotherhoods, each with its own leaders and specific commemoration dates. The *Tiddjania* brotherhood is the largest, totaling 51 % of all Moslems in the country; then the *Mourides* with 30%, the *Quaddirya* with 10% percent, and the *Layèenes* with 5%. But of all these Islamic sects, the Mourides are the most visible. Not only are they among the most fervent and enthusiastic followers of Islam in the country, but some of the *Mourides* are very distinguishable from the general public by their physical look and the colorful nature of their clothing. Indeed, it is very common to see, in the streets of downtown Dakar and in the city's popular neighborhoods, young men in dreadlocks "à la Rastafari" wearing colorful boubous with patch work and amulets of all sorts, asking for alms. They are known as the *Baye Fall* and devote all their time to their teachers for whom they provide unpaid domestic and agricultural labor, especially during the rainy season when peanut fields require intensive and continued work.

The Mourides are followers of Muhammad Bamba who was born in Mbacké-Baol in 1853. After experimenting with the various sects that were already present in the country, he founded his own in 1895. This caught the attention of the French colonial authorities who feared that his popularity might lead him to launch a *Jihad*, as did another popular religious leader, El Hadj Oumar Tall, in the northern Senegalese province of Fouta Toro. This suspicion was even more reinforced when deposed members of the traditional royal families in the region started joining his brotherhood in flocks. He was consequently arrested and deported to Gabon from 1895 to 1902 and then to Mauritania from 1903 to 1907. He was then brought back to Senegal and put under house arrest until his death. Despite this physical isolation, *Mouridism* grew, especially in the provinces of Cayor and Baol, and asserted itself as one of the most important brotherhoods in Senegal.

Today, the disciples of this religious figure commemorate the anniversary of his return to Senegal by organizing a yearly gathering in his native town, known as *Magal Touba*. Senegalese from all over the country and from abroad come to the saint city to attend this event. It is one of the most mediatised events in the country, partly because the Mourides hold the economic reins in the country, and partly because of the political weight of their religious leaders. Indeed, Mouride *marabouts* are well sought after personalities in Senegal, not only because of their mystic powers that most Senegalese politicians seek in order to get an edge during political elections, but also because they are well respected and obeyed by their followers. Their support for a candidate confers immediate and unconditional votes to the latter and has been crucial in voting people in or out of offices. As a result, Mouride religious leaders are obliged by Senegalese political leaders who go out of their way to please them in hope for electoral favors.

Most of the program during this gathering consists of explaining the teachings of the brotherhood founder and what he stood for in his life. The highlight of the event

comes in its closing moments when blessings are offered and most attendees believe that prayers formulated at that time are certain to be answered.



**The Touba Mosque: one of the largest on the African continent**

### **Belief in supernatural forces**

The belief in supernatural forces is deeply engrained in the collective psyche of the Senegalese, regardless of religious denomination. It is common to see people wearing amulets and talismans for protection against bad spirits. Even the most educated Senegalese visit marabouts regularly for promotion at work or to solve social or financial problems. Marabouts, a sect of religious devotees of a priestly order much venerated in North Africa, believed to possess supernatural power, particularly in curing diseases, and exercising at times considerable political influence; their supernatural power appears to come to them by inheritance.

### **The Friday Prayer**

Considered a holy day, Fridays occupy a special place among the Moslems and, in Senegal, one cannot help but notice its advent as the week comes to an end. Everything from the people's attire to the programs on the radio and TV concur to remind the unaware of the religious importance of this day. Its highlight is the Noon Prayer during which the young and the old converge to the mosque to perform their religious duty.

The first sign of a Friday in Senegal could be a glimpse of old women clad in white gowns busying themselves inside and outside of mosques with the preparation for the Mid-day Prayer. These are usually retired women, who volunteer every Friday to take care of their neighborhood mosques and to allow the overflowing crowd of worshippers to pray on clean grounds. The other sign is the exceptionally high percentage of people in

traditional outfits. Customarily, most Senegalese go to work in Western clothes. On Friday, however, the national fashion mode switches to traditional outfits because every one anticipates going to the mosque and traditional clothes are viewed as being more appropriate for the circumstance.

Throughout the day, the national radio and television feature Koranic readings as well as religious programs that are broadcast in all the local languages. At the time of the Friday prayer, Moslems close their businesses in observance of the prayer. It is believed that any money earned while people are at the Friday prayer is contrary to the Islamic rules and will not be blessed.

An important aspect of the Friday prayer is the sermon delivered by the imam. It may deal with reminding the attendees of the best worshipping practices or it may focus on any political or social issue that affects the community of Moslems. For some scholars, the reward of a Friday prayer is only fully obtained when the worshipper arrives before the imam starts his sermon. Consequently, many people hurry to the mosque to be there early.

### Activity 1

Listen to your instructor read a description of one of the main religions in West Africa and circle the one that it describes. Have a discussion about the practice of this religion with your classmates.

- a. Le christianisme    b. L'Islam    c. L'animisme    d. L'athéisme

### Activity 2

Based on what you have learned in this lesson, match the words below with their definition. Discuss how they are used or practiced in a particular religion.

- |                 |   |
|-----------------|---|
| 1. La mosquée   | a. Cérémonie rituelle, célébrée par le prêtre, qui commémore le sacrifice du Christ |
| 2. Dieu         | b. Discours pour instruire et exhorter les fidèles                                  |
| 3. L'amulette   | c. Celui qui préside aux cérémonies d'un culte                                      |
| 4. La communion | d. Petit objet que l'on porte sur soi et auquel on attribue un pouvoir magique      |
| 5. Le prêtre    | e. Réception du sacrement de l'eucharistie  |
| 6. La messe     | f. Celui qui conduit la prière en commun dans une mosquée                           |
| 7. L'imam       | g. L'Être suprême, créateur de l'univers, des religions monothéistes                |
| 8. Le sermon    | h. Lieu de prière et de réunion des Musulmans                                       |
| 9. Athée        | i. Qui ne croit pas en Dieu   |

### Activity 3

Read the text below and select the correct statement for each sentence.

#### **Le frère du charlatan sous mandat de dépôt**

Alioune Badara Thiam a été placé, hier, sous mandat de dépôt par Demba Kandji, le doyen des juges d'instruction, pour le triple délit d'escroquerie, complicité et d'abus de confiance. Il lui est reproché, comme son frère, en 1998, d'avoir escroqué le plaignant de la somme de 11 070 200 francs. Somme que ce dernier lui aurait fait parvenir par Western Union pour l'achat à Vienne d'encens; lequel encens devait servir à soulager le genou malade de la mère de l'immigré plumé. Devant les enquêteurs de la Dic, le prévenu avait avoué que la dite somme devait servir l'achat d'effets vestimentaires. Selon ses dires, les habits ont été achetés au marché noir et convoyés par train jusqu'à Paris, sans apporter la preuve de factures du transport des habits ou du ticket de son voyage en train. Lors de son passage à Dakar, Alioune Badara Thiam s'est dit surpris de constater que Salla S. a déposé plainte contre lui, mais confronté à ce dernier, il s'était engagé à rembourser les 11 070 200 francs en deux tranches. Mais les limiers de la Dic ont découvert, entre-temps, que M. Thiam est un vieux cheval de retour, connu des services de police pour vol, escroquerie, et agression. Quant à son frère, Cheikh Ahmadou Bamba Thiam, il est toujours en fuite, activement recherché par la police sénégalaise, mais aussi par Interpol qui le soupçonne d'être dans une affaire de blanchissement de fonds via les véhicules d'occasion volés en Europe et vendus en Afrique.

#### **A. Razack NDIAYE**

1. The arrest warrant was issued for:
  - a) Alioune Badara Thiam
  - b) Demba Kandji
  
2. The person is accused of:
  - a) fraud
  - b) theft
  - c) robbery
  
3. The money in question was supposed to be used to buy:
  - a) incense
  - b) clothing
  
4. The brother of the accused is being searched by:
  - a) the Senegalese Police
  - b) Interpol
  - c) both

**Activity 4 (Pairs)**

Ask your partner for information about the mosques and what to expect if you should visit one. You will role-play the situation for your classmates. Your classmates will fill in the information that you leave out.

**Activity 5 (Class Work)**

Listen to your instructor read a passage about specifications of an Islamic. Take notes of the information. Verbally, compare your notes with those of your classmates. Complete any information that you might have missed. Then talk about similarities and / or differences between Islam and your religion on this subject.

**Activity 6 (Class Work)**

Continue with a reading about the Islamic pilgrimage. Share your ideas in class about this practice.

Le Pèlerinage est un devoir religieux qui ne s'applique qu'en cas de capacité du point de vue de la santé, des finances et de la sécurité durant le voyage et le séjour aux Lieux Saints. Quand on a décidé de faire le grand ou le petit pèlerinage, on quitte ses vêtements et son orgueil pour deux simples pièces de linges blanc et une paire de savates (les femmes cependant restent entièrement voilées ne découvrant que le visage et la paume des mains). C'est après la déclaration d'intention, "Ihram" qui se fait après les grandes et petites ablutions avant d'entrer dans le territoire sacré de la Mecque. Selon le pays d'où vient le pèlerin, il y a un point précis (Miqates) où commence ce territoire sacré. Pour les Nord Africains, c'est Rabegh (ville côtière au N.O de la Mecque).

### Activity 1

Match the following holidays with their descriptions. Help each other write additional information about each religious holiday and exchange information with another pair.

1. Noël	a. Commémore la résurrection de Jésus
2. Pâques	b. Célèbre la naissance de Jésus
3. Maouloud	c. Célèbre la fin du jeûne du Ramadan
4. Korité	d. Fête de la Vierge Marie
5. L'Assomption	e. Célèbre la naissance du prophète Mohammed

### Activity 2

Get in groups of 3. Everybody's religious holidays will be observed this year. Make a calendar (select key months) with all of the *religious* holidays that are celebrated by students in the class. Here are some tips to help you get started with the French wording and a better cultural understanding:

#### Les fêtes chrétiennes

Dans le calendrier chrétien, Noël, fête de la Nativité du Christ est la première grande fête, précédée du temps d'attente de l'Avent.

#### Les fêtes juives

Les fêtes principales sont divisées en trois groupes: les fêtes bibliques (Pâque, Pentecôte, Tentés) originellement liées au cycle des moissons, les fêtes dites de la "Convocation d'automne", Nouvel An (Rosh-ha-shana) et Grand Pardon (Yom Kippour), enfin les autres, fête de la Dédicace du Second Temple et fête d'Esther (Pourim).

#### Les fêtes musulmanes

- La fête du sacrifice ou grande fête (Al-Adha ou Aïd al-kabîr) appelée Kurban Bayram dans le monde turco-iranien et Tabaski en Afrique de l'Ouest donne lieu au sacrifice d'une tête de bétail dans chaque famille qui en a les moyens. Elle commémore le sacrifice du bélier fait par le prophète Ibrahim (Abraham) en substitution du sacrifice de son fils.
- La fête de la rupture du jeûne (Aïd al-fitr) ou Petite Fête (Aïd el-Seghîr) marque la fin du mois de jeûne de Ramadan.
- Le "Mouloud" (Mawlid en-nabî) commémore la naissance du prophète Muhammad (Mahomet).
- La fête du dixième jour du mois de Muharram (Achoura) est une fête mineure pour les musulmans sunnites, alors qu'elle est la grande fête tragique de l'islam chiite: on rappelle ce jour la mort de l'imam Husayn, fils de Ali et petit-fils du Prophète, avec force démonstrations d'affliction et représentation de drames religieux, les ta`ziyé.



### Activity 3

Read the interview of an Ivorian writer below and answer the questions that follow.

#### **Aihui Anka de Régina Yaou**

Secrétaire de direction de formation, la romancière ivoirienne Régina Yaou vient de publier aux Nouvelles Editions Africaines d'Abidjan son 3ème livre intitulé "Aihui Anka", l'homme qui meurt pour avoir construit une maison. Notre correspondant à Abidjan, Isaïe Biton Koulibaly, romancier également, interroge pour vous Régina Yaou.

#### **Qui est Aihui Anka?**

Aihui Anka est le personnage central du roman qui porte son nom. Celui-ci, face à la mort de presque tous ceux qui construisent une maison en dur dans la région dont il est originaire, décide d'essayer de savoir si ce sont effectivement des sorciers qui suppriment ces gens. Même au péril de sa vie.

#### **Sincèrement, croyez-vous en la sorcellerie? Avez-vous des faits ou des événements précis se rapportant à la sorcellerie pour justifier votre croyance en cette pratique?**

Oui, je crois à la sorcellerie. Il y a des faits auxquels on ne trouve aucune explication cartésienne: des morts inexplicables, etc. De plus, j'ai été témoin d'aveux faits par des personnes accusées de sorcellerie.

#### **Pourquoi décide-t-on de faire partie des sorciers et quels sont les mobiles qui poussent à tuer en dehors du cas d'Aihui Anka?**

Est-ce que l'on décide vraiment de devenir sorcier? J'ai entendu dire, en tout cas, qu'il y a des gens qui achètent ce pouvoir tant cela leur plaît. Les motifs qui peuvent pousser les sorciers à tuer, ce sont principalement la jalousie (tel est riche, tel a beaucoup d'enfants) et l'envie de nuire.

#### **Comment expliquez-vous l'entêtement d'Aihui Anka qui décide de braver les sorciers, à ses risques et périls?**

L'entêtement d'Aihui Anka est l'expression d'un ras-le-bol. Il fallait tirer les choses au clair et dénoncer le mal si les rumeurs quant à ces morts étaient fondées. Au début, Aihui Anka était vraiment le maître du jeu, mais petit à petit, il va se trouver pris dans un engrenage auquel il n'essayera pas d'échapper, parce que convaincu de la nécessité d'aller jusqu'au bout de ce qu'il considérait comme sa mission.

#### **Est-ce pour demain, la fin de la sorcellerie, ou comment voyez-vous les conditions indispensables pour freiner cette pratique d'un autre âge?**

La fin de la sorcellerie, dites-vous? Je ne crois pas que ce soit demain la veille. Cependant, on peut espérer qu'avec l'alphabétisation, l'industrialisation et l'urbanisation, les choses se tassent. Je reste quand-même sceptique là-dessus quand je pense que même aux Etats-Unis, prototype du pays industrialisé et de savants, la sorcellerie demeure un phénomène très vivace. En Allemagne aussi, d'ailleurs, on constate une recrudescence des rites sataniques en général et de la sorcellerie en particulier.

#### **En attendant, comment éviter d'être victime des sorciers?**

On dit qu'il y a des âmes fortes qui sont naturellement protégées contre les sorciers; les autres, les âmes faibles, doivent chercher à se protéger par des amulettes, des talismans ou simplement par la prière. Je crois à la sorcellerie, mais pas à la protection par talisman.

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1. What is the challenge that Aihui Anka wants to meet?
2. Does the author believe in witchcraft?
3. What is the main reason for people to get initiated to witchcraft?
4. What is the main motivation behind Aihui Anka's challenge?
5. What is the author's opinion about the future of sorcery?
6. Is witchcraft practiced in the U.S.A. and in Europe?
7. What is, according to the author, the best way to guard oneself against witchcraft?

**Activity 4 (Pair Work)**

You would like to invite your Francophone counterpart who is Muslim, for dinner. You and your partner talk about what you should and should not serve. How you should treat him? How should you approach the subject if questions about religion should arise? Role-play your conversation in front of the class. Your classmates will give you constructive criticism.

**Activity 1 Track 78**

CD. Listen to the statistics about the religious practices in Gabon, and fill in the blanks with the name of the religion that corresponds to each number.

***Pratiques religieuses du Gabon***

Catholiques	64,8 %
	0,6 %
Protestants	18,7 %
	15,4 %
Autres	0,5 %

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**Activity 2**

Talk about religious ceremonies that are traditional in your religion. When are they performed? What is the history behind the ceremony? Was there any memorable event during these ceremonies? Share your view and experience with your classmates.

**Activity 3**

Before you read about the major religions in the Ivory Coast, study these points for a class discussion:

- A. Muslims / Christians in the Ivory Coast
- B. The spread of Islam
- C. The popularity of Animisim

Les musulmans (38 %) sont un peu plus nombreux que les chrétiens (27,5 %). Les adeptes des religions traditionnelles représentent l'essentiel du reste de la population.

Avant la colonisation, une grande partie du Nord de la Côte-d'Ivoire se trouvait déjà dans la mouvance de l'Islam. L'administration française contribua à diffuser cette religion en s'appuyant sur les colporteurs dioulas, musulmans qui participèrent au peuplement des villes du Sud et de la forêt. La présence de nombreux immigrants de confession musulmane (en particulier des Dioulas non ivoiriens, des Nigériens et des Libanais) accroît le poids de l'Islam. Les animistes restent cependant majoritaires, mais le christianisme, marqué par de nombreuses formes syncrétistes, conserve une certaine importance, dont témoigne l'édification à Yamoussoukro, de 1985 à 1988, d'une basilique qui apparaît comme une réplique de Saint-Pierre de Rome.

<http://www.francophonie.org/frm/francophonie/frm.html>

#### Activity 4

Read the following text and answer the questions.

Le Tidjanisme est la confrérie qui a le plus d'adeptes au Sénégal avec 51% des musulmans du pays. Son premier propagateur au Sénégal fut El-Hadj Omar Tall (1794-1864) qui s'y convertit au cours de son pèlerinage à La Mecque en 1827 et se considéra comme le Khalife ou représentant de son fondateur au Soudan occidental. Dès son retour, il œuvra à sa propagation avec une rare énergie. Il eut recours aux armes (1852-1864) pour établir un Etat musulman tidjane et se heurta aux forces traditionnelles et coloniales. Incapable, en dépit de son courage et sa détermination, de mobiliser les Musulmans et de les amener à le doter d'une forte armée pouvant résister aux troupes françaises et leurs alliés africains, le conquérant toroодо mourut finalement en 1864.

Des marabouts enseignants tels que El-Hadj Malick Sy ou encore El-Hadj Abdoulaye Niassé réussirent à propager le tidjanisme dans le pays aux XIX<sup>ème</sup> et XX<sup>ème</sup> siècles. La ville sainte du Tidjanisme est Tivaouane, mais Kaolack, grâce au rayonnement du grand marabout Baye NIASS, est également un grand lieu de cette confrérie.

1. Who is the founder of the Tidjanism brotherhood in the West African region?
2. When and under what circumstance was he introduced to Tidjanism?
3. What forces opposed him in his mission to propagate Islam in the region?
4. What is the capital of Tidjanism in Senegal?
5. Is Kaolack important to the adepts of Tidjanism?

**Activity 5 Track 79**

CD. Listen to the following explanation of what a *talibé* is, take notes and answer the questions.

1. What is a talibé today?
2. Are there many talibés in Senegal?
3. What is their age range?
4. Are the talibés well taken care of by the marabouts?
5. What do they do to survive?
6. What happens to them when they fail to bring money to the marabouts?
7. Are the parents of the talibés rich people?

**Activity 6**

Your team will deploy to Senegal. You need to inform your team about religion, religious holidays and culture in the region. Based on your personal knowledge and what you have learned in this lesson, prepare a briefing for your team. In your briefing include Dos and Don'ts for your team members. Feel free to bring any training aids.