

## 1. Description

### 1.1 Name(s) of society, language, and language family:

Society: Mandinka/Mandinko/Mandingo

Language: Mandinka

Language family: Mande

### 1.2 ISO code (3 letter code from ethnologue.com):

MNK

### 1.3 Location (latitude/longitude):

Senegal and the Gambia in West Africa (ethnologue.com)

Gambia: 13° 28' 0" N, 16° 34' 0" W (travelmath.com/country/Gambia)

### 1.4 Brief history:

The Mandinka are originally from Mali but gained independence from previous empires in the 13<sup>th</sup> century when they founded a sprawling empire across West Africa. They migrated for better agricultural lands and more opportunities west from the Niger River basin. They founded the empire of Kaabu (including 20 small kingdoms). Holy wars then took place between 1855 and 1890 and they were converted to Islam. (mandinkapeople.org). They live in one of the poorest areas of the world. There was a Seven Year War between the French and Mandinka in between 1891 and 1898. Samore Toure led the Mandinkan empire and tried to protect it from French invasion. (History and Government, 17-20). The Mandinka arrived in The Gambia as hunters, warriors and farmers.

### 1.5 Influence of missionaries/schools/governments/powerful neighbors:

Between 1962 and 1994, they were largely a part of politics when the Mandinka president Kairabe Jawara was in control until Yahya seized control in a bloodless coup in 1994. (mandinkapeople.org). Eventually a downfall when others stopped contributing to Mandinkan weapons and horses... Samore started to fall. The French tricked Samore and captured and exiled him. (History and Government, 17-20)

British property law has a greater influence on land tenure and inheritance (Embers, 830).

### 1.6 Ecology (natural environment):

They live along the Gambia River, which cuts through the middle of the country. (JoshuaProject.net) Gambia is 11,300 square km... less than twice the size of Delaware. June – November = hot, rainy; November – May = cooler, dry season. It is flat land with the lowest point at sea level at the Atlantic Ocean... max elevation 53 meters in the surrounding low hills. The Gambia River is the dominant geographical feature (Embers, 828).

### 1.7 Population size, mean village size, home range size, density

Population: 669, 000 in Senegal (total in all countries = 1,346,000) (ethnologue.com)

## 2. Economy

### 2.1 Main carbohydrate staple(s):

Peanuts, rice, millet, and sorghum (joshuaproject.net)

### 2.2 Main protein-lipid sources:

Corn, produce gathered from the forest.

### 2.3 Weapons: Bow and arrow, blowguns?:

In the early part of the 19<sup>th</sup> century, they used guns during the war and then continued to use them for celebration because they made noise (Oral Traditions from the Gambia, 112)

In Sunjata's story, he tries to make a tree fall by shooting it with an across, which illustrates the use of bows and arrows (Sunjata, 109).

### 2.4 Food storage:

### 2.5 Sexual division of production:

Women work rice fields and tend plants by hand. "Only about 50% of the rice consumption needs are met by local planting; the rest is imported from Asia and the United States." (mandinkapeople.org). Gardening is extremely important and grows in importance for this group of people; they help gather produce from the forest, cook, clean, and care for children.

Men plant peanuts. Most raise their own food. At other times, men work in part-time businesses to supplement their income (joshuaproject.net) They may be tailors, metal workers, or soldiers. Other men raise goats, sheep, bees, and poultry. They also hunt and fish.

### 2.6 Land tenure:

Traditionally, in some areas, land was passed down patrilineally and was referred to as "land of the beard"... meaning it was something women would never have. However, most of the swampland along the river was controlled by women rice growers and was transferred from mother to daughter (Shady Practices, 78).

Islam provides part of estates for widows (Worldmark, 180).

### 2.7 Ceramics:

Mandinkas create clay pots and have been for thousands of years; they use their hands instead of a kiln or potter's wheel. They fire it in a hole in the ground. They use some to be water containers, cooking pots or storage jars. (accessgambia.com)

### 2.8 Specified (prescribed or proscribed) sharing patterns:

### 2.9 Food taboos:

Women and children eat separately. When a boy develops manners, he joins the men. People eat with their right hand after they wash it before the meal. The left hand is used for dirty jobs (Worldmark, 180).

### 2.10 Canoes/watercraft?

The Gambia River provides a useful means of transportation/sailing on boats (Embers, 828).

Canoes... men paddle them while they sing personal music (Worldmark, 181.)

### 3. Anthropometry

#### 3.1 Mean adult height (m and f):

M: I could not find any specific measurements for these people, however, I found a study of another group of people that said the heights between the two groups were very similar. The “American Negro’s” average height was 170.49 cm (The Anthropometry of the American Negro, 43).

F: At 24 years, just below 165 cm (lshtm.academia.edu)

#### 3.2 Mean adult weight (m and f):

F: As women gain weight, fertility increases (lshtm.academia.edu) but no specific amount of weight mentioned anywhere for either sex... and I have at least 20 sources.

### 4. Life History, mating, marriage

#### 4.1 Age at menarche (f):

17 or 18 (lshtm.academia.edu)

#### 4.2 Age at first birth (m and f):

F: 18 years (lshtm.academia.edu)

M: Not uncommon for a man to be at least 10 years older than the female; some have even been in their 50s (SOURCE?)

#### 4.3 Completed family size (m and f):

A man with 4 wives, and no specified number of unmarried children living with them (Embers, 834).

#### 4.4 Inter-birth-interval (f):

32 months after live child

24 months after dead child (lshtm.academia.edu)

#### 4.5 Age first marriage (m and f):

Female: 17/18 or @ first menarche traditionally (lshtm.academia.edu)

#### 4.6 Proportion of marriages ending in divorce:

It is common for men to divorce wives if they can't have children even if it's the husbands fault. All the blame is placed on the women (Ethnic Diversity and the Integration of The Gambia, 134)

A man simply has to announce his choice to divorce in front of witnesses, while a woman has to go to chief's court (Worldmark, 180).

#### 4.7 Percent marriages polygynous, percent males married polygynously:

Polygyny is practiced. Men are legally allowed up to four wives, so long as he is able to care for each of them equally (mandinakpeople.org). The bride who is able to have children is the most respected.

#### 4.8 Bride purchase (price), bride service, dowry?:

Sometimes they raise cattle to use as a bride price (joshuaproject.net). The groom is required to work for the bride's family both before and after the wedding. He must offer some kind of bride price. The suitor's family will send kola nuts to the male elders of the bride-to-be. Then courtship begins (mandinkapeople.org)

#### 4.9 Inheritance patterns:

Patrilineal... It upsets many women but they don't object because it's a cultural thing (Ethnic Diversity and Integration in the The Gambia, 134)

#### 4.10 Parent-offspring interactions and conflict:

There is usually a close relationship between a man and his mother; in the Sunjata book, the mother accompanies the crippled boy everywhere she goes and they are particularly close; when he threatens to kill his mother, it would shock Mandinka who were listening to the story (Sunjata, 109)

#### 4.11 Homosexual activities, social attitudes towards homosexuals:

No evidence of this in research.

#### 4.12 Pattern of exogamy (endogamy):

A hamlet (described later on as a unit of houses of men of the same clan name) is an exogamous group where men of one hamlet give their daughters in marriage to men of other hamlets (World Encyclopedia, 216).

#### 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

No evidence of partible paternity, but if father dies, a woman remarries in husband's lineage so children can be brought up in same compound (Worldmark, 180)

#### 4.14 What is the belief of the mother's role in procreation exactly? (e.g., “receptacle in which fetus grows”)

The behavior/experience/carrying of the mother affects the fortune of her son; If the woman is scared by something or frightened by something, the child will be less brave than it would have been (Sujata, 102)

#### 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

No, it is not. I never read that anywhere and specifically searched for it!

#### 4.16 Occurrence of sexual coercion, rape:

Rape is illegal in unmarried and married relationships no matter which law is used (Embers, 833). Currently, any person who has sexual relations with a girl under 16 (unless their married) is a felon.

#### 4.17 Preferential category for spouse (e.g., cross cousin)

An interesting relationship where members marrying others from a higher caste was prohibited and limited to each occupation. Lower castes did not marry into higher/lower castes such as slaves. (accessgambia.com)

There is a preference for cousin and intralineaage marriage (Embers, 834).

Traditionally cross-cousins but it doesn't really matter anymore... they can even marry other nationalities (instituto.antropos.com)

4.18 Do females enjoy sexual freedoms?

Wives are expected to live together in harmony... or at least look like it.

Women should not speak sharply to their husbands and be dutiful because doing so means having a son who will do well in life as opposed to being unsatisfactory wife which will bear unsuccessful sons; undutiful wives will have negative affects on an unborn child... therefore women are faithful and don't talk back to their husbands (Sunjata, 109)

A divorced woman may marry again but a widow must mourn first (Worldmark, 180).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

Anyone can give gifts to anyone in the society during any special occasion like a marriage, naming ceremony, or holiday. Gifts can be money, nuts, rice, or soap, anything that would be beneficial. If someone visits a family, gifts are also acceptable. (ukgambians.net).

4.20 If mother dies, whose raises children?

Anyone in the community can correct a child for the betterment of him/her. Older sisters carry their sibling around with them and help out if the mother isn't around (Embers, 834).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

No numbers of this available.

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

Potential father are generally older than the female. It isn't unheard of for them to be at least 10 years older. There have been cases where a married man was 50 when he got married.

4.24 Kin avoidance and respect?

4.24 Joking relationships?

There is a joking relationship between griots (explained later) and members of a jula family; jula is a group of related families whose members engage in or have engaged in trade (Sunjata, 325).

Elders of the same sex care for boys and girls undergoing the later mentioned circumcision ritual. They become their lifelong sponsors.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

Patrilineal – it is normal for a child to refer to things, especially the compound or residence in which they live, as belonging to the paternal grandfather... or instead of his mothers, it's their mother's brother's (Sunjata, 109).

4.26 Incest avoidance rules

Brother and sister incest is not very highly accepted (Sunjata, 114). In Sunjata, he does not treat his brother very kindly when he supposedly comes in to find he and his sister "on the ground" together.

Incest is illegal (general... but under current law, it is) (Embers, 833).

4.27 Is there a formal marriage ceremony?

Marriage is a rite of passage for women. After, the engagement takes place at a young age, the husband performs services for the in-laws and visits. Later, a wedding date is arranged while families of the bride and groom watch at a mosque ceremony (Worldmark, 179).

A religious leader in bride's compound performs a marriage ceremony in front of the father of the bride and the groom. The couple is not at the actual ceremony. A feast and dancing takes place afterward. Guests are expected to bring gifts for the couple, parents, and the griot. The husband may bring his wife back to his compound. However, there is usually a delay between the ceremony and bringing the wife to his home. Another ceremony is held at the bride's compound. Her hair will be braided and another celebration ceremony will take place. The party moves to the groom's house where he has been waiting for someone to bring his wife to him. Rites and feasts will mark the bride's official membership into the man's compound (ukgambians.net)

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Sunjata is said to have given names, which recalled some event in the recipient's life... the bestowing of family names is attributed to him (Sunjata, 114)

There is a practice of putting the name of the town or territory in front of the ruler's name as well (115)

The mother's name can also follow the son's name in naming (319)

When a son is more distinguished or better known than his father, the father is identified in terms of the son (319)

Women don't have to change their name when they're married

Fathers choose the name then proclaim it to the public after whispering it in the baby's ear (instituto.antropos.com)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

The rule is not as strict now as it was traditionally, but they try to marry within their own social status (Worldmark, 180).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Parents used to arrange their daughter's marriages when girls were still babies. Now, they aren't arranged as early. (joshuaproject.net) The woman still has to approve of the choice (mandinkapeople.org).

## Warfare/homicide

Overall, Mandinka don't war with any surrounding neighbors because their cultures are so similar. When they first migrated into the area, they warred with the other countries inhabiting the area and people trying to convert them from their religion.

4.14 Percent adult (male) deaths due to warfare:

Now... “Close dwelling of many ethnic groups led to sharing of many cultural traits which led to movement toward a Gambian national culture... harmony among ethnic groups is the general rule, so much so that Gambia is considered to be a melting pot of West African ethnic groups. (Embers, 829-830)

4.15 Outgroup vs ingroup cause of violent death:

Usually wars over Islam and religion. Conflicts led to the Soninke-Marabout Wars... led to a breakdown of traditional Mandinka authority and converted most people to Islam (Ethnic Diversity, 131).

4.16 Reported causes of in-group and out-group killing:

Not currently at war with anyone...

4.17 Number, diversity and relationship with neighboring societies (external relations):

A dankuto is a special relationship between two groups—clans or territories—where members of each group won't injure or embarrass the other group. It is a result of when a member of one group helped the other group in a major crisis (Sunjata, 115)

Fula?? 319

4.18 Cannibalism?

The Mandinka feared a “cannibal-witch”, so I infer from that that it isn't something they partake in (muse.jhu.edu)

## 5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

No specific mean/average; all the sources I read said villages are different because they live alongside each other as long as they are a part of the same lineage or same kinship/kingdom

5.2 Mobility pattern: (seasonality):

Most villagers have never traveled more than five miles from their homes. (joshuaproject.net)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

They were divided into three castes:

1. freeborn members of lineage – originally only included people of noble birth but now includes farmers, merchants and Muslim clergy; this would also include commoners and nobles who were members of royal household or holders of power like ward leaders and their family (accessgambia.com)

2. slaves – many have become like family members

3. artisans and praise-singers (Mandingo Kingdoms of the Senegambia, 15) – blacksmiths, leather craftsmen, and praise singers/griots

After head of household, head of village, then chief... which is a part of elders' council (Ethnic Diversity, 133).

5.4 Post marital residence:

Patrilocal – polygynously married men, wives, and unmarried children (Embers, 834)

People living in compounds/villages with a series of courtyards can usually be traced down the male's line of descent (Worldmark, 180). Small children stay in their mother's house, while small boys have a house of their own. At night, women stay with their husbands.

5.5 Territoriality? (defined boundaries, active defense):

If someone travels to another village, he is usually shown hospitality by the villagers sharing a last name. (joshuaproject.net)

5.6 Social interaction divisions ? (age and sex):

Patrilineal... male-dominated (joshuaproject.net)

The husband, father or eldest male of the family heads the household. His decisions are final... it fosters family stability. With time, more women are against it, but it keeps with traditional culture and reinforces identity (Ethnic Diversity, 133).

5.7 Special friendships/joking relationships:

There is a joking relationship between griots (explained later) and members of a jula family; jula is a group of related families whose members engage in or have engaged in trade (Sunjata, 325).

Elders of the same sex care for boys and girls undergoing the later mentioned circumcision ritual. They become their lifelong sponsors.

5.8 Village and house organization:

1. The smallest unit is the family and the oldest male is the head of the lineage. He has the final say in fights involving marriage, funeral rights, etc.

2. Villages are made up of clans or family groups sharing the same name. (joshuaproject.net) And the head of the village is the oldest member of the family that first established the settlement.

3. Ultimate power rests with the chief. He provided village protection in return for yearly levy of taxes. He would also be the judge for crimes. (accessgambia.com)

Villages are surrounded by walls and homes are round or rectangular. They are made with mud with thatch or tin roofs. They have no electricity or phone service. (joshuaproject.net)

5.9 Specialized village structures (men's houses):

A hamlet is a larger unit/ house... contains houses of men of the same clan name (World Encyclopedia, 216).

5.10 Sleep in hammocks or on ground or elsewhere?

They sleep within their houses in a bed.

5.11 Social organization, clans, moieties, lineages, etc:

Smallest social unit is the family (joshuaproject.net) also known as clans, that all have the same name.

The most important social grouping is the kafoo which is formed at the time of circumcision initiation and lasting throughout life (mandinkapeople.org)

5.12 Trade:

Currently, the area of Gambia itself relies on trade to obtain industrial goods so it trades agriculture products to get foreign capital (Embers, 830).

#### 5.13 Indications of social hierarchies?

Autonomous and self-ruled... with the elders "leading" the pack.

In 1800, the ruling class of each state was based upon kinship and the kingdoms were divided into the village, ward, and family compound. A council would carry out village administration, while those administering wards would be chosen based on lineage and abilities (Ethnic Diversity, 131).

Little intermarriage between groups.

### 6. Ritual/Ceremony/Religion (RCR)

#### 6.0 Time allocation to RCR:

The majority are Muslim who follow the teachings of Mohammed and the Qu'ran. Primary religion = Islam.

Learning is traditionally done through stories, proverbs and songs.

"From an early age, children are taught to recite and copy verses from the Koran. The main tenets of Islam are the observation of the fast month Ramadan, when food and drink are prohibited during daylight hours; saying the five daily prayers; if possible going on the pilgrimage to Mecca; giving almost to the needy; and belief in Allah as the only God." (Worldmark, 178)

#### 6.1 Specialization (shamans and medicine):

jabalala – a diviner who makes his divination from the patterns formed by short lengths of the root of a certain plant which he throws into the water (Sunjata, 102)

jambakatango – a shrub whose leaves are pounded and then used to make a decoction for the treatment of stomach disorders and of eye conditions (Sunjata, 115)

Griots passed on the oral traditions and have a unique relationship to the members of the ruling class; they represent the collective memory of the tribe (Sunjata and accessgambia.org)

When a man holds a position as a headman, a woman will hold an equal role as a religious leader... a "circumcision queen" is responsible for girls' circumcision and is an expert on raising children and medicine (World Encyclopedia, 216).

#### 6.2 Stimulants:

None

#### 6.3 Passage rituals (birth, death, puberty, seasonal):

Birth – a child remains in doors for a week after birth, named, head shaved and that marks a change in status. They sacrifice a bird or sometimes a sheep and the meat is later eaten → child is officially Muslim (Worldmark, 179).

Right of passage for which marks the beginning of adulthood for children is circumcision. Boy and girls from 4 to 14 are circumcised separately. Children spend 3 to 4 weeks or however long it takes for them to heal in the bush (reduced from a whole year); the group of children form a lifelong bond. It is during this time they learn about adult responsibilities and behavior. They learn secret songs. They learn how to relate to members of the opposite sex. (mandinkapeople.org). Sometimes people will dress up in masks and scary costumes to try and scare the priest/initiates and frighten away witchcraft. They almost look like they're covered in seaweed (picture in Masquerades of Modernity, 108).

Marriage is a rite of passage for women as well (explained above).

Death – Before the body goes to a burial ground, there is a mosque service. A charity is made on the third and fortieth day – these mark the last final separation when the deceased has joined ancestors officially (Worldmark, 179).

#### 6.4 Other rituals:

Mandinka avoid direct confrontation in difficult situations, so they use veiled words like proverbs or songs (Sunjata, 325).

When the children come back from the circumcision passage, the village throws a huge celebration and they are treated with new respect. They are honored with a dance. (mandinkapeople.org)

When the griots tell tales, the narration is accompanied by a musical instrument and listeners respond with appropriate interjections (Worldmark, 178).

They observe Christmas (179). From Christmas week to New Years, lit lanterns parade around the streets accompanied by drumming (179).

#### 6.5 Myths (Creation):

Alla created all creatures and things. He created animals, human beings, but also supernatural beings. A man consists of body and soul, which stays with Alla after death. Alla also created man's character, thinking, feeling and his will.

Invisible beings have more power and possibilities. Alla created angels and ghosts. Angels serve Alla and record the deeds of men. They're never visible and are difficult to contact. Ghosts live on earth and do all the same things humans do. There are good and bad ones. Evil ghosts try to take small children and influence their character. It is impossible to fix it once it happens.

"Some people succeed in getting into contact with ghosts, talking to them, making friends with them and even in having sexual contact with them. This can be a reason, if a man doesn't marry a (human) woman, because his "ghostwife" forbids it. " (instituto.antropos.com)

#### 6.6 Cultural material (art, music, games):

Wrestling is a very popular sport.

Artisans are looked upon with awe and fear because their crafts involve spiritual rituals at times.

Griots are respected because they pass down Mandinka oral tradition.

They have a rich musical tradition. (joshuaproject.net)

Music and song are extremely important and coincide many other rituals and dancing. Groups will sing while they work, children will play singing game, warrior's song are sung for boys to gain courage during circumcision, and there are songs during weddings. They will sing songs to bring rain or find a cure (Worldmark, 181).

#### 6.7 Sex differences in RCR:

Very few wear Arab dresses, and women don't wear veils.

#### 6.8 Missionary effect:

They don't have very many educational opportunities and few people can read, so there hasn't been too much of a missionary effect despite the fact the New Testament is translated into their language (joshuaproject.net)

Christian missions built churches and schools but there aren't many outside of the main capital areas (Worldmark, 178).

Christianity hasn't done much to penetrate traditional society (Ethnic Diversity, 131)

#### 6.9 RCR revival:

"Christianity is an anomaly, sharply contrasted with Islam which is an integral part of Mandinka culture." (Ethnic Diversity, 132).

#### 6.10 Death and afterlife beliefs:

Witchcraft – a witch is believed to be able to remove the immaterial part of a man's makeup from his body and hang it up on a tree. When that part shrivels up, the victim dies (Sunjata, 113)

#### 6.12 Is there teknonymy?

When a son is more distinguished or better known than his father, the father is identified in terms of the son (319)

#### 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Oral tradition preserves their knowledge and history because they lack the written word. This is why griots are central to the society. He's almost like a messenger as well because chiefs won't say some things out loud. (Ethnic Diversity)

Sometimes they keep cattle to use as ritual sacrifices (joshuaproject.net)

Folklore: Family values are very encouraged and different folktales/folklore reinforce that: a son or daughter with the help of a spirit or an old woman who has been courteously treated remedies an unjust situation. Those who caused the trouble are punished, and the sufferers end up rich and happy again. Taboos – a daughter should be obedient and polite, a son should be brave, the old should be treated courteously, and strangers should be received hospitably (Worldmark, 178).

Magic – at many times during circumcision, the boys don't realize what has happened, they just see that they're bleeding and assume it's magic. (instituto.antropos.com)

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### 7. Adornment

#### 7.1 Body paint:

Mandinka do not focus on body paint. Their main adornment comes from colorful and patterned imported cloth. Women especially are covered almost from head to toe in clothes. They don't use special paint during special ceremonies either. There ceremonies revolve around music and dancing. Sometimes boys will have face paint during initiation.

#### 7.2 Piercings:

Minkallo is a gold earring worn by women and is also a form of investment (Sunjata: Three Mandinka Versions, 115)

#### 7.3 Haircut:

Women can wear their hair how they want but they usually show a difference in age (Worldmark, 180).

#### 7.4 Scarification:

Mandinka do not partake in scarification.

#### 7.5 Adornment (beads, feathers, lip plates, etc.):

None, except some additional jewelry/necklaces during initiation ceremonies.

#### 7.6 Ceremonial/Ritual adornment:

During Christmas, masked figures with a dress of leaves and red bark known as kankurang join festivities (Worldmark, 179).

#### 7.7 Sex differences in adornment:

Males wear elaborate robes for religious ceremonies and festivals.

Women wear long skirts made of local cloth and imported cloth loosely covering the top. If she has a child, she carries him in a cloth on her back (Worldmark, 180).

#### 7.8 Missionary effect:

Now, if the Mandinka work in offices, they wear Western-style clothes and young boys like to try to emulate American fashions by wearing things like baseball hats (Worldmark, 180). They also wear a head tie which can be tied in many ways.

#### 7.9 Cultural revival in adornment:

In traditional societies and the further away you get from the capital or areas that have been built up, they wear traditional clothing.

### 8. Kinship systems

#### 8.1 Sibling classification system:

The elder sibling helps determine the kind of care the other children will receive. (Handbook of Parenting, 168)

#### 8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):  
sunkutu fula dingo = the children of two sisters (Sunjata)  
There is lineage of genealogical brothers and their families (Encyclopedia of World Cultures, 215).

#### 9. Other interesting cultural features (list them):

- Money not earned with one's own sweat can't earn a spiritual reward. It is evil money if it is usurped from inheritance, from extortion or murder. The money shouldn't be used for one's own family (i.e. don't marry with it sponsor a funeral, or build a family compound) (ehrafworldcultures.yale.edu)
- Annual income is \$135 (joshuaproject.net)
- Mandinka live in one of the poorest areas of the world.
- There is a high childhood death rate attributed to malaria, diarrhea, and upper respiratory tract infections.
- Infant mortality is 120 per 1,000 live births
- Life expectancy is only 50 years.
- 80% of children suffer from chronic malnutrition.
- Greetings between people differ depending on the time, place, and the type of occasion, and social status between the two people. People of equal rank greet each other at the same time, while people of a lower rank greet people of a higher rank first (Worldmark, 179).
- Poverty, disease, and lack of development are damaging (Worldmark, 832).
- Increased tourism has increased begging and childhood prostitution.
- In The Gambia, the Mandinka is the largest ethnic group, while they are the minority in the rest of the countries (Ethnic Diversity, 136).

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