

TC
BAHCESEHİR UNIVERSITY
GRADUATE SCHOOL
THE DEPARTMENT OF ARCHITECTURE

HOUSING ISSUE:
RESEARCH ON SOCIAL IDENTITY IN SENEGAL

MASTER'S THESIS
NDEYE MBACKE OULARE

ISTANBUL 2024

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THESIS ADVISOR
BELINDA TORUS

ISTANBUL 2024



T.C.

BAHCESEHIR UNIVERSITY

GRADUATE SCHOOL

13/05/2024

MASTER THESIS APPROVAL FORM

Program Name:	ARCHITECTURE (ENGLISH – THESIS)
Student's Name and Surname:	NDEYE MBACKE OULARE
Name Of the Thesis:	HOUSING ISSUES: RESEARCH ON SOCIAL IDENTITY IN SENEGAL
Thesis Defense Date:	April 19, 2024

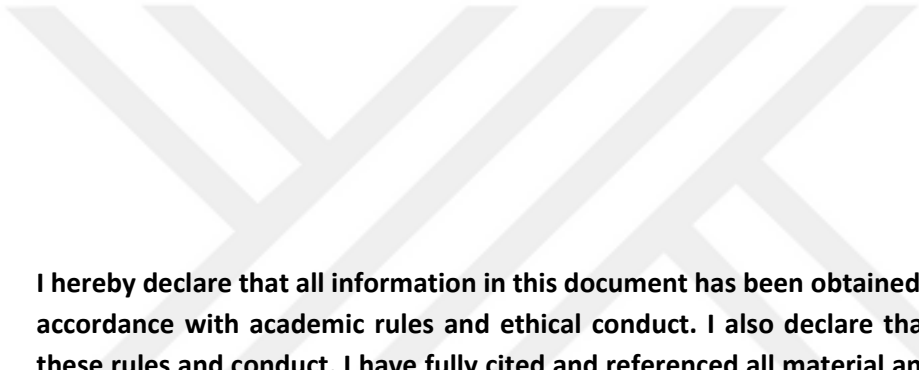
This thesis has been approved by the Graduate School which has fulfilled the necessary conditions as Master thesis.

Assoc. Prof. Yücel Batu SALMAN

Institute Director

This thesis was read by us, quality and content as a Master's thesis has been seen and accepted as sufficient.

	Title/Name	Institution	Signature
Thesis Advisor's	Assist. Prof Dr. BELINDA TORUS	BAHCESEHIR UNIVERSITY	
Member's	Assist. Prof Dr. NESLIHAN AYDIN YONET	BAHCESEHIR UNIVERSITY	
Member's	Assoc. Prof. PhD. SELIM OKEM	MARMARA UNIVERSITY	



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Name, Last Name: NDEYE MBACKE OULARE

Signature:

ABSTRACT

HOUSING ISSUES: RESEARCH ON SOCIAL IDENTITY IN SENEGAL

Ndeye Mbacke Oulare

Master's Program in Architecture

Supervisor: Asst. Prof. Belinda Torus

May 2024, 198 pages

The housing crisis in Senegal presents a multifaceted challenge disproportionately impacting the most vulnerable segments of society. This master's thesis examines housing issues in Senegal through the lens of social identity. By investigating the interplay between housing construction and the social identity crisis, this research seeks to provide a comprehensive understanding of the psychosocial implications stemming from inadequate housing.

The methodology employed in this study combines the literature review and interviews to gather data from a representative sample of the Senegalese population. The findings highlight the diverse experiences of individuals confronting housing challenges, delving into the intricate dynamics shaping perceptions and their integration into social identity formation.

Data analysis reveals significant trends, elucidating correlations among housing stability, psychosocial well-being, and the development of individual and collective identities. The insights gleaned from this research contribute substantially to grasping the social dimensions of housing issues in Senegal, thereby offering invaluable perspectives for the formulation of public policies and development initiatives aimed at enhancing housing conditions and fortifying social identity within this context.

Keywords: Housing Issue, Social Identity, Way of Life, Tradition and Modernity, Ngor Village (Dakar / Senegal)

ÖZ

KONUT SORUNLARI: SENEGAL'DE SOSYAL KİMLİK ÜZERİNE BİR ARAŞTIRMA

Ndeye Mbacke Oulare

Mimarlık Yüksek Lisans Programı

Danışman: Dr. Öğr. Üyesi Belinda Torus

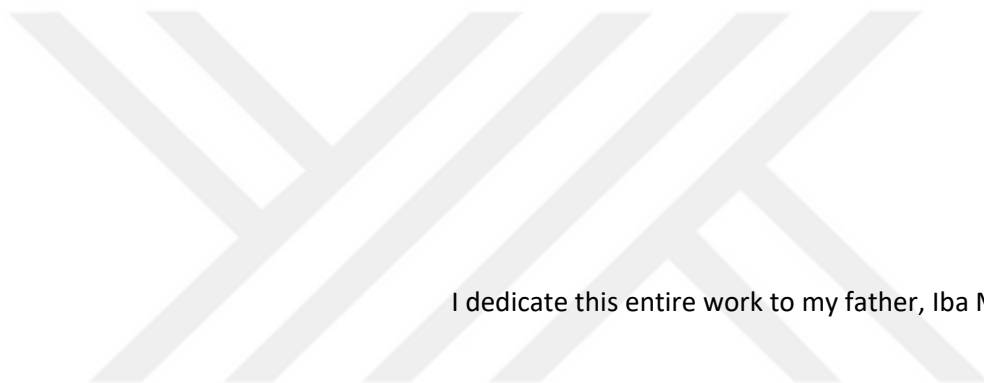
Mayıs 2024, 198 sayfa

Senegal'deki konut krizi, toplumun en savunmasız kesimlerini orantısız bir şekilde etkileyen çok yönlü bir sorun teşkil ediyor. Bu yüksek lisans tezi Senegal'deki konut sorunlarını sosyal kimlik merceğinden incelemektedir. Konut inşaatı ile sosyal kimlik krizi arasındaki etkileşimi araştıran bu araştırma, konutlardaki eksikliklerden kaynaklanan psikososyal etkilerin kapsamlı bir şekilde anlaşılmasını sağlamayı amaçlamaktadır.

Bu çalışmada kullanılan metodoloji, Senegalli nüfusun temsili bir örneğinden veri toplamak için yapılan görüşmeler ile literatür taramasını birleştirir. Bulgular, konutlarla ilgili çeşitli zorluklarla karşı karşıya kalan bireylerin çeşitli deneyimlerini anlamaya, algıları şekillendiren karmaşık dinamikleri ve bunların sosyal kimlik oluşumuna entegrasyonunu araştırmayı amaçlamaktadır.

Veri analizi, barınma istikrarı, psikososyal refah ve bireysel ve kolektif kimliklerin gelişimi arasındaki ilişkileri aydınlatarak önemli eğilimleri ortaya koyuyor. Bu araştırmadan elde edilen bilgiler, Senegal'deki konut sorunlarının sosyal boyutlarının anlaşılmasına önemli ölçüde katkıda bulunmakta ve böylece bu bağlamda konut koşullarını iyileştirmeyi ve sosyal kimliği güçlendirmeyi amaçlayan kamu politikaları ve kalkınma girişimlerinin oluşturulması için paha biçilmez perspektifler sunmaktadır.

Anahtar Kelimeler: Konut Sorunu, Sosyal Kimlik, Yaşam Tarzı, Gelenek ve Modernlik, Ngor Köyü (Dakar / Senegal)



I dedicate this entire work to my father, Iba Mar OULARE.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to my supervisor, Asst. Prof. Belinda TORUS, for her invaluable guidance, unwavering support, and encouragement throughout the journey of completing this master's thesis. Her expertise, patience, and constructive feedback have been instrumental in shaping this work and pushing me to achieve my best.

I am also deeply grateful to my parents. To my father, whose unwavering belief in my abilities has been a constant source of motivation and inspiration. His encouragement and wisdom have guided me through every challenge. To my mother, Nancy DIATTARA, whose unconditional love, sacrifices, and support have been the cornerstone of my journey. Her belief in my dreams have been my guiding light. And I owe them a debt of gratitude beyond words.

I extend my heartfelt appreciation and profound gratitude to my dear husband, Emmanuel KONTE, for his love, boundless patience, and profound understanding throughout every step of this challenging journey. His support, constant encouragement, and belief in my abilities have not only been a source of immeasurable strength but also a beacon of light guiding me through every obstacle and triumph. I am deeply grateful for his presence in my life, which has been a source of immense comfort and reassurance.

Additionally, I would like to express my sincere thanks to my beloved mother-in-law, Madjiguene THIAM, for her continuous support, encouragement, and wisdom. I am truly blessed to have her as a part of my life.

I am indebted to my uncle and mentor, Cherif DIATTARA, who has been a constant source of inspiration and guidance. His mentorship, wisdom, and unwavering support have played a pivotal role in shaping my academic and professional journey, and for that, I am truly grateful.

I also extend my gratitude to my aunts for their love, encouragement, and support. Their guidance, kindness, and belief in me have been a source of strength and inspiration. Particularly, I would like to express my heartfelt appreciation to my second mother, Ndeye Amy DIATTARA, for her unconditional love, nurturing presence, and unwavering support.

Finally, I want to thank my sisters and friends for their support, encouragement, and understanding throughout this journey. Their friendship, laughter, and support have made the challenges more manageable and the successes more joyful.

To all my loved ones and family members, whose love, support, and encouragement have been my rock throughout this journey, I extend my deepest gratitude. Your belief in me and unwavering support have been the driving force behind my success, and for that, I am eternally grateful.

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Chapter 1

Introduction

As a fundamental aspect of society, housing encompasses more than mere shelter. It serves as both a reflection and an expression of communal and personal identities, revealing the intricate interplay between social constructs and living spaces. In Senegal, where historical and cultural factors profoundly shape daily life, the housing issue offers a compelling lens through which to explore the complexities of social identity.

The concept of social identity, rooted in the seminal works of prominent scholars, provides a robust theoretical framework for our inquiry. Drawing upon the notion of social identity, as articulated by eminent academics, our investigation is guided by the understanding that housing transcends its utilitarian function and becomes a "space of social positioning," as observed by Pierre Bourdieu in "La Distinction" (1979). Thus, our approach is informed by the Bourdieusian perspective, which recognizes housing decisions as symbolic indicators of social stratification.

Arjun Appadurai's exploration of "locational capabilities" ("Modernity in the Age of Globalization," 1996) informs our understanding of spatial transformations and their implications for identities. Adopting Appadurai's perspective, our study aims to elucidate the significance of localization within the specific context of Senegal.

Similarly, Achille Mbembe's analysis in "Critique of Black Reason" (2013) prompts us to recognize housing as a "site of memory" where historical narratives manifest in physical space. This aligns with our methodology, which views housing as a context in which identities are rooted in historical temporalities.

To understand the nuanced meanings that shape our living environments, this thesis conducts a thorough exploration of the connections between housing and social identity in Senegal, drawing upon the insights of esteemed researchers. By centering our study on Senegal, we aspire to make a significant contribution to understanding the opportunities and challenges inherent in the intersection of housing and social identity within this specific cultural milieu.

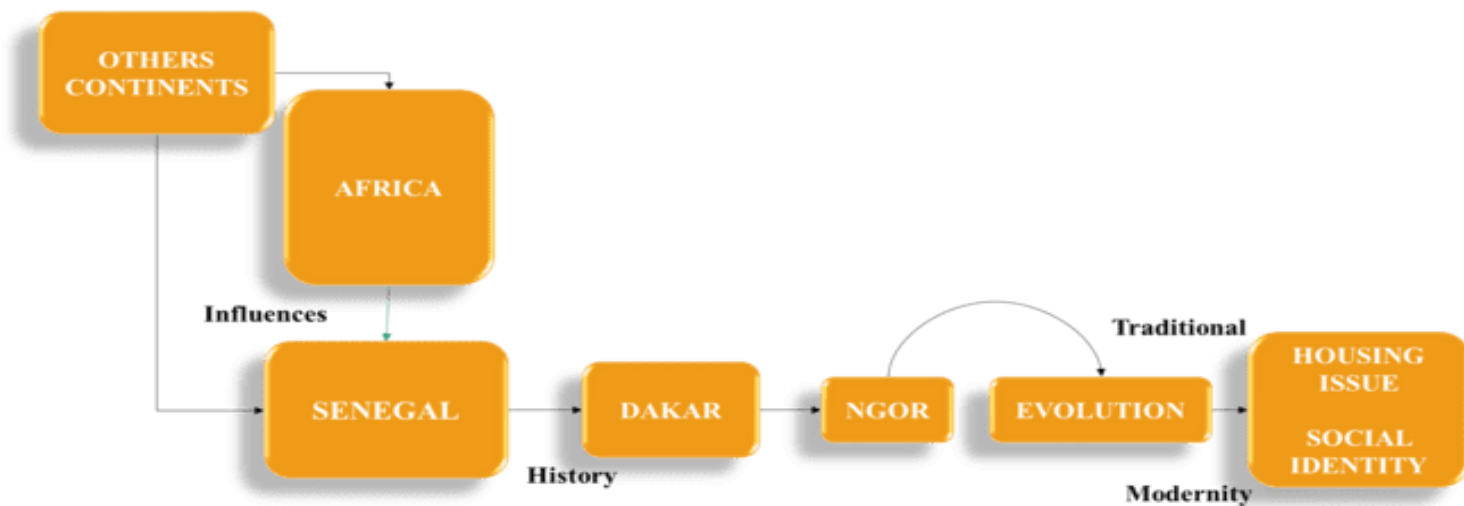


Figure 1: Summary outline of the thesis

1.1. Motivation

The housing challenge in Senegal is deeply embedded in the country's social fabric, surpassing its basic function of providing shelter. Pierre Bourdieu's seminal work "La Distinction: Social Critique of Judgment" (1979) underscores that our living environment is more than a mere physical structure; it serves as a profound sociocultural marker and symbolic construct that significantly shapes our identities. It is fascinating to observe how housing in Senegalese culture mirrors social identity. This research is motivated by the recognition that housing transcends its utilitarian role; it both influences and reflects individuals' perceptions of themselves and others.

Senegal's rich socio-economic and cultural diversity provides an ideal setting to explore how people shape their identities through their living spaces. Drawing from Fanon's theories articulated in "Black Skin, White Masks" (1952), it becomes evident that the spaces we inhabit play a pivotal role in identity formation. In Senegal, housing challenges extend beyond economic factors and substantially impact the construction of individual and collective identities. This research aims to delve into the nuanced interplay between social identity and the practical aspects of housing.

Understanding the connection between housing and social identity in Senegal is of paramount importance, both academically and in practical terms. Diouf's examination of identity development in "Les Sénégalaises et la Tradition" lays the groundwork for understanding the intricate relationships between identity, culture, and society. In addition to enriching existing scholarship on housing and social identity,

the findings of this study can inform policymakers and development practitioners seeking to improve the living conditions of Senegalese citizens.

As a Senegalese native, this research holds personal significance for me. Having grown up in diverse housing environments, I have firsthand experience of the profound impact of living spaces on self-perception and interpersonal relationships. Reflecting on bell hooks' insightful words in "Homeplace: A Site of Resistance" (1990), which underscores the role of homes as sites of resistance and resilience, I am motivated to explore these complex processes as part of my academic inquiry, drawing from both lived experiences and scholarly insights.

In essence, this study on housing and social identity in Senegal offers a significant opportunity to deepen our understanding of the intricate realities that shape Senegalese daily lives and their relationship with the architectural layout of their homes. Inspired by the thinkers I have engaged with, I approach this research project with enthusiasm, intellectual curiosity, and a commitment to community engagement. I am confident that the findings of both this study will have meaningful implications for society and academia.

1.2. Problem Definition and Aim of the Thesis

Beyond its basic practical function, housing becomes a complex issue when considering Senegal's social and cultural conditions. According to Derrida in "Of Grammatology" (1967), "the spaces we inhabit bear the traces of a profound semantics, actively participating in the very construction of our reality." This notion gives rise to the central question of this inquiry: how does social identity influence Senegalese house design, and what are the implications of these dynamics on spatial organization and individual comfort?

An essential aspect to address in exploring this topic is the examination of habitat choices. To achieve this, we turn to the concepts presented in Foucault's seminal work "The Birth of Biopolitics" (1978), where he discusses how 'the organization of living spaces serves as a mechanism of power and control.' This phenomenon appears to be a deliberate strategy intricately linked to the structure of social differentiation. As social factors that contribute to both individual and community identity, housing conditions resemble the notions of "habitus" and "symbolic capital."

The primary objective of this study is to comprehensively investigate the relationship between housing and social identity in Senegal, particularly focusing on how one's self-perception and perception of others within the community influence their housing situation. This study aims to demonstrate how context-specific (Senegalese) cultural, economic, and social elements shape residential spaces into arenas for negotiation and identity formation.

Another crucial aim of this research is to provide actionable insights for policymakers and development stakeholders. We will endeavour to formulate practical recommendations for improving housing conditions, viewing it not only as a socio-economic measure but also as a means of reinforcing social identity and community cohesion.

In summary, this research seeks to elucidate the intricate connections between housing and social identity in Senegal. It does so by examining overlooked aspects of Senegalese daily life, drawing from academic studies, literary works, and architectural references. Through an interdisciplinary approach, this study aims to enhance understanding of the relationship between home space and social identity in the African context.

1.3. Scope of the Thesis

This thesis transcends a cursory examination of the connections between housing and social identity in Senegal. It adopts a multidimensional perspective and integrates principles from various literature sources. This thesis delves into the role of social identity in shaping spatial organization, surpassing a superficial analysis of residential settings.

The objective of this thesis is to uncover the underlying mechanisms that transform housing into a battleground of symbolic significance, drawing on specific literary works. It uncovers crucial nuances in the development of social identity by delving deeply into the understanding of cultural practices and social distinctions embedded in the materiality of homes.

This thesis delves into the lived realities of individuals, extending beyond academic inquiry. It seeks to capture everyday occurrences while meticulously

considering the social and political implications of how Senegalese living environments shape identities.

Furthermore, it corroborates the perspectives of certain authors by exploring the notion of housing design as a profoundly political act. It attempts to initiate a discourse on how housing regulations in Senegal could serve as catalysts for fostering a more inclusive social and identity construction.

In summary, this thesis expands its scope beyond academia to offer a comprehensive analysis of Senegalese society. By drawing on academic and literary references that have shaped perceptions of space, culture, and identity, it aims to lay the groundwork for a fresh perspective on social identity as a pivotal determinant of housing.

1.4. Methodology

The methodology of this study employs an interdisciplinary approach that integrates academic, literary, and architectural perspectives to investigate the intricate links between housing and social identity in Senegal.

The initial phase involves a comprehensive literature review, drawing on academic works such as Bill Hillier and Julienne Hanson's "The Social Logic of Space" to illuminate architectural theories explaining the social construction of residential space. Gaston Bachelard's "The Poetics of Space" provides a contextual framework to grasp the multifaceted aspects of housing as a locus of identity.

An architectural analysis will be conducted to examine the formal characteristics of housing in Senegal. The objective is to identify recurrent architectural patterns associated with particular representations of social identity, drawing upon Christopher Alexander's concepts in "A Pattern Language." This analysis will explore elements such as material selection, spatial organization, and decorative features to unveil the cultural implications inherent in residential construction.

Semi-structured interviews will be conducted to capture individuals' perspectives on their housing experiences. Employing an anthropological approach inspired by Kevin Lynch's "The Image of the City," these interviews will investigate

how people utilize, interpret, and personalize their residential spaces. Moreover, they will delve into the symbolic dimensions of dwelling as perceived by the occupants.

Quantitative methods will be utilized to assess specific aspects of residential architecture. Through quantifying particular architectural attributes, spatial analyses will provide a theoretical foundation for the study.

Finally, a comprehensive understanding of the nexus between housing and social identity will be achieved through data triangulation, which integrates literature, architectural, and qualitative perspectives. By leveraging multiple, complementary sources, following the approach advocated by Denzin and Lincoln in "Handbook of Qualitative Research," the validity of the findings will be enhanced.

By synthesizing these diverse methodologies, this research aims to transcend conventional boundaries in the study of housing by incorporating architectural, literary, and cultural dimensions, facilitating a deeper and nuanced understanding of how social identity influences housing in Senegal.

Chapter 2

Housing Issues

Senegalese building methods are profoundly shaped by social identity, which underscores the essential functional role of housing as a symbol of both individual and collective identities' diversity. Pierre Bourdieu's work, notably "La Distinction" (1979), elucidates this aspect most aptly. Bourdieu explores the intricate interplay between social indicators, class, and taste that inform housing preferences. Furthermore, the architectural perspective, as delineated by Christopher Alexander in "A Pattern Language" (1977), provides a theoretical framework for understanding how deeply ingrained cultural norms, often influenced by prevailing social dynamics, influence home design. In Senegal, these standards intersect with facets of everyday life, imbuing residential spaces with symbolic significance. Mariama Bâ's 1979 essay "So Long a Letter" delves into the nuanced relationship between female independence and domestic space, underscoring the importance of housing in negotiating identity. Senegalese architecture serves as a visual language that chronicles the cultural and social history of the nation through its traditional motifs and indigenous materials. Consequently, Senegalese housing contexts serve as foundational elements of social identities and act as canvases for the crafting of identity narratives that concurrently reflect sociological, literary, and architectural influences. Through the examination of Senegalese home spaces, this project aims to unveil the complexity of social identity by probing this multifaceted dynamic.

2.1. Housing in Africa

Reflecting social identity and cultural diversity, housing in Africa has been profoundly influenced by both modern dynamics and ancestral traditions. The construction and preservation of identity in Africa are significantly shaped by architectural decisions often rooted in cultural customs, as highlighted by Saskia Sassen in "Territory, Authority, Rights" (1996).

African architecture showcases a unique cultural richness defined by regional materials and specific building techniques. As Chinua Achebe observed in "Things Fall Apart" (1958), these architectural choices serve as tangible expressions of cultural identity, forging connections between the past and present.

Traditional dwellings of Senegalese ethnic groups, such as the mud homes of the Malinkes or the circular huts of the Wolofs, exemplify this phenomenon. These structures not only fulfil practical needs but also serve as tangible manifestations of rich cultural symbols reflecting the histories and values of their communities.

Nevertheless, new architectural forms are emerging in response to the demands of modern housing, particularly due to increased urbanization. African architectural preferences are influenced by global trends and contemporary dynamics, as argued by Arjun Appadurai in "Modernity at Large" (2006), leading to a tension between modernity and tradition.

This research seeks to elucidate the multifaceted dimensions of social identity embedded in the structures that provide shelter by examining housing in Africa (Figure2). It endeavours to offer a comprehensive understanding of the interplay between housing, culture, and social identity within the broader African context by integrating diverse perspectives, scholarly literature, and real-world contexts.



Figure 2: Geography – Africa

(<https://soutien67.fr/geographie/pages/afrique.htm>)

2.1.1. Geology, Geography, Ecology and Environment

Geological, topographical, ecological, and environmental factors are critical considerations that impact the design and functionality of homes within Africa's diverse housing systems. As Leach (2003) argues in "Rethinking Architecture: A Reader in Cultural Theory," the natural landscape profoundly shapes architectural decisions, influencing the form and function of dwellings to accommodate local conditions.

Transitioning from a theoretical perspective, let us delve into the traditional houses of Senegalese Wolof communities (Figure 3). These structures, often circular and constructed from locally-sourced materials, serve as a tangible illustration of how architecture adapts to the unique geographic and climatic challenges of the region. This innovative adaptation results in a distinct architectural identity that underscores the interplay between architecture and its environment.



Figure 3: Traditional Wolof housing

(https://www.planete-senegal.com/senegal/habitat_traditionnel_senegal.php)

Nnamdi Elleh's study, "African Architecture: Evolution and Transformation" (2012), enhances this inquiry by showcasing how vernacular dwellings in Africa adapt to local conditions, thereby enriching our understanding. These tangible examples illustrate the dynamic interaction between human ingenuity and the natural environment, revealing how communities can integrate geological, geographical, and ecological factors into their architectural practices in a sustainable manner.

Ultimately, these concrete illustrations underscore how geological and environmental attributes inform architectural decisions, shaping habitats and fostering the development of a social identity deeply intertwined with the natural context of the region.

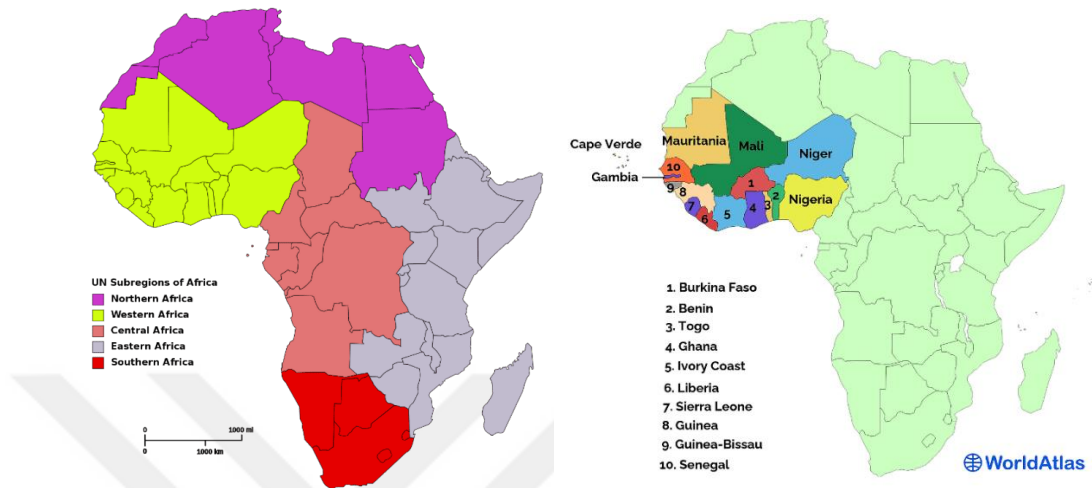


Figure 4: Zooming on the map of Africa

(<https://www.istockphoto.com/fr/vectoriel/carte-politique-de-r%C3%A9gions-en-afrique-gm915418266-251933959>)

2.1.2. History and Style of Architecture

The history and architectural styles in Senegal are intricately linked to the cultural and social heritage of the nation. Centuries of architectural tradition have melded both urban and rural landscapes, mirroring the beliefs, values, and lifestyles of local communities. From the traditional clay and thatch houses in rural villages to the colonial-era government and religious buildings, each structure narrates a distinct tale of Senegalese social identity. This examination of architectural styles offers insights into the interplay between architecture and social identity, laying the groundwork for comprehensive research into housing and identity issues within the Senegalese context.

A Plural Exploration

According to a comprehensive study of Senegalese housing, architectural history, and style profoundly influence housing design and contribute to shaping social identity. As discussed in "The Architecture of Happiness" (2006) by Alain de Botton,

architecture not only provides shelter but also influences emotions and well-being, thus playing a role in the formation of social identities within communities.

An examination of traditional house architecture in African village contexts provides a tangible example. These homes meet the practical needs of their occupants while also reflecting a rich history through their distinctive forms and use of local resources. Certain decorative elements are imbued with cultural and religious significance, illustrating how architecture serves as a tangible representation of a community's identity.

The evolution of architectural styles over time is another crucial consideration. In his seminal work "The Language of Post-Modern Architecture" (1977), Charles Jencks argues that architectural styles mirror cultural shifts and societal values. This suggests that the adoption of specific architectural styles serves as a means for communities to express their social identities and aspirations.

Visual representations in this investigation can enhance our understanding further. Comparing images of older buildings (Figure 5) with newer constructions (Figure 6) can illustrate how architectural styles have evolved over time, while close-ups of decorative details (Figure 7) can highlight the cultural significance embedded within these structures.



Figure 5: Building: African Modern Architecture

(<https://erasmusu.com/es/erasmus-dakar/experiencias-erasmus/experiencia-en-dakar-senegal-de-el-hadji-djibril-956339>)



Figure 6: Natural Building: African Vernacular Architecture
(<http://naturalhomes.org/african-vernacular.htm>)

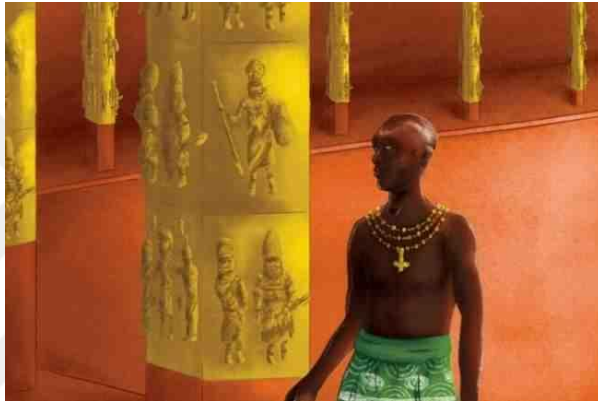


Figure 7: Interior impression of the Kingdom of Benin's royal palace featuring the Benin Bronze plaques.

(<https://www.thelovepost.global/file/lovepostcitiesbeninbronzes-webjpg>)

We can uncover the intricate layers of social identity through habitats by examining architectural styles and history. These architectural features act as markers representing the collective history of the community while also reflecting individual preferences that contribute to the diversity of African society.

Therefore, delving into the history and architectural styles of Africa unveils a complex framework where buildings serve as living archives of culture and history. This thesis aims to unravel the complexities of these architectural narratives, offering a captivating insight into how history, literature, and architecture intersect to meld the built landscapes of the African continent.

2.1.2.1. Precolonial State

During Senegal's precolonial era, architecture played a pivotal role in shaping and expressing social identities. Senegalese societies were structured into kingdoms and chiefdoms, each with distinct architectural customs. Structures crafted from earth, wood, and straw were prevalent, showcasing the craftsmanship of local artisans. These edifices were typically tailored to fulfil communal requirements while also mirroring prevailing social and political structures. Investigating pre-colonial architecture provides a captivating glimpse into how Senegalese communities melded their physical surroundings to articulate their identities and societal standing prior to colonization.

The Architectural Brilliance of a Bygone Era

The evolution of architectural styles over time is another aspect to consider. As discussed by Walter Benjamin in "The Work of Art in the Age of Mechanical Reproduction" (1936), architecture mirrors societal shifts and technological progress. This suggests that architectural decisions are closely linked to the cultural milieu in which they arise, shaping social identity and collective perspectives. (Refer to Figure 8).



Figure 8: African Architecture: Hikma, religious and secular complex (Dandaji, Niger)

(<https://orb.exchange/architecture-africaine-une-histoire-didentites-despaces-et-de-relations-par-tania-d-fines/>)

Pre-colonial traditional dwellings, including covered huts, earth-framed houses, or structures with vernacular architecture, exemplify the close relationship between architecture and the functional needs of African communities. These buildings, tailored to specific environmental conditions, illustrate the ingenuity of local inhabitants in crafting habitable spaces that harmonize with their surroundings.

Visual aids such as historical prints, old photographs, or artistic depictions can enhance our understanding of precolonial architecture. These images provide glimpses into the past, enabling a deeper appreciation of the architectural designs that were integral to daily life and the formation of social identities. Refer to Figures 8 and 9 for illustrations.



Figure 9: Pre-colonial Traditional Architectures: Traditional Benin and Nigerian Houses

(<https://guardian.ng/life/pre-colonial-traditional-architectures-of-nigeria/>)

Thus, the examination of the precolonial era in Africa reveals a period where architecture served not only functional purposes but also as an intricate artistic and cultural expression. These architectural remnants, while bearing witness to the brilliance of a bygone epoch, continue to echo through time, beckoning for a deeper exploration of Africa's cultural heritage and its architectural ingenuity that surpassed mere utilitarian needs to become enduring symbols of a thriving civilization. By considering the precolonial era, we can gain a better understanding of how African lifestyles and habitats have evolved, along with the enduring influences that continue to shape individuals' conceptualization and experience of their identities within the places they inhabit.

2.1.2.2. Colonialism: The Architectural Impact of Foreign Domination

The colonial period in Africa left a lasting imprint on the architectural terrain, melding spaces that bore the wounds of foreign subjugation. As Frantz Fanon elucidates in his seminal work "The Wretched of the Earth" (1961), colonial architecture functioned as a mechanism of oppression, perpetuating hierarchies and solidifying social disparities within African communities. This highlights the significant influence of colonialism on housing and its role in shaping social identities in post-colonial Africa. (Refer to Figure 10).

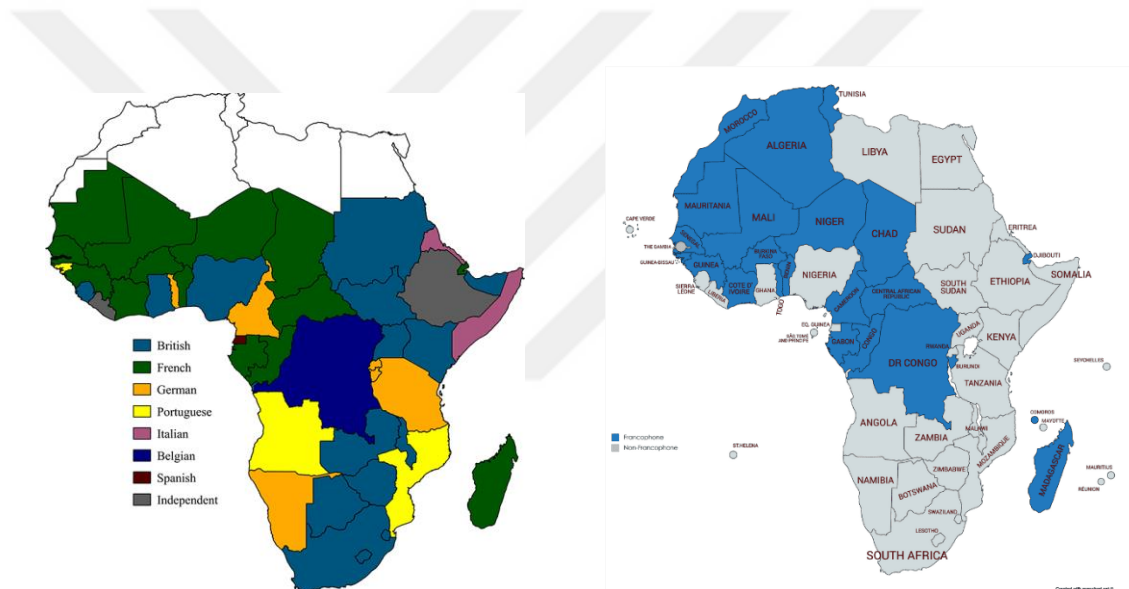


Figure 10: Zones of occupation in Africa (Colonial Period)

(<https://behorizon.org/french-influence-in-africa-colonial-period/>)

During the colonial era, African urban landscapes underwent transformation through the imposition of Western architectural models by colonial authorities. This colonial influence on African urban environments manifested in planned infrastructure, segregated residential neighbourhoods, and colonial residences.

African city planning exemplifies this colonial impact, often characterized by neighbourhood divisions based on socioeconomic status or race, mirroring the segregationist policies of the time. Refer to the graphic below (Figure 11) to observe

the architectural and urban design changes, offering a tangible insight into how colonialism altered the daily lives of individuals.



Figure 11: The Urban Remnants of Colonial Planning in South Africa

(<https://www.archdaily.com/968716/the-urban-remnants-of-colonial-planning-in-africa-dar-es-salaam-and-nairobi>)

Hence, the architectural legacy of colonialism in Africa goes beyond mere structures to serve as visual records of the quest for identity and autonomy. By examining this colonial dimension in housing research in Africa, we gain a deeper understanding of how historical legacies continue to influence the planning and occupation of domestic spaces by local populations. These insights assist in deciphering the intricate webs of social identity woven throughout the colonial and post-colonial histories of African architecture. (Refer to Figure 12).



Figure 12: Postcard West Africa on the same site of Accra's High Street, c1900

(<https://transnationalarchitecture.group/2023/07/21/standard-chartered-bank-accra-demolition/>)

2.1.2.3. Post Colonial Period

The post-colonial period in Africa has been marked by both challenges and opportunities in housing, with significant implications for the construction of social identities. In "The African Origin of Civilization: Myth or Reality" (1974), Cheikh Anta Diop discusses how the post-colonial era spurred a reassessment of traditional architectural forms and cultural practices, fostering a renewed sense of pride and identity among African communities. This underscores the transformative role of housing in shaping social identities following colonialism.

The legacy of colonialism often persists in post-colonial politics and economic systems, including housing regulations. For instance, the implementation of social housing programs may be viewed as attempts to address issues inherited from the colonial era while establishing new architectural norms.

The reconstruction of cities post-independence (See Figure 13) exemplifies this post-colonial transition. Governments frequently employ architecture to strengthen national identity, incorporating symbolic and cultural elements into the design of new residential areas. These architectural changes can be illustrated through photographs of modern infrastructure, residential developments, and city skylines. (See Figure 14).

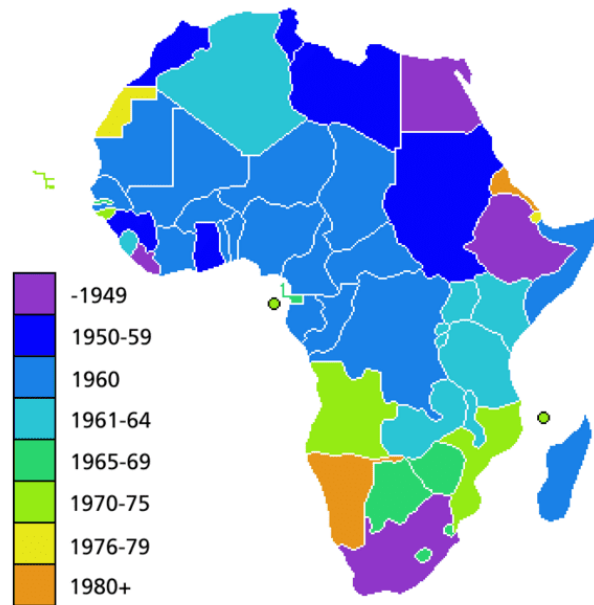


Figure 13: Dates of independence of African countries

(https://www.researchgate.net/figure/Dates-of-independence-of-different-African-countries_fig1_330672620)



Figure 14: Egypt's "New Administrative Capital." Photograph via Getty Images by Khaled Desouki/AFP)

(<https://www.investmentmonitor.ai/cities/africa-new-cities-talent-continent-urbanisation/?cf-view>)

Examining the post-colonial era in housing studies in Africa allows us to understand how political, economic, and cultural factors persist in influencing

architectural decisions and shaping the social identities of residents. By placing contemporary housing developments in Africa within a historical and post-colonial framework, we gain insight into the evolution of architectural trends over time.

The post-colonial period in Africa marked a time of architectural renewal, where buildings served as tangible symbols of a collective desire to reclaim space and redefine cultural identity.

2.1.2.4. Contemporary Period

The contemporary era in Africa is characterized by a convergence of social, economic, and political forces that are reshaping the architectural landscape and influencing the formation of social identities. As Achille Mbembe discusses in "On the Post colony" (2001), the postcolonial condition in Africa reflects a nuanced interplay between local traditions and global influences, with housing serving as a tangible expression of this hybridity. This highlights the multifaceted nature of housing challenges in Africa and their profound implications for the construction of social identities in the modern era.

Rapid population growth and urbanization have given rise to complex housing issues that demand innovative solutions. Contemporary African architects are exploring novel approaches that blend traditional elements with modern needs. Examples include the use of indigenous materials, ecological design principles, and participatory housing initiatives. Architecturally, the work of Francis DK Ching, as presented in "Architecture: Form, Space, and Order," illustrates how contemporary African architects incorporate traditional elements into modern structures, creating a synthesis of aesthetics. The architectural endeavours of South African architect David Adjaye, showcased in "David Adjaye: Making Public Buildings," exemplify this approach, where buildings serve as visual manifestations of modernity while retaining connections to cultural heritage.

Visual representations of present-day urban neighbourhoods, apartment complexes, and single-family residences can exemplify this transformation. Please refer to Figure 15. These images capture architectural diversity by showing casing the coexistence of modern and traditional structures, reflecting the intricate nature of social identity in a contemporary context.



Figure 15: Johannesburg's urban skyline.

(<https://www.worldatlas.com/articles/biggest-cities-in-south-africa.html>)

Hence, the contemporary era in Africa showcases a dynamic architectural landscape where creativity thrives in the interplay between tradition and innovation. These structures serve as artistic declarations, affirming the evolving African identity within the global arena. Examining this modern epoch allows for an understanding of how global influences, architectural advancements, and local considerations intersect to shape how individuals construct and articulate their identity through their living spaces.

2.1.3. Conclusion

In summary, research on the housing crisis in Africa within the context of social identity development has unveiled intricate and evolving processes. Social, cultural, political, and financial influences have shaped architectural decisions across history, spanning from the precolonial era to the present day. The excerpt from "African Architecture: Evolution and Transformation" (2012) by Nnamdi Ellen exemplifies how African architecture has undergone significant transformations over time, mirroring shifts in societal norms and concepts of identity.

Historical epochs, spanning from colonialism to the post-colonial era, have profoundly influenced architectural structures, while contemporary developments

have presented new challenges and opportunities. Colonialism left an enduring imprint, reshaping African architecture into tools of power and subjugation. The postcolonial period witnessed a phase of reappropriation, as architects sought to reinterpret inherited symbols, often creating spaces for negotiating identity. In the contemporary era, set within a globalized context, boundless creativity has flourished, with constructions serving as bold expressions of modernity while maintaining ties to tradition. Scholars like Chinua Achebe, Saskia Sassen, and Arjun Appadurai have enriched our understanding of the intricate links between housing and social identity.

After focusing on the case study of Ngor Village in Dakar, it becomes evident that traditional architecture retains markers of social identity. Ethnic diversity, religious tolerance, and cohabitation are themes vividly reflected in the architectural choices and spatial organization of this community.

Taken together, these studies demonstrate that constructing homes in Africa involves more than mere physical construction. It reflects the progression of society, culture, and politics, where social identity is manifested in every exterior facet, interior design element, and architectural decision. Employing these various perspectives to examine the past, present, and future yields a comprehensive understanding of how individuals and communities both shape and are shaped by their built environment.

In essence, this research aims to unveil the intricate narratives inscribed in Africa's buildings, showcasing architecture as a potent language that translates the aspirations, struggles, and triumphs of a constantly evolving society. These buildings are not merely physical structures but living witnesses to an Africa that asserts itself, innovates, and honours its past. Thus, this study sets the stage for continued exploration of the profound connections between architecture and African social identity, encouraging ongoing reflection on the visual narratives that shape the continent's-built future.

2.2. Housing in Senegal

Housing in Senegal presents a dynamic mosaic of architectural, cultural, and social diversity. Across densely populated urban centres and dispersed rural communities, the housing landscape mirrors the challenges and opportunities encountered by Senegalese residents. Traditional dwellings crafted from mud, wood,

and straw harmonize alongside modern structures constructed from concrete and steel, illustrating a continuous evolution in both lifestyles and building practices. By examining current housing trends, along with policies and initiatives designed to enhance access to adequate housing, it becomes feasible to gain deeper insights into the multifaceted issues surrounding housing in Senegal and to motto innovative solutions to address the needs of the population.

2.2.1. Background of the Area:

After delving into various periods of African architectural history, our focus now shifts to a more specific context: Senegalese housing. While African architecture is shaped uniquely by each era, Senegalese housing provides a lens through which these architectural histories are uniquely interpreted. Today, housing transcends mere physical necessity; it serves as a tangible manifestation of how Senegalese social identity intersects with global architectural trends. To gain deeper insights into Senegalese housing, this study examines how architectural choices mirror the country's history, aspirations, and societal dynamics, all while engaging in a dialogue with the broader architectural heritage of the continent.

2.2.1.1. History and Style of Architecture in Senegal

Studying Senegal's architectural history and style offers intriguing insights into the intricate relationship between housing and social identity. Senegalese architecture has undergone evolution over the years, mirroring the complex interplay of social, cultural, and historical influences that shape Senegalese society. According to research conducted by Cheikh Anta Diop, a prominent Senegalese historian and anthropologist, in his book "The African Origin of Civilization: Myth or Reality" (1974), Senegalese buildings serve as tangible expressions of this dynamic past, continually adapting and redefining identity. Diop's scholarship underscores the significant impact of cultural heritage on Senegalese architecture, with mosques and sacred spaces emerging as integral components of religious and cultural identity. Moreover, the innovative works of Senegalese architect Pierre Goudiaby Atepa exemplify the fusion of modernity and tradition, showing how architectural designs can bridge the gap between cultural heritage and contemporary aspirations. (See Figure 16).



Figure 16: Senegal Park Map

(<https://www.au-senegal.com/groupe-atepa-immobilier,2669.html?lang=fr>)

Senegal's architecture was profoundly influenced by colonialism, as highlighted by urban planner James Steele in "African Vernacular Architecture." Reimagined colonial buildings demonstrate how history melds societal identity through architecture, showing the ongoing dialogue between the past and present. Contemporary architects, such as Pierre Thiam, are reshaping the architectural landscape by integrating innovative elements while respecting Senegalese cultural traditions. The Great Mosque of Dakar (Figure 17) and the African Renaissance Monument (Figure 18) are two iconic structures that exemplify the richness and uniqueness of Senegalese architecture, serving as visual landmarks.



Figure 17: The Great Mosque of Dakar

(<https://guide.en-vols.com/adresse/la-grande-mosquee-ou-l-embleme-de-l-art-musulman-a-dakar/>)



Figure 18 : African. Renaissance Monument
(<https://continenttours.com/africas-tallest-statue/>)

Through an examination of Senegalese architecture, this study delves into the aesthetic subtleties that transcend the utilitarian aspects of housing. Drawing on Juhani Pallasmaa's insights from "The Eyes of the Skin," it investigates how buildings can offer a sensory and emotional experience, invoking memories and preserving traditions. By synthesizing various perspectives, this research endeavours to demonstrate how housing serves as an artistic medium interwoven with historical and aesthetic elements, reflecting intricate narratives of Senegalese social identity.

Precolonial State: An architectural imprint on social identity

Precolonial Senegalese architecture embodied a rich tapestry of social and cultural influences. Even in their simplicity, early constructions were infused with elements that expressed collective identity. As emphasized in Fatou Sow's study on Senegalese architecture in her work "Traditional Architecture of Senegal" (2005), these dwellings were crafted to fulfil both practical needs and symbolic functions.

Foundational social principles often shaped pre-colonial Senegalese villages, where dwellings were arranged to foster cooperation and communication. (See Figure 19). Characterized by roofs of thatch, the iconic circular huts served as sanctuaries that exemplified innovative architecture tailored to the local climate and social dynamics. Cheikh Anta Diop's 1981 book "Civilization or Barbarism" underscores the pivotal role played by these pre-colonial social systems in preserving values of identity.



Figure 19: Cohabitation of communities (Senegal)

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development>)

Precolonial communities were characterized by meticulously planned spatial layouts that fostered intimacy and interaction among residents. Typical homes, often built from natural materials such as wood, straw, and raw earth, served dual purposes as shelters and as reminders of the intimate bond between humans and their environment. (See Figure 20).

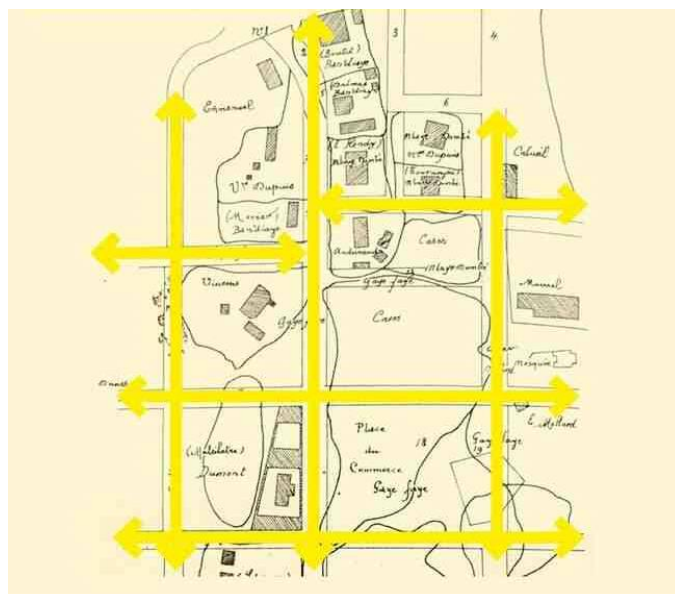


Figure 20: Cellular spatial organization of the Lebus village (Senegal)

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development>)

This research aims to represent the architectural concepts by integrating images of precolonial communities. This provides a unique opportunity to utilize visual representations to travel back in time and gain a deeper understanding of the importance of architecture as a fundamental aspect of Senegalese pre-colonial social identity.

Colonialism: The Architectural Impact on Social Identity

Senegal's architectural development bears the marks of colonialism, leaving a lasting impact on both physical structures and social identities. The legacy of colonial rule extends beyond mere buildings, shaping social hierarchies and cultural norms. In his seminal work "Colonialism and Urbanization in Africa: The Dynamics of Territorial Transformation" (2005), Toyin Falola highlights this influence, noting that colonial powers imposed their architectural styles and urban planning, reshaping indigenous landscapes and social dynamics.

Throughout the colonial era, European colonial powers imposed their architectural styles, significantly diverging from precolonial traditions. This shift is prominently observed in administrative buildings, churches, and colonial residences. As articulated by Edward Said in his seminal work "Culture and Imperialism" (1993), these architectural impositions were not merely structural but also symbolic, serving as tangible expressions of colonial dominance and reinforcing hierarchical power structures.



Figure 21: Dakar train station in the past

(<https://www.au-senegal.com/la-gare-de-dakar-chef-d-oeuvre-de-l-architecture-au-senegal,15818.html?lang=fr>)

“The Place de l’Indépendance,” constructed during the colonial era, serves as an example of how architecture was employed to assert colonial authority. The intention to symbolize European dominance of urban space is evident in the square’s layout, which is surrounded by imposing official buildings. This strategy has led to divisions within many communities and has influenced social identity. (Refer to Figure 22).



Figure 22: Independence Square (Dakar, Senegal)

(<https://www.senepius.com/article/la-place-de-lindependance-se-meurt>)

These architectural decisions continue to influence society today. Colonial-era residential neighbourhoods often created lasting socioeconomic divides. Examining these structures can provide a deeper understanding of how Senegalese social dynamics are shaped by colonial architecture. To comprehensively understand the impact of this issue on social identity over time, in-depth research into specific cases, such as former colonial homes converted into government offices or cultural organizations, would be necessary.

Post Colonial Period: Architectural Reflections on an Emerging Identity

The postcolonial era in Senegal witnessed significant shifts in architectural practices, reflecting broader societal changes and aspirations. As articulated by Kenyan architect David Adjaye in his work "Form, Heft, Material" (2015), "The postcolonial period ushered in a renaissance in African architecture, characterized by a fusion of traditional elements with contemporary design principles, signalling a quest for cultural authenticity and modern expression."

This quest for identity is exemplified by Dakar's African Renaissance Monument (Figure 23). Constructed in 2010, it symbolizes the aspiration to strengthen national self-esteem and transcend the effects of colonialism. This imposing monument serves as a visual declaration of newfound maturity and sovereignty, blending classic and modern features.



Figure 23: The African Renaissance Monument, Senegal

(<https://www.blackhistoryheroes.com/2013/02/the-african-renaissance-monument-in.html>)

Postcolonial architecture presents its own set of paradoxes, as noted in Saskia Sassen's 2006 book "Territory, Authority, Rights: From Mediaeval to Global

Assemblages," where she warns that "standardization brought about by globalization may endanger cultural diversity." This trend is evident in the proliferation of Western-style residential complexes in Senegal, which undermines cultural authenticity.

Thus, the postcolonial period presents a complex architectural landscape where buildings serve as mediators of evolving identities (See Figure 24). A comprehensive examination of residential areas, public spaces, and governmental institutions during this era is necessary to understand these dynamics fully. By analysing these concrete examples, we can both gain insight into how architecture shaped and reflected Senegalese social identity during this pivotal moment in the nation's history.



Figure 24: Colonial-influenced houses (Senegal)

(<https://exploringed.com/senegal-social-cohesion-diverse-landscapes-and-colonial-buildings/>)

Contemporary Period: Architectural Dialogues in a Changing Society

The contemporary era in Senegal represents a dynamic chapter where architectural creations mirror societal transformations and modern aspirations. This period, marked by significant social and economic changes, has profoundly influenced architecture. As Arjun Appadurai explains in "Modernity at Large: Cultural Dimensions of Globalization" (1996), "this era is characterized by cultural fluidity in which boundaries between countries no longer define identity." This concept is

exemplified in contemporary Senegalese architecture, where traditional and modern elements merge to shape a vibrant urban landscape.

An example can be found in the Dakar Plateau (Figure 25), the nation's political and economic hub. Here, colonial-era structures coexist with contemporary skyscrapers, resulting in an intriguing juxtaposition of architectural styles and historical periods. This diversity reflects Appadurai's theories on globalization, which suggest that the exchange of ideas and trends fosters the emergence of multiple identities.



Figure 25: Panorama of Dakar-Plateau.

(<https://fr.wikipedia.org/wiki/Dakar-Plateau>)

However, contemporary urban development presents challenges, as noted by Amos Rapoport in his book "House Form and Culture" (1969). He emphasizes that modern urbanization often leads to the loss of traditional architectural identities, resulting in a homogenized built environment that fails to reflect the diverse cultural heritage of communities. However, Pierre Goudiaby Atepa's designs, as outlined in

"African Modernism: The Architecture of Independence", highlight the way in which contemporary Senegalese architecture seeks to reconcile the demands of globalization with local particularities. Residential neighbourhoods such as Almadies in Dakar (Figure 26), studied by Abdou Maliq Simone in "City Life from Jakarta to Dakar", embody spaces where modern aspirations materialize, while reflecting the challenges of rapid urbanization.



Figure 26: Les Almadies in Dakar

(<https://www.realites-senegal.sn/projet/residence-siki-appartements-a-vendre-almadies-dakar/>)

A thorough examination of Dakar's residential areas, public spaces, and cultural hubs would yield deeper insights into how modern architecture both shapes and reflects Senegalese social identity. Therefore, in the contemporary era, architectural structures emerge as pivotal elements in narrating the tale of a society in flux.

2.2.1.2. Habitat in Senegal: Types, Styles, Materials, Organization

Senegalese architecture embodies a rich tapestry of cultural heritage and social significance, reflecting the diverse identities and historical legacies of its people," states Ola Uduku in the book "African Perspectives: The Architecture of Africa" (2006).

Senegalese housing varies greatly based on geographical location and cultural factors. In rural areas, traditional dwellings like mud or straw huts are still prevalent, showing the enduring influence of custom-based design processes (see Figure 27). Conversely, urban centres such as Dakar exhibit a mix of architectural styles, ranging from modern buildings to colonial homes (see Figure 28).



Figure 27: Mud brick houses, Tambacounda (Senegal)

(<https://www.theglobeandmail.com/news/world/senegal-women-migrants-europe/article35111369/>)



Figure 28: Sicap seen from above in 1960

(https://www.dakaractu.com/Senegalmetis-Sicap-vue-d-en-haut-en-1960_a94896.html)

From conventional banco to contemporary concrete (Figure 29), the choice of building materials also reflects historical shifts and decisions influenced by economic and environmental factors. Examining this architectural development in the context of Saskia Sassen's ideas on globalization, which emphasize the impact of economics on urban form, is feasible.

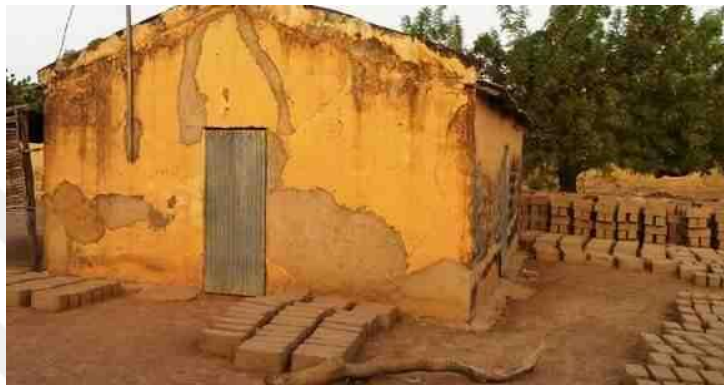


Figure 29: House made in “banco”

(<https://www.au-senegal.com/le-banko-la-simplicite-du-materiau-dans-la-construction,12280.html?lang=fr>)

Whether structured in planned communities or informal neighbourhoods, the spatial arrangement of Senegalese dwellings also reflects specific social dynamics (Figure 30). By emphasizing the connection between the built environment and social well-being, Christopher Alexander's concept of "pattern language" can be applied to examine this organization.



Figure 30: Creation of two national companies: SICAP and SNHLM

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development>)

Senegalese housing presents itself as a complex tapestry in which types, styles, materials, and spatial organization weave together a narrative of society through visual means. This architectural investigation aims to uncover the various aspects of Senegalese culture, offering a comprehensive understanding of how architecture serves as a language reflecting the aspirations and progress of this vibrant country.

Historical Evolution of Senegalese Habitat: between Tradition and Modernity

Senegal's architectural evolution mirrors the country's complex history and diverse cultural influences, resulting in a rich variety of housing styles and structures. This dynamic interplay between tradition and modernity is eloquently captured in the words of Ousmane Sembène, who observed in his seminal work "God's Bits of Wood" (1960) that architecture serves as a canvas upon which the collective identity of a nation is painted.

Senegalese traditional architecture blends indigenous craftsmanship and cultural heritage, reflecting local community resilience (See Figure 31). According to Paul Oliver in "Built to Meet Needs: Cultural Issues in Vernacular Architecture" (2006), vernacular architecture expresses societal values and traditions, adapting to changing needs while preserving cultural significance.



Figure 31: Huts in a village in Senegal

(Illustration from L'Illustration, Journal Universel, No 1666, Volume LXV, January 30, 1875.)

Colonialism profoundly transformed architectural landscapes, imprinting enduring marks on the social fabric of colonized societies (See Figure 32). As Homi K. Bhabha discusses in "The Location of Culture" (1994), colonial architecture became a battleground of contested identities, reflecting power dynamics and cultural negotiations between colonizers and colonized peoples.



Figure 32: Abandoned house (Saint Louis, Senegal)

(<https://www.club-des-voyages.com/senegal/photos/architecture-coloniale-%283%29-19043-3237.html>.)

During the postcolonial era, a quest for identity through architecture emerged, evident in structures that blended modern experimentation with traditional design

elements. This concept aligns with Homi Bhabha's notion of hybrid identity, which suggests that processes of blending shape postcolonial societies. Senegalese architect Pierre Goudiaby Atepa's work, particularly his achievements in the "Diamniadio" project, exemplifies the delicate balance between cultural heritage and contemporary innovation. Modern buildings, while incorporating traditional elements, serve as visual testimony to this evolution, showing how architecture in Senegal adapts to the demands of modernity while honouring its past. (Figure 33)



Figure 33: Model, "Diamniadio" project

(<https://perspectives-cblacp.eu/english-diamniadio-la-plateforme-du-millenaire/>)

Consequently, the trajectory of Senegalese housing history can be viewed as one in which each era adds a new chapter to the nation's rich architectural heritage. By offering a comprehensive understanding of how Senegal shapes its liveable spaces, both in alignment with its cultural legacy and in response to contemporary challenges, this exploration aims to illuminate the nuanced aspects of this evolution.

Materials and Construction Techniques: between Local Heritage and Global Innovation

Exploring construction materials and techniques in Senegal reveals a fascinating interplay between local heritage and global innovations, providing an insightful perspective on the construction of social identity through an architectural lens.

Senegalese traditional building practices, as depicted in Figure 34, incorporate banco, wood, and straw, showing a strong connection with the region's natural resources and heritage. Renowned architect Le Corbusier once remarked, "Architecture is the learned game, correct and magnificent, of forms assembled in the light," emphasizing the significance of architectural form in expressing cultural identity (Le Corbusier, "Towards a New Architecture," 1923).



Figure 34: Traditional Senegalese housing

(https://www.planete-senegal.com/senegal/habitat_traditionnel_senegal.php)

As the world becomes increasingly interconnected, new architectural styles are emerging, incorporating contemporary elements such as glass, steel, and concrete. Therefore, as emphasized by Harry Seidler in "Harry Seidler: Lifework" (1999), architecture is not only about inspiration but also a rational process aimed at creating sensitive and ideally beautiful structures.

To meet standards of functionality and longevity, modern buildings (depicted in Figure 35) in metropolitan neighbourhoods utilize contemporary materials, providing

tangible examples of this juxtaposition. However, efforts to preserve historical sites strive to reintegrate traditional features into newly constructed areas, drawing inspiration from Gaston Bachelard's writings on the poetics of space.



Figure 35: Modern Construction

(<https://www.seneplus.com/societe/quand-dakar-noie-le-beton-sous-le-verre>)

Images contrasting traditional wooden or brick constructions with contemporary buildings made of modern materials visually illustrate this complex dynamic. They offer a visual documentation of architectural choices that mirror evolving social identities and encapsulate the tension between the past and present in the Senegalese landscape.

Additionally, the work of Senegalese architect Pierre Goudiaby Atepa exemplifies the delicate balance between the utilization of traditional materials and the incorporation of modern technologies in architecture. While maintaining fidelity to the sustainability of local materials, the concrete and glass buildings in his projects signify a transition towards more contemporary construction solutions. (Refer to Figure 36).

As a consequence, Senegal's history with building materials and methods demonstrates a blend of continuity and adaptation. Shedding light on how regional heritage aligns with global construction trends, this inquiry aims to create a built environment that honours the past while embracing the future through sustainability and innovation.



Figure 36: Ccei Bank Ge

(<https://www.au-senegal.com/groupe-atepa-immobilier,2669.html?lang=fr>)

Spatial Organization: Urban and Rural Configuration in Senegal

From an architectural perspective, the examination of spatial organization in Senegal unveils a fascinating tapestry of urban and rural layouts that profoundly influences the development of social identity (Figure 37).

As articulated by Kenneth Frampton in "Studies in Tectonic Culture: The Poetics of Construction in Nineteenth and Twentieth Century Architecture" (1995), "The architecture of a community reflects its cultural identity and historical context." This viewpoint emphasizes the role of architectural forms in symbolizing societal values and traditions. This notion is evident in Senegal through the juxtaposition of traditional rural villages and contemporary urban centres. Urban areas like Dakar often showcase the verticality and density typical of modern city planning. This observation resonates with Robert A. Beauregard's critique in "Cities in the Urban Age: A Dissent" (1997), in which he challenges the prevailing narrative of urbanization as a uniformly positive force, highlighting its inequitable outcomes.



Figure 37: Urban map of Dakar

(<https://urbanplanet.info/urbanism/dakar-un-chantier-en-suspens-senegal/>)

Conversely, Senegalese traditional villages like Yoff exhibit a spatial organization that harmonizes with the surrounding natural environment and prioritizes communal living (See Figure 38). As Brian Adams observes in "Environmental Design Research in African Architecture," "there is a noticeable impact of this spatial organization on social identity."

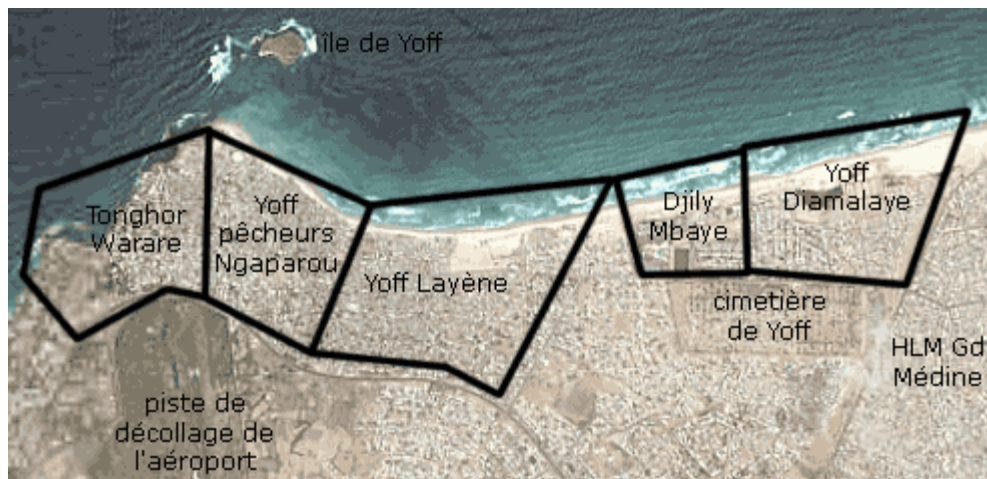


Figure 38: Yoff Village Organization (Dakar, Senegal)

(<https://www.planete-senegal.com/senegal/yoff.php>)

The aim of this thesis on Senegalese spatial organization is to emphasize the intricate relationships between rural and urban environments. This study seeks to

illustrate the vibrancy of these spaces, where spatial organization becomes a visual representation of daily life and where the interplay between the past and present shapes the future. This is achieved by integrating elements from academia, literature, and architecture.

2.2.1.3. Earthen Architecture:

Earth architecture, also known as mud architecture, is an ancient practice with roots dating back millennia in various parts of the world, including Senegal. This architectural style relies on locally sourced natural materials such as clay, silt, and sand to construct sustainable and environmentally friendly structures. In Senegal, earth architecture can be observed in traditional houses across rural and urban areas, underscoring its enduring significance in modern times. By examining traditional construction methods and integrating them with contemporary innovations, there is an opportunity to advocate for and preserve earthen architecture in Senegal. This approach can offer sustainable solutions to address housing needs while simultaneously safeguarding cultural identity and promoting environmental conservation.

A Heritage Rooted in Sustainability

Senegal's earthen architecture, rooted in sustainability, represents a rich legacy that offers a compelling field of study for academics investigating social identity and addressing the housing crisis. Despite often being overlooked, this architectural style has deep historical roots and merits specific attention.

According to Mamadou Diouf in his work "Senegal: Modern Senegalese Culture" (1994), traditional Senegalese dwellings exemplify a seamless integration of cultural traditions and architectural principles. These dwellings serve as tangible expressions of community cultural identity and values, showcasing a distinctive combination of functionality, aesthetics, and adaptability to the environment.

In Senegal, earth construction techniques serve as both cultural expressions and practical building methods. These architectural achievements not only demonstrate the

importance of cultural identity in shaping the built environment but also highlight the resourcefulness and ingenuity of local communities. (See Figure 39).



Figure 39: Walls made of banco

(<http://1ruche3pintades.over-blog.com/2016/06/mes-cases-traditionnelles-1-les-murs-en-banco.html>)

The connection between Senegalese mud architecture, the natural environment, and social identity becomes evident in close-up photographs showcasing intricately decorated mud structures adorned with traditional patterns, set against a backdrop of preserved natural scenery. (See Figure 40).



Figure 40: Earth House (Matam, Senegal)

(<https://www.construction21.org/france/articles/h/construction-terre-crue-au-senegal.html>)

Therefore, earthen architecture in Senegal emerges as a living testament to the harmony between humans and their environment. This investigation aims to illuminate

how this material transcends mere practicality to become a cultural and architectural canvas, where traditions persist and evolve, shaping a built environment that embodies sustainability over generations. It also illustrates how this architectural heritage offers a culturally vibrant and sustainable alternative for addressing housing challenges while preserving the social identities of local communities. Despite occasional oversight, this architectural legacy can inspire innovative solutions to tackle the current housing crisis and foster a resilient and enduring social identity.

In its Rural Form: Between Tradition and Adaptation

Senegalese rural earth architecture offers a unique perspective on the interplay between tradition and adaptation, highlighting the complexity of social identity through rural architectural choices. In rural Senegal, earthen buildings exemplify this tension. They often adhere to regional architectural customs by employing ancestral techniques. However, to meet contemporary requirements, these structures must also undergo necessary modifications. An essential aspect of modernity, as emphasized by Rem Koolhaas in "Delirious New York: A Retroactive Manifesto for Manhattan" (1978), is architecture's capacity to adjust to an ever-changing environment. For instance, in rural communities, locals integrate modern features such as solar power (see Figure 41) to address current energy demands while utilizing local materials and traditional building methods. These adaptations demonstrate how rural communities address contemporary challenges while preserving their distinctive identities.



Figure 41: The penetration of solar energy in the rural world.

(<https://www.encyclopedie-energie.org/lelectrification-rurale-de-lafrique-sub-saharienne/>)

This image of a traditional hut serves to visually illustrate the coexistence between tradition and adaptation, showing the seamless integration of traditional clay architecture with contemporary components.

Consequently, earth architecture assumes a visual narrative in Senegalese rural contexts that transcends mere practical construction methods to embody profound cultural significance. This investigation seeks to demonstrate how these traditional earthen homes continue to influence the aesthetics and ambiance of rural villages, showing casing architecture's role as both a dynamic force in the modern development of rural communities and a custodian of the past.

In the Cities: Ancestral Urban Metamorphoses

Senegalese urban earth architecture embodies an urban transformation that reflects both historical heritage and contemporary dynamics. Urban centres serve as dynamic environments where architecture mirrors social, economic, and cultural shifts, as noted by Marco Polo in his travelogue 'The Travels of Marco Polo' (1298).

Preserving cultural identity through clay construction poses particular challenges in Senegalese cities like Dakar. While responding to contemporary challenges and the rapid expansion of urban areas, efforts are made to uphold cultural ties. As emphasized by Le Corbusier in his seminal work 'Vers une architecture' (1923), 'Architecture is the learned game, correct and magnificent, of forms assembled in the light.' This quote underscores the delicate balance between preserving cultural heritage and embracing modernity in architectural design.

Concrete examples of urban transformations are evident in the revitalization of older neighbourhoods, where traditional earthen buildings coexist with contemporary structures. This juxtaposition illustrates the ongoing evolution of Senegalese cities and the dialogue between the past and present in architectural expression (see Figure 42). Historic neighbourhoods such as the Medina of Dakar offer symbolic instances of how earthen architecture adapts to urban requirements. Studies by Abdou Maliq Simone in "City Life from Jakarta to Dakar: Movements at the Crossroads" highlight how earth, as a building material, not only serves functional purposes but also fosters cultural connections within urban spaces.



Figure 42: A colony of bubble houses by Wallace Neff in Dakar

(<https://roundhouses.wordpress.com/tag/dakar/> /)

Senegalese cities' earthen architecture presents a nuanced spatial narrative that both preserves social identity and updates the urban landscape to meet modern demands. This perspective offers valuable insights into how cities can anticipate future housing challenges while seamlessly integrating elements of the past and present into their architectural fabric.

2.2.2. An Overview of Housing Issue in Senegal:

In Senegal, housing challenges stem from socio-economic, demographic, and environmental factors. Rapid urbanization exacerbates pressure on housing in urban areas, especially in Dakar. Consequently, there's been a surge in slums and informal settlements, exacerbating the issue of inadequate housing access. Ongoing efforts include constructing social housing and implementing land reforms to formalize informal settlements. However, a comprehensive approach is essential to address these challenges sustainably and equitably

Between Challenges and Perspectives

A cursory examination of the housing issue in Senegal reveals a multifaceted scenario influenced by diverse challenges and evolving viewpoints. As highlighted by Neil Smith in "The New Urban Frontier: Gentrification and the Revanchist City" (1996), housing crises often stem from broader social and economic transformations that reshape urban landscapes.

In Senegal, internal migration, rapid demographic growth, and economic dynamics significantly intensify housing pressures. This is evident in the rapid expansion of informal neighbourhoods like Pikine in Dakar (see Figure 43), where the demand for affordable housing leads to structural deficiencies and inadequate planning. Richard Sennett's analysis in "The Uses of Disorder: Personal Identity and City Life" (1970) suggests that housing crises are often symptomatic of deeper societal issues, reflecting tensions between social structures and individual aspirations. Visual representations of these residential neighbourhoods and their disparities can document the struggle between collective needs and the lived experience of housing. For example, photographs from Pinkie depict the adaptive responses of locals to the challenges they encounter in their environment.



Figure 43: Pikine's District

(https://senego.com/pikine-reclame-un-lycee-moderne_388199.html)

The preceding overview of Senegal's housing situation underscores the necessity for innovative and inclusive solutions to address the country's prevailing challenges. It also illuminates the intrinsic links between housing and social identity, underscoring the importance of adopting a comprehensive approach to devising sustainable, long-term solutions.

2.2.2.1. Evolution of Urbanization in Senegal:

Senegal's urbanization process has shaped the country's architectural landscape, illustrating a nuanced interplay between tradition and modernity. As Richard Florida explains in "The New Urban Crisis" (2017), urbanization encompasses multifaceted economic, social, and cultural transformations. In Dakar, where ancient neighbourhoods coexist with contemporary urban developments, this juxtaposition is particularly evident. Modern enclaves, such as Dakar's Corniche (refer to Figure 44), exemplify how modern architecture aligns with global trends, yet it also poses challenges for historic districts like Medina (refer to Figure 45), where residents seek to preserve their distinct architectural heritage.



Figure 44: Dakar West Corniche development project

(<https://urbanisme.gouv.sn/actualites/projet-d%E2%80%99am%C3%A9nagement-de-la-corniche-ouest-de-dakar-le-pr%C3%A9sident-macky-sall-satisfait-des>)



Figure 45: Medina (Dakar, Senegal)

(<https://www.lonelyplanet.com/senegal/dakar/attractions/medina/a/poi-sig/1347424/355589>)

The contrasting evolution is depicted in the photograph above, showing how modern constructions harmonize with traditional architectural styles. Images juxtaposing Dakar's colonial architecture with modern skyscrapers visually illustrate this transition.

Senegal's urbanization process underscores the delicate balance between modernization and preservation of architectural heritage. This underscores the importance of harmonizing contemporary needs with the preservation of Senegal's unique social and architectural identity during urban design. However, the path of urbanization in Senegal faces challenges. Rapid urban growth, as discussed by Boubacar Samb in “Urban Growth, Inequalities and Spatial Justice in Dakar,” exacerbates issues such as inadequate housing, infrastructural strain, and social inequality. Addressing these challenges requires a comprehensive approach integrating urban planning, social policies, and architectural innovation to ensure that Senegal's urban evolution is both dynamic and inclusive.

2.2.2.2. Housing Inequalities: An Exploration of Socio-Spatial Disparities

Housing inequalities in Senegal manifest as a multifaceted reality, intertwining socio-economic and spatial dimensions. Research on housing inequality in Senegal

highlights the persistent disparities across social strata, revealing a complex socio-spatial landscape. Housing issues transcend mere architectural concerns, as emphasized by David Harvey in "Social Justice and the City" (1973): "They are also outward symbols of social injustice and power dynamics."

In Dakar, this disparity is palpable between affluent neighbourhoods like Almadies and more peripheral areas such as Pikine. Visual representations of these disparities (see Figure 46 and 47) vividly illustrate the stark contrasts in housing typologies, ranging from opulent residences to informal settlements, thereby showcasing the economic disparity between social classes. Consequently, socio-economic inequalities are visibly embodied through architectural forms, highlighting unequal access to opportunities and resources. Images depicting these divergent neighbourhoods serve as tangible manifestations of these inequalities, underscoring the imperative need for equitable political and social policies.

In summary, addressing housing inequalities in Senegal demands a holistic approach that integrates political and social reforms with architectural innovations. An analysis of housing disparities in Senegal reveals fundamental aspects of the nation's socioeconomic fabric. Visualizing these differences underscores the pressing need for inclusive housing initiatives to be enacted, aiming to create environments that authentically reflect Senegal's diverse socioeconomic landscape.



Figure 46: Villa in Pikine (Dakar, Senegal)

(<https://www.lonelyplanet.com/senegal/dakar/attractions/medina/a/poi-sig/1347424/355589>)



Figure 47: Villa in Almadies (Dakar, Senegal)

(<https://keurcity.com/les-almadies-un-quartier-chic-et-prestigieux-au-coeur-de-dakar/>)

2.2.2.3. **The Habitat Itself: Between Tradition and Modernity**

Housing inequalities in Senegal manifest as a complex reality, intertwining socio-economic and spatial dimensions. Research on Senegalese housing inequality underscores the enduring disparities across social classes, revealing a multifaceted socio-spatial landscape. As sociologist William Julius Wilson emphasizes in his book "When Work Disappears: The World of the New Urban Poor" (1996), housing concerns extend beyond mere architectural issues.

Examples of architectural diversity can be observed in cities like Dakar, where traditional and modern styles coexist. Ancient and contemporary structures often blend together, creating a heterogeneous metropolitan environment. This juxtaposition is evident in neighbourhoods such as Yoff Village in Dakar, where contemporary concrete buildings intermingle with traditional clay homes. (See Figure 48 and 49).



Figure 48: The village of Yoff before (Dakar, Senegal)

(https://www.leral.net/Le-village-de-Yoff-comme-vous-ne-l-avez-jamais-connu_a133919.html)



Figure 49: Buildings under construction in Yoff (Dakar, Senegal)

(<https://fr.wikipedia.org/wiki/Yoff>)

The images depicting this coexistence visually illustrate the architectural diversity and reveal the intricate social identity of the Senegalese people. They showcase how architectural decisions transcend mere aesthetics and are intertwined with culture, history, and contemporary aspirations.

Senegalese dwellings serve as the backdrop for the narrative of a constantly evolving social identity. Photographs capturing these environments, encompassing both traditional and contemporary settings (Figure 48/49), provide a captivating visual

exploration of the diverse facets of Senegalese social identity. They tell a nuanced story of adaptation, preservation, and innovation.

From an Anchored Tradition to Contemporary Challenges

As a reflection of social identity, Senegal's environment is undergoing significant evolution, oscillating between ancient traditions and modern concerns. Traditional Senegalese homes, once crafted from wood, thatch, and earth, were deeply rooted in regional customs. Community-building strategies were prevalent in these structures, fostering strong social cohesion. Given the hot climate, houses were designed with open interiors to encourage airflow. The aesthetic integration of homes into the surrounding environment was achieved through the organic planning of villages.

The rapid urbanization seen in Senegalese metropolitan areas (Figure 50) is exerting pressure on traditional earthen dwellings, leading to architectural changes. However, as demonstrated by past examples like the town of Yoff in Dakar, modernization does not entirely replace tradition. Instead, modern structures coexist harmoniously with earthen homes, forming an intriguing architectural mosaic.

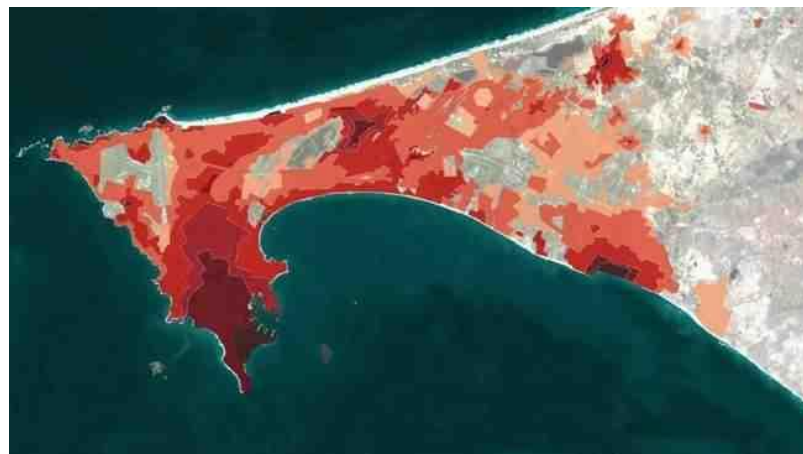


Figure 50: Urbanization Dakar (1920-2018)

(<https://journals.openedition.org/com/6913?lang=en>)

Senegalese housing represents a dynamic arena where the interplay between modernity and tradition is vividly reflected. Images of these environments offer a

visual narrative of this evolution, underscoring the pivotal role architecture plays in shaping and reshaping Senegalese social identity. The evolution of habitat in Senegal has resulted in a more diverse landscape. Urban centres have witnessed the rise of modern structures, frequently constructed with concrete, in response to the increasing demand for housing amid rapid urbanization. Western influences and economic shifts have introduced new architectural styles, giving rise to a juxtaposition between traditional structures of the past and contemporary developments.

However, significant challenges persist:

- **Housing Inequalities:** Rapid urban growth has exacerbated housing inequalities, resulting in the emergence of informal settlements characterized by precarious living conditions.
- **Pressure on Resources:** Rapid urbanization strains urban resources, leading to challenges related to water supply, sanitation, and access to basic services.
- **Loss of Cultural Identity:** The emergence of modern structures raises concerns about the loss of cultural identity in housing design, requiring a balance between modernity and the preservation of traditions.
- **Environmental Sustainability:** Urban developments must address the challenge of sustainability by integrating environmentally friendly construction practices and mitigating the ecological footprint of urbanization.

In summary, the evolution of housing in Senegal reflects a transition from tradition to modernity, but not without challenges. Rapid growth and socio-economic changes require a holistic approach to ensure equitable, sustainable and culturally rich housing.

2.2.3. Exterior Influences and Housing Development: Between Adaptation and Cultural Identity

The influence of external forces on housing development in Senegal has created a complex architectural landscape, characterized by a delicate balance between adapting to new trends and preserving cultural identity. Senegal's housing development is influenced by external factors, highlighting the challenging task of preserving cultural identity while adapting to change," as noted by anthropologist James C. Scott in his book "Seeing Like a State: How Certain Schemes to Improve the

Human Condition Have Failed " (1998). This dynamic is exemplified in Yoff Village, where modern and traditional houses coexist. This juxtaposition represents an effort to maintain cultural heritage while accommodating modern realities. Visual representations demonstrate how external factors (economic, social, or technological) intersect with regional cultural identity. The designs, colours, and materials of the buildings all reflect innovative adaptability and resilience (see Figure 51).



Figure 51: colourful house in Dakar

(<https://www.taxi-senegal.com/maison-en-couleurs-a-dakar.html>)

Senegalese housing developments serve as a vivid illustration of the intricate relationship between cultural identity and external influences. Visual representations of these homes offer insight into the nuanced aspects of this dynamic connection, highlighting how architecture serves as a canvas for the expression of Senegalese social identity on a global scale. However, these external influences pose challenges. The delicate balance between modernity and cultural preservation raises concerns about the sustainability of Senegalese architectural identity. Finding innovative solutions that integrate modern advancements while preserving cultural essence becomes crucial for housing development in Senegal.

In summary, the impact of external forces on housing in Senegal presents both a dual challenge and an opportunity. This exploration seeks to uncover the subtleties of this architectural dialogue, contributing to a deeper understanding of how external influences have shaped and continue to shape the Senegalese residential landscape.

2.2.3.1. Historical and Political Context: Foundation of Architectural Identity in Senegal

Senegal's architectural identity is deeply intertwined with its historical and political context. Renzo Piano once remarked, "Architecture, more than any other art form, is a true reflection of society's values and aspirations." This assertion finds support in specific instances demonstrating how historical developments and political pressures have uniquely shaped Senegalese architecture. For instance, Dakar's neighbourhoods bear traces of colonial and independence efforts, with architectural changes over time serving as tangible expressions of Senegal's history and reflecting its political vicissitudes.

Senegalese architecture is intimately linked with its social fabric, as certain architectural styles evoke specific eras in the nation's political history. Through careful examination, one can discern how political considerations influenced architectural choices, making architecture both a witness to and an active participant in the construction of Senegalese social identity.

A thorough understanding of the complex interplay between architectural evolution and social identity can be achieved by exploring Senegal's political and historical context through its architectural design. However, the political landscape has also posed challenges. Periods of political transition have sometimes resulted in abrupt shifts in urban planning, impacting architectural coherence. Reflecting on these intricate dynamics among the political, social, and architectural realms is essential for understanding the development of the built environment in Senegal.

In conclusion, Senegalese architecture carries a lasting legacy from its historical and political milieu. By unravelling the intricate connections between political forces and historical events, this investigation seeks to illuminate how Senegalese architectural identity is shaped and reinterpreted over time. (Figure 52).



Figure 52: strongly geometric buildings at the international fair. Photography: Olivier Wainwright
(<https://www.theguardian.com/artanddesign/2022/jan/13/tented-love-senegal-spectacular-new-african-architecture-dakar-tent>)

Colonial and Exterior Influences: A Complex Link of Architectural Identity in Senegal

Senegal's architectural identity is profoundly shaped by external and colonial influences, illustrating the intricate connection between various historical periods and cultural impacts on the country's architectural landscape. In "Architecture and Disjunction" (1996), Rem Koolhaas emphasizes how architecture mirrors societal shifts and power dynamics. This perspective sheds light on Senegal's architectural panorama, where historical legacies and contemporary aspirations intersect to meld the built environment.

Senegal's social identity has been significantly impacted by colonial architecture, exemplified by structures once used for colonial administration (Figure 53). Historical photographs can further depict the conflicts arising from attempts to adapt historical edifices to modern realities and capture the spirit of the era. Architectural transformations observed in rural communities or urban neighbourhoods reveal ongoing struggles between Senegalese sovereignty and colonial legacies. However, these influences have often been ambivalent, posing challenges to preserving cultural authenticity. The tension between foreign designs and the imperative to maintain local

identity is particularly evident in St. Louis' historic neighbourhoods (Figure 54), where the preservation of colonial buildings coexists with efforts to rejuvenate traditional architecture.



Figure 53: Dakar Main Hospital

(<https://www.au-senegal.com/hopital-principal-de-dakar,3082.html?lang=fr>)



Figure 54: Downtown St. Louis in 1910

(https://fr.wikipedia.org/wiki/Saint-Louis_%28S%C3%A9n%C3%A9gal%29)

Analysing foreign and colonial influences on Senegalese architecture offers an intriguing insight into the development of this nuanced architectural identity. In essence, colonial and external influences have melded Senegal's architectural identity, resulting in a distinctive aesthetic that reflects the influence of various historical periods. This investigation seeks to unravel the complexities of this rich architectural tapestry, unveiling how these influences have shaped and continue to redefine Senegal's built environment.

Integration and/or No Integration: The Challenge of Merging Architectural Styles

One of the significant challenges facing Senegal's efforts to forge a unified social identity through housing is the integration of architectural styles. Globalization has spurred cultural migrations and led to intricate blends of architectural styles, as noted by Witold Rybczynski in "The Most Beautiful House in the World" (1989): "One of the most powerful ways in which architecture shapes our lives is by influencing the way we perceive ourselves and others."

Senegalese literature offers valuable insights into these dynamics. Author Camara Laye delves into the nuanced interplay between ancestry and contemporary influences in her work "The Black Child." This duality is often evident in built environments, where the juxtaposition of traditional dwellings with modern structures highlights the contrast between the past and present. However, this integration process presents challenges. Some argue that rigid preservation of the past may hinder progress, while others fear that modern advancements could erode cultural authenticity. Decisions regarding integration and preservation are often complex and contingent on the specific context of each project.

In summary, Senegalese architects must navigate a delicate balance between the demands of the modern era and the influences of the past to effectively incorporate diverse architectural styles. The aim of this investigation is to elucidate the nuances of this process and provide insights into how Senegal's built environment reconciles the preservation of its rich cultural heritage with the embrace of contemporary forms.



Figure 55: Dakar station, a heritage between past and present

(<http://www.leuksenegal.com/2020/12/gare-de-dakar-un-patrimoine-bien.html>)

2.2.3.2. Spatial Context: Traditional Housing

Senegal's traditional homes, deeply entrenched in a rich spatial environment, serve as a profound embodiment of the nation's social identity. As famously stated by Le Corbusier, "Architecture is the learned game, correct and magnificent, of forms assembled in the light." The spatial configuration of traditional housing in Senegal is enriched by centuries of cultural and architectural traditions. In his book "Architecture and Society in Senegal," architectural historian Alioune Diop delves into the historical origins of these dwellings, unveiling how geography, climate, and communal needs have shaped distinctive architectural forms.

Consider Senegalese traditional round huts (see Figure 56), which stand as iconic structures. The circular layout of these homes, constructed using local materials like banco, fosters social interaction and communal living. Each room within the hut, including the kitchen, bedrooms, and common area, is thoughtfully designated, showcasing meticulous spatial planning.

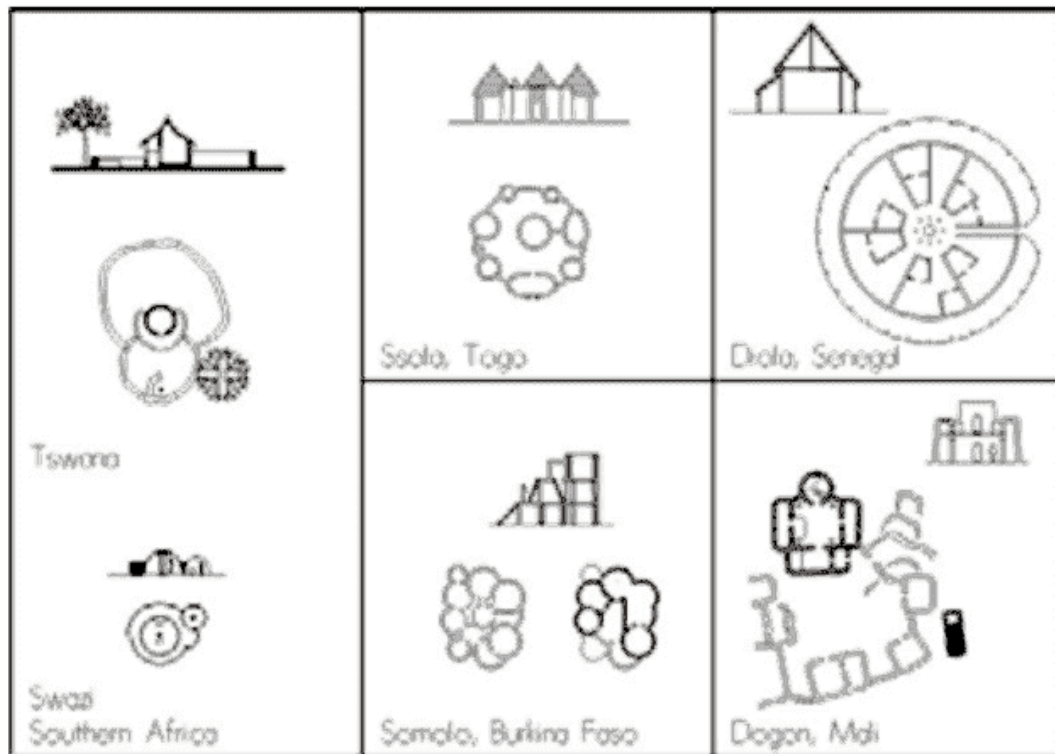


Figure 56: Spatial organization of housing
<http://naturalhomes.org/african-vernacular>

In Senegalese literature, particularly in works by Sembène Ousmane such as "Les Bouts de Bois de Dieu," vivid descriptions of traditional living spaces abound. These literary narratives portray family homes, courtyards, and spatial arrangements that nurture community life, offering a profound insight into how these dwellings integrate into residents' daily existence. Therefore, the accompanying images (Figure 57) will highlight the significance of traditional architecture in preserving and disseminating cultural values by showing casing specific spatial arrangements, interior courtyards, and unique architectural elements. This examination of Senegal's traditional housing spatial configuration highlights the interconnectedness of social identity and architecture, underscoring the importance of understanding and safeguarding these enduring dwelling types while adapting them to meet modern needs.

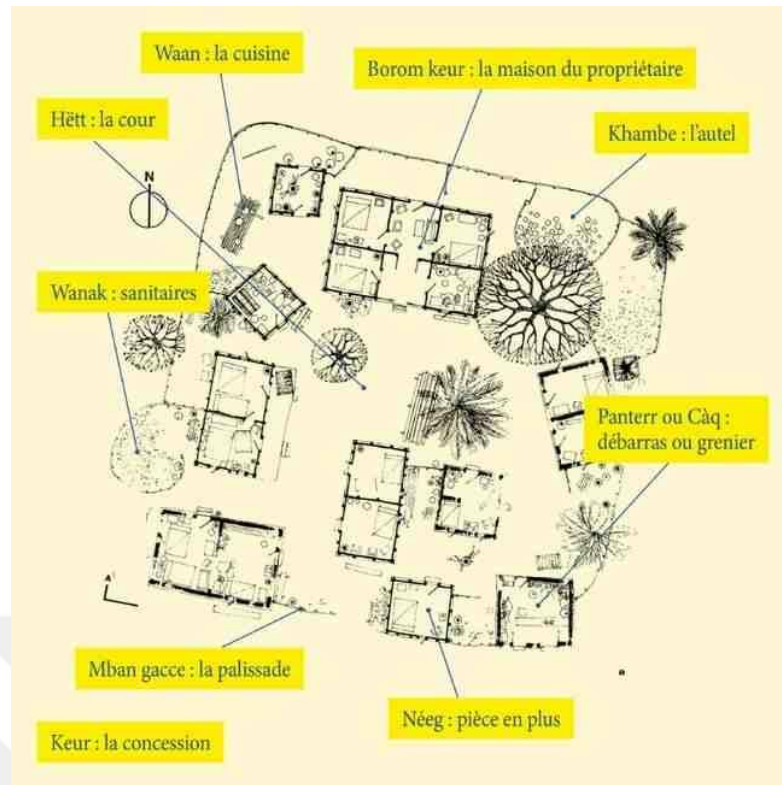


Figure 57: Keur: The concession

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development>)

Traditional Senegalese huts embody architectural engineering tailored to the tropical climate. Constructed predominantly from natural materials like thatch and earth, they feature internal courtyards, ventilation openings, and room layouts meticulously designed to accommodate cultural customs while meeting practical needs. However, the influence of traditional housing on contemporary spatial contexts extends beyond history. Preservation initiatives demonstrate how these spaces can be rejuvenated to meet modern demands while preserving inherited dwelling styles, as evidenced by the restoration of traditional residences in St. Louis.

In conclusion, Senegalese traditional housing stands as a crucial element of the physical environment, serving as a living representation of cultural traditions and offering an ingenious response to evolving surroundings. This investigation aims to highlight the significance and influence of these homes within Senegal's current spatial framework.

2.3. Chapter Conclusion:

In conclusion, a thorough examination of housing in Senegal and other parts of Africa reveals the intricate relationship between social identity, architecture, and the environment. African housing has evolved over time in response to various influences, resulting in unique architectural styles that reflect the social and cultural identities of local communities.

The close connection between architecture and cultural values is evident in the analysis of traditional dwellings, which demonstrates how choices such as the use of local materials and spatial organization reflect the lifestyles and customs passed down through generations. Scholars like Ronald Knapp and Christopher Alexander stress the importance of understanding these factors in preserving social identity.

However, the architectural landscape of Africa, particularly Senegal, has transformed due to socioeconomic changes and modern influences. As Jane Jacobs observed in her influential work 'The Death and Life of Great American Cities' (1961), "Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody." This evolution has led to the growth of urban areas and housing challenges, highlighting socio-spatial inequalities and sparking tensions between modernity and tradition.

Ultimately, studies in Senegalese architecture and social dynamics must delicately balance the need to adapt to modern requirements with the preservation of traditional heritage. The future of housing in Africa hinges on the successful integration of best practices from both worlds to create environments that meet present needs while upholding the vibrant social identities passed down through generations. This blend of traditional and modern elements offers a holistic approach to shaping a future where housing serves as a catalyst for social well-being and cultural continuity.

Chapter 3

Social Identity and Housing in Senegal

Senegal provides an ideal setting for examining the intricate relationship between the housing crisis and social identity. Senegalese society exhibits a complex interconnection with social identity, influenced by various factors, including housing, which serves purposes beyond mere survival. As Lewis Mumford articulated in "The Culture of Cities" (1938), "The city is a fact in nature, like a cave, a run of mackerel or an ant-heap. But it is also a conscious work of art, and it holds within its communal framework many simpler and more personal forms of art. Mind takes form in the city." Therefore, the choice of residence in Senegal can be viewed as a strategy for social differentiation, reflecting the nuanced dynamics of identity.

In "Globalization and Its Discontents" (2002), Joseph E. Stiglitz and Linda Weiss argue that globalization has led to a standardization of architectural styles, diminishing the uniqueness of cultural identities expressed in built environments. This perspective highlights the challenges encountered by societies like Senegal in preserving their architectural heritage while embracing modernity. This theoretical framework provides a basis for investigating how Senegal's housing crisis is intricately linked to the ongoing formation and negotiation of social identity through specific architectural choices.

3.1. Ethnic, Religious and Cultural Diversity

Studying Senegal's housing issue, originating from the architectural realm, enables us to explore the diverse dimensions of Senegalese society, including its ethnic, religious, and cultural diversity. According to Edward Said's theory in "Orientalism" (1978), architectural decisions serve as tangible examples of how various identities coexist, offering visual representations of cultural diversity. Senegalese architecture reflects the dynamic complexities of ethnic groups, religious practices, and cultural traditions, showing the diversity inherent in Senegal. As Senghor stated in "Ce que l'homme noir brings" (1964), "architecture is the crystallization of the soul of a society," suggesting that habitable structures become tangible witnesses to the multifaceted aspects of Senegal's identity. Hence,

architectural research provides a unique perspective on how Senegal's social landscape is enriched and nuanced by the integration of ethnic, religious, and cultural diversity into every aspect of life.

3.1.1. Interactions between Ethnic Groups

Senegalese architecture offers a backdrop for analysing interactions among ethnic groups, providing real-world examples of how these diverse identities coexist and engage within society. As stated by Lévi-Strauss in "Tristes Tropiques" (1955), "Architecture is the testimony of the way in which a social group resolves the problem posed by nature by adopting it, reproducing it, and adapting it." Urban neighbourhoods in Senegalese cities like Dakar vividly demonstrate the coexistence of ethnic groups such as the Lebous, Wolofs, Fulanis, and Serers. (See Figure 58)



Figure 58: visual overview of Senegal's main ethnic groups.

(<https://sophiafast09.wordpress.com/2017/03/08/deg-naa-wolof-i-speak-wolof/>)

An example of these exchanges can be observed in Dakar's Medina (see Figure 59), where traditional homes with their vibrant walls and artistic adornments represent a distinctive blend of architectural styles associated with various ethnic groups. This visual amalgamation serves as evidence of the cultural interactions between these groups and contributes to the formation of a shared architectural identity.



Figure 59: Medina, Dakar, Senegal

(<https://www.ejakojust.shop/dakar-c-14488/m%E3%A9dina-dakar-senegal-p-2165789/>)

Residential neighbourhoods with a mixed ethnic character also demonstrate significant interactions. Decisions related to architecture, such as the arrangement of homes or the use of specific materials, often result from ongoing negotiations between ethnic groups. For instance, in neighbourhoods where Wolofs and Serers coexist, houses may incorporate architectural features influenced by the traditions of each community, resulting in a built environment that reflects peaceful coexistence and cultural synthesis.

The West African country of Senegal is characterized by rich and vibrant ethnic diversity, which contributes to the nation's cultural mosaic. Among the primary ethnic groups in Senegal are the Wolofs, who constitute the largest ethnic group in the country and are mainly concentrated in the Dakar region and the north. The Fulani, also known as the Fulanis, are prevalent in the central and eastern regions, while the Serer primarily inhabit the central and western regions. Additionally, the Diolas, who

primarily reside in the Casamance region, and the Mandingos, found in the south and east, are significant ethnic groups contributing to Senegal's cultural wealth. Each of these ethnic groups brings its own traditions, languages, and customs, thereby enriching the diversity and vitality of Senegalese society.

Ethnicity Types

- **Wolofs:** They constitute the majority ethnic group in Senegal, and Dakar, as the capital, attracts a diverse population of Wolofs.
- **Serer:** The Serer are also present in the Dakar region, bringing their own customs and traditions.
- **Pulaar (Fulani):** The Fulani, also known as Pulaar, may be present in Ngor, contributing their pastoral practices and culture.
- **Toucouleur:** The Toucouleurs are another Senegalese ethnic group, and some Toucouleur communities could be represented in Ngor.
- **Diola:** Although the Diolas are more frequently associated with the Casamance region, there may be representatives of this ethnic group in Ngor due to the diversity of the Senegalese population.
- **Mandinka:** The Mandinka are present in several regions of Senegal, and some members of this ethnic group could reside in Ngor.
- **Lebou:** The Lebous, although sometimes considered a distinct group due to their maritime history in Dakar, may also be present in Ngor.

- **Wolofs:**



Figure 60: Senegalese woman in traditional Wolof dress

(<https://our-ancestries.com/blogs/news/the-secrets-of-africa-s-magnificent-people-the-wolof-people>)

The Wolofs are one of the largest and most influential ethnic groups in Senegal, comprising approximately 35% of the country's population. They are also present in other West African countries. Here are some key points about the Wolofs:

The Wolofs, with their strong cultural identity, have made significant contributions to the cultural richness and diversity of Senegal.

Wolof social identity within the family home (Figure 61) is shaped by cultural, familial, and religious elements. The house, serving as a central hub of daily life, becomes the stage where these components intertwine. The Wolof language, spoken within the family, reinforces intergenerational bonds and expresses cultural identity. Family solidarity is deeply ingrained, influencing family interactions and decisions. Religious rituals, such as prayers and celebrations, contribute to spiritual identity. Culinary practices, often shared within the family, also reflect Wolof identity. Traditional customs, like family ceremonies, bolster the sense of community. Handcrafted objects found in the house, showcasing Wolof craftsmanship, adding an artistic dimension to social identity. In essence, the Wolof family home becomes a space where cultural identity, family cohesion, religious observance, and artistic expression converge to create a meaningful social experience.



Figure 61: Some members of a typical traditional Wolof family

(<https://jangawolof.org/about-wolof/>)

The Wolofs in Senegal traditionally reside in "compounds," family residences constructed with local materials like mud and thatch, fostering intergenerational proximity. These homes (see Figure 62), designed to accommodate multiple members of the extended family, emphasize the significance of family solidarity. Common areas, like interior courtyards, serve as focal points for community life, hosting family gatherings and ceremonies. Residences often feature areas designated for religious rituals, showcasing the integration of daily life and spiritual practices. The interior decor, characterized by handicrafts and expressive elements, mirrors Wolof cultural identity. While more contemporary architectural styles are gaining traction in urban environments, Wolof housing remains a space where tradition intersects with modernity, resulting in a setting imbued with familial and cultural significance.

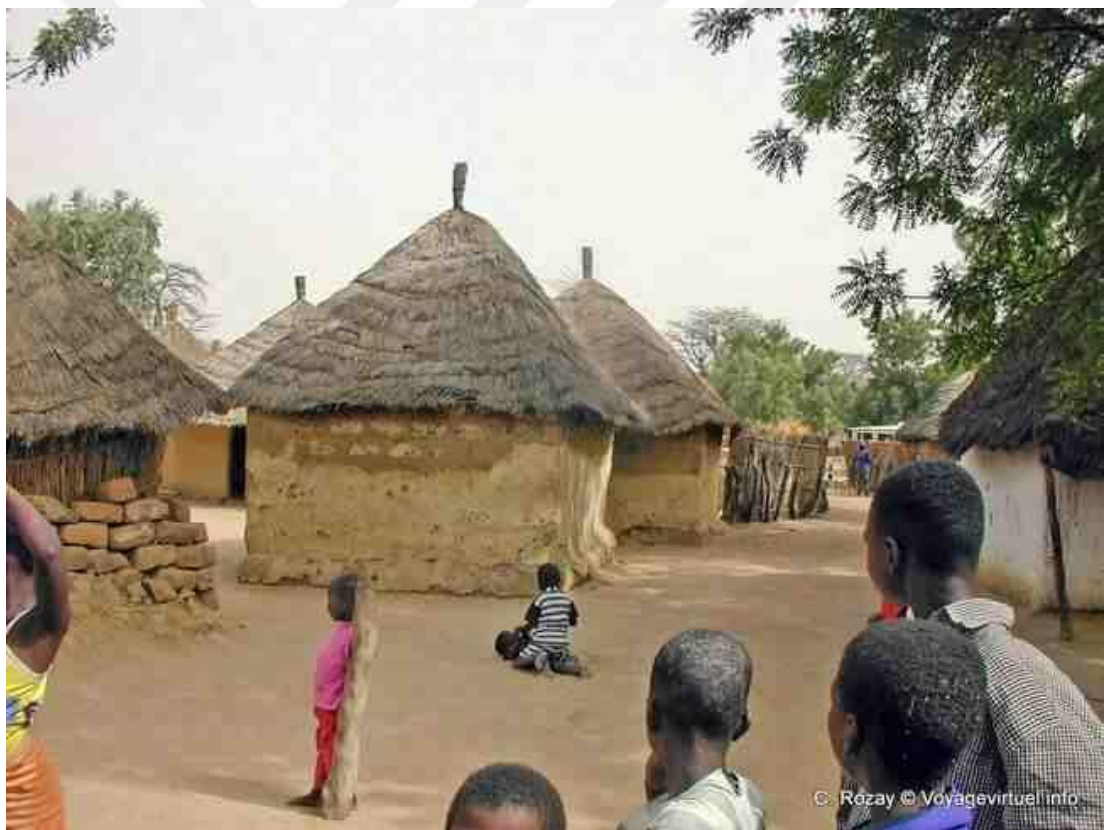


Figure 62: Traditional housing in a Wolof village

(<https://www.voyagevirtuel.info/senegal/Seneg097.php> /)

- Serer:



Figure 63: A Serer man who wears the traditional “Tiawali” festive dress

(<https://discover-senegal.com/culture-langues-religions/les-sereres/>)

The Sereres, with their rich cultural heritage and adaptability to social changes, make significant contributions to the ethnic and cultural diversity of Senegal.

The social identity of the Serers, an ethnic group in Senegal, is characterized by a strong adherence to community values, a matrilineal social organization, and a cultural richness highlighted by artistic and ritual practices (see Figure 64). The Serer community maintains close-knit extended family ties, emphasizing solidarity within the community, while blending elements of Islam with animist beliefs. Ceremonial rituals, marking life stages, serve to strengthen spiritual and social bonds within the community. Their creative identity is expressed through artistic skills such as sculpture, pottery, and basketry. Although historically engaged in agriculture and fishing, increasing urbanization has brought changes while preserving a deep connection to their cultural heritage. The importance of formal education is growing among the Serer, contributing to the evolution of their social identity and their involvement in educational and activist endeavours. In essence, Serer social identity

represents a dynamic fusion of ancient traditions, contemporary practices, and community values, enriching the cultural diversity of Senegal.



Figure 64: Serer women playing instruments during the festivities

(<https://black-ego.com/les-bases-de-la-culture-serere/>)

The traditional habitat of the Serer, reflecting their matrilineal social organization, manifests in villages (see Figure 65) comprised of mud houses and thatched roofs. These dwellings, referred to as "huts," are arranged in a circular layout around an interior courtyard, facilitating the cohabitation of multiple generations under one roof and fostering strong extended family bonds. Serer villages are meticulously planned to promote communal living, with communal spaces serving as venues for gatherings, ceremonies, and rituals. The interior courtyard, serving as the focal point for numerous family activities, holds particular significance. With urbanization, architectural practices evolve towards modern materials while preserving traditional elements, demonstrating the Serer people's adaptability to social changes. Consequently, the Serer habitat remains a space where social structure, familial customs, and environmental adaptation intersect, embodying the dynamic and culturally rich identity of this community.



Figure 65 : Village Serer

(<https://www.vudaf.com/voyage/10-choses-savoir-peuple-serere/>)

○ Pulaar:



Figure 66: Peulh people

(<https://blogs.icrc.org/religion-humanitarianprinciples/the-bases-of-humanitarian-thought-in-the-pulaar-society-of-mauritania-and-senegal/>)

The Fulani, renowned for their rich pastoral and cultural heritage, make significant contributions to the ethnic and cultural diversity of the West African region.

The social identity of the Fulani, also referred to as Pulaar, is deeply entrenched in their pastoral traditions, decentralized social structure, and vibrant cultural legacy. Predominantly adherents of Islam, the Fulani have historically led a nomadic pastoralist lifestyle, migrating with their herds in search of grazing land. Their livelihood revolves around livestock husbandry, shaping their social organization based on familial structures and pastoral associations. Community solidarity holds paramount importance, and while their religious practices are primarily Islamic, they often incorporate elements of traditional beliefs. Typically residing in rural areas, the Fulani inhabit traditional huts tailored to their pastoral way of life. Their social identity is further distinguished by unique artistic expressions, such as the crafting of silver jewellery (see Figure 67). However, contemporary challenges, including decentralization and resource-related conflicts, pose significant hurdles to preserving their traditional lifestyle amidst a rapidly evolving world.



Figure 67: Fulani women in their traditional outfits

(<https://voiclesoleil.wordpress.com/2012/06/06/photos-from-the-pulaar-heritage-celebration-during-my-second-week-in-village/>)

The traditional dwelling of the Fulani, also known as Fulbe (see Figure 68), is tailored to accommodate their nomadic pastoral lifestyle. Historically, they inhabited mobile camps included lightweight tents or temporary structures known as "tukolor". These constructions are typically crafted from indigenous materials like wood, straw, and animal hide, facilitating swift assembly and dismantling during seasonal migrations in search of grazing grounds. The camps are arranged to streamline livestock management, featuring delineated enclosures. Each camp accommodates multiple families, fostering communal bonds within Fulani society. However, in response to social transformations and the growing settlement of certain communities, we also witness the adoption of more permanent architectural styles, sometimes integrating modern materials while retaining traditional elements. This evolution underscores the challenges encountered by the Fulani in preserving their customary way of life while adapting to contemporary circumstances.



Figure 68: Traditional Housing among the Fulani

(<http://paysdelaterenga.over-blog.com/2018/10/l-habitation-peul.html>)

- Diolas:



Figure 69: A Diola

(<http://www.untouracing.com/2022/05/immersion-chez-les-diolas.html>)

The Diolas, renowned for their rich cultural heritage and harmonious relationship with nature, make substantial contributions to Senegal's cultural diversity. Primarily residing in the Casamance region of southern Senegal, the Diolas boast a multifaceted social identity characterized by a vibrant cultural fabric. Organized around matrilineal structures, they prioritize extended family bonds, thereby fostering community cohesion. Their agrarian lifestyle, centered on rice cultivation and other crops, plays a pivotal role in shaping both their economy and identity. With a profound reverence for the natural world, the Diolas uphold traditional religious practices (see Figure 70), steeped in animist beliefs, alongside influences from Islam and Christianity. Art forms such as sculpture, ritual masks, and music serve as expressive mediums during ceremonies and festivities. Typically residing in villages, the Diolas embrace traditional architecture that promotes communal living. Despite contemporary challenges such as political unrest and land disputes, the Diolas persist

in enriching Senegal's cultural tapestry through their deeply rooted traditions, distinctive craftsmanship, and unwavering commitment to community.



Figure 70: Customary festivities

(<https://discover-senegal.com/culture-and-traditions/>)

The traditional housing of the Diolas embodies their profound connection with nature and communal ethos. Typically found in villages, Diola residences are constructed from earth, wood, and straw (see Figure 71), blending seamlessly with the surrounding landscape. Arranged in circular layouts around a central square, these dwellings are meticulously designed to foster community engagement, with communal spaces facilitating gatherings, ceremonies, and social interactions. The Diolas place great emphasis on architectural aesthetics, adorning their homes with sculptures and symbolic motifs, showing both functionality and artistic expression. Characterized by sloping roofs, Diola houses reflect the people's aesthetic preferences, marrying form and function seamlessly. While some villages have integrated modern materials in response to urbanization trends, traditional Diola architecture remains integral to their cultural identity, underscoring their steadfast commitment to preserving their unique values and traditions.



Figure 71: Houses made of earth, wood and straw

(<https://pourquoijaimelenegal.com/decouvertes/merveilles-du-senegal/660-casamance-l-habitat-traditionnel-diola>)

○ Lebous:



Figure 72: Lebou fishermen

(<https://www.senepius.com/societe/ces-pratiques-ancrees-dans-les-croyances-populaires-des-pecheurs>)

The social identity of the Lebous, a community primarily situated on the Cap Vert peninsula in Dakar, is characterized by its maritime legacy and prominent role in the fishing industry. With a deep-seated connection to the sea, the Lebous uphold their heritage through the Lebou language and ritualistic religious observances, which underscore their profound bond with the ocean. Their cultural heritage, encompassing traditional dances (see Figure 73) and musical performances, serves as a testament to their centuries-old coastal existence, shaping their distinct identity. Despite the encroachment of urbanization, the Lebous have successfully preserved their traditions, actively participating in cultural events like the Dakar Festival. As custodians of ancient customs, they have significantly influenced the political and cultural landscape of Senegal, playing an indispensable role in the socioeconomic dynamics of the region. Thus, the social identity of the Lebous revolves around their rich maritime legacy, unique cultural practices, and substantial contribution to Senegalese society.



Figure 73: Lebous women to the rhythm of their traditional dance

(<https://senegal7.com/yoff-succession-divise-communaute-lebou/>)

The habitat of the Lebous (Figure 74), particularly in the Dakar region and on the Cap Vert peninsula, reflects their maritime lifestyle and adaptation to the coastal environment. Traditionally, the Lebous have maintained a close relationship with the sea as fishermen, and their villages are often situated near the coastline. Lebou dwellings typically consist of structures constructed from mud, wood, and straw,

designed to withstand coastal conditions while fostering communal living. Lebou villages are organized to provide easy access to the sea, with communal areas for gatherings and ceremonies associated with maritime activities. Despite the influence of urbanization, some Lebou communities have retained aspects of their traditional architecture while incorporating modern materials. Thus, the habitat of the Lebous serves as a testament to their maritime identity, connection to the sea, and dedication to preserving traditions rooted in coastal living.



Figure 74 : « penc » in Lebou's Village

(<https://www.au-senegal.com/les-pencs-lebou-de-dakar,15327.html?lang=fr>)

In conclusion, the richness and diversity of ethnic groups in Senegal are reflected in the wide range of architectural styles and residential spaces found throughout the country. These examples illustrate how Senegalese neighbourhoods act as centres for intercultural exchange and interaction among different ethnic groups, fostering a dynamic of continual cultural adaptation. Therefore, architecture serves as a tangible manifestation of these exchanges, providing a framework for understanding the depth and complexity of the connections between the diverse ethnic groups that constitute Senegalese society.

3.1.2. Religious Tolerance and Coexistence

In examining Senegal's housing crisis and its implications for social identity, it is essential to consider the role of cultural heritage in shaping architectural landscapes. As Amos Rapoport expressed in "Culture, Architecture, and Design" (1969), "architecture is a reflection of culture, and culture is rooted in tradition." This perspective underscores the profound connection between architectural forms and cultural identity, highlighting how Senegal's built environment embodies its rich cultural heritage.

Touba, the spiritual centre of the Mouridi community, provides a poignant example of religious tolerance. The Great Mosque of Touba and the Church of Sainte-Marie de la Paix, two places of worship peacefully coexisting in this city, testify to the mutual respect shared between the Muslim majority of the Mouridi community and its Christian minority. These places of worship are situated in close proximity to each other, showing the community's robust religious tolerance and harmonious cohabitation. (Figure 75)



Figure 75: The Great Mosque of Touba

(<https://www.ancient-origins.net/ancient-places-africa/great-mosque-touba-0011983/>)

In residential neighbourhoods like Dakar's Medina, architecture itself becomes a means of expressing religious tolerance (Figure 76). Various religious symbols can be observed in homes, reflecting the diversity of beliefs within the same community.

This visible diversity in the built environment illustrates how architecture can effectively foster tolerance for religious diversity and encourage cooperation.

Furthermore, the construction of churches and mosques in mixed-use neighbourhoods like Grand Yoff in Dakar underscores the commitment of religious communities to promote peaceful coexistence and to share the built environment. These structures evolve into communal spaces where people of different religious backgrounds are welcomed and included in the basic design of the houses.



Figure 76: Cathedral Church (Dakar, Senegal)

(<https://www.arrivalguides.com/en/Travelguide/DAKAR/doandsee/our-lady-of-victories-cathedral-92664>)

Therefore, analysing architecture in the context of Senegal's housing crisis offers insights into how religious tolerance is manifested in physical space. This approach, supported by real-world examples, enhances our understanding of Senegalese religious coexistence and underscores the significant role that architecture can play in fostering a diverse, inclusive community.

3.1.3. Impact of Cultural Diversity on Senegalese Society

The examination of social identity concerning the housing crisis in Senegal has highlighted the significant impact of cultural diversity on Senegalese society. In “Imagined Communities” (1983), Benedict Anderson proposed that “cultural diversity can serve as a potent catalyst for the construction of national imagination.”

Consequently, housing decisions and architectural styles serve as tangible expressions of this cultural diversity across society.

An example of this influence can be observed in Thiès, where communities of Wolof and Lebou coexist. Wolof homes (Figure 77), characterized by straw roofs and specific embellishments, can be distinguished from typical Lebou houses, often recognized by their facades adorned with geometric designs. These architectural distinctions illustrate how different identities peacefully cohabit within the same city and reflect the distinct cultural traditions of various communities.



Figure 77: Wolof village, Senegal

(<https://www.flickr.com/photos/antoniovi/11137403494>)

Furthermore, ethnic groups such as the Malinkes and Peuls (Figure 78) have homes in the Tambacounda region that serve as symbols of their cultural uniqueness. The timber and straw houses typical of the Fulani contrast with the mud cottages of the Malinkes. These distinctive architectural choices underscore the cultural diversity present across Senegal's regions, where each ethnic group contributes to the nation's rich cultural tapestry.



Figure 78: The houses of the Fulani (Peul) people

(<https://maison-monde.com/maisons-peuple-peul/>)

In summary, examining how Senegalese society is influenced by cultural diversity through the lens of the housing crisis reveals that architecture becomes a living representation of the nation's rich cultural tapestry. As Michel Foucault suggests in "Discipline and Punish: The Birth of the Prison" (1975), "Spaces are not just physical entities; they are imbued with power dynamics and social meanings." Therefore, cultural diversity greatly contributes to the vitality of Senegalese society and the construction of its social identity, as evidenced by architectural choices.

3.2. Migration and Social Identity

Extensive research on the housing crisis in Senegal, with a focus on social identity, has revealed the profound influence of migration on the construction and expression of this identity within Senegalese society. As noted by Arjun Appadurai in "Modernity on the Move" (1996), "migration is a central process that modifies how individuals form their social identities by exposing them to new influences and integrating them into transnational networks." The architectural choices and layout of livable areas serve as significant representations of this migratory phenomenon, whether internal or external. Towns like Pikine (Figure 79), which welcome migrants from other African nations, exemplify how international migration, in particular, contributes to redefining the parameters of social identity. As discussed in "The

Politics of Urban Cultural Policy: Global Perspectives" (2013) by Julie-Anne Boudreau and Jon Hawkes, "Urban cultural policies can significantly influence the built environment, shaping the identity of cities and fostering cultural diversity." This perspective underscores the role of cultural policies in shaping architectural landscapes and promoting diversity within urban areas. In summary, the examination of migratory patterns within the framework of Senegal's housing crisis provides fascinating insights into how people use architecture as a visual language to express and shape their social identities in a setting characterized by cultural diversity and mobility.



Figure 79: Aerial view of the Pikine district

(<https://fr.wikipedia.org/wiki/Pikine>)

3.2.1. Impact of Migration on the Construction of Personal and Collective Identity

The comprehensive analysis of Senegal's housing crisis and its implications for social identity underscores the significant role that migration plays in shaping both individual and collective identities within Senegalese society. In "Places of Culture: A Postcolonial Theory" (1994), Homi K. Bhabha presents insightful perspectives, stating that "migration is an act of physical displacement that has deep resonances in the construction of subjective and collective identities." Whether internal or external, this

migratory dynamic is most evident in the architectural choices and layout of liveable areas.

A striking example of this impact can be observed in urban neighbourhoods in Dakar, such as Parcelles Assainies (see Figure 80), which attract internal migrants from rural Senegal. The homes in these neighbourhoods exhibit a remarkable architectural diversity, reflecting the diverse regional identities of the residents. This varied architectural expression thus serves as a tangible reflection of the constantly evolving personal identities of internal migrants, while also contributing to the formation of a collective identity unique to these new living spaces.



Figure 80 : Parcelles-Assainies : Mapp

https://www.senenews.com/actualites/societe/les-parcelles-assainies-en-liesse-apres-le-nouveau-succes-de-modou-lo_73926.html/)

Similarly, as migrants from other African nations settle in places like Pikine, they are reshaping the boundaries of individual and societal identity. Manuel Castells' book "The Urban Question" (1972) contains concepts that suggest that "international migration generates a profound reconfiguration of urban social dynamics, creating new spaces and new identities." These multicultural neighbourhoods are often distinguished by their diverse architecture, which reflects the interaction and coexistence of many cultural influences. This illustrates how migration plays a role in the formation of intricate and dynamic collective identities.

In summary, the examination of migratory patterns within the framework of Senegal's housing crisis provides crucial insights into how architecture functions as a visual language that people use to create and express their individual and collective identities in a setting characterized by cultural diversity and mobility.

3.2.2. Economic and Social Repercussion

In examining the complexities of housing in Dakar, it becomes apparent that the city's diverse population, social classes, and housing types are intricately interconnected. Research on Senegal's housing challenges underscores the profound social and economic impacts stemming from these issues, as emphasized in "The Political Economy of Urbanization in Senegal" (2017) by Peter M. Ward. Ward contends that housing problems in Dakar are not isolated but are deeply embedded within broader economic and political contexts, thereby shaping the urban fabric and influencing social cohesion. Therefore, understanding the various types of residents, social classes, and housing structures in Dakar is essential for comprehending the multifaceted nature of its housing dynamics.

Residents Types

In Dakar, there is a diversity of residents, each making their own contribution to the social and economic life of the city:

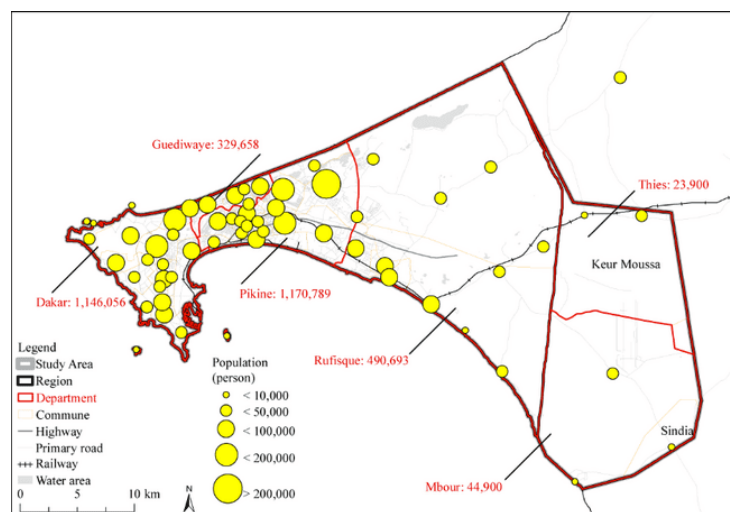


Figure 81: Population density by municipality in 2013

(https://www.google.com/search?q=google+traduction&oq=goo&gs_lcrp=EgZjaHJvbWUqDggAEEUYJxg7GIAEGIoFMg4IABBFgCcYOxiABBiKBTIGCAEQRRg5MgYIAhAjGCcyBggDEEUYPDI GCAQQRRhBMgYIBRBFGEyBggGEEUYQTIGCAcQRRg80gEIMTE1NWowajeoAgCwAgA&sourceid=chrome&ie=UTF-8)

- Traditional families: These are families who have maintained traditional lifestyles, often for several generations, with strong cultural values anchored in their homes and family practices.
- New residents: These are individuals who have recently moved to Dakar, perhaps bringing different perspectives due to their geographic origin or previous life experiences.
- Artists and creatives: Dakar's proximity to the ocean and its vibrant artistic atmosphere attract artists, writers, musicians, and other creatives seeking inspiration.
- Expatriates: Due to Dakar's cosmopolitan nature, the city is home to a community of expatriates from various backgrounds, including those working in international organizations, embassies, or businesses.
- Young professionals: These are individuals in the young professional age group, working in various sectors and contributing to the dynamic social life of the community.
- Students: Students attending nearby higher education institutions, such as universities or research institutes.
- Elderly residents: Elderly individuals who have lived in Dakar for many years and may have witnessed social and architectural changes over time.
- Local traders and artisans: Individuals engaged in local business activities, such as trading, craftsmanship, and entrepreneurship, who contribute to the local economy.
- Tourists: Dakar, with its beaches and historical sites, attracts temporary visitors who come to explore the city's attractions.
- The religious community: People belonging to religious communities, with local places of worship playing a central role in their daily lives.

Types of Social Classes

In Dakar, we can distinguish several social classes, reflecting economic and social diversity:

- **Economic elites:** This group includes individuals and families holding the highest positions in business, politics, or senior civil service. They typically enjoy high incomes and lead luxurious lifestyles.
- **The Middle Class:** Made up of individuals employed in various professions such as teaching, healthcare, civil service, and the private sector, the middle class generally maintains a comfortable standard of living with access to education and healthcare.
- **Informal urban workers:** This category includes street vendors, artisans, taxi drivers, domestic workers, and others engaged in the informal economy. They often experience unstable incomes and reside in precarious living conditions.
- **Migrant workers:** Dakar attracts numerous internal and international migrants seeking improved economic prospects. These workers may be employed in sectors like construction, commerce, or domestic services.
- **Residents of informal settlements:** Despite economic advancements, Dakar still has informal neighbourhoods where impoverished families reside. These residents often lack access to basic services such as clean water, sanitation, and education.
- **Displaced rural populations:** With urbanization on the rise, many rural populations are migrating to Dakar in pursuit of better opportunities. These populations may encounter difficulties adjusting to urban life and accessing essential services..

These different social classes contribute to the social diversity of Dakar and influence the economic, political and cultural dynamics of the city, as well as the design and occupation of the various urban structures. (Figure 82)

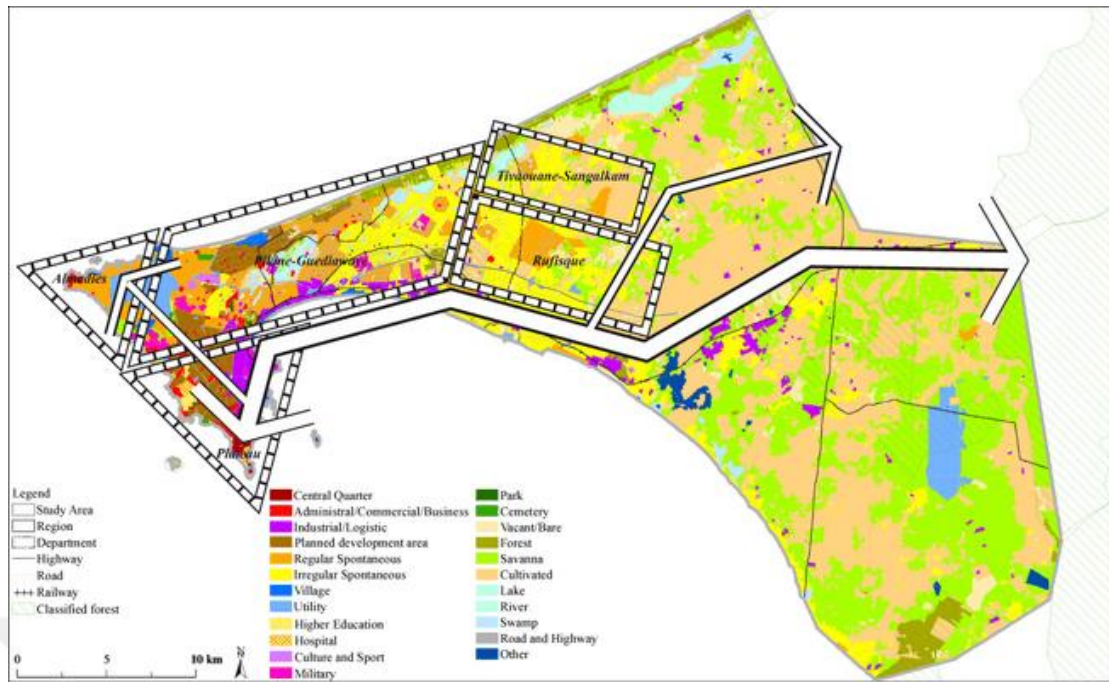


Figure 82: Existing urban structure in the study area

(<https://www.pdudakar.gouv.sn/Structure-urbaine.html>)

Types of Housing

In Dakar, there is a variety of habitats reflecting the social, economic and cultural diversity of the city. Here are some common types of housing in Dakar:

- **Residential buildings:** Situated in densely populated urban districts of Dakar, these structures contain apartments and condos of various sizes, catering to the middle class and economic elites.
- **Villas and detached houses:** Found in wealthy residential areas, these properties often feature gardens and luxurious amenities. They are typically occupied by economic elites and expatriates.
- **Informal settlements or slums:** Dakar has informal neighborhoods where residents live in precarious conditions with limited access to basic services. These areas are characterized by makeshift housing constructed from salvaged materials.
- **Secure residential complexes:** To address security concerns, many residential complexes offer private security services and community amenities such as

swimming pools and sports fields. These complexes are popular among expatriates and the affluent middle class.

- **Traditional housing:** In certain parts of Dakar, particularly rural or peripheral areas, traditional housing such as banco huts can still be found. These homes are constructed from natural materials and reflect the region's traditional architectural practices.
- **Social housing:** The Senegalese government has implemented social housing programs to meet the needs of low-income populations. These housing units are often constructed as part of urban development projects and are intended to provide affordable housing for low-income households.

These different types of housing contribute to the diversity of the urban landscape of Dakar and reflect the different economic and social realities of the city.

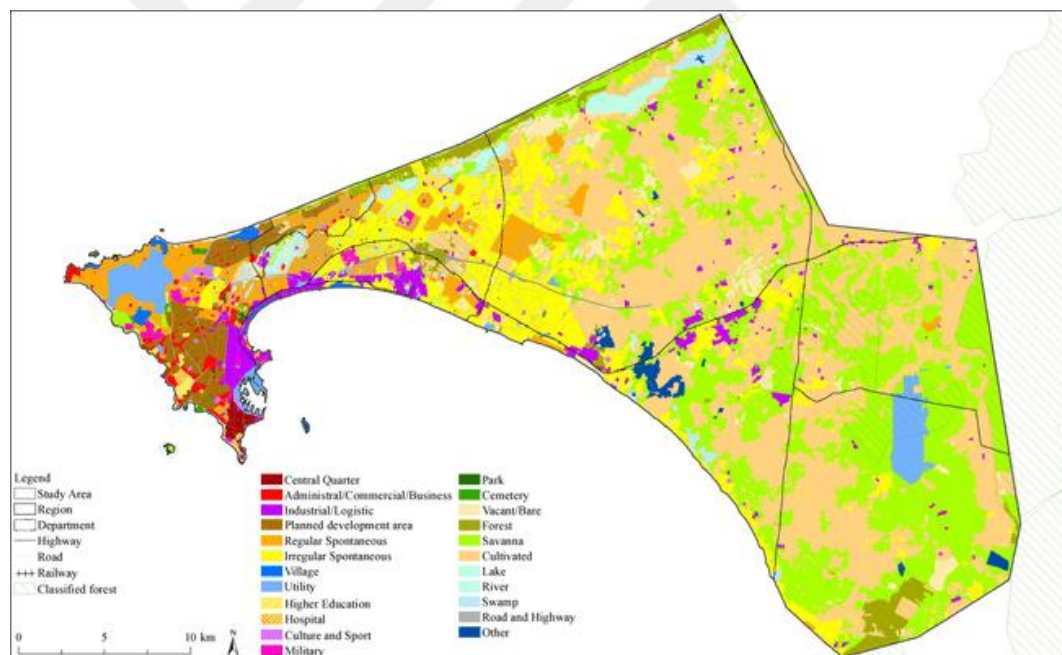


Figure 83: Land use

(<https://www.pdudakar.gouv.sn/Occupation-des-sols-27.html>)

In Dakar's expanding urban neighbourhoods, the proliferation of informal housing driven by economic and demographic constraints vividly illustrates these consequences (see Figure 84). These homes, often hastily constructed without

adherence to urban planning regulations, exemplify the social and economic challenges faced by many households. The prevalence of such unofficial dwelling units notably affects social identity, serving as symbols of social and economic marginalization.

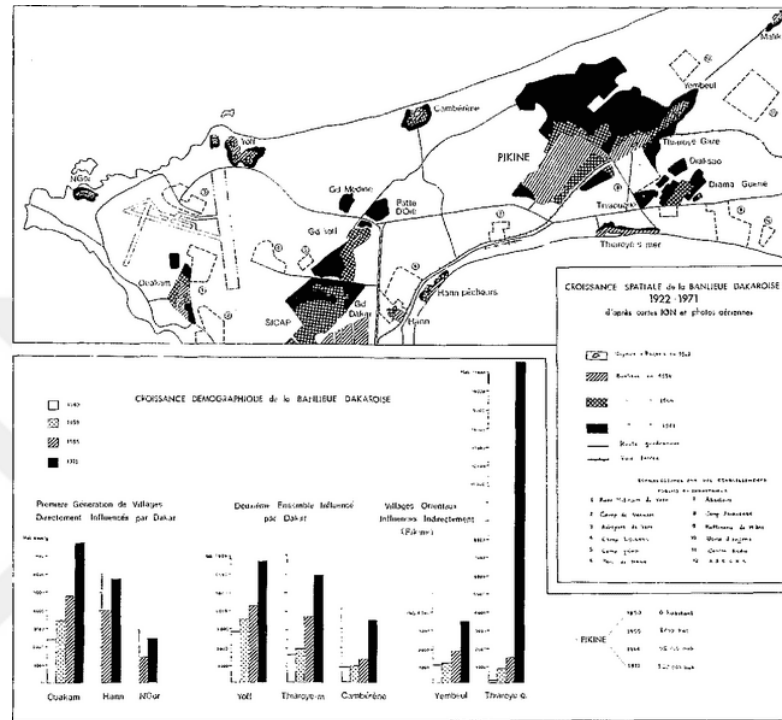


Figure 84: Demographic Growth of the Dakar Suburbs

(<https://www.semanticscholar.org/paper/Campagne%2C-ville%2C-bidonville%2C-banlieue-%3A-migrations-Verni%3%A8re/df613ab55d91a3f6a98a10714679e7cc86701ace>)

Likewise, neighbourhoods such as Pikine, where rapid population growth drives a constant need for new housing, provide a clear illustration of the economic impacts of both internal and foreign migration on housing (see Figure 85). This demand stimulates the real estate market, resulting in the creation of a range of housing options, although sometimes of varying quality. Manuel Castells, in his 1972 book "The Urban Question," observes that "economic dynamics can engender spatial inequalities, giving rise to enclaves of wealth and poverty."



Figure 85: Seras of Pikine

(https://www.seneweb.com/news/Reportage/seras-de-pikine-insalubrite-pollution-so_n_359908.html)

In rural areas, where access to financial resources is limited, housing challenges influence social and economic decisions regarding architecture. For example, traditional banco dwellings often mirror the economic conditions of the community they serve and are a result of constrained resources (see Figure 86)



Figure 86: Round Cases (Senegal)

(<https://www.au-senegal.com/les-cases-ronde-d-henri,5872.html?lang=fr>)

In summary, polling the social and economic implications of housing issues in Senegal sheds significant light on how architecture adapts to reflect the dynamics and

socioeconomic challenges encountered by society. Understanding these implications enables us to explore solutions that integrate social and economic dimensions to foster a fair and sustainable social identity, while also recognizing the complexities of the housing problem.

3.3. Impact of Social Identity on Housing:

One crucial aspect of architecture that profoundly influences the daily lives of communities in Senegal is how social identity shapes housing. Living spaces are more than mere physical structures, as Gaston Bachelard highlights in "The Poetics of Space" (1958): "they are rich in cultural and social connotations." This notion is particularly relevant when examining architectural choices in Senegal.

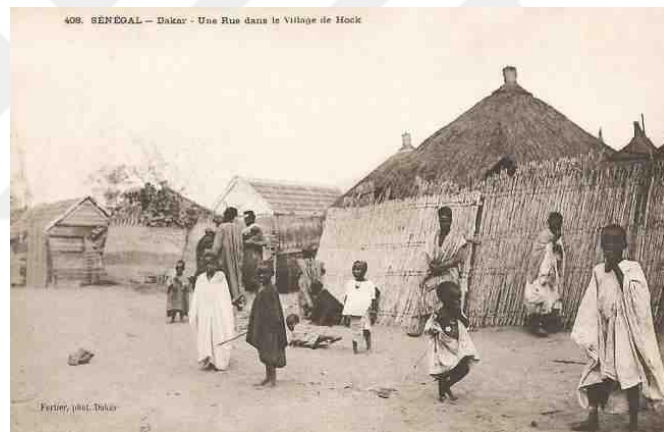


Figure 87: A street in the village of Hock (Senegal)

(https://fr.m.wikipedia.org/wiki/Fichier:Dakar-Une_rue_dans_le_village_de_Hock_%28AOF%29.jpg)

Symbolic of centuries-old cultural values, traditional dwellings (Figure 87) provide a prime example of how social identity is reflected in architecture. The design of these homes, their use of local materials like banco, and the communal spaces they offer, all exemplify intergenerational relationships and communal living. As Ronald Knapp notes in "Form, Function, and Feel in African Housing," these architectural features serve as visible manifestations of cultural identity.

Extensive research on housing challenges in Senegal, particularly regarding social identity, highlights significant social and economic consequences stemming from these issues. In "Globalization and Its Discontents Revisited: Anti-Globalization in the Era of Trump" (2018) by Joseph E. Stiglitz, the author argues that "Housing problems often reflect deeper economic and political issues, exacerbating inequalities and social tensions." These challenges are intricately linked to broader socioeconomic dynamics, shaping urban landscapes and affecting social cohesion within Senegalese communities.

Therefore, studies examining how social identity influences housing in Senegal delve into the conflict between modernity and tradition in architectural practices. Understanding these intricate connections is essential for developing policies and architectural strategies that preserve social identity while meeting the evolving needs of Senegalese communities. Through concrete examples like Ngor Village in Dakar, where the coexistence of traditional fishermen and migrants shapes a unique architectural landscape, this exploration uncovers the deep interconnections between housing and identity formation. This chapter's introduction thus establishes the groundwork for understanding the complex relationships among architecture, housing, and social identity in the Senegalese context.

3.3.1. Housing as a Reflection of Social Identity:

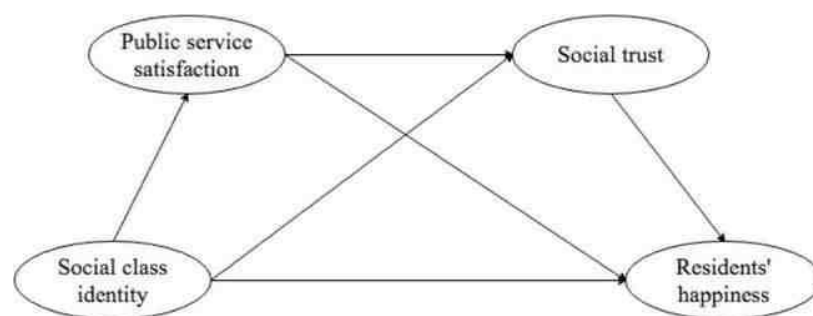


Figure 88: Reflection about the Concept

Senegalese housing serves as more than just a place of residence; it embodies the diverse social identities within Senegalese society today (Figure 88). Delving into

the complexities of Senegal's housing crisis, Julia Morgan's observation in 'Architecture as a Visual Art' (1924) illuminates: 'Architecture is a visual art, and the buildings speak for themselves.' This perspective underscores how the architectural landscape in Senegal, particularly in urban areas like Dakar, not only responds to local needs but also mirrors broader economic influences. This concept is evident in communities like Ngor (Figure 89), where architectural diversity mirrors the rich tapestry of local identities. These architectural expressions serve as tangible reflections of the collective psyche, transcending mere utilitarian purposes.



Figure 89: Aerial view of Ngor Island

(https://fr.wikipedia.org/wiki/Ngor_%28%C3%AEle%29)

Ngor Village hosts a diverse range of dwelling types, from modern buildings to traditional coastal houses, with each architectural decision reflecting a different aspect of the residents' social identity. Generally, Senegal's housing market is becoming a focal point for social and economic inequality. Urban transformations, including housing choices, are closely intertwined with broader economic and social dynamics, as Mike Davis elaborates in "Planet of Slums" (2006). Informal neighbourhoods, often arising due to resource scarcity, serve as overt indicators of economic inequality, while more affluent residential areas utilize ornate architecture to underscore social divisions.

In conclusion, Senegalese housing presents itself as a complex landscape where architectural decisions serve as visual narratives of shifting identities, ongoing conflicts over migration, and broader economic and social forces. Understanding the connection between housing and social identity is essential for addressing Senegal's housing challenges comprehensively and devising solutions that recognize and value the diversity of identities coexisting in every living area.

3.3.2. Housing Conditions and Psychosocial Well-Being:

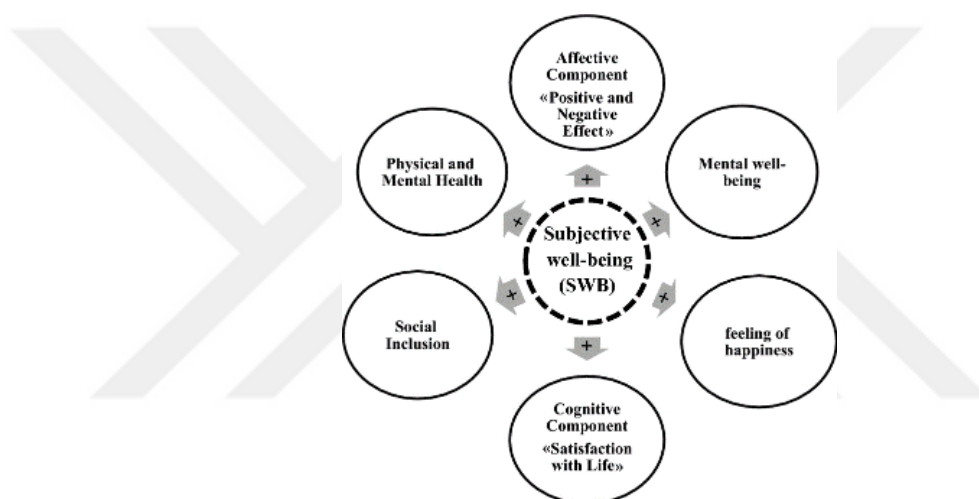


Figure 90: Main components of subjective well-being

(<https://www.nature.com/articles/s41598-022-25414-9>)

The examination of Senegalese housing conditions within the context of our thesis on social identity underscores the significant influence that these conditions have on people's mental well-being. In his work "The Social Life of Small Urban Spaces" (1980), William H. Whyte emphasizes that "urban spaces have a direct impact on social interactions and individual well-being." This perspective underscores the importance of urban design in creating dynamic and inclusive communities, a notion that resonates with the diverse housing conditions in Senegal. The influence of informal settlements on the mental health and general well-being of their residents is a serious concern, as they are often characterized by substandard housing and

unhygienic conditions. Mark Gottdiener emphasizes in "The New Urban Sociology" (2017) that "economic disparities often manifest as disparities in housing quality." Consequently, psychological stressors arising from inadequate living conditions and feelings of social exclusion may adversely affect the residents of these communities.



Figure 91: Informal settlement (Slum), Senegal

(https://www.dakaractu.com/UN-SENEGAL-EMERGENT-NECESSITE-DES-VILLES-SANS-BIDONVILLES-par-Mamadou-DIENG_a110595.html)

In contrast, residents in affluent neighbourhoods may experience higher levels of psychosocial well-being due to more favourable housing conditions providing greater material comfort. An environment conducive to mental and emotional well-being can be cultivated through contemporary infrastructure, well-maintained spaces, and enhanced security measures. However, this may also contribute to social segregation processes, accentuating pre-existing disparities in access to optimal living conditions.



Figure 92 : Dakar Plateau

(<https://www.travelthewholeworld.com/traveling-senegal/dakar/>)

The range of housing options in areas like Ngor Village presents a complex environment for understanding the interplay between social identity and mental well-being. While traditional dwellings may be modest, they often foster strong communities that encourage social support and a sense of belonging. Conversely, residents in more contemporary neighbourhoods may experience greater material comfort but may also encounter challenges stemming from increased individuality.

Regardless of whether they are traditional or modern, the internal spatial arrangements of Senegalese homes offer insight into how design choices shape social identity formation. In traditional homes, interior rooms are often characterized by practical design and efficient use of available space. These rooms are frequently arranged to facilitate social interaction and community engagement, often cantered around a central courtyard for communal gatherings. On the other hand, modern Senegalese homes often reflect influences from contemporary architectural styles and may feature more distinct interior layouts. Private spaces like living rooms and bedrooms are tailored to accommodate the specific needs of family members, while bathrooms and kitchens are designed for modern convenience.

It's important to note that these distinctions are not always clear-cut, as many Senegalese homes may blend traditional and modern design elements. For example, a modern home may incorporate traditional aspects into its interior design to maintain cultural and familial customs.

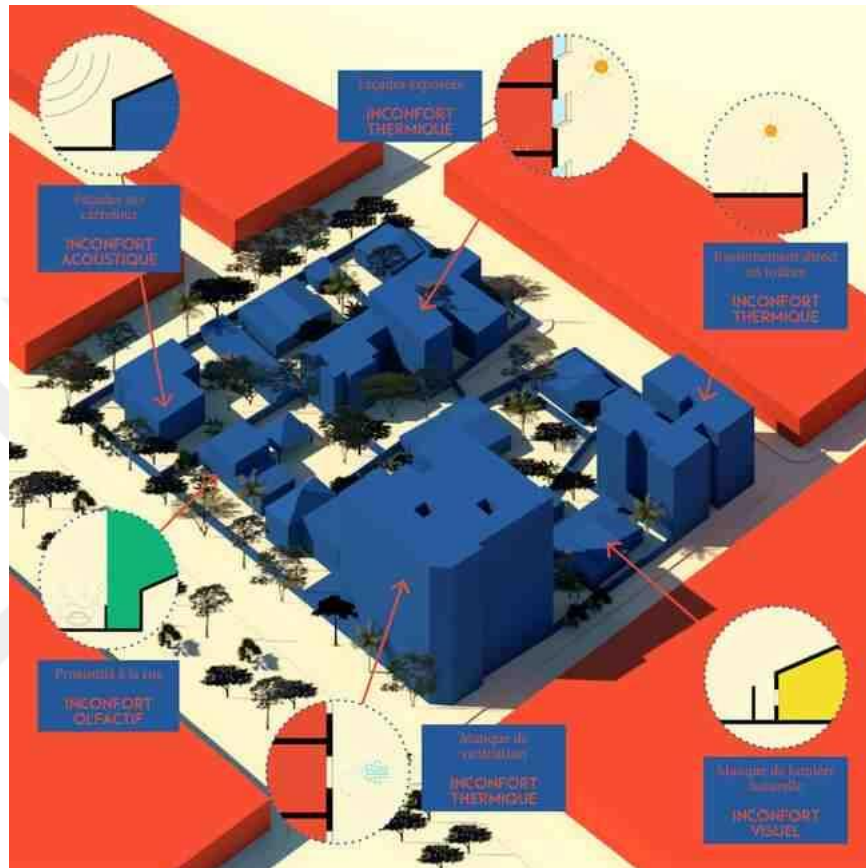


Figure 93 : Example

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development/6011e116f91c812ae90000d2-living-in-dakar-a-study-of-senegalese-housing-and-future-development-image>)

In conclusion, our examination of Senegalese housing conditions underscores the critical importance of these circumstances in shaping psychosocial well-being. Understanding these complex interactions provides valuable insights for developing policies and interventions that promote equitable housing conditions and enhance the social identity and psychological well-being of individuals in Senegal.

3.3.3. Housing, Community and Collective Identity:

Analysing the connections in Senegal between housing, community, and collective identity reveals a complex dynamic shaped by social, cultural, and architectural elements. “Spatial practices are the means by which a society inscribes its values in the built environment, thus participating in the construction of collective identities,” as Michel de Certeau notes in “The Practice of Everyday Life” (1980). This perspective is particularly useful in Senegal because the spatial arrangement of housing influences the social structure of the country.



Figure 94: The Lebou pence

(<https://www.au-senegal.com/les-pence-lebou-de-dakar,15327.html?lang=fr>)

The design of houses in traditional neighbourhoods, such as Ngor Village, fosters a sense of community by incorporating common areas. Shared squares, narrow streets, and central courtyards encourage daily interactions and reinforce a sense of belonging. This traditional architectural layout facilitates the cultivation of a communal identity, as residents recognize each other as integral parts of a larger entity. (see Figure 95).

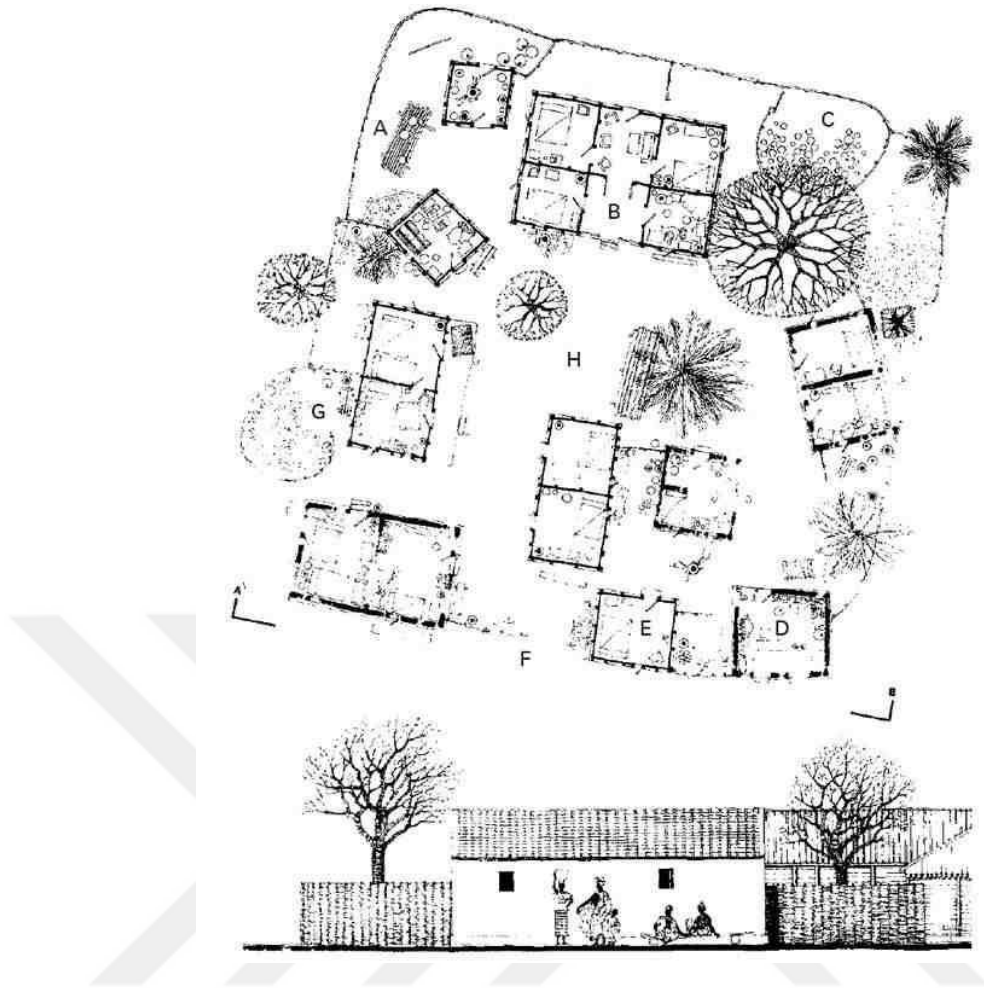


Figure 95: The spatial organization of a standard lebou habitat

(<https://www.espazium.ch/fr/actualites/habiter-et-construire-dakar-aujourd'hui>)

The transition to more contemporary homes (Figure 96), however, could potentially impact neighbourhood dynamics. Modern homes may prioritize personal space, but this doesn't necessarily mean that community connections are diminished. To foster interactions within neighbourhoods, well-designed outdoor spaces such as parks or gathering areas can be integrated into urban planning.

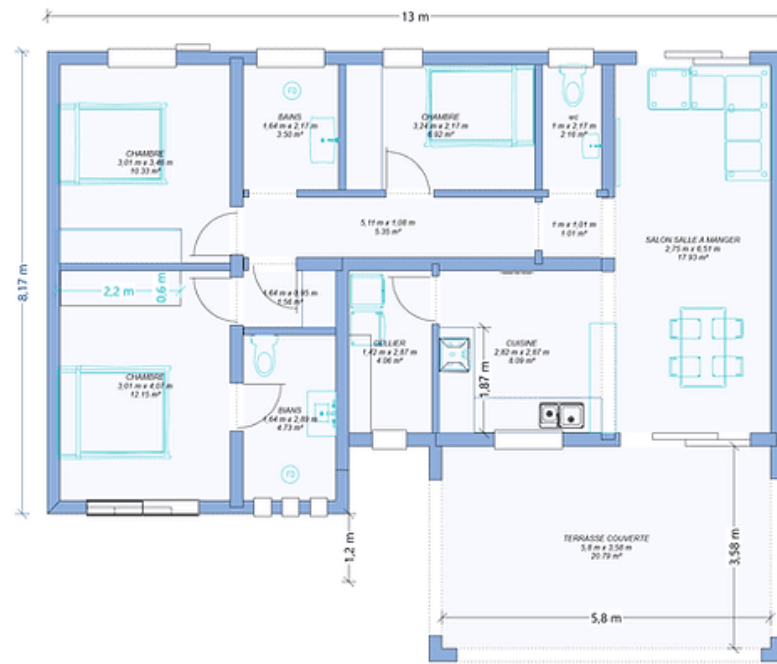


Figure 96: An example of a spatial organization of a house nowadays
(<https://www.jbservices.sn/conception-de-plans>)

Modern and traditional buildings can coexist in Ngor, offering a tangible example of this dynamic interplay. This cohabitation illustrates how architectural evolution and collective identity may evolve over time.

In summary, Senegal's housing design plays a significant role in the relationship between housing, community, and social identity. This connection provides a crucial perspective for understanding how social dynamics are influenced by architectural decisions and how they contribute to the formation of cohesive identities within Senegalese communities.

3.4. Chapter Conclusion:

In conclusion, the exploration of Senegalese social identity and housing has illuminated various aspects of the intricate interplay between identity and the physical environment. As discussed in Section 3.1, Senegal's ethnic, religious, and cultural diversity underscores the complex network of relationships among different ethnic

groups, the importance of religious tolerance, and the significant impact of cultural diversity on Senegalese society as a whole.

As outlined in Section 3.2, migration emerges as a central element shaping social identity and influencing housing patterns. The study elucidates the effects of migration on housing conditions, both socially and economically, as well as the demographic shifts resulting from migration. These findings offer insights into the multifaceted interactions among identity, mobility, and the physical spaces individuals inhabit.

The direct influence of social identity on housing is examined in Section 3.3. With architectural choices serving as visual narratives of cultural affiliation, the housing environment is depicted as a mirror of social identity. Furthermore, the investigation into housing conditions and psychological well-being underscores the intimate connection between a person's living environment and emotional health. Ultimately, housing emerges as a vital element in fostering community and collective identity within the broader social fabric.

The fields of architecture, sociology, and urban planning can all benefit from this comprehensive examination of social identity and housing in Senegal. The intricate relationship between housing and identity sophisticated demands strategies to address the diverse needs of a population shaped by factors such as race, religion, and culture. To develop inclusive and culturally sensitive housing solutions that honor Senegal's rich diversity, a deeper understanding of these connections will be indispensable as the country navigates the challenges of contemporary urbanization and social transformation.

Chapter 4

The Case Study of Ngor Village

This chapter on Ngor Village delves into a detailed examination of how social identity impacts housing within this specific community. The primary aim of this study is to explore how factors associated with social identity, including socio-economic class, ethnicity, and other socio-cultural characteristics, shape housing conditions in the village. The methodology employed utilizes a mixed-methods approach, which combines qualitative methods like in-depth interviews with community members and field observations, along with quantitative methods such as demographic surveys and statistical analyzes of housing data. This comprehensive approach seeks to offer a thorough understanding of the dynamic interplays that influence the relationship between social identity and housing, while also providing nuanced and contextually relevant insights specifically tailored to Ngor Village.

4.1. Ngor Village an Overview:



Figure 97: Ngor: Lebou village in the suburbs of Dakar

(https://fr.wikipedia.org/wiki/Ngor_%28commune%29)

The examination of Senegal's housing challenges, with a specific focus on social identity, is situated within a broader global context where cultural and socioeconomic dynamics significantly shape living environments. As renowned architect Frank Lloyd Wright once remarked, "The space within becomes the reality of the building," emphasizing the profound impact of interior spaces on human experiences and interactions. This perspective underscores the importance of understanding how housing conditions influence social identity within Senegal.

In this case study, we will focus more specifically on the village of Ngor. According to the analysis by French-speaking architect Pierre Lemoine dating from 1995, "dwellings are reflections of the society that shelters them." Thus, the choice of Ngor as a site of investigation offers a unique opportunity to analyse how Senegalese social identity is expressed through its architectural fabric. By combining academic approaches with architectural perspectives, this research aspires to unveil the subtle entanglements between the social construction of identity and housing practices, thus making a significant contribution to the understanding of housing issues in Senegal.

Ngor Village, historically a vital trading centre for maritime exchanges between local communities and sailors from Europe and beyond, bears the marks of diverse cultural influences that have shaped its architecture, traditions, and daily life. Originally inhabited by the Lebou community, the village has a rich historical heritage dating back centuries, marked by strategic maritime trade and colonial transformations. Despite these changes, Ngor has preserved its cultural resilience, became a popular tourist destination while retained its traditional character. Architectural choices in Ngor, characterized by mud walls, traditional motifs, and spatial arrangements, serve as tangible expressions of social identity, as observed by urban planners. However, modern challenges such as urban expansion and demographic pressures pose complex issues for housing in Ngor, highlighting the need for a nuanced understanding of Senegalese social identity through residential architecture. Through an exploration of Ngor Village, this study aims to contribute to a comprehensive understanding of housing issues in Senegal, emphasizing the intersection of past and present in the built environment.

Introduction to Ngor Village

Located at the tip of the Cape Verde peninsula in Senegal, Ngor Village (Figure 98) presents itself as a true microcosm rich in architectural and cultural diversity, thus offering a captivating subject of study in the context of issues related to housing and social identity in Senegal. Historically, Ngor has been a vital centre for maritime trade, fostering trade between local communities and seafarers from Europe and beyond. This dynamic history has left indelible imprints on the village's architecture, traditions, and social fabric, reflecting a synthesis of diverse cultural influences.

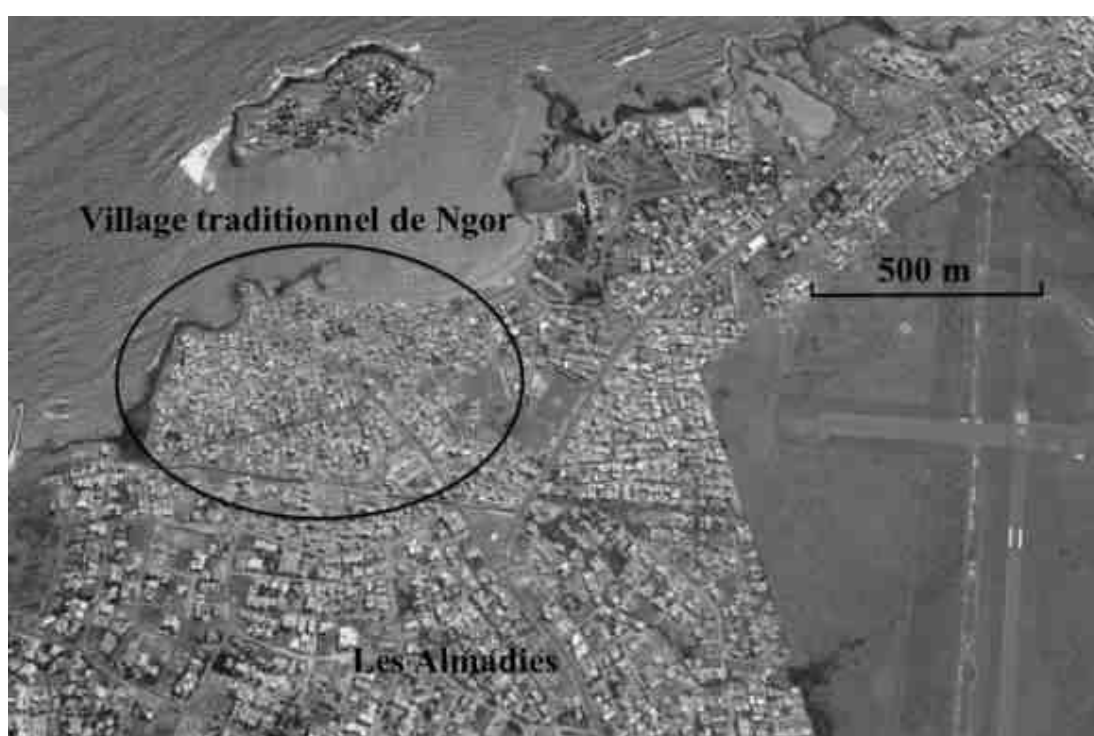


Figure 98: Ngor: traditional district of the Dakar coast, Senegal

(<https://journals.openedition.org/geocarrefour/9681>)

Established around 1550, Ngor Village, along with the neighbouring communities of Yoff and Ouakam, formed a cohesive inter-village area marked by robust kinship connections (Figure 99). The traditional social structure of the Lebou community, centred on authority figures like elders (*magi dëkk bi*) and youth (*Ndawñi*), offers a foundational framework for understanding the village's social dynamics (Diouf, 2018).

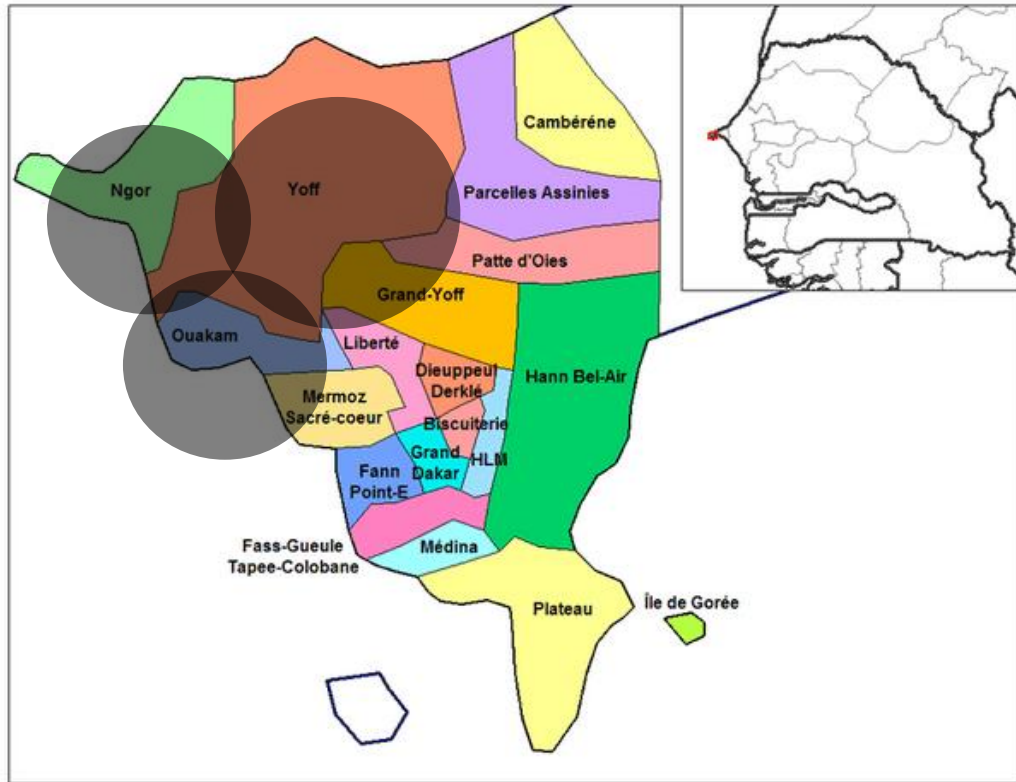


Figure 99: Ngor-Ouakam-Yoff

(https://fr.wikipedia.org/wiki/D%C3%A9partement_de_Dakar)

Architecturally, Ngor embodies centuries-old traditions evident in its charming alleys, mud houses, and courtyards, serving as tangible symbols of socio-cultural dynamics. These architectural decisions, deeply entrenched in the village's history and culture, mirror the intricate interplay between individual and collective identity (Florida, 2002). For instance, the utilization of earthen walls, traditional decorative motifs, and specific spatial layouts communicates volumes about the community's values, beliefs, and social structures (Bachelard, 1958). (Figure 100).



Figure 100: Alley in the Ngor district

(<https://echosdevoyageslointains.jimdo.com/s%C3%A9n%C3%A9gal/dakar-%C3%AEle-de-ngor/>)

However, beyond its aesthetic appeal, architecture in Ngor also mirrors contemporary tensions and challenges. Urban expansion and population pressures have resulted in noticeable changes in the village's layout, giving rise to a juxtaposition of traditional and modern buildings (See Figure 101). This phenomenon underscores the complex challenges that local communities encounter in reconciling their history with their present aspirations.



Figure 101: Ngor Village streets (Author)

History and culture: An Exploration Through the Ages

Ngor Village, situated at the tip of the Cape Verde peninsula in Senegal (Figure 102), stands as a living testament to Senegalese history and culture throughout the ages. Established around 1550, the village has experienced centuries of interactions among various communities, thereby shaping its distinctive character and cultural richness (Diouf, 2018).

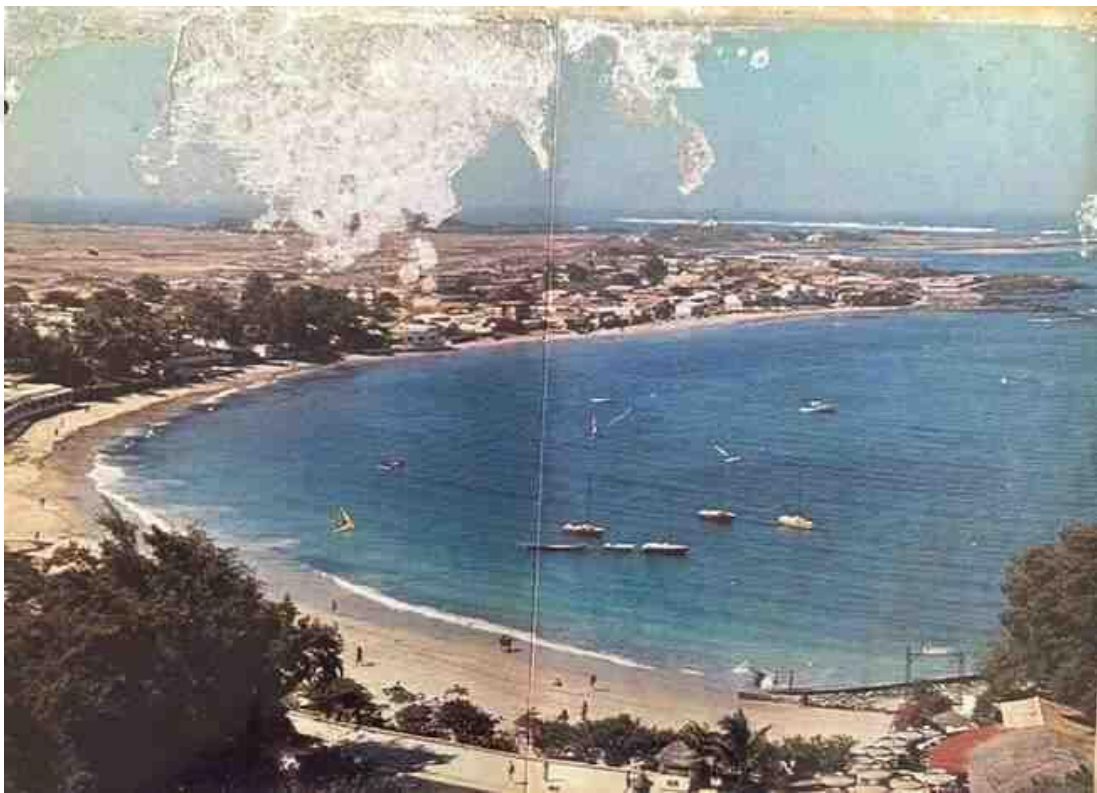


Figure 102: Plan of Ngor village, shared by one of the participants of my interview (Author)

According to Diouf (2018), Ngor Village stands as a remarkable example of the harmonious coexistence of diverse cultures over time. The initial encounters with European navigators in the 15th century marked the onset of a period characterized by intense cultural exchange, leaving a lasting impact on local architecture and traditions. The absence of segregation in their interactions and the array of cultural activities underscore the richness of their cohabitation (Boudreau & Hawkes, 2013).

During the era of French colonization, Ngor witnessed political and social transformations, yet the community managed to maintain its cultural resilience. The advent of tourism in the 1970s added a new layer to Ngor's history, transforming the village into a sought-after destination while preserving its traditional character (Lemoine, 1995).

Today, the picturesque streets and mud houses of Ngor narrate the village's rich and intricate history, illustrating how the past, culture, and modernity interweave in daily life. Traditional cultural celebrations (Figure 103), such as the “circumcision ceremony” and “traditional wedding ceremony,” continue to play a central role in safeguarding the cultural identity of Ngor (Bachelard, 1958).



Figure 103: Example of a room on the left where certain customary rituals take place (Author)

Architecture and urban planning

The architecture and urban planning of Ngor Village provide a fascinating subject for studying the interaction between the built environment and social and

cultural dynamics. The traditional earthen buildings, emblematic of local architecture, serve as living witnesses to the history and identity of the Lebou community, which has inhabited the village for centuries. According to architect Pierre Lemoine (1995), homes are not merely physical structures but living testimonies of the society that designs them. The village's narrow, winding streets are flanked by terracotta houses adorned with unique decorative designs (Figure 104), reflecting the ancestral traditions and cultural values of the community.



Figure 104: Ornamentation of a traditional house which has undergone modifications (Author)

Urban planning in Ngor Village is influenced by both historical and contemporary factors. During the French colonial period, the village underwent political and social transformations that left their mark on its urban landscape. The introduction of tourism in the 1970s brought new requirements for urban planning and development, gradually altering the structure and function of urban spaces. According to architectural researcher Franck Michel (2010), these urban changes pose complex challenges related to preserving cultural heritage while meeting the modern needs of

the population. Architecture and urban planning in Ngor Village, encompassing the districts of Petit Ngor and Grand Ngor as well as their extensions, provide exciting areas of study for understanding the interaction between the built environment and social and cultural dynamics. Over the centuries, Ngor Village has witnessed significant evolution in its dwellings, transitioning from traditional terracotta structures to modern constructions. This evolution reflects both socio-economic changes and the cultural influences that have shaped the urban landscape of the village. (Figure 105).



Figure 105: Old map of the village of Ngor and its extents (Author)

The traditional dwellings of Petit Ngor and Grand Ngor are often characterized by terracotta or wooden houses (Figure 106), constructed using ancestral techniques passed down from generation to generation. These houses, clustered around interior courtyards, feature thatched or corrugated iron roofs, offering protection against inclement weather and heat. Despite their modesty, these traditional habitats reflect the history and cultural identity of the Lebou community, which has inhabited the

village for centuries. However, with increasing urbanization and the growth of tourism, new types of dwellings have emerged in Ngor Village. Urban expansions of the village have witnessed the emergence of more modern buildings (Figure 107), such as apartments and residential complexes, providing accommodation for both residents and visitors. These new constructions embody contemporary trends in architecture and urban planning while retaining certain elements of local cultural identity.

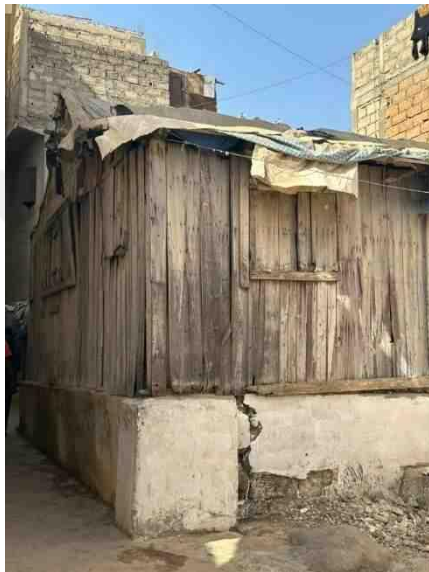


Figure 106: Wooden Housing (Author)
(Author)



Figure 107: Concrete Housing

The evolution of housing in Ngor Village illustrates how social, economic, and cultural dynamics shape the urban landscape. As architectural historian David Harvey points out, "architecture is the product of broader economic and social forces" (2005). Thus, the study of architecture and urban planning in Ngor Village provides valuable insight into the history and culture of the region, while highlighting the challenges and opportunities associated with urban development in an ever-evolving context. To illustrate these concepts, let's examine two significant examples of architecture and urban planning in Ngor Village.

Firstly, the central square of the village, known as "penc" (Figure 108), is an emblematic space where important social and cultural activities of the community take place. Surrounded by historic buildings and local businesses, this square serves as the

nerve centre of the village, where residents gather to celebrate traditional festivals and participate in community events.

Secondly, the residential district of Njéguën, situated near the coast, provides an example of contemporary urban planning (Figure 109) with its new real estate developments and modern infrastructure. These two examples showcase the architectural and urban diversity of Ngor Village, as well as the challenges and opportunities associated with its urban evolution.



Figure 108: “penc” (Author)



Figure 109: Ngor district (Author)

Community life

Community life in Ngor Village (Figure 111) is deeply rooted in the traditions and cultural values of the Lebou community. The villagers, strongly connected to their cultural heritage, engage in various social and ritual activities that strengthen the community's social cohesion. According to the research of Mamadou Diouf (1999), a Senegalese historian, the Lebous have a longstanding tradition of community solidarity and cooperation, which is evident in their daily lives in Ngor. (Figure 112).



Figure 111: The notables and wise in their youth, there are only two left alive today (Author)

A significant example of community life in Ngor is the practice of “Teranga,” a Wolof concept meaning hospitality and generosity towards others. This fundamental value shapes social interactions in the village, where locals warmly welcome visitors and readily share their food and resources. This hospitality is highlighted in the work of Fatou Sow (2004), a Senegalese sociologist, who emphasizes the significance of Teranga in building social bonds and community identities in Senegal. (Figure 110).



Figure 112: Place where I met several Ngorois thanks to their hospitality (Author)



Figure 110: Ngor seen from above

(<https://www.shutterstock.com/fr/image-photo/view-above-bay-ngor-near-dakar-792332077>)

Additionally, community life in Ngor is marked by cultural and religious events that celebrate local traditions and customs. Traditional festivals, such as “Ndawu Sonté,” which marks the beginning of the rainy season, and “Gamou,” which commemorates the birth of the Prophet Muhammad, unite locals in joyful and festive celebrations. These cultural events serve as opportunities to reinforce the sense of belonging to the community and to uphold cultural practices (Figure 113) passed down from generation to generation.



Figure 113: Distribution of meat on the occasion of Eid (Author)

Additionally, places of worship hold a significant position in the community life of Ngor. Mosques and churches serve as gathering points where worshipers come together to pray, meditate, and support each other in their faith. The research by David Robinson (2000), an American historian, underscores the central role of places of worship in shaping religious and community identity in Senegal. (Figure 114)



Figure 114: Muslim cemetery of the village presents before 1550 (Author)

In conclusion, community life in Ngor Village is characterized by values of solidarity, hospitality, and cultural celebration that strengthen social and cultural bonds within the Lebou community. These fundamental aspects of community life help shape the collective identity and well-being of Ngor's inhabitants, rendering the village a hub of vitality and cultural dynamism.

4.1.1. The Inhabitants of Ngor Village:

The village of Ngor, situated within the broader Senegalese context, serves as a microcosm of diverse demographics and socio-cultural dynamics. Its population, spanning multiple generations, reflects a blend of tradition and modernity. Occupational diversity further enriches this tapestry, shaping economic circumstances and housing preferences. Within Ngor, community cohesion is palpable, fostered by shared spaces and cultural practices. Festivals and ceremonies play a significant role in preserving heritage and fostering unity. Despite economic disparities, residents navigate housing choices that balance cultural preservation with contemporary comforts. Overall, Ngor village embodies a complex interplay of social identity, community dynamics, and socio-economic factors that influence housing decisions and shape the fabric of daily life. In probing the complex dynamics of the people of Ngor village, it is imperative to explore their demographic profile, social and cultural practices, community dynamics, and socio-economic influences, all of which contribute to the rich tapestry of social identity within the community.

Ethnicity

The ethnography of Ngor Village reveals a rich ethnic presence, dominated by the Lebou community, which historically inhabited the coastal region of Senegal. The Lebous play a central role in the daily life of Ngor, preserving maritime traditions and ancestral fishing practices that have shaped the community's identity (Diagne, 2019). As guardians of centuries-old knowledge linked to the sea, the Lebous occupy a privileged place in the economic and cultural life of Ngor Village (Diop, 2017). Their influence is reflected in various aspects of daily life, from gastronomy to religious celebrations, where Lebou traditions permeate every aspect of village culture (Sow, 2018). For example, the Ngaren Festival, an important annual celebration, highlights

the maritime traditions of the Lebous and offers a moment of community communion around the cultural heritage of the sea (Gueye, 2017). Additionally, the Lebous are recognized for their artisanal skills, particularly in building traditional canoes and other sea-related trades, which reinforces their status as custodians of maritime culture in Ngor Village (Ndiaye, 2018). In short, the dominant presence of the Lebous in Ngor Village illustrates the importance of this community in the construction of the social and cultural identity of the village, while providing fertile ground for studying the interaction between cultural heritage and contemporary dynamics in a maritime context. (Figure 115).



Figure 115: Lebous fishermen's canoe (Author)

Demographic composition

Analysis of the demographic composition of Ngor Village reveals significant diversity, with a population comprised of different age groups and diverse social and economic backgrounds. Residents of Ngor Village represent several generations, ranging from elderly people steeped in the village's history to young people embodying contemporary changes (Fall, 2019). This generational diversity introduces a dynamic element into the social identity, reflecting the historical and cultural developments of the village over time.

Within the Lebou community of Ngor Village, polygamy has historically been practiced, although its frequency has declined over time under the influence of changing social and economic factors. In Lebou families, polygamy was once seen as a symbol of status and wealth, allowing men to have multiple wives to expand their lineage and influence. However, with changing social norms and the growing influence of modernity, the practice of polygamy has declined, although it is still legal and sometimes observed in some families.

Lebou families can vary considerably in size, but they generally tend to be large, including several generations under one roof. Families can consist of several dozen members, including grandparents, parents, children, uncles, aunts, cousins, and sometimes even in-laws. This extended family structure promotes solidarity and mutual aid within the community, with each member contributing to the daily life and well-being of the family as a whole. The size of Lebou families may also be influenced by cultural factors such as the practice of polygamy, where a man may have multiple wives and, therefore, many children. However, with changing lifestyles and family norms, some Lebou families have adopted smaller family structures, reflecting broader demographic and social trends seen in Senegalese society. (Figure 116).



Figure 116: Family photo through 3 generations
<https://senseofsenegal.wordpress.com/2015/05/12/i-made-it/>

At the same time, the maternal lineage holds significant importance in the Lebou family structure. Unlike some cultures where lineage is primarily patrilineal, the Lebou places special emphasis on the maternal lineage, recognizing

the heritage and identity passed down through the mother's lineage. Children are often regarded as belonging to the mother's family and inherit her social status, property, and cultural traditions. This matrilineal perspective helps to strengthen family and community bonds, underscoring the role and influence of women in the transmission of Lebou culture and identity.

In summary, the demographic composition of Ngor Village reflects its rich history and contemporary dynamics, providing an ideal field for studying the interactions between demographics, social identity, and housing choices within a diverse community context.

Social classes

In the context of Ngor Village, the social structure reflects a diversity of socio-economic classes that influence community dynamics and housing choices. The population of Ngor Village generally comprises various social classes, ranging from modest fishermen and artisans to middle-class professionals and economic elites. This socio-economic diversity is evident in the distribution of housing, with peripheral neighbourhoods often accommodating more modest dwellings, while central areas are occupied by larger residences and modern infrastructure.



Figure 117: On the left, an alley of Ngor Village and on the right, an alley of Ngor extension (Author)

Social classes in Ngor Village are also delineated by economic indicators such as income level, education, access to resources, and professional status. For instance, fishermen and artisans, comprising a significant portion of the population, may inhabit more modest dwellings in traditional village neighbourhoods, while professionals and economic elites may opt for more modern and luxurious residences in peripheral areas or new development zones.

This social stratification not only influences housing preferences but also shapes social interactions, economic opportunities, and access to essential services like education and healthcare. Socio-economic disparities can breed tensions within the community and impact social cohesion, underscoring the need for inclusive policies and equitable development strategies to enhance the well-being of all residents of Ngor Village.

Professions and livelihoods

In Ngor Village, occupations and livelihoods are diverse, reflecting the array of economic activities that sustain the local community. Key occupations encompass artisanal fishing, crafts, commerce, tourism, and services. Fishermen, in particular, hold a pivotal role in the local economy, harnessing the abundant marine resources of the surrounding waters. Their way of life is intricately tied to natural cycles and weather conditions, directly impacting housing patterns and lifestyle choices.

Artisans constitute a substantial segment of the population, crafting various handicraft goods such as wood carvings, pottery, textiles, and jewellery. Their workshops and stalls are commonly found in the village's commercial districts, where they sell their products to both locals and visitors.

Trade is another vital economic activity in Ngor Village, characterized by vibrant local markets where a variety of food and craft items are exchanged. Local merchants play a crucial role in sourcing essential goods and offering services to residents.

Tourism emerges as a burgeoning source of income for many Ngor Village residents, with a rise in visitors attracted by the beaches, cultural attractions, and local

cuisine. Locals benefit from the tourism sector by providing accommodation, catering, and entertainment services, thereby diversifying livelihoods in the village.

Finally, services such as education, healthcare, and transportation are integral to the community's daily life, providing additional employment opportunities and contributing to residents' overall well-being. By understanding the diverse professions and livelihoods in Ngor Village, one can gain insight into the economic and social dynamics shaping community life.

Lifestyles

In the daily life of a Lebou in Ngor Village, each day is filled with rituals and traditions deeply ingrained in the local culture. As the sun rises, fishermen prepare for their day's work at sea (see Figure 118). They ready their boats, inspect their nets, and venture into the ocean for a day of fishing. Meanwhile, women may begin domestic tasks, such as meal preparation and childcare. A significant daily ritual is ritual bathing (Figure 119), which holds particular importance. Before commencing their workday or during significant life events like weddings or religious ceremonies, the Lebous partake in this ritual bath, believed to purify both mind and body. This practice reflects the Lebous' profound spiritual connection and their adherence to ancestral traditions.



Figure 118: fisherman getting ready for their day (Author)



Figure 119: the hut where the mystical baths take place (Author)

Throughout the day, residents frequently gather in community spaces like town squares or local cafes, where they exchange news, share stories, and strengthen social ties. Neighbours greet each other along the narrow village streets, fostering a sense of familiarity and solidarity within the community.

During special occasions such as weddings or religious ceremonies, families unite to celebrate and enjoy traditional meals. These events offer residents a chance to reinforce familial and communal bonds while preserving customs and values handed down through generations. (Figure 120).



Figure 120: Celebration of an event

<https://www.createaction.org/blog/celebrating-tabaski-in-rural-senegal-2/>

In the evening, after a day of work or activities, residents frequently gather in their yards (Figure 121) or on the terraces of their homes to unwind and socialize.

Music and dancing often enliven the evenings, while children play and adults engage in conversations about the day's events.



Figure 121: a family courtyard (veranda)

<https://www.france24.com/fr/20200124-sexualit%C3%A9-et-planification-familiale%C2%A0-les-s%C3%A9n%C3%A9galaises-%C3%A0-la-conqu%C3%AAtte-de-leurs-droits>

Relationships between neighbours are also integral to the daily life of the Lebous. Mutual aid and solidarity are central values within the community, and neighbours often provide support to one another in times of need. Whether through sharing resources, offering practical assistance, or simply lending a sympathetic ear, these connections among neighbour's help fortify the social fabric of Ngor Village.

Another significant aspect of the Lebous' daily life is their affinity for livestock. Many Lebou families raise livestock, including sheep and goats, primarily for meat and milk. Livestock plays a crucial role in the domestic economy of the Lebous, serving as a source of sustenance and sometimes even generating additional income through the sale of dairy products or animals.

In essence, the daily life of a Lebou in Ngor Village is marked by routines steeped in tradition, fostering enriching social interactions, moments of celebration, and communal sharing. These facets of daily life exemplify the richness and vibrancy of Lebou culture, underscoring the significance of social bonds in shaping the identity and welfare of the community.



Figure 122: sheep in a courtyard of a traditional house (Author)

(<https://www.france24.com/fr/20200124-sexualit%C3%A9-et-planification-familiale%C2%A0-les-s%C3%A9n%C3%A9galaises-%C3%A0-la-conqu%C3%AAtte-de-leurs-droits>)

Community organizations

In the context of Ngor Village, community organizations play a crucial role in strengthening the social fabric and supporting residents. One notable organization is the local development committee, depicted in Figure 123, comprising community members elected to represent the collective interests of the village. This committee regularly convenes meetings and consultations to address local issues, propose solutions, and coordinate development initiatives.

In the traditional social structure of Ngor Village, notable individuals, elders, neighbourhood chiefs, and family hold significant positions of authority and leadership. Notables, also referred to as "magi dëkk bi," are respected figures within the community, often elders possessing considerable wisdom and experience. They play a key role in mediating conflict resolution, providing guidance in community affairs, and preserving cultural traditions.



Figure 123: gathering of village notables
<https://www.france24.com/fr/20200124-sexualit%C3%A9-et-planification-familiale%C2%A0-les-s%C3%A9n%C3%A9galaises-%C3%A0-la-conqu%C3%AAtte-de-leurs-droits>

Elders, depicted in Figures 124, on the other hand, are prominent members of the community recognized for their expertise in specific areas such as traditional medicine, spirituality, or local customs. Their knowledge is often sought to advise families and individuals in various aspects of their daily lives.



Figure 124: The Elders
<https://www.france24.com/fr/20200124-sexualit%C3%A9-et-planification-familiale%C2%A0-les-s%C3%A9n%C3%A9galaises-%C3%A0-la-conqu%C3%AAtte-de-leurs-droits>

Neighbourhood chiefs are official local government representatives responsible for overseeing the administrative and civic affairs of their respective neighbourhoods. They act as intermediaries between residents and local authorities, facilitating communication and coordination of development initiatives. As for family heads, they

exercise authority over their family line, making important decisions regarding family affairs, heirlooms, and traditions passed down from generation to generation. (See Figure 125)



Figure 125: New building for village leaders (Author)

In parallel with this social organization, concessions, or "ndeyo" in Wolof, constitute another important dimension of community life in Ngor. Concessions are groups of related families living in specific residential areas of the village. Each compound is headed by a family head, usually the eldest patriarch, who acts as the clan leader and represents the compound in community affairs. The concessions are autonomous social and economic units, but they are also integrated into the broader social fabric of the Ngor community.

Additionally, cultural and religious associations hold significant importance in the community life of Ngor. For instance, the fishermen's association gathers local fishermen to advocate for cooperation, sustainable management of marine resources, and the protection of fishermen's rights. Similarly, religious groups arrange spiritual and social gatherings that enhance connections among residents and cultivate a sense of community.



Figure 126: The Courtyard of the First Ngor Concession with a Baobab Centre (Author)



Figure 127: Ngor Villa first Mosque (Author)

Another crucial aspect of community life in Ngor is the informal solidarity system known as "ndeup." This system operates on the principle of mutual aid and cooperation among community members to address economic and social challenges.

For instance, when a family encounters financial hardship or illness, neighbours and relatives come together to provide financial, material, and emotional assistance.

Furthermore, local development initiatives such as vocational training programs and community infrastructure projects contribute to enhancing social capital and improving the quality of life in Ngor. These initiatives are often supported by non-governmental organizations, government agencies, and international partners, recognizing the significance of community engagement in the development process.

In conclusion, community organizations play a vital role in promoting social, economic, and cultural well-being in Ngor Village. By fostering collaboration, solidarity, and resident participation, these organizations contribute to strengthening the social fabric of the community and advancing sustainable and inclusive development.

4.1.3. Ngor Village Selected Criteria:

By selecting the village of Ngor as the focal point of this thesis, several distinct factors set it apart from other districts of Dakar and contribute to the unique character of its housing context. This deliberate choice is essential for obtaining a comprehensive understanding of how social identity influences housing decisions within a specific cultural and historical context.

The Senegalese city of Dakar, particularly Ngor (Figure 128), is renowned for its richness in culture and architecture. It is a location where various architectural styles, notably African, French, and Arab, converge. This diversity offers an excellent opportunity to investigate how different civilizations interact and influence regional architecture.



Figure 128 : Ngor

(<https://journals.openedition.org/geocarrefour/9681>)

The residents' commitment to cultural preservation is a defining aspect that aligns with the research direction. Active participation in cultural events, for example, underscores their dedication to maintaining cultural practices (Figure 129), and this commitment is often reflected in the housing choices made by residents (Niang, 2019).



Figure 129: lebou women on the shore

<https://ccij.io/article/senegal-river/>

The close-knit community dynamic (Figure 130) within the village of Ngor, fostering a strong sense of community life, sets it apart from many urban

neighbourhoods in Dakar. This community interdependence influences how residents conceptualize and shape their living spaces, making it a compelling factor for understanding the social dynamics of housing choices (Sarr, 2018).



Figure 130: Meeting between women

<https://www.banquemonddiale.org/fr/results/2021/08/27/senegal-improving-child-nutritional-resilience-through-support-for-women-s-groups>

The geographical and practical aspects of Ngor village (Figure 131), including its proximity to the coast and livelihoods linked to fishing, for example, contribute to a unique set of considerations in housing choices. These practical elements, specific to the village of Ngor, add a layer of complexity to the study that may not be reproduced in other urban contexts in Dakar (Diallo, 2020).



Figure 131: Ngor Village and Island Ngor

<https://www.expedia.com/Ngor.dx3000387349>

Another location that is constantly evolving is Ngor. Population expansion, economic pressures, and rapid urbanization continually reshape the urban landscape

of the region. Studying Ngor would provide a clearer understanding of the potentials and challenges associated with this dynamic process of urban growth.

Ngor boasts a rich architectural and cultural heritage. Analysing this area allows for the examination of various architectural and cultural heritage preservation strategies, as well as the challenges encountered by architects and urban planners in preserving local cultural identity while meeting modern needs.

Moreover, it serves as an ideal site for architectural innovation and design due to its popularity as a tourist destination and its appeal to both domestic and international visitors. Exploring the innovative methods that architects employ to address the diverse demands of the populace and design aesthetically pleasing yet functional spaces is possible here.

In essence, the selection of Ngor Village as the focal point for this research is based on its historical and cultural uniqueness, dedication to cultural preservation, distinctive community dynamics, and practical considerations specific to its coastal location. These factors collectively position Ngor Village as an ideal case study location, providing insights into the intricate relationship between social identity and housing decisions that may not be replicated in other neighbourhoods in Dakar.

4.1.4. Resolution of Social Identity and Comfort:

The comprehensive examination of housing challenges in Senegal, titled "Social Identity and Comfort Solutions," is founded on the belief that residential spaces are more than mere physical structures; they are environments where social identity interacts with daily comfort. As urbanist Richard Florida (2002) noted, "housing is not merely a physical necessity, but a tangible expression of social identity." Consequently, our research aims to untangle the intricate relationship between these two pivotal dimensions, exploring how architectural decisions impact perceived comfort while concurrently shaping social identity.



Figure 132: Ngor before

(<https://www.au-senegal.com/les-pencs-lebou-de-dakar,15327.html?lang=fr>)

The village of Ngor emerges as an extraordinary case study. The mud and wood residences, adorned with traditional decorative motifs, serve as tangible manifestations of the fusion between cultural identity and residential architecture. As Pierre Lemoine (1995) highlights, "dwellings are living narratives, tangible chapters of the social history of the community that constructs them." In this context, every architectural facet, ranging from construction materials to ornamental designs, serves as a conduit through which residents articulate their social identity, transcending the mere function of providing shelter.



Figure 133: A family courtyard

(<https://aps.sn/diossy-mbengue-memoire-vivante-du-penc-de-mbot/>)

However, the intersection of social identity and comfort also presents challenges. Demographic pressures and urban developments, as emphasized by Franck Michel

(2010), often result in discordant architectural adaptations. Modern buildings, aiming to meet contemporary comfort standards, coexist with traditional dwellings, creating an architectural mosaic that reflects the tensions between past and present.

The link between comfort and social identity is evident in neighbourhoods where old houses and modern constructions stand side by side. Negotiating the cultural, symbolic, and physical dimensions of comfort is key to resolving social identity in these settings. While preserving traditional elements, residents may choose habitable spaces based on their adherence to particular comfort norms.

Therefore, "Social Identity and Comfort Solutions" is dedicated to closely analysing how architectural decisions impact daily well-being while serving as a reflection of social identity. By uncovering the complexities of residential architecture and social factors, this study aims to formulate recommendations and innovative perspectives to address the multifaceted challenges of housing in Senegal, thus creating spaces that authentically reflect identity and offer tailored comfort solutions to contemporary needs.

4.2. Design of the Research:

The selection of Ngor village in Dakar as a case study over other villages is based on several factors. Firstly, Ngor's privileged coastal location on the Cape Verde peninsula may influence architectural decisions and social dynamics due to its proximity to the sea. Additionally, Ngor boasts cultural and historical diversity, encompassing ethnic, religious, and colonial influences, providing a rich array of elements to investigate in terms of social and architectural identity. Moreover, Ngor has experienced tourism development, potentially impacting the evolution of local architecture and lifestyles. The presence of Ngor Island, a small offshore island, further adds a unique dimension to the village's layout. Therefore, choosing Ngor as a case study would capture a wide range of factors influencing residential choices, spanning cultural, economic, and tourism dynamics, thereby offering a comprehensive perspective on housing issues in Dakar.

The methodology of this research on housing issues in Senegal is designed to uncover the deep connections between social identity and architectural design in this

specific context. Interviews, central to our approach, will focus on two types of representative cases: traditional housing and modern housing.

The initial phase of interviews will examine traditional dwellings, which represent a centuries-old heritage deeply rooted in culture and craftsmanship. Inspired by architect Pierre Lemoine's (1995) assertion that "dwellings are living testimonies of social history," we will explore how residents perceive and maintain their social identity through the design and occupation of these dwellings. Questions will centre on architectural choices, construction materials, and cultural symbols integrated into these residential spaces.

The subsequent interviews will concentrate on "contemporary housing," a prevalent modern architectural expression. Building on urban planner Richard Florida's (2002) observation that "housing is a tangible expression of social identity," we will investigate how these modern homes address residents' identity aspirations. Queries will delve into comfort criteria, the rationale behind modern architectural choices, and how these homes integrate into the social and cultural fabric of the community.

This comparative approach between traditional dwellings and modern housing aims to uncover significant nuances in the relationship between social identity and architectural design. Through in-depth interviews, this research seeks to illuminate the intricate dynamics shaping housing decisions in Senegal and offer relevant insights for more inclusive residential policies tailored to the diversity of social identities. To conduct these surveys effectively, we will need to visit at least five families of each housing type (traditional and modern) to ensure the relevance of our results. The author will supplement the obtained ideas with drawings, graphic representations, and photographs to illustrate the findings.

4.2.1. Interview Form:

The exploration of housing and social identity issues in Senegal, particularly focusing on Ngor village, requires an effective methodology for gathering relevant data. This interview questionnaire has been crafted with the objective of eliciting insights from Ngor residents concerning their housing experiences and perspectives on social identity. The questions encompass various dimensions, including

architectural preferences, childhood recollections associated with housing, alterations made to homes over time, and future housing aspirations. This qualitative data will significantly contribute to a comprehensive understanding of the social and cultural dynamics intertwined with housing in Ngor. Embracing the intricate interconnections that shape daily life in Ngor demands the active participation of all, fostering the advantageous exchange of experiences and viewpoints.

Section 1: Interview on the Inhabitants of Traditional Habitats

Introduction

Before delving into the specifics of the traditional houses in Ngor, Dakar, it is necessary to conduct research aimed at understanding the distinct perspectives of each family member. Through interviews encompassing various age groups and covering topics such as social identity, architectural preferences, comfort, functionality, and the evolution of homes, we will explore the socio-economic and cultural influences at play. Each generation offers valuable insights into the pivotal role of our traditional Ngor dwellings in shaping and preserving their social identity.

Q1. Personal Information (Gender, Age and relationship to the house, Nationality, Ethnicity, Occupation, Length of residence in the house, Brief description of the house and its surroundings, Reasons for choosing the neighbourhood or location)

a) Social Identity and Architectural Choices:

Q2. What was the atmosphere like in your home when you were younger and how did it make you feel in your community?

Q3. What cherished memories do you have of your home? How did you feel being part of your neighbourhood?

Q4. Can you describe the atmosphere of your home? Was there anything that particularly stood out to you?

Q5. Do you have any anecdotes or memorable moments to share about your home and how it influences your relationships with your neighbours and friends?

Q6. Does the organization of your home currently reflect your personal and social identity? If yes, comment, if not why?

b) Comfort and Functionality Criteria:

Q7. What elements of your current home contribute the most to your daily comfort?

Q8. Are there specific features of your current home layout that facilitate your quality of life?

Q9. Can you share experiences where the layout of the home has played an important role in your daily life, interactions with family and neighbours?

Q10. Do the comfort and functionality aspects of your home meet your changing needs? If so how, if not why?

Q11. Have you integrated technological elements or innovations into your home to improve your comfort and quality of life?

c) Evolution and Adaptation:

Q12. Has your home evolved over the years to meet your changing needs as a family member? if so how, if not why?

Q13. Can you share any memories or stories about the changes you've made to your home over time to suit your current lifestyle?

Q14. Has your home influenced your sense of belonging to your home and community over the years?

Q15. Are there any differences between the layout of your current house, that of your youth and those built almost anywhere? What is your perception on this in a socio-cultural framework?

Q16. Have you made changes to your home over time? If so how, if not why? And do they reflect your personal and family values?

d) Future Prospects:

Q17. How do you envision the future of your home and how would you like it to evolve to meet your needs as you age?

Q18. Can you share your thoughts on passing down your home to the next generation and how you would like to see it preserved?

Q19. Is your home tied to your personal aspirations as well as a sense of security and comfort as you age?

Q20. How do you perceive the role of your home in your life and how does it influence you as a person and your social interactions?

Section 2: Interview on the Inhabitants of Contemporary Habitats

Introduction

Before delving into the specifications of a contemporary house in Ngor, Dakar, it's beneficial to explore various perspectives within the family to better understand

the criteria for comfort, functionality, community integration, and future prospects related to their modern home. Through a series of interviews, we will gather experiences and insights from different family members, providing a comprehensive understanding of modern architectural preferences and their implications for daily life. Each generation offers a unique viewpoint on how contemporary homes in Ngor shape social identity and adapt to evolving family needs.

Q1. Personal Information (Gender, Age and relationship to the house, Nationality, Ethnicity, Occupation, Length of residence in the house, Brief description of the house and its surroundings, Reasons for choosing the neighbourhood or location)

a) Social Identity and Contemporary Architecture:

Q2. How do you view your current home compared to the homes of your youth, and do you think this reflects social and cultural changes?

Q3. Can you share your thoughts about your home within the community, especially in terms of social status?

Q4. What cherished memories do you have of your childhood home? How do you feel belonging to this current house now?

Q5. Is your personality reflected or expressed through your home? If so how, if not why?

Q6. Do the choices in your current home reflect your personality?

b) Comfort and Functionality in Contemporary Housing:

Q7. How would you describe the comfort level of your home compared to the homes of your youth, and do you think this has influenced your quality of life? How or why not?

Q8. Can you share examples of specific features or amenities in your home that have helped you maintain your independence and well-being as you age?

Q9. Do you think that technological innovations and modern equipment in your home have improved your daily life and comfort compared to previous generations? If so how, if not why?

Q10. How do you envision your needs for comfort and functionality will change as you age, and what adaptations do you envision for your home to accommodate these changes?

Q11. What are the housing aspirations and expectations for the future, and how do you think this might influence your life decisions and personal goals?

c) Lifestyles and Adaptation:

Q12. Has your home adapted to your changing needs as you age, taking into account your health, well-being and lifestyle? If so how, if not why?

Q13. Can you share examples of modifications or adjustments you have made to your home to meet your specific needs? If there has...

Q14. Does the current design of your home allow you to maintain your independence and quality of life despite the changes since your youth?

Q15. What impacts does your home show in relation to your social and community activities, your comfort and your privacy?

d) Future Prospects:

Q16. Do you think your home needs to better evolve to meet traditional needs and preferences, taking into account the challenges of modernity?

Q17. What are your hopes and concerns for the future?

Q18. How do you feel about your home in an ever-changing world compared to old ones?

Q19. Do you think your home could be better designed to promote an optimal balance between the old layouts and the new?

Q20. Do your housing aspirations and expectations differ from those associated with traditional homes? If yes or no in what way? And how do you anticipate these differences/similarities might impact your life decisions and personal goals?

This questionnaire's main objective is to fully investigate the connection between social identity and housing in the unique setting of Ngor Village, Dakar, Senegal, with an emphasis on the differences between historic reality and the development of contemporary housing. This survey aims to show how the residents of Ngor Village view and feel this contradiction between the old and the new in the field, which is in line with the main issue of the dissertation on the housing problem and research on social identity in Senegal. dwelling.

The purpose of the questionnaire is to gather useful data on how traditional elements (both cultural and architectural) are integrated or challenged in the context of contemporary housing in Ngor across the various sections. It also seeks to comprehend how the move to contemporary housing influences how locals perceive their social identities, whether through the preservation of cultural values or their modification to meet current needs.

Utilizing a variety of analytical techniques, pertinent data regarding the connection between social identity and housing in Ngor Village will be obtained. A qualitative investigation of each resident's unique experiences and perspectives about their

houses, the impact of culture, and how this influences their social identity will be possible through in-depth interviews with Ngor residents. To gather quantitative data on certain topics like perceived comfort, cultural features incorporated into the dwelling, and community relationships.

Ngor Village was selected as the study location for a number of reasons. This district is a good example of Dakar's cultural and social complexity, which makes it possible to examine social interactions and architectural variation in great detail. In addition, Ngor's urban environment has changed significantly over time, offering an ideal setting for analysing the relationships between traditional and modern housing. For an in-depth understanding of the effects of social identity on housing in the Senegalese context, this part of the city was chosen strategically.

4.2.2. Participant Selection Criteria:

Participant selection is crucial in qualitative research on the impact of social identity on housing in Ngor Village. This section outlines the rigorous criteria used to ensure a diverse and representative sample, facilitating a comprehensive exploration of housing choices and social identity.

Geographic inclusivity is prioritized to capture the varied perspectives of the village. Participants are selected from different sections, considering differences in housing structures, proximity to the coast, and levels of urbanization, thus enabling a holistic understanding of the influence of social identity on housing decisions.

Generational diversity is considered, recognizing the impact of different age groups on housing preferences. Participants are categorized into various age groups to uncover patterns influenced by different life stages.

Occupational diversity is also incorporated to understand the socio-economic factors shaping housing choices. This diversity aims to reveal the intricate relationship between tenure, economic circumstances, and housing decisions.

Participants are chosen based on their socio-economic backgrounds, encompassing both modest and affluent circumstances, to discern how these factors intersect with social identity in shaping housing preferences.

Cultural and ethnic diversity is also accounted for to examine variations in housing choices influenced by cultural practices and identities, thereby reflecting the heterogeneity within the community.

Central to the selection criteria is the adherence to ethical principles and obtaining informed consent from participants, ensuring respectful and responsible engagement in the research process.

In summary, the meticulous selection of participants ensures a nuanced exploration of the relationship between social identity and housing choices, reflecting the diverse perspectives of the Ngor Village community.

4.2.3. Ethical Considerations:

The ethical dimensions of the research process are paramount, particularly when exploring sensitive areas of social identity and housing within the village of Ngor. This section meticulously articulates the ethical considerations embedded in the research design, encompassing participant rights, privacy preservation, and responsible conduct of the study.

The informed consent process is central to ethical considerations, involving obtaining informed consent from each participant. The informed consent document clearly outlines the purpose, nature, and potential implications of the study, ensuring participants have a thorough understanding prior to participation. Participants are assured of their right to withdraw from the study at any time without suffering harmful consequences.

Confidentiality and anonymity are paramount to protecting the privacy of participants. Rigorous measures are incorporated into the research design to ensure data confidentiality and anonymity. Identifiers are systematically removed from the data, and any information that identifies individuals is carefully protected. This commitment to confidentiality extends to all stages of research, including data storage, analysis, and reporting.

Respecting cultural sensitivities is a priority in the research design, taking into account the cultural context of Ngor Village. The questions in the interview form and the participant selection criteria are developed with cultural subtleties in mind, thereby

minimizing the potential for unintended harm or discomfort. This cultural sensitivity is essential to fostering an environment of respect and collaboration with the community.

The research incorporates mechanisms to minimize any potential harm or discomfort that participants may experience during or after their participation. Open lines of communication are maintained to quickly address participant concerns, and the interview process is structured to prioritize participants' emotional well-being throughout the research journey.

Transparent communication is upheld as a fundamental ethical principle. Participants receive a clear overview of the research objectives, potential benefits, and any anticipated risks. The language used in the interview form and informed consent documents is accessible and free of jargon, fostering an environment where participants can make informed decisions about their participation.

In conclusion, the ethical considerations embedded in the social identity and housing research design at Ngor Village underscore a commitment to participant well-being, privacy, cultural sensitivity, and community collaboration. These ethical safeguards not only preserve the integrity of the research but also reflect a dedication to responsible and respectful engagement with participants and the community at large.

4.2.4. Data Analysis:

Data analysis, the essential cornerstone of this study on housing in Senegal, adopts a rigorous approach aimed at extracting significant insights. The data, collected through structured interviews, will undergo a series of analytical methods to illuminate the complexity of the relationships between social identity and architectural design.

Data Analysis Approach: Deep Understanding

- Frequency of Architectural Elements:

An in-depth examination of the prevalence of architectural elements in Ngor, an area of Dakar, was conducted as part of a master's thesis on housing challenges and

social identity in Senegal. To gather information for this study, both qualitative and quantitative methodologies were employed in a meticulous examination of the urban environment. It was observed that architectural features varied, encompassing both modern constructions and traditional, inherited architecture, reflecting Ngor's cultural and historical evolution. The study underscored the role of these architectural choices in shaping the social and cultural character of the neighbourhood through examination. It illuminated how perceptions of social identities within the community are influenced by architecture, emphasizing the significance of these elements in understanding social and urban dynamics in Ngor.

- Correlation between Architectural Elements and Social Identity:

In-depth research was conducted on the relationship between architectural structures and social identity in Ngor, Dakar, examining how various architectural motifs influence the perceptions of the community and its individuals. For example, while new architecture may symbolize progress, older structures may connote status and historical significance. This study enhanced our understanding of how the architecture in Ngor mirrors the values and aspirations of the local community, shaping the social identities of its residents.

- Comparison of Perceived Comforts:

To evaluate the daily experiences of residents across different neighbourhoods in Dakar's Ngor area, a comparison of reported comforts was conducted. Qualitative data collection involved gathering opinions on factors such as noise, air quality, and accessibility to services. A comprehensive analysis was then performed to identify variations in reported comfort levels among neighbourhoods. In addition to elucidating socio-spatial disparities in the urban experience of Ngor, this research offers recommendations for improving the quality of life in these communities.

- Thematic Analysis of Qualitative Responses:

A thematic analysis of qualitative responses was undertaken to delve into the viewpoints of Ngor residents in Dakar regarding housing issues and social identity. Through a review of interviews and observations, recurring themes such as residential

safety, access to public services, and neighbourhood attachment were discerned. This analysis deepened the understanding of social and spatial dynamics in Ngor, offering a comprehensive view of the challenges and priorities of residents in this particular community of Dakar.

- Temporal Comparison and Evolution:

The Ngor area of Dakar underwent a comparative chronological analysis to examine changes in architectural features, lifestyles, and social identities. Scholars bulletized both historical and modern data to discern noteworthy alterations in Ngor's urban landscape and everyday life. By gaining deeper insight into the historical and modern factors influencing the neighbourhood's social and cultural character, this investigation offered insightful perspectives for heritage preservation and urban planning in a dynamic environment.

Ethical Protocols: Guarantee Confidentiality and Respect

Ethical protocols were established to guarantee participant confidentiality and respect. Steps to protect the identity of those interviewed and to obtain their informed consent were taken before any data collection. These protocols ensured that sensitive information was treated confidentially and that participants were treated with respect and dignity throughout the study.

Interview Process: Building Authentic Dialogue

An interview process was established to foster authentic dialogue with the participants. For this purpose, two distinct zones were selected (Figure 134): a traditional village representing ancient architecture and a more recent extension of the district, reflecting urban development.



Figure 134: Summary of interview location areas.

The selection of families for interviews was deliberate, aiming to ensure a diverse representation of perspectives. Efforts were made to include families from various socio-economic and ethnic backgrounds to capture a broad range of experiences.

The approach to conducting interviews was sensitive and respectful, emphasizing the establishment of trust with the participants. Time was taken to explain the study's purpose and obtain informed consent from participants before commencing the interviews.

Interview questions were carefully crafted to cover a range of relevant topics, including architectural preferences, daily life experiences, and perceptions of social identity. An open and flexible approach allowed participants to authentically share their experiences and perspectives.

Detailed notes were taken during the interviews to capture thoughts and observations, and audio recordings were made with participants' consent to ensure the accuracy and integrity of the collected data.

In addition to interviews, photographs, images, and observations were taken to enrich the contextual understanding of each study area. These visual elements helped

to better understand the nuances of architecture and the built environment, as well as the social and spatial dynamics at play in each community.

For this research, 20 families were selected for interviews, representing a diverse sample of the Ngor community. Each family included 3 members aged 18 and over, from different age groups classified as A (18-30 years), B (31-50 years), and C (50 years +), allowing for a variety of perspectives and experiences to be taken into account.

Table 1: *Table of Characteristics - Traditional Houses*

IDENTIFIER	Family	Age	Gender	Member	Function	Ethnicity	Length of residence	
ID_1	Family 1	64	Male	householder	Tailor	lebou	64	C
ID_2	Family 1	35	Female	daughter	Teacher	lebou	35	B
ID_3	Family 1	25	Male	Son	Student	lebou	25	A
ID_4	Family 2	80	Male	householder	Retirement	lebou	18	C
ID_5	Family 2	57	Female	Wife	Housewife	lebou	18	C
ID_6	Family 2	24	Female	daughter	Student	lebou	18	A
ID_7	Family 3	74	Male	householder	Retirement	lebou	30	A
ID_8	Family 3	36	Female	4 th daughter	Cooker	lebou	30	C
ID_9	Family 3	41	Male	2 nd son	Artist	lebou	30	B
ID_10	Family 4	63	Male	householder	Officer	lebou	63	C
ID_11	Family 4	58	Female	1 st wife	Housewife	lebou	30	B
ID_12	Family 4	35	Female	2 nd wife	Trader	Peul	8	C
ID_13	Family 5	75	Male	householder	Swimmer	lebou	75	C
ID_14	Family 5	67	Female	sister	Housewife	lebou	67	C
ID_15	Family 5	63	Male	brother	Business	lebou	63	C
ID_16	Family 6	63	Male	householder	Business	lebou	63	C
ID_17	Family 6	60	Female	1 st wife	Housewife	lebou	30	C
ID_18	Family 6	30	Female	3 rd wife	Officer	lebou	1	A
ID_19	Family 7	84	Male	householder	Business	lebou	84	C
ID_20	Family 7	65	female	Wife	Housewife	Lebou	23	C
ID_21	Family 7	63	Male	Son	Officer	Lebou	63	C
ID_22	Family 8	45	female	mother	Trader	Serere	10	B
ID_23	Family 8	20	Male	Son	Student	Serere	20	A
ID_24	Family 8	18	female	daughter	Student	Serere	18	A
ID_25	Family 9	50	Male	father	Fisherman	Wolof	15	B
ID_26	Family 9	25	female	daughter	Trader	Wolof	25	A
ID_27	Family 9	22	Male	Son	Mechanic	Wolof	22	A
ID_28	Family10	45	Male	householder	Builder	foreigner	8	B
ID_29	Family10	40	female	Wife	Tailor	foreigner	8	B
ID_30	Family10	19	female	daughter	Student	foreigner	15	A

Table 2: *Table of Characteristics - Contemporary Houses:*

IDENTIFIER	Family	Age	Gender	Member	Function	Ethnicity	Length of residence	
HD_1	Family 1	45	Male	householder	Engineer	Serere	3	B
HD_2	Family 1	40	female	Wife	Teacher	Wolof	3	B
HD_3	Family 1	18	female	daughter	Student	Mixt	3	A
HD_4	Family 2	66	Male	householder	Teacher	Wolof	3	C
HD_5	Family 2	60	female	Wife	Housewife	Lebou	3	C
HD_6	Family 2	26	Male	Son	Student	Mixt	3	A
HD_7	Family 3	63	Male	householder	Driver	Lebou	4	C
HD_8	Family 3	53	female	Wife	Housewife	Lebou	4	C
HD_9	Family 3	26	female	daughter	Footballer	Lebou	4	A
HD_10	Family 4	63	Male	householder	retirement	Lebou	8	C
HD_11	Family 4	55	female	Wife	Housewife	Lebou	8	C
HD_12	Family 4	30	Male	Son	Engineer	Lebou	8	C
HD_13	Family 5	64	Male	householder	Business	Lebou	8	C
HD_14	Family 5	54	female	Wife	Housewife	Peulh	8	C
HD_15	Family 5	25	female	daughter	student	Mixt	5	A
HD_16	Family 6	57	Male	householder	officer	Lebou	9	C
HD_17	Family 6	22	female	1 st daughter	student	Lebou	3	A
HD_18	Family 6	19	female	2 nd daughter	student	Lebou	2	A
HD_19	Family 7	65	Male	householder	retirement	Lebou	5	C
HD_20	Family 7	55	female	Wife	Housewife	Lebou	5	C
HD_21	Family 7	28	female	daughter	banker	lebou	5	A
HD_22	Family 8	46	Male	householder	Builder	lebou	13	B
HD_23	Family 8	45	female	Wife	Trader	diola	13	B
HD_24	Family 8	28	female	daughter	student	mixt	13	A
HD_25	Family 9	73	Male	householder	welder	lebou	18	C
HD_26	Family 9	65	female	Wife	Housewife	lebou	18	C
HD_27	Family 9	26	female	daughter	officer	wolof	18	A
HD_28	Family10	42	Male	householder	Imam	lebou	11	B
HD_29	Family10	35	female	Wife	accountant	peulh	11	B
HD_30	Family12	47	Male	brother	Fisher	lebou	11	B

These tables provide an overview of the general characteristics of those interviewed in traditional and contemporary houses, contributing to an in-depth understanding of family and social dynamics in Ngor.

Data Analysis: Fusion of Quantitative and Qualitative

To gain a comprehensive understanding of the social and geographical dynamics of Ngor, both quantitative and qualitative data were utilized during the data analysis phase. Qualitative data allowed for a thorough examination of individuals' experiences and viewpoints, while quantitative data helped identify statistical trends. By employing this integrated methodology, a comprehensive picture of the relationships between social identity, architecture, and lived reality in Ngor was constructed, providing a wealth of nuanced insights into urban life in this Dakar neighbourhood.

4.3. Findings:

Conclusions drawn from the data analysis will be examined in detail, highlighting significant trends, identified correlations and emerging themes that inform understanding of social and spatial dynamics in Ngor.

Section 1: Interview on the Inhabitants of Traditional Habitats

The findings from the interviews conducted with inhabitants of traditional dwellings in Ngor illuminate various social and spatial dynamics within the community. Through detailed data analysis, significant trends, correlations, and emerging themes have been identified. These findings offer valuable insights into the intersection of culture, architecture, and social identity in Ngor. By exploring the perspectives and experiences of the residents, this section contributes to a deeper understanding of how traditional housing shapes the lives and identities of the community members

Social Identity and Architectural Choices

The responses collected from interviews conducted in Ngor (Dakar) illustrate the strong connection that exists in Senegal between architectural preferences and social identity. Traditional houses often served as focal points for social and familial activities in the neighbourhood, providing a sense of safety and community connection. Childhood memories underscore the significance of these spaces as hubs for social interaction and community bonding, although their relatively small size can sometimes lead to intra-family conflicts. The preservation of traditions, such as those of the elders, reinforces these bonds, yet socioeconomic disparities among families may occasionally lead to tensions.

Contemporary dwellings, despite their perceived comfort, can at times compromise privacy in favor of convenience. Despite challenges related to the lack of personal privacy, the arrangement of rooms still reflects social identity and family values, with dedicated spaces for religious and familial gatherings. These observations highlight the importance of understanding how residents perceive their living spaces

and their connection to their social identity. Additionally, insights from anonymous participants provide valuable perspectives on this dynamic.

General response: Traditional houses were often the heart of social and family life in the community. They were welcoming and warm, providing a sense of security and connection with neighbours.

A2. (ID_1): The home was always lively and warm, filled with happy conversations and strong family bonds. It made me feel connected to my community and my Lebou roots.

A3. (ID_5): I consider our home a valuable place within the community. Its location in a family neighbourhood where the streets are bustling with neighbours happily greeting each other contributes to our sense of belonging and social status.

A4. (ID_12): I have precious childhood memories spent in our family home, but sometimes I feel nostalgic and distant from those memories in this current home.

A5. (ID_18): Our home is a gathering place for family celebrations and community events. We often organize meals and parties where neighbours are invited, thus strengthening our social ties and our integration into the social fabric of the village.

A6. (ID_9): No, the organization of our home does not reflect my personal or social identity at all. Rather, it is the result of financial constraints and neglect, which does not correspond to my values or my way of life as an artist.

The responses gathered from participants shed light on several significant factors regarding the impact of dwellings on social and communal life. Firstly, ID_1 reminisces about the lively and welcoming atmosphere of his childhood home, where strong family bonds were nurtured, fostering a sense of community among neighbours. However, he also acknowledges instances of crowding and occasional disputes due to limited space, illustrating the trade-offs inherent in traditional homes between utility and size constraints. Similarly, ID_5 fondly recalls community events from childhood, underscoring their role in fostering local connections and communal identity. Conversely, ID_12 reflects on the peaceful and cozy atmosphere of his current urban dwelling but notes the lack of privacy when visitors are present, highlighting a drawback of contemporary house design that prioritizes communal spaces over personal space. The importance of structuring one's home to reflect family values and social identity is further emphasized by ID_9 and ID_18. While family gatherings and religious ceremonies strengthen family bonds, they also acknowledge the challenges posed by limited personal space, highlighting the tension between family needs and community expectations.



Figure 135: Symbolism of Courtyard (ID_18) Connectivity in Traditional Houses (Author)

Comfort and Functionality Criteria:

The responses received from the participants offer a diverse perspective on the factors contributing to the comfort and enjoyment of their existing houses on a daily basis. They provide insight into the residential dynamics and practical challenges experienced by Ngor inhabitants, highlighting both the advantages and the challenges they encounter in their homes. Examining participants' responses reveals a variety of factors that contribute to the comfort and enjoyment of their existing homes on a daily basis, thus providing insight into the residential dynamics and practical issues faced by residents, highlighting both the benefits and challenges they experience in their homes.

A7. The elements that contribute the most to my daily comfort in my current home are natural light, ventilation and the layout of rooms that promote circulation. However, noise pollution due to the proximity of neighbours can sometimes be disturbing.

A8. (ID_10): Yes, the open layout of our home promotes air circulation and natural light, which creates a pleasant environment for the whole family.

A9. (ID_21): Our comfortable living room is the place of reunion where we share moments of joy and complicity with our loved ones and our neighbours. It's a space where connections are made and memories are created.

A10. (ID_13): Overall, our home meets our changing needs, but sometimes we feel the need for minor adjustments to improve our daily comfort and practicality.

A11. (ID_8): We have added some technological elements to improve our comfort, such as an air conditioning system and modern appliances. However, we prefer to maintain a balance between modern and traditional in our home.

While highlighting the challenges posed by noise pollution, A7 emphasizes the importance of natural light, ventilation (see Figure 136), and room layout for daily comfort. This underscores the significance of creating a conducive interior atmosphere for residents' well-being. Similarly, A8 points out elements that enhance quality of life, such as ground-level amenities for accessibility, while also addressing challenges like steep stairs (Figure 137) for seniors. These instances underscore the necessity for architectural designs to cater to users' diverse needs, considering factors like age and mobility. Moreover, A9 draws attention to privacy concerns during social gatherings, revealing the trade-offs inherent in open floor plans aimed at fostering social connections (See Figure 138). A10 illustrates how homes evolve to meet changing family needs (Figure 139), but also exposes the financial implications of such adaptations. Finally, A11 discusses the integration of technology for comfort while highlighting issues related to reliability and safety. These insights illuminate the daily struggles homeowners face and the nuanced considerations involved in home design and maintenance.



Figure 136: Sea-view Balcony (ID_10) Enhancing Light and Ventilation Access (Author)



Figure 137: Renovated Traditional House Stairs (ID_10) (Author)



Figure 138: House (ID_21) Interior Path (Author)



Figure 139: Expansion (ID_13) of Traditional House for More Space (Author)

Evolution and Adaptation:

A significant aspect of residential life in Ngor is the evolution of dwellings over time and their adaptation to the changing needs of families. Insights from anonymized participants' responses reveal this dynamic evolution, highlighting the numerous adjustments and alterations made to homes to better accommodate the occupants' requirements.

A12. (ID_1): Yes, my home has evolved over the years to meet our changing needs as family members. We've added extensions to accommodate new family members and adapted the interior layout to better suit our evolving lifestyles.

A13. (ID_14): We have modernized aspects of our home, while preserving its traditional character, to meet the needs of our daily lives.

A14. (ID_16): Yes, our home is central to our family identity and a gathering place for the community, strengthening our sense of belonging and connection with our neighbours.

A15. (ID_20): Our current home retains the traditional architectural elements of our youth, but also incorporates modern amenities to meet the changing needs of our family. This is seen as a fusion of tradition and modernity, reflecting our adaptation to social and technological changes.

A16. (ID_24): Our apartment is a place of refuge and personal growth for me. This is where I can be myself and explore my passions and interests. It positively influences my social interactions by giving me a solid foundation and a sense of stability in my daily life.

The participants' responses illuminate the dynamic nature of housing, demonstrating its capacity to adapt to modern lifestyles and evolving family needs. For example, ID_6 illustrates how homes can expand to accommodate new family members, as evidenced by the addition of an extension (Figure 140). Similarly, ID_14 exemplifies the transformation of underutilized spaces into functional areas like home offices to meet the demands of teleworking (Figure 141), emphasizing the importance of adjusting homes for enhanced comfort and practicality. Moreover, ID_16 underscores the role of dwellings in nurturing social connections, highlighting how gatherings and community activities hosted at homes foster relationships with neighbours. Additionally, ID_20 reflects on the evolution of home layouts over generations, showing a shift towards more practical and compact designs. Finally, modifications made to homes, as described by ID_24, reflect the values of inhabitants,

such as sustainability and community sharing, as demonstrated through initiatives like community gardens.



Figure 140: Traditional Dwelling in Family Courtyard – A15 (Author)



Figure 141: An Artist's Workspace – A16 (Author)

Future Prospects:

The significance of homes as a reflection of personal aspirations and family values is a fundamental aspect of residential life in Ngor. The responses from anonymous participants illustrate how homes are perceived not only as places of residence, but also as spaces imbued with emotional significance and cherished memories, as well as hubs for social and community interaction. These responses underscore the importance of homes as spaces for envisioning the future, preserving family legacies, and fostering emotional and social well-being.

A17. (ID_27): Key challenges include maintaining traditional materials such as wood and thatch, as well as adapting our home to environmental changes. We overcome these challenges by investing in sustainable construction techniques and collaborating with local artisans in the renovation and maintenance of our home.

A18. (ID_28): Our home has evolved to adapt to the changing needs of our family while preserving its traditional character. This development has strengthened our sense of belonging to our home and community, creating a lasting connection between us and our environment.

A19. (ID_29): Our home plays a central role in our lives, providing a stable and secure setting for our family. It influences our emotional and physical well-being, as well as our social interactions by providing a space for connection and sharing. As a person, it nourishes our sense of belonging and helps us stay grounded in our values and cultural identity.

A20. (ID_30): Our home plays a central role in our life, shaping our identity, relationships, and experiences. It serves as a sanctuary where we can express ourselves, pursue our passions, and connect with loved ones. Additionally, our home influences our social interactions by providing a space for gatherings, celebrations, and meaningful conversations with family, friends, and neighbours.

Participants in the study articulated their aspirations and forward-looking perspectives concerning their homes. For instance, ID_27 emphasized the importance of adapting their home to meet future needs, such as aging, through investments in sustainable construction techniques. Similarly, ID_28 highlighted the desire to maintain the traditional character of their home while modifying it to accommodate the evolving needs of their family, thereby reinforcing their connection to their surroundings. ID_29 underscored the central role of their home in their emotional and physical well-being, serving as a stable and secure environment for their family. Finally, ID_30 emphasized the multifaceted nature of their home as a sanctuary for

personal expression, connection with loved ones, and meaningful social interactions within the family and community.

Section 2: Interview on the Inhabitants of Contemporary Habitats

In interviews with residents of contemporary dwellings in Ngor, several key findings emerged. Participants expressed a strong attachment to their homes, emphasizing the role of architectural design in fostering social interactions and community cohesion. Many residents highlighted the centrality of their homes in their daily lives, serving not only as shelter but also as spaces for personal expression, family gatherings, and community events. Additionally, participants identified various challenges associated with modern living, including noise pollution, privacy concerns, and the need for sustainable construction practices. These findings highlight the complex interplay between architecture, social dynamics, and quality of life in contemporary Ngor habitats. Through detailed analysis, significant trends, correlations, and emerging themes were identified, contributing to a deeper understanding of the social and spatial dynamics shaping modern living environments in the region.

Social Identity and Contemporary Architecture

In Ngor, homes serve as both dwellings and reflections of the lives, aspirations, and social and cultural progress of their occupants. The responses from anonymous participants illustrate how these transformations are manifested in their current residences and how they reflect their social and personal identities. These accounts highlight the depth and complexity of the connections people have with their homes, which extend beyond mere architectural functionality to encompass emotional, social, and cultural dimensions.

A2. (HD_2): I see my current home as a symbol of the social and cultural changes that have taken place since my youth. While the homes of my youth were more traditional and focused on extended family, our current home is more modern and focused on individual comfort and small family life.

A3. (HD_9): Our home occupies a unique place within the community, symbolizing success, ambition and aspiration. Its modern design and high-end amenities convey a sense of prestige and sophistication, enhancing our social status

among neighbours and peers. As a soccer player, I am often in the spotlight, and our home reflects my accomplishments and lifestyle, contributing to our standing within the community

A4. (HD_15): My childhood home holds fond memories of laughter, family gatherings, and shared experiences. While I cherish those moments dearly, I also feel a deep sense of belonging to our current house, where new memories are created every day, enriching our lives and strengthening our bonds as a family.

A5. (HD_20): My childhood home holds memories of laughter and love, but our current house is where our family has grown and flourished. It's a place filled with new memories and possibilities.

A6. (HD_28): Absolutely. Every aspect of our home, from its design to its furnishings, is a reflection of my commitment to fostering harmony and unity within our family and community.

The interviews with anonymous participants provide insights into the varied influences shaping the architecture and design of contemporary homes. For instance, HD_2's narrative illustrates societal transitions over time, evolving from traditional, extended family-oriented residences to modern, individual-focused houses. Similarly, HD_9 emphasizes the symbolic importance of the home in signaling success and social status within the community, highlighting the role of modern amenities in enhancing prestige. Moreover, participants like HD_15 reflect on the emotional significance of their homes, transitioning from nostalgic childhood memories to the formation of new family connections in their present dwellings. HD_20 underscores the personalization in home design (See Figure 142), where aesthetic and practical choices reflect individual interests and personalities. Finally, HD_28 underscores the intentional effort in crafting homes that promote unity and sociability, embodying values of harmony and longevity. These diverse viewpoints underscore the multifaceted nature of home as both a physical space and a reflection of personal and social identity.



Figure 142: Private Living Room Interior Design in Two Contemporary Houses – A5 (Author)

Comfort and Functionality in Contemporary Housing

Homes evolve over time to meet the changing needs of their residents, whether that details adjusting amenities to enhance comfort or modifying the structure to facilitate accessibility. Responses from anonymous participants underscore specific improvements made to their current homes and their perspectives on future adaptations necessary to sustain their quality of life. They stress the significance of designing homes to cater to the evolving needs of residents, considering both daily comfort and long-term considerations related to health and the environment.

A7. (HD_4): Overall, our current home offers a higher level of comfort compared to the homes of my youth. Modern amenities and better infrastructure contribute to a more comfortable living environment. This has positively influenced our quality of life by providing convenience and enhancing our daily routines.

A8. (HD_7): Certainly, our home is equipped with features that promote independence and well-being as we age. For instance, we've installed grab bars and handrails in bathrooms and staircases to prevent falls and accidents. Additionally, we've incorporated open-plan layouts and wheelchair-friendly designs to facilitate mobility and accessibility throughout the house.

A9. (HD_12): Absolutely, technological innovations have revolutionized our daily lives, making tasks more efficient and enjoyable. From smart home systems to cutting-edge appliances, these modern conveniences enhance our comfort and convenience in ways previous generations could only dream of.

A10. (HD_18): As we get older, we'll probably need stuff that's more accessible and easier to use. So, maybe things like ramps or grab bars to keep things safe and comfy.

A11. (HD_25): Our main aspiration is to continue living comfortably in our current home, surrounded by loved ones and cherished memories. While we may make minor adjustments to accommodate our changing needs, our primary goal is to maintain a sense of stability and belonging in our home.

The responses from participants underscore the importance of modern amenities and technological advancements in enhancing daily comfort. HD_4 highlights the role of contemporary comforts in creating a more convenient living environment, while HD_12 emphasizes the efficiency brought about by smart technologies. Concerns about safety and accessibility, particularly for the elderly, are addressed by HD_7, who discusses modifications like grab bars and surveillance systems. Looking ahead, participants express a desire to continue adapting their homes to meet changing needs, with considerations for functionality, sustainability, and mobility, as highlighted by HD_25 and HD_18.

Lifestyles and Adaptation

Homes evolve over time to meet the diverse needs of their occupants, whether it involves enhancing accessibility, security, or utility. Participants who preferred to remain anonymous provided responses that highlighted the specific changes they had made to their existing residences to accommodate their individual requirements and promote independence and well-being. They thus emphasize the importance of constructing homes tailored to each resident's specific needs while prioritizing comfort, accessibility, and security.

A12. (HD_3): Our house has in fact adapted to our changing needs with age by integrating facilities to facilitate mobility and by offering spaces conducive to relaxation and well-being. This has helped maintain our quality of life and comfort as we age.

A13. (HD_10): Certainly, we've made several modifications to our home to meet our specific needs as we age. For instance, we've replaced traditional doorknobs with lever-style handles for easier grip and manoeuvrability. Additionally, we've installed motion-activated lighting and security systems to enhance safety and convenience.

A14. (HD_16): Yes, the current design of our home prioritizes independence, functionality, and quality of life, empowering us to lead fulfilling and enriching lives regardless of age or life stage. Its thoughtful layout and modern amenities contribute to a sense of freedom and autonomy that enhances our overall well-being.

A15. (HD_21): Our home is a place where we entertain friends and family, participate in community events, and enjoy moments of relaxation and solitude. It's our sanctuary, offering a perfect balance of social engagement and personal space.

The responses from participants highlight the importance of adapting homes to ensure safety and mobility for aging residents. HD_3 discusses modifications aimed at improving the house's accessibility, while HD_10 details specific changes such as lever-style handles and motion-activated lighting for convenience and security. These adjustments are essential for creating a safe and user-friendly environment. Moreover, participants emphasize the significance of functional and accessible design in maintaining the quality of life. HD_16 emphasizes how the current design prioritizes independence and well-being, while HD_21 highlights the balance between social engagement and personal space, contributing to overall comfort and social connections).

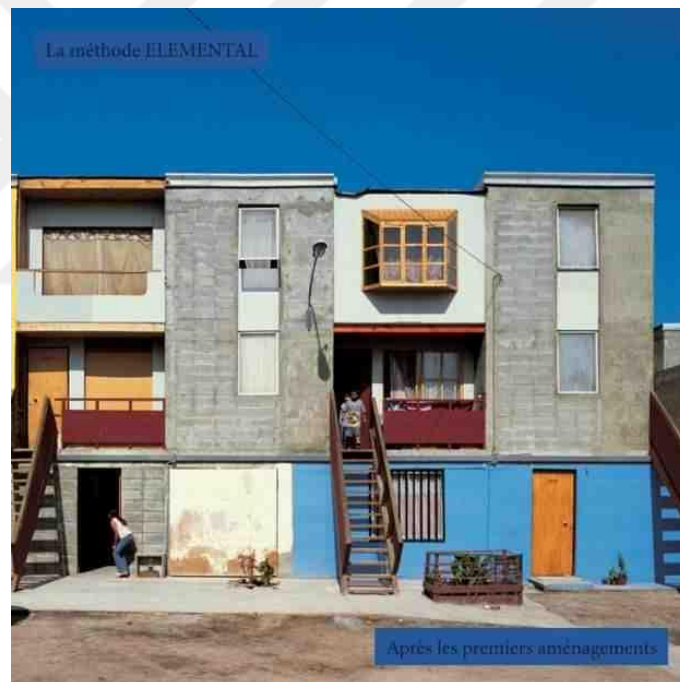


Figure 143: The elemental adjustment method– A12

(<https://www.archdaily.com/955865/living-in-dakar-a-study-of-senegalese-housing-and-future-development>)



Figure 144: Distinguishing Private and Semi-Private Spaces – A15 (Author)

Future Prospects

The responses from the participants demonstrate careful consideration regarding the evolution of their current residences over time and their aspirations for the future. They express a desire to incorporate traditional elements into the design while leveraging modern technology and considering long-term environmental and financial sustainability. In addition to highlighting the importance of striking a balance between tradition and modernity while addressing long-term environmental and economic challenges, these responses illustrate the complexity of factors involved in contemplating the evolution and aspirations of homes.

A16. (HD_5): Yes, we think our home could be better adapted to meet traditional needs and preferences, while incorporating modern innovations. For example, we might consider remodelling certain rooms to make them more consistent with our cultural traditions, while still incorporating modern amenities for greater comfort and convenience. This would allow us to maintain a harmonious balance between the past and the present in our home

A17. (HD_9): My hopes for the future are to continue to live a fulfilling, balanced and meaningful life, supported by a home environment that meets my needs and aspirations. I want our home to remain a place of happiness, growth, and connection, where I can continue to thrive personally and professionally. My concerns for the future include environmental sustainability, security and economic stability, but I am confident that our home will remain a secure anchor and safe haven in the face of challenges ahead.

A18. (ID_4): We would like our home to stay in the family and be passed down to the next generation. We hope that our children and grandchildren will create their own memories and emotional connections to the house, while preserving its character and history. We want our home to remain a family gathering place and a refuge for generations to come.

A19. (HD_19): No, we're happy with the way things are. Our home has its own unique charm that we wouldn't change for the world.

A20. (HD_23): While our housing aspirations may differ slightly from those associated with traditional homes, our core values remain the same. We prioritize comfort, quality, and functionality in our home, regardless of whether it aligns with traditional norms. These similarities ensure that our housing decisions continue to reflect our values and lifestyle choices.

The interviews reveal a desire among participants to integrate traditional values with modern conveniences. For example, HD_5 aims to incorporate traditional elements into their home design while embracing modern technologies, highlighting the need for balance. Meanwhile, others express nostalgia for the unique charm of old houses, such as HD_18, which values the comforts of their current home while longing for the character of older dwellings. Looking to the future, participants emphasize the importance of creating spaces that blend tradition and innovation. HD_19 suggests integrating traditional elements with modern designs to create a space that combines past charm with present comfort. Overall, participants' housing aspirations vary, reflecting a range of needs and preferences, with HD_23 seeking a balance between modern comfort and respect for family traditions, guiding their housing decisions toward innovative yet culturally rooted solutions).

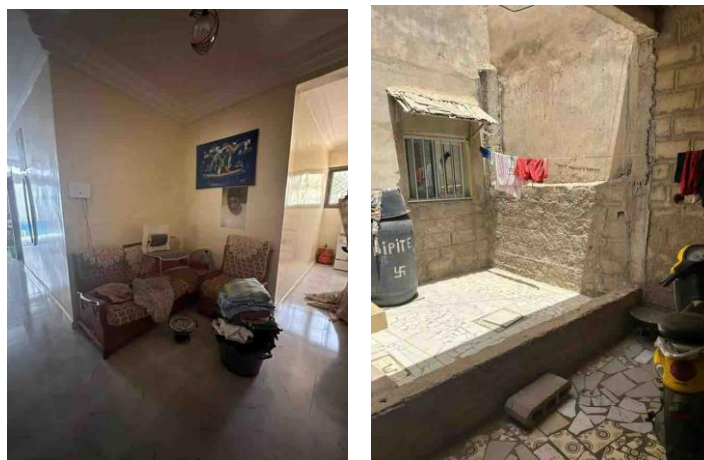


Figure 145: Interior courtyards in contemporary homes, both indoor and semi-indoor. (Author)

4.4. Comparative Analysis between Traditional and Modern Housing:

Comparing traditional and contemporary houses in Ngor (Dakar) reveals subtle dynamics that significantly impact people's social identities and connections with their communities. This study, based on participant responses, including those provided under the pseudonyms ID and HD, highlights critical themes related to housing issues in Ngor.

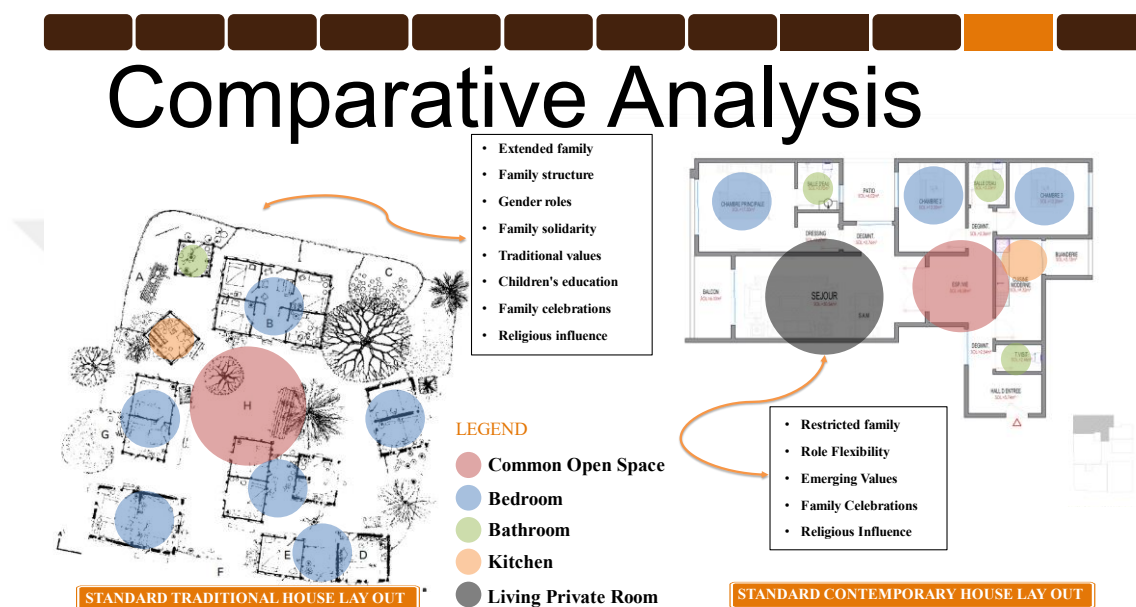


Figure 146: Comparative Analysis

(<https://www.espazium.ch/fr/actualites/habiter-et-construire-dakar-aujourd'hui/>
<https://www.jbservices.sn/conception-de-plans>)

The study on housing and social identity in Ngor provides a diverse and comprehensive perspective on the challenges and dynamics influencing housing decisions in this Senegalese community. By interviewing 20 representative Ngor families spanning various age groups and life experiences, the study captures a broad spectrum of viewpoints. These interviews offer insights into how socioeconomic factors, cultural traditions, and personal preferences shape housing choices. Moreover, by examining different age groups, from young adults to older adults, the study illuminates how housing perceptions and priorities evolve over the lifespan. This data enables a deeper understanding of the intricate relationship between social identity and housing in Ngor, while also offering valuable insights to inform housing policies and practices in similar contexts.

As Smith (2017) posits, “housing is not merely about having a roof over one's head; it is inherently tied to the social identity of individuals and communities.”

Young adults, categorized in age group A (18-30 years), tend to prioritize convenience and modernity in their housing preferences. Their active lifestyle and quest for independence may lead them towards contemporary urban housing options like apartments or shared living arrangements. They may also value proximity to amenities and social hubs.

Middle-aged adults, classified in age group B (31-50 years), typically seek a balance between family comfort and stability. Their focus may be on finding housing that offers ample space for their family while still being close to urban amenities and maintaining community connections. Safety and quality of life are also likely considerations in their housing choices.

Finally, older individuals, grouped in age group C (51 years and above), may lean towards valuing tradition and stability in their housing decisions. They may prefer traditional housing rooted in local history and culture, prioritizing proximity to family and friends. For them, housing often symbolizes more than just shelter; it represents a connection to their past and cultural heritage. Understanding these diverse perspectives is crucial for developing housing policies and community initiatives that cater to the needs and preferences of each demographic group.

Building on the insights gained from the diverse perspectives of different age groups in Ngor, it is evident that understanding the multifaceted nature of housing preferences and priorities is essential for developing inclusive and effective housing policies and initiatives.

4.4.1. Themes related to Housing Issues:

The analysis of the various topics expressed by the participants enriches the investigation of residential dynamics in Ngor. This line of inquiry focuses on the significant influence that house layout and architecture have on social and communal life. For example, ID_5 emphasizes the importance of traditional homes as hubs of the community and how they embody core cultural values. Similarly, HD_9 highlights how the spatial organization of contemporary housing reflects the values of individuals and families. This comparison underscores the intricate connection between

architecture and the sense of identity for both individuals and communities). (See Figure 147)



Figure 147: Person Space according to ID_5 on the left and HD_9 on the right (Author)

A more substantial issue concerns the challenges associated with housing, including privacy concerns, social tensions, and physical constraints. While ID_1 addresses challenges stemming from the limited space in traditional homes, HD_18 sheds light on socio-economic tensions arising from differences in status. These challenges underscore the complex interplay between social dynamics and housing, necessitating the use of sophisticated approaches to address housing-related issues. (See Figure 148).

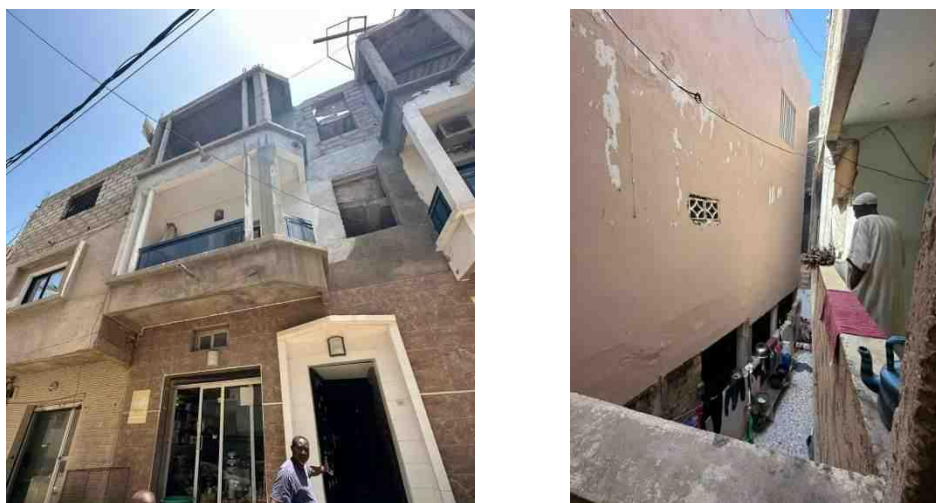


Figure 148: Facing difficulties: HD_18 on the right and ID_1 on the left (Author)

The participants' narratives often centre on the evolution of housing over time. HD_16, which depicts residents' efforts to modify their homes to accommodate changing needs, underscores the importance of flexibility in residential arrangements. Similarly, HD_12 emphasizes the need for structural modifications to accommodate shifting family dynamics. These examples illustrate the dynamic nature of housing and the necessity of adaptability to meet people's evolving demands.

Architecture and Spatial Design

In Ngor, traditional dwellings are characterized by architecture passed down through generations, often inspired by vernacular styles and constructed from local materials such as thatch, wood (see Figure 149), and mud. These houses feature organic architecture that blends seamlessly with the natural environment, with communal living in mind. Open spaces and indoor courtyards encourage social interaction. Conversely, modern residences in Ngor prioritize individual comfort and functionality, utilizing materials like glass, metal, and concrete, and exhibiting a more contemporary aesthetic influenced by Western standards (see Figure 150). This comparison highlights significant differences in spatial design and architecture that impact people's daily routines, social connections, and interactions with their environment. Understanding these distinctions offers insights for urban development and the preservation of architectural heritage in Ngor and similar regions.

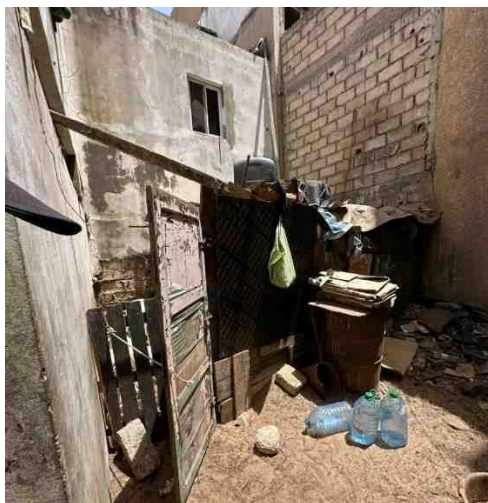


Figure 149 and Figure 150: Wooden and concrete houses side by side (left) – ID_27 / Contemporary House (right) (Author)

Functionality and Equipment

Examining the characteristics and amenities of modern and traditional residences in Ngor allows for a comprehensive analysis of the comfort and functionality each lifestyle offers. Traditional features such as open fireplaces, outdoor kitchens, and multipurpose rooms for family activities distinguish these homes from modern ones. Traditional residences are also known for their simplicity and functionality tailored to daily needs (see Figure 151). Conversely, contemporary housing offers a broader range of amenities aligned with current comfort and functionality standards. These include appliances, air conditioning and heating, modern sanitation facilities, and advanced electrical, plumbing, and ventilation systems. They are often complemented by technological advancements such as high-speed Internet connections and security and surveillance systems.

Significant differences exist in the level of comfort and convenience provided by the two types of dwellings when comparing their features and facilities. Contemporary houses (Figure 152) incorporate modern equipment and technology to offer a higher degree of comfort and functionality compared to traditional homes, which often embrace a simpler approach in harmony with nature. These disparities significantly impact residents' quality of life, lifestyle choices, and perception of their living space. While contemporary homes provide greater comfort and convenience, they may also lead to a departure from customs and ancestral ways of life. In contrast, traditional homes may foster a closer connection to the natural world and cultural traditions.



In summary, a comparative study of traditional and modern housing in Ngor reveals intricate interconnections between housing, architecture, and social identity issues. The personal testimonies of participants underscore the importance of these elements in residents' daily lives and advocate for a comprehensive examination of housing dynamics in regional policies and practices. This study emphasizes the importance of addressing housing-related issues globally while considering the diverse needs and experiences of Ngor's residents.

4.4.2. Themes related to Social Identity:

The analysis of participant responses provides comprehensive insights into the cultural and social processes influencing people's lives in the region, highlighting several significant concerns related to social identity in Ngor (Dakar). Participants first emphasize the importance of housing in the development and expression of social identity. For instance, ID_19 draws attention to the intimate connection between social life and architecture by illustrating traditional homes as centres of communal activity. Similarly, HD_11 underscores how a person's house design reflects their family values and social identity, highlighting the critical role that the home environment plays in the development of both individual and collective identity. (See both ideas in Figure 153).

The responses also reveal the difficulties and conflicts related to social identity. ID_26 highlights the complex reality of social dynamics within residential communities by mentioning the socio-economic difficulties resulting from status inequalities between families. The testimonies also illuminate the challenges of cohabitation in often confined spaces, highlighting potential conflicts between personal needs and the social norms of the community.



Figure 153: Common space (ID_5, left and HD_9 right) (Author)

Finally, the development and adaptation of habitats over time also reflect changes in the social identities of the inhabitants. HD_14 illustrates how a house may be modified to suit its evolving needs, emphasizing the importance of adaptability in preserving social identity in dynamic residential environments.

Social and Cultural Impact

The dynamics of community and identity associated with each style of dwelling are highlighted by examining the social and cultural impacts of traditional and modern housing in Ngor. This section explores how people's cultural practices, social interactions, and sense of belonging are influenced by living in traditional versus modern homes. In Ngor, traditional homes often serve as venues for intergenerational gatherings (Figure 154) and the sharing of family traditions, fostering informal social connections. Shared spaces like courtyards also function as focal points for family events and neighbourly interaction. On the contrary, contemporary housing in Ngor tends to encourage social isolation and privacy, promoting individualized lifestyles (Figure 155). While offering modern comforts and conveniences, these residences may lack communal areas that foster social interaction and community cohesion.

However, contemporary housing can also facilitate the integration of new cultural norms and lifestyles, fostering diversity and cross-cultural exchange. Comparing the social and cultural impacts of traditional and contemporary housing

reveals subtle differences in how occupants' social lives and cultural identities are influenced by these two types of housing. Modern housing provides greater comfort and convenience but may sometimes disconnect residents from local cultural heritage, whereas traditional housing often enhances community relationships and preserves cultural traditions. These distinctions significantly impact the evolution of Ngor's culture, social cohesion, and communal well-being.

By understanding these social and cultural processes, it is possible to identify opportunities and challenges for promoting inclusive housing that caters to people's needs and values, preserves cultural heritage, and encourages communal living.

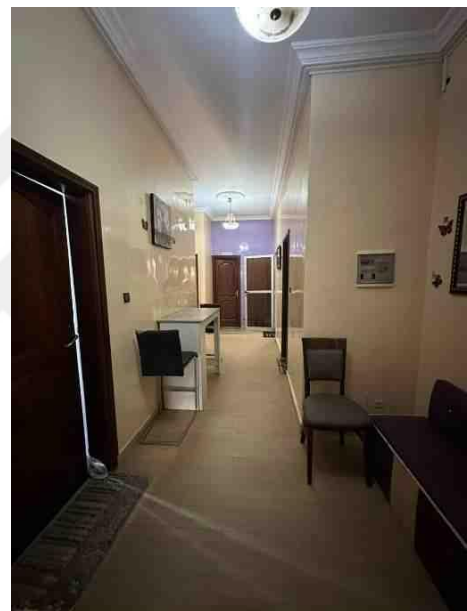
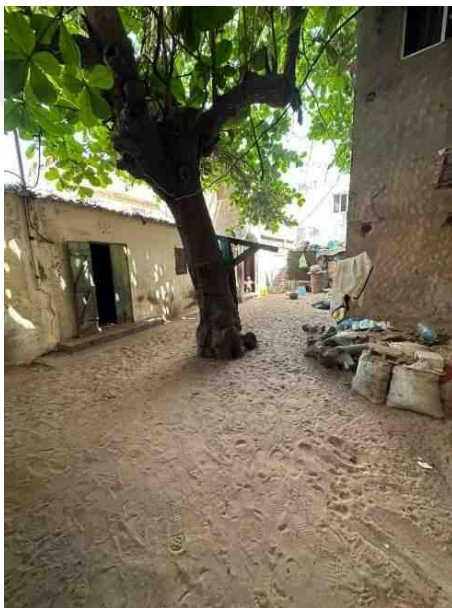


Figure 154 and Figure 155: Family Courtyard – ID_25 / Corridor of a contemporary house – HD_15
(Author)

To conclude, this study sheds light on the multifaceted nature of social identity within the context of homes in Ngor (Dakar). Participants' reflections highlight the importance of housing as a locus for the development and expression of social identity, while also highlighting the challenges and conflicts that may emerge from this relationship. These insights highlight the importance of deepening our understanding of the links between housing and social identity when shaping residential policies and practices in the region.

4.4.3. Themes related to “home”

Through an examination of participant responses, this study delves into the concept of "home" in Ngor (Dakar), revealing several relevant themes and providing extensive insights into the dynamics and meanings associated with this fundamental aspect of life.

Firstly, the concept of "home" is intricately linked to both individual and community identities. For instance, ID_11 fondly recalls his upbringing in a traditional house, underscoring the significance of this space in shaping one's identity and fostering community bonds. Similarly, HD_30 highlights how the spatial layout of a person's home (see Figure 156) reflects their social identity and familial values, illustrating how "home" embodies the most intimate aspects of their culture and existence.”



Figure 156: Family Values (ID_13 family's space on left and HD_5 family's space on right) (Author)

The concept of "home" is also intertwined with feelings of comfort, security, and happiness (see Figure 157). Expressing hopes for the future and ensuring enduring peace and joy for his family, HD_24 underscores the importance of his home for the emotional and psychological well-being of its inhabitants. Similarly, HD_8 accentuates the significance of crafting a home that fosters enjoyment and well-being for its residents by emphasizing the need to design housing that strikes a balance between contemporary and traditional elements.

Finally, the concept of "home" is associated with adaptability and evolution over time. HD_17 illustrates how she made adjustments to her home to accommodate changing needs, highlighting the importance of flexibility and adaptability in establishing and maintaining this personal and family space.

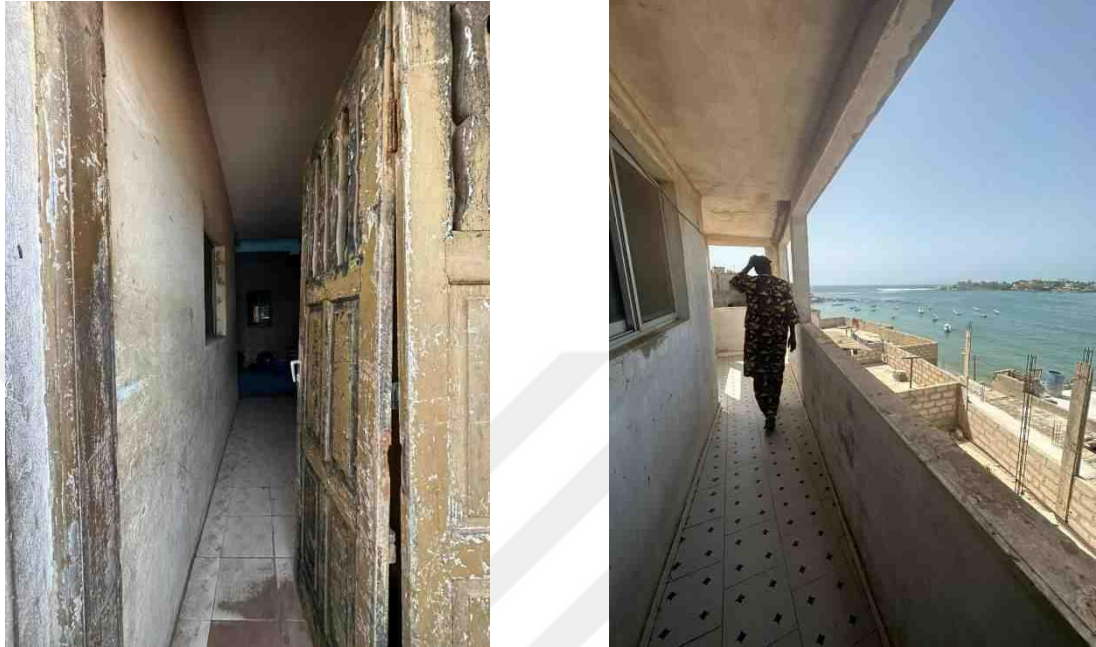


Figure 157: feelings of comfort, safety, and joy – Family 7 (Author)

Sustainability and Adaptability

Analysing the adaptability and sustainability of both traditional and modern housing in Ngor involves assessing their ability to accommodate changing urban population needs and adapt to environmental and socioeconomic constraints. Traditional homes (see Figure 158), often constructed with local materials and traditional methods, tend to be more sustainable in the long term as they consider the local climate and allow for easy modifications to meet evolving family needs. On the other hand, contemporary housing (see Figure 159) provides opportunities to incorporate sustainable practices and technologies such as waste management, solar energy systems, and green building approaches, although sustainability may sometimes be lacking.

When considering environmental resilience and adaptability to urban population changes, the comparison reveals the strengths and weaknesses of each housing type,

offering valuable insights for urban planning and the development of sustainable housing tailored to the needs of communities in Ngor and neighbouring areas.



Figure 158: Traditional Housing Structure (Author)



Figure 159: Contemporary Housing (Author)

Evolution and Adaptation Over Time

By examining these processes, one can develop a clearer understanding of how housing has evolved to meet the demands of urban transformation and the changing needs of residents. In Ngor, traditional homes have often evolved organically over generations, adapting to the shifting needs of households and the community. For instance, extensions (see Figure 160) may have been added to accommodate more family members, or upgrades made to modernize amenities while retaining the home's historical charm. Additionally, traditional dwellings frequently incorporate sustainable practices such as resource management and the use of locally sourced materials.

Conversely, contemporary housing in Ngor often integrates innovative construction techniques and technological advancements, reflecting current trends in urban planning and design. Emphasizing functionality, comfort, and longevity, these homes are tailored to the specific needs of urban residents. Moreover, adaptable design is a common feature of contemporary residences, allowing for adjustments (see Figure

161) and modifications in response to evolving societal norms and resident preferences.

The evolution and adaptability of both contemporary and traditional homes illustrate their differing approaches to addressing changing environmental and socioeconomic conditions. While modern homes offer opportunities for innovation and housing designs suited to present-day needs, traditional homes have evolved naturally, incorporating ecological practices and preserving cultural heritage.

Urban planning efforts aimed at creating resilient and sustainable housing in Ngor and beyond can benefit from these insights. With a comprehensive understanding of housing development and adaptation dynamics, policymakers can effectively guide policies and practices to ensure equitable and sustainable urban growth while safeguarding the unique identity of each community.



Figure 160: Extension of a Traditional House (Author)



Figure 161: House for 5 people (Author)

In conclusion, this study illuminates the multifaceted nature of the concept of "home" within the household setting of Ngor (Dakar). Participants' remarks underscore the significance of this space in providing comfort and well-being, accommodating flexibility and change over time, and shaping both individual and collective identities. These findings underscore the importance of carefully considering how residential policies and practices can preserve and enhance the sense of "home" within residential communities.

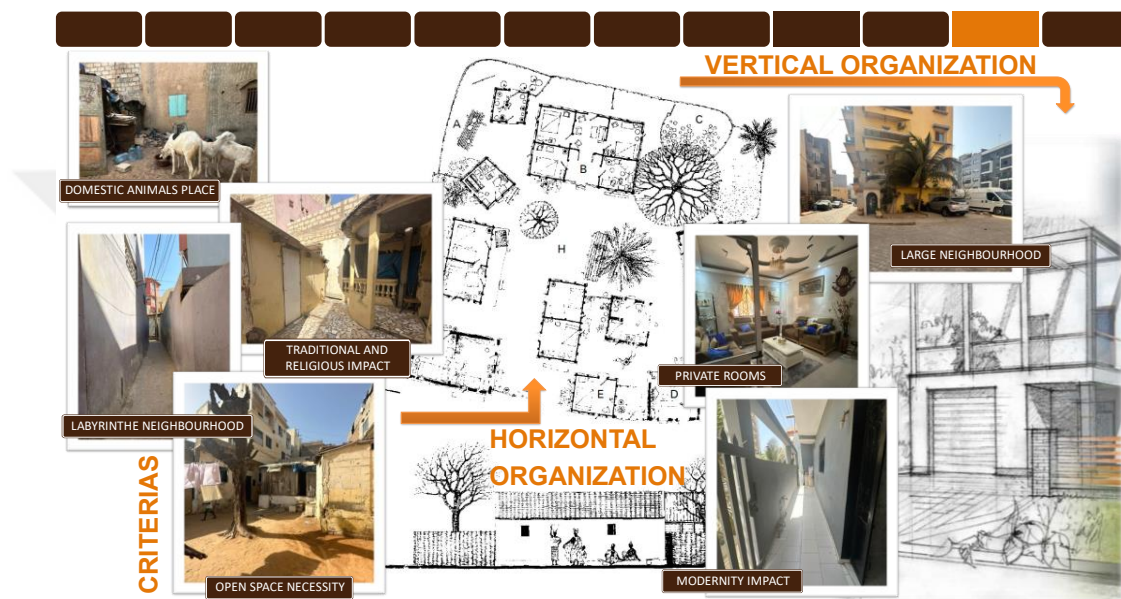


Figure 162: Summary

Chapter 5

Discussion and Conclusion

The intricate interplay between housing construction and social identity forms the cornerstone of urban development discussions in Ngor, Senegal, and beyond. This comprehensive analysis delves into the multifaceted relationship between housing dynamics and the cultural fabric of communities, particularly focusing on traditional and contemporary dwellings. Drawing insights from interviews with diverse Ngor families, the thesis explores how Senegalese cultural values are intricately woven into the architectural choices of homes, reflecting regional history, customs, and aesthetic preferences. Through this exploration, it unravels the ways in which housing serves not only as a physical shelter but also as a symbolic representation of social identity. Traditional homes, with their communal spaces and adaptable layouts, foster social interactions and community cohesion, embodying the essence of Senegalese cultural practices. In contrast, contemporary housing, while offering enhanced comfort and functionality, may sometimes challenge traditional values, prompting reflections on acculturation and cultural heritage preservation.

Navigating through the discussion, the profound implications of housing construction on residents' daily lives, family dynamics, and community interactions are brought to light. From the functional layout of living spaces to the adaptability of housing designs, each architectural element influences the formation of social identity and shapes residents' sense of belonging. Understanding these dynamics aims to inform inclusive housing policies that prioritize social cohesion, environmental sustainability and equitable access to housing. Chapters 2 and 3 offer an in-depth exploration of the complex relationship between housing construction and social identity in Africa, and chapter 4 focuses on Ngor village Senegal. Overall, the discussion in Chapters 2 and 3 highlights the complex interplay between housing construction and social identity in Ngor, Senegal. One of the main conclusions of these chapters is the profound influence of Senegalese cultural values on the design and construction of houses. Traditional dwellings, in particular, are imbued with symbolism and meaning, serving as tangible representations of regional history, customs and aesthetic preferences. By using local materials and incorporating

vernacular design elements, traditional houses not only reflect the cultural heritage of the community, but also contribute to its visual identity. Additionally, traditional houses are more than just physical structures; they are social spaces that foster connections and strengthen community bonds. Features like interior courtyards serve as community gathering places for social events, family reunions, and religious ceremonies, emphasizing the importance of social contact in Senegalese culture. These common spaces play a vital role in promoting social cohesion and preserving cultural traditions within the community. In contrast, contemporary housing, although offering increased comfort and functionality, sometimes challenges traditional values and architectural standards. Built to Western standards, modern housing can prioritize individuality and privacy over community life, leading to a change in social dynamics within the community. However, they also provide opportunities for innovation and adaptation, allowing residents to incorporate elements of their cultural identity into contemporary living spaces. The adaptability of housing construction to meet the evolving needs and preferences of families highlights the dynamic nature of social identity. Traditional houses, with their flexible layouts and multi-purpose spaces, demonstrate the harmonious integration of cultural values into architectural design. This adaptability allows traditional houses to evolve over time while retaining their cultural authenticity, demonstrating the enduring legacy of social identity in Ngor's built environment. Overall, the discussion in Chapters 2 and 3 highlights the complex interplay between housing construction and social identity in Ngor, Senegal. It highlights the importance of cultural values in shaping architectural choices and community life, as well as the need for inclusive housing policies that prioritize social cohesion, environmental sustainability and equitable access to housing.

The study brings together all the perspectives obtained by examining the relationship between housing policies and social identity. It highlights the critical importance of considering the impact of housing decisions on individuals' sense of belonging and identity within their communities. First, it is essential to develop inclusive housing policies that meet the diverse needs and aspirations of residents. This involves considering factors such as family size, income level, cultural background and accessibility needs when planning and designing housing projects. By ensuring housing options are available and accessible to all, policymakers can create communities where everyone feels welcomed and valued. Then, the study highlights

the importance of promoting social, environmental and economic sustainability in housing policies. This includes designing buildings and neighbourhoods that minimize their impact on the environment, promote energy efficiency and support local economies. Sustainable housing not only benefits the environment, but also improves residents' well-being and quality of life. Finally, the study highlights the need for a holistic approach to urban development that incorporates community participation and contributions. By involving residents in the decision-making process and listening to their concerns and priorities, decision-makers can ensure that housing projects meet the needs of the community. This collaborative approach fosters a sense of belonging and pride among residents, leading to stronger and more resilient communities. Additionally, the role of housing in promoting social cohesion and community resilience is demonstrated. Housing is more than just providing shelter; it's about creating spaces where people can connect, support each other and build strong relationships. By fostering a sense of community and belonging, inclusive housing policies contribute to the overall well-being and happiness of residents. Furthermore, the need for continuous evaluation and adaptation of housing policies is highlighted, to ensure that they remain effective and responsive to changing needs and circumstances. As communities evolve and grow, their housing solutions must evolve as well. Policymakers should regularly review and update housing policies based on resident feedback, emerging trends, and new advances in urban planning and design. In summary, the importance of thoughtful and inclusive housing policies that prioritize the well-being and social cohesion of residents is highlighted. By considering the diverse needs of communities, promoting sustainability, and involving residents in the decision-making process, decision-makers can create living environments that truly feel like home for all.

Looking ahead, there are several important considerations for addressing housing challenges in Ngor and similar communities. Firstly, it's crucial to prioritize sustainable and inclusive urban growth strategies. These details developing cities and neighbourhoods in ways that promote social interactions, preserve cultural heritage, and foster a sense of belonging among residents. To achieve this, policymakers can focus on creating spaces and initiatives that encourage social exchanges. This could involve designing public parks, community centres, or gathering places where people from different backgrounds can come together, interact, and build relationships.

Additionally, incorporating cultural elements into urban design, such as traditional architectural styles or local artwork, can help preserve the unique identity of a community and enhance residents' sense of belonging. Furthermore, it's essential to address the differential impacts of traditional and contemporary housing on social identity. While contemporary housing may offer certain conveniences, traditional dwellings often hold deep cultural significance and promote community cohesion. Therefore, policymakers should consider ways to integrate elements of both in urban development plans, ensuring that residents have access to housing options that reflect their cultural values and preferences. In addition to focusing on housing design, policymakers can also implement policies that promote inclusivity and sustainability in housing development. This may include measures to increase access to affordable housing, improve infrastructure and public services in underserved areas, and support community-driven initiatives that empower residents to shape their living environments. By taking these steps, policymakers can contribute to creating brighter futures for residents in Senegal and beyond. By prioritizing inclusivity, sustainability, and cultural preservation in urban development, we can build communities that are resilient, vibrant, and welcoming to all.

This study highlights the crucial importance of the relationship between housing construction and social identity in communities like Ngor, Senegal. The implications of this relationship have been examined in detail, including how Senegalese cultural values permeate architectural choices, particularly in traditional housing, and their role in strengthening the social fabric and community identity. It is clear that housing policies must take into account the diversity of residents' needs and aspirations while promoting social cohesion, environmental and economic sustainability, and equity. By adopting a holistic approach and integrating community participation, decision-makers can create inclusive living environments that meet residents' expectations while preserving cultural heritage and promoting sustainable development. Looking ahead, it is essential to implement sustainable and inclusive urban growth strategies that promote social exchange, preserve local culture and strengthen a sense of community. By understanding the differentiated impacts of traditional and contemporary housing on social identity, it is possible to develop interventions that promote inclusive and sustainable development, thereby creating promising prospects for residents of Senegal and beyond.

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