

SUMMARY

Local and international geopolitics together with the major changes that have affected Senegal in recent years have favoured the emergence of new practices and new actors. The history of the *Moudou* is tied up with the religion of Islam and its local manifestations, while the concept of *Modou Modou* has come to include all those who try to achieve professional integration without any aid from the State. To this end, the *Modou Modou* use informal ties and inter-personal relationships to overcome institutional structures.

The nodes in these networks consist of the holy city of Touba, the "Capital city of the *Mourides*" and the central markets of Senegal's major cities. From these strongholds the *Moudou-Moudou* have developed strategies for commercial and spatial deployment whose success can be judged from the extent of their appropriation of commercial and

spatial centres which they have rapidly "labelled" by installing specific signs and business displays which refer to the brotherhood which is at the origin of the *Modou Modou*. These practices assist the organizational process "which *Mourid* urbanization has conferred on transnational networks" (Riccio). The grouping together of a variety of informal and traditional networks, combined with formation of partnerships with formal urban management structures (employers' organizations, municipalities, government departments) reveals much about the transformation of these actors, who were formerly marginalized by an elitist system of social advancement but who are now indubitably playing a role in increasing the standard of living of Senegalese households, which is a fundamental indicator of the country's level of development.