

Fulbright-Hays Seminar Abroad 2016
“Senegal: Religion and Diversity in West Africa”
May 23rd –June 22th

CURRICULUM PROJECT

“Senegalese Foodways”

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Established Goal(s): state and/or course standards addressed (post-secondary educators: key course/discipline concepts addressed)

Kennesaw State University (KSU) located just north of Atlanta is Georgia’s third-largest university committed to becoming a world-class academic institution. The University’s mission “values open, honest, and thoughtful intellectual inquiry, innovative and creative problem solving, professionalism, expertise, collaboration, integrity and ethical behavior, engaged citizenship, global understanding, sustainability, mutual respect, and appreciation of human and cultural diversity.”¹ The university faculty achieve this by following a five-year Quality Enhancement Plan (QEP) to focus student learning. The current QEP is global learning and engaged citizenship through (1) an internationalization of the curriculum at all levels, (2) intercultural engagement for all students in and outside the classroom, and (3) institutionalization of global learning campus wide.² Within these established goals, the Department of Geography and Anthropology is committed to “prepare students with a liberal arts education that empowers them to understand the human condition, to meet the challenges of the 21st century, and to become contributing citizens in a global society.”³ The Anthropology degree in particular uses the study of historic and contemporary peoples to examine such topics as subsistence and settlement patterns, family, urbanization, development, transnationalism, globalization, social conflict, gender, symbolic systems, and human ecology. The goal of this Curriculum Project is to touch on many of these areas through a study of Senegalese Foodways.

Specifically, I utilize here a framework initiated in a KSU faculty learning community and eventually published as the edited-volume *Teaching Africa: A Guide for the 21st Century Classroom* (IUP, 2013). The established goals of the book and this Curriculum Project are to provide a clear understanding of Africa through interdisciplinary and cross-cultural knowledge transference (i.e., establish context), experiential sharing and learning (i.e., critical thinking), and the application of new knowledge (i.e., active learning, engagement, and collaboration). According to world-renowned Africanist, historian, and volume contributor Toyin Falola, “As

¹ <http://www.kennesaw.edu/about.php>

² <http://qep.kennesaw.edu/>

³ <http://ga.hss.kennesaw.edu/about/>

scholars, our research and the way we teach must reflect the concerns not just of our specific disciplines, but of the universities where we work, the locations where we live, our community and the people who constitute our communities, and our colleagues” (2013:254).

In the opening editorial to *Teaching Africa*, I argue that we are still witnessing three serious consequences of American students’ incongruous knowledge base when it comes to Africa: (1) “nonexperts shy away from providing African content in their classrooms because it is difficult to teach to multiple experience levels, thus creating an ongoing and cyclical knowledge deficit about the continent”; (2) “when nonexperts do provide their students with African-based material, it is often overly vague and outdated as a direct result of the recirculation of misinformation about the continent, an overemphasis on political correctness, and a lack of appropriate pedagogical resources. As such, students are indirectly discouraged from engaging with and developing a real depth of knowledge about what is going on in Africa.” And, (3) “American college and university students develop a learned helplessness in terms of a real understanding of Africa, unable to establish a strong foundation about the continent—its peoples and cultures” (Lundy 2013:2). Through an in-depth country case study, this Curriculum Project aims to give enough contextual background, source material, and avenues for continued and active learning and engagement, that other educators who utilize this Curriculum Project will be adding real and meaningful value to their pedagogical repertoires and our understanding about the peoples and cultures of Senegal. Students will develop a love of lifelong learning and will hopefully seek to engage further with the peoples of Senegal, their diaspora, and their cuisine.

The following Curriculum Project engages the aforementioned deficiencies of African Studies in higher education in three key ways: (1) by providing interdisciplinary and overlapping perspectives that help promote accurate contextualization; (2) by giving ideas about both classroom process and appropriate content; and (3) by avoiding the pitfalls of both Afro-pessimism and Afro-optimism, instead, opting for material that is more accurate, nuanced, and well-rounded. Aspects of this Curriculum Project on Senegalese Foodways will make their way into many of my courses including Social Issues in Anthropology; Introduction to Anthropology; Cultural Anthropology; Cultural Diversity in the United States; Cultures and Societies of the World; Anthropology, Religion, and Magic; Research Methods in Anthropology; and Anthropology and Africa. Further, materials will be shared in graduate seminars such as Current Conflicts in Africa and International Relations-Theory, Systems, and Practice where I give a guest lecture on “Globalization and Market Economics” every year. Further, I have ample opportunities to share this material with the broader community through public talks and workshops such as the *Peace Studies Lecture Series* held annually at KSU or the K-12 *Teaching Africa Workshop* (TAW). This Curriculum Project, however, is directly intended to enrich my undergraduate course Food and Culture, which I am currently teaching (Fall 2016). This course “takes a global look at the social, symbolic, and political-economic roles of food including how people in different cultures and environments throughout history define themselves through their foodways” (see appended syllabus).

Food and Culture explores “identities and socialities built through food production, preparation, and consumption, and how these change over time” (syllabus). The Course Learning

Objectives are provided in the next section. Places where this course has already utilized aspects of the Curriculum Project included: Week 2 Food and Economic Relations/Southern Foodways, where we discussed the African origins of rice cultivation in the Americas; Week 9, Food as Communication and Identity, where we discussed the cashew nut/rice exchange as a form of ethnic cooperation as well as the cashew commodity chain from West African production to American consumption; Week 10 Food and Religion/“Breaking Fast”, where we explored the breaking of the Ramadan fast around the world including in Senegal; and Week 11 Ethnic Food: “The Ajamization of Senegalese Foodways”, where we read and discussed Megan Duffy’s article, “Ceeb ak Jën: Deconstructing Senegal’s National Plate in Search of Cultural Values” (2009). Learning activities and assessment evidence are also provided below.

References

- Duffy, Megan. 2009. “Ceeb ak Jën: Deconstructing Senegal’s National Plate in Search of Cultural Values.” Independent Study Project (ISP) Collection. Paper 669.
http://digitalcollections.sit.edu/isp_collection/669.
- Falola, Toyin. 2013. “Conclusion: Knowledge Circulation and Diasporic Interfacing.” In *Teaching Africa: A Guide for the 21st-Century Classroom*, edited by Brandon D. Lundy, and Solomon Negash, 253-256. Bloomington: Indiana University Press.
- Lundy, Brandon D., and Solomon Negash, eds. 2013. *Teaching Africa: A Guide for the 21st-Century Classroom*. Bloomington: Indiana University Press.

Understanding(s): enduring understandings/insights that students should gain from the unit

According to the food scholar E. N. Anderson,

Foodways also provide us with an almost perfect case study in social theory. Unlike sex habits, they are easy to study. Unlike religion, they are grounded in obvious biological fact; no one can deny the reality of food or of starvation. Unlike politics, they are not often the subject of highly polarized and violent debate. They rank with kinship—in being universal, well recorded, and usually highly structured.... Even quite hardscrabble communities and societies can have very complex, elaborate foodways, often structured by religion and other abstract symbolic systems. Food is used in every society on earth to communicate messages. Preeminent among these are messages of group solidarity; food sharing is literally sacred in almost all religions and takes on a near-sacred quality in many (most?) families around the world. It also carries messages about status, gender, role, ethnicity, religion, identity, and other socially constructed regimes. It is also, very often, used in even more fine-tuned ways to mark or indicate particular occasions, particular personal qualities, particular hangups and concerns. (Anderson 2005:6)

When trying to understand a people's foodways, one must go about its study in a multidisciplinary and holistic fashion because every aspect of human life is affected by it. For the anthropologist in particular, however, the study of food is most revealing because as Glynn Isaac and others have argued, food sharing is what makes us human. Furthermore, "The group that prays together stays together—especially if its members share religious feasts" (Anderson 2005:155). This is a direct reflection of Emile Durkheim and Victor Turner's theories of *communitas* where religion is a matter of sociability, and sociability is achieved through the sharing of food. Therefore, this unit fosters students' understanding and insights about Senegalese foodways, thoughts around the study of foodways more generally, and how the study of foodways is linked more broadly to global learning and engaged citizenship.

Based on KSU's QEP mentioned above, students will (1) Possess Global Awareness and International Perspective (Knowledge); (2) Communicate and Engage Effectively Cross-Culturally (Skills); and (3) Commit to World-Wide Social Justice & Sustainable Development (Values). Expected student outcomes taken from the QEP and the Food and Culture course syllabus for this Curriculum Project include:

Possess Global Awareness and International Perspective (Knowledge)

Students will articulate knowledge of world history, politics, government, literature, regional geography, and economics. (QEP)

Students will systematically acquire information from a variety of sources regarding diverse regions, countries, and cultures. (QEP)

Students will make informed critical assessments of global events, processes, trends, and issues. (QEP)

Students will convey the interconnectedness of political, economic, and environmental systems. (QEP)

Students will recognize differences in the role of culture in identity formation, social relationships, and the construction of knowledge systems. (QEP)

Students will recognize and incorporate the similarities, differences, and interconnections between the world's peoples, nations, and environmental systems through their foodways. (syllabus)

Students will gain a basic understanding of key concepts in cultural anthropology. (syllabus)

Students will recognize the practical difficulties in describing, explaining, and comparing the similarities and the differences in human cultures. (syllabus)

Communicate and Engage Effectively Cross-Culturally (Skills)

Students will recognize individual and cultural differences and demonstrate an ability to communicate and interact effectively across cultures. (QEP)

Students will perform in a culturally appropriate and professional manner in international, cross-cultural and/or multicultural contexts. (QEP)

Students will demonstrate awareness of their cultural values and biases and how those influence interaction/relationships with others. (QEP)

Students will demonstrate flexibility, openness, empathy, and tolerance for ambiguity. (QEP)

Students will espouse and exhibit respect for diversity. (QEP)

Students will demonstrate effective and appropriate communication, interaction, and teamwork with people of different nationalities and cultures within and outside the classroom. (syllabus)

Students will demonstrate knowledge and skills in applying current anthropological theories, research, and findings to real world contexts and contemporary social issues. (syllabus)

Students will demonstrate skills in critical thinking, hypothesis-testing, and problem-solving. (syllabus)

Commit to World-Wide Social Justice & Sustainable Development (Values)

Students will advocate and show support for human rights and economic well-being throughout the world. (QEP)

Students will address environmental resources and issues in ways that benefit the world and future generations. (QEP)

Students will connect root causes of acute global problems (e.g., population growth, poverty, disease, hunger, war, and ethnic strife) to issues of land use and access to natural resources (e.g., clean air and water, bio-diversity, nutritious food sources, minerals, and energy) as well as political and economic systems. (QEP)

Students will espouse the interconnected nature and importance of global issues such as arms control, maintaining peace, enhancing security, alleviating poverty, and managing resources cooperatively, responsibly, and equitably. (QEP)

Students will demonstrate respect and support for the common good of the world community, including its diversity, concern for the welfare of others, and sustainability of natural systems and species involved in food production, distribution, and consumption. (syllabus)

Students will gain a better understanding of the diverse ways humans meet basic needs. (syllabus)

Students will learn to identify, describe, and explain differing worldviews. (syllabus)

By the end of the unit, students will know: (1) How not to talk about and write about Africa and African cuisines; (2) How and why what we eat shapes who we are and vice versa; (3) How a people's cultural values are tied to their cuisine; (4) How the sharing of food regulates social life and the division and allocation of resources; and (5) How eating together helps overcome religious and ethnic differences and fosters a sense of belonging. In order to achieve this level of student understanding through these student learning objectives, this Curriculum Project will focus on key areas of modern Senegalese foodways as identified by the world-renowned chef, Pierre Thiam (2015).

Based on Thiam's guidance in outlining the significant aspects of Senegal's food culture, students will be able to: (1) explain the roots of Senegal's rich, multifaceted cuisine; (2) discuss the values that bind citizens of Senegal such as *teranga* (i.e., hospitality) and the communal bowl; (3) demonstrate and discuss the major ingredients and culinary influences on Senegalese cuisine; (4) identify regional, ethnic, and religious variations in food and foodways in Senegal; (5) record daily life and the mundane cultural practices and habits of Senegal (such as the importance of the mortar and pestle); (6) connect food to its religious importance including sacred rice, rites of passage, and religious celebrations; (7) interconnect the history, geography, environment, economy, and foodways of Senegal through significant products such as peanuts, cashews, and red palm fruit; (8) understand the colonial legacy on contemporary food systems; (9) explain the Casamance conflict as an outcropping of agricultural success, cultural identity, and national neglect; (10) trace the impact of overfishing on Senegalese society; (11) attribute relevant customs and heritage to Senegalese cuisine such as spices (salt, *kani*, "grains of paradise"), tea (*attaya*), meats (*dibiterie*), and alcohol (e.g., palm and cashew wine libations); (12) understand herbal remedies and mystical preparations around the national sport of wrestling; (13) trace the origins of café touba or holy coffee and its contemporary significance; and (14) critically engaging with Senegalese gender roles, cultural ideas around gender, and the importance of women for the transmission of Senegalese cuisine.

References

Anderson, E. N. 2005. *Everyone Eats: Understanding Food and Culture*. New York: New York University Press.

Thiam, Pierre. 2015. *Senegal: Modern Senegalese Recipes from the Source to the Bowl*. New York: Lake Isle Press.

Essential Question(s): the essential questions that guide the unit and focus teaching and learning

This Curriculum Project deals with several essential questions, many of which were broadly identified in the book *Teaching Africa* (Lundy 2013). These are:

How can college and university students learn to recognize and incorporate the similarities, differences, and interconnections between the peoples of Africa and the United States? How can teacher-scholars foster global citizens who demonstrate respect and support for the common good of a diverse world community? And, why bring African issues into Western, specifically U.S., classrooms at all? (Lundy 2013:6)

In other words, how can we best “challenge Western preconceptions about Africa in order to better equalize the knowledge base, increase accuracy of information, and motivate students ... [to think] about commonalities with the peoples of Africa” (Lundy 2013:1)? As Curtis Keim reminds us, “Africa, because of its sheer size, population, resources, and modernization, will play an increasingly important role in the world, whether for good or ill, and will have to be taken seriously. Our long-term interest in our shrinking world is to understand Africa with as little bias as possible” (2009:12). He concludes, “There is no one real Africa. . . . Dialogue with others implies both self-respect and respect for others, both listening and talking” (2009:186–187). Therefore, the essential questions for this project focus teaching and learning on both ourselves and others through a specific country case study. They guide this unit by relating to historical and geographical context, ethnic and religious identity, and economic and environmental livelihoods. “The students are left to ponder their cooking and eating experience, to reflect upon what they find strange or familiar about it” (Ronnenberg 2013:75). These questions are:

- (1) How can we combat misinformation about Africa by critically engaging negative tropes, stereotypes, and myths about Senegal?
- (2) How are our cultural values tied to our foodways?
- (3) How are our foodways a product of both tradition and change shaped by our environment, history, worldview, and sense of belonging?
- (4) How are our foodways shaped by dynamic patterns and processes of politics, conflict, and economics?
- (5) How can we understand Africa’s role in the global economy through an examination of Senegal’s fisheries industry?
- (6) How does the environment and economy continue to shape Senegalese cuisine, and what do these foodways communicate?

References

Keim, Curtis. 2009. *Mistaking Africa: Curiosities and Inventions of the American Mind*. Second Edition. Boulder, CO: Westview Press.

Lundy, Brandon D. 2013. "Introduction." In *Teaching Africa: A Guide for the 21st-Century Classroom*, edited by Brandon D. Lundy, and Solomon Negash, 1-18. Bloomington: Indiana University Press.

Ronnenberg, Ryan. 2013. "Treating the Exotic and the Familiar in the African History Classroom." In *Teaching Africa: A Guide for the 21st-Century Classroom*, edited by Brandon D. Lundy, and Solomon Negash, 70-75. Bloomington: Indiana University Press.

Learning Activities: sequence and explanation of activities that will facilitate learning; this section should include handouts and other critical materials (e.g., background notes, PowerPoint presentation(s), bibliography, recommended Web sites) needed to teach the unit

(1) Learning Activity 1 – Part 1: How Not to Write About Africa

QUESTION (Slide 2)

How can we combat misinformation about Africa by critically engaging negative tropes, stereotypes, and myths about Senegal?

LEARNING OBJECTIVES (Slide 2)

Students will demonstrate awareness of their cultural values and biases and how those influence interaction/relationships with others. (QEP)

Students will demonstrate flexibility, openness, empathy, and tolerance for ambiguity. (QEP)

Students will espouse and exhibit respect for diversity. (QEP)

Students will demonstrate skills in critical thinking, hypothesis-testing, and problem-solving. (syllabus)

STEP 1

Read:

Ako-Adjei, Naa B. 2001. "How Not to Write About Africa: African Cuisines in Food Writing." *Gastronomica: The Journal of Food and Culture* 15(1):44-55.

STEP 2

Watch:

Senegal (Documentary, Discovery, History) (Night and Day Production, 2008, 51 min.) (Slide 3; <https://www.youtube.com/watch?v=IMv75BKmMsQ>)

Watch:

Bizarre Foods – Senegal, Season 11, Episode 2 (Travel Channel, 2016, 42 min.) (Slide 4; https://www.youtube.com/watch?v=0CkJU_kFsWA).

STEP 3

Question: (Slide 5)

1. What negative tropes, stereotypes, and myths about Senegal and Sub-Saharan Africa are reinforced in the two videos?
 - a. [Stereotype of a 'single' Africa – cultural homogeneity; Exotic or wildly foreign ingredients; Poverty stricken/rarity of quality ingredients, use of the whole animal

or plant; Rural/Primitive; Equated with African American “soul food”; Mention of the slave trade and softening of language related to it; Euro-focused]

STEP 4

Debrief (Read):

Keim, Curtis A. 2009. “Changing our Mind about Africa.” In *Mistaking Africa: Curiosities and Inventions of the American Mind*, 3-13. Westview Press.

Why study Africa (from *Teaching Africa*, 2013)? (Slide 6)

1. The African continent covers 20.4 percent of the Earth’s total surface area.
2. The histories of the West and Africa have been intertwined for more than five centuries.
3. Africa is the birthplace of the human species, the witness to the rise and fall of some of the most powerful and far-reaching empires the world has ever known, and today is the site of some of the Earth’s greatest economic potential.
4. By 2040, one in every five people worldwide will be African (United Nations 2008).
5. A critical and a personal undertaking for those 35 million African Americans and more than 2.2 million foreign-born blacks in the United States (Morris 2003:255–256).
6. Africa is a continent on the rise in industry, technology, population, and innovation.
7. Africa is diverse and offers alternatives to Western philosophy in political, economic, religious, and social thinking. Keim summarizes: “Our best partners may be those who are not going in exactly the same direction as we are” (2009:62).

References

Ako-Adjei, Naa B. 2001. “How Not to Write About Africa: African Cuisines in Food Writing.” *Gastronomica: The Journal of Food and Culture* 15(1):44-55.

Keim, Curtis A. 2009. “Changing our Mind about Africa.” In *Mistaking Africa: Curiosities and Inventions of the American Mind*, 3-13. Westview Press.

Lundy, Brandon D., and Solomon Negash, eds. 2013. *Teaching Africa: A Guide for the 21st-Century Classroom*. Bloomington: Indiana University Press.

Morris, Jerome E. 2003. “What Does Africa Have to Do with Being African American? A Microethnographic Analysis of a Middle School Inquiry Unit on Africa.” *Anthropology and Education Quarterly* 34(3):255-276.

United Nations. 2008. *World Population Prospects: the 2008 Revision Database*. <http://esa.un.org/unpp>.

(2) Learning Activity 2 – Part 2: Food and Religion

QUESTION (Slide 2)

How are our cultural values tied to our foodways?

LEARNING OBJECTIVES (Slide 2)

Students will articulate knowledge of world history, politics, government, literature, regional geography, and economics. (QEP)

Students will systematically acquire information from a variety of sources regarding diverse regions, countries, and cultures. (QEP)

Students will recognize differences in the role of culture in identity formation, social relationships, and the construction of knowledge systems. (QEP)

Students will recognize the practical difficulties in describing, explaining, and comparing the similarities and the differences in human cultures. (syllabus)

STEP 1

Review Map/Geography of Senegal (Slide 3)

- Head of Lion (w/Gambia as the mouth)
- Neighboring countries (Mauritania, Mali, Guinea Conakry, Guinea-Bissau)
- Capital of Dakar as easternmost point
- Isolation of the Casamance
- Dry north, fertile south (Casamance as the breadbasket)

Senegalese Foodways – Pierre Thiam (2015:32-35)

North

- Once capital of French Colonial West Africa, Saint-Louis located where Senegal River meets Atlantic, just south of the Sahara
 - Abundant seafood; birthplace of *thiebou jenn*
- Northernmost town Podor, semi-arid territory populated by Fulani herders, fishermen, and millet growers; Local specialty, one-pot millet couscous dish made with freshwater fish, smoked fish, and peanut flour known as *gniri bouna*; Yela, a music style inspired by the sound women make when pounding grains, believed to be the ancestor of reggae

West Coast

- Dakar, westernmost coast of Africa; melting pot where cultures from all over the world have met (Lebanese, French, Cape Verdian, Ivorian, Vietnamese, Chinese)
 - French bakeries and broken rice, remnants of their colonial history

Inland

- Touba, holy city of Mouridism, birthplace of spiced coffee drink, café Touba; heart of the peanut belt, fields tended by *talibés* (faithfuls); annual pilgrimage known as Magal Touba in commemoration of Amadou Bamba's return from exile
- Kaolack, peanut growing and salt-harvesting capital of Senegal

Southwest

- Casamance, dominant grain is rice (French, Portuguese, Diola, Mankinka/Socé, Fulani)
 - *Caldou*, carp fish with lemon broth over rice with tomato and okra
 - *Yassa*, grilled chicken with lime-onion confit
 - *Soupa kankja*, okra stew with palm oil and seafood

Southeast

- Foot of the Fouta Djallon mountain (Bassari and Fulani people); fonio, principal grain; shea butter and palm oil

STEP 2

Les Sénégalais and the Values that Bind – Pierre Thiam (2015:26-29) (Slide 4)

- Over ten ethnic groups, Wolof (northwest and central regions) are majority
- Wolof most widely spoken language; French is the official language
- Fulani (north and south), Serer (central region), Bassari (southeast), Diola and Mandingo (south)
- Small Lebanese community lived in Senegal for many generations: late-night shawarma joints and fataya, popular snack (fluffy bread bundles stuffed with spiced beef and mint)
- Vietnamese expats (migrated to Senegal time of the First Indochina War while still under French colonial rule) brought their cuisine to Senegal: e.g., *nems* (Vietnamese spring rolls eaten at celebrations)
- Parenté a plaisanterie (“kinship pleasantries”/joking relationship), *kal* in Wolof, allows members of different ethnic groups to jokingly criticize others without a hitch. E.g., Thiam family member could accuse a Sow or a Sarr family member of being a glutton or a big rice eater without consequence
 - Creates common heritage, contributes to reducing interethnic problems, makes Senegalese society tolerant and coexist peacefully (**Ibrahima Yaffa**)
- "Senegal" from the local Wolof word *sunugaal*, meaning “our dugout boat” (i.e., we are in this together)
- *Teranga* (“hospitality”); high regard for strangers and guests alike, always welcome to share a meal
- *Kersa* (respect for others), *tegin* (good manners), *mbokk* (strong sense of family), *fayda* (determination), *jomm* (belief in one's self), and *mougn* (patience)

Teranga – Pierre Thiam (2015:46-49) (Slide 5)

- Food is an act of sharing, showing your love toward others, and bringing people together
- *Teranga*, in Wolof means "hospitality" or “welcoming generosity”

- Wealth measured by how much you give away
- Emphasizes community over the individual
- Offering *teranga* to a guest or stranger is most often symbolized by sharing food
- When food is shared, the bowl will remain plentiful

Eating around the Bowl (Slide 6)

- Hand-washing ritual: *Satala* (kettle used for cleansing ritual before Muslim prayer) used to pour water over a guest's hands with a calabash placed underneath to collect the water
- Family sits on floor on straw mat around communal bowl to eat; Some use spoon, but others prefer their hand
 - Eating with your hand is a sign of love and trust toward those sharing the food; taught only to eat from part of the bowl in front of them and not to cherry-pick around, children learn contentment, patience, and moderation
 - Dinner companions will stop eating to ensure guests have enough
- Passersby or unexpected guests are always invited to join in and eat
- When finished, tidy up to make room for anyone else who wants to eat
- Rules of the Bowl for Kids:
 - Only eat the food in front of your spot; don't reach across or pick around the bowl.
 - Finish eating what's in your mouth first before putting your hand back in the bowl for more.
 - Don't rush at the food.
 - Wait for an elder to distribute the meat or vegetables (usually placed in the center of the bowl) before grabbing for it.
 - Be silent and learn to master your tongue.
 - Keep your eyes lowered to learn self-control.
 - Hold the side of the bowl with your left hand, a sign of politeness and humility.

STEP 3

For an alternative perspective on hospitality in West Africa, read:

Lundy, Brandon D. 2012. "Ethnic Encounters and Everyday Economics in Kassumba, Guinea-Bissau." *Ethnopolitics* 11(3):235-254.

Answer:

What similarities can be found between beliefs and practices around hospitality in Guinea-Bissau and Senegal?

[food sharing – invitation to come and eat; strangers must be accommodated; poverty is not shameful; wealth and time is people, not money – “A lie that brings people together is better than a truth that divides people.” – **Waly Faye**, personal communication, May 27, 2016]

STEP 4

Food of a Champion – Pierre Thiam (2015:244-247) (Slide 7)

- Senegalese wrestling (*Iaamb* in Wolof) is the national sport
- Wrestling champions are heroes in Senegal and receive hefty sums for their fights—sometimes hundreds of thousands of dollars for marquee fights
- Wrestlers and their entourages perform choreographed dance moves to summon courage and intimidate their opponents while the fans' excitement and anticipation reach a fever pitch
- Fights, which can be very short, end when a wrestler throws his opponent to the ground
- Long, mystical preparation includes elements of black magic
 - Fighter is only as good as his marabout, a mystical man whose traditional magic helps to shield his fighter from the hexes of his opponents
 - Wrestlers wear protective talismans
 - Prematch singing and dancing, wrestlers carry hollowed-out calabashes from which they pour milky liquid all over themselves to bring luck in the arena
 - Bark of the baobab tree finds its way into some of the protective baths the marabouts prepare for the wrestlers

Food affects health. “One very important area for meaning and significance is medical use of food. Diet therapy is performed everywhere in the world” (Anderson 2005:140).

STEP 5

Watch:

Video clip of wrestling match final (Slide 7)

Read:

Frazer, James G. 2010. “Sympathetic Magic.” In *Ritual and Belief: Readings in the Anthropology of Religion*. Third Edition, edited by David Hicks, 241-244. Lanham, MD: AltaMira Press.

Question:

What behaviors of the wrestlers can be explained by sympathetic magic?

[Earth, strength; symbolic planting]

What if they carried horns, power infused water, or other forms of magical protection?

What is the significance of the chanting and music?

STEP 6

Sacred Food – Pierre Thiam (2015:50-51) (Slide 8)

Childbirth (Ngenté)

- *Ngenté*, or naming ceremony, a Muslim childbirth celebration traditionally held seven days after baby is born
 - Baby given Muslim name and head is shaved
 - Calls for a feast: those with means often slaughter a lamb for the occasion, while others may celebrate with chicken and rice pilaf (*thiebou guinaar*) or a couscous dish, and millet beignets
 - Send guests home with coconut or wheat beignets wrapped in plastic bags as charity to bring blessings to the newborn. Symbolic *lakh*, a millet porridge with sweetened curdled milk, is required

Initiation (Bukut)

- Casamance, *bukut* initiation rite signifies the passage from childhood to adulthood for men
 - Ritual happens every twenty-five to thirty years, once a generation, when young men gather in the sacred forest to be initiated
 - Core of Diola cultural identity; links individual to the community and community to ancestors
 - Initiates bonded for life
 - A person who has not been initiated is never considered an adult
 - Taught secret lessons on the mysteries of the universe, participating in secret rituals, and physical tests
 - Last several days or three to four months
 - When initiates emerge, whole community celebrates with drums, dancing, and food
 - Bulls are slaughtered; festivities can go on for days
 - Family brings large communal bowls

Marriage (Takk)

- Traditionally, symbolic cola nuts given as an offering to bless the couple
- Banquet dinner served family-style; large platters of food on straw mats that people sit around in groups to eat

Death (Dee)

- Siblings often required to offer a bull for the celebration
- Kitchen is center of activities for the weeklong funeral; women expected to feed hundreds of people
- Act of sharing food with the wayfarer is considered an offering, a *sarakh*, beneficial to both living and dead.

STEP 7

Read:

Lundy, Brandon D. Forthcoming, 2017. "Challenging Adulthood: Changing Initiation Rites among the Balanta of Guinea-Bissau." *African Studies*.

Van Gennep, Arnold. 2010. "The Rites of Passage: Conclusions." In *Ritual and Belief: Readings in the Anthropology of Religion*. Third Edition, edited by David Hicks, 104-109. Lanham, MD: AltaMira Press.

Question:

Explain one of the four life transitions described above based on Van Gennep's three stages in a rite of passage.

[Separation, Liminality, Incorporation]

STEP 8

Religious Foods - Pierre Thiam (2015:51-52) (Slide 9)

- About 95 percent of Senegalese are Muslim, majority belong to Sufi tradition of Islamic mysticism, remaining 5 percent practice Christianity
- Bound by strong sense of community values: *teranga* (hospitality), *kersa* (respect for others), and *tegin* (good manners).
- During religious holidays, Muslims and Christians offer generous portions of festive food to each other and the needy
- *Tabaski* (*Eid al-Adha* or Feast of the Sacrifice), Muslim holiday to commemorate Abraham's sacrifice of a ram instead of his son
 - Arguably biggest holiday in Senegal, every Senegalese Muslim household slaughters a lamb or a ram, Everything—head, liver, kidneys, tripe, and testicles— prepared in a special way for the enjoyment of all, Customary to divide the meat into portions to deliver to the needy and to Christian friends and neighbors
- *Tamkharit*, Muslim New Year; carnival-like celebration, children dress up and sing and dance for sugar, candy, rice, or coins
 - Traditional *Tamkharit* meal is *thiéré bassi*, an elaborate, dish of rich lamb stew with *moringa* or baobab greens served over fine millet couscous with dates and white beans. Once meat and vegetables are eaten, milk poured over the couscous
 - Eat until stuffed to ensure a full new year
 - Afterward, one by one, you drop your bowl or plate onto the floor to make a wish or receive blessings for the new year
- For Christian Good Friday, Senegalese traditionally prepare *ngalakh*, a creamy, sweet, and tangy millet couscous dish made with baobab fruit and peanut butter
 - Shared with Muslim neighbors

STEP 9

Watch:

History of Ramadan (History Channel, 3 min.),

<http://www.history.com/topics/holidays/ramadan/videos/history-of-ramadan> (Slide 9)

Review:

Iftar: Breaking Ramadan's Fast (Time photo gallery, 14 slides),

http://content.time.com/time/photogallery/0,29307,2010497_2175689,00.html (Slide 10)

In Photos: What Muslims around the world eat to break their fast during Ramadan (Quartz India), <http://qz.com/819873/the-one-word-that-sums-up-indias-startup-sector-in-2016-unimpressive/> (Slide 11)

The Food of Ramadan: When and What to Eat (Slide 12)

- Ninth month of Islamic calendar
 - Lunar calendar (retrogresses two weeks every year)
- Fasting: learn patience, modesty, & spirituality
- Muslims in north fast longer due to daylight hours being longer
- Elderly, sick, mentally ill, pregnant, menstruating, nursing are exempt
- If fail to fast, compensate by feeding poor and unfortunate
- Two main meals:
 - Suhoor (served before dawn; hearty/healthy; ends at fajr, morning prayers)
 - Iftar (served after sunset; after maghrib prayer; many eat dates)
- At the end of the Ramadan month, Muslims celebrate the Festival of Fast-Breaking, called Eid al-Fitr*
- Both of the suhoor and iftar meals contain fresh fruit, vegetables, halal meats, breads, cheeses, and sweets

Read:

Rouse, Carolyn, and Janet Hoskins. 2004. "Purity, Soul Food, and Sunni Islam: Explorations at the Intersection of Consumption and Resistance." *Cultural Anthropologist* 19(2):226-249.

STEP 10

Review/Read:

The Baye Fall (The Little Baobab, August 7, 2013), <http://thelittlebaobab.com/the-baye-fall/> (Slide 13)

Crowder, Nicole. 2015. "The roots of fashion and spirituality in Senegal's Islamic brotherhood, the Baye Fall." Washington Post, January 23, <https://www.washingtonpost.com/news/in-sight/wp/2015/01/23/the-roots-of-fashion-and-spirituality-in-senegals-islamic-brotherhood-the-baye-fall/>

Watch:

The Senegalese Muslims who don't fast (BBC News, July 4, 2016, 2 min.), <http://www.bbc.com/news/world-africa-36701560> (Slide 14)

Review/Read:

In pictures: Senegal's Mouride Islamic sect (BBC News, June 2, 2015),
<http://www.bbc.com/news/world-africa-32448072> (Slide 15)

Judah, Tim. 2011. "Senegal's Mourides: Islam's mystical entrepreneurs." BBC News, August 4,
<http://www.bbc.com/news/world-africa-14344082>

STEP 11

Watch:

Video clips *Breaking Fast with Homestay in Senegal* (Slides 16-17)

Answer: (Slide 18)

- When is Ramadan?
- Why do Muslims fast?
- What is Suhoor, Iftar, and Eid al-Fitr?
- Why are dates often used to break fast?
- Are there Muslims who do not fast? Why?
- Give an example of another food items used to break fast? Why do you think it is used?
- What does it mean if a food is halal? Haram?
- Give an example of halal food? Haram food?
- Do you ever fast? Why?

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(3) Learning Activity 3 – Part 3: Sacred Rice

QUESTION (Slide 2)

How are our foodways a product of both tradition and change shaped by our environment, history, worldview, and sense of belonging?

LEARNING OBJECTIVES (Slide 2)

Students will recognize and incorporate the similarities, differences, and interconnections between the world's peoples, nations, and environmental systems through their foodways. (syllabus)

Students will gain a basic understanding of key concepts in cultural anthropology. (syllabus)

Students will demonstrate respect and support for the common good of the world community, including its diversity, concern for the welfare of others, and sustainability of natural systems and species involved in food production, distribution, and consumption. (syllabus)

Students will gain a better understanding of the diverse ways humans meet basic needs. (syllabus)

Students will learn to identify, describe, and explain differing worldviews. (syllabus)

STEP 1

Begin this section by reading the following excerpts:

“Rice has been a central feature—perhaps the central feature—that has textured land and livelihoods, persons and population flows, desires and dreams and disappointments, spiritual and moral life, and interactions and transactions across and beyond this region of West Africa. The area we now call the Upper Guinea Coast was known as the Grain or Rice Coast for several centuries, signaling European recognition of the importance, abundance, and defining aspect of rice in this region (or more selfishly, highlighting their own interest in securing this rice in their trade along the coast). But both before and after European presence in this area, rice has played a defining role in the interactions among residents with each other and with the various outsiders who have traded, raided, and invaded in their midst” (Davidson 2016:3).

“Senegalese from the port city of St. Louis are so dedicated to rice as their favorite staple food that the Wolof people have given them the nickname “Danga lekk ceeb” (“you eat rice”)” (McCann 2009:131).

STEP 2

Watch:

Joanna Davidson clips on *Sacred Rice* (Slide 3)

STEP 3

Read:

The origins of Senegal's dependency on rice imports – Rice Today (2015, <http://ricetoday.irri.org/the-origins-of-senegals-dependency-on-rice-imports-2/>)

Linares, Olga F. 2002. "African rice (*Oryza glaberrima*): history and future potential." *Proceedings of the National Academy of Sciences (PNAS)* 99(25):16360-16365.

STEP 4

Sacred Rice – Pierre Thiam (2015:174-175) (Slide 3)

- Rice at the heart of the Diola community
- Rituals such as weddings, funerals, and initiations all include a rice-connected custom; confessions and prayers for rain at traditional shrines and sacrifices to win the favor of *Emitai* (the Diola Supreme Being) all involve rice
- Diolas' refusal to use sacred rice to pay the tax to support the French colonizers' war effort led to one of the most symbolic anticolonialist resistances and the subsequent deportation of Casamance hero Aline Sitoé
- Among the Diola people of Casamance, the cultivation of rice is a community affair; whole operation is gender based
 - Women select the seeds that will be planted
 - When rainy season arrives, men get together and in groups prepare the soil of every rice field in the community
 - Diola men use the *kajandu*, the long-handheld fulcrum shovel that has come to symbolize Diola men, to work the paddy fields
 - Women get together to collect the rice
- Each Diola family has a barn for rice storage on their compound
- Community barn in the village designated for the needy or the traveler because no one must ever go hungry or have to beg for food in Diola society
 - Every family contributes a portion of their harvest for this communal "needy barn" that is accessible to everyone and is considered a positive sign of abundance
- After pastoral work is done, time comes to thank the ancestors for the bountiful harvest and the whole community celebrates with communally cooked rice dishes washed down with palm wine and dancing

Senegal's Joan of Arc – Pierre Thiam (2015:176-177) (Slide 4)

Read:

Wallace, Anthony F. C. 2010. "Revitalization Movements." In *Ritual and Belief: Readings in the Anthropology of Religion*. Third Edition, edited by David Hicks, 423-440-109. Lanham, MD: AltaMira Press.

- In the midst of a drought in Casamance, during World War II, a young handicapped Diola woman named Aline Sitoé Diatta received a revelation from *Emitai*
- Instructed to introduce rituals and practices that would bring rain in abundance; called upon the elders to share her revelations

- Diola people were to return to an ancient ritual known as *Huyaye*, which allocates a day of rest for the rice paddies
- Insisted grow and use local rice, *Oryza glabberima*, for their religious rituals as it was the rice given to them by *Emitai* and carried the spiritual link to their ancestors
- Argued imported broken rice that French colonial authorities flooded the market with had no spiritual value
- Emitai ordered Diola to oppose other French agricultural schemes, including their orders to grow cash crops such as peanuts, which were planted at the cost of the diversity of Casamance forests, risking symbolic Diola products such as palm oil, palm wine, herbal medicines, and the habitats of local game
- After fierce resistance, she was arrested by the French and deported to Timbuktu where she died of starvation

Answer:

Apply Anthony Wallace's (2010) explanation for revitalization movements to Aline Sitoé Diatta's prophetic movement.

[charismatic movement; cultural stress due to WWII and French colonialism; popular movement for radical change; revivalistic type - emphasizes the institution of customs, values, material, and even aspects of nature which are thought to have been in the maweway of previous generations but are not now present; process: steady state, individual stress, cultural distortion, revitalization, new steady state]

For more information, see:

Baum, Robert M. 2016. *West Africa's Women of God: Alinesitoué and the Diola Prophetic Tradition*. Bloomington: Indiana University Press.

Slide 5:

Rice, whether imported or locally grown, is a staple foodstuff of Senegal. This literally means that the demand for rice is constant. According to most Senegalese, deprivation itself is defined as not having enough rice to eat. Senegal as a whole produced 290, 380, and 480 thousand metric tons of milled rice in 2014, 2015, and 2016 respectively. Over those same three years they consumed 1,400, 1,494, and 1,570 thousand metric tons meaning over the last three years, Senegal has had to import more than 1,100 thousand metric tons per year.

The types of rice under cultivation were either indigenous to West Africa (*Oryza glaberrima*) or of Asiatic stock (*Oryza sativa*), originally brought to the region by Arab or European traders around the fifteenth century.

Slide 6:

Historian Edda Fields-Black (2008) traces the pre-historic origins and development of tidal rice production along West Africa's Rice Coast, particularly in the Rio Nunez region of coastal Guinea. She also briefly explores its transfer to the New World during the trans-Atlantic slave

trade, particularly to South Carolina and Georgia. Based on scant linguistic and archaeological evidence along with extant historical records, she concludes that proto-coastal first-comers developed specialized knowledge and adaptive strategies about their coastal micro-environments. By c. 500 to 1000 C.E., newcomers to the coast originating in the interior Guinea highlands arrived with specialized knowledge about upland rice cultivation. In collaboration, they developed a coastal rice knowledge system that changed the land-use strategies along the coast, and eventually, in the New World.

Fields-Black builds on Judith Carney's ground-breaking work, *Black Rice: The African Origins of Rice Cultivation in the Americas* (2001). Carney demonstrates through an exhaustive exploration into the historical and botanical records that the African rice knowledge system diffused across the Atlantic shaping the cultures of the Americas beginning as early as the sixteenth century.

Among her many discoveries, Carney noted how Thomas Jefferson experimented with red *Oryza glaberrima* rice from the uplands of Guinea in West Africa in his search for a successful alternative to the lowland variety under cultivation in Virginia. He wished to move away from the lowland tidal swamps where the deadly effects of malaria, also imported from West Africa during the trans-Atlantic slave trade, were being felt.

Senegal and the New World – Pierre Thiam (2015:30)

- Carolina Gold rice, African *Oryza glaberrima*; Rice and black-eyed peas (Senegal's *thiebou niébé*) became Hoppin' John of South Carolina; rice and peas in Jamaica, *pois et riz collés* in Haiti, *moros y cristianos* in Cuba, *jambalaya au congri* in Louisiana, *feijoada* in Brazil
- Red jollof rice of Senegal's *thiebou jenn* found in Gullah Islands
- Senegalese *soupou kandja*, seafood-okra stew from which Louisiana-style gumbo originated
- South Carolina, benne soup prepared with sesame originally brought from West Africa
- *Accara*, the black-eyed pea fritters sold throughout West Africa, same as the *acarajé* in Brazil
- Moors from northwest Africa brought rice to Spain, specifically Valencia, from where paella hails; Valencia's iconic seafood and rice dish has interesting similarities to *thiebou jenn*, which originated in Saint-Louis, the former French colonial capital that borders Mauritania, then part of the Moorish empire
 - Traditional way of eating paella is sitting around the pan, communally eating straight from the dish, savoring the crusty *soccarat* from the bottom, much as they do the *xooñ* in *thiebou jenn*

Slide 7:

Watch video clip of boy using fulcrum shovel in the rice paddy.

Generally speaking, the rice campaign is from July through December. This period, coincides with the actual growing of the rice. Field and tool maintenance along with regulating the water

levels and repairing dikes makes rice production a year round activity, however. February is reserved for building back up the mud dikes that regulate the flow of water. Farmers burn their dried fields in March and April, which serves as a good fertilizer. April and May are when seed rice is distributed and germinated. In June and July, a small section of the rice field is prepared as a nursery, or a protected area in the forest is selected for planting. The remainder of July and August is spent preparing the fields by turning the soil and building up the furrows. September and October are for pulling up the immature plants from the nursery and transplanting them into the waiting fields. November is spent regulating water levels and scaring away the rice eating birds and other animals. In December, rice is harvested by cutting the stocks and extracting the grain. By January, much of the rice is brought back to the community for storage and consumption.

Slide 8:

Rice is an integral part of cultural and religious identity among the peoples of Senegal (Baum 1999:28). It is offered to the familial and nature spirits, paid to the oracles and other religious specialists of the sacred forest, and is gifted to friends and neighbors at important milestones in their lives such as weddings, births, or as prizes in wrestling matches. Rice has come to be seen as “a giver of life in that it nourishes people” (Baum 1999:28).

The masculine and feminine are universal symbols of fertility often associated with agriculture. Religious rituals and magical practices surround the growth and development of staple foodstuffs, particularly in precarious conditions. Walter Rodney summarized these environmental limitations when he wrote, “The heavy rainfall and resultant flooding for many months of the year automatically eliminated certain crops which might have been desired. Indeed, inundated rice was virtually the only possibility, and it was to this that the Africans turned to achieve agricultural mastery of the marshlands” (1970:20). Over this millennium, rice farmers have relied increasingly on the supernatural to help control unexplainable environmental fluctuations that sometimes lead to the devastation of entire harvests.

As an important symbol of life and livelihood, rice also finds its way into the rituals, ceremonies, and special occasions. During weddings and baptisms, for example, rice flour mixed with sugar and water is served along with a piece of a kola nut. The rice flour is pounded by female family members during the ceremony to promote household success since the sound of the mortar and pestle in West Africa is representative of a successful household.

A System of Rice Production, Broken – Pierre Thiam (2015:182-183)

- Africa produces more grains than any other continent
- *Oryza glaberrima*, born in West Africa; same rice brought to the Americas through the slave trade along with the captives, experts in its cultivation
 - Captives were taken to the Carolinas, where new crop became a boon to the economy, nicknamed "Carolina Gold." Many Diola men and women from the Casamance region of Senegal ended up there.
- *Thiep* (means "rice" in Wolof)
- Rice eaten more than any other grain in Senegal

- Only 45 percent of rice consumption is sourced locally
- More than 30 percent of the daily caloric intake comes from rice; alarming reliance on heavily-imported sustenance grain; According to research by the German Development Institute, "no other country in sub-Saharan Africa is so food-import-dependent, especially on one specific product: rice."
- Rice production in West Africa has doubled since 1985, consumption has increased at an even higher rate due to population growth, further intensifying import dependency
- French imposed the cultivation of cash crops such as peanuts and cotton
 - French promoted the cultivation of peanuts in Senegal to produce peanut oil for European markets; Senegal became one of the world's leading exporters
- Much farmland dedicated to cash crops, need for imported subsistence crops
- Indochina, whose rice production was also controlled by the French, became the supplier
 - French imported cheap broken rice, considered inferior (the leftovers from rice processing)
 - Broken rice became the rice of choice in Senegalese households in the preparation of popular dishes such as *thiebou jenn*
 - Food and Agriculture Organization of the United Nations suggests more than 95 percent of the rice Senegal imports is broken rice; largest market for the product worldwide, with rice coming from Thailand, Vietnam, India, Pakistan, and Brazil
 - Preference is a key obstacle to shifting consumption to domestic rice
- Vulnerable to volatility in the international market (2008 crisis)
 - Government invested heavily in initiatives for boosting domestic production
 - Government temporarily eliminated tariffs and even subsidized imports to try to keep the prices low, which conflicted with the goals of their own domestic programs
- Native and much more nutritious rice only barely survives thanks to its sacred place in Diola culture

STEP 5

Answer:

Many Senegalese describe rice as “wealth,” “our bank,” or “our life.” Or, “Rice is everyone.” [In other words, it means life.] Using the materials provided, in a one paragraph essay, describe what rice symbolizes in Senegal and how you know this to be true? What is something that you would say symbolizes you? Why?

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(4) Learning Activity 4 – Part 4: Food and Conflict

QUESTION (Slide 2)

How are our foodways shaped by dynamic patterns and processes of politics, conflict, and economics?

LEARNING OBJECTIVES (Slide 2)

Students will convey the interconnectedness of political, economic, and environmental systems. (QEP)

Students will connect root causes of acute global problems (e.g., population growth, poverty, disease, hunger, war, and ethnic strife) to issues of land use and access to natural resources (e.g., clean air and water, bio-diversity, nutritious food sources, minerals, and energy) as well as political and economic systems. (QEP)

Students will espouse the interconnected nature and importance of global issues such as arms control, maintaining peace, enhancing security, alleviating poverty, and managing resources cooperatively, responsibly, and equitably. (QEP)

STEP 1

Casamance, The Green Heart of Senegal – Pierre Thiam (2015:166-171) (Slide 3)

- Casamance is in fact the "food basket of Senegal" where rice, millet, fonio, peanuts, and many tropical fruits are grown
- Region has ample rainfall that supports a dense vegetation of mangroves and palm trees
- Land of rice paddies, palm wine, palm oil, honey, and fresh oysters
- Grows much of the food, rice, and cotton used by the rest of Senegal, making it the country's "bread basket"
- Tucked between the former English colony Gambia and the former Portuguese colony Guinea-Bissau, inhabited by a mix of ethnic groups including the Diola, Fulani, Mandinkas, and Manjack, retained a distinct, rich cultural identity due to its relative isolation
- Portuguese Creole still widely spoken in the Casamance capital, Ziguinchor
- Many in Casamance are Christian, and some still practice animist traditions
- Landscape of tangled mangroves and thick tropical forests full of coconut, red palm fruit, other types of palm trees, majestic kapok tree, locally known as *bentenki*
- Oysters grow wild, clinging to the roots of mangrove trees

STEP 2

Read:

Sachs, Jeffrey and Andrew Warner. 2001. "Natural Resources and Economic Development." *European Economic Review* 45:827-838.

Watch:

We Are Tired of Running Away: Voices in a Forgotten Conflict (Markus Rudolf, 5 min.) (Slide 4, <https://www.youtube.com/watch?v=IYtepY0Qc14>)

Published on May 18, 2012

“Since 1982 the population in southern Senegal suffers due to Africa's longest lasting armed conflict. In the fight between the MFDC separatists and government troops more than 65,000 people have lost their homes. Peace negotiations failed repeatedly. The civilians are stuck between military camps, mine fields and guerrilla warfare since decades. This documentary portrays their situation.”

Watch:

CSIS Supporting Peace in Senegal: The Casamance Peace Initiative (1:23:00 min.) (Slide 5, <https://www.youtube.com/watch?v=ZKnfp0ktqc4>)

Published on March 25, 2016

Center for Strategic and International Studies on “Supporting Peace in Senegal: The Casamance Peace Initiative,” held on January 15, 2013.

Speakers:

Ambassador Jim Bullington, U.S. Casamance Advisor in Senegal, CSO

Colonel Abdourahmane Kebe, Military Attache of the Republic of Senegal in the U.S.

Robert D. Lamb, Director and Senior Fellow, Program on Crisis, Conflict, and Cooperation, CSIS

Rebecca Wall, Casamance Project Manager, CSO Africa Operations Team

STEP 3

[DO NOT CITE: MATERIAL IS EXCERPTED FROM SOURCES LISTED IN REFERENCES]

Slide 6:

- Mandinka-Diola region situated in extreme south
- Portuguese meaning “home of the king” or maybe kingdom of Kaasa
- Casamance River divides territory bordered by Gambia to north and Guinea Bissau to south
- Separated from the rest of Senegal by the Gambia along southern and northern banks of the Gambia River
- Isolation (geographic, political, and economic) and neglect (lack of development), reasons for conflict
- Richer in mineral and ecological resources than the rest of Senegal
- Produces most of the country's food, rice, and cotton

- Inhabitants: Diola/Jola ethnic group (Christian; traditional spiritist religion), unlike majority of Senegalese who are Muslim
- They do not benefit sufficiently from the region's richness – Dakar, the capital, reaps most of the profits
- Historical roots (artificial colonial borders dividing the country and ethnic group between three countries – Gambia, Guinea-Bissau, Senegal) – Once Gabu Empire
- Resource and identity-based causes (including differences in religion)
- Casamance rebellion, longest separatist conflict in West Africa
- Diola/Jola cohabitate with Manding and Balanta
- Diola/Jola stood against slavery and refused to collaborate
 - Opposed both tribal chiefs and European administrators
 - Marginalized by the colonial administration
- According to Audra Dykman, (2000), Casamance has been subjected to Portuguese, English, and French control for over two hundred years. The region was a Portuguese colony until 1866 and a French colony until 1960. The French and the Portuguese's control of the land resulted in violent confrontations. In the face of the Casamance people's refusal of authority, the French administration neglected the region and did not care about the aspirations of its inhabitants. It was in this context that the MFDC (Movement of Democratic Forces of Casamance) was created in 1947 “in an attempt to find for the region a more representative voice in Senegalese politics.”
- Following independence (1960s), Léopold Senghor attempted to build a national identity: relocated Muslim Wolof into south
 - Ignored (lack of respect for) local customs/traditional values; acquired arable lands were handed over to them
 - Created what Aissatou Fall (2010) calls “the feeling of otherness” - resentment sharpened when “sacred forests were destroyed” for the sake of relocating Wolof
- Sociological principle: soil and forests are inviolable, i.e., cannot be sold
 - Disrespect of Diola/Jola cultural beliefs, factor and possible trigger of conflict
 - Some labelled this “intercultural misunderstandings” or “forced assimilation and integration”
- MFDC claimed to want to reunify Casamance with Gambia and Guinea-Bissau (rebirth of the Gabu Empire)
 - Unrealistic
- Settlers pillaged land with complicity of government
- Diola/Jola marginalization visible in their low political representation

Slide 7:

Travis Warrington found that even as the conflict in the Casamance intensified, as demonstrated through a high density of landmines, cashew production remained high (<http://www.traviswarrington.com/intro-gis-final/>). He suggests that cashews seem to make an ideal crop during periods of conflict due to its unique characteristics such as a long maturation period (6 years before trees start fruiting) and the fact that it is a tree crop (up off the ground) that

doesn't need intensive management throughout the year. Therefore, it is largely unaffected by landmines, the nuts can be gathered quickly, and they have relatively high exchange value abroad.

Cashew production is supplanting rice production throughout the Casamance region and further south in Guinea-Bissau for a number of reasons such as: environmental conditions, Structural Adjustment Programs of the 1980s, ease of production compared with paddy rice, cyclical drought and flooding which decreased alternatives to livelihood (e.g., paddy rice dikes destroyed), reasonable exchange value, drought resistant, easily processed locally, little capital investment, employ large portions of both rural and urban workforce, and lucrative market for the end-product.

To learn more, check out:

Lundy, Brandon D. 2012b. "Playing the Market: How the cashew 'commoditiescape' is redefining Guinea-Bissau's countryside." *Culture, Agriculture, Food and Environment (CAFÉ)* 34(1):33-51.

Slide 8:

- Low-level, protracted conflict waged between the Government and MFDC since 1982
- More than 5,000 deaths and 10s of thousands of displaced peoples
 - Most violent years, 1992 and 2001, resulted in more than one thousand battle-related deaths
- December 30, 2004 agreement
 - Voluntary integration of MFDC fighters into paramilitary, economic recovery programs, de-mining, and aid to returning refugees
 - Hardline factions defected – breakdown of talks on February 2, 2005
- Fighting again, 2010 and 2011
- Slowed following April 2012 election of Macky Sall, 4th President of Senegal
- Peace negotiations under auspices of Saint Egidio community in Rome
 - December 14, 2012, President Sall announced Casamance as test-case for advanced decentralization

Slide 9:

- Marut (2010), Foucher (2005), and Evans (2003, 2004) note,
 - Deep historical roots of conflict
- MFDC originally founded in 1947 by Émile Badiene, stood for Casamance interests
- Post-independence, gained popular support: purchased MFDC membership cards
- Active "Wolofization" in northern Senegal in 1980s created marginality between the Casamance and the rest
- Mobilized protest marches in 1982 and 1983, became increasingly violent
- "Red Sunday," an estimated 50-200 people were killed (official statistics state 24 deaths)
 - Massacre drove movement underground; prompted military operations (Evans 2004)

- Two main factions of MFDC: Front Nord and Front Sud
 - MFDC fractured over objectives, peace process, and laying down of arms
 - Front Sud, with bases situated along the Guinea-Bissau border, highly militarized
 - Front Nord reached informal agreement with government; retired from active combat in exchange for de-facto control of region
 - Factions continue to split within themselves, peace negotiations stagnant

1980s

- Organized peaceful independence demonstrations
- December 1982, hundreds of Casamançais, including women, demonstrated in Ziguinchor; authorities responded with widespread arrests
 - President Wade acknowledged government's crackdown on peaceful women's protest was a "mistake," set the stage for subsequent insurgency
- A year later, another large demonstration in Ziguinchor openly calling for Casamance's independence
 - Army moved in with gunfire, killing two dozen civilians, and possibly several times that number; Hundreds arrested
- MFDC leaders who escaped detention went into exile in forests to begin organizing an armed wing called Atika ("warrior" in the Diola)
- Recruited, trained, and acquired weapons, including from arms caches left behind by Guinea-Bissau's former liberation movement

1990s

- MFDC began reprisals with alleged covert support from the Bissau-Guinean Army
- Senegalese Army attacked MFDC bases in Basse Casamance and Guinea-Bissau
- Conflict hit European headlines when four French tourists disappeared
- Father Augustin Senghor came to lead the MFDC and pursued a policy of talks and reconciliation
- Ceasefire signed in 1997, but 500 reported dead in battles up until March 2001, when Senghor and Wade agreed to a peace deal
 - Allowed prisoner release, the return of refugees, and the clearance of land mines
- MFDC split

2000s

- Low-level fighting continued
- December 30, 2004 agreement
 - 35 kilometers of rural roads built, completed school projects, a new teachers' college in Nyassa, a health clinic, textiles and clothing manufacturing, community cultural center in Youtou and a new marketplace built in Mpack
- Another round of negotiations took place in 2005
 - Armed clashes between MFDC factions and the army continued in 2006, prompting thousands of civilians to flee across the border to Gambia

- Father Senghor died in January 2007 making peace negotiations more difficult (leadership vacuum)
- October 2010, an illegal shipment of arms from Iran seized in Lagos, Nigeria suspected to be destined for Casamance, ambassador recalled
- Heavy fighting occurred in December 2010 when 100 MFDC fighters attempted to take Bignona south of the Gambian border supported by heavy weapons
 - Repulsed with several casualties by Senegalese soldiers who suffered seven dead

Slide 10:

- MFDC operated from rear bases across the heavily forested border with Guinea-Bissau
 - Large numbers of Casamançais refugees, as well as ethnic and family ties with local communities, facilitated the MFDC's movement
- MFDC's presence became destabilizing factor in Guinea-Bissau
 - Government attempt to dismiss army commander, Ansumane Mane, accused of selling arms to the MFDC, precipitated a brief but intense civil war in 1998–1999, ultimately ending in the ouster of President Nino Vieira (also accused of supplying the rebels with weapons)
 - With Guinea-Bissau's entry into the West African Monetary Union in 1997, President Viera's politics began to favor the Senegalese side of Casamance conflict
 - Shift put increased focus on Guinea-Bissau's role in supporting MFDC
 - Brigadier Mane was singled out to bear blame for arms sales to rebels, sparked the 1998 coup (Vigh 2006:46-47).
 - Fighters from MFDC's hardline Southern Front joined opposition forces, Senegal dispatched 2,500 troops to support Nino
 - End to the civil war led to a shift in Casamance's conflict, since it brought expulsion of most MFDC forces from Guinea-Bissau
 - Setback spurred move away from armed struggle
- Since 2000, Guinea-Bissau's support of the Senegalese government, a critical factor in relative calm
 - "Calm in the Guinea-Bissau border area has been the biggest factor in allowing people to return to their home villages," Martin Evans, lecturer in international development at University of Chester and an expert on Casamance, told a UN news source. "There is not the constant supply of arms to and threat from MFDC guerrillas in Guinea-Bissau."
 - "As several observers have noted, relative calm in Casamance in recent years has been less about the Senegalese government's negotiating prowess and more about political dynamics in Guinea-Bissau."

Slide 11:

- Refugees fled to Gambia as a result of sporadic violence in the areas north of Casamance River

- Self-settled amongst their kinsfolk rather than integrated into refugee camps or formal settlements
- Refugees negotiate directly with host families or village leadership to access shelter and land for farming
- Both host and refugee groups share common characteristics such as ethnicity and livelihood practices
- Given shared cultural heritage, they adhere to local political structures based on traditional hierarchy
- Under 1951 Geneva Convention, self-settled refugees continue to be classified as refugees, but no provisions to:
 - assist with shift from temporary to long-term integration, high vulnerability
 - protect or track refugees based in urban and coastal areas
 - assist with legal rights such as ownership of land or access to political platforms
- Puts strain on both the vulnerable refugees and host communities
- Casamance conflict is small-scale, but resilient (de Jong and Gasser 2005:218)
- Caused heavy military activity with an estimated 700,000 people affected since the start of the conflict
- Attempts to re-unite the different factions of the organization proved impossible; differences highlighted through violence (Evans 2004)
- Political changes in leadership in Guinea-Bissau in early 2000s (notably 2002 and 2005) geographically shifted military activity of the conflict north
 - Change of military activity aligns with shift in displacement patterns
- Conflict ultimately caused a three-wave displacement pattern
 - Firstly, majority is internal (IDP estimates have ranged between 10,000 and 40,000)
 - Secondly, around 7,000 refugees fled across the Guinea-Bissau border
 - Thirdly, there are an estimated 7,546 refugees who crossed the border and self-settled in rural Gambia
- Over three decades of the Casamance conflict, roughly 1,000 people have been killed or injured by landmines, but this number has been declining since 1997 when over 200 landmine accidents were reported
 - In 2008, only one accident was reported, but in 2011, 32 people were killed or injured by mines and in 2013, 3 people were killed in two separate incidents
- With the clearance of mines, increased prospects for peace
 - Returns are accompanied by increased agricultural output and increased economic activity overall

Slide 12:

- Under official auspices, Sant Egidio community, a Catholic lay community based in Rome has mediated negotiations between political wing of MFDC and Macky Sall's government

- Supported by the U.S. State Department and welcomed by both parties
- Macky Sall met with U.S. President Barack Obama in March 2013 to discuss Casamance conflict
 - Reflects the high level of interest in concluding this conflict
 - By supporting demining, the U.S. and Senegalese governments have shown their interest in the region and their desire for peace
- On December 21, 2011, Senegal media reported 12 soldiers killed in Casamance region following a separatist rebel attack on an army base near Bignona
- Three more soldiers were killed in an attack on February 14, 2012
- Four soldiers were killed and eight others injured in two separate incidents on 11 and 23 of March 2011
- On April 5, 2012, newly sworn-in President Macky Sall said ensuring peace in the south would be a top priority for his administration
 - He also expressed confidence that the leaders of Gambia and Guinea-Bissau would be involved in the efforts
- On February 2, 2013, at least four people, including a Frenchman, were killed in a raid on a bank by suspected separatist rebels
- On May 1, 2014 the leader of the Movement of Democratic Forces of Casamance, Salif Sadio, sued for peace and declared a unilateral cease-fire after secret talks held at the Vatican between his forces and the Government

STEP 4

Discussion Questions:

1. What are the impediments to nation-building among the Casamance people?
2. What are the social and economic grievances of the Casamance people?
3. Why should the Casamance conflict be considered regional?
4. How has Guinea-Bissau and the Gambia exacerbated conflict?
5. How has Guinea-Bissau and the Gambia contributed to peacebuilding efforts?
6. What are the triggers of conflict in the Casamance?
7. What are the long-term consequences of conflict for the Casamance people? Senegal? The region?
8. What lessons can be learned from the Casamance conflict?

STEP 5

Activity:

In a 1-2 page writing assignment (double spaced), apply Sachs and Warner's (2001) resource curse theory (or the "paradox of plenty") to the Casamance conflict.

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(5) Learning Activity 5 – Part 5: Globalization

QUESTION (Slide 2)

How do we understand Africa's role in the global economy through an examination of Senegal's fisheries industry?

LEARNING OBJECTIVES (Slide 2)

Students will make informed critical assessments of global events, processes, trends, and issues. (QEP)

Students will demonstrate knowledge and skills in applying current anthropological theories, research, and findings to real world contexts and contemporary social issues. (syllabus)

Students will advocate and show support for human rights and economic well-being throughout the world. (QEP)

Students will address environmental resources and issues in ways that benefit the world and future generations. (QEP)

STEP 1

Read:

Lewis, Jori. 2010. "Rough Seas: Senegal's Threatened Fisheries." *Virginia Quarterly Review (VQR)* Winter:28-41. VQRonline.org.

Lundy, Brandon D. 2010. "Field Notes: They Expect Me to Bring Fish: The Local Costs of International Fish Trade in Guinea-Bissau." Knowledge Exchange Section. Dinah Winnick, ed. *Anthropology News* 51(2):26.

Lundy, Brandon D. 2014. "Monitoring Conflicts of Interest: Social Conflict in Guinea-Bissau's Fisheries." In *Indigenous Conflict Management Strategies: Global Perspectives*, edited by Akanmu G. Adebayo, Jesse J. Benjamin, and Brandon D. Lundy, 151-165. Lanham, MD: Lexington Books.

STEP 2

Watch: *BBC Future of Food - Part 2: Senegal* (Slide 3, <https://www.youtube.com/watch?v=7YDQU7Ts10Q>, minute 7:45-15:15)

Fish "accounts for more than 50% of the [Senegalese] population's animal protein intake. Its harvest and post-harvest sectors contribute 4% to Senegal's overall gross domestic product (GDP) and directly or indirectly employs 17% of the country's working population" (Seck 2016).

STEP 3

The Theft of our Waters – Pierre Thiam (2015:194-195) (Slide 4)

- Catches are low, a common occurrence nowadays

- Livelihoods threatened as fish population of Senegal's coastal waters being decimated
- Women transform the catch: smoking the fish, drying them, or selling them fresh at the market
- Senegalese population depends on fish as a major food source, and the fishing industry, both directly and indirectly, accounts for a large part of the country's employment
- West African coast is one of the richest areas for fishing in the world, and the sea had been, until recent decades, wonderfully abundant
- Senegal's 'noble' fish now increasingly rare: sole, mullet, captains, grouper, breams, octopus, prawns, lobsters, crabs
- Particularly fond of *thioff*, now an endangered species
- Bounty attracted large foreign trawlers that practice illegal forms of fishing: fishing without permission from the authorities, using prohibited methods such as trawling with fine mesh that indiscriminately captures all kinds of fish and marine life, severely disturbing the ecosystem; estimates are it would take fifty traditional fishing pirogues a year to catch as much as one trawler does in a single day
 - Russia, Korea, Spain, and other industrialized countries come into territorial waters with large ships and scour the depths, sometimes with the complicity of our government; the fish population no longer has time to reproduce
- Poorly equipped Senegalese coast guards cannot control the entire coast, and there are corrupt authorities who sell illegal fishing licenses or take small bribes to turn a blind eye
- Many ships offload their catches while at sea onto reefers (refrigerated vessels), avoiding the ports
 - This offshore laundering allows for inaccurate accounting of just how much fish is being caught and also hides the true origin of catches once they reach market
- According to United Nations' Africa Renewal program, West Africa loses around \$1 billion USD worth of fish each year to illegal fishing; The Guardian reports that catches are down 75 percent in the last ten years
- Coastal waters, which are reserved exclusively for local artisanal fishermen, are being depleted; fishermen must go farther and farther out in dangerous waters unsuitable for their wooden boats to seek a good catch
- Much of this fish is bound for Europe, which has overfished its own waters and looks to other areas to sate its seafood demands
 - Ironically, overfishing in West Africa has led to a flood of migrants leaving West Africa to find work in Europe; Many risk their lives traveling up to 1,200 miles by sea to Spain's Canary Islands on the same wooden fishing boats powered only by a single outboard motor; Hundreds die or go missing in the perilous journey
- Illegal fishing leads to piracy and violence
- Outdated fishing legislation must be changed to better control legal fishing

The Threat of Fish Factories – Pierre Thiam (2015:216-217) (Slide 4)

- Small fishing village, Joal famously known as the birthplace of Senegal's first president, Léopold Sédor Senghor
- Now a city of 40,000 inhabitants and the largest traditional fishing port in the country

- Women dominate the traditional process of drying, curing, and smoking fish to be used in many traditional dishes
- Artisans have been hampered by the foreign fish-processing factories sprouting up all along the coast near the fishing ports
- They buy up *yaboy* (sardines, called *kobo* in Casamance) and other small fish that locals consume
- Foreign factories process the fish into meal to be used at fish farms abroad, local fish prices skyrocket
- Senegalese artisans are being pushed out of Joal
- What will happen when our fishermen no longer have any reason to go fishing? When communities that have lived for centuries on artisanal fishing are no longer able to meet their needs? Many have already left fishing behind to participate in the lucrative trafficking of illegal immigrants, using their rickety fishing boats to smuggle thousands willing to risk their lives in search of jobs in Europe.

STEP 4

Watch:

Video clip of *Saint Louis Fishing Port*, Saint Louis, June 10, 2016 (Slide 21)

STEP 5

Read:

Seck, Madjiguene. 2016. "Senegal Takes Steps to Establish a Sustainable and Better-Governed Fisheries Sector." *The World Bank*, August 8, <http://www.worldbank.org/en/news/feature/2016/08/08/senegal-takes-steps-to-establish-a-sustainable-and-better-governed-fisheries-sector>.

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STEP 6

Assignment:

Based on the five readings, PowerPoint information, and BBC video, write a one-page executive summary outlining the "the problem" (i.e., Where are West Africa's missing fish?) A second page should include highlights of recommendations and a concluding paragraph about which solutions the student feels are most viable for Senegal and why.

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(6) Learning Activity 6 – Part 6: Cuisine and Culture

QUESTION (Slide 2)

How does the environment and economy continue to shape Senegalese cuisine, and what do these foodways communicate?

LEARNING OBJECTIVES (Slide 2)

Students will recognize individual and cultural differences and demonstrate an ability to communicate and interact effectively across cultures. (QEP)

Students will perform in a culturally appropriate and professional manner in international, cross-cultural and/or multicultural contexts. (QEP)

Students will demonstrate effective and appropriate communication, interaction, and teamwork with people of different nationalities and cultures within and outside the classroom. (syllabus)

STEP 1

Watch:

Video clip *Restaurant GoreeDolceVita*, May 30, 2016 (Slide 3)

“With our first meal delivered to the apartment by our hosts at the Baobab Center came the realization that we were really in a different country. Lunch included a pan of delicious caramelized onions and a platter of whole fried fish, with eyes, teeth, and scales intact. Though we were hesitant at first, we were fascinated by their sharp fangs, decided that they were piranhas, and enjoyed playing with them more than we enjoyed eating them. While we soon grew to love and look forward to this dish, called yassa jen, the first few days of food experiences reaffirmed that we were far from the culinary world that we recognized” (Ramberg 2010:1).

Video clip *West Africa Research Center (WARC) Kitchen*, May 31, 2016 (Slide 4)

STEP 2

Read:

Bassene, Mamadou and Polly Szatrowski. 2014. “Food and identity in Wolof and Eegimaa.” *Language and Food: Verbal and Nonverbal Experiences* 238:103-130. doi: 10.1075/pbns.238.05bas.

Duffy, Megan. 2009. “*Ceeb ak Jën*: Deconstructing Senegal’s National Plate in Search of Cultural Values.” Independent Study Project (ISP) Collection. Paper 669. http://digitalcollections.sit.edu/isp_collection/669.

Gasparetti, Fedora. 2012. “Eating tie bou jenn in Turin: Negotiating Differences and Building Community Among Senegalese Migrants in Italy.” *Food and Foodways* 20(3-4):257-278. doi: 10.1080/07409710.2012.715976.

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STEP 3

Tasting Senegal – Pierre Thiam (2015:36-37) (Slide 5)

- Grains such as rice, millet, fonio, and sorghum
- Meats stewed slowly on the bone, unctuous palm oil, and ground peanuts and sesame seeds
- Umami-rich essence of smoked, dried, and fermented fish, mollusks, and locust beans
- Char and smoke of meat, whole fish, and shrimp grilled over wood charcoal and open flames
- Oceanic taste of freshly caught sea urchins, oysters, and clams, steamed or grilled
- Fresh vegetables and legumes: okra, eggplant, black-eyed peas; onions, tomatoes, peppers, and garlic used flavor
- Hearty vegetables, sweet potatoes, yuca, plantains, and pumpkin
- Bitterness from dark leafy greens of sweet potatoes, sorrel, yuca, and moringa (or spinach), kale, collards, Swiss chard, or mustard greens
- Lemon and lime and the fruity heat of Scotch bonnet peppers
- Ginger, tart and tangy tamarind and hibiscus, and fresh, herbaceous parsley, cilantro, and thyme
- Hints of tropical sweetness from coconuts, mangoes, bananas, and baobab
- Adopted flavors and foods from around the world: Vietnamese spring rolls, Moroccan merguez and cumin, Portuguese pastels, Lebanese kebabs, and French baguettes and strong Dijon mustard

Food in Daily Life – Pierre Thiam (2015:40-45) (Slide 6)

Breakfast

- Freshly baked baguettes; instant Nescafé coffee; Senegalese spiced café Touba sweetened with condensed milk
- Millet porridge topped with sweet curdled milk (*lakh*) or sweetened with honey or sugar

Lunch

- Slow food; rice or millet dish such as *thiebou jenn* rouge or blanc, rouge (red) for rice cooked in a rich tomato broth, blanc (white) without tomato

Tea Time

- Tea ceremony called *attaya*

- Three rounds of green tea, with fresh mint and sugar, served in symbolic sequence: the first cup is bitter, like life; the second is sweet, like love; and the third is gentle, like the breath of death.
- Poured slowly from high above in a long stream, back and forth, until foam accumulates

Afternoon Snack

- Wood charcoal stove (*fourneau*): millet beignets, spicy black-eyed pea fritters called *accara*, fried plantains, crunchy roasted peanuts called *chaff*, and fried Portuguese-influenced pastries called *pastels* filled with the sardine-like kobo fish

Dinner

- Simpler fare; fried fish with salad or french fries, or stewed meat and beans.

The Senegalese Kitchen – Pierre Thiam (2015:64-67) (Slide 7)

Grains

Finger Millet

- *Dugub*, a major staple grain, one of first crops to be domesticated in Africa thousands of years ago
- Africa produces about 2 million tons of millet of the world's annual production of 4.5 million
- Highly nutritious, hardy, and drought resistant, but in decline
- Traditionally processed by women with a mortar and pestle
- Nutty aroma, steamed and served alongside main dishes, or ground into flour

Fonio

- Nutritious grain, very small seed-like type of millet that is also one of Africa's oldest grains, cultivated in West Africa for thousands of years
- Rich in amino acids, high in fiber, gluten-free, and has a low glycemic index; one of the fastest-maturing grains, highly adaptable in difficult growing conditions, resistant to drought, and able to thrive in poor soil
- In Senegal, grown in the southeast in Tambacounda and Kedougou and in the south in Casamance
- Fluffy and a little nutty when steamed or cooked pilaf-style, comparable to couscous or quinoa; cooked down to porridge, or even ground into flour for baking; Senegalese often prepare it with baobab leaves or ground okra

Rice

- Huge part of Senegalese diet

- *Oryza glaberrima* is one of two principal varieties of rice native to West Africa; commonly referred to as “red rice” for its reddish outer bran, it is cultivated in the Casamance region; considered prestigious and used for special occasions and rituals
- Broken rice, the smaller pieces of rice leftover from processing and imported cheaply from Asia, is especially common and preferred in urban areas; once cooked, it has a softer texture than regular rice and is often used in *thiebou jenn*

Sorghum

- Nutritious staple whole grain of Africa; drought resistant and very hardy
- High in fiber, iron, protein, and antioxidants, and gluten-free
- Used just like rice in stews or one-pot dishes, but most commonly in stiff porridges called *sadza* in Zimbabwe, *ugali* in Tanzania, or *bogobe* in Nigeria
- Served slightly fermented with a tomato, onion, and okra broth
- Pounded into flour before hand-processed into couscous

The Senegalese Kitchen – Pierre Thiam (2015:68-69) (Slide 8)

Essentials

Hibiscus (Bissap)

- Dried red and white hibiscus petals, specifically *Hibiscus sabdariffa*, bring a bright, tart, cranberry-like flavor to many drinks and dishes in Senegal
- Referred to as *bisaap* (sorrel in the Caribbean)
- Slightly acidic flavor often made into *bagedj*, a condiment combined with okra and served with the fish dish, *caldou*
- Leaves may also be eaten raw in a salad

Peanut Products

- Senegal ranked among the largest peanut producers in the world (1970s-1980s)
- Arrived from South America through the Columbian Exchange
- Before the arrival of peanuts, groundnuts, a similar legume from the same family, were very popular in West Africa
- Boiled in salt water (*mbakhal*), roasted in hot sand (*gerté chaff*), or crystallized in sugar (*gerté sukar*); pounded into peanut butter, used as a base for *mafé*

Red Palm Fruit Oil (Diwtiir)

- Red palm oil, pressed from palm fruit, is essential to Senegalese cooking
- Rich and dark, has a slightly savory intensity that enhances flavors of other foods it's cooked with

Selim Pepper (Djar)

- Dark brown pods that contain black shiny seeds, highly aromatic and spicy, with a hint of nutmeg and bitterness

- Often smoked in its preparation, which further intensifies its deep musk
- Added whole or crushed to gamy, meaty stews or ground into a rub for fish or meat
- Most often ground in the iconic Senegalese coffee drink, café Touba
 - Gives it an intense peppery kick

Bring the Funk: Smoked, Fermented, and Dired Flavor Agents – Pierre Thiam (2015:70-71) (Slide 9)

- Use a variety of dried, fermented, and smoked fish and mollusks in small amounts to add a deep, umami essence to many soups, stews, and sauces
- *Guedj*, which has a strong pungent smell, is made from white-fleshed fish such as sea bream, catfish, croaker, and skate, and sometimes larger fish such as rays, sharks, and large mackerel
- *Tambadiang*, made from bonito, and *kethiakh*, made from small sardine-like fish that's charred then smoked and dried in ovens, banda-style.
- Mollusks get similar treatments: there are *yeet* and *toufa*, conch-like sea snails fermented and dried in sand, *yokhoss* (smoked oysters), and *paañ* (sun-dried clams)
- In Senegal, about 15 percent of fish are consumed cured; hot-smoking over trenches or in mud-walled kilns, salting, sun-drying, and fermenting in sacks buried in the ground
- There is a growing trend to use artificial, MSG-laden seasonings such as Maggi or Jumbo to achieve that depth of flavor

Le Potager du Senegal – Pierre Thiam (2015:72-75) (Slide 10)

Bitter Eggplant (Jaxatu)

- Picked before maturity and resemble a yellow or green tomato, sometimes with vertical striping; intense, bitter flavor and are often used in sauces and stews

Cowpeas/Black-Eyed Peas

- One of many ingredients African slaves brought with them to the Americas as black-eyed peas
- Protein-rich cowpeas remain very popular in West Africa where we use them dried or fresh from the pod in a variety of soups, salads, and stews or mashed and fried into the favorite street food *accara*

Moringa

- The tree's nicknames are “miracle tree” and *nevedaye*, as in “never die”
- High in vitamins A and C, protein, calcium, fiber, beta-carotene, and iron
- Leaves can be eaten raw, sautéed, or cooked in any number of stews, soups, and dishes such as *mboum*, a traditional millet couscous stew with moringa, beef, and peanuts
- All parts of the plant—the bark, flowers, roots, seeds—are used for medicinal purposes

Okra

- Plays a symbolic role in the cuisine of southern Senegal

- Cooked whole or chopped in sauces and stews, grilled in a vegetable platter or a salad, or dried and ground to be used as a thickener for sauces
- Introduced to the Americas via the slave trade, okra is now a favorite in many Southern kitchens

Yuca

- Arrived from the Americas during the Columbian Exchange
- Thinly sliced and fried into chips, simply roasted, or thrown into a soup or stew

Naturally Sweet Senegal – Pierre Thiam (2015:78-79) (Slide 11)

Baobab

- "Tree of life," considered Senegal's national tree
 - Sometimes known as the "upside down tree"
- Gourd-like super fruit; hard, fuzzy green shell and inside, a white, chalky fruit pulp
- Baobab fruit has six times the vitamin C of oranges and very high amounts of calcium and antioxidants (Medicinal qualities)
- Sweet and acidic, pulp can be stirred into water or milk to create refreshing and nutritious drinks called *bouye*
- Fulani combine the fruit with milk to make *sow*, a yogurt-like treat that is sweetened and served over millet porridge
- Baobab leaves, rich in calcium and similar to spinach when fresh
 - Incorporated into soups, stews, and millet and make a delicious sauce called *sauce-feuilles*
- Baobab kernels can be fermented and used as seasoning or eaten raw or roasted
- Baobab's bark fibers can be woven into mats, baskets, and rain hats
- Roots can be used to make a red dye

Cashew Fruit

- "Cashew apples," the juicy cashew fruit (technically an accessory fruit) ripens to a bright red or yellow; sweet, tropical flavor with strong tannic notes
- Cashew nut (the plant's seed) grows within a poisonous shell on the outside
- Native to Brazil, cashew fruits grow in tropical climates
- Cooked with sugar, cashew fruit makes a delicious jam, and is also used to make the famous alcoholic drink *cana* in Casamance
- Fruit is soft and its skin delicate, making it hard to transport

Desert Dates

- Yellow bitter dates called *soump* in Wolof
- Eaten fresh or dried
- Seeds contain an oil that is rich in protein and has a delicate taste

Ditakh

- *Detarium senegalense* grows in the regions of Casamance and Saloum
- Exceptionally high amount of vitamin C
- Sweet fruits are small, round, and green, protected by a dull brown shell
- Ditakh juice, made from soaking the fruit in water
- Many parts of the ditakh plant are used for medicinal purposes

Madd

- Pitted lobes of bright yellow-orange fruit that is intensely sweet and sour
- Sprinkled with a little sugar, salt, or hot pepper, or as a refreshing juice diluted with water or mixed with other fruit juices

Tamarind

- Used in wide range of dishes from millet couscous, soups, sauces, chutneys, drinks, and sweets
- Tamarind tree is indigenous to Africa
- Eaten as a snack fresh out of its pod, or as blocks of pulp or bottled as a concentrate or paste

The Mortar and Pestle – Pierre Thiam (2015:80-81) (Slide 12)

- Thumping sound of the mortar and pestle, sign that cooking has begun
- Rural Senegal wakes to the cadenced rhythms of the huge wooden mortar and pestle, usually carved from the wood of a mango tree
- At special celebrations, the air fills with the sound of women singing as they pound to the rhythm, making music and food both
- This heavy wooden bowl on its pedestal is the quintessential kitchen tool of the whole continent
- Considered sacred in many African countries
 - Mortar represents the strength of the family (Head of the family should never meet someone bringing or taking a mortar from the house)
 - Bride brings a symbolic mortar and pestle among her belongings when moving in with her new husband
 - Soninke people of southern Senegal, mortar upside down with the pestle sitting at its base, means death in the family
 - Mortar should never be heard at night unless there is a funeral; then used to crush incense for the ultimate bath of the deceased
- Smallest are used to blend pepper mixtures or other spices; larger ones used to prepare millet or rice flour or to remove the hulls from grains or beans

Red Gold – Pierre Thiam (2015:130-133) (Slide 13)

- Casamance, the region that produces most of the red palm oil in Senegal
- Used as a side condiment, simply drizzled over *thiebou diola*, a dish consisting of *nyankatang* (white rice) steamed together with *nététou* (fermented locust beans), grilled

fish, and *baguedj* (sorrel and okra sauce), or in more elaborate dishes such as *soupou kandja*, the okra-and-seafood-laden stew that became known as gumbo in Southern cooking in America

- Red palm oil prized for its healing properties

Red Palm Oil versus Palm Kernel Oil

- Red palm oil derived from the pulp of the palm fruit
- Kernel oil extracted from the fruit's kernel
- Red palm oil has a deep orange color derived from the fruit itself, high natural source for beta-carotene; also rich in vitamin A, vitamin F, and antioxidants

Watch:

Video clip *Nalú: People of the Palm* (5 min.)

Lamb for Breakfast at “No Name” Dibiterie – Pierre Thiam (2015:234) (Slide 14)

- Dibiteries serve *dibi*, meat or fish cooked by wood fire either in clay ovens or on a grill
- Tell the cook (who is also the owner) how many kilograms of meat you want, then sit and wait
- Alongside *dibi* comes a dish of tangy pickled onions, Dijon mustard, and smoky-spicy *kani* sauce

Café Touba – Pierre Thiam (2015:296-299) (Slide 15)

- Sacred coffee drink named after the holy city of Touba where it was first served at religious gatherings to keep devotees awake during night prayers
- Sellers are visible on every corner, competing with the stands that sell Nescafé's ubiquitous instant coffee
- What makes café Touba so special is its spice blend of *selim* pepper (*djar*) and cloves
- Ground with coffee beans that are roasted right at the market, the combination is intoxicating
 - *Selim* pepper is a spicy African pepper that originates from Guinea and is said to have medicinal as well as aphrodisiac properties; always served black, café Touba's highly aromatic flavor is very intense, strong, and spicy
- Café Touba vendors walk around the streets with a pot on a stove with securely fastened plastic mugs hanging from a rope, and a bottle of sugar; 2- to 3-ounce shots costing only 50 CFA (less than 25 cents USD)
- Baye Fall, a subgroup of the Mouride Brotherhood, sells the popular drink. They don't believe in idleness. As a *mouride talibé* (faithful), work is a form of prayer. Since Senegal doesn't produce coffee domestically, the beans are imported from Côte d'Ivoire and Guinea. Interestingly, there is now a small but growing reverse trade of the café Touba blend to neighboring countries. In Guinea-Bissau, for instance, it has become the leading coffee beverage.

- The success of café Touba is certainly linked to its connection to the holy city of Touba. Legend has it that Cheikh Amadou Bamba, the venerated Sufi mystic and founder of the city, invented it while in exile in Gabon. Bamba created the Mouride Brotherhood during the colonial occupation of Senegal by the French in the late nineteenth century. His growing popularity so worried the colonial administration that he was exiled to Gabon in 1895. When he returned from exile seven years later, his popularity grew, and today, the Mourides represent one of the strongest Sufi communities of Senegal. Café Touba is now a symbol of identity and belonging for the Senegalese community.

Watch:

How to make Café Touba (3 min.)

Local Libations – Pierre Thiam (2015:304-307) (Slide 17)

- The oldest industrial brewery, SOBOA, has been in Dakar since the late 1920s; produces a number of pale lagers such as Flag and Castel, but the most popular by far is Gazelle
- Thriving artisanal alcohol industry, located mostly in the Casamance and Sine Saloum regions, producing palm wine (*seung, bounouk*), cashew pulp liquor (*soum soum, cana*), and lastly, honey wine or mead (*hydromel*), a fermented mixture of water and honey

Palm Wine, “The Real White Wine”

- A fermented drink made from the sap of the raffia palm tree
- Mostly consumed in the Casamance and Sine Saloum regions
- Climb to the top of raffia palm trees; Tap palm trees for sap by climbing the tree with a special belt made from palm leaf fiber with twisted, knotted ends; pass the belt around the trunk and waist and ties the belt's ends together
- Tools: a sharp knife and a bottle or dried gourd attached to a tiny funnel made from a palm leaf
- Knife used to make an incision right below the palm tree's flower bunch, where the sap flow is best; places the tiny funnel in the incision to direct the flow of sap into the attached bottle; return the following day to collect the filled bottles and replace them with empty ones
- Though it starts to ferment from the moment it leaves the tree due to its natural yeasts, the fresh sap is very sweet and can be consumed right away as *thionkom*, a nonalcoholic beverage

Cashew Wine and Liquor

- In Casamance and Guinea-Bissau, *biñu di caju* ("cashew wine" in Portuguese) is a famous local drink prepared by fermenting the pulp of cashew fruits
- Quickly fermented wine is made by pressing the fruit for its juice; pressed pulp is given to animals for feed or used as fertilizer
- Artisanal wine is consumed locally or distilled into the strong liquor called *cana*

- Diola, Manjack, and Mancagne ethnicities drove the primary demand for cashew trees in the region before Indian traders, who have had offices in Ziguinchor for almost two decades now, arrived and put the focus on the cashew nut business
- In Casamance, the liquor is sometimes called *soum soum*

Watch:

Video clip *Tapping Palm Wine* (5 min.) (Slide 18)

STEP 4

Watch:

Video clip *Bordain learns to eat Senegal's national dish* (Anthony Bourdain Parts Unknown, 2016, 2 min.), https://www.youtube.com/watch?v=uNSRQWM_Gj4 (Slide 19)

How to make Thiéboudienne (Red Rice, Binette Cuisine, 12:30 min.), <https://www.youtube.com/watch?v=4U2-nhfFRko> (Slides 20-21)

How To Make Yassa Poulet (Binette Cuisne, 12:35 min.), https://www.youtube.com/watch?v=_N5VUX7qVDI (Slide 22)

How to make Senegalese Maafé, Parts 1 & 2 (9:37 min., 8:42 min.), <https://www.youtube.com/watch?v=YinEntKM1uQ>, <https://www.youtube.com/watch?v=87tKE7Kd0mI> (Slides 23-24)

STEP 5

The Women of Senegal – Pierre Thiam (2015:286-287) (Slide 25)

- Chronic unemployment of the men, Senegalese women are quite often the main source of revenue for their families
- Entrepreneurial spirit and are frequently engaged in some sort of trade or commerce
- Senegalese women sell goods in the markets; hawking roasted peanuts, fried beignets, or other food specialties from a humble stall in the streets; or buying seafood fresh off the boat to clean, smoke, ferment, or salt before selling locally or exporting to neighboring countries
- Also seen crisscrossing the world's major cities from Rome and Paris to Dubai, New York, and Hong Kong, trading all sorts of merchandise
- Senegalese women are at the heart of the economic development of Senegal

STEP 6

Visit:

Senegalese restaurant and order one or more of the food items mentioned above.

1. Bamba Cuisine: <http://www.bambacuisine.com/>
 - a. (678) 705-9683
 - b. 3700 Campbellton Rd SW Atlanta, GA 30311

2. African Delight Restaurant: <http://www.africandelightmableton.com/>
 - a. (770) 739-8200
 - b. 185 Veterans Memorial Hwy SE SUIP, Mableton, GA 30126

STEP 7

Interview: the owner/wait staff

1. Where is s/he from?
2. How did s/he learn to cook?
3. What is his/her favorite Senegalese food to make? Eat? Why?
4. Where does he/she get his/her ingredients?
5. Is there any ingredients that are difficult or impossible to get?
6. How large is the Senegalese community in the Atlanta area?
7. What is the typical profile of their customers?
8. What does *teranga* mean to them?
9. How mainstream does he/she think Senegalese cuisine is in the United States? Why?
10. Do they prepare food differently in the United States compared to if they were back in Senegal?
11. How does his/her foodways help him/her to express his/her gender, religion, ethnicity, or nationality?

STEP 8

Prepare: a Senegalese dish at home

STEP 9

Assignment: Based on the restaurant visit, interview, and meal preparation, write a 3-page (double-spaced) experiential narrative about: (1) What you did (i.e., description)? (2) How this experience has helped you to cross a cultural divide? (3) What you feel that you learned from the experience (i.e., explanation)?

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Performance Task(s) and Other Evidence (quizzes, tests, etc.): explanation of tasks that will be used for assessment of understanding

(1) Learning Activity 1 – Part 1: How Not to Write About Africa

The assessment tool for Learning Activity 1 will be a single discussion question based on the videos watched and answerable from the reading assigned (Ako-Adjei 2001): “What negative tropes, stereotypes, and myths about Senegal and Sub-Saharan Africa are reinforced in the two videos?” Expected answers and their related anthropological concepts include: stereotype of a ‘single’ Africa – cultural homogeneity; exotic or wildly foreign ingredients - othering; poverty stricken/rarity of quality ingredients, use of the whole animal or plant - class; rural/primitive - othering; equated with African American “soul food” – cannot stand on its own merits; mention of the slave trade and softening of language related to it – cognitive restructuring; Euro-focused - ethnocentrism. This assessment will be done in a Think-Pair-Share format with the students being asked to: (1) write their answers to the question individually while watching the videos; (2) then share their answers with a partner; and lastly, (3) discuss what they came up with as a class. The class will then be debriefed by reading the first chapter of Curtis Keim’s book, “Changing our Mind about Africa” (2009), and concluding with a brief presentation on some of the reasons why it might be important to study “Africa” as an U.S. student. These are taken from the book *Teaching Africa* (2013).

(2) Learning Activity 2 – Part 2: Food and Religion

This section of the unit on Food and Religion will be assessed in several ways. First, related to the value of hospitality found throughout Senegal, students are asked to answer the discussion question: What similarities can be found between beliefs and practices around hospitality in Guinea-Bissau and Senegal? This is a comparative exercise since they will have just read an article about a similar practice found just across the border in Guinea-Bissau (Lundy 2012). Responses from the group discussion are expected to be related to: food sharing, through an invitation to come and eat; strangers being accommodated; poverty as not shameful; and wealth and time being viewed as people, not money – “A lie that brings people together is better than a truth that divides people” (Waly Faye, personal communication, May 27, 2016).

Second, after considering the popular sport of wrestling in Senegal, students will be asked to respond to the following discussion questions: (1) From the video, what behaviors of the wrestlers can be explained by sympathetic magic? (2) What if they carried horns, power infused

water, or other forms of magical protection? (3) What is the significance of the chanting and music? The students are expected to note the use of dirt/earth as a way to harness power and strength and how one of the wrestlers utilized symbolic planting before the match got underway (i.e., power of fertility). Student explanations should reference James G. Frazer's descriptions of the principle of contact and the principle of similarity in their answers (2010).

Third, in a similar discussion format, students will be asked to explain one of the four life transitions provided in the PowerPoint (i.e., Muslim naming ceremony, male initiation, wedding, funeral) using Van Gennep's (2010) three stages in a rite of passage (i.e., separation, liminality, incorporation). They will be provided a reading related to male initiation among the Balanta of Guinea-Bissau (Lundy 2017) as well as an overview of Van Gennep's theory regarding the stages of all rites of passage (2010) to assist them in the discussion.

Finally, the students will be asked to respond to a series of questions related to Ramadan and the breaking of fast among Senegalese Muslims specifically and Muslims around the world more generally. These questions are: When is Ramadan? [two weeks earlier every year since it is based on the lunar calendar] Why do Muslims fast? [to learn patience, modesty, and spirituality] What is Suhoor, Iftar, and Eid al-Fitr? [morning and evening meals before dawn and after sunset and the feast at the end of Ramadan, respectively] Why are dates often used to break fast? [believed to have been used by the prophet Muhammad the first time he broke fast; high levels of sugar to get glucose levels back up quickly] Are there Muslims who do not fast? Why? [Baye Fall, hard work has been elevated as a spiritual value; "feeding one person is more valuable than building 1,000 mosques"] Give an example of another food items used to break fast? [baguette and Nescafe] Why do you think it is used? [French influence in Senegal] What does it mean if a food is halal? [butchered properly; safe] Haram? [forbidden; polluted] Give an example of halal food? [properly butchered meats] Haram food? [pork, aberration, hooved animal that eats flesh] Do you ever fast? Why? [Lent, atonement, purification, patience, modesty, spirituality]

(3) Learning Activity 3 – Part 3: Sacred Rice

In this learning activity, there are two assessment tools. First, students are asked to apply Anthony Wallace's (2010) explanation for revitalization movements to Aline Sitoé Diatta's prophetic movement. A successful response would describe it in terms of a charismatic movement initiated by cultural stress due to WWII and French colonialism. It was a popular movement for radical change of the revivalistic type, which emphasizes the institutions of

customs, values, and even aspects of nature which are thought to have been in the mazeway of previous generations, but are not now present. This is a longing for the “good old days” when local rice variants were grown instead of Asiatic stocks. This is how domestic rice gets associated with being sacred. Further, the student would need to explain the process of a revitalization movement from the steady state, to increased individual stress, cultural distortion, revitalization, and the new steady state.

Second, in a one paragraph essay, students will be asked to respond to the following prompt: Many Senegalese describe rice as “wealth,” “our bank,” or “our life.” Or, “Rice is everyone.” Using the materials provided, in a one paragraph essay, describe what rice symbolizes in Senegal and how you know this to be true? What is something that you would say symbolizes you? Why? A successful response would be related to the high levels of importation and the regular consumption of rice, how it is associated with important rituals within the life-cycle, and how it was used as an integral symbol for a revitalization movement. Further, it symbolizes a successful household because it is an indicator of food security since it is considered a household staple.

(4) Learning Activity 4 – Part 4: Food and Conflict

The assessment of Learning Activity 4 has two parts. First, the students will be asked to respond to eight discussion-style questions in response to the two videos and the PowerPoint lecture provided. These questions are: (1) What are the impediments to nation-building among the Casamance people? (2) What are the social and economic grievances of the Casamance people? (3) Why should the Casamance conflict be considered regional? (4) How has Guinea-Bissau and the Gambia exacerbated conflict? (5) How has Guinea-Bissau and the Gambia contributed to peacebuilding efforts? (6) What were the triggers of conflict in the Casamance? (7) What are the long-term consequences of conflict for the Casamance people? Senegal? The region? And, (8) What lessons can be learned from the Casamance conflict?

After a robust discussion with the students using these eight questions as guiding prompts, the students will then be given a take-home assignment where they will be asked to write a 1-2 page paper (double spaced), applying Sachs and Warner’s (2001) resource curse theory (or the “paradox of plenty”) to the Casamance conflict. Students should be able to show direct links between the Casamance region’s resource bounty as the breadbasket of the country and relate it to the region’s overall political and economic neglect, which then triggered and/or

exacerbated the conflict because the population did not feel that it was receiving its “fair” share. Further, the students should be able to compare what happened here in the Casamance with what has taken place elsewhere such as the Niger Delta conflict in Nigeria, which could be interpreted very similarly except that the resource in question was oil instead of timber, fish, and agriculture produce.

(5) Learning Activity 5 – Part 5: Globalization

For the learning activity assessment related to globalization, the student must synthesize five readings, material from PowerPoint slides, and a BBC video clip to write a one-page executive summary outlining the “the problem” (i.e., Where are West Africa’s missing fish?). A second page should include highlights of recommendations and a concluding paragraph about which solutions the student feels are most viable for Senegal and why. The student is expected to discuss overfishing from industrial fishers coming from other countries such as Russia, South Korea, China, and the European Union, poor regulatory policies, lopsided fishing contracts, corruption and illegal fishing, the destruction of Atlantic fish nurseries found along the West Africa coast, and a significant, and observable decline in offshore catches that are supposed to be reserved for the local/artisanal fisherpersons. Also included in a student’s response should be the recognition that this affects almost everyone in Senegal and has global implications as well. Solutions could be a moratorium on fishing during sensitive periods, stricter regulations, careful monitoring, stronger contracts, and limitations regarding equipment, especially types of nets and vessel sizes. What is also needed is an effort to raise awareness of the severity of the problem among the domestic population as well as abroad.

(6) Learning Activity 6 – Part 6: Cuisine and Culture

In the final learning activity, students will be assessed through an experiential writing assignment. Based on a restaurant visit, an interview with the proprietor or wait staff of that restaurant, and based on a meal preparation, the student will write a 3-page (double-spaced) experiential narrative that should include: (1) What the student did (i.e., description)? (2) How these experiences helped him/her to cross a cultural divide? And, (3) What the student felt s/he learned from the experience (i.e., explanation)? This final assignment should help put the student in direct contact with Senegal’s people, culture, and cuisine through sensory experiences of eating, contact, and food preparation.

(7) Food and Culture course assessment tools (from syllabus)

In addition to the assessment tools provided above, the course itself has a number of evaluative assessment tools built in and geared toward ensuring that students are meeting the desired objectives of the course. These are:

1. Discussion Leader: Each student is required to sign up for a day to co-lead a class discussion. On that day, the discussion co-leaders will each write a brief summary (1-2 pages) outlining the readings by stating and illustrating the main points and preparing no more than three PowerPoint slides. Also based on the readings, the discussion co-leaders will each write three discussion-stimulating questions to encourage participation.

2. Food Journal: Each student is required to keep an accurate food journal documenting all of the foods consumed each day for one week in the semester. The student is responsible for noting in detail the food items (including ingredients), amounts eaten (approx.), and context in which the foods were eaten. The student must then prepare a one-page analysis based on the foods journey, caloric intake, experiences of consumption, etc. Are the foods meaningful based on how you were raised? What is the meaning of these foods in your life? Who prepared them (organized, shopped for, and cooked)? Who is present and what does their attendance signify when the meal is consumed?

3. Recipes: Each student must document/develop two recipes that have personal meaning (i.e., familial, ethnic, religious, racial, geographic, etc.), write a one-page history about each recipe, and (hopefully!) prepare and serve one of these recipes to the class at the end of the semester. The instructor will assemble a cookbook based on these projects for distribution at the end of the semester.

4. Final Paper: Each student must write a 5-10 page paper on a topic and foodway of their choosing. These original works must present a clear argument and be based on at least eight academic sources to provide context and support for the argument.

Each of these four assessment tools can be modified to incorporate and/or focus on various aspects of Senegalese foodways.

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See Also:

Fulbright Senegal Pictures: <https://goo.gl/photos/EEArjJDZj8oNx5Ap8>

Fulbright Senegal Videos:

<https://www.youtube.com/playlist?list=PLXTciAgcg50KhDRx2mFzY4CDRh-74vRBQ>