

CIEE – Dakar, Senegal

Course name:	Contemporary Senegalese Society and Culture
Course number:	AFST 3003 SGSM
Programs offering course:	Language and Culture
Language of instruction:	French
U.S. Semester Credits:	3
Contact Hours:	45
Term:	Spring 2018
Course meeting times:	Tuesdays and Thursdays 4:00pm – 5:15pm
Course meeting place:	Jamm
Professor:	Idrissa Ba, Assistant Professor of Medieval History
Contact Information:	baidrissa@hotmail.com Cell: 221 77 615 60 09 / 70 921 43 52
Office Address:	History Department, Faculty of Arts and Social Sciences, University Cheikh Anta Diop of Dakar (UCAD)
Office hours:	Tuesdays and Thursdays right after class

Course Description:

This course is, firstly, an introduction to Senegalese society and culture and, secondly, an inquiry, with a multidisciplinary approach to the different factors that compose the beginning of society and its evolution, indeed its devolution: family structures, urban and rural reality, religions and faith, health, education, political culture, the role of women, etc. The elements and the characteristics of this evolution and devolution, despite the weight of religious and cultural norms and taboos, are highlighted: fashion, prostitution, skin-lightening, food scarcity, etc. In addition to class lectures, we will have the opportunity to use written documentation as well as films and to organize field trips and debates in order to explore varied themes relating to Senegalese culture and society.

Learning Objectives:

On a scientific level, the most important objective of the class is to make a certain number of theoretical and conceptual knowledge available to the students, as well as the tools to analyze varied and contradictory arguments, to lead themselves to a better understanding of the society and culture that they are in. Society and culture are by definition dynamic and complex, hence the choice of titles for class chapters (i.e. “Becoming a Society”), putting at the students’ disposal the tools of analysis to form their own ideas about the topics we consider, which seems more important than the information with which we provide them.

On a social level, this course aims to aid students in better integrating themselves into their host families and as a part of our society and our culture, providing them with the tools and the

knowledge to better understand the structures in their homes and, above all, the point of views that differ from those they have experienced in the United States.

On a methodological level, the class will attempt to be like a sort of laboratory, even better an extension of the host families and the other classes, so that the students continue the outlined debates outside of class or can simply feel free to ask questions that they cannot ask in other venues, due to the delicacy or taboo nature of the subject. Also, it is important for us to ask questions in a delicate manner and to try to respond to them, with the help of the students, without passing judgment on others.

This class will also serve as an introduction to Senegalese society and culture through films, outings, panels with everyday people, so that after each activity, students will have the desire to go out and discover Senegal and interact with Senegalese in order to learn more.

Course Prerequisites:

The class is taught in French, so it is preferable for students to have a relatively high level of French, or at least average.

Part of the terminology used in this course is in Wolof (*xeesal, mbaraan, ngor, geer, jam, etc.*). Progress made in learning this language will be a strong tool for understanding Senegalese culture.

We also assume that student have received in their previous courses assignments that permit them to have a basic knowledge about the themes and terms that have derived from the constant evolution of language.

The class also necessitates certain standard prerequisites: attendance, curiosity, a spirit of analysis, an open mind, and above all the ability to critique, in order to fully appreciate the class.

Methods of Instruction:

The course touches upon a large variety of questions and takes on a dimension that is both theoretical and practical. All of the selections on the bibliography relate to different aspects of the social, economic, religious, and/or cultural landscape of Senegal. We will be forced to break away from a passive attitude and encourage students to participate in case studies, but also to answer questions that come up throughout the course and during their research.

The students will be equally encouraged to undertake their own research on the aspects of Senegalese society that connect to their academic interests. At the end of the semester, the students will have the possibility to personally respond to the elements of the course and to allow themselves to be guided by their own curiosity to learn about the meaning of sociocultural situations in which they find themselves. Through detailed observation and

analysis, the students will be able to refine their understanding of Senegalese culture and society.

In a practical manner, we will alternate between different methods of instruction (power points, presentations, readings, brain storming, outings, panels, etc.) done by students, guest teachers, knowledgeable contacts, and ourselves, to diversify and change up the routine of the class.

Course Policies

1. **Attendance**: Two unexcused absences will result in a 5% reduction in your overall class grade. You will fail the class if you miss more than two classes without excuses. This course involves many in-class activities. Attendance will be taken daily and it is your responsibility to sign in. If you **MUST** miss class, please notify the instructor **PRIOR** to the class meeting by phone or email. If you have missed a class, it is your responsibility to contact a classmate to get the notes and assignments. If you miss an exam or presentation in class, you will not be permitted to make it up unless you have a documented excuse and make arrangements to complete the exam or assignment within that week.

2. **Academic Honesty and Integrity**: All written or oral assignments must be the original work of the student. Cheating will not be tolerated. Please be mindful that if I sense you are engaging in academic misconduct, due process will be applied. It will result in a grade of “F” for this course as well as disciplinary action by C.I.E.E. Students **CANNOT** submit the same paper for two different classes.

3. **Writing Guidelines**: All written assignments should be typed, double-spaced, and written and edited in Microsoft Word. All assignments will be graded on both content and writing style. Grammatical errors, spelling errors, typos, incorrect punctuation, etc. will be deducted from your total grade for a written assignment. The criteria for evaluation of assignments will be given before the assignment is due. To avoid plagiarism, all citations and quotes must be identified throughout the text and in a bibliography. You are welcome to use either APA, MLA, or Chicago Style for in-text citations and bibliography – just be consistent.

4. **Deadlines**: Assignments will be due on the dates noted. You will receive a 0 for late assignments. The only exceptions to this policy will be serious illness or emergencies. You must read the assigned material **BEFORE** class and be ready to discuss the readings. If you are having a problem, please discuss this with me **BEFORE** the due date.

5. **Changes**: The course schedule and/or readings are subject to change at the instructor's discretion. Changes will be announced in class and/or via email. Students are responsible for checking their email regularly and adapting to any changes in due dates, exams, readings, and schedules.

6. **Special Consideration**: Any student requiring special consideration because of any type of disability must inform me as soon as possible within the first week of the course.

Assessment and Final Grade:

Evaluation Criteria:

- **Attendance and the quality of participation** in class discussions (ability to initiate a conversation, bring up questions relative to the subjects at hand) – 20%
- **A 3-4-page response to the rural visits**. This paper should not be a simple description of the student's experience; it should be, for example, a critical response to a conversation you had, a concerning situation you experienced/witnessed, etc. – **20% due during the eighth week of class**.
- **Commentaire d'un cours fait en classe ou de toute autre activité du programme** (guest, sortie pédagogique, projection e film, ...)
- **Group presentation in class** on the themes in "*une si longue letter*" by Mariama BA. – 20%
- **A 7-page reflection** on an aspect of your experience in Senegal. This paper can be centered around a fact of society, an aspect of culture, a relative question about the political economy, or a discussion that made an impression on you. You will do an oral presentation of this reflection at the end of the class. – 20%

Course Requirements:

- **Attendance and the quality of participation in class discussions**: In addition to your presence in class, it is required that student have the capacity to initiate a discussion, raise questions relative to the subject at hand, etc. In short, to teach students to constructively criticize through their contributions to class, their personal research and, above all, their critical spirit.

➤ **Commentaire d'un cours.**

Avec cet exercice, l'enseignant se livre aux étudiants à travers ses enseignements, pour que chacun en ce qui le concerne, choisisse un cours qui l'a marqué, pour le commenter, voire l'évaluer, en insistant aussi bien sur ses points forts que sur ses points faibles. C'est une évaluation avant la lettre de l'enseignant par les apprenants pour aider le premier en cas de besoin à procéder aux rectificatifs nécessaires.

- **Group presentation in class:** Beginning with *So Long a Letter* by Mariama BA, before being introduced and presented by the professor, each group of students will complete a presentation on a theme derived from this autobiographical account that illustrates Senegalese culture and society. The presentation will be followed by a debate between the presenters and the audience before a final overview by the professor.
- **A 7 page reflection on an aspect of your experience in Senegal:** This paper can be centered around a fact of society, an aspect of culture, a relative question about the political economy, or a discussion that made an impression on the student. Each student will give an oral presentation of this reflection two weeks before the end of the program and submit the paper to the teacher for grading.

Weekly Schedule :

Week 1 : Introduction

- A. Prise de contact
- B. Présentation du cours
- C. Définition des concepts de société et de culture

Lectures

- www.cnrtl.fr pour la définition des termes.

Week 2 : Réflexion sur l'identité sénégalaise

- A. Sénégal : étymologies
- B. Les symboles de la nation sénégalaise
- C. Réflexion sur la *Téranga*

Lectures

- Momar Coumba Diop. «Regard Croisés sur le Sénégal : un essai biographique ». In *La société sénégalaise entre le local et le global*, 9-25. Karthala (2002).
- <http://www.nationsencyclopedia.com/Africa/Senegal-HISTORY.html>
- Boilat, David, *Esquisses sénégalaises*. A télécharger dans : www. Gallica.bnf.

Week 3 : Valeurs & Traditions

- A. Religion & Société
- B. Valeurs Culturelles et Ordres Sociaux
- C. Le maraboutage à travers le film *Xala* de Sembène Ousmane

Lectures

- Mamadou Diouf. « Le problème des castes dans la société wolof. ». Revue sénégalaise d'histoire (Polycopie)
- « Griots and Traditional Senegalese Caste Structure ». Polycopie.
- Abdoulaye Bara Diop, *La société wolof*.
- Jean Boulègue, *Le Grand Jolof*.

Week 4 : Visites rurales

Week 5&6 : Genre, Santé, Education et Droits humains

- A. Projection du film *Moolaade* de Sembène Ousmane
- B. Discussions sur le film *Moolaade* de Sembène Ousmane
- C. Panel sur Genre, Santé et Droits Humains avec **Djamil, Jean Marie et al.**

Lectures :

- « Satisfaire aux Besoins de Santé des Hommes qui ont des Rapports Sexuels avec d'autres Hommes au Sénégal ». Institut des Sciences de l'Environnement, Université Cheikh Anta Diop Conseil National de Lutte Contre le SIDA (CNLS). Horizons Program
- « ANALYSE DE LA SITUATION DE LA FEMME AU SENEGAL ». Polycopie
- Article sur l'excision : http://www.seneweb.com/news/Societe/85-des-filles-agees-de-0-a-15-ans-sont-v_n_166186.html

Week 7 : Une société en devenir

- A. Valeurs culturelles et traditions sociales en déperdition : exemple de la dépigmentation (*xeesal*). Projection et commentaire du film de **Khady Pouye** : « cette couleur qui me dérange ».
- B. La prostitution et ses soubassements économiques. Débat avec Sokhna NDOYE et Mama BAMBARA, travailleuses du sexe et médiatrices.
- C. Débat avec Mme Rokhaya NDOYE MBAYE sur les victimes des abus sexuels au Sénégal.

Lectures

- Bocoum, Matel, « Dépigmentation artificielle : l'État au banc des accusés », l'Enquête du 1^{er} avril 2015. Lien : <http://www.enquetepius.com/content/depigmentation-artificielle-%E2%80%99etat-au-banc-des-accus%C3%A9s>
- « Injection de glutathion : une nouvelle forme de dépigmentation qui tue ». Lien : http://www.seneweb.com/news/Sante/injection-de-glutathion-une-nouvelle-for_n_152816.html
- Werner, Jean Francois, « La prostitution en milieu urbain : un exemple sénégalais », Paris, *Anthropologie et sociétés* (15, 2-3), 1991, pp. 255 - 262.

Week 8 : « Barça ou Barsaq: » Réflexions sur les migrations

- A. Visite de terrain à Thiaroye, GIE Yaayi Baayam Diouf. RDV au CIEE à 14 h.
- B. *Debriefing*

Week 10 : Vacances

**Weeks 9 &11 : Identité culturelle à travers une autobiographie : une si longue lettre
de Mariama BA**

- A. Présentation de l'ouvrage et dispatching des exposés qui en sont dérivés
- B. Exposés à présenter en classe par les étudiants constitués en groupes :
 - La polygamie
 - L'éducation des filles
 - La problématique de l'aliénation culturelle

Lectures

- Fall, Rokhaya, « dossier pédagogique sur Mariama BA »
- Ndiaye, Mame Coumba Hane, Mariama BA ou les allées d'un destin.

Week 12&13 : Politique et Société

- A. Le Sénégal des indépendances à nos jours : projection et commentaire du film *Président Dia*.
- B. La figure de l'intellectuel engagé : projection du film *Kemtu*
- C. Hip Hop & Changement social : projection et commentaire du film *Fed up* avec les acteurs du mouvement **Y'en a marre**.
- D. Débriefing

Week 14 : **Présentations**

Week 15 : **Présentations**

Week 16 : **Final Paper**

NB: Please note that it is a CIEE policy that students attend classes throughout the semester. Students with excused absences (for illness or family emergency, for example) must complete make-up assignments.

Readings

Readings & Films

Bâ, Mariama. *Une si longue lettre*. Portsmouth, NH: Heinemann, 1991.

Photocopies

Fall, Aminata Sow. *La grève des bàttu*. Dakar: NEAS, 2003

Kane, Cheikh Hamidou. *L'aventure ambiguë*. Paris Julien, 1961.

Mbaye, Ousmane Willam, *Président Dia*.

Sembène, Ousmane. *Moolaadé* (124 mins), 2004.

Sissako, Abderrhamane. *Bamako* (117 mins), 2006.

Fed Up (un documentaire sur l'histoire politique du Sénégal).

Wade, Mansour Sora. *Ndeysaan, le prix du pardon* (90 mn), 2002

Recommended readings

Boilat, David, *Esquisses sénégalaises*.

Boulègue, Jean, *Le grand Jolof*.

Boye, François. « Economic Mechanisms in Historical perspective ». In *Le Sénégal contemporain*, 28-84, edited by Momar Coumba Diop, Karthala, 2002.

Copans, Jean. « Les noms du géer: essai de sociologie de la connaissance du Sénégal par lui-même (1950-2001) ». In *Le Sénégal contemporain*, 155-184, edited by Momar Coumba Diop, Karthala, 2002.

Coulibaly, Abdou Latif. *Le Sénégal à l'épreuve de la démocratie. Cinquante ans de lutte au sein de l'élite socialiste*. L'Harmattan, 1999.

_____. *Wade, un opposant au pouvoir. L'alternance piégée ?* Les Editions Sentinelles, 2003.

_____. *Sénégal – Affaire Me Sèye : un meurtre sur commande.* L'Harmattan, 2005.

_____. *Une démocratie prise en otage par ses élites : essai politique sur la pratique de la démocratie au Sénégal.* Les Editions Sentinelles, 2006.

Dahou, Tarik. « De l'encadrement à la libéralisation : les pouvoirs locaux se réapproprient le développement rural ». In *La société sénégalaise entre le local et le global*, 227-255, edited by Momar Coumba Diop. Dakar, Karthala, 2002.

Diop, Abdoulaye Bara, *La société wolof.*

Diop, Momar Coumba. *Le Sénégal Contemporain* Edit. Khartala 2002 ; voir article de Ndiouga Adrien Benga: Dakar et ses tempos. Significations et enjeux de la musique moderne; pages 289-306

Diop, Ousmane Blondin, *Les héritiers d'une indépendance.*

Diouf, Mamadou, « Beyond Patronage and 'Technocracy?' » in *Senegal: Essays in Statecraft*, 221- 268, edited by Momar Coumba Diop. Dakar: Codesria, 1993.

Diop, Momar Coumba. Ed. *Senegal: Essays in Statecraft.* Dakar: CODESRIA, 1993.

d'Almeida, Irene Assiba. "The Concept of Choice in Mariama Bâ's Fiction." In *Ngambiga: Studies of Women in African Literature*, 161-171, edited by Carole Boyce Davies and Anne Adams Graves. Trenton, NJ: Africa World Press, 1986.

Fall, Rokhaya, « dossier pédagogique sur Mariama BA »

Leymarie, Isabelle. Excerpts from *Les griots wolof du Sénégal.* Paris : Maisonneuve & Larose, 1999.

Ly, Abdoulaye. "Brief Notes on Eroticism Among the Lawbe, Senegal." *CODESRIA* (3&4): 46-47).

Mbodj, Mamadou. « Le Sénégal entre ruptures et mutations : citoyenneté en construction. » In *Le Sénégal contemporain*, 575-599, edited by Momar Coumba Diop. Dakar:Karthala, 2002.

Ndiaye, Augustin Simmel. « Une minorité confessionnelle dans l'état laïc : point de vue d'un chrétien ». In *Le Sénégal contemporain*, 601-616, edited by Momar Coumba Diop. Dakar:Karthala, 2002.

Ndiaye, Mame Coumba Hane, *Mariama BA ou les allées d'un destin.*

O'Brien, Donal Cruise, et alii. La construction de l'Etat au Senegal. Edit. Khartala 2002. voir article de Mamadou Diouf: Les jeunes Dakarais dans le champ politique ; pages157-167

Paye, Moussa. « De radio Mali aux stations FM : La fin du monologue autoritaire. » In *La société sénégalaise entre le local et le global*, 465-490, edited by Momar Coumba Diop. Dakar, Karthala, 2002.

Revue senegalaise de philosophie n°13-14. 1990 Colloque sur l'Autorité (19-22 mars 1986) voir article de Massaer Diallo: Tradition orale et autorité: le cas de KocBarma

Sy, Maimouna, Alioune Ba, and NdappeNdiaye. "Demographic Implications of Development Policies in the Sahel: The Case of Senegal." In *Migrations, Development and Urbanization Policies in Sub-Saharan Africa*, edited by MoribaTouré and T.O. Fadayomi. Dakar: Codesria Book Series, 1992.

Tall, Serigne Mansour. « L'émigration internationale sénégalaise d'hier à demain In *La société sénégalaise entre le local et le global*, 549-578, edited by Momar Coumba Diop. Dakar, Karthala, 2002.

Thilmans, Guy, *Informations sur l'esclavage*.

Werner, Jean Francois, « La prostitution en milieu urbain : un exemple sénégalais », Paris, *Anthropologie et sociétés* (15, 2-3), 1991, pp. 255 - 262.