



## **CIEE Dakar, Sénégal**

<b>Course name:</b>	Social Anthropology: Explorations in African Cultures
<b>Course number:</b>	ANTH 3001 SGSM
<b>Programs offering course:</b>	Language and Culture
<b>Language of instruction:</b>	French
<b>U.S. Semester Credits:</b>	3
<b>Contact Hours:</b>	45
<b>Term:</b>	Spring 2018
<b>Course meeting times:</b>	Mondays and Wednesdays:
<b>Course meeting place:</b>	Jàppoo
<b>Professor:</b>	Cheikh Tidiane Mbaye
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<b>Office hours:</b>	By appointment

### **Course Description**

This course is presented as a link between culture, society and development in Africa and in Senegal in particular. It therefore focuses on the social experience of Senegalese but also of Africans living in the South of the Sahara. Such a choice is justified from the theses of Cheikh Anta Diop on the cultural unity of Black Africa.

We plan to explore the variety and richness of cultural productions of Africans in general, and of Senegalese in particular through arts (dance, painting, music); social life techniques (joking relationship); education (children education in particular); worldviews; religious and moral traditions, philosophies and the effects of these cultural practices on Africans' daily life; attitudes; relations with Africans and non-Africans.

### **Learning Objectives**

The objective of this course is to establish a link between culture, attitudes, behavioral habits and issues related to democratization and economic takeoff. The course aims at understanding Senegalese people, Africans in general, through their cultural productions. African attitude will be then examined face to contemporary world demands from the illumination that provide the cultural elements

### **Course Prerequisites**

Students' interest for African cultures and traditions and their ability to do research in the field are essential for this course. Students should also have an acceptable level in spoken and written French



## **Methods of Instruction**

This module will include **lectures** on arts, African's behavioral habits and worldview. However, students will be strongly encouraged to participate in discussions based on observation or **field surveys**. They will be asked to go on social events such as marriage, baptism and other social ceremonies. **Visits** are also planned to give students the opportunity to discuss with artists and / or religious authorities in order to learn about their attitudes towards the challenges of the modern world and democracy.

One or two **guest speakers** will be invited to tell us about their knowledge of an aspect of African cultures, either as an expert, a witness or an actor.

Some **films** that reveal in a synthetic way the fundamental aspects of the African culture in general and Senegalese in particular, which will come in complement to the exchanges in the classroom.

## **Assessment and Final Grade**

The assessment will include five components:

- 1) Participation and régularity : **(20%)**
- 2) End of week continuous test: **(20%)**
- 3) Presentation of the state of the research project 4 to 5 pages: **20%**
- 3) Field visit report : **20/%**
- 4) Final paper (10 - 15 pages) : **(20 %)**.

## **Course Requirements**

### **1) Attendance and active participation**

Attending classes regularly is mandatory for a student who wants to better understand Senegalese cultural realities. He could then, from his observation or experiences, raise questions that can be discussed in class for the benefit of all

### **2) Continuous evaluation**

At the end of each chapter, a student-level follow-up evaluation will be done to test students' knowledge. The test will include multiple-choice questions to do at home for the next class session. These questions will discuss the elements of the course covered in class. We will keep in touch with students in order to assist them, enlighten them on the questions of the test outside of the class. So these tests are not intended to sanction students but to give them an opportunity to test their own knowledge of the course.



### **3) Presentation of the state of the research project**

This research will focus on a list of topics proposed by the Professor for guidance. But students can also choose (If they want) their own theme, provided that the chosen theme has to do with the culture and themes that are being discussed.

The research work is divided in two parts:

In the first part, students will be invited early in the semester to do research on a theme /topic and give a 5-pages presentation in 30 minutes of his state of research work progress followed by discussions. The score will be the mid-term note and will count for 20%.

In the second part, the research work will focus on the final paper. The student will pursue the same theme of the mid-term paper. The paper will then be longer since it has a minimum of 10 pages. The score will count for 20%.

### **4) Field visit report**

Students will be asked to report their impressions and lessons learned during field visits in relation to the objectives of the course and the chapter in question.

### **5) Final Paper**

The second part of the research work will focus on the final paper. The student will pursue the same theme of the mid-term paper. The paper will then be longer since it has a minimum of 10 pages. The score will count for 20%.

## **Weekly Schedule**

### **Week 1: Contact with students**

Students introduce themselves  
Students expectations  
Presentation of the syllabus

### **Week 2: Epistemology and introduction to social anthropology**

#### **Readings:**

Claude Levi-Strauss, *Race et Histoire Race et Culture*, Paris, Editions Unesco, 2001, 121.p

Introduction à l'anthropologie sociale, texte du professeur, disponible à la bibliothèque numérique de l'école.



### **Week 3: Ethics and socio-cultural values in Africa and Senegal**

What is « a value »?

What is « Ethics »?

Can we find elements of civilization in the cultural values of Africa in general and Senegal, in particular?

The example of the values of Honor (Ngor) and hospitality (Téranga)

Ethics and Societies

The fundamentals of the social contract in Senegal: Social decency, religious cohabitation, cohabitation brotherhoods, ethnic cohabitation, community cohabitation.

### **Week 4 : RURAL VISITS**

### **Week 5: Session on methodology of social research and systematic presentation of the presentation research**

#### **Readings :**

Raymond Quivy, Luc Van Campenhoudt, *Manuel de recherche en sciences sociales*, Dunod Collection, Paris, 1995, 1996, 2006, 2011, 262 pages

### **Week 6: Religions and beliefs in Sénégal**

What is the religious composition of Senegal?

Confreric Islam: Can we talk about Senegalese black Islam?

Religious syncretism in Africa and Senegal: between profane and sacred; between traditional religions and revealed religions.

What is religious syncretism?

What is its composition and how it manifests itself in Senegal?

Religious fundamentalism: Does it exist in Senegal? et c.

Religion and politics in Senegal: presence of religious people in the legislations, Senegal 2017

#### **Readings :**



Diallo Amadou, SYNCRÉTISME ET SUBVERSION RELIGIEUSE DANS GUELWAAR DE SEMBÈNE OUSMANE, on line, <http://ethiopiennes.refer.sn/spip.php?article1633>, n°82.

Quéchon Martine. Réflexions sur certains aspects du syncrétisme dans l'islam ouest-africain. In: Cahiers d'études africaines, vol. 11, n°42, 1971. pp. 206-230;  
doi : 10.3406/cea.1971.2801  
[http://www.persee.fr/doc/cea\\_0008-0055\\_1971\\_num\\_11\\_42\\_2801](http://www.persee.fr/doc/cea_0008-0055_1971_num_11_42_2801)

GUELEWAAR (Film complet), en ligne, <https://www.youtube.com/watch?v=yVRXbfMdsYg>

Julien Duriez et Renée Greusard, Vers la fin de l'islam à la Sénégalaise? on line, <http://www.slateafrique.com/839/fin-islam-senegalaise>, Slate Afrique

Sembène Ousmane. Xala, Paris: Présence Africaine, 1973.

Fabienne Samson, « Identités islamiques dakaroises. Étude comparative de deux mouvements néo-confrériques de jeunes urbains », Autrepart 2006/3 (n° 39), p. 3-19. DOI 10.3917/autr.039.0003

### **Week 6 : Urban Anthropology**

Floods: A social phenomena in the suburb of Dakar

The urban culture in the suburb of Dakar

The politico-historic role of the african artist: The case of citizen movement's rappers called « Yen a marre »

#### **Fiels visits at two sites:**

\*flooding aeras in the suburb of Dakar

\*Visit of rappers meeting place in the suburb of Dakar (Guédiawaye)

### **Week 7 : Antropology of Health**

Comment l'Africain, en général et le Sénégalais, en particulier, traite avec la santé et la maladie, en termes de représentations et d'attitudes ?

How the African, in general and the Senegalese, in particular, behaves with health and sickness in terms of representations and attitudes

#### **Articles to read :**

« L'exceptionnalité » d'Ebola et les « réticences » populaires en Guinée-Conakry. Réflexions à partir d'une approche d'anthropologie symétrique, sur le Web Revue internationale Africaine d'Anthropologie de la santé, <https://anthropologiesante.revues.org/1796>

Ndiaye Lamine, LA PLACE DU SACRÉ DANS LE RITUEL THERAPEUTIQUE NEGRO-AFRICAIN, en ligne, <http://ethiopiennes.refer.sn/spip.php?article1615>



Un Monde en Mutations RTS avec Pr Sylvain Landry FAYE, Chef de département de Sociologie / FLSH UCAD <https://www.youtube.com/watch?v=KWUKnfhsTZA>

Sylvain Landry Faye – Anthropologue <https://www.youtube.com/watch?v=U3sOuaKeU6Y>

Etude de santé plus sur LES SCSMN [https://www.youtube.com/watch?v=4jy\\_VG1luPE](https://www.youtube.com/watch?v=4jy_VG1luPE)

Amélioration de la santé maternelle et néonatale (SMNN) AFD-Sahel part 2 [https://www.youtube.com/watch?v=Z\\_Qy2IKN1lw](https://www.youtube.com/watch?v=Z_Qy2IKN1lw)

### **Week 8 : Dramatized violence and social regulation in Africa**

What is the social function of “the conflict”?

Can violence be a source of social peace? How and why?

The Senegalese wrestling: a mere leisure or a ritualized form of conflict?

Violences on oneself and enhancements of a collective and individual identity

Mutilations and body incisions between cultural, aesthetic, social, religious and public functions and public health issues (modern State and NGOs)

What are the modern reasons for violence?

Today, people are maiming for aesthetic reasons

In the context of genital mutilation, can we keep the same reasons, if they are valid, and humanize the methods, without resorting to the same horrible practices in the eyes of modernity?

### **Readings :**

Ndiaye Lamine, *Crime, Culture et Violences*, Paris, L'Harmattan, 2014, p. 103-123

### **Vidéos :**

Top 5 des Modifications Corporelles Extrêmes!★FullHD!  
<https://www.youtube.com/watch?v=JzLj1L4Ifws>

L'excision, un mal qui fait encore mal 10 min,  
<https://www.youtube.com/watch?v=dYnjcuRSnUI>

Amélioration de la santé maternelle et néonatale (SMNN) AFD-Sahel part 2  
[https://www.youtube.com/watch?v=Z\\_Qy2IKN1lw](https://www.youtube.com/watch?v=Z_Qy2IKN1lw)

### **Week 9: African mysticism between reason and imaginary**



What is African mentality?

What is the place of mysticism in the daily life of Africans in general, and of Senegalese people in particular?

**Readings :**

Ndiaye Lamine, « Mysticisme et identité négro-africaine, ACTIVITÉ POLITIQUE ET PRATIQUES MYSTIQUES », on line, <http://ethiopiennes.refer.sn/spip.php?article1863> n°90

Ndiaye Lamine, LA PLACE DU SACRÉ DANS LE RITUEL THERAPEUTIQUE NEGRO-AFRICAINE, on line, <http://ethiopiennes.refer.sn/spip.php?article1615>

Ndiaye Lamine, Parenté et Mort chez les Wolofs, Traditions et modernité au Sénégal, Paris, L'Harmattan, 2014, pp. 97-109

**Week 10: Spring Break**

**Week 11: Presentation of research work state of progress**

**Week 12: Presentation of research work state of progress**

**MID- TERM EVALUATION**

**Week 13: Ethnology and anthropology of kinship**

- a) Kinship: Representations and attitudes controlled by kinship
- b) Ethnic groups: inter-ethnic relations and attitudes controlled by ethnicity
- c) Joking kinships in Senegal
- d) What are the social life techniques in Senegal?
- e) What promotes social peace in Senegal, despite cultural and ethnic differences?

**Readings :**

Ndiaye Lamine, Parenté et mort chez les Wolofs, Traditions et modernité au Sénégal, Paris, L'Harmattan, 2015, p. 33-52

Guissé Youssou Mbargane, IDENTITE CULTURELLE, COMMUNAUTES ETHNIQUES ET NATION EN AFRIQUE, on line, <http://ethiopiennes.refer.sn/spip.php?article1196>, numéro 64-65 revue négro-africaine de littérature et de philosophie 1er et 2e semestres 2000

Blagué entre les ethnies peulh, Seereers, Alpular et Toucouleur  
[https://www.facebook.com/groups/696113687148056/?notif\\_t=group\\_r2j\\_approved&notif\\_id=1485513196968613](https://www.facebook.com/groups/696113687148056/?notif_t=group_r2j_approved&notif_id=1485513196968613)



Ndiaye Lamine, *Culture, Crime et Violences*, Paris, L'Harmattan, 2014, p. 173-179

Ndiaye Lamine, *Parenté et mort chez les Wolofs, Traditions et modernité*, Paris, L'Harmattan, 2009, p.144-156

Blagué entre les ethnies peulh, Seereers, Alpular et Toucouleur

[https://www.facebook.com/groups/696113687148056/?notif\\_t=group\\_r2j\\_approved&notif\\_id=1485513196968613](https://www.facebook.com/groups/696113687148056/?notif_t=group_r2j_approved&notif_id=1485513196968613)

### **Additional readings :**

Mircéa Eliade. *Aspects du mythe*. Paris : Gallimard, 1963.

Assane Sylla. *La philosophie morale des Wolofs*. Dakar: Ifan, 1994.

Madior Diouf : *La civilisation Serere d'hier à demain*, Ethiopiques no 55

H. Gravand. *La civilisation Sereer*. Dakar: NEA, 1990.

Jean- Loup Amselle : *Au cœur de l'ethnie et E. Mbokolo*

### **Week 14: For a social anthropology of some social phenomena in Africa**

How does social life prevail over biological?

Clandestine Emigration, suicide, murder, infanticide, sterility, sexual impotence of a young groom between social deviance and refusal to lose face.

### **Readings :**

Ndiaye Lamine, *Culture, Crime et violences*, Paris, L'Harmattan, p. 117-122

« Engrossée, la femme de l'émigré enterre son bébé vivant », dans *Dakarposte.com*, on line, [http://www.dakarposte.com/%E2%80%8BEngrossee-la-femme-de-l-emigre-enterre-son-bebe-vivant\\_a11566.html](http://www.dakarposte.com/%E2%80%8BEngrossee-la-femme-de-l-emigre-enterre-son-bebe-vivant_a11566.html)

**Week 15:** General revision

**Week 16:** Final exam (Students submit final paper)





## **Readings**

Alassane Ndaw. La pensée africaine. Dakar: NEA, 1983.

Malick Ndiaye. L'Éthique ceddo et la société d'accaparement, tome1 et 2, presses universitaires de Dakar, 1996 et 1998.

Abdoulaye Bara Diop. La société wolof. Paris: Khartala, 1985.

Abdoulaye Bara Diop. Enquête sur les migrations toucouleur, bulletin de l'IFAN.XXII, série B, no 34.

Assane Sylla. La philosophie morale des wolof, IFAN, Dakar, 1994.

Assane Sylla. Une République africaine au XIXe siècle. Paris: Présence Africaine, Avril, juillet 1958.

El hadj Malick Sarr. Les Lébous parlent d'eux-mêmes. Dakar, Abidjan, NEA, 1980.

Recueil de textes, L'Éveil philosophique Africain. Paris, Harmattan, 1984.

F. Dumont. La pensée religieuse d'Ahmadou Bamba.Dakar, Abidjan : N E A, 1975.

Ndiaye A.R. La place de la femme dans les rites au Sénégal. Dakar, Abidjan, Lomé, NEA, 1986.

L.V.Thomas. Les Diolas, mémoires de l'IFAN, IFAN Dakar, 1959.

P. Fougeyrollas. Modernisation des hommes: L'exemple du Sénégal. Paris: Flammarion, 1966.