



Colonialism, the State and Society

AFRS 3000 (3 Credits / 45 hours)

SIT Study Abroad Program:

Senegal: Global Security and Religious Pluralism

PLEASE NOTE: This syllabus represents a recent semester. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.

Course Description

This seminar, complementary to the Re-thinking Global Security seminar, introduces students to contemporary Senegalese society and critically examines the forces that are shaping its evolution. The first part of the course traces the historical evolution of the Senegalese state from the colonial encounter to the present, and how this history has produced particular forms of the state apparatus and society in Senegal today. The second explores shifts in Senegalese identities via changing meanings of ethnicity and gender roles. The third part draws upon students' engagement with Senegal's visual and performing art studios to explore the meanings expressed by contemporary Senegalese artistic forms and what these reveal about contemporary Senegal. The fourth part of the seminar critically examines every day cultural forms that are emerging in Senegal. The course is guided by the following three broad questions: What sort of Senegalese state emerges from the colonial counter and how has it evolved? What do Senegalese art forms reveal about Senegalese society? What is simultaneously shaping the formalization and informalization of Dakar's urban space?

The seminar is taught largely as a field-based course. Site visits and field assignment in Dakar, and field trips and excursions to various urban and rural locations provide the empirical data and insights with which students engage and analyze key research questions. Readings and videos are deliberately assigned to provoke discussion and critical reflection.

Learning Outcomes

By the end of the course, students will be able to:

- Demonstrate a basic understanding of the political history of Senegal;
- Illustrate how colonialism shaped nationalism and the state apparatus in Senegal; and

- Explain the processes that are shaping contemporary Senegalese society.

Language of Instruction

This course is taught primarily in English and all assigned readings are in English.

Required Books

1. Gellar, S. (1995). *Senegal: An African nation between Islam and the West* (2nd ed.). Boulder, Colorado: Westview Press.

Course Schedule

*Please be aware that topics and excursions may vary to take advantage of any emerging events, to accommodate changes in our lecturers' availability, and to respect any changes that would affect student safety. Students will be notified if this occurs.

Students are expected to complete, in the order below, the readings assigned to each session by the date shown in the detailed semester calendar.

Module I: Colonialism, Nationalism and the State

This module reviews the political economy of colonialism and how it shaped the Senegalese state apparatus in the early, late and post-independence Senegal periods. How did the political economy of colonialism combine with indigenous political structures and practices to shape Senegalese religious practices and Senegal's state apparatus? What role did the slave trade play in the formation of the early Senegalese state? The module draws upon a guided tour of *La Maison des Esclaves* on Gorée Island, the controversial film, Ousmane Sembène's *Camp de Thiaroye* (1988) and visits to the *Musée d'Art Africain*, the *Musée des Forces Armées du Sénégal*, the *Palais Présidentiel* and the *Assemblée Nationale*.

Session 1: Senegal Before 1885

This session introduces the student to precolonial Senegalese history. It highlights the political history of Senegal before the imposition of formal colonialism, laying emphasis on the dynamic interchange of people, goods, and cultures across the Atlantic and across the Sahara

Required Reading:

- Rodney, W. (1970). *A History of the Upper Guinea Coast, 1545-1800* (pp. 1-38). Oxford: Clarendon Press.
 Gellar, S. (1995). *Senegal: An African Nation between Islam and the West* (2nd ed., pp. 1-8). Boulder, Colorado: Westview Press.

Session 2: Senegal from 1885 to 1960

This session introduces the history of Senegal under colonial rule. The instructor leads discussion of the required reading, focusing on the processes of border making in the construction of modern Senegal and the violence of the colonial conquest. After watching Ousmane Sembène's *Camp de Thiaroye* the instructor leads a discussion of the required reading.

Required Reading:

- Katzenellenbogen, S. (1996). It Didn't Happen at Berlin: Politics, Economics and Ignorance in the Setting of Africa's Colonial Boundaries. In P. Nugent & A. I. Asiwaju (Eds.), *African boundaries: barriers, conduits, and opportunities* (pp. 21–34). London; New York: Pinter.

- Gellar, S. (1995). *Senegal: An African nation between Islam and the West* (2nd ed., pp. 8-19). Boulder, Colorado: Westview Press.

Session 3: Senegal Since Independence

This session introduces the student to the history of Senegal since independence in 1960 and the "Islamization" of the Senegalese nation by late colonial and postcolonial elites.

Required Reading:

Gellar, S. (1995). *Senegal: An African nation between Islam and the West* (2nd ed., pp. 21-31). Boulder, Colorado: Westview Press.

Session 4: Theories of Nationalism

This session introduces students to theories of nationalism and equips them with tools with which to analyze the rise of Senegalese religious identities and their contribution to the rise of Senegalese nationalism. Following an introductory lecture, the instructor leads a discussion of required reading.

Required Reading:

Anderson, B. (2006). *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (Rev. ed., pp. 1-19, 37-46). London; New York: Verso.

Smith, A. D. (1987). *The ethnic origins of nations*. Oxford, UK; New York: B. Blackwell. Introduction and Chapter One.

Chatterjee, P. (1993). *The Nation and Its Fragments: Colonial and Postcolonial Histories* (pp. 1-13). Princeton, New Jersey: Princeton University Press.

Armstrong, J. A. (1982). *Nations before nationalism*. Chapel Hill: University of North Carolina Press.

Gellner, E. (1983). *Nations and nationalism*. Ithaca: Cornell University Press. Introduction and Chapter One.

Hastings, A. (1997). *The Construction of Nationhood: Ethnicity, Religion, and Nationalism*. Cambridge; New York: Cambridge University Press. Chapter One.

Session 5: Defining the Senegalese Nation

This session examines the “imagining” of the Senegalese nation by missionary-educated males in the late colonial and postcolonial period. The instructor leads a discussion of the required reading.

Required Reading:

Gellar, S. (1995). *Senegal: An African nation between Islam and the West* (2nd ed., pp. 32-38). Boulder, Colorado: Westview Press.

Diouf, M. (2001). *Histoire du Sénégal: le modèle islamo-wolof et ses périphéries* (Introduction). Paris: Maisonneuve & Larose.

Wright, Z. V. (2013). Islam and Decolonization in Africa: The Political Engagement of a West African Muslim Community. *The International Journal of African Historical Studies*, 46(2), 205–227.

Senghor, L. S. (1962). *Nationhood and the African Road to Socialism*. Paris: Présence africaine.

Module 2: Changing Identities: Ethnicity and Gender

This module examines contemporary Senegalese identity through the lenses of ethnicity and gender. Students are assigned observational field activities and a DIE assignment to generate the empirical material and insights on these issues.

Session 1: Ethnicity

This session examines Senegalese perceptions of ethnicity in contemporary Senegal. What are the different ethnic groups in Senegal and how do they define themselves as different from the rest? After an introductory lecture, the instructor leads a discussion of the required readings.

Required Reading:

Lambert, M. (1998). Violence and the War of Words: Ethnicity v. Nationalism in the Casamance. *Africa: Journal of the International African Institute*, 68(4), 585–602.

Session 2: Gender

This session examines changing perceptions of men’s and women’s roles and identities in contemporary Senegalese society. After an introductory lecture, the instructor leads a discussion of the required readings.

Required Reading:

Augis, E. (2009). Jambaar or Jumbax-out? How Sunnite Women Negotiate Power and Belief in Orthodox Islamic Femininity. In M. Diouf & M. A. Leichtman (Eds.), *New Perspectives on Islam in Senegal: Conversion, Migration, Wealth, Power, and Femininity* (pp. 211–233). New York: Palgrave Macmillan.

Module 3: Exploring Contemporary Senegalese Society through the Arts.

Visual and performing arts provide an excellent window into ideas, tensions and contradictions presenting in society, and this module is intended to facilitate interaction between students and Senegal's master artisans. Working with master artisans at the Village of Arts, students explore what contemporary Senegalese art forms reveal about the underpinnings of contemporary Senegalese society. Students work with master practitioners on sculpture, ceramics, painting, bronze, sous-verre, batik, dance, music, instrument building, fashion design, photography, film, or theatre, as they explore, through participant observation and informal interviews, the meanings and drivers of Senegalese art forms, and broader topics related to contemporary Senegalese society.

Module 4: Social Transformation in Senegal Today

To fully grasp shifts in contemporary Senegalese society one must situate it within the network of trade relations and cultural exchange within which Senegalese society is presently embedded. The module draws, comparatively, upon the Chinese, Western and Middle Eastern engagement with Senegalese society to explore shifts in formalization and informalization, consumption, technology, communication and social transformation.

Session 1: Foreign Influences, China

This session examines the growing presence and influence of China and the Chinese. After an introductory lecture, the instructor leads a discussion of the required reading.

Required Reading:

French, H. (2010, May). The Next Empire. *The Atlantic*. Retrieved from <http://www.theatlantic.com/magazine/archive/2010/05/the-next-empire/308018/>

Buckley, L. (2013). Chinese Land-Based Interventions in Senegal. *Development and Change*, 44(2), 429–450.
Marfaing, L., & Thiel, A. (2013). The Impact of Chinese Business on Market Entry in Ghana and Senegal. *Africa*, 83(4), 646–669.

Session 2: Foreign Influences, The Middle East

This session examines the influence of Middle Eastern cultures, Lebanon, Egypt, and Saudi Arabia – on Senegalese society. Following an introductory lecture and presentation of some of Youssou N'Dour's album, *Sant Yalla/Egypt*, instructor leads discussion of the required reading. Students listen and respond to parts of Youssou N'Dour's album, *Sant Yalla/Egypt*

Required Reading:

Leichtman, M. A. (2009). Revolution, Modernity and (Trans) National Shi'i Islam: Rethinking Religious Conversion in Senegal. *Journal of Religion in Africa*, 39(3), 319–351.
Leichtman, M. A. (2010). Migration, War, and the Making of a Transnational Lebanese Shi'i Community in Senegal. *International Journal of Middle East Studies*, 42(2), 269–290.
Leichtman, M. A. (2014). Shi'i Islamic cosmopolitanism and the transformation of religious authority in Senegal. *Contemporary Islam*, 8(3), 261–283.

Session 3: Foreign Influences, the West

This session examines the influence of the West on contemporary Senegal and vice versa. After listening to some of Akon's music, the instructor leads a discussion of the required reading. Students listen and react to Akon's music.

Required Reading:

- Chafer, T. (2003). France and Senegal: The End of the Affair? *SAIS Review*, 23(2), 155–167.
- Gemmeke, A. (2011). Enchantment, migration and media: Marabouts in Senegal and in the Netherlands. *European Journal of Cultural Studies*, 14(6), 685–704.
- Madichie, N. O. (2011). Marketing Senegal through hip-hop - a discourse analysis of Akon’s music and lyrics. *Journal of Place Management and Development*, 4(2), 169–197.
- Appert, C. M. (2016, May). Locating hip hop origins: popular music and tradition in Senegal. *Africa: The Journal of the International African Institute*, 86(2), 237-262.

Session 4: The Senegalese “Periphery”

This session examines the histories and politics of those social groups that have been excluded from mainstream Senegalese society and politics (“Islam-Wolof”), as defined by missionary-educated elite males, and how these groups creatively cope with their exclusion.

Required Reading:

- Parker, R. (1991). The Senegal-Mauritania Conflict of 1989: A Fragile Equilibrium. *The Journal of Modern African Studies*, 29(1), 155–171.
- Richmond, E. B. (1993). Senegambia and the confederation: History, expectations, and disillusion. *Journal of Third World Studies*, 10, 172-194.

Evaluation and Grading Criteria

Assessment:

Response paper on Museum site visits	10%
DIE Assignment 1	20%
DIE Assignment 2	20%
Final Paper	40%
Participation	10 %

Grading Scale

94-100%	A	Excellent
90-93%	A-	
87-89%	B+	
84-86%	B	Above Average
80-83%	B-	
77-79%	C+	
74-76%	C	Average
70-73%	C-	
67-69%	D+	
64-66%	D	Below Average
Below 64	F	Fail

Grading Criteria

An “A” grade for an assignment entails superior (not just “very good”) performance in terms of structure and organization of assignments, analysis, logical argumentation and consistency, and the provision of factual, numerical and/or historical evidence. In terms of class participation, an “A” grade refers to full attendance, punctuality, evidence of having completed assigned readings, attentive listening and active engagement in all lectures, discussions, field visits and other activities. It also means polite and respectful behavior. The level, frequency, and quality of the students` participation will be monitored and taken into account

Expectations and Policies

Class Participation

Participation in class refers to attendance, punctuality, attentive listening and active engagement in all lectures, discussions, field trips and other activities. It also means polite and respectful behavior. In addition, the following are expectations of all participants:

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.
- Ask questions in class. Engage the lecturer. These are often very busy professionals who are doing us an honor by coming to speak.
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).
- Respect differences of opinion (classmates', lecturers, local constituents engaged with on the visits). You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

Disability Services: Students with disabilities are encouraged to contact Disability Services at disabilityservices@sit.edu for information and support in facilitating an accessible educational experience. Additional information regarding SIT Disability Services, including a link to the online request form, can be found on the Disability Services website at <http://studyabroad.sit.edu/disabilityservices>.

Please refer to the SIT Study Abroad handbook for policies on academic integrity, ethics, warning and probation, diversity and disability, sexual harassment and the academic appeals process. Also, refer to the specific information available in the Student Handbook and the Program Dossier given to you at Orientation.