# Part 12: Environmental Anthropology and Foodways

## Discussion Questions (Collated from the text)

1. Discuss the importance of cattle to the Maasai. What are the social and ecological functions of livestock exchange?
2. What has changed since the 1950s in terms of livestock holdings? How have these changes affected wealth and inequality?
3. What are the effects of Western fantasies of African wilderness on the Maasai and their ability to engage in traditional livelihoods? How have Western fantasies transformed the kind of work that Maasai do today?
4. What is “Disneyfication,” and how does it play out in East Africa?
5. Compare the creation myth of the Maasai to that presented in Genesis. How do they produce distinct interactions with nature?
6. How would you describe Gimi ways of “being-in-the-world”? How does it compare with your “being-in-the-world”? How do Gimi see and know the world?
7. Identify and describe the various processes of dispossession that the Gimi have faced. How do the Gimi make sense of ongoing dispossessions?
8. What do the Gimi stories reveal about the relationship between gender and dispossession? Why are Gimi prohibited from ever killing a bird of paradise?
9. What is the relationship between sovereignty of the body and sovereignty of territory? What is “value” to the Gimi? How does this compare to the ways in which outside conservationists and tourists view and value nature and culture? How did the Gimi come to know monkeys?
10. What does the sea represent in African religious traditions and environmental politics in Gamboa de Baixo?
11. What are *terreiros*? Why are they important for black women in Gamboa de Baixo?
12. What does it mean to say that “black matters are spatial matters”?
13. What does the author mean by saying that “black women’s religious matters are political matters”? How does this connect to Dianne M. Stewart’s notion of “the liberation motif”?
14. How is the environmental justice movement raced, classed, and gendered? Why are women of color at the forefront of the environmental justice movement?
15. What were the applied outcomes from the team’s research in Garden City? How was their work put to use?
16. Discuss the disconnect between the rhetoric of “safety first” and the practice of “safety second.” What social, political, and economic factors contribute to the rift between this ideal and real behavior?
17. Stull states that “the public is far more concerned about the welfare of farmed animals than the welfare of those who turn them into meat for our tables.” Do you agree or disagree? Why?
18. Consider Stull’s advice for creating change to contemporary foodways. How likely are you to engage in some of these activities? Are there barriers to your participation?
19. Draw on the outcomes of the Garden City work to brainstorm how applied anthropological research on contemporary food production can help inform future changes to American foodways.