

Versatility in Hospitality Industry around the Globe A Case study on Cuisine and Culture of Angola

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Abstract: *As part of the ideology of nationalism, every nation is supposed to have a national cuisine. During recent decades, African national cuisines have emerged in a number of states, in particular in Lusophone Africa. Cookbooks on African cuisines have been published in Europe and parts of Africa and the national cuisine proclaimed on official websites. This article reviews the appearance of these cuisines and then focuses on the development of the “national cuisine” of Angola and on national dishes such as muamba de galinha. Finally, how food is portrayed in a number of Angolan novels is discussed, and the question rose: why should cuisine appear in some works and not in others? Over half of the population is unemployed, and it is estimated that 70 percent of the people live below the poverty line. Hunger is a threat in many areas. As the usual economic activities are impossible in many regions, local food habits are hardly distinguishable. Coastal people include much seafood in their diet, herders in the Southwest relies mostly on dairy products and meat, and farmers eat maize, sorghum, cassava and other agricultural crops. Especially in urban areas but also in the drier rural areas, gathering water and firewood is often time-consuming. Salt is a highly prized product in many areas. Many traditional ceremonies and celebrations have disappeared or are held infrequently. If circumstances allow, at a party or ceremony, grilled chicken, soft drinks, and bottled beer are served and consumed in liberal amounts. As these items are costly, most people can only afford local beverages such as maize beer and palm wine. [1].*



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I. INTRODUCTION

Cozinha Tradicional de Angola (Cabral) assembles a collection of recipes from Angola, a geographical space only finally established in 1891 following the scramble for Africa. In the introduction we are told that “Angola é uma terra de fascínio, cor, alegria; uma natureza vibrante, um povo afável, paisagens lindas. Mas entre as suas muitas riquezas, encontramos verdadeiras pérolas para o paladar. A gastronomia angolana é deliciosa e variada”

In the developed world today it is taken for granted that every nation has its own cuisine: an Angolan nation must have its own cuisine. As Ohnuki-Tierney has stressed, it is the sharing of food together that is important: “Commensality is an important cultural institution everywhere, whether at a family table or at a college in Oxford or Cambridge and it is a crucial cultural institution whereby people who eat together become ‘we’ as opposed to ‘they,’ and the food shared becomes a metaphor for a social group” As a nation is a group of people so numerous that it can only be imagined (Anderson), for the group to share the same meal the nation’s food must be defined as belonging to it and to it alone. In Africa, this “cuisine” is far from the “eating of anything for survival” that many Africans are facing today. Indeed, perhaps discussing a national cuisine at a time of famine would seem to be grossly inappropriate. We are, however,



addressing cuisine in the context of the modern state and where the construction of a sense of national identity may be crucial to that state’s long-term survival. The building of a notion of a national cuisine is just one, though important, contributor to this project, and even if in some African countries only a small elite actually consume the national dishes, many other people will be aware of their national symbolism. This article, after a brief review of the emergence of African national cuisines, concentrates on the development of Angolan cuisine and its links to Portugal and Portuguese cuisine. This cuisine makes some erratic appearances in a number of Angolan novels and the article asks why should food and cui- sine infiltrate the pages of certain novels and be absent from others. [1]

List of dishes

Fish stews, including *caldeirada de peixe* ([di 'pe(j)ʃi]), made with "whatever is available" and served with rice, and *muzongue* ([mu'zõgĩ]), made from whole dried and fresh fish cooked with palm oil, sweet potato, onion, tomato, spinach, and spices, and served with rice, spinach, *funje*, and farofa; some Angolans believe that the stew is a hangover cure if eaten before the onset of the headache [1]



Cabidela ([kæbi'ðeʎe]), a dish cooked in blood, served with rice and *funje*. Frequently chicken (*galinha de cabidela*, *galinha à cabidela*), served with vinegar, tomatoes, onion and garlic. It was also incorporated to Brazilian cuisine [1]



Cocada amarela ([ku'kaðe] or [kõ'kaðe]), yellow coconut pudding made with sugar, grated coconut, egg yolks, and ground cinnamon, a dessert in both Mozambique and Angola

Ngonguenha ([ŋgõ'gẽɲe]), toasted manioc flour, sugar, and milk, a savory dish [1]



Pé-de-moleque (['pe di mu'ʎeki]), peanut-and-caramel candy





1) Culture-



Portuguese, African and ethnic influences are evident in many aspects of Angolan culture. Different communities bring diversity in language, music, food, and art. Despite their history of civil unrest, Angolans are very spirited people with an obvious love for festivals and merriment. [1]

Folk music is important and well preserved, particularly the semba genre, which is a fusion of African styles. It is played during a wide range of social gatherings, from parties to funerals. Other dominant musical styles such as rebita, kabetulam and kazukuta are also similar in sound. Folk semba has a degree of influence over popular music genres like kuduro, which is a mix of Western techno, house beats, and African traditions like semba, kilapanga, and soca. Kizomba is a recent pop genre in Angola that's origins trace back to zouk.[1]



Angolan artisans are very skilled in sculpture and craft-making. Each ethnic group has its own distinctive style. There are a variety of raw materials available in specific regions including wood, clay and bronze. Carved sculptures, batik fabrics, paintings, and jewelry Portuguese is both the official and dominant language, in the black, mestiço and white populations of Angola. It is spoken as the primary or secondary language by almost 80% of the population. are some of the more popular handicrafts [3]

As you might expect in a country that was a Portuguese colony for over 500 years, the majority of the people are either Christian (Roman Catholic) or follow native beliefs

2) Spirit Worship



