



Versatility In Hospitality Industry Around Globe

A Case Study on Cuisine and Culture-Gabon

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Abstract: *The purpose of this study was to provide con-textual information on indigenous food's technologies and safety from Gabon. The strategic focus being to promote local food with enhanced nutritional value and improved safety. An investigation and monitoring were carried out to elucidate their process flow diagrams and to identify safety failures. Samples were taken for microbiological analysis using conventional culture-based techniques. Detection anti detection of Salmonella in samples were confirmed using PCR based method by targeting invasion plasmid antigen B (IpaB) gene. The investigation shows that women play a protagonist role in the technical know-how of Gabonese indigenous foods in a context that is evolving towards the disappearance of this knowledge. The food production process remains archaic, which makes the environment impact on food safety. Indeed, the proximity of food manufacturing environment to animals, waste, or Latrines coupled with the lack of hygiene and manufacturing practices affect the quality of these foods. This is reflected in our study's microbiological results, namely, Aerobic Mesophilic Bacteria ranged from 3.53 to 11.96 logCFU/g and indicators of fecal contaminations of up to 8.21log CFU/g. Salmonella is detected in 18.69% of samples. The presence of these bacteria is a risk for consumer health. Although some of these foods can be considered as a fermented food, the producers should be further educated and encouraged to take preventive measures to ensure the quality of these food products. A much more subtle approach based on microbial ecology of these foods should be explored for better exploitation.*

Keywords: Principality, Romanian, Autonomous, Cultural

I. INTRODUCTION

Artisanal and Small-Scale Mining (ASM) in Gabon is a long-practiced 8,9 but frequently an informal activity that can play a significant role in local development.10 However, it can also have negative impacts on the environment due to the mining practices and the presence of human settlements in sensitive environments. In Gabon, the environmental stakes are particularly high. Gabon has the highest forest cover as a proportion of national surface area of any African country- its pristine forests have brought attention from global conservation organizations, and it has been dubbed the 'Green Heart of Africa'. Indeed, Gabon is home to five of the world's 200 Global ecoregions 11, nine Ramsar-listed sites12, one World Heritage Site13, and WWF considers the whole country to be a conservation priority. While artisanal and small-scale mining is frequently viewed with suspicion by those aiming to protect Gabon's precious resources, there may be space for pragmatism. As showcased in other parts of the world, ASM can be done in a responsible manner, minimizing negative social and environmental impacts. These expectations are termed "Ecologically and Socio-Economically Responsive Artisanal and Small-scale Mining" (ESER-ASM) in this report.14 Where ESER-ASM is achievable, it can be a desired economic activity contributing to income and local development, while irresponsible ASM is widely rejected by governments and the public. [1]

The Gabonese government has expressed an interest in developing ASM in alignment with its 'Green Gabon' vision. This ASM-PACE report provides a situational analysis of Gabon's ASM sector, with a focus on ASM in Protected Areas and Critical Ecosystems (PACE).15 The report gauges to what degree ASM in Gabon is ecologically and socio-economically responsive and offers concrete steps to make it more so. Consideration is given to how and where the ASM is practiced, its legality, past efforts to make it more ESER, and other factors that determine the feasibility of incentivising more responsible ASM in Gabon, and in particular in protected areas and critical ecosystems. The report



gives a general overview of ASM and conservation in Gabon, before presenting three case studies of ASM in PACE locations . [2]



National Hunting Regulation

Through its Forestry Code (FC), Gabon has severely restricted hunting.131 For 27 species, hunting, capturing, Detention, commercialisation and / or transport is forbidden in accordance with FC article 245. The species are Depicted in Figure 11, a poster created for awareness raising purposes, produced by conservation organisations in Gabon such as WWF-Gabon. Additionally, hunting is subject to a regime involving permits which are only to be issued To people who also carry a permit to carry a weapon. Only a limited calibre is permitted to be used for hunting (FC Article 175), basically reducing hunting rifles for everyday people to buckshot rifles, calibre .12. Besides further Limiting hunting to a hunting season from the 15th of March up to the 15th of September, several hunting methods such As hunting with nets and poison are prohibited. The latter has a larger environmental effect in that poisoning of Waterways is mentioned. Most of all, hunting is forbidden in integral nature reserves, sanctuaries, national parks and Wildlife reserves. These four plus variants of protected areas cover roughly 13 percent of Gabon’s territory.



II. METHODOLOGY

Primary data was obtained through analysis of historic and existing laws, as well as through fieldwork in Longo and Ndangui during two missions and formal and informal interviews with ASM stakeholders in Gabon. It was the original intention of this work to study in detail the ASM of the Minkébé mining camp and its satellite camps. However, in May 2011 the Gabonese army evicted the miners from the camps and closed off the zone. This rendered access to the selected research sites impossible. Consequently, to characterise the ASM occurring in critical ecosystems in Gabon, and upon recommendation of the ANPN, research was undertaken in Longo and Ndangui, which are situated in forestry concessions not far south east of the Ivied National Park. Still, the report features case studies of all three sites—Ndangui, Longo, and Minkébé—with the information on Minkébé mining zone being derived from data collected over several years by the ANPN, WWF Gabon, and by the Wildlife brigades of the Ministry of Water & Forest. Field research at Longo and Ndangui took place from September 10, 2011 to October 5, 2011. For both missions, permission was sought and granted by the field team from national and local authorities and from local communities. Though the change from Minkébé to the Longo and Ndangui sites did impact the timeframe and budget of the research, fieldwork at these locations was performed nonetheless to ultimately provide the increased width and depth resulting from a multiple case study project. The findings presented were gathered based on guidance from the draft ASM-PACE Methodological Toolkit, which has been purposefully designed for field-based research on ASM occurring in protected areas and critical ecosystems to provide baseline assessments of ASM sites to support ongoing monitoring and evaluation and the development of appropriate management responses. The toolkit is available via the ASM-PACE programme website, [3]

Cuisine of Gabon ?

Fufu



A Plate of Fufu

Fufu is a popular staple in Central Africa. It is basically a thick porridge made of boiled and pounded starchy root crops.

In Gabon, the most popular root crop used for making fufu is the cassava root.

Fufu is usually eaten with a side dish such as meat or stew. It is traditionally eaten with no utensils. In fact, fufu is used as an eating utensil itself.

To eat fufu, you need to take a marble-sized bit of the thick porridge and make an indentation in the middle with your thumb. You use this indentation to scoop up the soup or sauce that you are eating with it.

Dishes very similar to fufu exist in other parts of Africa. In Kenya and Tanzania, it is called ugali; in Zambia, it is nshima. It is pap in South Africa and sadza in Zimbabwe.

Nyembwe Chicken



Chicken with okra and nyembwe sauce

Nyembwe chicken is Gabon's national dish. It's a stew of chicken meat, tomatoes, garlic, onions, chili pepper, okra, and nyembwe, or palm butter.

Although nyembwe chicken is the most popular variety of several nyembwe dishes in Gabon, other meats can also be used, including fish, beef, mutton, venison, even crocodile or other bush meat.

The heart of the dish, of course, is the nyembwe, which is made from the red pericarp (nut covering) of the African oil palm tree. These days, there is a canned version of such, which makes the dish's preparation much simpler.

Aside from Gabon, three other countries consider chicken nyembwe their national dish as well: the Republic of Congo, where they say "moambe" instead of "nyembwe"; the Democratic Republic of Congo, where nyembe is called mwambi; and Angola, where they say "muamba."

Baked bananas



Baked bananas with yogurt topping

Baked banana is a favourite Gabonese dessert. To make it, you need a lightly beaten egg, and about two tablespoons of orange juice, a cup of bread crumbs, and of course, bananas.

You beat the egg and orange juice together, dip the bananas in the mixture, then roll the bananas in bread crumbs.

Deep fry the bananas until they start to brown, then bake them for five minutes.

Let the bananas cool before serving. This dessert tastes best when topped with sour cream and a sprinkling of brown sugar.



Seafood



Boiled lobster

Gabon is known for its abundant natural resources, and the wealth of its waters equals the wealth of its land.

In other words, seafood is abundant here, and you just have to take advantage of that.

In restaurants, you can order spaghetti with lobster, fish in curry sauce, fish soup, fish carpaccio, stuffed crabs—the list goes on and on. French cooking, by the way, is big in Gabon.

But don't limit yourself to fancy seafood cuisine. The best way to really taste fresh seafood is straight from the sea, boiled or grilled, with no utensils but your hands. Join the sea hunt and have your catch for lunch.

Buchmeat



Boar meat

The Gabonese love meat, and they get them where they can, so don't assume that every meat offered to you is either beef, pork, chicken, or fish. It could be wild boar or antelope. It could be a crocodile. It could even be monkey or pangolin. As we've said before, Gabon has a thriving wildlife, and many Gabonese who live near the forest retain their hunting traditions. If they don't hunt, they don't eat; and lunch is usually whatever the day's catch is, so the picky ones starve (and they don't get to pass their picky genes to the next generation).



In fact, it's been noted by some visitors that unlike the crocodiles in other parts of Africa, who hang around watching you, the crocodiles in Gabon tend to run away—they know they're being eyed for lunch.

You don't need to go hunting to get a taste of bushmeat, though (in the event that you should want some). Just ask around, and the locals will point you to restaurants that serve grilled crocodile meat or crocodile stew.

Gabon's history is similar to that of other former French colonies in Africa. The culture is highly influenced, not only by its ethnic background and proximity to other West African nations, but also by French control. Dance, song, myths, and poetry are important elements of Gabonese life. Art is a strong pillar of the community and can be seen in the traditional creations of masks, sculptures and musical instruments.

III. SUMMARY

The oldest prehistoric artifacts discovered in Gabon are Stone Age tools, such as rock spearheads. This suggests the presence of life from as early as the 7000 BC. However, very little is known about the country's ancient inhabitants. If you want to see examples of these age-old tools and learn more about Gabon's culture and history, head to Libreville's National Museum in the heart of the capital.

The Myene people arrived in Gabon in the 13th century, mainly establishing a fishing community near the coast. They were followed by the Bantu, which is one of the three main ethnic groups in Gabon today. The prevalent Fangs did not arrive until the 16th century (Loango Empire). The groups were separated from each other by dense forests.

The arrival of the Europeans (Portuguese, Dutch, French, and the English) settlers at the end of the 15th century brought about widespread slavery, which continued for almost 350 years. The slave trade eventually ceased in the mid-19th century, but not soon enough to save the tribal inter-relationships of the indigenous groups.

It was not until 1839 that the French established the first long-term European settlement in the territory and Gabon became part of French Equatorial Africa, together with Cameroon, DRC, Central African Republic, and Chad. Gabon remained a French Overseas Territory until it declared independence in 1960.

IV. CONCLUSION

The Gabonese are very spiritual people. In fact, their traditions are mostly centered around worship and the afterlife. Art for the sake of art was a foreign concept to African culture until the arrival of the Westerners. Before colonization, the Gabonese considered music, instruments, masks, sculptures, and tribal dances as rites and acts of worship.

Traditional instruments like the *balafon*, harp, mouth bow, drums, rattles, and bells are believed to call on different spirits and each corresponds to a certain rite. The mouth bow, or *mugongo*, is for Bwiti Misoko, the harp is for Bwiti Dissoumba, while the balafon is mostly used by the Fangs to perform religious rituals.

Masks and sculptures were mainly used for therapeutic procedures, consulting, as well as initiation rites. Each of the Gabonese ethnic groups has its own specific traditions involving masks, sculptures, music, songs, and dances, or a combination of these elements.

Culture in Gabon is also expressed through paintings, sculptures and even fashion, all of which are widely available for purchase in craft markets throughout the country. The African Craft Market in Libreville has some exceptional Mbigou stone statuettes. Gabonese masks are very popular collectors' items, especially *n'goltang* or Fang masks, and *Kota* figures. In addition to being used in traditional rites, these masks are also used in ceremonies for weddings, funerals and births. They are often made with precious materials and rare local woods.

Original dresses made by Gabon designers are well recognized in the world of African fashion. Some great examples are Beitch Faro's The Queen of Scales dress, and Angéle Epouta's internationally reputed designs, which have graced the runways of both Gabon and Paris.

A majority of Gabonese people adhere to Christian beliefs (Protestantism and Roman Catholicism), but other indigenous religions are also practiced along with Islam. Many people combine Christianity with some form of traditional beliefs. The *Babongo*, the forest people of Gabon who dominate the west coast, are the originators of the indigenous Bwiti religion, based on the use of the iboga plant, an intoxicating hallucinogenic. Followers live highly ritualized lives after an initiation ceremony, filled with dancing, music and gatherings associated with natural forces and jungle animals.

Up to 40 indigenous languages are spoken in Gabon, but French, being the official language, is used by all and taught in schools, in addition to the mother tongue, Fang. A majority of Gabon's indigenous languages come from Bantu origins, and are estimated to have arrived more than 2,000 years ago. These are mostly only spoken, although transcriptions for some of the languages have been developed using the Latin alphabet. The three largest are Mbere, Sira and Fang.

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