**A1\_MATERIAL FOR THE TEACHER**

**1. Family Natomo, Mali**

*Picture* [*http://time.com/8515/hungry-planet-what-the-world-eats/*](http://time.com/8515/hungry-planet-what-the-world-eats/) *Number 23*

Soumana Natomo and his family gather on the rooftop of their home in the village ofKouakourou on the Niger River. Their Muslim faith allows husbands to take up to four wives, provided they are supported and treated equally. Natomo (center, in blue) has two wives seated at his sides: Fatoumata Toure (right) and Pama Kondo (left) and a total of nine children. Soumana’s sister-in-law Kadia (left of Pama) and her two children are living with Natomo’s family while her husband works in Ivory Coast. The sparse selection of foods represented in their week’s worth reflects the family’s low-tech existence. They live in a complex of mud-brick houses lined with high-walled courtyards. Their windowless home is minimally furnished with sleeping mats and possibly a cushion or stool. They have no electricity and their water comes from community wells or the river.

Breakfast in Soumana Natomo’s large household begins before sunrise when his second wife, Fatouma Toure, starts the morning fire in the courtyard of first wife Pama Kondo’s home. The Muslim grain trader begins his day with prayer as the children awaken in both of his houses (each wife has her own). Roosters provide accompaniment to the sound of millet being winnowed before breakfast. Water is poured over the grain then sloshed back and forth as debris is picked out by hand. The millet porridge is then cooked in water and tamarind juice over a fire until thickened. The combined family of 15 (including Natomo’s sister-in-law and three children) eats from the cooking pot. Some mornings the family has a rice porridge cooked with sour milk. Other mornings breakfast is a fried cake called *ngome* made of pounded millet or corn, with flour, oil, and salt. Co-wife Fatoumata Toure sells these in the weekend market and also on the street outside her house. Lunch is normally a stew of oil, tomato, onion, salt, and water from the community wells, and dried fish if there is enough money. The stew is eaten with white smoked rice. Dinner is a dish called *to,* a traditional mixture of millet or corn mixed with water; and okra soup made with hot red peppers, salt, and bouillon-type cubes. The children wash the few dishes used in the nearby Niger River.

Twelve-year-old Fourou glances up from a breakfast of thin rice porridge cooked with sour milk. Natomo’s two wives alternate cooking at Pama’s home, where all meals are prepared and eaten. Like most of their neighbors, Natomo and his family eat outdoors on low stools around a communal pot. Cooking, eating, and daily life in general take place outside in the family’s courtyard.

*Further information in Menzel & D’Aluisio (2005: 207-217)*

**2. Family Dudo, Bosnia and Herzegovina**

*Picture:* [*http://www.demilked.com/what-the-world-eats/*](http://www.demilked.com/what-the-world-eats/)

The Dudo family stands in the kitchen/dining room of their home in Sarajevo with one week’s worth of food. Ensada (left), Rasim (right), and their children Ibrahim, Emina, and Amila remained in Sarajevo during the violent civil war of the early 1990s. Although they struggled to survive and put food on their table – Rasim’s father died at the front – they were luckier than most Sarajevans. Living in the foothills above the city, they had their own well for water, fruit trees, a vegetable garden, and a milk cow. Today they still live in the same two-family home that was built by Rasim’s father before the conflict.

Throughout war-ravaged Bosnia in the early 1990’s, the Dudo family struggled along with the rest of Sarajevo to put food on the table. But while most of the city dwellers had to brave sniper’s bullets to stand in line for water rations, the Dudo family drew water from a well they had dug before the war and shared their good fortune with neighbors.

Life is much easier today for Sarajevans although most are still struggling to regain their pre-war financial security. Ensada, who works for a Muslim aid organization, and Rasim, a taxi driver, have three children; and all converge on the house for lunch, typically the most important meal of the day. Ensada makes stewed chicken, or *bosanski lonac* – a meat and vegetable stew usually made with mutton. The Dudos are Muslim and therefore eat no pork. For lunch they also have salad. Dinner might include lunch leftovers along with *ayjar*, a preserved eggplant and red pepper spread, on crusty slices of bread.

Ensada bakes on the weekends. *Rahat lokum*, nutty jellied chews and *halva*, a confection tradition – all made from honey and ground sesam seeds are her specialties.

*For further information see Menzel & D’Aluisio (2005: 47-51)*

**3. Family Ayme, Ecuador**

*Picture:* [*http://time.com/8515/hungry-planet-what-the-world-eats/*](http://time.com/8515/hungry-planet-what-the-world-eats/) *Number 12*

Wearing traditional felt hats, the members of the Ayme family gather around their week’s worth of food in their kitchen house (they have sleeping house too) in Tingo, Ecuador, a village in the central Andes. They grow much of their food—potatoes, *oca* (a root vegetable), corn, wheat, broad beans, and onions—in fields located at 11,000 feet above sea level. A few times per year they eat chicken and *cuy* (guinea pig); otherwise, milk from family cows is their primary source of animal protein. To purchase additional food, they rely on the occasional sale of a sheep from their flock of 50, and husband Orlando’s salary of $50 per month as Tingo’s representative to a national political party. Even so, money is tight.

The windstorms that whip through the Andean mountains during the dry months of September and October render even the shortest walk a trial. Still, subsistence farmers rely on a good harvest, so no matter the weather, the Ayme family must tend to its fields. Stiff winds deliver a spray of dirt against the tin roof of the family’s earth-walled sleeping room throughout the night. The young couple and their children awaken early— some prepare for school and others pull on their clothes to tend the family’s sheep. Ermalinda is still breast-feeding her youngest son, so she bundles him closely to her while she stoops to make the cooking fire. She puts water on to boil that daughter Nataly, 8, has fetched from a spring a short walk away. Breakfast is dry parched corn and tiny roasted potatoes eaten from a communal bowl on the floor, a bit of *panela* (brown sugar), and hot tea. Orlando and his two older sons walk to their potato field one-half mile away, to ready it for the next potato crop. Most of the year the family plants root crops that will not get damaged in the fierce winds. They plant grains only during the rainy season. Daughter Jessica, 10, is the family sheepherder. The sheep are never eaten by the family. They are raised to be sold during the periods when there is nothing to harvest and all of their food is purchased at a distant weekly market. Their land is less fertile than that further down the mountain “but it’s too expensive down there,” says Orlando. Instead, he is paid a stipend by the government to represent the indigenous interests of his small village. Women in the area earn extra money by weaving for the local cooperative, and young and old alike take part in community works projects called *mingas*.

For dinner, the Aymes have a potato soup with onions. For lunch, they would have soups too, and sometimes, they eat pea-flour porridge with potatoes.

*For further information see Menzel & D’Aluisio (2005: 107-116)*

*Source of the different texts: http://www.eusa.org/siteresources/data/files/pg\_hungryplanet.pdf*