

“Voice of those without Voice” and Discourse of “Return to an Ancestral Legacy” in Senegal. The Case of Serigne Modou Kara

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This paper attempts to study the way in which certain leaders (politicians, religious, intellectuals, artists...) who stand up in the public space in Senegal as the *voice of those without voice*. They interpret supposed or real crises (be they economic, political, moral, food, environmental...), which could be sporadic or structural and which shake up or which could shake up the Senegalese society, as a loss of signification of imported models and stand up for a return to purity, authenticity...at the origin. Attitudes and values rooted in the ancestral legacy (*li fi mam yi bayiwoon*) as well as thoughts and writings from marabouts of the 19th century, emblems of resistance to colonisation and vectors of islamisation of the society are given as counter-models in this discourse.

Emitting thus the hypothesis of a failure of Francophone intellectual elites and “Francophiles”, who have alternated each other for governing the country until now, according to democratic transitions, and criticising what they present as the perverse effects of modernity, these discordant voices stigmatise the borrowings from the West and theorise a return to the heritage of the ancestors. Based on a discourse analysis perspective of the speeches of Serigne Modou Kara Mbacké, religious guide and leader of the PVD (*Parti de la vérité pour le développement* - Truth for Development Party), this paper would reflect on the production, circulation and the diverse ways in which this discourse of the “return to an ancestral legacy” is received.