



Universitat de Lleida

DEGREE CURRICULUM
**AFRICAN HISTORY AND
CULTURE**

Coordination: ROCA ALVAREZ, ALBERTO C.

Academic year 2023-24

Subject's general information

Subject name	AFRICAN HISTORY AND CULTURE			
Code	100126			
Semester	1st Q(SEMESTER) CONTINUED EVALUATION			
Typology	Degree	Course	Character	Modality
	Bachelor's Degree in History	4	OPTIONAL	Attendance-based
Course number of credits (ECTS)	6			
Type of activity, credits, and groups	Activity type	PRAULA		TEORIA
	Number of credits	3		3
	Number of groups	1		1
Coordination	ROCA ALVAREZ, ALBERTO C.			
Department	GEOGRAPHY, HISTORY AND HISTORY OF ART			
Teaching load distribution between lectures and independent student work	<p>. Face-to-face classes or equivalent virtualized activities: 60 h Distributed in teaching units (see calendar-program)</p> <p>. Autonomous work: 90 h Corresponding to: study of the teaching units to prepare tests; preparation of internship and work reports ...</p>			
Important information on data processing	Consult this link for more information.			
Language	Catalan. Students can express themselves in the language of their choice as long as it is comprehensible to the teacher.			
	The readings and sources may be in Catalan, Spanish, English, French or Portuguese.			
Distribution of credits	All the credits are theoretical-practical: the limited number of students (optional last year) facilitates the organization of participatory teaching activities in practically all sessions (presentation of concepts; analysis of specific sources ...).			

Teaching staff	E-mail addresses	Credits taught by teacher	Office and hour of attention
ROCA ALVAREZ, ALBERTO C.	albert.roca@udl.cat	6	

Subject's extra information

[Automatic translation: origina in Catalan]

The immediate specific objective of the subject is the introduction in the history of sub-Saharan Africa, in the sense of Black Africa (because it includes very minority stock exchanges of non-Negro-African historical population, in the merely phenotypic-social sense) and in its singularity, from hominization to the present day. A differentiating feature of the black African historical and cultural continuum (which includes the sub-Saharan diaspora) is its diversity, guaranteed by a series of socio-cultural and political mechanisms, the evolution and validity of which will be analyzed during the course.

The overall goal of the fund is to provide students with the tools to critique and reconsider the major milestones of so-called "universal history," learning to detect ethnocentric ideological elements that have skewed the construction of historiography and the prediction of the human future.

Learning objectives

[Automatic translation: original in Catalan]

The subject subscribes to all the general objectives of the Degree in History and proposes specific ones.

- The immediate specific objective of the subject is the introduction in the history of sub-Saharan Africa (which includes very minority stock exchanges of non-Negro-African historical population, in the purely phenotypic-social sense) in its singularity, from the hominization to the present day. A differentiating feature of the black African historical and cultural continuum (which includes the sub-Saharan diaspora) is its diversity, guaranteed by a series of socio-cultural and political mechanisms, the evolution and validity of which will be analyzed during the course.

- The specific general objective, which goes beyond the first, is to provide students with the tools to critique and reconsider the main milestones of the so-called "universal history", learning to detect ethnocentric ideological elements that have skewed the construction of historiography. .

These specific objectives largely involve a comparative development (typical of global history and interdisciplinarity that today presides over all the social sciences) especially of the following general objectives:

- To train experts in historical knowledge that will allow them to understand the world around them as a global and complex reality, and that, for this, they complement with other disciplines. [understanding the world in its globally connected local diversity]

- To train experts in the analysis and interpretation of historical, textual, material and artistic documentation. [giving importance to the sources that collect the memory and allow to reconstruct the past of the badly called "towns without history"]

- Offer tools that enable you to start a research career in the field of historical studies [facilitating the connection between local and global history]

- To train for the understanding and the critical judgment of all the values (historical-artistic, economic, symbolic, of

antiquity, etc.) of the cultural patrimony of the Humanity, in all its diversity, more intense in Africa than in no other area cultural or historical]

- To be able to know how to relate historical practices significantly to other fields of culture [in particular due to the strong interdisciplinarity that has characterized African historiography from the beginning]

Competences

[Automatic translation: original in Catalan]

The specific competencies promoted by the subject are articulated in the general ones defined in the degree report (2015). In particular, we note the following;

...

CG2. Identify the most recent historiography, thought and trends in history, anthropology and / or archeology, as well as recognize the different perceptions of a historical fact with its ideological and ethical derivations.

CE2. Ability to establish comparative analyzes in the study of local, national and international history [confrontation with sub-Saharan historical sequences is a powerful stimulus to comparative methodologies]

CT2 Acquire a significant command of a foreign language, especially English [this competence is optimized by the fact that the approach to the h^a of Africa with a minimum of rigor forces to face in texts in several languages, in particular English , French and Portuguese]

...

CG3. Identify, compare and evaluate the methods, techniques and instruments of analysis and interpretation of historical, anthropological and / or archaeological sources and documents [the rarity of documentary collections by numerous societies and periods of sub-Saharan history requires the articulation of methodologies different and multidisciplinary, stimulating this type of alliance in research and teaching from the training period]

...

CE4. To compare and contextualize the main currents, authors and works of historiographical, anthropological and / or archaeological production [the apparent resistance of black Africa to development has made it the subject of discussion among theoretical schools, forcing them to try -se in different circumstances in which they were created and stimulating the systematic and rigorous theoretical contrast -Ockham's knife-]

CG5. Recognize the main facts and processes of change and continuity of Humanity in a diachronic perspective [the approach to the history of sub-Saharan Africa, given its uniqueness, favors the necessary complexity of human diachrony]

We could say, then, that the main specific competence that derives from the joint development of these common competences (developments discussed in each of them) would be the ability to detect ethnocentric biases and to question the recourse to the authority argument. in historiographic practice [this ability favors a more rigorous selection of sources and a more scientific weighting of their explanatory potentials, as well as increases critical capacity as global citizens, helping to assess the likelihood of media information]

Subject contents

[Automatic translation: original in Catalan]

(*) The units will be specified and distributed in the calendar-program presented by the teacher at the beginning of the course.

1. THE AFRICAN HISTORICAL SINGULARITY

5-7 teaching units: general political ecology, hominization and prehistory; principle of autonomy.

2. AFRICAN CLASSICISM: FROM EGYPT TO THE "MIEVEAL EMPIRES"; ROOTS, CONSOLIDATION AND DIVERSITY OF AFRICAN DIVINE ROYALTY (HOLISTIC SOCIETIES)

6-8 u. d.: classical societies, Ancient Egypt, segmental society, classical states (Ghana, Mali, Sonray, Kanem-Bornu ...), classical political symbiosis (Swahili civilization, East Africa); African border; legitimate power.

3. PREDATORY AFRICA. AFRICAN SOCIETIES IN THE FACE OF SLAVERY TRAFFICKING. THE ATLANTIC WORLD AND THE AFRICAN DIASPORA

7-10 units: modern European extraversion and slave trade (triangular trade and capitalism), predatory societies (new ethical codes), rise of mono-ethnic states, mercantilism and intellectual isolationism, missions and explorations (19th century), protocol adaptations Madagascar, Ashanti, Dahomey, Mfecane, Boer wars ...), diaspora

4. PERPLEXITY AND DYNAMISM OF CONTEMPORARY AFRICA: COLONY AND POST-COLONY; DEPENDENCE AND DEVELOPMENT; MODERNITY AND TRADITION

6-8 units: attack (scramble) and colonial impasse (undirect & direct rule); the colonial legacy (nation-state, forced integration into the world economy, the practice and ideology of dependence, colonial emancipation and nationalisms, eras of development (industrialism, neoliberalism, social development), neocolonialism, afropolitics, democracies (continuities and ruptures)

Methodology

The teaching methodology is built on four main mechanisms that require in all cases the active participation of students:

1. Wrongly known as "master class": students will have weekly reading recommendations in the main textbooks of the subject that should be read prior to the session; they will also receive information on material to deepen and concepts that they can consult previously to improve the comprehension. This work is the basis for preparation for the synthesis test or examination. Face-to-face or virtual (only when necessary) (30-60h. "Master classes", face-to-face or streaming, depending on the degree of virtualization)
2. Preparation and study of the teaching units, with the possible presentation to their classmates by the students of texts and concepts assigned by the teacher in each session, as well as the collective work. Face-to-face and / or virtual (30h + time corresponding to collective work)
3. Presentation of brief reviews or critical comments on some aspect of sessions or readings. (0-30h)
4. Preparation of a collective work directed by the teacher (delivery of outline, draft, exhibition and final delivery). Self-employment (60h)

TOTAL: 150h.

Development plan

[Automatic translation: original in Catalan]

The teacher will post the **timetable-programme** at the beginning of the course, which will be updated in case of unforeseen circumstances.

Classes are scheduled on Mondays and Tuesdays from 8.00 to 9.00 and Wednesdays from 13.00 to 15.00h. Before the start of the course, the timetable will be confirmed through the campus.

Virtual and virtualised activities will be explained and managed through the virtual campus from the beginning of the course. If possible, some extra-curricular practices will also be included.

The timetable will indicate the possible (minimal) alterations to this timetable (always without overlapping with other subjects), the proposals for extra-curricular activities and the deadlines for the submission of virtualised activities and group work (always through the virtual campus).

After Christmas, the teaching of new subjects will be avoided, concentrating, if possible, on work presentations and general tutorials.

Evaluation

[Automatic translation: original in Catalan]

The evaluation is organized around the teaching mechanisms (see methodology), taking into account the objectives and competencies sought and the student's load of dedication.

Synthesis / exam-test (40%): it is an (individual) reasoning test on the whole subject based on the recommended readings and materials and the face-to-face and equivalent classes. The exact format will be indicated by the teacher before the Christmas holiday period

Practices and presentations (20%): brief reports (individual, but organized by the work teams) based on the virtualized sessions and possible presentations in class.

Collective work (40%): directed work (delivery and correction of outline and draft, as well as presentation before the final delivery). The format is indicated by the teacher (see Resources) and the topic is proposed by the students and approved by the professor.

Covid19 conditions variation may oblige to change this proportion, but the types of evaluation will be retained.

Bibliography

BASIC BIBLIOGRAPHY

The present bibliographic information aims to introduce students to African studies, from an interdisciplinary perspective that should preside over any historical approach to black Africa. The works are general and will be commented by the teacher. The bibliography may be supplemented with other specific documentation of periods or processes. It is indicative. Following the manuals and reading recommendations facilitates the assimilation of content and skills.

Handbooks and reference readings

Iniesta, Ferran, 2008 (2ª), *Kuma. Historia del África negra*, Barcelona, Ed. Bellaterra.

Ki-Zerbo, Joseph, 2011 (1978), *Historia del África Negra. De los orígenes a las independencias*, Barcelona, Bellaterra [edició en castellà, parcialment actualitzada]

Roca, Albert & Ferran Iniesta, 2006, "Raíces. ¿Por qué la historia es un conocimiento vital en el África del siglo XXI?", en Antonio Santamaría & Enara Echart (eds.), *África en el horizonte*, Madrid, La Catarata, pp. 20-54.

General works

AAVV, (1980-1993) *Historia General de África*, París, UNESCO [versión completa en inglés] Adams, William M.,

Andrew S. Goudie & Anthony R. Orme (eds.), 1999, *The Physical Geography of Africa*, Oxford, Oxford University Press.

Appiah, Kwame Anthony & Henry Louis Gates (eds.), 1999, *Africana : the encyclopedia of the African and African American experience*, New York : Basic Civitas Books.

Diop, Cheikh Anta, 2012 (1954), *Naciones negras y cultura*, Barcelona, Bellaterra. Diop, Cheikh Anta, 2016 (1981), *Civilización y barbarie*, Barcelona, Bellaterra.

Heine, Bern & Derek Nurse (eds.), 2007, *A Linguistic Geography of Africa*, Cambridge, Cambridge University Press (CUP).

Julien, Charles André (ed.), , *Les Africains*, Éditions du Jaguar/Jeune Afrique [12 vol. 121 biografies]

Middleton, John & John Miller (eds.), 2007, *New Enciclopedia of Africa*, New York, Charles Scribners & Sons. [republicada en 2008 por Gale, en Detroit]

Phillipson, David W., 2005 (3ª), *African Archaeology*, Cambridge, CUP.

It's useful to take into account two famous documentary series directed respectively by Basil Davidson (*Africa. A voyage of Discovery*, 8 cap. 1984; a very advisable historian with works full of beauty as *Madre África, La historia empieza en África...*) and Ali Mazrui (*The Africans: the Triple Heritage*, 6 cap. 1986). As a sample of colonial historiography and its legacy, see *Cambridge History of Africa* and *Breu història d'Àfrica*, de Roland Oliver i John Donnelly Fage.

Finally, in Spanish some other handbooks may be recalled: John Iliffe, *África, historia de un continente* (Akal, 2013, 2a), Eric García, *Breve historia del África subsahariana* (Nautilus, 2017), Anna Maria Gentili, *El león y el cazador. Historia del África subsahariana* (CLACSO, 2012).

History and postcolonial society

Bayart, Jean-François, 2000, *El estado en África*, Barcelona, Ediciones Bellaterra. Chabal, Patrick & Jean Pascal Daloz, 2001, *África camina*, Barcelona, Ed. Bellaterra.

Ellis, Stephen & Gerrie ter Haar, 2005, *Mundos de poder. Pensamiento religioso y práctica política en África*, Barcelona, Ed. Bellaterra.

Iniesta, Ferran (ed.), 2007, *La frontera ambigua. Tradición y democracia en África*, Barcelona, Ed.

Bellaterra. Nugent, Paul, 2004, *Africa since independence*, Londres, Palgrave.

Roca, Albert (ed.), 2005, *La revolución pendiente. El cambio político en el África negra*, Lleida, Universidad de Lleida.

Roca, Albert & Ferran Iniesta, 2013, "¿A quién sirve el poder? Algunas claves políticas del África negra postcolonial", en Antonio Santamaría & Jorge García Burgos (eds.), *Regreso al futuro. Cultura y desarrollo en África*, Madrid, La Catarata, pp. 57-107.

Santamaría, Antonio & Enara Echart (eds.), 2006, *África en el horizonte*, Madrid, La Catarata. Santamaría, Antonio & Jorge García Burgos (eds.), 2013, *Regreso al futuro. Cultura y desarrollo en África*, Madrid, La Catarata.

Tomàs, Jordi (ed.), 2010, *Secesionismo en África*, Barcelona, Ed. Bellaterra.

Florencio, Fernando, 2006, *Ao encontro dos Mambos*, Porto, U.P. Porto
http://cataleg.ub.edu/record=b2132775~S1*cat

Thought

Abiola Irele, Francis & Biodun Jeyifo (eds.), 2010, *The Oxford Encyclopedia of African Thought*, Oxford/New York, Oxford University Press

Chukwudi Eze, E. (ed.), 2001 y ss., *Pensamiento africano*, Barcelona, Ed. Bellaterra (3 vol.). Iniesta, Ferran, 2010, *El pensamiento tradicional africano*, Madrid, La Catarata.

Iniesta, Ferran, 2012, *Thot. Pensamiento y poder en el Egipto faraónico*, Madrid, La Catarata.

Un "filó" especialment interessant que s'arrela en aquest camp, però el desborda completament és el dels "coneixements tradicionals" (*Indigenous knowledge* o coneixement local), en camps tan diversos com la medicina, l'agricultura o l'ordenació política.

Literature

Abiola Irele, Francis & Simon Gikandi (eds.), 2004, *The Cambridge Encyclopaedia of African and Caribbean Literature*, Cambridge University Press, Cambridge.

Kesteloot, Lilyan, 2009, *Historia de la literatura negroafricana. Una visión panoràmica desde la francofonía*, Barcelona, El Cobre.

Economy and development

Oya, Carlos & Antonio Santamaría, Antonio (eds.), 2010, *Economía política del desarrollo en África*, Madrid, Akal.

A més, es poden consultar: Santamaría & Echart (2006), caps.5, 7, 8.; Santamaría & Burgos (2013) caps. 3, 4 y 7; Chabal & Daloz (2000), caps. 7, 8, 9. Val la pena també fer una ullada als treballs sobre cooperació i relacions internacionals de Mbuyi Kabunda.

Natural and social environment: gender, kinship, hierarchy...

This is a huge field that the subject can only point out, suggest. I include a brief bibliographic commentary prepared for another occasion (in Spanish), as a sample of the possibilities it opens (and this is nothing!):

"... Ecosystems and populations: take a look at the corresponding chapters in the General History of UNESCO and in the entries of African encyclopedias. For more information, a first level of depth can be achieved with the works of Adams et al. or Heine & Nurse (see General Works). On the pleiad of human ecology studies, it is difficult to cite a general one. Some reference titles would be the Atlas of our changing environment (Nairobi, UNEP), the work of G. Maddox (Subsaharan Africa: an environmental history) or the collections of Boon & Hens (Indigenous knowledge systems and sustainable development) or Bollig & Bubenzer (African landscapes). An interesting body of information appears, for example, in the critique of numerous authors to Hardin's "tragedy of the commons" in Africa, in particular analyzing societies of shepherds (Johnson, Hutchinson, Fauroux...), but also of farmers (Temudo ...).

About kinship. It is worth reading the two chapters on marriage and kinship in Marvin Harris's Introduction to General Anthropology (Alianza Editorial, look for the latest edition in any university library, although the previous ones would also serve you. In the Anagrama publishing house there are several works that allow a first deepening (such as the one edited by L. Dumont.); the booklet of R. Valdés, T. Sanromán and Aurora González (Three introductory writings to the study of kinship) can also serve as a first approach, as well as other manuals such as P. Kottack, the Ember marriage, or P. Bonte's dictionary. If we focus on Africa, as already indicated in the general literature, the work of Radcliffe-Brown and Forde (1950) African systems of kinship and marriage (Anagram), continues to be a good introduction to the topic, as long as it is possible to relativize the data presented, in particular from the recognition of the strategic flexibility, of the v historical variability and polysemy of categories

and associations of kinship; with these reservations (illustrated in many recent studies), Radcliffe-Brown's long introduction continues, therefore, to be an interesting reference for those who want to approach the subject, before making the leap to authors such as F. Héritier. British social anthropology offers many works in progress (Richards, Fortes, Evans Pritchard), which have served as a counterpoint or springboard to current approaches.

As an example of these, for Madagascar, the works of Ottino (first, with his *Les champs de l'ancestralité*), Beaujard (*Princes et paysans*), Maurice Bloch (*Placing the dead...*) or Feeley-Harnik (*A Green State*) are particularly recommended.

The complex of the first occupant or "landowner" is described in numerous monographs. For example, those of all the authors cited for Madagascar; In this same context (northwest of the Big Island), the work of Sophie Goedefroit and Laurent Berger on the strategies of the "lords of the earth" in the face of immigration brought about by investments for "development" is particularly interesting. To get an idea of the pan-Africanity of this "institution", it is worth comparing it with examples as far away as the Baga, studied by Ramon Sarró, in Guinea Conakry (see *Studia Africana*).

For fictitious or joking kinship, you can consult the monograph published in *Cahiers d'Études Africains* (n° 184), of which you have an article by Canut & Smith accessible on the internet. The issue, present throughout the continent (known in Madagascar as *ziva*), has been particularly addressed in West Africa (*parenté à plaisanterie*, especially in Mali, Burkina Faso and Senegal), where it is tried to use it as a pattern for resolving conflicts (ethnic or other). Such an attempt could be the basis of a subject work.

On age groups, there is an important bibliography, starting with the ensemble works of Denise Paulme or Marc Abelés, apart from the systematic references we find in the monographs. The variety of age groups is enormous and, although they have often been associated with ancient warrior economies of trafficking (the case of the *ton jon bambara* - studies of Jean Bazin - or the *Zulu impi-iNtanga* - studies of Max Gluckman, among others-), are not exclusive to such social models. We include in the virtual campus a classic example of age groups among the Masai, in a postcolonial context (Spencer).

Religious associationism, also tremendously diverse and built around a surprising cultic pluralism, cannot even be briefly picked up. It will be partially covered in other subjects. See first what is said about all this in the general bibliography (Chabal & Daloz, Ellis & ter Haar...). As typical examples of the economic, we could cite the case of the Sufi brotherhood of the Moors (see the works on C. Coulon or Y. Coppans, L. Villalón, C. Thiam) or the expansion of colonialism. And the bibliography will only grow and diversify if we approach the subject from the perspective of socialization and hierarchy (initiations, local knowledge..., from the already classic works of Dieterlen or Griaule) or if the political factor is included in the analysis, element (a couple of samples. *Religion et transition démocratique en Afrique*, edited in Khartala by C. Coulon and F. Constantin, *On revelation and revolution*, edited by the Comaroff couple)...

In the classes, hardly a fundamental subject of the African sociability was treated: the modalities and mechanisms of economic exchange and its social mediatization (with the kinship like factor or outstanding language). On reciprocity, redistribution and their differences and articulations with the market, the fundamental references would be Mauss, Polanyi, Sahlins or Service; however, in order to be introduced, a new consultation of Marvin Harris's *Introduction to General Anthropology* is recommended, in particular the chapter on exchange. The list of interesting readings in this regard is endless: Bohannan, Douglas, Lee... More recently, see Guyer, as well as distrust of the conception of "popular economies" by authors such as Carlos Oya or Kate Meagher (contrasted with other opinions).

A particularly rich topic that floods everyone else is the introduction of the gender factor in research on African societies. Along with classic and current authors such as Ifi Amadiume (whose founding *Male daughters, female husbands* will be published in Spanish this year), Oyèrónké Oyéwùmí, Fatou Sarr, Jane Guyer, Gracia Clark. Signe Arnfred or Andrea Cornwall, you can consult a series of works produced by researchers from Spain and the GESA environment, highlighting the work of Soledad Vieitez (see her report on movements of African women to begin with) and Yolanda Aixelà. See Santamaría & Echart (2006) chap. 6 + Santamaría & Burgos (2013) chap. 5; *Studia Africana* n° 16 (2005), 18, (2007) 19 (2008); A text edited by Albert Roca, *Women, Markets and Development* (Barcelona, *Icària*) will be published shortly (2015), which will include several annotated bibliographies on gender studies in Africa. It is also about to be published in *Studia Africana*, an excellent study by Pilar Lacuna on the role of women in traditional African power systems, from a historical perspective and from the case of mother queens.

Africanist resources

Just a sample (comments in Catalan)

En l'àmbit universitari, el **Grup d'Estudi de les Societats Africanes** (interuniversitari amb seu a la UB, fins a 2018, quan es preveu que s'ubiqui a la UdL; A.Roca com a IP), grup de recerca reconegut per la Generalitat. Edita la revista *Studia Africana* (en relançament imminent), la principal dedicada a la investigació sobre l'Àfrica. Està connectada amb altres grups de recerca africanista de la Península (AFRICAInEs a la U. de Granada, CEI a la Universitat de Lisboa, Grupo de Estudios Africanos a la UAM, grupos africanistes de la ULPGC i La Laguna...) a través de la xarxa **Agrupació per a la Recerca i la Docència de l'Àfrica** (ARDA). Organitza activitats de doctorat. És responsable científic del màster euroafricà "Cultures i Desenvolupament a l'Àfrica" (CUDA), en aquest moment, suspès per tal d'estudiar la seva possible articulació europea. www.gesafrica.org

Centre d'Estudis Africans i Interculturals de Barcelona, principal associació dedicada a la sensibilització i incidència sobre les societats africanes a Catalunya, així com a la promoció dels estudis africans i la interculturalitat a Barcelona i arreu. Va fundar *Studia Africana* i edita *Nova Africa*. Coordina un postgrau sobre societats africanes (reconeixible per màsters com el CUDA o el RIEA de la UAM). <http://centrestudisafrians.org/>

Institut Catalunya Àfrica. Un dels principals promotors dels estudis africans des de la societat civil catalana. Promou també la sensibilització respecte a l'Àfrica, en particular en els camps universitari, artístic i empresarial (aliances de coneixement). <http://www.catalunyafrica.org/ca>

Wiriko. Associació creada per antics estudiants del CUDA per a la divulgació i promoció de les arts i cultures africanes (amb informació d'actualitat). <http://www.wiriko.org/>

Centro Panafricano: proyecto personalista, pero con información interesante desde la visión afrocéntrica. <http://www.centropanafricano.com/>

Fundación Sur. Portal de noticias (sorgida de la antiguo Biblioteca Cidaf de los Padres Blancos) <http://www.africafundacion.org/>

Casa África; agencia principalmente cultural y diplomática de AECID (MAEC) <http://www.casafrica.es/>