

Collective Culture in African Communities

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Form: 60h, seminar/workshop

Level of studies: I i II cycle of studies (limit: 20 students)

ECTS: 10

Place: Institute of Ethnology and Cultural Anthropology, Goľebia 9, room 9

CLASS SCHEDULE

The course is a part of Visiting Professorship Programme. The 60h of course are time-blocked and held between February 28 and April 10

Tuesdays, 16:00-19:15 (2x1,5h), room 9

Wednesdays, 16:00-19:15 (2x1,5h), room 9

Fridays, 16:00-19:15 (2x1,5h), room 9

| Week 1 | Week 2 | Week 3 | Week 4 | Week 5 | Week 6 | Week 7 |
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| Feb 28 March 1 | March 5 March 8 | March 12 March 13 March 15 | March 19 March 20 March 22 | March 26 | April 3 April 5 | April 9 April 10 |

SYLLABUS

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| Faculty | Faculty of History |
| Institute | Institute of Ethnology and Cultural Anthropology |
| Course | <i>Collective Culture in African Communities</i> |
| Language | English |

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| <p>Learning outcomes</p> | <p>The intended learning outcomes are a working knowledge on collective culture in Africa, which often emanates from social networks that give rise to mutual assistance and risk sharing at family, group, and community level. Specifically, participants would be able to</p> <ul style="list-style-type: none"> - Understand how <i>Ubuntu</i> (I am because we are) drives kinship and friendship networks but not networks in associations, clubs, groups and societies. - Acquire the ability of using the Hofstede model of six dimensions of national cultures to analyse collective culture in Africa. - Know how mutual assistance and risk sharing operate in African communities and what this means for SDGs. - Understand the role of collective culture in the welfare of households through community capital. - Assess the effects of modernisation and commercialisation on collective culture in Africa. |
| <p>Instructor</p> | <p>Visiting Professor, Gift Dafuleya</p> |
| <p>Form of course</p> | <p>Seminar/workshop</p> |
| <p>Teaching hours</p> | <p>60 hours</p> |
| <p>ECTS estimate</p> | <p>10 ECTS</p> |
| <p>Teaching methods:</p> | <p>A combination of teaching methods will be applied, which will largely be discussion-based rather than lecture-based, including but not limited to:</p> <ul style="list-style-type: none"> - Lecture on major, elusive concepts - Flipped classroom - Open discussions on questions provided in advance |
| <p>Assessment methods and criteria for this course</p> | <p>Replication assignment Team project Written and presented essay/short paper</p> |
| <p>Short description</p> | <p>The course explores the cultural orientation emanating from social networks that often lead to social and community capital as well as social protection within African communities. Three major interconnected aspects are covered, namely African philosophy of <i>Ubuntu</i> (I am because we are), kinship and friendship networks, and community-based risk sharing networks. Through the articulation of <i>Ubuntu</i> concept, deeply rooted in various African cultures, the course will examine the links and connections at kinship and community level and show</p> |

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| | <p>how these carry a moral obligation to care for one another and develop collective solutions to common challenges. Kinship and friendship networks are studied in the course to show how they lead to mutual assistance and unpaid care economy, and how the latter becomes a gendered economic burden that is now challenged in many African urban milieus. At the community level, the course demonstrates how groups, clubs, societies, and associations are used to pursue economic and social goals to improve the welfare of households, with varying degrees of success due to the complex dynamics of adaptation and change faced by African communities in the modern world.</p> |
| <p>Bibliography:</p> | <p>Cnaan, R. A., & Milofsky, C. (Eds.). (2018). <i>Handbook of Community Movements and Local Organizations in the 21st Century</i>. Springer International Publishing.</p> <p>Chaplin, K. (2006). The Ubuntu spirit in African communities. <i>Retrieved January, 30, 2015</i>.</p> <p>Dafuleya, G. (2012). Enterprising in the face of death: Social entrepreneurship in African burial societies. <i>Journal of Enterprising Culture, 20(03), 357-378</i>.</p> <p>Dafuleya, G., & Tregenna, F. (2021). How effectively do households insure food consumption and assets against funeral expenses? The case of urban Zimbabwe. <i>Review of Economics of the Household, 19, 987-1021</i>.</p> <p>Dafuleya, G., Tregenna, F., & Patel, L. (2021). The role of household networks in mutual assistance and emergency relief: evidence from Zimbabwe. <i>The Journal of Developing Areas, 55(4), 27-47</i>.</p> <p>Dafuleya, G. (2023). 18. Linking formal and informal social protection in an insecurity regime: The case of Zimbabwe. <i>Handbook on Social Protection and Social Development in the Global South, 331</i>.</p> <p>Dercon, S., Hoddinott, J., Krishnan, P., & Woldehanna, T. (2012). Burial societies in rural Ethiopia. <i>Collective Action and Property Rights for Poverty Reduction: Insights from Africa and Asia edited by E. Mwangi, H. Markelova, and R. Meinzen-Dick, 51-78</i>.</p> <p>Hofstede, G. (1980). <i>Culture's Consequences: International Differences in Work-Related Values</i>, (Sage; Newbury Park, CA).</p> <p>Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. <i>Online Readings in Psychology and Culture, 2(1)</i></p> |

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| | <p>LeMay-Boucher, P. (2009). Beninese and Ethiopian informal insurance groups: A comparative analysis. <i>Development Policy Review</i>, 27(3), 333-347.</p> <p>Masuku, S., Benhura, A., & Gronbach, L. (2023). Informality in Zimbabwe's Urban Areas and the Resilience of Indigenous Solutions to Risk During the Pandemic. <i>Journal of Human Rights and Social Work</i>, 8(3), 230-244.</p> <p>Metz, T. (2016). Recent philosophical approaches to social protection: From capability to Ubuntu. <i>Global Social Policy</i>, 16(2), 132-150.</p> <p>Patel, L., Kaseke, E., & Midgley, J. (2013). Indigenous welfare and community-based social development: Lessons from African innovations. In <i>Social Development and Social Work</i> (pp. 12-31). Routledge.</p> <p>Triandis, H. C. (2004). The many dimensions of culture. <i>Academy of Management Perspectives</i>, 18(1), 88-93.</p> <p>Triandis, H. C. (1995). <i>Individualism and Collectivism</i>. New York, New York: Taylor & Francis.</p> <p>Whitworth, A., & Wilkinson, K. (2017). Tackling child poverty in South Africa: Implications of ubuntu for the system of social grants. In <i>Social Protection in Southern Africa</i> (pp. 121-134). Routledge.</p> |
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