

AFRICAN LEARNING INSTITUTE

REPORT OF TRAINING COURSE ON

LOCAL AND INDIGENOUS KNOWLEDGES FOR COMMUNITY RESILIENCE (ALI 4CR)



TECHIMAN, GHANA
JULY 2016

ABBREVIATIONS

ALI	African Learning Institute
BLIK	Building on Local and Indigenous Knowledge
CIKOD	Center for Indigenous Knowledge and Organizational Development
COMPAS	Comparing and Sharing for Endogenous Development.

1.0 - INTRODUCTION

The African Learning Institute on Local and Indigenous Knowledges for Community Resilience took place around Techiman, in the Brong Ahafo region of Ghana from the 27th June to 10th July 2016. The Learning Institute, co-hosted by Nana Kwaw Adams, a traditional leader of Forikrom, built on the work of grassroots organizations and stewards of bio-cultural diversity across the African continent. The Learning Institute was organized by the Center for Indigenous Knowledge and Organizational Development (CIKOD), the COMPAS Network for Endogenous Development, and the Coady International Institute, Canada. Generous funding was provided by the Christensen Fund and other donors. During the two-week workshop delegates from more than 19 collaborating organizations learned together, explored lessons, share indigenous innovations, and strengthened their approaches to enhancing community resilience.

This is an interim report on the course as it was conducted. It reflects what happened and some of the participants' reactions to the learning sessions. Participants reported they were inspired and learned a lot related to endogenous development and community resilience. Organizers will continue to work with participants to see if they actually use what they learned in their ongoing work, and if the initiatives they take have an impact on the resilience in the partners' communities.

1.1 Overview of the ALI Training

35 participants from 10 countries across the African continent completed assignments for the ALI course and were awarded certificates at a ceremony on July 9th. The curriculum was modeled on the BLIK course that has been offered at the Coady Institute over the past few years, but it was much more than that.

The opening ceremony hosted by Nana Adams, a Traditional Leader of Forikrom, with senior dignitaries from the local government and the Paramount Chief of Techiman, gave legitimacy to the entire ALI. The special guests raised great concern about preserving and sharing of traditional knowledge to help move the nation forward.

The objectives for which this training was organized include:

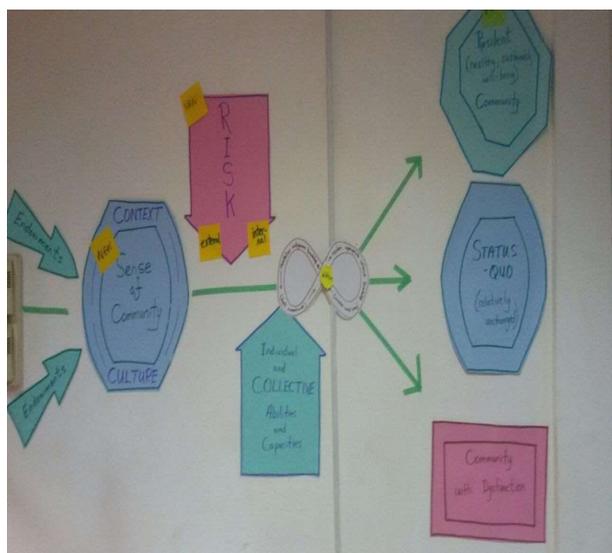
1. To build on the work of grass root organizations and stewards of bio-cultural diversity across Africa
2. To share lessons and indigenous innovations and knowledges
3. To Increase capacities for building community resilience

The training strategy was to co-create a model for community resilience building on a framework depicting some theoretical perspectives provided by the course facilitators. Participants provided inputs expressing what they expected to see in an ideal resilient community from their work experiences. Below is the picture of the framework at the start



District dignitaries at the opening Ceremony

of the course and how it translated into an ideal model at the end of the course. A detailed curriculum has been developed to guide this co-creation process. The course co-facilitators continue to develop and document this transformative design process and to strengthen the overall curriculum.



The theoretical framework at the beginning



The co-created model at the End

2.0 HIGHLIGHTS OF THE TRAINING

ELDERS PANEL : This was a session that brought the Ghanaian proverb of Sankofa(going back to our roots) into action. The elders and holders of indigenous knowledge shared their practical experiences about African science and using indigenous wisdom for building resilience. The panel was multi ethnic bringing in rich information from Africa, and the First Nations of Canada.

Clifford Paul from the Mik'maq community in Canada (Eskasoni) shared on the importance of Mik'maq science and two-eyed seeing and the successes and challenges in Mik'maq-led natural resource management and claiming indigenous rights. Prof David Millar, the founder and chancellor of Miller Open University of Trans-disciplinary and Indigenous Studies, espoused on the issue of African Sciences and Endogenous Development, using lessons drawn from the movie "**the God's must be crazy**". Dr Afia Zakiya (WaterAid-Ghana) shared highlights on African Philanthropy stressing the need to reach out to solve African problems with African solutions. Nana Gyamfua Kese (Queen Mother from Wenchi Community in Ghana) gave an inspiring talk about the value of indigenous knowledges for development and resilience drawing on her own experience as a woman traditional leader in active community development and how she handled some challenges using Indigenous wisdom and spirituality.

INDIGENOUS COMMUNITY HOME STAY:

The highlight of the course was the overnight stay in villages. Groups of 6 participants stayed in 5 different villages arranged through the networks of Nana Adams. People were unanimous with their praise for this component as it provided exposure to the real lives of people in the area - and their knowledges and resilience. Participants stayed with host families and participated in their daily routine lives to understand their culture and their wellbeing. In the various communities participants stayed with queen mothers, chiefs, farmers, healers and traders.

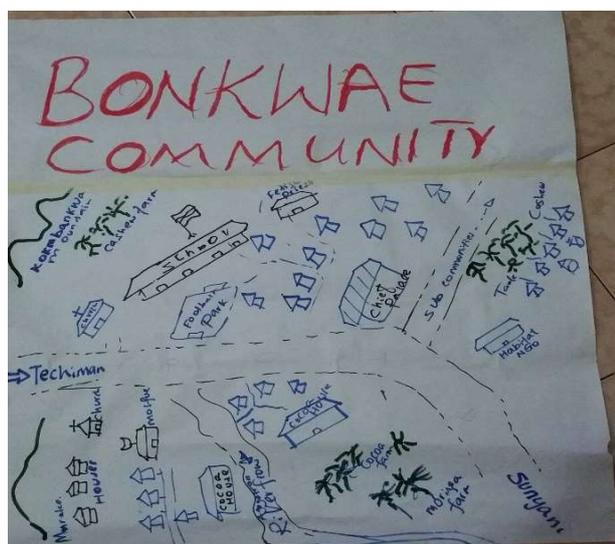
They learnt from them about traditional protocols, traditional health and medicine, agro-ecology and traditional trading systems.

They also practiced community resources mapping and appreciative interviewing with knowledge holders.



Participants viewing their community map with elders

Community map of BONKWAE TOWN



COMMUNITY CELEBRATION AND EXPERIENCING FORIKROM CULTURE AND HERITAGE :

The initial entry into Forikrom in the form of a traditional forum, the visit to the sacred caves, climbing up the mountain and the indigenous food celebration, were a turning point in the course. Observing the respect for traditional leadership which is not as common in other

African countries, the bonding experience of climbing together, the sacredness and touristic attraction of the caves and the celebration of indigenous food, really brought home for people some of the things that can be done to build community resilience. The visit to nature and how traditional knowledge has been used to preserve heritage gave participants the experience and lessons outside the “classroom”.



The entire group enjoying nature and its value on top of the Holy Mountain

Experiencing the natural heritage of the land (Inside the Magic Cave-Mountain)





Indigenous food fair showcasing locally prepared food and recipes

SHARING OWN CASE STUDIES OF COMMUNITY RESILIENCE

A number of case studies were shared by the course facilitators with participants and they were encouraged to read and analyze them. However, more time was invested in participants sharing their own "case studies" of the successes and challenges of their work. These included: Dr Sekaja, PROMETRA Uganda on indigenous healing; Mohammed, Kivulini Trust, Kenya on developing and using Bio-cultural Community Protocols to protect indigenous peoples rights; and Nathaniel Wolde, Christensen Fund, Ethiopia on large community-based music and cultural celebrations.



Participants in group activities

ADVOCATING FOR ENDOGENOUS DEVELOPMENT AND DECOLONIZING APPROACHES TO COMMUNITY RESILIENCE:

The ALI participants were a handpicked group of organizations who have been working on related issues for years, and it was an opportunity to go deeper in understanding endogenous development (and methodologies and tools for ED) and to co-develop a common understanding of community resilience. This understanding drew on the literature, but started with people's own experiences, world views and indigenous knowledges so that resilience was not brought from an "exogenous frame" and imposed on people as another foreign-trendy concept, but considered as something needed and useful for their work.



There was a series of videos show casing stories of resilience which participants in groups of 3 watched to deepen their understanding of various kinds of resilience. These videos were evidence based cases from Vietnamese Americans after the Hurricane Katrina, another was about the Maori people of New Zealand titled *Whale Rider* and the last was the *Accidental Revolution* in Cuba. Participants after watching the videos met to discuss what lessons they picked from them and how applicable it is and how it relates practically to theirs and others they have heard of or witnessed.

DEMONSTRATING SOLIDARITY, PLANNING FOLLOWUP, AND NETWORKING:

Follow-up commitments were made by individuals and organizations to action plans over the next 6 months using their own resources (annex 1). Further work will be done to consolidate and monitor these plans, but people expressed genuine enthusiasm about how their ongoing work could be enhanced by what they learned during this course. Added value were outside discussions that resulted in the revitalization of the COMPAS African Network and new members joining this network for future joint advocacy and capacity building work (annex 2).



Building and sharing the seed Mandala signifying sharing “lessons and ideas” and replanting them at home to strengthen resilience

KEY LEARNINGS AND PARTICIPANTS’ EVALUATION

Each day of the training came with a reflection of people’s thoughts and what highlights were significant to them. The SEED Mandala exercises captured much of participant’s thoughts and learning.

For example, participants appreciated the videos that they watched drawing out issues such as how spiritual bonding helped to overcome hardships, and people shared the need for common goal to build resilience. Clearly participants also identified with the value of inter-generational involvement in dealing with community struggles and development. At the end of the training, participants submitted individual assessment reports which captured the feelings, perceptions and impact of the training on them. People felt empowered to work on endogenous development marrying it with building community resilience. Other participants also felt the time and duration was short for such intensive, but important training. The general feeling was that overall the training was a success. Below are a few comments and suggestions made by participants:

“Such platforms, especially involving diversified experiences, knowledge, exposure and sharing from different countries, provide the ideal environment for learning and addressing all aspect of community problems” (from a Participant).

“The course confirmed or strengthened what I was already doing. This has raised my confidence”....(Participant)

“The course should happen more in the community and have students participate in the daily lives of the host community. This did not happen adequately. Two to three full days in the community are recommended”.

“ The facilitation skill of tbb bv vhe trainers was very interesting. It was participatory and encompassed all sort of discussion, dialogue, role play, group presentation etc. Most importantly field visit and community level stay looked at real scenarios and this was very wonderful”(from a participant)

For a majority of people the practical nature of the training they experienced was what worked well for them during the training.

3.0 -ORGANIZATIONAL ISSUES

LEVERAGING PARTICIPATION AND RESOURCE MOBILIZATION:

The course was fully funded (including travel) for all participants. The Christensen Fund provided 75% of the resources needed. This was supplemented with another 10% contribution from WaterAid Ghana and 10% from the Coady EMPOWER Project (Ghana and Zambia). These organizations also added some participants to the course. The Christensen Fund asked if one member of their staff from Ethiopia could join the course and his expenses were paid directly. This mobilization of resources was effective and the increased number of participants will be beneficial for outreach and networking in the future.

DOCUMENTATION AND LOGISTICS: We had a limited budget for documentation for the course and it's follow-up. The donor agreed to a reallocation of funds to purchase a video camera and an enthusiastic young intern joined the workshop and collected extensive documentation and worked along with participants to begin developing a digital story of the learning experience. This could prove very useful in the future and capacities are being built for follow up. Organizing the logistics for the entire event (travel, accommodation, meals, and materials) were much more involving than originally envisioned, but were well coordinated by CIKOD. The resources needed for this kind of pre-course, course, and post-course follow-up need to be adequately resourced in the future.

SPECIAL GUEST MR CLIFFORD PAUL – MIK'MAQ FIRST NATION, CANADA

Mr. Clifford Paul participated in the course as a special guest from the indigenous people of Canada. This provided the opportunity for a cross cultural learning between the indigenous peoples of Canada and Africa. Clifford participated in 10 of the 12 days of the course and provided specific interventions around (1) Mik'maq history/resilience and the impact of colonialism (2) Clifford specifically formed relationships with the leadership of the community of Forikrom (where he spent 3 days and one night); with the delegation from Muonde Trust in Zimbabwe (one member who had previously visited his community in Canada) and the delegation from South Africa. Numerous possibilities were discussed in terms of future information sharing and exchange visits. Clifford also connected with some participants working on the indigenous food initiative and shared the plans he has for future moose harvests (in Canada), the communal sharing of that harvest and the "ecocultural tourism" potential of the hunt, versus the commodification of the harvest. Clifford was struck by the similarities and the differences in Canada and Africa of the revitalization of indigenous food through indigenous food exhibitions and cultural events.

4.0 RECOMMENDATIONS

The training was successful and it raised a lot of suggestions and recommendations from many participants. In the first place, it is important to make valuable follow-ups to see if the course really made a difference or if it was just the reaction to an intensive and enjoyable workshop. Follow-up is essential! Email correspondence has begun and the feedback seems good, capturing post training perception and feeling.

Again from the evaluation carried out, it is recommended that the training should be done again for participants from additional partner organizations, and potentially from additional countries. This way experiences of endogenous development and community resilience can be documented across Africa and a critical mass developed for sharing, thereby increasing the outreach for building community resilience. It would also be extremely valuable to have opportunities for refresher courses and exchange visits with graduates of the program (potentially biannually, on a regional basis) so they continue to receive peer mentoring and support for the program interventions they are making.

Finally, a lot of the different cultures that were brought on the platform of learning created an atmosphere of a shared heritage among participants. It was therefore recommended that issues around shared heritage should be promoted and celebrated as a PAN African event. Examples are the seed, food and dance festival that promotes cultural unification.

REVITALIZING COMPAS AFRICA

As an added achievement of the course, there was a session at the end of the training on the need and opportunities for revitalizing the Pan African Compas Network as the vehicle for promoting and facilitating community resilience and endogenous development in Africa. The Co-coordinator of Compas Africa, Bernard Guri made a presentation of the history, vision, goal and objectives of the Old Compas Africa. The network has been in existence since 1996. He explained that it is part of a global network consisting of the Asian Compas network, Latin American Compas network and European Compas Network. The network was initiated by Prof David Millar and European partners in Wageningen University. The ETC Foundation of The Netherlands) coordinated, managed, and supervised the Pan Africa COMPAS as well as all the other Continental networks. It enjoyed funding support from DGIS of the Dutch Ministry for Development Cooperation till 2010. Its activities started with conceptualising ED as concept and each continental network developed methodologies and programmes to meet their peculiar contexts. The Compas Africa network focused initially on increasing agricultural production, gradually shifting to natural resources management and the use of local knowledge and resources.

Participants reassessed the importance of the Pan African network and came to the unanimous decision to come up with a “New” Pan African Compas network. Participants worked in groups to revise the goal and objectives of the new network and agreed on thematic working areas and activities to be implemented by the network. A new organizational structure was proposed that will ensure design and implementation of sub regional programmes and activities and efficient and effective co-ordination. At the end of the discussions 15 participating organizations signed up to be members of the New Pan African Compas. See annex 4. They also agreed on the following:

1. Goal and Objectives

- To be a PAN African Network promoting Indigenous Knowledge and Endogenous development for Community Resilience
- To build capacity of network members to promote ED at the Local levels
- To show practical experiences and lessons of using African solutions for African problems through documentation
- To promote inter-continental cross cultural programmes

2. Focal areas to achieve the goal and objectives.

- Promoting ED and IK for community resilience and Sustainable Development
- Capacity building of members on concepts and approaches
- Networking and sharing, joint mobilization of resources

3. Strategy to Make Compas Africa visible

- Develop a strategic plan
- Develop Fund raising strategies

4. Coordinating structure

To ensure effective and efficient co-ordination of its activities, the following structure was detailed out.

Office	Location	Responsible	Organization
Continental Coordination	Ghana	Bern Guri,	CIKOD
West Africa Co-ordination	Gambia	Alieu Sowe	NACOGFAG
East Africa Co-ordination	Kenya Uganda	Martin Muriuki Elizabeth Birungi	ICE PROMETRA
Southern Africa	South Africa Zimbabwe	Raymond Alice Ndlovu	SAEDP-SA Mounde Trust

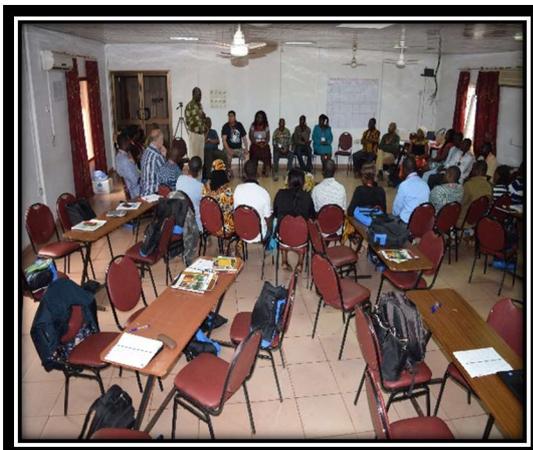
5. Planned activities for the compass secretariat

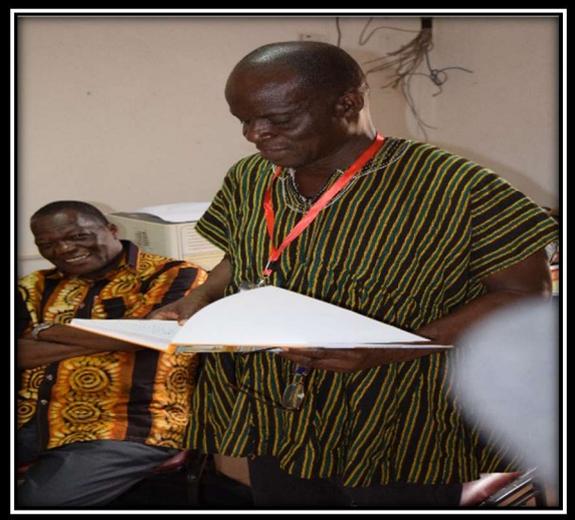
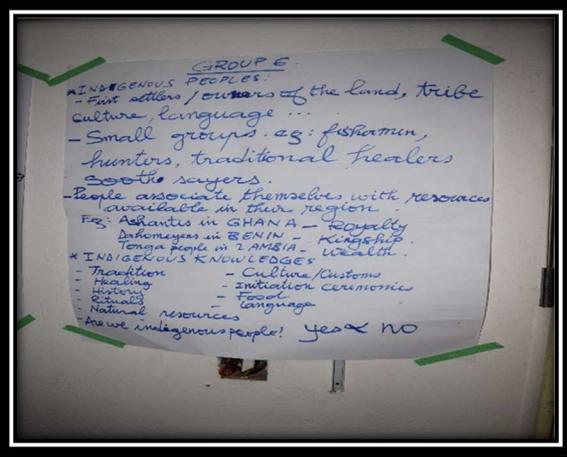
- Sub regional workshops on ALI/BLIK 4CR
- Develop follow-up workshops on Advocacy and BCP
- Design a regional workshop for sharing of OD practices and experiences
- Draft and design MOU with COADY for supporting partner members with training courses
- Identify individual members for joint fund raising proposals for sub-regional activities
- Identify members to revitalize the COMPAS website; follow up with Wim by Prof Millar and Bern (option for revival or create a new one)
- Propose MOU for Coady training courses and joint activities.
- Organize Pan African Heritage Festival ALI activity.

- Create whatsapp platform for compass members.
- Pilot indigenous learning conferences (forest School style)



Section of COMPAS members in a planning meeting





Pictures of class activities

ANNEX 1

Table 1: Course plan

	<i>Sun June 26 -Day1</i>	<i>Mon 27 –Day 2</i>	<i>Tue 28 – Day 3</i>	<i>Wed 29 – Day 4</i>	<i>Thu 30 – Day 5</i>	<i>Fri July 1 – Day 6</i>	<i>Sat July 2 – Day 7</i>
<i>Morn</i>	Travel of all participants to Techiman	Introduction to course and each other	Our own stories of Resilience	Endogenous Development: concepts Others’ stories of community resilience (videos)	Analyzing case examples of community resilience re: gender and generations	Other Knowledges and Sciences -African Sciences	Tools for ED and CR -community entry
<i>Break</i>							
<i>After</i>		Understanding Colonialism (and Globalization)	Language of Resilience Panel discussion on indigenous knowledges	A community resilience conceptual framework	A CR conceptual framework that includes the Big Picture: the Great Turning	-Indigenous Sciences Guest: community natural resource management	- interviewing knowledge holders -CIRM
<i>Evening</i>	Welcome Social						

	<i>Sun July 3 – Day 8</i>	<i>Mon 4– Day 9</i>	<i>Tue 5– Day 10</i>	<i>Wed 6– Day 11</i>	<i>Thu 7– Day 12</i>	<i>Fri 8– Day 13</i>	<i>Sat 9– Day 14</i>
<i>Morn</i>	Field Visit to Forikrom -courtesy call to traditional council	Visit and Stay in Communities -Each team facilitates CIRM and meetings with knowledge holders	-continue in communities	Revisiting our CR model Tools for ED and CR (con’t) -CDIA -Decolonizing Methodologies	Tools for ED and CR (con’t) -Biocultural Community Protocols	Wrap up our CR model Documentation of Learning and Experience	So what? And where to from here?
<i>Break</i>							
<i>After</i>	- nature walk and visit to sacred caves -indigenous food exhibition	Overnight in communities	Return from communities	-Stakeholder mapping -Advocacy	-BCP (intellectual property rights)	Individual Action Plans presented	General Action Plan and Course Closure
<i>Evening</i>			Reflections on field experiences				Graduation dinner

ANNEX 2

ACTION PLANS OF PARTICIPATING ORGANIZATIONS

As part of the training, each organization prepared action plans that each committed to work on and document as part of putting into practice what they learnt during the resilience training. Participants worked in their various organizational groups to identify the projects they propose to carry out in the short the term and what the expected outcomes are.

Below is a table of action plans developed by 11 organizations.

COUNTRY	Organization	Planned Actions	Expected Outcomes (for documentation and sharing)
West Africa			
	JINUKUN	<ol style="list-style-type: none"> 1. Engage 10 private schools in Cultural Heritage Learning for building resilience among the youth. 2. Organizing LESA to share and learn among schools 	<ul style="list-style-type: none"> • Training sessions captured on video and photos. • Participation in cross cultural learning visits.
	CIKOD	<ol style="list-style-type: none"> 1. Engage youth on Indigenous Knowledge for Cultural heritage preservation for resilience. 2. Engage youth to document traditional and indigenous local foods and recipes 	<ul style="list-style-type: none"> • Perception of youth on local and indigenous knowledge and youth development. • Publication of local/indigenous food recipes and seed varieties.
	NAKOFAG	<ol style="list-style-type: none"> 1. Regional farmer awareness raising on using IK for agro ecological farming through radio panel discussion and community dialogues 2. Raising awareness on the value of BCPs for acces and ownership of land by rural women and youth farmers . 	<ol style="list-style-type: none"> 1. Documentation of radio discsuions. 2. 3. Video clip on awareness raising activities and outcome of the actives.
	ABOFAP	<ol style="list-style-type: none"> 1. Engaging Elders/ Youth on revitalizing and documenting the cultural expressions of Forikrom <ul style="list-style-type: none"> - Traditional ecological knowledge and farming practices. 	<ol style="list-style-type: none"> 1. Photos, video clips and stories Of traditional knowledge and practices. 2. Photos, histories and myths of sacred natural sites

		- Sacred natural sites	
East Africa			
	Prometra	1. Capacity building to Strengthen ED process at the organizational (Prometra) level.	Documentation of perceptions and experiences in the use of ED methodologies in their work.
	Kulvilini	1. Engage or build capacity of County Government on Endogenous Development approaches to policy issues regarding Land & NRM 2. Introduction of BCP Concept to Gabbra Communities of Marsabit County	1. Video clips of training sessions and action plans. 2. Action plans of communities for the use of BCPs in local contexts.
	ICE	1. Introduce the ED concept and tools for the management of the Kathita River	1. Documentation of training sessions. 2. Action plans for use of ED tools for NRM.
	Melca	1. Build capacity of community leaders in Bale on BCP concept to protect 12 sacred natural sites 2. Introducing LESA as a tool for learning sharing and documentation	1. Documentation of training sessions. 2. Action plans for use of BCPs
Southern Africa			
	Mounde Trust	1. Bio Cultural Protocol for the four wards in Mazvihwa 2. Seed Fair for Indigenous Seeds	1. Documentation of training sessions. 2. Action plans for use of BCPs 3. Videos and photos of seed fair.
	SAEDP	1. Build Capacities of local Institutions on ED concept to manage NRM 2. Document existing experiences , stories , case studies of IK for CR	1. Videos and photos of training activities. 2. Documented stories and case studies.
PanAfrican			
Compass Secretariat	Accra	1. Identify individual members for joint fund raising proposals for sub-regional activities 2. Identify members to revitalize the COMPAS website; follow up with Wim	1. Concept notes prepared by selected Members and compass secretariat. 2. Outcome of communication with Wim .

		<p>by Prof miller and Bern (option for revival or create a new one)</p> <ol style="list-style-type: none"> 3. Propose MOU for Coady training courses and joint activities. 4. Organize Pan African Heritage Festival ALL activity. 5. Create whatsapp platform for compass members. 6. Pilot indigenous learning conferences (forest School style) 	<ol style="list-style-type: none"> 3. Draft MOU for Coady/Compass collaboration. 4. Report, photos, follow up plans. 5. Functioning platform administered by compass secretariat. 6. Report of pilot forest school bt secretariat.
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2 FOLLOW UP ACTION AREAS FOR THE FACILITATING TEAM

David (With Bern, Portia and videographer) to complete preliminary report and plan strategic sharing with donor (September 2016)

David and Portia – follow up with individual organizations to document how they are using what they learned in the course for sharing in a virtual showcase (now to May 2017)

Molly / Wendy - ensure graduates are considered for evaluation and follow-up surveys and piloting the group within alumni networks

David and Bern - consolidate financials and bigger ideas so can be poised for next proposal when invited by Christensen Fund

ANNEX 3

WHAT WE LEARNED ABOUT COMMUNITY RESILIENCE FROM FIVE STORIES (validated by participants)

STRENGTH OF INDIGENOUS KNOWLEDGES

- IK cannot be suppressed if community know what they are doing is good for them
- Communities have always had adaptive measures i
- Systematic knowledge management and transmission system i
- ‘if you listen, you will hear’ (Traditional Spirituality) ii
- Traditional knowledge of rituals did not ‘die’ – it was traced by the community back to the original place + how to perform the rituals revived. Keeper of knowledge existed ii
- Linkage with ancestors is never broken (Continuity) ii

RELATIONSHIP WITH THE ECOSYSTEM

- Communities identify with their biocultural diversity i
- Means of transport, “ship of the dessert” iv
- Food security. iv
- Revitalizing endogenous farming practices. v

PROBLEMS ARE COMMON (CHRONIC AND ACUTE)

- Need African solutions to African problems i
- Problems everywhere, e.g. poverty so can find solutions i
- We are the cause of our own problems, must devise the solution ii
- Communities can always find solutions to their problems. iv
- We have resources in our communities that can be used to solve our problems. v

PERSONAL STRENGTH (WILL / COMMITMENT) IS IMPORTANT

- Where there is a will, there is a way i
- Stand firm i

LEARNING IS IMPORTANT

- To change the mind-set of the people. v
- Communities are willing to learn. v

COLLECTIVE APPROACHES / ACTIONS / SHARING

- Collective approaches always help i
- Indigenous people (IP) have solutions through team work i
- Unity is strength. Come together! I
- African philosophy we and ours will solve problems i
- Recognition of need for collective community response versus individual ii
- Community action plan on use of resources iii
- Sharing of wealth. iv
- Strengthens community bondage. iv
- Once communities are empowered they can make it happen. v
- Communities can bridge knowledge gap through sharing of ideas. v

TRUST / PEACE / CARING

- Community members trusted potency of local medicines. i
- Confidence of community in themselves need to be catalysed i
- Peaceful co-existence between neighbouring communities iii
- Social safety net. iv
- Ensures family continuity. iv

ENGAGING STAKEHOLDERS

- Engaging stakeholders paramount/important i

ADAPTATION / RECOVERY

- Communities have always had adaptive measures i
- Livelihoods was restored via recovery despite disaster ii
- The people were able to find their way back despite the presence of western cultures ii

POSITIVE LEGAL AND POLICY ENVIRONMENT

- Proper community bye-laws in place iii
- Government acknowledges/respects traditional norms and values iii

LIVELIHOOD ISSUES ARE IMPORTANT

- Increased livestock production iii
- Improved livelihood for community members iii

What the films told us about community resilience

(V= Vietnamese Americans after Katrina; R=Whale Rider, Maori people in New Zealand; C=accidental revolution in Cuba)

NATURAL DISASTER AND HUMAN DISASTER

- War / migration as refugees from Vietnam
- Hurricane Katrina
- Cultural breakdown
- Impact of global changes

SPIRITUALITY HELPS WITH BONDING

- Church supported them throughout the process – v
- Spirituality can assist the community to regain their resilience R
- IK, spirituality, culture is not always right. They have their shortcomings as well (Proposed to be as spirituality is always rights, it is the interpretations that can be wrong) R

INVOLVE DIFFERENT GENERATIONS

- Both young and old united to face the problem v

CULTURAL PRACTICES GIVE COMMUNITY STRENGTHS (INCLUDING CULTURAL PRACTICES)

- They continued the cultural practices after the disaster v
- Community participation R
- Importance of involvement of non-vocal persons R
- Commitment and loyal to their values C

RECOVERY – DIFFICULTIES CAN GIVE STRENGTH

- After the disaster, they struggled to recover V
- The slogan ‘to stumble is not to fall’ inspired them V
- The disaster strengthened the community and resolved to work together V
- They are no strangers to adversity V
- Calamities can be alerting signals R

SUPPORT FROM OUTSIDE – IE GOVERNMENT

- Government support during and after the disaster V
- Some remained and were able to rebuild the community while others escaped to neighboring communities V

RESISTANCE / PROTEST / ADVOCACY

- They united to resist the landfill with toxic waste closer to their land V
- They also fought to protect their ‘way of life’ and future generations V
- They were able to protest and demand for their rights V

GENDER IMPORTANT

- Gender Aspect (being a girl child) R
- Essential role of women in supporting resilience R

USE BOTH INDIGENOUS, LOCAL AND APPROPRIATE EXTERNAL KNOWLEDGES

- Ignorance of indigenous knowledge (IK) R
- The issue of knowledge was key R
- The importance of IK to solve problems R
- Knowledge management is also necessary in resilience R
- Respected indigenous knowledge C

MAKING HARD CHOICES

- Resilience is also about making hard choices R

COMMUNITY OWNERSHIP

- They own their own destiny/sovereignty C
- Refrained from dependency C

LEADERSHIP AND TRAINING THE YOUNG

- Good/vibrant/trusted leadership C
- Trained the young in IK values! C

USE ENDOGENOUS DEVELOPMENT APPROACH

- Multifaceted approach – Science/Trade C

Endogenous development approach – Technology

ANNEX 4

: LIST OF SIGNED UP MEMBERS OF THE COMPAS AFRICA NETWORK

NO.	REPRESENTATIVE	Country	ORGANIZATION	CONTACT
1.	Bern Guri	Ghana	CIKOD	guribern@gmail.com
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ANNEX 5: LIST OF PARTICIPANTS

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