




Pan-African Feminist Leadership Toolkit



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nalafem.org



This toolkit is the idea and publication of activists from **Afrika Youth Movement (AYM)**, Africa's largest youth-led Pan-African movement. Afrika Youth Movement strives for the participation, development, and leadership of African youth to achieve our collective rights to peace, equality and social justice. This is a toolkit aimed at creating spaces for young Africans to unapologetically explore, define and claim their identity as Pan-Africanists.

In August 2018, Afrika Youth Movement brought together activists from Africa, the African diaspora and experts on thematic issues for a learning design workshop in Arusha, Tanzania. The group explored and challenged their ideas of what it meant to be a young Pan-African and the role a toolkit could play on the continent. Discussions from this workshop, made possible with support from ActionAid Denmark, informs the base of this toolkit.

In January 2019, Afresist was launched and a call for applications for the first Afresist Youth Leadership Program (AYLP) was issued. The leadership program, which spanned the entire 2019, involved online and face-to-face training with nine young Africans from different countries on the continent. Under the guidance of Rotimi Olawale and Sodfa Daaji, this first cohort was part of testing the toolkit, and feedback received from the nine participants was invaluable to the process of creating this toolkit. These participants were Peter Temate Fongeh from Cameroon, Lilian Sospeter from Tanzania, Alhafiz Hassan Ahamat from Chad, Fatimata Toure from Mali, Shakiib Mustafe from Somalia, Allan Malcolm Mukwaya from Uganda, Mohammed Zaid from Libya, Jilliani Eden Makena from Kenya and Okello'o Joseph from South Sudan.

This Toolkit is housed and powered by Nala Feminist Collective

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INTRODUCTION

ABOUT AFRESIST

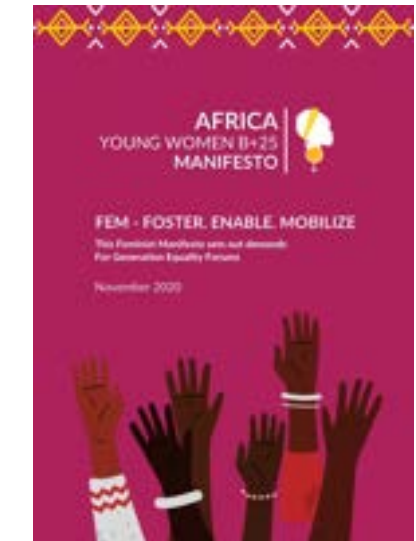
Afresist is a multipurpose platform for training, learning and empowering youth activists and organizers using technology for co-creation, collection, documentation and dissemination of youth work, experiences and movements across the African continent.

The Afresist project idea started in 2011 following Tunisia's Jasmine Revolution of Dignity. It was envisioned as an open data platform documenting youth movements and social justice work on the African continent from an African intersectional feminist perspective - empowering movements locally, regionally and globally.



ABOUT NALA FEMINIST COLLECTIVE

Nala Feminist Collective is a Pan-African platform of politicians and activists committed to transformative feminist leadership for the liberation of African women and girls. Born at Generation Equality Forum in Paris, Nalafem has been actively engaged in multilateral institutions including the United Nations, the African Union and the European Union. With solid and robust advocacy efforts and large mobilization of young people, 8 out of the 10 demands of [Africa Young Women Beijing +25 Manifesto](#) were incorporated into the UN Action Coalitions and Women, Peace and Security and Humanitarian Action Compact.



www.

The narratives of youth-led movements in Africa following Tunisia's nonviolent revolution have largely been told by people outside of these movements and outside of the continent. Their growing tendency to divide the movements into those from Northern Africa and Sub-Saharan Africa has resulted in little or no coverage of movements from other parts of the continent

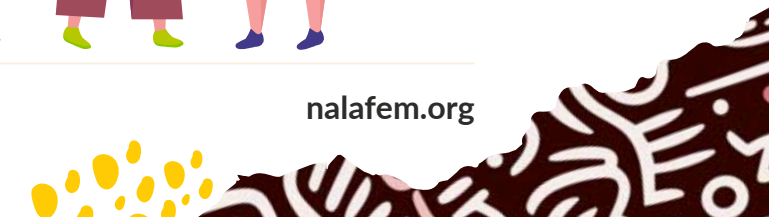


The grievances that erupted in the popular movements in Tunisia were very similar to those of movements in other African countries - Benin, Burkina Faso, Togo, Egypt, Libya, Nigeria, Mauritania, Djibouti, and Angola - aiming to bring down long entrenched authoritarian rulers, or rising up against governments, exploitative economic systems, corruption, inequality and, in particular, youth marginalization. The political and economic contexts of these and other African countries are very similar, as are their struggles and aspirations.

These African youth-led movements have been and still are organizing sustained campaigns involving strikes, demonstrations, marches, and rallies, as well as the effective use of social media and art to organize, communicate, and raise awareness in the face of repression and internet censorship. Importantly, they seek to change the status quo and to balance power relationships in highly asymmetric conflicts and communities to allow for effective negotiation, peace building and conflict transformation.



Afresist crowdsources this knowledge and, first and foremost, documents citizen action on the continent organised by Africans on the ground who understand and are involved with the campaigns, programs and movements. Secondly, as a platform, Afresist motivates and empowers youth organizers and connects them with social justice academics, researchers, journalists, organizers and activists everywhere.



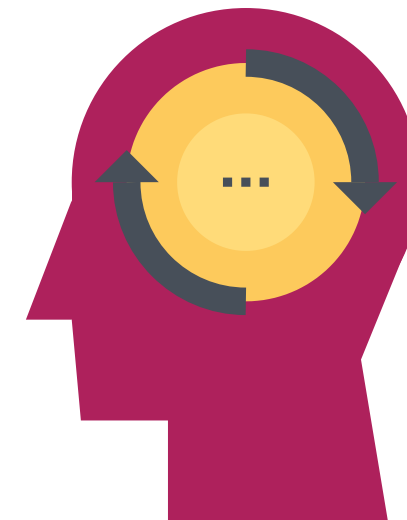
RATIONALE OF AFRESIST YOUTH LEADERSHIP PROGRAMME TOOLKIT

Based on experiences within the Afrika Youth Movement, organizers, members and Hub leaders identified the need to create learning material that was responsive to their needs. They identified the need to train, support and coach youth organizers in a Pan-African space of solidarity and resilience focusing on specializations such as leadership, power analysis, growing and managing resources, and self-care.



Social movements in the 21st century are quite different from social movements of the 20th century. They are more decentralised and do not necessarily have one person leading the change i.e. Martin Luther King Jr. or Nelson Mandela. Embracing this change and supporting youth leaders and organizers to thrive in their own environment whilst honoring horizontality, inclusion and diversity means new movement models must be developed.

Social transformation starts with personal transformation - and for social change to be sustainable, the individual has to embody the values they want to see in society. Afresist Youth Leadership Programme is thus more than a training programme - it's a philosophy, a new model that is in harmony with the Africa we want. It has the potential to be a primary leadership and change programme on the continent.



This toolkit itself is not aimed at coming up with definite answers, but rather deeper reflections around Pan-African leadership in everyday life through the following questions:

- ? How do we as Africans **understand and respect** Africa?
- ? How do we **decolonize** the minds, knowledge and practices of African youth, and on Africa, respectively?
- ? How do we base discussions on Africa on pre-colonial **indigenous wisdom**?
- ? How do we identify existing linkages between **Pan-Africanism and feminism**?
- ? How do we link Pan-Africanism to **community level activism**?
- ? What are our expectations of leaders, and what **leadership model(s)** does Africa need?
- ? How do we incorporate African practices into our **self-care**?



KEY QUESTIONS

THE TOOLKIT AND HOW TO USE IT



This toolkit is designed for youth training in Africa - and is aimed at making youth conversant with African leadership practices. It is designed for young people with different education levels, from both rural and urban settings, with a particular bias towards those aged 18-25. It can however be additionally adapted for any age group.



Exercises from the toolkit can be incorporated into a variety of gatherings - from forums and conferences, to classrooms and community workshops. The Afresist team and trainers are on hand via email for consultation, and to provide guidance on how to use the material. The implementation/delivery of the material contained in this toolkit also serves as a way to test and contextualise it, and further create material and exercises that take in consideration the different needs of young people.



Intersectional feminism lies at the center of the design and implementation of the toolkit through the adoption of a gender sensitive lens aimed at consciously questioning power, and the effect of power on the people of Africa - depending on who wields it. Furthermore, the feminist perspective aims at analysing gender roles during the pre-colonial and colonial eras, highlighting the role of women in African history and empowering youth participants to actively question patriarchy through an analysis of their political, social and economic realities.



The toolkit takes participants through exercises that not only explore intersectional feminism, but also Pan Africanism, African leadership and aspects of community organising - both individually and concurrently. Ideally, the toolkit is to be implemented in its entirety ensuring enough time for participants to grasp and interrogate the topics. However, individual exercises can also be used as stand alone exercises.

This toolkit is designed based on the experiential cycle allowing participants to implement their learning and to generate learning from implementation. We are however aware that full implementation of all modules might be a challenge for reasons such as lack of resources, time, availability of participants, etc. We have thus suggested different programs that could be run given the constraints around time, participant availability and resources (see Appendices).

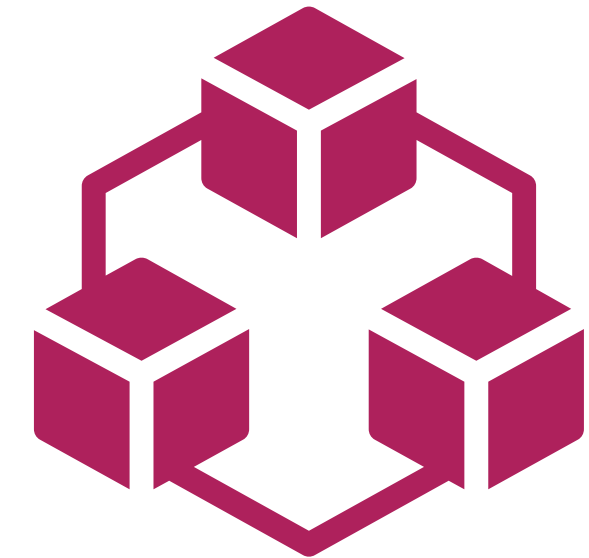
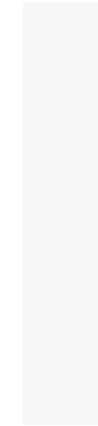


We have also categorized sessions as Core and Complementary to provide users with the essential aspects of the programme. Despite our suggestions of core and complementary sessions, we highly encourage users of this toolkit to carry out in-depth context analysis and needs assessments prior to the design of a program. Afresist is not only a learning journey but also an experience. The following are **key aspects** of the toolkit and should not be missed out on whether one is designing a day or week’s program based on this toolkit.



1 Contextualization and Needs Assessment

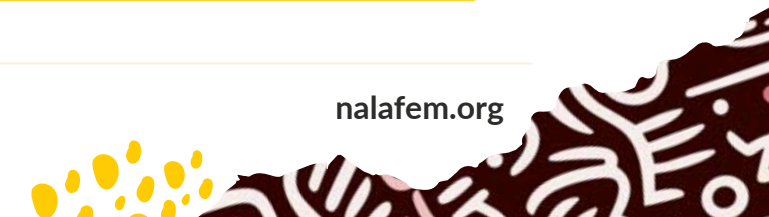
The toolkit suggests a variety of modules and sessions to ensure that participants gain knowledge, attitude and skills to become African leaders inspired by African wisdom. It is important for trainers to ensure that examples they present are contextual and relatable for participants. For instance, if you are conducting this training for young people in South Africa, make sure you have examples from South Africa and not only base your training on examples from West Africa or East Africa.



The toolkit is designed for young Africans between the ages of 18-25



from both rural and urban areas, with different education levels, and different capabilities. This is however designed with a generic viewpoint on what young people in Africa could be equipped with in terms of African leadership and wisdom, and how to go about that process. It is therefore important that you conduct a needs assessment, design a training for the specific group(s), and tailor it to meet their needs.



2 Self and Collective Care



We emphasize using different self-care activities during the actual training. Singing, dancing, daily journaling, getting into nature, taking walks, gardening and other habits that can be adopted by participants in their daily lives are welcome. We recognize that self and collective care are 'radical acts', and that mental health - which is directly related - remains a struggle for both men and women. In this way, we promote our right and obligation to have and seek wellness.



It is important that we take good care of ourselves whilst on the path to creating change. Moreover, as there are already a limited number of people wanting to create change, we cannot afford to have some of them leave the journey half way through.



As a trainer, it is important to be mindful of the context and culture you are in. One possible strategy could be to organize a 'tour' around peoples' self care techniques with no judgement. Everyday, participants can try someone else's method and share their experience. It is important that the trainer takes time to create a safe space throughout the experience and is flexible to take breaks for internal or group reflection and healing.

3 Daily Reflections

We emphasize daily reflections to check the emotional and mental pulse of the participants. Trainers should ensure enough time for reflections everyday through a 'check-in' before beginning the day's sessions and a 'check-out' at the end of the day.



It is important that we take good care of ourselves whilst on the path to creating change. Moreover, as there are already a limited number of people wanting to create change, we cannot afford to have some of them leave the journey half way through.



4 Cultural Diversity

We acknowledge that Africa is full of different cultural and ethnic practices. In order to make one another acquainted with different cultures, we suggest a cultural night where people bring their cultural dresses or food to share with other participants. These cultural nights enable us to share, learn and develop respect towards each other's cultural practices, as well as make commitments to listen, care and value our diversity - making it a source of our collective strength.



In line with the theme of celebrating and acknowledging cultural diversity, trainers should encourage participants to share their specific viewpoints on the content of the toolkit and share stories of how it connects with, or diverges from, their culture(s).



5 Evening Activities

We suggest that trainers include different evening activities during the training - which can be either mandatory or optional - enabling participants to engage in conversations with each other outside of the learning space.

The evening activities could be movie nights, collective cooking time, having a guest speaker to speak on issues being dealt with at the training, intergenerational dialogue, etc.



6 Female and Male only spaces



Trainers should build Women and Men only spaces within the training where participants can raise questions, discuss the training and other topics pertinent to them. Trainers should build a safe space and let the participants lead the conversation as an informal space where they bond and share thoughts in confidence with the aim of creating friendship and solidarity even beyond the training. Such spaces must supplement the program, and not define it.

In other words, the training - for the most part - should be a safe space for both women and men to interact, and it should be supplemented with group discussions that also build women and men only spaces for topics pertinent towards gender.

7 Intergenerational Dialogue and Learning

We emphasize the importance of intergenerational dialogue and learning. Participants should be encouraged to seek knowledge from generations above and below them as a way of bridging the gaps that exist between them.

Specific exercises have been designed to guide facilitated conversations that cut across generations as well as provide skills to listen and empathise with Africans specific to that generation.



8 Learning by doing



In order to transfer the learning into actual implementation, it is important that we provide spaces for participants to practice what they have learnt in the training. For that purpose, trainers should create space within the training sessions where participants can practice, reflect, learn and apply the lessons learnt. This includes having participants facilitate some sessions with the help of the trainer so that they not only start gaining confidence in facilitating these sessions but also in discussing the core issues in each exercise.



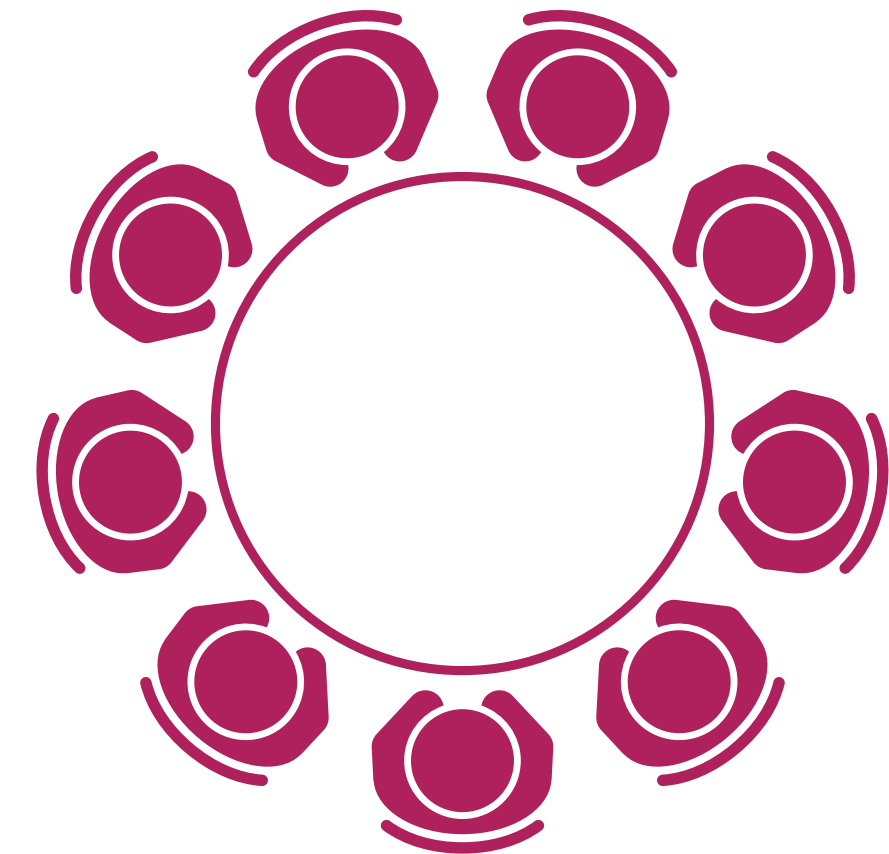
Once action learning has been achieved, take the participants outside of the training sessions and ask them to practice what they have learnt in public so as to boost their confidence. They can: run a training session for a youth organization, give a speech in public, among others. This emphasizes the need to practice, reflect, learn and practice again. Certification or experience is only gained with practice.



9 African centered spatial design



In accordance with African spatial learning designs, participants will sit in a circle. Sessions do not necessarily need to take place in rooms; and trainers are free to creatively use different settings as long as the circle is maintained with the purpose of communal learning.



Photos of African leaders can be positioned around the circle to hold the space of learning, co-creation and collaboration. Participants are invited to help decorate and create this hospitable environment.

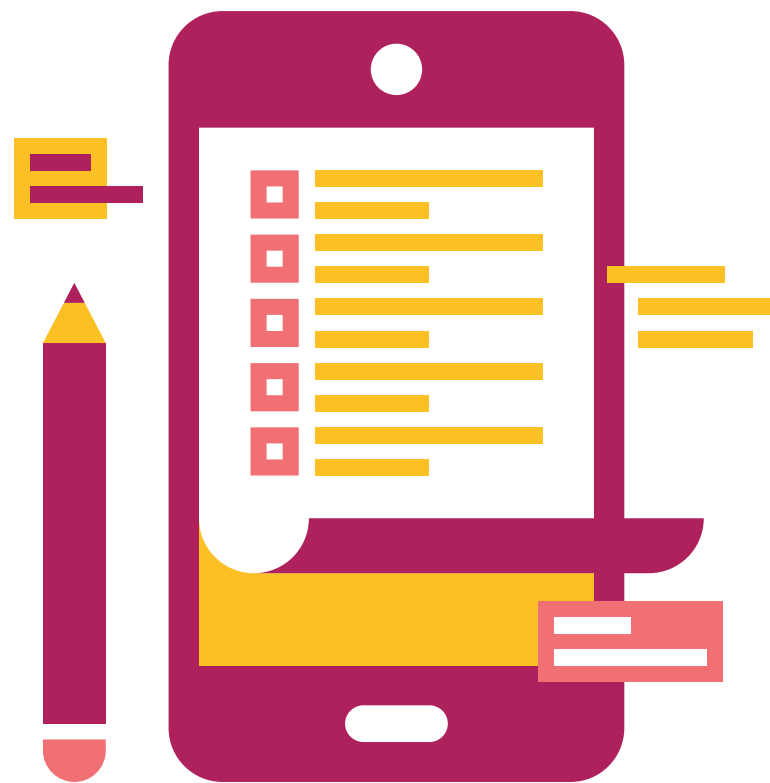
10 Creativity and Innovation



The style of learning in this toolkit makes use of creative and artistic tools. This is out of a recognition of the importance of artistic expression across Africa. Trainers can include the use of music, drawing, dance, storytelling and other forms of art. The focus should be African centered creativity. This principle should filter to the ice-breakers and other activities.

HOW IS THIS TOOLKIT ORGANIZED

The toolkit is a collection of resources and exercises that are organized in 19 sessions. It is however important to note that the sessions do not necessarily flow as suggested, and that the toolkit provides room for the trainer to design both short and long training sessions based on a needs assessment with the participants and the context of the training (See Appendices for suggestions on training program).






It additionally suggests activities that can be conducted before, as well as after the training. It is encouraged that as much as possible, participants should be engaged before and after the 'formal' training.

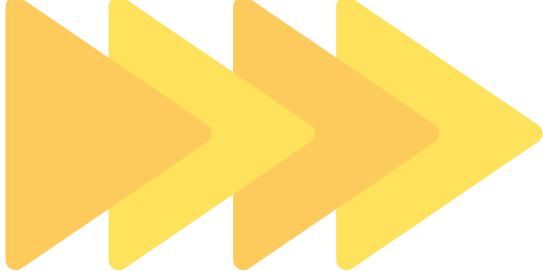
The content in this toolkit can broadly be viewed through three lenses - Pan-Africanism, leadership and community organising. Afresist gives an African, and more importantly, a Pan-African perspective around leadership, non-violence and intersectional feminism.

The first sessions in the toolkit are anchored on Pan-Africanism and feminism. These sessions aim to guide participants through an experience that situates Pan-Africanism and feminism as leadership values which hold integrity, transparency and human connection as fundamental principles.

They will take participants through interactive sessions that cover historical analyses of movements in Africa the interconnectedness of these movements; the urgency for collaboration and co-creation across borders; intergenerational dialogues and collaboration; as well as practical skills in working with formal institutions on the continent. Recognizing that Pan-Africanism can be practiced in both subtle and overt ways, these modules re-imagine Pan-Africanism in a multi-layered and flexible manner.

The focus on Pan-Africanism gives way to leadership in the mid-section. In this section, participants will be able to:

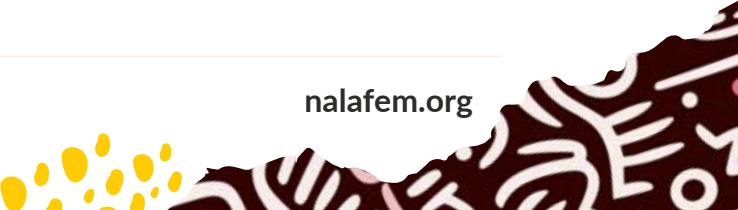
-  Understand their different leadership styles, how and when each is used;
-  Develop their leadership, growing into fluid, resilient, and coherent leaders;
-  Reflect on the values of an “everyday Pan-African leader”, and explore their own leadership styles.



This section additionally focuses on soft skills such as being an eloquent public speaker, negotiator, conflict mediator and provides skills on how to mobilize with limited resources.

The last section focuses on skills related to organizational and community organising.

The whole toolkit guides participants through an experience that situates intersectional feminism as central to Pan-Africanism, and emphasizes the importance of a feminist perspective within the growth and development of African youth. Sessions take participants through an understanding of feminism, while the exercises have been developed - as well as the entire toolkit - through the adoption of a gender and feminist lens which guides the participants in adopting a feminist perspective in understanding the historical role played by feminism, in addition to current and pre-colonial social and gender norms.



The sessions are arranged as follows:

SESSION	SESSION NAME	TIME
1	What do we value? River of Life (intersectional feminism)	2 hours
2	Our magnificence	2 hours
3	Who are we? How the past defines the present and future.	3 hours, 20 minutes
4	Where are we? Exercise about diversity through music, arts, etc.	1 hour, 30 minutes
5	What do we value?	4 hours
6	Mapping the arts in resistance and the practice of Pan-Africanism.	2 hours
7	Intergenerational dialogue	7 hours
8	Real Talk about Privilege and intersectionality	2 hours
9	Real Talk about Privilege and intersectionality	1 hour, 30 minutes
10	Research: History, status and possibilities around African unity	4 hours

SESSION	SESSION NAME	TIME
10	Research: regional and continental bodies today	4 hours
11	Resource mobilisation	Flexible
12	Reflection: Flash-back to river of life	1 hour
13	Leadership style	1 hour, 30 minutes
14	Self-reflection on the core of your leadership in relation to where you are as a leader	2 hours, 30 minutes
15	Pan-African leader	1 hour
16	Storytelling	1 hour
17	Relationship building	2 hours
18	Understanding power	1 hour, 30 minutes
19	Women in resistance	2 hours

EVALUATING THE TRAINING

The evaluation will be based on the evaluation template, please find it here:





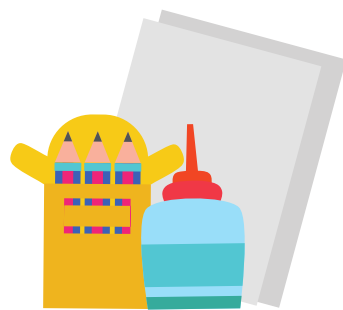
River of Life

TIME



(Includes time for drawing each person's river of life. Have some of the stories shared in this session, and the rest sprinkled throughout the training to ensure enough time for sharing and conversations around the stories.)

20 mins



Suggested Materials

A3 paper, markers, post-its and other creative art supplies such as old magazines, glue, or colourful markers.



Suggested Spatial Set up

- Sit in circle
- No photos or recording.
- Based on the facilitator's judgement and group dynamics, the facilitator can share a story to set the tone for the conversation in case the participants do not feel confident enough to share their stories first.

OBJECTIVES



1. To enable participants to feel empowered by their stories and learnings drawn from these stories, enabling them to build the Africa we want



2. To create a practice of reflection on the different ways in which our personal journeys and struggles are connected.



3. To create a practice of reflection on the different ways we might be complacent to inequality.



4. To create a sense of urgency to collaborate and co-create to ensure equality.



5. To build trust in the group and increase knowledge and respect of different experiences.

SESSION 1

What Do We Value?

River of Life



5

End with a debrief on pre-shared readings/material on identity and privilege (see below).

4

Come back into the circle and ask people to share their experience: What was it like to tell your story? What was it like to hear others' stories? What surprised you? What are some similarities between stories shared? How are our stories connected? What are you taking away? Facilitator wraps up the discussion by briefly explaining intersectionality

3

When they are done with the pictures, ask them to share their journeys. If it's a large group, split into smaller groups (maximum 5 everyday) to allow enough time for everyone to share their story.

2

Ask participants to reflect on their lives, highlighting their achievements, identities and vulnerabilities, then draw the journey that has brought them to this time and place. Give them 20 minutes to create a picture.

1

Facilitator should be conversant with intersectional feminism, and set the tone of the space as a safe space at the beginning of this session..

Pre-reading materials: (podcast, videos, graphics, images, caricature etc.)

1. We should all be Feminists by Chimamanda Adichie  YouTube
2. Ousmane Sembene's films: Black Girl  YouTube
3. Ousmane Sembene's film: Moolaadé
4. Afia Mama by Ezbora Haydez (Africa Youth Movement member of Gender Committee)  YouTube






Exercise

TIME




2 hours

OBJECTIVES

-  1. To ground participants in knowledge about pre-colonial African civilization.
-  2. To highlight the long history of the African continent and its people.
-  3. To celebrate our past.

Suggested Materials

- Flip charts, markers and post-its.
- Tape
- Internet connection/access



Your crown has been bought and paid for. All you have to do is put it on your head.
James Baldwin

Pre-reading materials:

1. UNESCO General History of Africa. [www.](#)
2. Rodney, W. (1972). How Europe Underdeveloped Africa. Dar-es-Salaam, Bogle-L'Ouverture Publications
3. Using African history as a tool for Change | Zeinab Badawi | TEDxEuston. 19 Dec 2017  [YouTube](#)



SESSION 2

Our Magnificence

Exercise



STEPS

1

Give a brief presentation on pre-colonial Africa, highlighting the lack of celebration of our past and the erasure of history. Emphasize the importance and duty of young Africans to research and remember the empires and kingdoms that existed before colonialism as an act of resistance and empowerment.

2

List of possible empires and kingdoms for participants to research: Songhai Empire (c1464–1591); the Benin Empire; Sokoto Caliphate; Niger Delta trading states (Nana and Jaja); the Axumite Kingdom; Mahdist state in Sudan; Mandinka Empire; Lozi Kingdom; Ndebele Kingdom; Asante Empire; Unyamwezi; Hehe state; Swahili City States; Mali Empire (c1230–1600; Ghana Empire (c830–1235); Nubian states (Kush and Meroe).

3

The research can be done as a pre-training assignment. If training is residential, give participants the evening/night before to research on one of the empires and present information on the following:

- Social, economic and political life;
- The role of women in society;
- Relations with other empires and kingdoms

4

After presentations, sit in a circle and reflect on one or all the following suggested questions:

- How did you feel while learning about the empires and kingdoms in Africa?
- Has your world view changed? If yes how? If not, why?
- How does knowing the history of Africa affect your identity?

SESSION 3

Who Are We? How the Past Defines The Present and Future

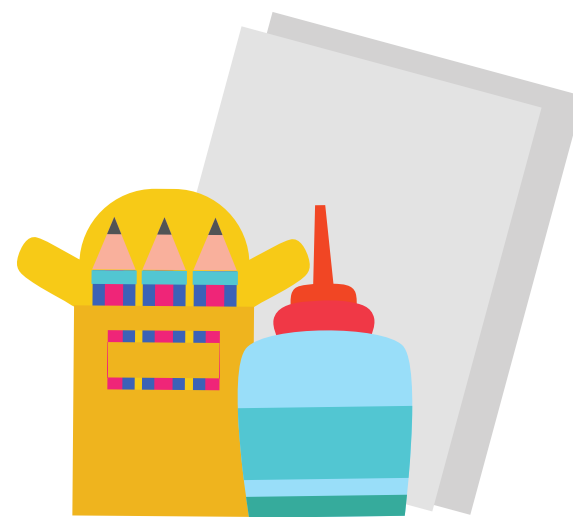


Presentation on struggles in African countries + Do you know Africa Map

TIME



3 hours 20mins



OBJECTIVES



1. To enlighten participants on anti-colonial struggles that took place in Africa during the political decolonization of Africa (between 1940-1993).



2. To highlight the role played by women in the decolonization of Africa.



3. To spark discussions around the history, the evolution and status of African unity.

Suggested Materials (you are encouraged to improvise)

- Print a large map of Africa - preferably the Afresist Map made by an Artist who gave consideration to the correct names of countries (Appendix I)
- Flip charts, markers and post-its, Tape
- Internet connection/access

SESSION 3

Who are we? How the past defines the present and future



5

To highlight the untold stories of women in African struggles, facilitators can ask for examples of women from different parts of Africa who were active in anti-colonial struggles. What were their contribution(s) to the different anti-colonial struggles? Why are many of them erased from our history? **(20mins)**

4

After the presentations, invite participants to point out fun facts about African countries (their own or other countries) regarding Pan-African legacies (e.g. naming of streets after Pan-African leaders, cooperation deals, similarities between countries, etc.) by putting a descriptive phrase on a post-it, posting it on the large map of Africa, and then briefly explaining the “fun fact”. **(20mins)**

3

Divide participants into smaller groups, and task each group to do some quick research on the anti-colonial struggle of an African country and present their findings to the larger group. **(1hr)**

2

Give a brief presentation on colonialism in Africa, an overview of different anti-colonial struggles, and a brief overview of how political decolonization of Africa took place in different countries and the different methods used. The presentation style is through stories of everyday resistance and connection between resistance movements. **(10mins)**

1

Fun exercise: Ask participants to draw a map of Africa on a sheet of paper. Some drawings will resemble Africa while others may look funny. The participants will compare their maps and keep them aside for the rest of the session. They can sign, autograph, or write notes on one another’s map when the session ends. **(10mins)**

SESSION 4

Where Are We?

TIME

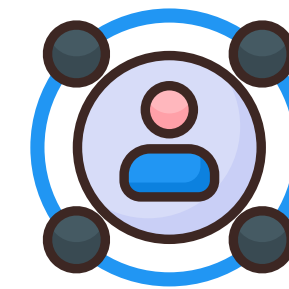


1 hour 30 mins

OBJECTIVE



To highlight stories of connectivity within Africa using music and art as a lens.



Suggested Spatial Set up

- Sit in a circle (around a fire if possible).

Suggested Materials

- Bonfire/ if you are in a room a candle (take necessary safety precautions)
- Speakers, plugins and other sound equipment

Pre-reading materials: (podcast, videos, graphics, images, comics/caricature etc.)

1. Jazz in Exile, Lewis Nkosi Transition No.24 (1996), pp.34-37



Facilitator note: If possible, invite an artist (or group of artists) to help facilitate this session

SESSION 4

Where Are We?



4

Play some African music and let participants bond through music and dance

3

Encourage participants to share and exchange on their cultures. Some prompting questions to encourage this can include:

1. What do the art, music or items shared portray?
2. What message(s) do the art, music or items shared pass across?
3. How do we (as individuals, societies, or through experience) connect to the art?
4. What else connects Africa?
5. End with a quick round where participants mention or discuss artists and musicians (both famous and unknown) who have connected (or continue to connect) Africa through their work.

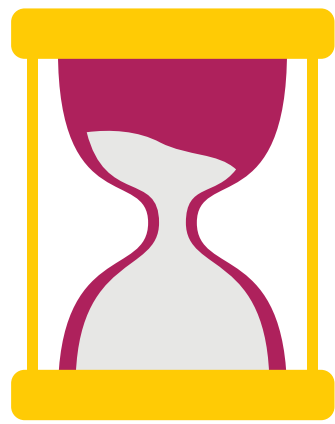
2

Participants share what they have brought to the group, followed by a discussion around the items (see pre-reading below).

1

Before the session or training, participants should be asked to bring with them an item that holds meaning for them about their culture. (At regional level, participants bring something from their culture(s) to present at the cultural night (food, outfits, music, objects, photos.) At the national level, participants should bring something unique to their community or from another community and share its significance with someone from a different community.)

TIME



4 hours

2 PARTS

1 hour, 30 minutes and
2 hours, 30 minutes

OBJECTIVES



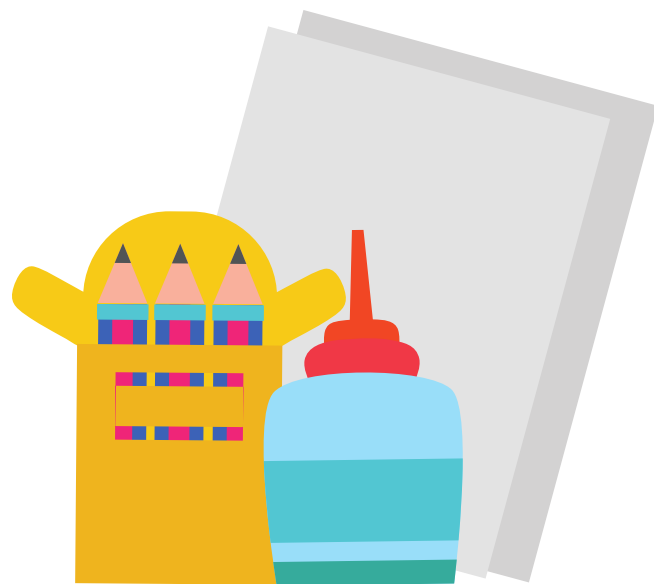
1 . Open up space for participants to learn and make comparisons on similarities, differences, pros and cons of African socialism and individualism.



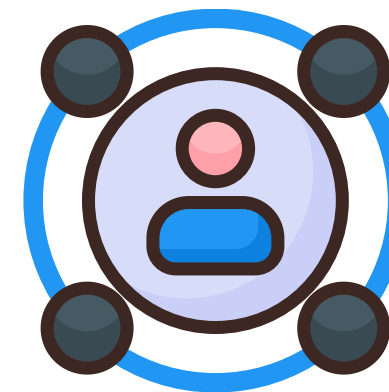
2 . Enable participants to learn and practice debating skills, and develop debate strategies in teams.

Suggested Materials

Flip charts, markers
and post-its.



Suggested Spatial Set up



- Sit in circle

SESSION 5

What Do We Value?



STEPS

4

Facilitator presents Afresist position on socialism and individualism - and opens up discussion.

3

One team supporting African socialism and another supporting individualism will debate - with each team having 8 minutes to present their case. After each team presents, their 'opponents' will have 2 minutes to ask questions and/or directly counter their argument. This is then repeated by the remaining two groups.

2

Divide participants into four teams. These teams will debate in support of either African socialism or individualism. Allow the teams 30 minutes to read and discuss debating strategies amongst themselves, and come up with a "winning" argument.

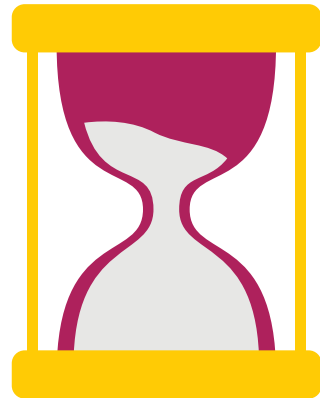
1

Give the two documents with participants - one briefly discusses African socialism while the second document discusses individualism (see Appendices).

SESSION 5

What Do We Value?

TIME

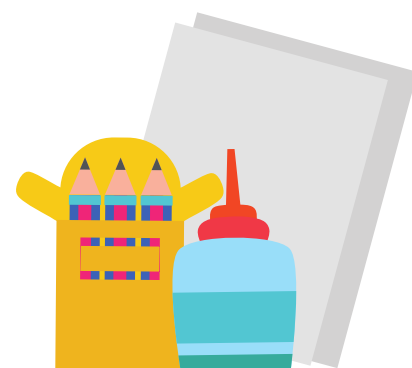


2 PARTS

1 hour, 30 minutes and
2 hours, 30 minutes

2 hours - 2.5 hours

Materials



1. Film
2. Laptop
3. Projector
4. Flip charts, markers and post-its

Documentary screening of Concerning Violence (2014)



SESSION 5

What Do We Value?

Description of Concerning Violence

From the director of *The Black Power Mixtape* comes a bold and fresh visual narrative on Africa, based on newly discovered archive material covering the struggle for liberation from colonial rule in the late '60s and '70s, accompanied by text from Frantz Fanon's *The Wretched of the Earth*.

Director Goran Hugo Olsson gathers footage of anti-imperialist liberation movements from the 1970s onward, drawn from the Swedish Television archives, and crafts a powerful document that brings us face-to-face with the people for whom Fanon's writings were not just rhetoric, but a reality.

Awards

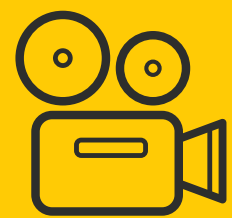
Sundance Film Festival 2014, World Cinema Documentary Competition Gothenburg International Film Festival 2014, Dragon Award Best Nordic Documentary Berlin 64th International Film Festival 2014, Panorama Section

Steps

- 1 Brief introduction of the film by the facilitator of the session
- 2 Watch film
- 3 30-45 minutes of discussion around the context of the film and African nationalism. If there happens to be a screening, a festival, a performance at the time of the training that can contribute to the content, trainers are encouraged to organize for participants to attend.

Pre-reading materials:

1. Document on African socialism:
2. Document on individualism:
3. Afresist position on African socialism and individualism



Running Time: 90 mins | Year: 2014 | Filmmaker: Göran Olsson Features: Lauryn Hill |
 Languages: English | Source: www.nalafem.org

SESSION 6

Mapping Resistance And The Practice Of Pan-Africanism Through The Arts



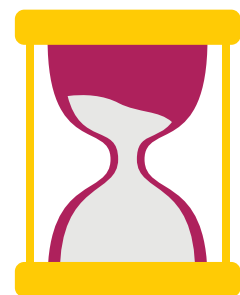
i Session should be facilitated by artists if possible

Pan-Africanism is mostly talked of in terms of ideological integration despite its multifaceted nature, which also incorporates cultural integration. Cultural integration comes with many things: better communication between African people and countries, migration, spread of art, literature, music and paintings. The contribution of art in building Pan-Africanism is well documented. Artists like Fela Kuti, Miriam Makeba, Didier Awadi, Angélique Kidjo, Youssou Ndour, Manifest, Bright Ackwerh, Richard Bona, Baaba Maal, and others continue to bring Africans together through strong artistic connections.

Art focuses on feelings and emotions and not just the intellect. One of the key questions of our time is how to re-ignite the power of art in furthering political and socio-cultural causes that remain at the heart of Pan-Africanism. Art, in an African context, can be done for enjoyment but should also be able to serve such noble causes.

OBJECTIVES

TIME



2 hours



1. To enable participants to understand how art connects us.

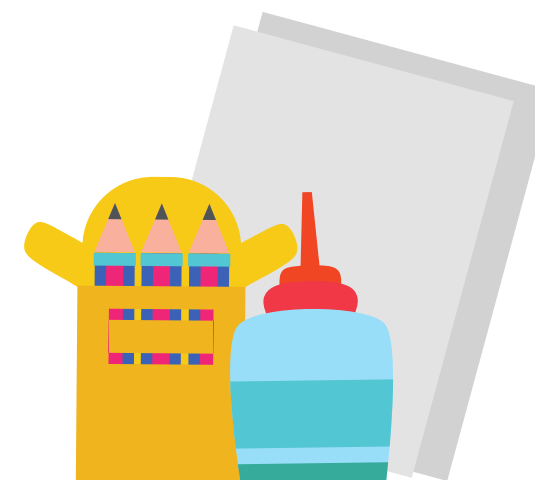


2. To emphasize how arts have served the Pan-African cause.



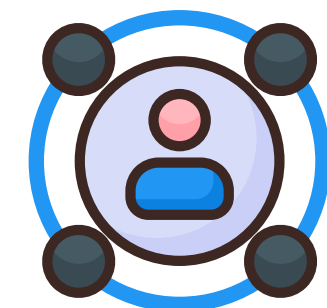
3. To ignite exchanges on the role of arts and music in resistance, Pan-Africanism, feminism and other socio-cultural causes today.

Suggested Materials



- Speakers
- Projector
- Laptop
- Markers
- Flipcharts

Spatial Set up



- Sit in circle

SESSION 6

Mapping Resistance And The Practice Of Pan-Africanism Through The Arts



STEPS

6

Close the discussion by posing the following question: What is the role of art and music in resistance, Pan-Africanism and feminism today?

5

Open up discussions on how artists mentioned (or others like Fela Kuti; Miriam Makeba; Didier Awadi, Angelique Kidjo; Youssou Ndour; Manifest; Bright Ackwerh; Richard Bona, Baaba Maal and others) have brought us together through strong artistic connections.

4

Ask participants for examples of how art and music have been used to bring about change on the continental, regional, national or local level - depending on level (continental, national, local) of training or mix of participants at training.

3

Group work: Allow participants to briefly reflect then mention an artist/song that inspires them. Allow each time to briefly explain why (or how) the art/artist inspires them?

2

Ask participants how art (especially music) today affects women and vulnerable individuals through language, or visual images. (For further reference: see last item under suggested pre-reading material below. The documentary suggested can be watched by participants on one of the evenings before the session. Alternatively, facilitators can watch the video beforehand, catch the most important parts of the debate and use these to guide reflection during the session).










1

Ask participants what role(s) art played in the traditional african set-up? What social and cultural issues did it address? How did it do this?

SESSION 6

Mapping Resistance And The Practice Of Pan-Africanism Through The Arts

Pre-reading materials: (podcast, videos, graphics, images, comics/caricature etc.)

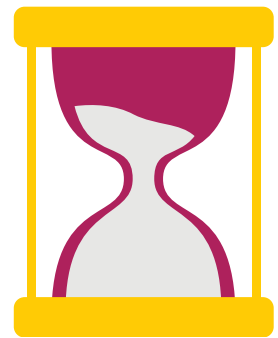
1. Readings on Fela Kuti - finding Fela" documentary
2. Didier Awadi - Présidents d'Afrique:
3. Manifest - Someway Bi  YouTube
4. Manifest - No Shortcut to heaven  YouTube
5. <https://lp-umoja.com/2013/06/09/lp-umoja-conference-a-reims-le-panafricanisme-a-travers-les-arts-et-les-lettres/> 
6. " Contemporary Tuareg Music and the Pursuit of History " an article published by politics of memory. 
7. Tinariwen documentary
 Part 1  YouTube >> Part 2  YouTube
8. (2012) Tikur Sew - Teddy Afro (HD English version) Ethiopia Music Video by Tamirat Mekonen  YouTube
9. Art, Artists and the Flowering of Pan-Africana Liberated Zone: 2012 Distinguished Mwalimu Nyerere Lecture by Micere Githae Mugo
10. Music and Pan-Africanism in the 60's and 70's: 
11. Versus hip hop on trial debate:  YouTube

SESSION 7

Intergenerational Dialogue



TIME



4 hours

OBJECTIVES



1 . To understand and contextualize the concept of intergenerational dialogue.



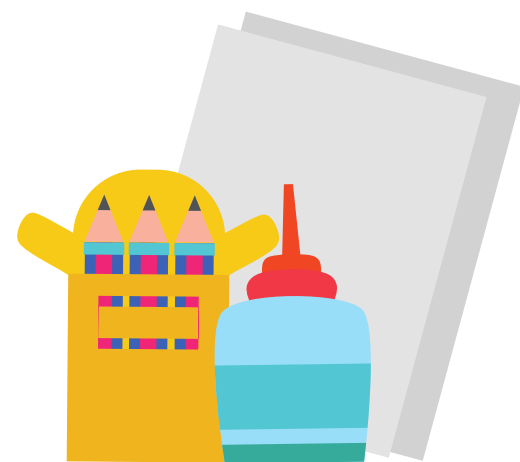
2 . To understand the importance of intergenerational dialogue, benefits of active listening, and challenges these can pose in terms of coming to an understanding and cooperating with elders.



3 . To learn/discuss/share ideas around ways of hosting intergenerational dialogue.



4 . To explore ways to bridge the generational gap and emphasise the continuity of struggles.



Suggested Materials

Have an invited elder (or a group of elders) willing to give a talk and discuss an issue related to Pan-Africanism with participants. (If possible, have the elder(s) participate in the entire day's activities).

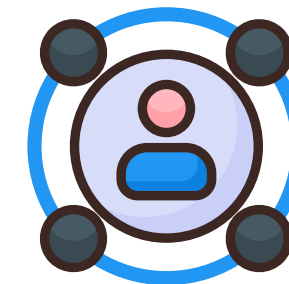


Where you will sit when you are old shows where you stood in youth
Yoruba Proverb

Pre-materials and exercise:

1. The Nana Project (a resource on learning from the elders): www.nalafem.org

Suggested Spatial Set up



- Sit in circle

SESSION 7

Intergenerational Dialogue



STEPS

6

Participants reflect on ways they can go back to their communities and organize dialogues with elders or collaborate with them on initiatives. (1 hour)

5

After this session, get participants to self reflect and write a tribute they would want when they grow 'old', factoring in learnings or insights they may have gotten from the intergenerational dialogue. (1 hour)

4

Invite the elder to share their story. After the talk, participants will be invited to ask questions and have dialogue with the elder. This conversation should center around past experiences and self care methods. Set up should be informal. This session (steps 2-4) can be conducted in the evening around a campfire or during lunch. Emphasis should be placed on it being a safe space. (approximately 2 hours)

3

For participants to practice and exercise their skills on intergenerational dialogue, an elder should be invited to give a talk. Brief the elder on the type of people around, atmosphere and set-up to expect, and the purpose of this conversation. The elder must have an understanding of Pan-Africanism and be a Pan-Africanist.

2

Conduct a roundtable discussion on intergenerational dialogue. The facilitator of this session should have ample knowledge about the subject and guide trainees to openly discuss the importance, as well as the possible challenges that may occur when dialogue is conducted with elders.

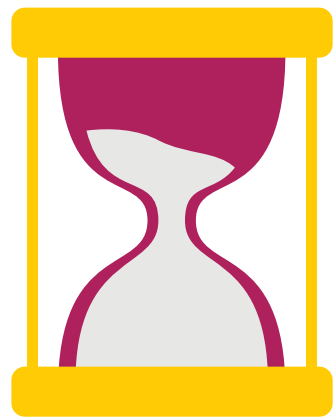
1

In preparation for the intergenerational dialogue, each and every participant should write a tribute for themselves based on their life so far (birth to present day). Eulogies should be ready at the beginning of this session.

SESSION 8

Real Talk about Privilege and Intersectionality

TIME



2 hours

OBJECTIVES



1. To appreciate and reflect on privilege and what it is.



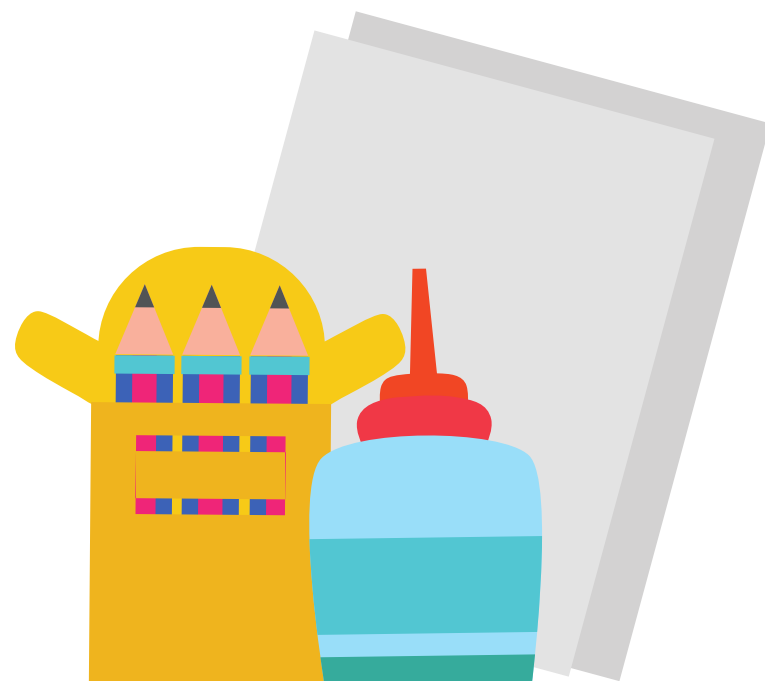
2. To practice having uncomfortable but important conversations.

Suggested Materials

- Internet access
- Flipcharts, markers and post-its

Pre-materials and exercise:

Afresist's privilege wheel worksheet



SESSION 8

Real Talk about Privilege and Intersectionality



STEPS

7

Once all participants have circled on the flip chart the facilitator should lead participants in a reflective discussion about how they are in positions of privilege and disenfranchisement and how these intersect.

6

Once all participants have shared, ask participants to individually come up and circle the traits they feel they have, or possess.

5

The facilitator should silently and concurrently draw a line from the center and write down each trait individually. Go around the room till everyone has shared.

4

On two separate flipcharts the facilitator should draw a dot at the center of a blank flipchart. Participants are then asked to sequentially read out both their trait lists, one for disenfranchisement and the other for privilege.

3

Ask participants to repeat the exercise. They will close their eyes for 1 minute, but this time picture someone they think of as being most privileged and write down their profile.

2

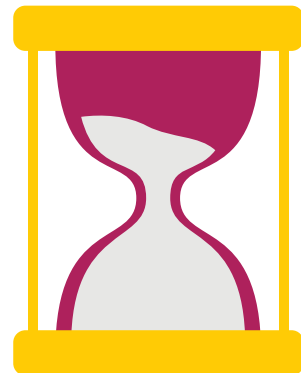
Ask them to open their eyes and take 3 minutes to create a profile of that person, listing all the traits that make them disenfranchised.

1

Ask participants to close their eyes for 1 minute and picture someone they think of as the most disenfranchised.



TIME



**1 hour
30 minutes**

1



Research (30mins)

Divide participants into five groups. Allow each group 30 minutes to research the topics below:

- Pan-Africanism and its origins
- African unity at the dawn of independence (1950-1960)
- Independence and the Organisation of African Unity (OAU).
- Regional blocks
- Recent patterns of African unity.

SESSION 9

Research Exercise: History, Status and Possibilities Around African Unity

2 Presentations (30 mins):



Each group will then have 5 minutes to present their findings. Note key findings on a flip chart and open up discussion. You could briefly touch on the following in case they are not mentioned in presentations:

a **Pan-Africanism:** Pan-Africanism is the belief that African people share a common political, economic, social and cultural destiny. **Origins of Pan-Africanism:** First calls for African unity were made from outside the continent, notably at the Pan-African Congresses, beginning with the 1st Pan-African Conference of 1900. Of Particular significance is the Manchester Conference of 1945 that re-invigorated independence struggles.

b **African Unity at the dawn of independence.** After Ghana's independence in 1957, Kwame Nkrumah called for total African unity with a Pan-African government, economy and army - famously stating that, "the independence of Ghana [was] meaningless without the total liberation of Africa". In 1958, Nkrumah convened the first All African Peoples Conference that was attended by delegates representing anti-colonial political-parties, ethnic communities, labour unions e.t.c. from 28 African countries and colonies - to demand immediate independence of all African states.

c **Independence and the OAU:** In May 1963, 32 independent African countries met in Addis Ababa and formed the Organisation of African Unity (OAU). Among the key aims of the OAU was to encourage political and economic unity of African states. The OAU was disbanded in 2002 and replaced by the African Union (AU).

d **Regional blocks:** Some leaders like Julius Nyerere advocated for gradual unification that began with regional integration. He co-founded the East African Community - a strong regional block with a common airline, railway, harbour and port services jointly run by the Kenyan, Ugandan and Tanzanian governments. The Economic Community of West African States (ECOWAS) that brings together 15 countries was established in 1975. Others include SADC, COMESA e.t.c. (Also mention other/regional bodies not listed.)

e **Present trends:** Briefly highlight more recent trends/attempts at African unity - like the proposed African passport - to ease movement, the Continental Free Trade Area (2019) to boost intra-African trade, e.t.c.

SESSION 9

Research Exercise: History, Status and Possibilities Around African Unity



Open discussion

Allow 30 minutes of open discussion around the following three questions:

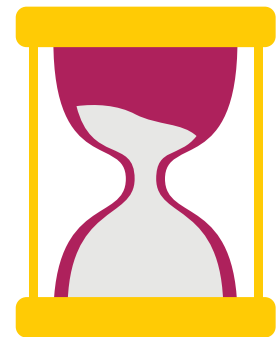
- What learnings/lessons can we draw from the presentations/discussions on the history of African unity?
- Assuming we are African leaders from the independence era, what would we have done differently with regard to African unity?
- How do we imagine Pan-Africanism today? Moving into the future, what are our thoughts/ideas on possibilities around African unity?

Pre-reading materials: (podcast, videos, graphics, images, caricature etc.)

- 1 . Psychological Effects of Colonisation Still Present: [www.](#)
- 2 . Asiedu K.G., Africa has forgotten the women leaders of its independence struggle. Quartz Africa [www.](#)
- 3 . Nkrumah, Kwame. Africa Must Unite. London: Heinemann, 1963.



TIME



4 hours

OBJECTIVES



1 . To equip participants with knowledge of the inner workings of the AU/different regional institutions in terms of functions, protocols, treaties, binding documents and instruments



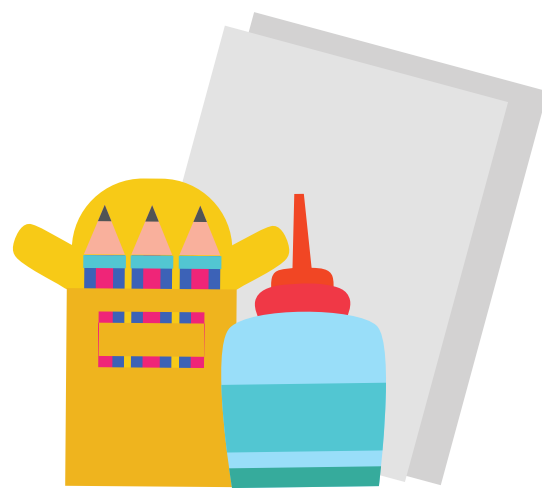
2 . To develop an understanding of how to navigate the AU/different regional institutions and how these institutions can be an ally for youth.



3 . To equip participants with skills on how to engage with people in institutions and build networks of collaboration.



4 . To equip participants with skills on how to engage with people in institutions and build networks of collaboration.



Materials

- Internet access
- Flipcharts, markers and post-its

Pre-reading materials: (podcast, videos, graphics, images, caricature etc.)

- 1 . Get short videos of AU processes, rules, and how it works.
2. Trainings at the national level have to consider the diversity of the group from different regions/cities/towns/villages. Trainers are encouraged to frame concepts depending on the national perspective.

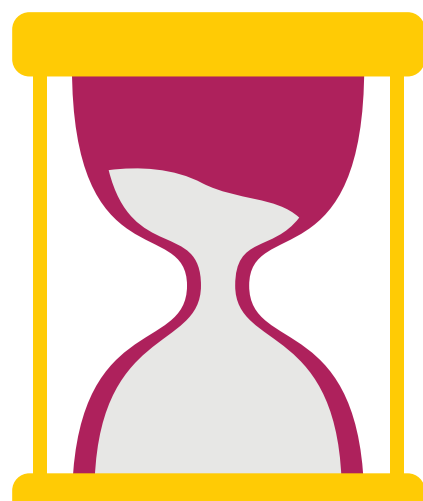
SESSION 10

Research - Regional and Continental Bodies Today



- 1** Explain what the AUC is, how our countries, and we - at the individual level - are linked to it. Take participants through the different power dynamics related to this and how to research them (Remember to link to discussion on African unity in session 2).
- 2** Participants map different institutions (regional or continental) that they wish to engage with.
- 3** Assign participants topics/questions to research in teams (can be the same teams used in previous sessions or new ones developed based on the institutions they wish to research on).
- 4** Participants carry out research, then come back to present their research.
- 5** Give feedback : focus on the opportunities that exist within these institutions and how to use them.

TIME



Includes three exercises that the facilitator should go through beforehand to determine how much time is needed each exercise.

OBJECTIVES:



1 . To inspire participants on different African ways of fundraising.



2 . To enable participants to explore sustainable resource generation with minimum resources.



3 . To enable participants to explore innovative ways of fundraising for their causes in a way that's appreciative of their worth/value - whilst maintaining the values they hold as individuals/groups.

Pre-materials:

1. African Women in Dialogue (AfWID) forum. 

2. The Africa Funding Landscape. A Profile of Funders Focused on Africa and Perspectives on the Field. Africa Grantmakers' Affinity Group. 

SESSION 11

Resource Mobilization

Steps

This session is divided into 3 exercises. Go through them beforehand to determine how much time you will need for each exercise.

Exercise 1: African Ways of Fundraising (1000 Shillings Challenge)

1

Encourage participants to draw on their collective and individual group talents to raise funds and give them 1000 Shillings (**Please adjust it according to your budget and context**). Stress the importance of all members in the group participating. Allocate a designated amount of time for the groups to work on their fundraising idea. If they are really stuck however, you can suggest some ideas you could suggest some ideas including:

2

Each group presents their idea to the facilitators separately. They can get started once the facilitator has approved their idea!

3

As a facilitator, it is important that you consider each plan, checking to make sure that participants will be safe and secure as they carry it - and that the plan is in line with the Afrika Youth Movement's values. Give the participants a set amount of time to carry out their plans.

1. Drawing sketches of people and selling the sketches;
2. Baking goods and selling them;
3. Holding a café or market stall selling, paintings, tea, coffee, clothing etc.
4. Purchasing products from the market and adding some value to the products by repackaging or decorating them to sell at a higher price.

4

Count all the funds raised at the end of the time allocated and announce the winning group.

5

Debrief the exercise. What did they learn, how did they work together, did they use their time and talents effectively? What will/can they take back home to their activist network?



SESSION 11

Resource Mobilization

Exercise 2: Building the Africa we want

Individual exercise - Ask participants to imagine themselves building the Africa they want in the form of a house. They have the chance to envision this house (**Africa we want**) and include all elements they can dream of - everything they would want their ideal place to have.

Groups of 3 - Divide participants into groups of three- now they have to move in together. Give each group one **A3 paper, scissor, and Tape/glue**. They can cut and glue together on the A3 sheets of paper using their individual drawings.



Debrief with the group focusing on the following questions:

- What happened? How did the house end up looking?
- How many aspects of your dream house were included? How did the process feel?
- How did you negotiate... or make compromises?
- Do you think some got more than others?
- How did your relations play into the process? Why?
- **What could you have done** if we were to start the whole exercise over again?



Think of all tools and strategies that would be relevant when entering into a negotiation situation. (15 minutes)

SESSION 11

Resource Mobilization

Large group. All the participants are now going to move in together and decide their dream house. They get five minutes to create a strategy beforehand.

Debrief questions:

- How was that?



- How did you feel during this process?
- Can you identify certain strategies or tactics?
- What were your strategies/tactics?

SESSION 11

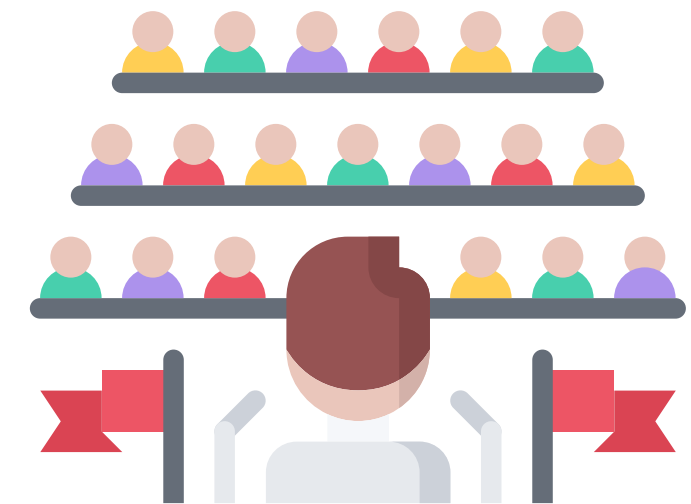
Resource Mobilization

Exercise 3: Plenary discussion

Conclude with a plenary discussion around the following questions:

- Where do we usually fundraise from? Note responses on flip-chart. If not mentioned, include foundations, individual donors, crowdsourcing/crowdfunding/online, government/semi-governmental sources, special events, fee-based sources (books, t-shirts, consulting, rental space, restaurants e.t.c.), in-kind donations (land, labor, food, art/music e.t.c.) and fundraising from membership/community.
- What can you borrow from the exercise on 'Building the Africa you want' when negotiating/fundraising?
- What is your worth as a young African activist?
- How do you fundraise for a cause, whilst still maintaining your worth/values?
- Given that we sometimes contribute our skills/time to causes, how do we maintain the balance between volunteering and survival?

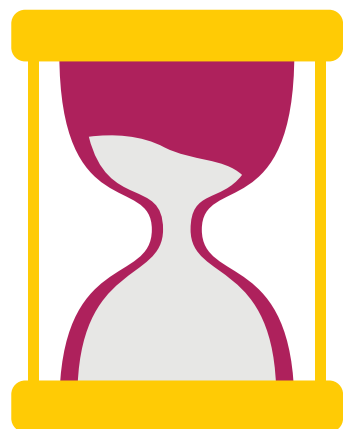
Conclude session by sharing the list of African foundations/organisations that participants can fundraise from (see appendix) and examples of groups or events that have been completely funded by African foundations/organizations.



SESSION 12




Reflection. Flash back to River of Life

TIME



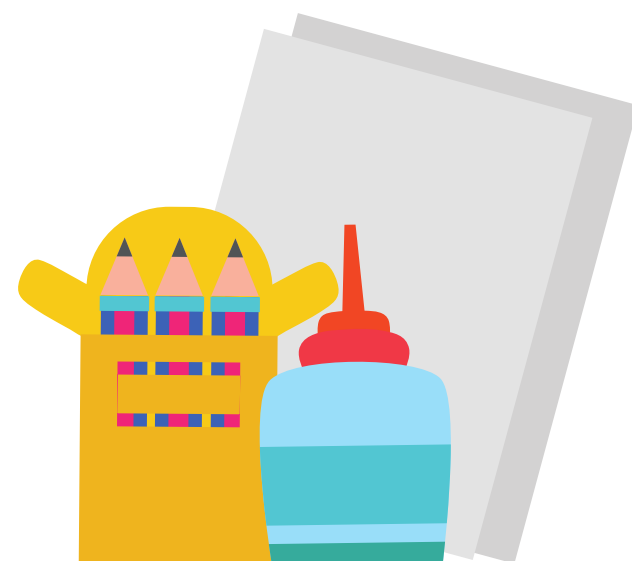
1 hour

OBJECTIVES

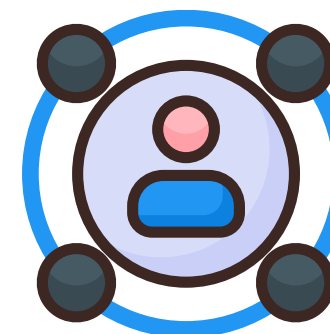
-  1 . To enable participants to reflect on their personal leadership styles.
-  2 . To ignite discussions and draw learnings from participant experiences and challenges in positions of leadership.
-  3 . To link leadership to feminist values.

Suggested Material

- Post its
- Pens
- Flipcharts



Suggested Spatial Set up



- Sit in circle

SESSION 12

Reflection. Flash back to River of Life



5

Conclude by asking participants to reflect on and share the values they hold.

4

How did you solve it (the challenge)?

3

After reflections and sharing, ask the next question: “Give an example of a time you acted as a Pan-African leader but faced a challenge.”

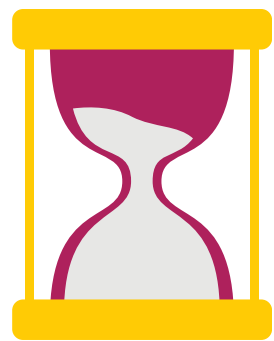
2

Have the participants reflect around the following: “Give an example of a time you have exhibited leadership as a Pan-African. How did intersectional feminism play into that?”

1

Go back to the River of Life and link it to leadership style.

TIME



1 hour 30 mins

OBJECTIVES



1 . To enable participants to transform their leadership and share it with their peers.

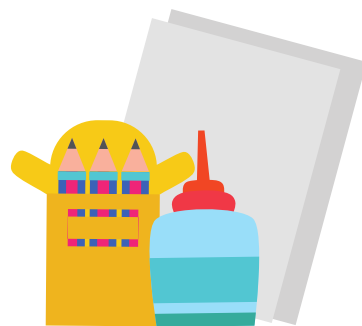


2 . To enable participants to understand that there's no single identity to leadership - there are many roles one can play depending on the situation.



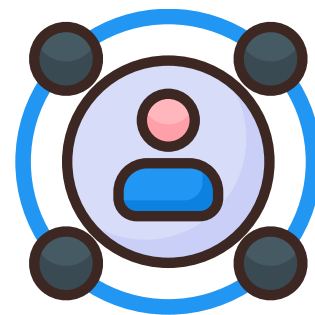
3 . Open up conversations on the qualities and values of a good leader, and how these values can cultivate a sense of belonging, empathy and consciousness.

Suggested Material



- Post its
- Pens

Suggested Spatial Set up



- Sit in circle

Pre-reading materials and resources:

Leadership style videos on the different profiles (which are not just political).

SESSION 13

Leadership Style (6 models)



4

Have a conversation about qualities and values: Ask participants about the qualities and values of a good leader. Responses can be drawn from leadership profiles in the role play exercise or from experience. If not mentioned, add fundamental principles of integrity, transparency and human connection. How do values influence leadership style? How can values cultivate a sense of belonging, empathy and consciousness about what it means to be a leader? (20mins)

3

Have a conversation about the benefits and drawbacks of each style and when to use which. (20 mins)

2

After each 'act', reflect and discuss the following points (20mins):

- a. Does the leader have a team?
- b. Is there dialogue?
- c. Is there a vision?

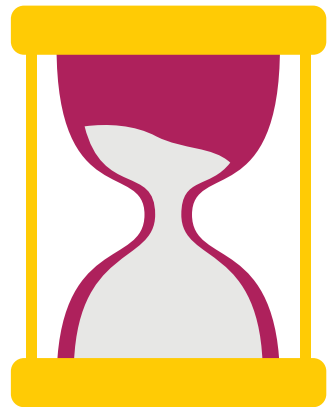
1

Role play exercise: Have participants act out how certain leadership profiles would behave (the Dictator; Democrat; Visionary; Emotionally driven; Coach; Be the challenge). This exercise is open to either a video or scenario. Ask them to reflect on leadership broadly, and not restrict themselves to political leadership. (30mins)

SESSION 14

Self Reflection on Leadership

TIME



**3-Part session,
Totaling 2 Hours,
30 Minutes**

OBJECTIVES



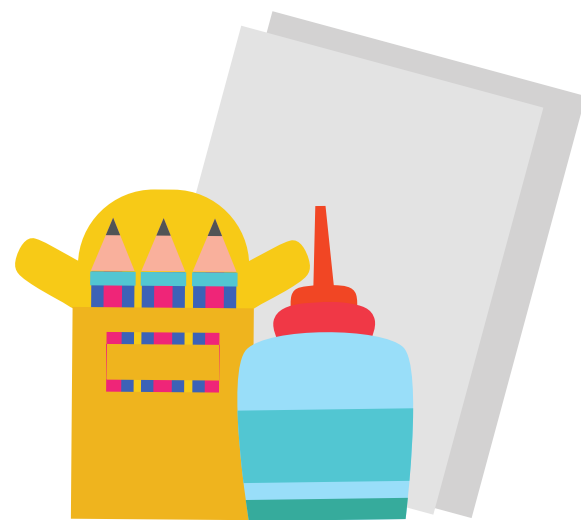
1 . To enable participants to reflect on the values they hold.



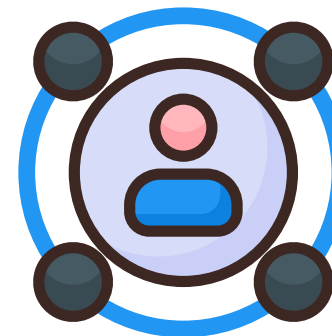
2 . To enable participants to reflect on their different values and cultures/identities, and explore how these intersect with the roles they play in their communities/movements/organisations.

Suggested Material

- Post its
- Pens
- Flip Charts



Suggested Spatial Set up



- Sit in circle

SESSION 14

Self Reflection on Leadership



4

Part 3: Ask participants to draw a shield and divide it into four quadrants. On the first quadrant of the shield, they should identify what they are doing today. Where do they want to be tomorrow? What is their role in achieving this? What is the role of the community in the work/movement/ agenda? (group reflection) (30min)

3

Part 2: Community & Values (2hr). For this part, allocate 20 minutes to each of the two quadrants (culture, community), followed by 40 minutes of reflection/plenary discussion.

-**Culture:** Participants discuss their shared identity in groups. (20 min)

-**Community:** Participants discuss how they work with partners/community. (20min)

-**Discussion/reflections:** In plenary. (20min)

2

Part 1: Me & Us (1hr) This part comprises two segments (me & us) of 20 minutes each, followed by 40 minutes of reflection/group discussion.

-**Me:** Participants individually reflect on values they hold. (20 mins)

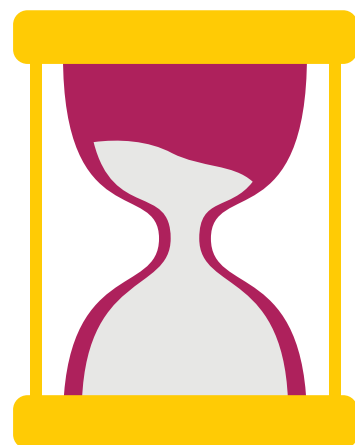
-**Us:** In groups, participants reflect on values they share in common (20 mins)

-**Discussion/reflections:** In plenary (20 min)

1



Introduction: Introduce the session, and make participants aware that this is a long session aimed at reflections around values, culture/identity and our work in the community. It is split into two parts, with each part allocated two hours.

TIME

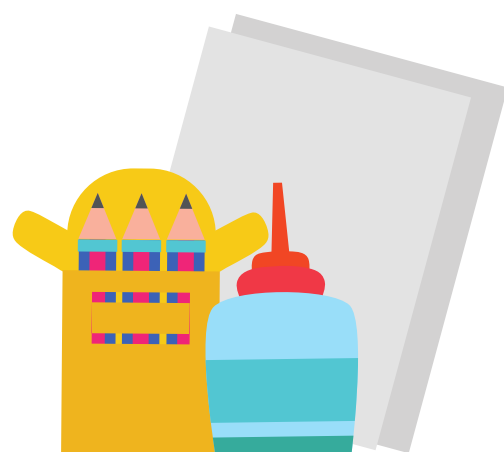


1 hour

OBJECTIVES

-  1 . To define leadership from a Pan-African perspective.
-  2 . To have discussions on leadership values that inspire them, especially after the training.

Suggested Material



- Post its
- Pens
- Flip Charts

Suggested Spatial Set up



- Sit in circle

Pre-reading materials and resources:

1. Participants should bring with them examples of Pan-African leaders from their home countries. They are free to give examples of well known Pan-African leaders, as well as those who are not well known. (It is important for the trainer to document these examples)
2. Ask participants to prepare to share (stories, videos, speeches e.t.c.) about these leaders that inspire them, and reflect on their strengths, weaknesses and changes over time.

SESSION 15

Pan-African Leader



After everyone has had an opportunity to contribute, ask these follow up questions for participants to reflect on either individually or in groups:

2

- What expectations do we have of our leaders?
- How do leadership values change over time?
- Why do leaders, once a hero, turn into corrupt leaders?
- What is our role in holding leaders accountable?
- How did leadership look like in the pre-colonial era and how can we build leadership values today from a Pan-African perspective?

1

Explain why we aim to define leadership from a Pan-African perspective. Ask participants to share their pre-learning activities (examples of Pan-African leaders), and the values or traits that inspire them most in the leader(s) they have chosen. Make sure to note these down on a flipchart so as to create a pool of resources about the kind of leaders that inspire young Africans.

TIME



1 hour

OBJECTIVES



1 . To emphasise the deep roots of storytelling in Africa.



2 . To link the practice of storytelling to everyday life and community or organizational engagements.

(This session should be facilitated/led by an expert storyteller, if possible)

Intro: Storytelling in Africa is deeply rooted in its history, culture and society. Stories such as Chinua Achebe’s “Things Fall Apart” tell of a time when people would gather around a central fire and listen to stories. Often these stories were accompanied by singing, drumming and dancing to highlight the characters in the story. Stories were used to pass down traditions, values, acceptable behaviour and were therefore used as a tool to persevere good social order (Tuwe, 2015).

The Griot, official storyteller and holder of history was situated as a central figure in societies. Often linked closely with the seat of power, the Griot’s role was to transmit lessons through the form of storytelling.

According to Ngugi wa Thiong’o in ‘Decolonising the Mind: The politics of Language in African Literature’, storytelling involves the re-telling of a narrative using mental metaphors and images associated with words or phrases. Therefore storytelling can be accompanied by different artistic forms such as song, dance and poetry.

SESSION 16

Storytelling



2

Participants will discuss ways to use storytelling in their lives and work.

1

Participants should be seated in a circle. The trainer will start by telling a story which introduces African storytelling. This session can take place outdoors (under a tree) or indoors with participants seated on the floor.

Suggestions for Pre- and Post Learning Activities

1. Readings and YouTube videos on 'Sage Philosophy', a term coined by Kenyan philosopher Henry Odera Oruka (1944-1995).

- The Impact of Language on the Success of the Sage Philosophy Project: The Kenyan Luo Experience. Paper presented by Dr.  YouTube
Reginald M.J. Oduor at the Swahili Colloquium 2017, Bayreuth University, Germany, 27th May, 2017
- The Griot tradition of West Africa | Sibongwe Mlambo | TEDxSydney 

2. Ngugi wa Thiong'o. (2005) Decolonising the Mind: The Politics of Language in African Literature. Reprint. Studies in African Literature. Oxford: Currey.

3. Tuwe, Kudakwashe (2015) The African Oral Tradition Paradigm of Storytelling as a Methodological Framework: Employment Experiences for African Communities in New Zealand





TIME



2 hours

OBJECTIVES



1 . To enable participants practice relationships building.



2 . To explore the beauty of one-to-one conversation by using questions based on shared values achieved by sharing each other's stories.



3 . To identify each other's interests and discovering resources that could address those interests



4 . To discern values your team shares, interests it has in common, and resources at its disposal.

SESSION 17

Relationship Building

Steps

1 **Exercise (1hr total):** Break group into two teams. Each team should choose a timekeeper and note-taker then review the agenda/task below.

Task: (20min) Participants in each team break into pairs and practice one-on-one relationship building where the organizer builds a relationship with the “organizee”. Ask questions but don’t make it an interview! Share your life too. Don’t extract information; build a relationship while focusing on drawing out common values, specific interests and potential resources that can support your initiative or campaign. Make a clear ask that is related to your team’s campaign. The organizee provides feedback for the organizer. How did you feel? What did the organizer do well? How can the organizer improve? Switch roles and listen carefully. Write these down for later:

- Your common values;
- Your specific individual interests;
- Your skills and resources - make specific commitments to each other.

Each pair reports back to the team on the following three questions (20min):

- What did you learn about values that you share?
- What did you learn about specific motivating interests you each may have?
- Did you learn about any resources at your partners disposal or network that can support your project?

Each team records their report on the above exercise on a flip-chart in this manner (20min):

- **Our Common Values** e.g. education, equality, environment, etc.;
- **Our Specific Interests** e.g. creating an after school program, decreasing CO2 emissions, etc.;
- **Our Unique Resources** e.g. our skills, networks etc..



Summarize key learnings from this exercise, and select someone to report to the larger group. What are your takeaways from this exercise?

SESSION 17

Relationship Building

2

One-On-One Practice (1hr) Ask participants to do the following (30min):

- Choose a partner you don't know well. Learn about why she/he does this work.
- Probe with "why?" questions to get to choice points and specific experiences that shaped her/his life.
- Share your story. Listen to your partner's story for the motivations and resources she/he brings to the movement (leadership skills, a following, action skills, etc.). Be specific.

Avoid talking about issues like justice in an abstract and detached way — get to the lived experience of why you care about the specifics that you want to do something about. What values were you taught that make you care about this? How did you learn these values? From whom?

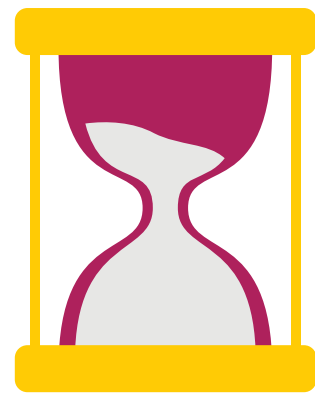
Some questions for one-to-one practice

- **Story:** What's your family story? What in your life brought you here today?
- **Hope:** What motivates you to act or organize others? What's your vision of how things could be different if we work together?
- **Leadership Resources:** What skills do you have? How do you lead others already in your life? What would you be willing to bring to this movement?
- **Challenges:** What keeps you from action? What do you fear? What would you want to learn?
- **Interests:** What values do we share? What interests can we act on together? What skills and resources do we each bring to this work? When will we meet again to keep building this relationship?

Reflection (30min): How does this way of doing one-to-ones compare with other types of conversations you have? How is it different from an interview? How is it different from a sales pitch? What was most challenging about this exercise? How could this type of relationship building (either through one-on-one conversations, at house meetings, or larger meetings) be used in organizing in your community and cause?



TIME



**1 hour
30 minutes**

OBJECTIVES



1 . To distinguish between monolithic (top-down) and pluralistic power (bottom-up).



2 . To understand the concepts of power over, power within and power with.

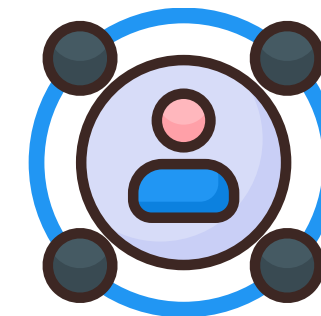


3 . To list sources of power.

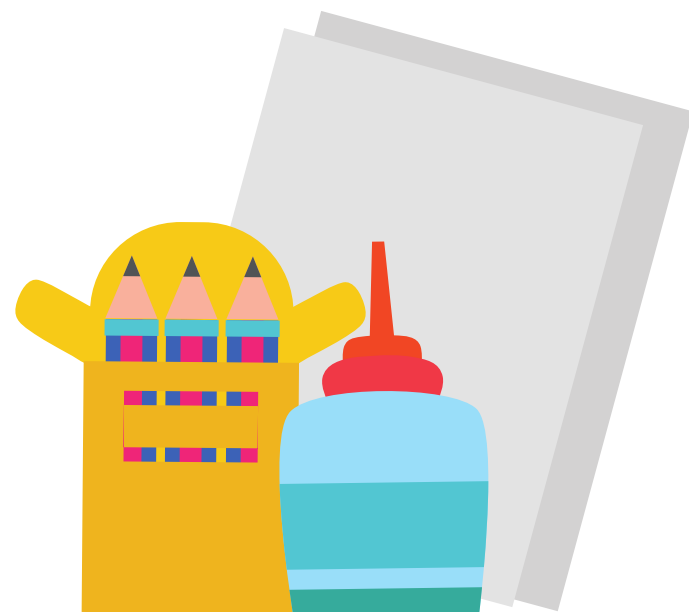
Suggested Material

- Post its
- Pens
- Flip Charts
- Jug of water and enough drinking glasses (or cups) for participants

Suggested Spatial Set up



- Sit in circle



SESSION 18

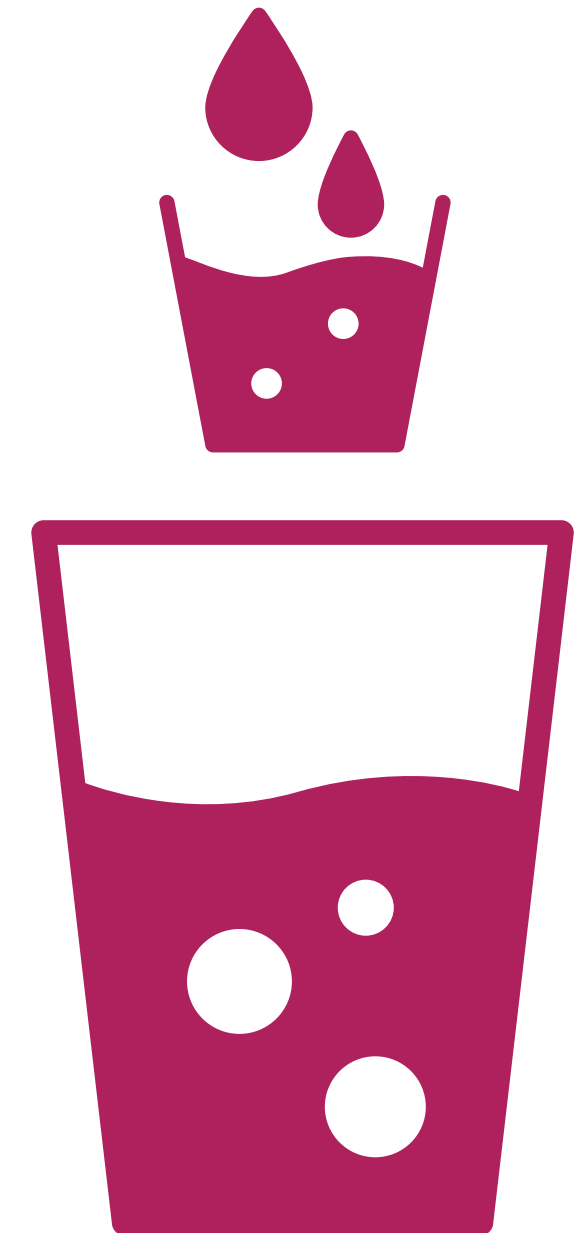
Analyzing and Understanding Power

Steps

1

Exercise (30min): Distribute the glasses/cups to participants at the beginning of the session, and pour water from the jug to the glasses/cups you just gave out in an unequal way. Give some participants a few drops, and others slightly more water. Half-fill some of the other glasses and fill a few glasses to the brim. Alternatively, have a few participants running around the room and distributing the water to make the exercise more fun.

Ask participants their thoughts about what you just did. Why did some of them get more water compared to everyone else? Who has the power to give the water? Why does this person/people have that power? Did anyone ask questions or complain about inequality, discrimination or other injustices during the exercise? If not, why? Ask participants whether they feel obligated to share their water with others.



SESSION 18

Analyzing and Understanding Power

2

Essay/story (1hr): Divide participants into two groups and ask them to come up with stories that bring out different aspects of power. One group will be instructed to tell a story that brings out monolithic/pluralistic power, while the second group will tell a story that brings out the different forms of power (power with, power within e.t.c.). Each group will take turns telling or acting out their story.

- Participants discuss in groups, then present on the different aspects of power they encountered in the stories.

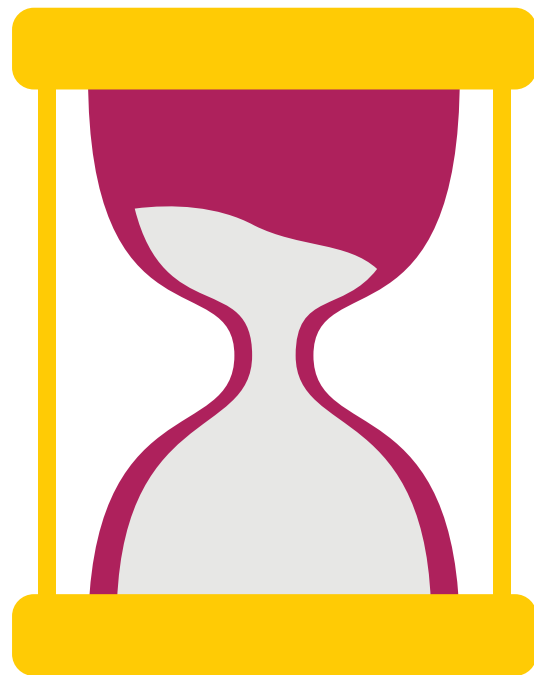
Group 1: Power structures: Monolithic power & Pluralistic power.

Group 2: Forms of power: Power with, Power within, Power over & Power to.

- Facilitator explains the aspects of power represented by the presentations further, adding other relatable examples drawn from our political or cultural encounters along the way. Allow for reflections and other examples from participants.
- Conclude by explaining that “real power” creates, empowers and requires agency (power with/within) and that traditional ideas of power (power over) is really not power at all, but domination, coercion, violence, and authority that destroys, rather than creates or builds. Explain that people power and nonviolent action is based upon belief of pluralistic power, power within and power with.



TIME



2 Hours

OBJECTIVES



1 . To explain the important role women play in movements.

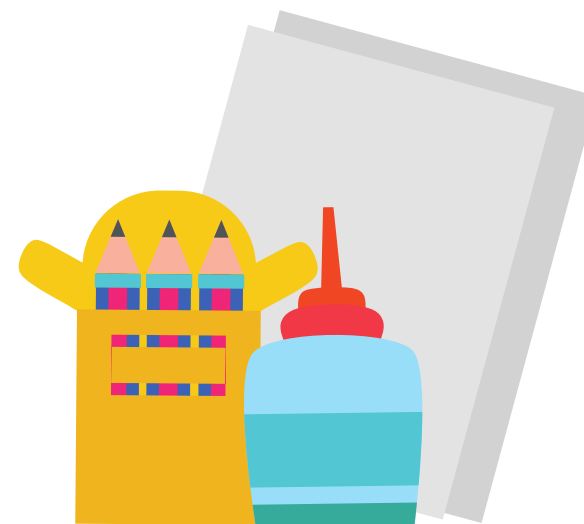


2 . To learn about the history of activism of women working not only in women's rights but in all types of societal issues.



3 . To discuss feminist perspectives and gender justice.

Suggested Material



- Post its
- Pens
- Flip Charts

SESSION 19

Women in Nonviolent Resistance and Feminist Perspectives

Steps (1hr):

- 1 Write down a list of famous feminists then ask them to look at women outside of that list that are not really known.
- 2 Use storytelling: One person comes with a story from their community and tells a story about her, what she has been through, and what is inspiring for the community. Use storytelling styles that are used in various African cultures.
- 3 Try to answer all of the following questions in your story: What difference do they have with women in terms of deliverance, in terms of work and taking care of stuff, responsibility in the family? What roles did women play in their different communities and take back to pre-colonial period and difference from what men did at the time? What roles have these women played in movements and why do they play those particular roles?

Exercise: Imagine how society with gender equality will look in the future. This exercise can be represented in creative ways, including in the form of role play.

Steps (1hr):

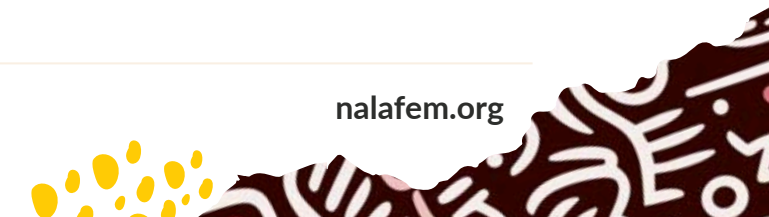
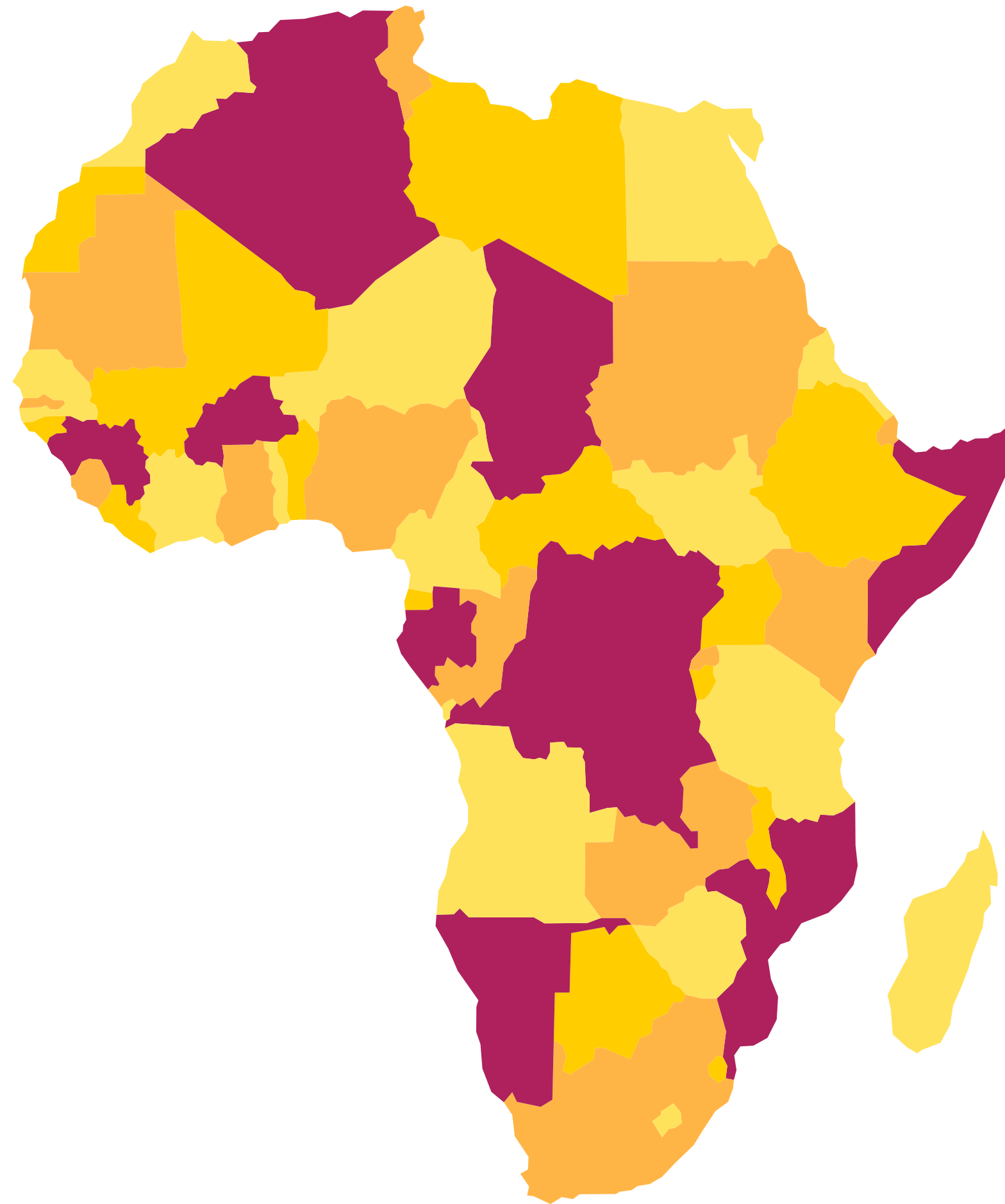
- **Exercise (10-15min):** Gender roles (reversal roles). Use confusing questions that can help us know what each individual thinks about gender. E.g. It is for a woman to cook at home. (Agree/Disagree, not sure, etc.). Everyone shares ideas on what they would do in a gender equal world.
- **(10-15min) Participants** shall then use gender lenses and see the reality/needs/myths of women's participation and men's participation. Merge these (what each lens can see) together at the end, merges into 1 person (i.e. human being).
- **Act like a man/woman exercise (10-15min):** Participants try to define what makes up men/women. Open up discussion on why certain tasks/things are only on women's list or men's list. Why is it like that (cultural norms, etc.)?

ADDITIONAL READINGS FOR THE FACILITATOR

On Pan-Africanism; colonialism; decolonization; and postcolonialism:

- Césaire, A., & Kelley, R. D. G. (2000). *Discourse on colonialism*. New York: Monthly Review Press.
- Jabri, V. (2012). *The Postcolonial Subject: Claiming Politics/Governing Others in Late Modernity*. London ; New York: Routledge.
- Munene, M. (2007). *Aid Peddlers and Aid Addicts: A Discourse on Postmodern Colonialism*. *Journal of Science Technology Education and Management*, 1(1), 181–190.
- Zeleza, P. T. (2006). *The Troubled Encounter Between Postcolonialism and African History*. *Journal of the Canadian Historical Association*, 17(2), 89–129.
- Zeleza, P. T. (2006). *The inventions of African identities and languages: The discursive and developmental implications*. In O. Arasanyin & M. Pemberton (Eds.), *Selected Proceedings of the 36th Annual Conference on African Linguistics* (pp. 14–26). Somerville, MA: Cascadilla Proceedings Project.
- Nkrumah, K. (1963). *Africa Must Unite*. Ghana, Panaf Books
- Soyinka, W; Amin, S; Selassie, B, Mugo, M; Mkandawire T. *Reimagining Pan-Africanism - Distinguished Mwalimu Nyerere lecture Series 2009-2013*. Dar-es-Salaam, Mkuki wa Nyota
- Biko, S. (1978) *I Write What I Like*. Picador Africa
- Cabral, A. (2016). *Resistance and Decolonization*. Rowman & Littlefield
- Ndlovu-Gatsheni, S. (2013) *Empire, Global Coloniality and African Subjectivity*. Berghahn
- Rodney, W. (1972) *How Europe underdeveloped Africa*. Verso Books
- Sabaratnam, M. (2017) *Decolonising Intervention: International Statebuilding in Mozambique*. London and New York: Rowman & Littlefield Publishers.

APPENDIX 1: Afresist Map 



Afresist Privilege Wheel Worksheet

This worksheet co-relates to Session 8 (Real Talk about Privilege and Intersectionality) of the African Youth Leadership Program (AYLP) toolkit.

The objective of this worksheet is to guide you to appreciate and reflect on the privileges you may have, and how your subjective positioning within your respective society might be a disadvantage. Use the questions below to guide you when filling out the different sections of the wheel. The more privileged you believe you are, the more you should fill out each wedge of the wheel.



APPENDIX 1: Afresist Privilege Wheel

Gender

Does your gender (female, male, non-binary, etc.) effect the way in which you move around within your society? Does your gender privilege you or puts you at a disadvantage compared to other genders?

Sexual Identity

Is your sexual identity recognized within your society? Is your sexual identity the norm or considered outside the norm? Does your sexual identity subject you to discrimination? Is your sexual identity criminalized?

Education Level/Access

Are you able to pursue your education to the level that you desire? Are you able to afford the education you have undergone? Are there structural barriers in place that inhibit you from pursuing an education?

Citizenship Status

Do you have citizenship status (or something similar) that allows you to practice your rights and duties as a citizen? Does your status hinder you from participating and/or accessing resources?

(Dis)ability

Are you an able-bodied person or do you have a disability? Does your (dis)ability hinder you from freely moving around in society? For those who are disabled: are there services available for you to have equal access as those who are not disabled?

Race/Ethnicity

Does your race or ethnicity privilege you within your society? Is your race/ethnicity the majority or minority within your given society? Has your race/ethnicity put you in compromising situations (i.e. situations where you are discriminated against because of how others perceive your race/ethnicity)?


Religious Affiliation

Is your religious affiliation the majority or minority within your society? Does your religious affiliation (including whether or not you are an atheist or agnostic) subject you to discrimination? Are there stereotypes about your religious affiliation that subject you to discrimination? Are you able to practice your religion freely? Is your religious affiliation criminalized?

Age

Does your age effect your participation within your society? For instance, are you able to vote?


Political Affiliation

 Is your political affiliation represented within the political system
Employment: Are you employed, underemployed, unemployed? Are you able to find a job that matches your educational level and previous work experience?


Income

 Do you receive an income that allows you to finance your basic needs?


Access to ICTs

 Do you have access to information-communication technology (i.e. a mobile phone, laptop/computer, etc.)? Do you have access to the internet?

Urban/Rural

 The assumption is that there are more opportunities in urban areas rather than rural areas; however, such opportunities are subjective. Do you feel like your location, let it be in an urban or rural area, put you at an advantage/disadvantage compared to those who live in a different area?

Social Status

 Does your social status, or that of your family, put you at an advantage or disadvantage within your society?

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