

## Afro Probe

# Exploring Resilience

A Study in Three Parts on the Spirit of Africa

## Student Worksheets



Scientific name

*Rosa abyssinica*<sup>1</sup>

Family name

Rosaceae

Local names

Kaga (Amargna), Qaqawwii (Oromiffa), Dayero (Somali),  
Abyssinian rose (English)

Found only in Arabia, Ethiopia, Somalia and the Sudan, this rose is common in the mid- and highlands. Common, forming thickets in upland dry evergreen forest and margins and clearings, in upland bushland, rocky places, dry grassland and riparian formations, also in different types of man-made habitats, sometimes standing alone as a small tree (1,700 - 3,300m). Also found in Yemen, Somalia and Sudan.

From: [http://images.google.ca/imgres?imgurl=http://www.africa.upenn.edu/faminefood/images/Rosa\\_abyssinica\\_flowering\\_branches.jpg&imgrefurl=http://www.africa.upenn.edu/faminefood/category3/cat3\\_Rosa\\_abyssinica.htm&h=753&w=841&sz=53&hl=en&start=95&tbnid=0FH-qr0-IFcEkM:&tbnh=130&tbnw=145&prev=/images%3Fq%3Dflower%2BSomalia%26start%3D80%26gbv%3D2%26ndsp%3D20%26svnum%3D10%26hl%3Den%26sa%3DN](http://images.google.ca/imgres?imgurl=http://www.africa.upenn.edu/faminefood/images/Rosa_abyssinica_flowering_branches.jpg&imgrefurl=http://www.africa.upenn.edu/faminefood/category3/cat3_Rosa_abyssinica.htm&h=753&w=841&sz=53&hl=en&start=95&tbnid=0FH-qr0-IFcEkM:&tbnh=130&tbnw=145&prev=/images%3Fq%3Dflower%2BSomalia%26start%3D80%26gbv%3D2%26ndsp%3D20%26svnum%3D10%26hl%3Den%26sa%3DN)

## Part One

# The Concept of Resilience

**Defining Resilience**

**Studying Human Resil-**



**Coherence and Community**

**Developing  
An African Perspective**

# Defining Resilience

Examine the following definition of resilience. Then explain in your own words how each of the following images can be understood as a portrayal of resilience.

## Resilience

Noun:

1. the power or ability to return to the original form, position, etc., after being bent, compressed, or stretched; elasticity.

2. ability to recover readily from illness, depression, adversity, or the like; buoyancy.

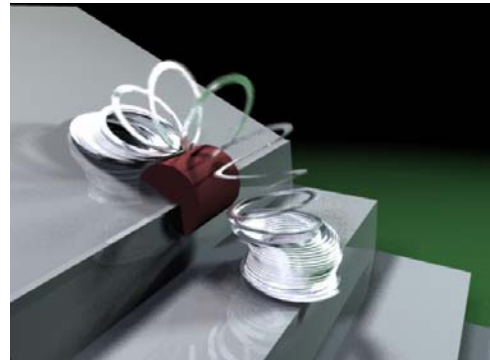
(from [www.dictionary.com](http://www.dictionary.com))

1



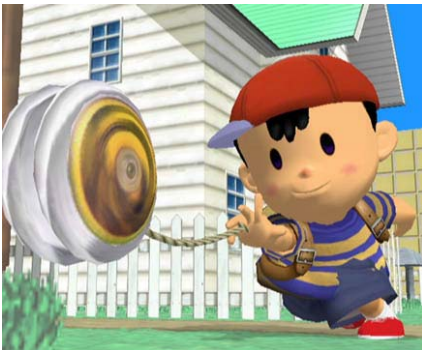
<http://publicaffairs.uth.tmc.edu/hleader/gfx/2004art/resilience.jpg>

2



<http://area.autodesk.com/files/blog/duncan/images/>

3



[http://starmen.net/ssbm/images/ness\\_yoyo.jpg](http://starmen.net/ssbm/images/ness_yoyo.jpg)

4



[http://www.pennybrohncancercare.org/mod\\_product/FileUpload/Uploads/307\\_Bungee.gif](http://www.pennybrohncancercare.org/mod_product/FileUpload/Uploads/307_Bungee.gif)

5



<http://www.badfads.com/images/trampoline01.jpg>

# Vocabulary Support Sheet A

1. For each of the following words, give the meaning of the highlighted root word(s). Discuss with a partner how the meaning that the prefix or suffix can change the word. Make a prediction about the meaning of the word. Use a dictionary to find the definition. Assess how close you came to understanding the true meaning of the word.

- a) proactive
- b) alienated
- c) defuse

2. Use context clues to guess the meaning of the boldfaced words in the sentences which follow. Work with a partner to use a dictionary to check how close you came to the meaning.

- a) The thought of winning first prize provided **impetus** for Suzanne to train hard each day.
- b) Knowing the letters of the alphabet is not **innate**, but most children will learn with practice and help.
- c) Thanks to modern medicine and vaccinations, a doctor can **inoculate** you against diseases like smallpox and whooping cough, but no one can be prevented from catching the common cold.
- d) It took many years for Alfred to overcome the **trauma** of seeing his friends die in the car crash.
- e) Alice was so eager to show her **proWess** as a skater that she forgot to tie her laces, raced onto the ice, tripped and fell.
- f) A **passive** onlooker, Robert rarely got involved in class debates.
- g) With one quick turn of the wrist, the dentist was able to **extract** the decayed tooth from my jaw.
- h) If you just **persevere** long enough, your colleagues will get to know you and appreciate your work.
- i) Her sunny **disposition** made Rebecca a popular member of the class.
- j) Years of practice made Sophia an **adept** card player.
- k) When the thunderstorm struck, we took **refuge** in the old barn.
- l) Unless you are superstitious, the **efficacy** of crossing your fingers to avoid misfortune is doubtful.
- m) Through the years of **adversity**, our parents made sacrifices so that we could stay in school and successfully graduate.
- n) It was hard to **construe** the meaning of her words, but the expression on her face said it all.

3. For each of the vocabulary focus words, write at least one other word which shares the same root word.

# Studying Human Resilience

*The capacity of the human spirit to rise to overcome adversity and to persevere in the face of hardship is a quality which is valued by all societies throughout the world. Thus it is not a surprise that it has been the subject of study by psychologists and educators who see building resilience as key to character education and enhancing the potential for success. We all will face adversity of some form at some point in our lives, and our capacity to meet challenges and rebound from times of difficulty is essential to our success as human beings.*

*From her readings and research, author Joanne M. Joseph identifies in her book, **The Resilient Child**, four basic Traits of the Resilient Personality:*

1. **“Resilient children take a proactive rather than a reactive or passive approach to problem solving.** This means that they tend to take charge of their life situation. This is in contrast to children who wait for others to do things for them or react negatively to situations they can't control. This proactive approach to problem solving requires children to be self-reliant and independent while at the same time socially adept enough to get appropriate help from adults and peers. Eleanor Roosevelt learned early in life to be independent. She dealt with the emotional rejection of her mother and husband by getting involved with projects and community activities and by finding alternative sources of unconditional love (her father in early life and her teachers during childhood and adolescence). In so doing, she was able to find a refuge from the social rejection of her mother and grandmother and find alternative sources of positive feedback to fuel her own sense of self-esteem and self-efficacy.
2. **Resilient children are also able to construe their experiences in positive and constructive ways.** This is true even when those experiences are painful or negative. Terry Fox's run for cancer research is a good example of this characteristic in action. Terry fox took what was a threat and made it his personal challenge. By making the cancer research his goal, Terry gave a positive meaning to his condition and was therefore able to grow and deal effectively with it. He was not permanently discouraged from developing his physical prowess. After losing his leg and undergoing chemotherapy, he trained for one year and ran across Canada with an artificial leg. And why? To raise money for cancer research. The cancer became the impetus for this admirable goal and drive.
3. **Resilient children are good-natured and easy to deal with.** As a result, they gain other people's positive attention. These children usually **establish a close bond with at least one caregiver during infancy and early childhood.** This caregiver is not always the child's parent. It can be another relative or a neighbor, friend, coach or teacher ... Of course, a good-natured disposition is to some extent innate. This does not mean, however, that a child not so blessed is doomed to failure. It simply means that such a child is at risk, especially in homes that are fraught with problems or otherwise less than ideal[...]
4. Finally, **resilient children develop early in life a sense of ... “coherence” ...** a basic belief that life makes sense and that one has some control over what happens. This sense of coherence keeps resilient children strong through the more difficult times ... children subjected to the trauma of war and concentration camps were able to love and behave compassionately toward others despite the horror that surrounded them. They were able to do this because they saw and construed a higher purpose for their lives. Similarly, for Eleanor Roosevelt, that sense of coherence translated into a mission for community and world well-being. For Terry Fox, the sense of coherence was evident in his goal to raise a million dollars for cancer research [...] All of these individuals placed a sense of meaning on their suffering, which in turn contributed to their ability to persevere and function against all odds.”

Joseph then defines the three basic characteristics of **“The Hardy Personality”**:

1. “The first of the components, **a sense of control**, refers to the basic belief that I as an individual can influence what happens to me. This does not mean that I can always control the situations of people around me. Rather it means that I can control *myself* and accept responsibility for my own decisions and their consequences. Psychologists refer to this belief as an **“internal locus of control”** (Rotter 1966) ... Internal locus-of-control people do not expect others to do for them what they can do for themselves. They are active, independent people who live by the motto “God helps those who help themselves” ...
2. The **sense of challenge**, the second of the characteristics of hardiness, is the **ability to see the positive aspects of change and to minimize or get beyond the negative aspects of a situation**. A person who sees life as a challenge is not only positive about life in general but also able to defuse the threat behind misfortune and extract opportunity from the change ... To have this kind of positive perspective, a person must be able to think flexibly. This means that one has to be able to see a situation from different perspectives and generate different solutions for problems ...
3. The third characteristic of the hardy personality is **a sense of commitment**, that is, the ability to find meaning and value in what one is doing. It is the ability to see a reason or purpose behind one’s existence. Commitments are the goals we set and the effort we put forth to reach them. Commitments are stress inoculators and achievement motivators because they focus human energy toward goals. In times of adversity or task difficulty a goal-oriented perspective motivates the person to persevere. Individuals who lack commitment are alienated from self and others, and in stressful times they, lacking reasons for continuing, are likely to give up. A child who is able to see a meaning behind suffering is a child with a sense of commitment. The resilient children in Werner’s studies often found this sense of purpose by assuming the role of caregiver to others in their negative situation or by choosing alternative life paths as adults.”

Joseph concludes:

“A resilient individual is a person who is responsible, positive, self-reliant, committed, and socially skillful. All of these traits can be socialized and reinforced.”

## Follow up Activity A

**Design a questionnaire to test the hardiness and resilience of a person. Write seven multiple choice questions in which the responses allow individuals to demonstrate a variety of responses to situations that define abilities for:**

- **Problem solving**
- **Interpreting adverse situations**
- **Style of Social interaction**
- **Coherence in understanding their world**
- **Locus of control**
- **Views on challenge**
- **Sense of commitment**

**Include an evaluation key (scale of 1 to 4) in which responses that demonstrate high levels of hardiness and resilience are given 4 marks, and those with low hardiness and resilience rate a level 1. Be sure to mix up the order in which high and low resilient/hardy responses are presented. Ask fellow students to “impersonate” a personality type and take the test. Highly resilient and hardy individuals should score close to 28/28. Discuss with your fellow students how well your test demonstrates Joseph’s concepts.**

### Sample question:

1. It's 8 pm and you have been having a hard time completing your algebra assignment which is due the next day. Would you ...
- A) Ask your parents to write a note to your teacher to explain you tried hard and request you get an extension on the assignment.
  - B) Immediately call a friend who is good at math and ask for help.
  - C) Get to school early so you can copy the answer from a friend.
  - D) Go back to your notes, examine similar questions in your text, use the answer key and work backwards to solve the problem yourself. If that fails, then call a friend and ask for advice.

**(Evaluation key: Question 1 is a test for the ability to problem solve. Rating: A=2, B=3, C=1, D=4)**

Part Two  
**Personal Resilience**

Case Studies in Courage and Perseverance





**Mount Elgin are of Kenya**

[http://www.yeagerkenya.com/images/mt\\_elgon\\_farms.jpg](http://www.yeagerkenya.com/images/mt_elgon_farms.jpg)

*I must remain committed and full of hope,  
Even in the face of adversity.  
For as sure as the sun sets to the West,  
So it will rise again to the East, the day after.*

*I must be persistent and never give up:  
After every fall, always lift myself up and start again.  
When the journey is finally done,  
I never have to wake up again.*

*I will sleep where there is rain and dew.  
There, it will be heaven and most likely, green*

*Wangari Maathai*

# Resilience and Coherence

## Structuring Society for Success in Different Worlds

Read the article on page 10. Complete the chart below to demonstrate your understanding of the difference between an African and a Western perspective with regard to the organization of society and a corresponding sense of coherence.



**Western Perspective**

**African Perspective**

Contemporary Economic Realities

Contemporary Economic Realities

Examples of Cause and Effect

Examples of Cause and Effect

Importance of Individualism / Exploring the "Collective Imagination"

Importance of Individualism / Exploring the "Collective Imagination"

The Survival of Community and Traditions

The survival of Community and Traditions

Essential Components of Coherence

Essential Components of Coherence

# Coherence and Community

## An African Perspective

The centrality of a Belief System, Cultural Heritage and Community  
to Resilience and the Ability to Construct the Future

*Ask your average North American male what his dream car looks like, and it well might be a sporty two seater convertible that will speed him and a loved one away for a romantic weekend. Ask the average African what he aspires to drive and it will probably be a four wheel drive four by four or minivan, preferably with an extra bank of seats so he can accommodate many friends and family members and have the pleasure of bringing them to a family or community gathering. Ask an African what he thinks of people who buy sports cars, and he well may throw up his hands and shake his head at the thought of someone being so selfishness, wasteful and down-right antisocial! A whole car for just two people???? What can this possibly have to do with the topic of Resilience?*

The realities that surround us structure the society in which we live, our education, our values and contribute to the importance we assign to religion and culture. Together, these elements form our sense of “coherence” or the sense we make of the world. This sense of “coherence” is in turn reflected in our “collective imagination” of success and happiness. Individualism and nuclear relationships figure highly in the collective imagination of success for Westerners. While stereotypes can be harmful, the sports car is nevertheless a symbol of Western individualism. Having individually won out against supposedly unbeatable forces, James Bond speeds off into the sunset with a beautiful goddess to enjoy a secluded weekend of personal enjoyment. Of course, Africans are no less heroic and just as romantic as Westerners. But, the “happy ending” to the film finds them packed into their minivan or four by four, motoring off to a big wedding in which the bride and groom will be surrounded by hundreds of friends and well-wishers. Their collective imagination is based on a sense of coherence built on the importance of community and extended relationships. The following essay attempts to describe and explain the connection between and the overarching importance of coherence to the sense of resilience that has defined the spirit of Africans who rise from pain and strive to recover from the greatest of tragedies.

The industrialized world has developed strong economies. While none are immune to the threat of recession or economic depression, western countries seem to have developed a level of “economic resilience” that allows them to bounce back within a reasonable period of time from financial setbacks. An industrial foundation and the accumulation of wealth, in turn provides western countries with collateral to borrow against. This cushions fluctuations in their economies and provides confidence that hard times will pass. Thus, perhaps part of the western sense of “coherence” - which provides hope and encourages perseverance in times of hardship - is due in part to an observed cycle of economic renewal. Moreover, with greater economic stability, it is possible for an individual to rise through adversity. With hard work and intelligence Westerners believe and have proven it is possible to succeed as an individual. While religious beliefs, cultural teachings and membership in society are all important to western society, the western legend of “the self made man” is an integral part of the collective imagination. Western resilience, thus, is also supported by faith in individualism and the power of personal determination.

There are fewer economic cushions in traditional economies. Subsistence farmers live season to season, and those who depend on primary resource industries live at the mercy of nature. The wealth which cushions Africans and which allows them to rise from disaster is spiritual and human. While Africans may lack technology, industries and many of the material comforts of the modern world, they are rich in families, friends and beliefs which they value and which guide them. Though they may have few material comforts, they find joy in each other’s company and comfort each other in times of sorrow. Children are their greatest joy and wealth, and the inability to provide well for them may not figure in the decision to have many children. Poverty is the norm, so worrying that one’s children may also be poor may not convince people not to have children. People are sustained by love, not material things. Moreover, without technology often more hands are needed to do vital work. Thus, survival has been closely linked to the creation of large families and strong communities. These beliefs survive in the collective imagination, despite growing populations for which it becomes harder to provide full employment.

Economic hardship, moreover, encourages interdependence and mutual assistance. In fact it strengthens the need for personal integrity. For example, without collateral, many Africans cannot bor-

row money from banks in times of need or to finance small businesses. They create informal mutual savings groups or “tontines”. Trust is established based on a person’s good name or reputation. They save together and finance one another’s projects one by one. A dishonest person would never gain the trust of neighbours and friends to join such groups. Thus, relationships between people are a source of both psychological and material strength, one is less “alone”, and one’s family is one’s greatest asset. In contrast, in the West, technology softens somewhat dependence on community for survival, and a greater economic base from which credit can be derived, allows the resilient Westerner to rebound from adversity through individual initiative. The need to compete, particularly in western market driven economies, rather than collaborate has factored greatly into western ideals of self (although new industrial models of management based on corporate successes that stress team spirit, as is the case with Japanese companies, now influence western business management). The bi-products of western individualism, however, are solitude, loneliness and depression.

It is easy to draw the link between the advent of poverty in Africa and changes or events which have destroyed African families and communities. Forced labor, apartheid, famine, genocide, health crises such as malaria or the AIDS pandemic all have impacted heavily on families and communities—traditional sources of coherence and resilience. Genocide survivors and AIDS orphans are lonely figures. In such disasters, African traditional responses to economic disaster are crippled.

Each of the four focus writers selected for study in this unit are exceptional as individuals. However, they all write about drawing strength and understanding of the world from cultural and spiritual values, community and enduring relationships. This is reflected in their reference to legends, and stories from their diverse cultures. They frequently talk about finding strength in religious faith. Belief in God—whether from Christian, Muslim or traditional religions—and in an afterlife which is the reward for a life lived with kindness and righteousness inspire Africans to live unselfishly, help one another and contribute daily to the welfare of extended family, community and society. A collective identity grounded in African traditions survives throughout Africa and remains a source of coherence and resilience today.

But Africa is changing, and with it yesterday’s sense of African identity and its resilience is being challenged! The continent stands with one foot in the past and one foot in the future. Many continue to live rural lives, economically bound to a life of subsistence, relatively untouched by change and practicing traditions. Some live urban lives far from the village and with few memories of a cultural past. Youth who are growing up in new communities, Africans who have lived in the west or those who find themselves living in large African urban centers often have limited traditional memories. Elders see urbanization as fragmenting African communities which functioned as social units, separating extended families and undermining resilience. Those who have moved to the cities experience the same sense of isolation Westerners feel bound to a life of individualism though they be surrounded by millions. And Africans are not immune to the same ensuing maladies - urban violence and the dissolution of moral inhibitions.

African leaders who are active agents in the struggle for progress, economic justice and social equity see the need to rebuild a sense of community upon the foundations of African culture to restore health to urban centers in distress. They have understood that the gifts of the modern world (which may or may not alleviate poverty and misery) are restructuring their societies and changing the nature of relationships that have acted as their foundation. Those who have grown up with little knowledge of traditions or who feel lost in the barrens of urban Africa, unable to attain economic prosperity, often hunger to rediscover their past and their culture. Contemporary African writers who bring to life stories that incorporate a traditional element serve a double function. Their stories pay tribute to a way of life that has been a source of strength to Africa’s people and they validate those who live traditionally or who have experience of this life. They provide positive models of community, a paradigm for ethical behavior and a means to rebuild coherence. African sayings like, “It takes an entire village to raise a child” take life and meaning within the context of such stories.

To a Westerner, traditional ways might seem impediments to change. However, many traditions have the power to stimulate resilience by providing structures for justice and mutual assistance through strengthening a sense of community and the African sense of coherence. Rwanda provide one such example. It successfully revived a form of community justice known as “gacaca” (pronounced ga-cha-cha) to deal with the huge case load of accused criminals in the aftermath of the 1994 genocide. While it may not be perfect, a workable solution to an impossible situation was found in tradition. Africa is changing. The identities of her people will not remain the same, but hopefully its sources of resilience will multiply with economic growth and development. To do so, however, Africans will continue to be informed and guided by their traditions which reflect and restore coherence.

## Coherence and Community: An African Perspective

### VOCABULARY BUILDER

Use context solving cues to guess the meaning of the following key words that appear in the preceding reading. Use a dictionary to verify and note meanings of any words that you remain uncertain about.

Par. 1:

to accommodate

Par. 2:

Collective

To prevail

To constitute

Nuclear

To embody

Par. 3

Collateral

Adversity

Par. 4

Subsistence farmers

Primary resource

Dilemma

Par. 5

Integrity

Asset

Par. 6

Testify to

Afterlife

Righteousness

Par. 7

Equity

Dissolution

Inhibitions

Par. 8

Malaria

Par. 9

To pay tribute to

Prosperity`

A paradigm

Par. 10

An impediment

To hinder

Perpetrator

Genocide

Select 8 words from the list to use in a sentence you generate that will reflect its meaning.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_

# Reflecting on Resilience (Side A)



<http://www.sa-venues.com/images/nelson-mandela.jpg>

## 1. Nelson Mandela

Nelson Mandela was a key figure in the struggle against Apartheid, the system of government imposed racial discrimination, in South Africa. His life is legendary. He campaigned tirelessly to change the system of government, risked his life by challenging the system and refusing to be silenced by those who held supreme power and chose not only to go to jail for over twenty years for the principles of freedom and justice, but to stay in jail until those principles could be extended to all South Africans through a peaceful transition to a new form of government. After almost a lifetime in prison, Mandela emerged as the recognized voice of the new South Africa. He was duly elected as South Africa's first black president. In his term as president he continued to work for unity, peace and reconciliation in his country. He remains a powerful voice and an agent for positive change. His autobiography, *Long Walk to Freedom*, was published in 1994.



<http://www.geocities.com/youngamnesty/waris1.jpg>

## 2. Waris Dirie

Waris Dirie was born into a traditional Somali family of nomads. She recalls a childhood which united her family in their determination to survive in harsh conditions and values much of her heritage and culture which gave her strength and courage. She was also the victim of female genital mutilation at a very young age, and escaped into the desert at the age of thirteen to avoid an arranged marriage to an elderly man. She miraculously survived and went on to stumble through the pitfalls of living as a girl separated from her immediate family and as a stateless young woman attempting to establish herself as an immigrant in England and the United States. With almost no formal education she rose to become a top model and went on to campaign against female genital mutilation, becoming a United Nations Special Ambassador to champion the cause of young girls facing this problem. She has published two autobiographies, *Desert Flower* (1998) and *Desert Dawn* (2002) which document her life's story as it evolves and which provide insight into how she views and understands her life.



[http://images.usatoday.com/life/\\_photos/2007/01/11/](http://images.usatoday.com/life/_photos/2007/01/11/)

## 3. Ishmael Beah

In 1993, at the age of twelve, Ishmael Beah fled from attacking rebels in Sierra Leone. His life would never be the same. Separated from his family and struggling to survive with a few other children, by the age of thirteen Ishmael was obliged to join the army as a child soldier. At heart a gentle boy, he found that he was capable of truly terrible acts. At the age of sixteen, he was placed in a rehabilitation program run by the United Nations where he learned how to find his former self, regain his humanity, heal and begin to build a future in the aftermath of war. *A long way gone—memoirs of a boy soldier* is an autobiographical account that starts with the approach of war, his life as a child soldier, his demobilization and rehabilitation, his experience as a child representative to the United Nations to speak out about the plight of children who are forced to fight. Ishmael completed his secondary school studies in the United States as well as a B.A. in political science. He continues to fight for the rights of children as a member of the Human Rights Watch Children's Rights Division Advisory Committee.



<http://greenbeltmovement.org/>

## 3. Wangari Maathai

The daughter of farmers in the highlands of Mount Kenya, Wangari Maathai was the first woman in East and Central Africa to earn a doctoral degree. She introduced her tree-planting concept to ordinary citizens in 1976. She went on to develop it into the **Green Belt Movement**, a grassroots organization whose main focus is helping women's groups plant trees to conserve the environment and improve quality of life. She has helped women plant more than 30 million trees. In 1986 **Greenbelt** established a Pan African Green Belt Network, which has taught people from other African countries its approach to environmental conservation and community building. In 1998, As co-chair of the Jubilee 2000 Africa Campaign, Professor Maathai played a leading role in seeking the cancellation of the overwhelming debts of poor countries in Africa. She also has campaigned tirelessly against land grabbing and the theft of public forests. Wangari Maathai is internationally recognized for her persistent struggle for democracy, human rights, and environmental conservation. She and the Green Belt Movement received the 2004 Nobel Peace Prize. Her autobiography, *Unbowed*, was published in September 2007.

# **Reflecting on Resilience** (Side B)

## **Challenges:**

**Read** the introductory passages to the focus authors in **Reflecting on Resilience** to select an autobiography that you will read to explore the theme of Resilience.

**Use Graphic Organizer #1** to plot pivotal moments of the life of your chosen personality to show his or her resilience. Demonstrate how he/she finds stability in his/her early life. Identify the “stressors” or “challenges” which disturb stability. Describe their results and the steps which your personality takes to overcome them. Try to identify the source of the strength which your character finds to meet adversity.

**Use Graphic Organizer #2** to analyze the qualities of resilience your personality demonstrates and to study the extent that **Coherence, Family** and **Community** figure centrally in the thinking of your personality’s views. Identify, quote and explain in your own words passages that support your analysis.

**Use Graphic Organizer #3** to consider how the reading you have chosen is representative of the genre of an autobiography. Select passages that demonstrate the qualities of narration, description and reflection that you discover through your reading..

**Be sure to consider the criteria for evaluation for each assignment that are provided in the rubric for each organizer before you start.**

**You may wish to transfer the model of either planner onto chart paper or select a different model of display to allow for sufficient space for more of your comments.**

Graphic Organizer #2

# Identifying

and

# Plotting

# Resilience

Author:

**Stressor**  
Description of event / situation which disturbs stability

**Equilibrium**  
Evidence of Stability before the onset of Distress

Title of Autobiography:

**Imbalance**  
Description of the results of distress

\*\*Observation of the Factors of Resilience and Hardiness

**Return to Equilibrium**  
Steps Taken to Recover from Distress and thoughts which reveal source of strength

Graphic Organizer #3

# Analyzing Resilience

Author: \_\_\_\_\_

Reading # \_\_\_\_\_

*Sees experiences  
in positive and  
constructive ways*

*Shows a proactive  
approach to  
problem solving*

*Sees change positively,  
Minimizes negatives  
in situations*

*Shows the ability to find  
**Coherence**  
Sees culture, traditions and faith  
as guiding principles*

## **Values Family**

*Demonstrates good nature  
Gets along well with others  
including family or  
significant caregivers*

## **Values Community**

*Demonstrates  
"locus-of-control"*

*Shows  
commitment*

# Autobiography as a Genre

## Graphic organizer 4A

### Window into Another Person's Life

Use this graphic organizer to provide a structure for understanding the uniqueness of the life of the focus personality that is featured in the autobiography. Compare what you learn about the life of this individual to your own life. You may choose to enlarge the organizer to allow you to have more space for your comments. Write a conclusion to summarize overall how the autobiographer's life resembles and differs from your own life.

Title of Autobiography: \_\_\_\_\_ Your name \_\_\_\_\_

Experiences	Page ref.	Autobiographical personality's Life	Student's Life
Family Life: structure of family / extended family			
Description of home: Structure / amenities / food / money			
Favorite childhood moments:			
Going to school: How long? Where? Cost?			
Recreation / Culture:			
Career / Exceptional Journeys:			
Other:			

# Autobiography as a Genre

## Graphic organizer 4B

### Point of View as a Reflection of Truth

*“Autobiographers may leave out whatever they wish, and include anything from human geography to reproach; they may turn their books into a litany, a confession, an apology, a cathartic act, a collection of anecdotes or gossip, or even into a space to wash dirty laundry. Similarly, they may choose where to begin or end, and the subject’s name may not necessarily correspond to the author’s.”* From the Literary Encyclopedia at <http://www.litencyc.com/php/stopics.php?rec=true&UID=1232>

Use the following organizer as a guide to discussing the elements of purpose which the autobiography you have read serves. Write a conclusion to discuss how elements of truth are always present in works which portray a particular “point of view”.

Title of Autobiography: \_\_\_\_\_ Your name \_\_\_\_\_

Elements of Purpose	Page Ref.	Specific details and information
To create a record of his/her personal life		
To create a broader document of factual history		
To Present a Political Point of View		
Elements of litany, confession, apology, cathartic act, collection of anecdotes or gossip, dirty laundry.		
To preserve elements of culture (stories, legends, music, poetry, etc.)		

# Signs of Resilience in Africa

## The Autobiography as a Springboard for Research

### Rubric for Evaluation of Skills in English

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<b>Reading (1)</b> Read and demonstrate an understanding of an Autobiography and/or a variety of literary and informational texts, from contemporary and historical periods to identify and discuss resilience.	Reads and demonstrates an understanding of an autobiography and/or a variety of literary and informational texts, from contemporary and historical periods to identify and discuss elements of resilience with limited effectiveness.	Reads and demonstrates an understanding of an autobiography and/or a variety of literary and informational texts, from contemporary and historical periods to identify and discuss elements of resilience with some effectiveness.	Reads and demonstrates an understanding of an autobiography and/or a variety of literary and informational texts, from contemporary and historical periods to identify and discuss elements of resilience with considerable effectiveness.	Reads and demonstrates an understanding of an autobiography and/or a variety of literary and informational texts, from contemporary and historical periods to identify and discuss elements of resilience with thorough effectiveness.
<b>Reading (2)</b> Demonstrate an understanding of the elements of a variety of literary and informational forms	Demonstrates an understanding of the elements of an Autobiography with limited effectiveness.	Demonstrates an understanding of the elements of an Autobiography with some effectiveness.	Demonstrates an understanding of the elements of an Autobiography with considerable effectiveness.	Demonstrates an understanding of the elements of an Autobiography with thorough effectiveness.
<b>Reading (3)</b> Use knowledge of vocabulary and language conventions to speak, write, and read competently using a level of language appropriate to purpose and audience	Uses knowledge of vocabulary and language conventions to speak, write and read competently to read and discuss an autobiography to identify and discuss resilience with limited effectiveness.	Uses knowledge of vocabulary and language conventions to speak, write and read competently to read and discuss an autobiography to identify and discuss resilience with some effectiveness.	Uses knowledge of vocabulary and language conventions to speak, write and read competently to read and discuss an autobiography to identify and discuss resilience with considerable effectiveness.	Uses knowledge of vocabulary and language conventions to speak, write and read competently to read and discuss an autobiography to identify and discuss resilience with thorough effectiveness.
<b>Writing</b> Use a variety of organizational techniques to present ideas and supporting details logically and coherently in written work	<i>Check as appropriate:</i> ___ Uses a graphic organizer to present ideas and supporting details logically and coherently in written work to identify and discuss resilience in an autobiography ___ Writes a research essay / report to present ideas and supporting details logically and coherently in written work to identify and discuss resilience as portrayed in an autobiography and/or related readings. with limited effectiveness	<i>Check as appropriate:</i> ___ Uses a graphic organizer to present ideas and supporting details logically and coherently in written work to identify and discuss resilience in an autobiography ___ Writes a research essay / report to present ideas and supporting details logically and coherently in written work to identify and discuss resilience as portrayed in an autobiography and/or related readings. with some effectiveness.	<i>Check as appropriate:</i> ___ Uses a graphic organizer to present ideas and supporting details logically and coherently in written work to identify and discuss resilience in an autobiography ___ Writes a research essay / report to present ideas and supporting details logically and coherently in written work to identify and discuss resilience as portrayed in an autobiography and/or related readings. with considerable effectiveness.	<i>Check as appropriate:</i> ___ Uses a graphic organizer to present ideas and supporting details logically and coherently in written work to identify and discuss resilience in an autobiography ___ Writes a research essay / report to present ideas and supporting details logically and coherently in written work to identify and discuss resilience as portrayed in an autobiography and/or related readings. with thorough effectiveness.
<b>Language</b> Use listening techniques and oral communication skills to participate in classroom discussions and reporting/presenting, for specific purposes and audiences.	Uses listening techniques and oral communication skills to participate in classroom discussions and report on or present views for group and/or full class discussion based on Readings/Research on Resilience with limited effectiveness.	Uses listening techniques and oral communication skills to participate in classroom discussions and report on or present views for group and/or full class discussion based on Readings/Research on Resilience with some effectiveness.	Uses listening techniques and oral communication skills to participate in classroom discussions and report on or present views for group and/or full class discussion based on Readings/Research on Resilience with considerable effectiveness.	Uses listening techniques and oral communication skills to participate in classroom discussions and report on or present views for group and/or full class discussion based on Readings/Research on Resilience with thorough effectiveness.

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

## Rubric for Evaluation of Skills in Geography (a)

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Geography</b></p> <p><b>Research and Inquiry:</b> Communicate the results of geographic inquiries, using appropriate terms and concepts and a variety of forms and techniques.</p>	<p><i>With reference to understanding resilience, communicates the results of geographic inquiry based on reading an African autobiography and/or a variety of literary and informational texts, using appropriate terms and concepts in the graphic organizer with limited effectiveness.</i></p>	<p><i>With reference to understanding resilience, communicates the results of geographic inquiry based on reading an African autobiography and/or a variety of literary and informational texts, using appropriate terms and concepts in the graphic organizer with some effectiveness.</i></p>	<p><i>With reference to understanding resilience, communicates the results of geographic inquiry based on reading an African autobiography and/or a variety of literary and informational texts, using appropriate terms and concepts in the graphic organizer with considerable effectiveness.</i></p>	<p><i>With reference to understanding resilience, communicates the results of geographic inquiry based on reading an African autobiography and/or a variety of literary and informational texts, using appropriate terms and concepts in the graphic organizer with thorough effectiveness.</i></p>
<p><b>Geography (2)</b></p> <p><b>Grade 9:</b> *evaluate the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national and global level * explain how natural and human systems change over time and from place to place *explain how global economic and environmental factors affect individual choices.</p> <p><b>Grade 11</b> *apply the concepts of stewardship and sustainability to analyze a current national or international issue. * analyze local, regional, and global issues related to physical geography. * analyze the causes and consequences of climate change (11)</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding resilience,</i> ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems  ___ explains how natural and human systems change over time and from place to place  ___ explains how global economic and environmental factors affect individual choices.  ___ applies the concepts of stewardship and sustainability to analyze a current national or international issue. ___ analyses local, regional, and global issues related to physical geography. ___ analyses the causes and consequences of climate change (11)  with limited effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding resilience,</i> ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems  ___ explains how natural and human systems change over time and from place to place  ___ explains how global economic and environmental factors affect individual choices.  ___ applies the concepts of stewardship and sustainability to analyze a current national or international issue. ___ analyses local, regional, and global issues related to physical geography. ___ analyses the causes and consequences of climate change (11)  with some effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding resilience,</i> ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems  ___ explains how natural and human systems change over time and from place to place  ___ explains how global economic and environmental factors affect individual choices.  ___ applies the concepts of stewardship and sustainability to analyze a current national or international issue. ___ analyses local, regional, and global issues related to physical geography. ___ analyses the causes and consequences of climate change (11)  with considerable effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding resilience,</i> ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems  ___ explains how natural and human systems change over time and from place to place  ___ explains how global economic and environmental factors affect individual choices.  ___ applies the concepts of stewardship and sustainability to analyze a current national or international issue. ___ analyses local, regional, and global issues related to physical geography. ___ analyses the causes and consequences of climate change (11)  with thorough effectiveness.</p>

## **Signs of Resilience in Africa: The Autobiography as a Springboard for Research**

Rubric for Evaluation of Skills in Geography (b)

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Grade 12</b> (12: various courses)</p> <p>* analyze various types of regional economies to determine the causes of regional economic disparities (12: various courses)</p> <p>* assess the effectiveness of measures to alleviate regional economic disparities and resolve related conflicts.</p> <p><b>Canadian and World Issues (12)</b></p> <p>* evaluate the social, economic, and environmental impact of the strategies for sustainable development implemented by a variety of individuals, organizations, and institutions.</p>	<p><b>Check as appropriate:</b></p> <p><i>With reference to understanding Resilience,</i> __ analyses various types of regional economies to determine the causes of regional economic disparities</p> <p>__ assesses the effectiveness of measures to alleviate regional economic disparities and resolve conflicts related to them</p> <p>__ evaluates the social, economic, and environmental impact of the strategies for sustainable development implemented by a variety of individuals, organizations, and institutions</p> <p>with limited effectiveness.</p>	<p><b>Check as appropriate:</b></p> <p><i>With reference to understanding Resilience,</i> __ analyses various types of regional economies to determine the causes of regional economic disparities</p> <p>__ assesses the effectiveness of measures to alleviate regional economic disparities and resolve conflicts related to them</p> <p>__ evaluates the social, economic, and environmental impact of the strategies for sustainable development implemented by a variety of individuals, organizations, and institutions</p> <p>with some effectiveness.</p>	<p><b>Check as appropriate:</b></p> <p><i>With reference to understanding Resilience,</i> __ analyses various types of regional economies to determine the causes of regional economic disparities</p> <p>__ assesses the effectiveness of measures to alleviate regional economic disparities and resolve conflicts related to them</p> <p>__ evaluates the social, economic, and environmental impact of the strategies for sustainable development implemented by a variety of individuals, organizations, and institutions</p> <p>with considerable effectiveness.</p>	<p><b>Check as appropriate:</b></p> <p><i>With reference to understanding Resilience,</i> __ analyses various types of regional economies to determine the causes of regional economic disparities</p> <p>__ assesses the effectiveness of measures to alleviate regional economic disparities and resolve conflicts related to them</p> <p>__ evaluates the social, economic, and environmental impact of the strategies for sustainable development implemented by a variety of individuals, organizations, and institutions</p> <p>with thorough effectiveness.</p>

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

## Rubric for Evaluation of Skills in History (a)

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>History</b> (various courses)</p> <p>* interpret and analyze information gathered through research, employing concepts and approaches appropriate to historical inquiry; * communicate the results of historical inquiries, using appropriate terms and concepts and a variety of forms of communication.</p> <p><b>Grade 11 World History Since 1900</b> * demonstrate an understanding of the nature of empires and the emergence of nationalist aspirations throughout the world since 1900; * evaluate significant changes in the international community from 1900 to the present.</p> <p><b>Grade 12 Adventures in World History</b> * describe the factors that have facilitated change and maintained continuity throughout history; * analyze how people throughout history have dealt with conflict and maintained peace. * compare the roles and functions of individuals and groups in different societies and at different times;</p> <p><b>World History: The West And The World</b> * identify forces that have facilitated the process of change (e.g., increase in literacy; humanism and liberalism; scientific innovation) and those that have tended to impede it (e.g., rigid class or caste systems, reactionary or conservative philosophies, traditional customs);</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ interprets and analyses information gathered through research, employing concepts and approaches appropriate to historical inquiry; ___ communicates the results of historical inquiries, using appropriate terms and concepts and a variety of forms of communication;</p> <p>___ demonstrates an understanding of the nature of empires and the emergence of nationalist aspirations throughout the world since 1900; ___ evaluates significant changes in the international community from 1900 to the present;</p> <p>___ describes the factors that have facilitated change and maintained continuity throughout history; ___ analyses how people throughout history have dealt with conflict and maintained peace; ___ compares the roles and functions of individuals and groups in different societies and at different times;</p> <p>___ identifies forces that have facilitated the process of change and those that have tended to impede it (e.g., rigid class or caste systems, reactionary or conservative philosophies, traditional customs)</p> <p>with limited effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ interprets and analyses information gathered through research, employing concepts and approaches appropriate to historical inquiry; ___ communicates the results of historical inquiries, using appropriate terms and concepts and a variety of forms of communication;</p> <p>___ demonstrates an understanding of the nature of empires and the emergence of nationalist aspirations throughout the world since 1900; ___ evaluates significant changes in the international community from 1900 to the present;</p> <p>___ describes the factors that have facilitated change and maintained continuity throughout history; ___ analyses how people throughout history have dealt with conflict and maintained peace; ___ compares the roles and functions of individuals and groups in different societies and at different times;</p> <p>___ identifies forces that have facilitated the process of change and those that have tended to impede it (e.g., rigid class or caste systems, reactionary or conservative philosophies, traditional customs)</p> <p>with some effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ interprets and analyses information gathered through research, employing concepts and approaches appropriate to historical inquiry; ___ communicates the results of historical inquiries, using appropriate terms and concepts and a variety of forms of communication;</p> <p>___ demonstrates an understanding of the nature of empires and the emergence of nationalist aspirations throughout the world since 1900; ___ evaluates significant changes in the international community from 1900 to the present;</p> <p>___ describes the factors that have facilitated change and maintained continuity throughout history; ___ analyses how people throughout history have dealt with conflict and maintained peace; ___ compares the roles and functions of individuals and groups in different societies and at different times;</p> <p>___ identifies forces that have facilitated the process of change and those that have tended to impede it (e.g., rigid class or caste systems, reactionary or conservative philosophies, traditional customs)</p> <p>with considerable effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ interprets and analyses information gathered through research, employing concepts and approaches appropriate to historical inquiry; ___ communicates the results of historical inquiries, using appropriate terms and concepts and a variety of forms of communication;</p> <p>___ demonstrates an understanding of the nature of empires and the emergence of nationalist aspirations throughout the world since 1900; ___ evaluates significant changes in the international community from 1900 to the present;</p> <p>___ describes the factors that have facilitated change and maintained continuity throughout history; ___ analyses how people throughout history have dealt with conflict and maintained peace; ___ compares the roles and functions of individuals and groups in different societies and at different times;</p> <p>___ identifies forces that have facilitated the process of change and those that have tended to impede it (e.g., rigid class or caste systems, reactionary or conservative philosophies, traditional customs)</p> <p>with thorough effectiveness.</p>

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

## Rubric for History (b)

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>History (Grade 12 cont'd)</b>  <b>World History: The West and the World</b>            * demonstrate an understanding of the importance and use of chronology and cause and effect in historical analyses of developments in the West and throughout the world since the sixteenth century;</p> <p>* analyze how non-Western ideas and culture have influenced the course of world history since the sixteenth century;</p> <p>* describe diverse social structures and principles that have guided social organization in Western and non-Western societies since the sixteenth century;</p> <p>* describe key developments and innovations in political organization in the West and the rest of the world since the sixteenth century;</p> <p>* evaluate factors that have led to conflict and war or to cooperation and peace between various communities since the sixteenth century;</p> <p>* describe the changing roles that women have played in various communities throughout the world since the sixteenth century.</p>	<p><b>Check as appropriate:</b>  <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of the importance and use of chronology and cause and effect in historical analyses of developments in the West and throughout the world since the sixteenth century;</p> <p>___ analyses how non-Western ideas and culture have influenced the course of world history since the sixteenth century;</p> <p>___ describes diverse social structures and principles that have guided social organization in Western and non-Western societies since the sixteenth century;</p> <p>___ describes key developments and innovations in political organization in the West and the rest of the world since the sixteenth century;</p> <p>___ evaluates factors that have led to conflict and war or to cooperation and peace between various communities since the sixteenth century;</p> <p>___ describes the changing roles that women have played in various communities throughout the world since the sixteenth century;</p> <p>with limited effectiveness.</p>	<p><b>Check as appropriate:</b>  <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of the importance and use of chronology and cause and effect in historical analyses of developments in the West and throughout the world since the sixteenth century;</p> <p>___ analyses how non-Western ideas and culture have influenced the course of world history since the sixteenth century;</p> <p>___ describes diverse social structures and principles that have guided social organization in Western and non-Western societies since the sixteenth century;</p> <p>___ describes key developments and innovations in political organization in the West and the rest of the world since the sixteenth century;</p> <p>___ evaluates factors that have led to conflict and war or to cooperation and peace between various communities since the sixteenth century;</p> <p>___ describes the changing roles that women have played in various communities throughout the world since the sixteenth century;</p> <p>with some effectiveness.</p>	<p><b>Check as appropriate:</b>  <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of the importance and use of chronology and cause and effect in historical analyses of developments in the West and throughout the world since the sixteenth century;</p> <p>___ analyses how non-Western ideas and culture have influenced the course of world history since the sixteenth century;</p> <p>___ describes diverse social structures and principles that have guided social organization in Western and non-Western societies since the sixteenth century;</p> <p>___ describes key developments and innovations in political organization in the West and the rest of the world since the sixteenth century;</p> <p>___ evaluates factors that have led to conflict and war or to cooperation and peace between various communities since the sixteenth century;</p> <p>___ describes the changing roles that women have played in various communities throughout the world since the sixteenth century;</p> <p>with considerable effectiveness.</p>	<p><b>Check as appropriate:</b>  <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of the importance and use of chronology and cause and effect in historical analyses of developments in the West and throughout the world since the sixteenth century;</p> <p>___ analyses how non-Western ideas and culture have influenced the course of world history since the sixteenth century;</p> <p>___ describes diverse social structures and principles that have guided social organization in Western and non-Western societies since the sixteenth century;</p> <p>___ describes key developments and innovations in political organization in the West and the rest of the world since the sixteenth century;</p> <p>___ evaluates factors that have led to conflict and war or to cooperation and peace between various communities since the sixteenth century;</p> <p>___ describes the changing roles that women have played in various communities throughout the world since the sixteenth century;</p> <p>with thorough effectiveness.</p>

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

Rubric for Evaluation of Skills in  
Anthropology, Psychology and Sociology; Economics; World Religions

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Anthropology, Psychology and Sociology (11)</b> * identify social institutions common to many different cultures; * compare how selected social institutions function in a variety of cultures.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i> ___ identifies social institutions common to many different cultures; ___ compares how selected social institutions function in a variety of cultures - with limited effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i> ___ identifies social institutions common to many different cultures; ___ compares how selected social institutions function in a variety of cultures - with some effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i> ___ identifies social institutions common to many different cultures; ___ compares how selected social institutions function in a variety of cultures - with considerable effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i> ___ identifies social institutions common to many different cultures; ___ compares how selected social institutions function in a variety of cultures - with thorough effectiveness.</p>
<p><b>Economics</b> * explain how the scarcity of economic resources requires individuals and societies to make economic choices; (11) * assess the ways in which, and the degree to which, people in Canada and other countries have become interdependent in the global economy; (12)</p>	<p>___ explains how the scarcity of economic resources requires individuals and societies to make economic choices; ___ assesses the ways in which, and the degree to which, people in Canada and other countries have become interdependent in the global economy - with limited effectiveness.</p>	<p>___ explains how the scarcity of economic resources requires individuals and societies to make economic choices; ___ assesses the ways in which, and the degree to which, people in Canada and other countries have become interdependent in the global economy - with some effectiveness.</p>	<p>___ explains how the scarcity of economic resources requires individuals and societies to make economic choices; ___ assesses the ways in which, and the degree to which, people in Canada and other countries have become interdependent in the global economy - with considerable effectiveness.</p>	<p>___ explains how the scarcity of economic resources requires individuals and societies to make economic choices; ___ assesses the ways in which, and the degree to which, people in Canada and other countries have become interdependent in the global economy - with thorough effectiveness.</p>
<p><b>Grade 11 World Religions: Beliefs, Issues and Religious Traditions</b> * analyze and describe the connection between human experience and sacred writings and oral teachings; (11) * summarize the ways in which religions and the development of civilizations are interconnected; (11) * identify the function of religion in human experience; (11) * analyze the significance of religion or other belief systems in the lives of various historical figures; (11) * assess the influence of individual and collective action on the evolution of law. (11) * analyze the conflicts between minority and majority rights and responsibilities in a democratic society, and examine the methods available to resolve these conflicts. (11)</p>	<p>___ analyses and describes the connection between human experience and sacred writings and oral teachings; ___ summarizes the ways in which religions and the development of civilizations are interconnected; ___ identifies the function of religion in human experience; ___ analyses the significance of religion or other belief systems in the lives of various historical figures; ___ assesses the influence of individual and collective action on the evolution of law. ___ analyses conflicts between minority and majority rights and responsibilities in a democratic society, and examines the methods to resolve these with limited effectiveness.</p>	<p>___ analyses and describes the connection between human experience and sacred writings and oral teachings; ___ summarizes the ways in which religions and the development of civilizations are interconnected; ___ identifies the function of religion in human experience; ___ analyses the significance of religion or other belief systems in the lives of various historical figures; ___ assesses the influence of individual and collective action on the evolution of law. ___ analyses conflicts between minority and majority rights and responsibilities in a democratic society, and examines the methods to resolve these with some effectiveness.</p>	<p>___ analyses and describes the connection between human experience and sacred writings and oral teachings; ___ summarizes the ways in which religions and the development of civilizations are interconnected; ___ identifies the function of religion in human experience; ___ analyses the significance of religion or other belief systems in the lives of various historical figures; ___ assesses the influence of individual and collective action on the evolution of law. ___ analyses conflicts between minority and majority rights and responsibilities in a democratic society, and examines the methods to resolve these with considerable effectiveness.</p>	<p>___ analyses and describes the connection between human experience and sacred writings and oral teachings; ___ summarizes the ways in which religions and the development of civilizations are interconnected; ___ identifies the function of religion in human experience; ___ analyses the significance of religion or other belief systems in the lives of various historical figures; ___ assesses the influence of individual and collective action on the evolution of law. ___ analyses conflicts between minority and majority rights and responsibilities in a democratic society, and examines the methods to resolve these with thorough effectiveness.</p>

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

Rubric for Evaluation of Skills in Politics

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Politics (12)</b> <b>Participation in the International Community</b> * explain the rights and responsibilities of individual citizens, groups, and states in the international community; * evaluate the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national, and global level. * describe the structure and function of international intergovernmental and non-governmental organizations;</p> <p><b>Power, Influence and the Resolution of Differences</b> *analyze how international organizations, the media, and technology are able to influence the actions of sovereign states; * analyze the factors that determine the power and influence of a country;</p> <p><b>Values, Beliefs and Ideologies</b> *compare the aspirations, expectations, and life conditions of people in developed and developing nations * analyze how social and cultural beliefs and political ideologies influence national and international politics.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ explains the rights and responsibilities of individual citizens, groups, and states in the international community; ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national, and global level. ___ describes the structure and function of international intergovernmental and non-governmental organizations;</p> <p>___ analyses how international organizations, the media, and technology are able to influence the actions of sovereign states; ___ analyses the factors that determine the power and influence of a country;</p> <p>___ compares the aspirations, expectations, and life conditions of people in developed and developing nations; ___ analyses how social and cultural beliefs and political ideologies influence national and international politics</p> <p>- with limited effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ explains the rights and responsibilities of individual citizens, groups, and states in the international community; ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national, and global level. ___ describes the structure and function of international intergovernmental and non-governmental organizations;</p> <p>___ analyses how international organizations, the media, and technology are able to influence the actions of sovereign states; ___ analyses the factors that determine the power and influence of a country;</p> <p>___ compares the aspirations, expectations, and life conditions of people in developed and developing nations; ___ analyses how social and cultural beliefs and political ideologies influence national and international politics</p> <p>- with some effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ explains the rights and responsibilities of individual citizens, groups, and states in the international community; ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national, and global level. ___ describes the structure and function of international intergovernmental and non-governmental organizations;</p> <p>___ analyses how international organizations, the media, and technology are able to influence the actions of sovereign states; ___ analyses the factors that determine the power and influence of a country;</p> <p>___ compares the aspirations, expectations, and life conditions of people in developed and developing nations; ___ analyses how social and cultural beliefs and political ideologies influence national and international politics</p> <p>- with considerable effectiveness.</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ explains the rights and responsibilities of individual citizens, groups, and states in the international community; ___ evaluates the effectiveness of short-term and long-term solutions to geographic problems and issues at the local, national, and global level. ___ describes the structure and function of international intergovernmental and non-governmental organizations;</p> <p>___ analyses how international organizations, the media, and technology are able to influence the actions of sovereign states; ___ analyses the factors that determine the power and influence of a country;</p> <p>___ compares the aspirations, expectations, and life conditions of people in developed and developing nations; ___ analyses how social and cultural beliefs and political ideologies influence national and international politics</p> <p>- with thorough effectiveness.</p>

# Signs of Resilience in Africa: The Autobiography as a Springboard for Research

Rubric for Evaluation of Skills in Biology and Science

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Biology: Ecosystems and Human Activity (10)</b> * demonstrate an understanding of ecosystems, including the relationship between ecological balance and the sustainability of life * analyze natural and human threats to a local ecosystem and propose viable solutions to restore ecological balance</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of ecosystems, including the relationship between ecological balance and the sustainability of life; ___ analyzes natural and human threats to a local ecosystem and propose viable solutions to restore ecological balance</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of ecosystems, including the relationship between ecological balance and the sustainability of life; ___ analyzes natural and human threats to a local ecosystem and propose viable solutions to restore ecological balance</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of ecosystems, including the relationship between ecological balance and the sustainability of life; ___ analyzes natural and human threats to a local ecosystem and propose viable solutions to restore ecological balance</p>	<p><b>Check as appropriate:</b> <i>With reference to understanding Resilience,</i></p> <p>___ demonstrates an understanding of ecosystems, including the relationship between ecological balance and the sustainability of life; ___ analyzes natural and human threats to a local ecosystem and propose viable solutions to restore ecological balance</p>
<p><b>Biology (11)</b> * evaluate how the energy and nutritional needs of a population influence the development and use of plant science and technology.</p>	<p>___ evaluates how the energy and nutritional needs of a population influence the development and use of plant science and technology</p>	<p>___ evaluates how the energy and nutritional needs of a population influence the development and use of plant science and technology</p>	<p>___ evaluates how the energy and nutritional needs of a population influence the development and use of plant science and technology</p>	<p>___ evaluates how the energy and nutritional needs of a population influence the development and use of plant science and technology</p>
<p><b>Science: Human Impact on the Environment (11)</b> *analyze some of the environmental, technological, and social factors that affect the sustainability of the human population on Earth. * demonstrate an understanding of the impact of humans on the environment, and assess alternative courses of action to protect the environment</p>	<p>___ analyzes some of the environmental, technological, and social factors that affect the sustainability of the human population on Earth; ___ demonstrates an understanding of the impact of humans on the environment, and assess alternative courses of action to protect the environment</p>	<p>___ analyzes some of the environmental, technological, and social factors that affect the sustainability of the human population on Earth; ___ demonstrates an understanding of the impact of humans on the environment, and assess alternative courses of action to protect the environment</p>	<p>___ analyzes some of the environmental, technological, and social factors that affect the sustainability of the human population on Earth; ___ demonstrates an understanding of the impact of humans on the environment, and assess alternative courses of action to protect the environment</p>	<p>___ analyzes some of the environmental, technological, and social factors that affect the sustainability of the human population on Earth; ___ demonstrates an understanding of the impact of humans on the environment, and assess alternative courses of action to protect the environment</p>
<p><b>Earth and Space Science (12)</b> * assess the impact of natural forces and systems on the Earth's physical and human environments, as well as the impact of human activities on natural systems.</p>	<p>___ assesses the impact of natural forces and systems on the Earth's physical and human environments, as well as the impact of human activities on natural systems.</p>	<p>___ assesses the impact of natural forces and systems on the Earth's physical and human environments, as well as the impact of human activities on natural systems.</p>	<p>___ assesses the impact of natural forces and systems on the Earth's physical and human environments, as well as the impact of human activities on natural systems.</p>	<p>___ assesses the impact of natural forces and systems on the Earth's physical and human environments, as well as the impact of human activities on natural systems.</p>
<p><b>Gardening, Horticulture, Landscaping and Forestry (12)</b> * demonstrate an understanding of the importance of cultivated and wild plants to society, the economy, and the environment.</p>	<p>___ demonstrates an understanding of the importance of cultivated and wild plants to society, the economy, and the environment  with limited effectiveness.</p>	<p>___ demonstrates an understanding of the importance of cultivated and wild plants to society, the economy, and the environment  with some effectiveness.</p>	<p>___ demonstrates an understanding of the importance of cultivated and wild plants to society, the economy, and the environment  with considerable effectiveness.</p>	<p>___ demonstrates an understanding of the importance of cultivated and wild plants to society, the economy, and the environment  with thorough effectiveness.</p>

## **Signs of Resilience in Africa: The Autobiography as a Springboard for Research**

Rubric for Evaluation of Skills in Food and Nutrition

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>FOOD AND NUTRITION Diversity, Interdependence and Global Connections</b></p> <p>* complete an investigation of current global issues related to food (e.g., food distribution, food shortages, gene manipulation), using current social science research methods (10)</p> <p>* identify the economic, political, and environmental factors that affect food production and supply throughout the world (12)</p>	<p>With reference to a study of sustainable agriculture in Ethiopia, <b>check as appropriate:</b></p> <p>___ completes an investigation of current global issues related to food (e.g., food distribution, food shortages, gene manipulation), using current social science research methods (10)</p> <p>___ identifies the economic, political, and environmental factors that affect food production and supply throughout the world (12) with limited effectiveness.</p>	<p>With reference to a study of sustainable agriculture in Ethiopia, <b>check as appropriate:</b></p> <p>___ completes an investigation of current global issues related to food (e.g., food distribution, food shortages, gene manipulation), using current social science research methods (10)</p> <p>___ identifies the economic, political, and environmental factors that affect food production and supply throughout the world (12) with some effectiveness.</p>	<p>With reference to a study of sustainable agriculture in Ethiopia, <b>check as appropriate:</b></p> <p>___ completes an investigation of current global issues related to food (e.g., food distribution, food shortages, gene manipulation), using current social science research methods (10)</p> <p>___ identifies the economic, political, and environmental factors that affect food production and supply throughout the world (12) with considerable effectiveness.</p>	<p>With reference to a study of sustainable agriculture in Ethiopia, <b>check as appropriate:</b></p> <p>___ completes an investigation of current global issues related to food (e.g., food distribution, food shortages, gene manipulation), using current social science research methods (10)</p> <p>___ identifies the economic, political, and environmental factors that affect food production and supply throughout the world (12) with thorough effectiveness.</p>

Creative Outcomes For

# Portraying Resilience

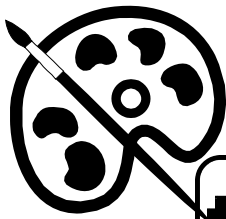
Select an author and a focus reading. Enhance the impact of the reading by completing one or more of the following artistic challenges. Be sure to refer to the corresponding rubric to familiarize yourself with the criteria for evaluation for this project before you begin.



## Reader's Theatre and Drama Options

Prepare an oral reading of the passage. Join with other students who also prepare readings.

1. **Decide with your group what your artistic objective will be. Write and submit your proposal to your instructor. Make adjustments or modifications according to the feedback you receive.**
2. **Experiment with different ways to juxtapose the readings. Should you ...**
  - ⇒ Present readings that correspond to similar periods of time (ex. All the readings reflect early youth)?
  - ⇒ Present readings that present similar themes (ex. Remembrances of traditions)?
  - ⇒ Present each reading in its entirety before moving on ... or have mingle the readings: each reader presents only a few sentences, then the voice of the next reader starts, and so on until the readings are complete?
  - ⇒ Include dramatic techniques such as tableau?
  - ⇒ Write a narrative to connect the voices? Write a chorus that all readers chant to connect the readings?
  - ⇒ Build towards a climax?
  - ⇒ Create a soundscape which the other members in your group contribute while a reader is presenting?
  - ⇒ Select culturally appropriate background music by identifying artists of the same country as the writer and/or representative of the lifetime of the author(s)?
  - ⇒ Create a PowerPoint presentation of visual images collected from an Internet search or scanned images from resource materials to function as backdrop for your presentation?
3. **Create a production and present it to the class.**
4. **Evaluate the effectiveness of your presentation.**



## **Interpretations through Visual Arts / Media**

**Create a tribute to one of the focus writers featured in this unit by developing a 2 or 3 dimensional visual composition which embodies a brief passage or key words from their writings that you believe are particularly meaningful.**

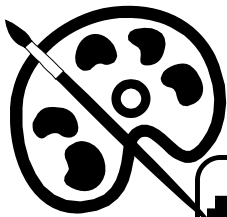
**Draw, paint, sculpt, take photographs or employ media of your choice to construct and present a visual image.**

- 1. Decide what your artistic objective will be. Write and submit your proposal to your instructor. Make adjustments or modifications according to the feedback you receive.**
- 2. Experiment with different ways to visually present your concept.**
- 3. Present your project to the class.**
- 4. Evaluate the effectiveness of your presentation.**
- 5. If a number of students have worked on similar projects, consider how you might exhibit your work together.**

Will you ...

- ⇒ Present a single image?
- ⇒ Create a collage of images?
- ⇒ Graphically illustrate the words?
- ⇒ Present an image which juxtaposes the words with a different image?
- ⇒ Incorporate both words and images in the piece?
- ⇒ Go on to develop a series of pieces drawn from the same author or juxtaposing the words of various authors using the same graphic style?
- ⇒ Select sounds or music that are played in coordination with your piece?

**Be sure to title your piece. Write a reflection which reveals what you believe the composition accomplishes.**



## **Interpretations through Media Filming A moment in history**

Create a videographic “moment in history” that highlights the contributions of your chosen figure to humankind.

- 1. Decide what your artistic objective will be. Write and submit your proposal to your instructor. Make adjustments or modifications according to the feedback you receive.**
- 2. Experiment with different ways to visually present your concept.**
- 3. Present your project to the class.**
- 4. Evaluate the effectiveness of your presentation.**
- 5. If a number of students have worked on similar projects, consider how you might exhibit your work together.**

Consider the following key elements:

- ⇒ What message do you wish to convey?
- ⇒ What key moment/moments in time of your focus author embody the message you wish to highlight?
- ⇒ What words or quotations which will become part of your script?
- ⇒ Will words graphically appear in the production (Title? Highlighted message? Key phrases?)
- ⇒ Which characters will appear in your video?
- ⇒ How can you create a sense of location?
- ⇒ How can you juxtapose contrasting characters, words or images in your piece?
- ⇒ Will you incorporate background sounds or music?

Write a reflection which reveals what you believe the composition accomplishes.

**Creative Outcomes For**  
**Portraying Resilience**  
**Drama / Media Arts**

**Challenge:** \_\_\_\_\_

**Student's name** \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Drama</b></p> <p>* interpret a variety of global sources (e.g., stories, photographs, music), using a wide range of dramatic forms (e.g., improvisation, storytelling) (9)</p> <p>* create drama through research or the interpretation of a source (10))</p> <p>* create and present an original or adapted dramatic work; (11)</p> <p>* design, create, and present drama, using an ensemble approach; (12))</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i>            ___ interprets a variety of global sources using a wide range of dramatic forms (e.g., improvisation, storytelling) (9)</p> <p>___ creates drama through research or the interpretation of a source (10))</p> <p>___ creates and presents an original or adapted dramatic work; (11)</p> <p>___ designs, creates, and presents drama, using an ensemble approach (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i>            ___ interprets a variety of global sources using a wide range of dramatic forms (e.g., improvisation, storytelling) (9)</p> <p>___ creates drama through research or the interpretation of a source (10))</p> <p>___ creates and presents an original or adapted dramatic work; (11)</p> <p>___ designs, creates, and presents drama, using an ensemble approach (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i>            ___ interprets a variety of global sources using a wide range of dramatic forms (e.g., improvisation, storytelling) (9)</p> <p>___ creates drama through research or the interpretation of a source (10))</p> <p>___ creates and presents an original or adapted dramatic work; (11)</p> <p>___ designs, creates, and presents drama, using an ensemble approach (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i>            ___ interprets a variety of global sources using a wide range of dramatic forms (e.g., improvisation, storytelling) (9)</p> <p>___ creates drama through research or the interpretation of a source (10))</p> <p>___ creates and presents an original or adapted dramatic work; (11)</p> <p>___ designs, creates, and presents drama, using an ensemble approach (12)</p>
<p><b>Media Arts: Creation</b></p> <p>* use media arts concepts in own work; (11)</p> <p>* use media arts concepts in the production of media art works; (12)</p> <p>* use traditional and emerging technologies / procedures to create media art works; (11,12)</p> <p>* apply stages of creative process (e.g., researching, exploring, experimenting, executing, evaluating) to create art works individually and in groups; (11)</p> <p>* use / adapt stages of the creative process in individual /collective productions; (12)</p> <p>* use concepts and procedures that media arts shares with other arts when creating works of media art. (11)</p> <p>* choose concepts/ procedures from other art forms / other disciplines; apply them in their media works. (12)</p> <p><b>Analysis</b></p> <p>* evaluate aesthetic components of own and others' works of media art or productions, demonstrating an understanding of process of critical analysis. (11)</p>	<p><b>Media Arts: Creation</b></p> <p>___ uses media arts concepts in own work; (11)</p> <p>___ uses media arts concepts in the production of media art works; (12)</p> <p>___ uses traditional and emerging technologies / procedures to create media art works; (11,12)</p> <p>___ applies stages of creative process (e.g., researching, exploring, experimenting, executing, evaluating) to create art works individually and in groups; (11)</p> <p>___ uses / adapts stages of the creative process in individual /collective productions; (12)</p> <p>___ uses concepts and procedures that media arts shares with other arts when creating works of media art. (11)</p> <p>___ chooses concepts/ procedures from other art forms / other disciplines; applies them in their media works. (12)</p> <p><b>Analysis</b></p> <p>___ evaluates aesthetic components of own and others' works of media art or productions, demonstrating an understanding of process of critical analysis (11)</p> <p>with limited effectiveness.</p>	<p><b>Media Arts: Creation</b></p> <p>___ uses media arts concepts in own work; (11)</p> <p>___ uses media arts concepts in the production of media art works; (12)</p> <p>___ uses traditional and emerging technologies / procedures to create media art works; (11,12)</p> <p>___ applies stages of creative process (e.g., researching, exploring, experimenting, executing, evaluating) to create art works individually and in groups; (11)</p> <p>___ uses / adapts stages of the creative process in individual /collective productions; (12)</p> <p>___ uses concepts and procedures that media arts shares with other arts when creating works of media art. (11)</p> <p>___ chooses concepts/ procedures from other art forms / other disciplines; applies them in their media works. (12)</p> <p><b>Analysis</b></p> <p>___ evaluates aesthetic components of own and others' works of media art or productions, demonstrating an understanding of process of critical analysis (11)</p> <p>with some effectiveness.</p>	<p><b>Media Arts: Creation</b></p> <p>___ uses media arts concepts in own work; (11)</p> <p>___ uses media arts concepts in the production of media art works; (12)</p> <p>___ uses traditional and emerging technologies / procedures to create media art works; (11,12)</p> <p>___ applies stages of creative process (e.g., researching, exploring, experimenting, executing, evaluating) to create art works individually and in groups; (11)</p> <p>___ uses / adapts stages of the creative process in individual /collective productions; (12)</p> <p>___ uses concepts and procedures that media arts shares with other arts when creating works of media art. (11)</p> <p>___ chooses concepts/ procedures from other art forms / other disciplines; applies them in their media works. (12)</p> <p><b>Analysis</b></p> <p>___ evaluates aesthetic components of own and others' works of media art or productions, demonstrating an understanding of process of critical analysis (11)</p> <p>with considerable effectiveness.</p>	<p><b>Media Arts: Creation</b></p> <p>___ uses media arts concepts in own work; (11)</p> <p>___ uses media arts concepts in the production of media art works; (12)</p> <p>___ uses traditional and emerging technologies / procedures to create media art works; (11,12)</p> <p>___ applies stages of creative process (e.g., researching, exploring, experimenting, executing, evaluating) to create art works individually and in groups; (11)</p> <p>___ uses / adapts stages of the creative process in individual /collective productions; (12)</p> <p>___ uses concepts and procedures that media arts shares with other arts when creating works of media art. (11)</p> <p>___ chooses concepts/ procedures from other art forms / other disciplines; applies them in their media works. (12)</p> <p><b>Analysis</b></p> <p>___ evaluates aesthetic components of own and others' works of media art or productions, demonstrating an understanding of process of critical analysis (11)</p> <p>with thorough effectiveness.</p>

**Creative Outcomes For**  
**Portraying Resilience**  
**Communications and Technology / Media Studies**

**Challenge:** \_\_\_\_\_ **Student's name** \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Communications and Technology Skills and processes</b></p> <p>* effectively plan, organize, direct, and control a variety of communications activities; (11)</p> <p>* use current technology and production skills to develop a process or a product in response to a communications challenge or problem; (11)</p> <p>* use effective techniques to carry out and document the steps in pre-production, production, and post-production; (11)</p> <p>* design and plan solutions to problems both individually and as members of a team; (12))</p> <p>* select and safely use the appropriate technologies and resources to solve problems in electronic, live, recorded, or graphic communications technology; (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i></p> <p>___ effectively plans, organizes, directs, and controls a variety of communications activities; (11)</p> <p>___ uses current technology and production skills to develop a process or a product in response to a communications challenge or problem; (11)</p> <p>___ uses effective techniques to carry out and document the steps in pre-production, production, and post-production; (11)</p> <p>___ designs and plans solutions to problems both individually and as members of a team; (12))</p> <p>___ selects and safely uses the appropriate technologies and resources to solve problems in electronic, live, recorded, or graphic communications technology; (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i></p> <p>___ effectively plans, organizes, directs, and controls a variety of communications activities; (11)</p> <p>___ uses current technology and production skills to develop a process or a product in response to a communications challenge or problem; (11)</p> <p>___ uses effective techniques to carry out and document the steps in pre-production, production, and post-production; (11)</p> <p>___ designs and plans solutions to problems both individually and as members of a team; (12))</p> <p>___ selects and safely uses the appropriate technologies and resources to solve problems in electronic, live, recorded, or graphic communications technology; (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i></p> <p>___ effectively plans, organizes, directs, and controls a variety of communications activities; (11)</p> <p>___ uses current technology and production skills to develop a process or a product in response to a communications challenge or problem; (11)</p> <p>___ uses effective techniques to carry out and document the steps in pre-production, production, and post-production; (11)</p> <p>___ designs and plans solutions to problems both individually and as members of a team; (12))</p> <p>___ selects and safely uses the appropriate technologies and resources to solve problems in electronic, live, recorded, or graphic communications technology; (12)</p>	<p><b>Check as appropriate:</b>  <i>With reference to portraying Resilience,</i></p> <p>___ effectively plans, organizes, directs, and controls a variety of communications activities; (11)</p> <p>___ uses current technology and production skills to develop a process or a product in response to a communications challenge or problem; (11)</p> <p>___ uses effective techniques to carry out and document the steps in pre-production, production, and post-production; (11)</p> <p>___ designs and plans solutions to problems both individually and as members of a team; (12))</p> <p>___ selects and safely uses the appropriate technologies and resources to solve problems in electronic, live, recorded, or graphic communications technology; (12)</p>
<p><b>Media Studies</b></p> <p>Analyze media representations to describe their content, identify bias, and explain their impact on audiences.</p>	<p>Analyses media representations to describe their content, identify bias, and explain their impact on audiences</p> <p>with limited effectiveness.</p>	<p>Analyses media representations to describe their content, identify bias, and explain their impact on audiences</p> <p>with some effectiveness.</p>	<p>Analyses media representations to describe their content, identify bias, and explain their impact on audiences</p> <p>with considerable effectiveness.</p>	<p>Analyses media representations to describe their content, identify bias, and explain their impact on audiences</p> <p>with thorough effectiveness.</p>



# **Detecting Resilience**

**Selected Passages From The Autobiographies Of**

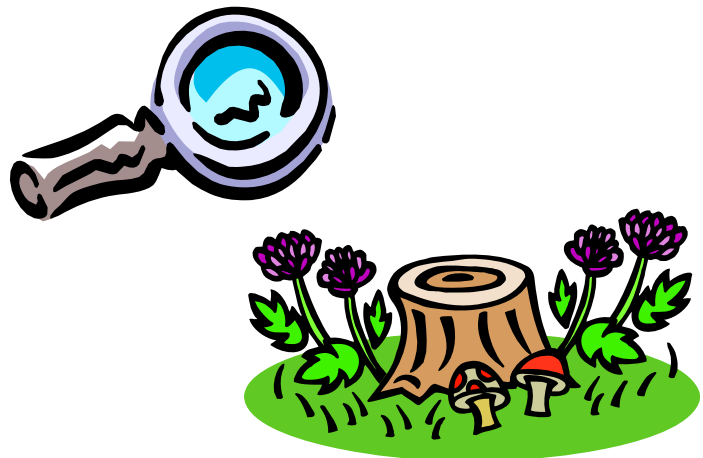
**Nelson Mandela**

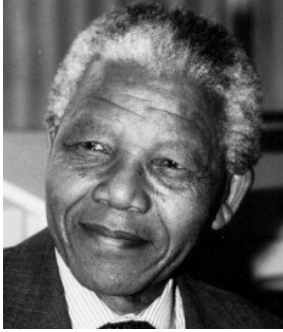
**Waris Dirie**

**Ishmael Beah**

**and**

**Wangari Maathai**





<http://www.sa-venues.com/images/nelson-mandela.jpg>

## A) Nelson Mandela: On Leadership

*Mandela's father passed away when he was only 9 years old. His mother, concerned that he should receive an education upon which to build his future (albeit in a country in which opportunity was largely determined by race), brought him to "the Great Place" or Mqhekezweni, the provisional capital of Thembuland and the royal residence of Chief Jongintaba Dalinyebo, acting regent of the Thembu people. The regent became his guardian and his benefactor for the next decade. During his time in Mqhekezweni, he was monitored by his aunt Phatiwe, his teachers who took a special interest in him, and the children of the regent who became his friends. While the regency might have appeared feudal and far from a western understanding of democracy, Mandela's account of the early influence upon him of the personality of the Regent shows how he discovered equity in the actions of the regent and found a basis for his own style of leadership. Mandela connects his desires to build consensus and create unity in a country that was torn apart by social and political conflict to traditional values and African experience.*

"Because of the universal respect the regent enjoyed—from both black and white—and the seemingly un-tempered power that he wielded, I saw chieftaincy as being the very center around which life revolved. The power and influence of chieftaincy pervaded every aspect of our lives in Mqhekezweni and was the preeminent means through which one could achieve influence and status.

My later notions of leadership were profoundly influenced by observing the regent and his court. I watched and learned from the tribal meetings that were regularly held at the Great Place. These were not scheduled, but were called as needed, and were held to discuss national matters such as a drought, the culling cattle, policies ordered by the magistrate, or new laws decreed by the government. All Thembus were free to come—and a great many did, on horseback or by foot.

On these occasions, the regent was surrounded by his *amaphakathi*, a group of councilors of high rank who functioned as the regent's parliament and judiciary. They were wise men who retained the knowledge of tribal history and custom in their heads and whose opinions carried great weight.

Letters advising these chiefs and the headmen of a meeting were dispatched from the regent, and soon the Great Place became alive with important visitors and travelers from all over Thembuland. The guests would gather in the courtyard in front of the regent's house and he would open the meeting by thanking everyone for coming and explaining why he had summoned them. From that point on, he would not utter another word until the meeting was nearing its end.

Everyone who wanted to speak did so. It was democracy in its purest form. There may have been a hierarchy of importance among the speakers, but everyone was heard, chief and subject, warrior and medicine man, shopkeeper and farmer, landowner and laborer. People spoke without interruption and the meetings lasted for many hours. The foundation of self-government was that all men were free to voice their opinions and equal in their value as citizens. (Women, I am afraid, were deemed second-class citizens.)

A great banquet was served during the day, and I often gave myself a bellyache by eating too much while listening to speaker after speaker. I noticed how some speakers rambled and never seemed to get to the point. I grasped how others came to the matter at hand directly, and who made a set of arguments succinctly and cogently. I observed how some speakers used emotion and dramatic language, and tried to move the audience with such techniques, while other speakers were sober and even, and shunned emotion.

At first, I was astonished by the vehemence—and candor—with which people criticized the regent. He was not above criticism—in fact, he was often the principal target of it. But no matter how flagrant the charge, the regent simply listened, not defending himself, showing no emotion at all.

The meetings would continue until some kind of consensus was reached. They ended in unanimity or not at all. Unanimity, however, might be an agreement to disagree, to wait for a more propitious time to propose a solution. Democracy meant all men were to be heard, and a decision was taken together as a people. Majority rule was a foreign notion. A minority was not to be crushed by a majority.

Only at the end of the meeting, as the sun was setting, would the regent speak. His purpose was to sum up what had been said and form some consensus among the diverse opinions. But no conclusion

was forced on people who disagreed. If no agreement could be reached, another meeting would be held. At the very end of the council, a praise-singer or poet would deliver a panegyric to the ancient kings, and a mixture of compliments and satire on the present chiefs, and the audience, led by the regent, would roar with laughter.

As a leader, I have always followed the principles I first saw demonstrated by the regent at the Great Place. I have always endeavored to listen to what each and every person in a discussion had to say before venturing my own opinion. Oftentimes, my own opinion will simply represent a consensus of what I heard in the discussion. I always remember the regent's axiom: a leader, he said, is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the other follow, not realizing that all along they are being directed from behind.

*Later, referring to the events of 1959 in which the Pan African Congress was born as an organization separate from the ANC, Mandela reflects,*

"Many of those who cast their lot with the PAC did so out of personal grudges or disappointments and were not thinking of the advancement of the struggle, but of their own feelings of jealousy or revenge. I have always believed that to be a freedom fighter one must suppress many of the personal feelings that make one feel like a separate individual rather than part of a mass movement. One is fighting for the liberation of millions of people, not the glory of one individual. I am not suggesting that a man become a robot and rid himself of all personal feelings and motivations. But in the same way that a freedom fighter subordinates his own family to the family of the people, he must subordinate his own individual feelings to the movement." (p. 228)

*Mandela presented the summation to the trials that would condemn him to life in prison, the Rivonia Trials. Again, he reveals the cultural and historical sources for his political vision:*

"Many years ago, when I was a boy brought up in my village in the Transkei, I listened to the elders of the tribe telling stories about the good old days before the arrival of the white man. Then our people lived peacefully, under the democratic rule of their kings and their *amapakati* [literally "insiders," but meaning those closest in rank to the king], and moved freely and confidently up and down the country without let or hindrance. The country was our own, in name and right. We occupied the land, the forests, the rivers; we extracted the mineral wealth beneath the soil and all the riches of this beautiful country. We set up and operated our own government, we controlled our own arms and we organized our trade and commerce. The elders would tell tales of the wars fought by our ancestors in defense of the Fatherland, as well as the acts of valor by generals and soldiers during these epic days ...

The structure and organization of early African societies in this country fascinated me very much and greatly influenced the evolution of my political outlook. The land, then the main means of production, belonged to the whole tribe and there was no individual ownership whatsoever. There were no classes, no rich or poor and no exploitation of man by man. All men were free and equal and this was the foundation of government. Recognition of this general principle found expression in the constitution of the council, variously called "Imbizo" or "Pitso" or "Kgotla," which governs the affairs of the tribe. The council was so completely democratic that all members of the tribe could participate in its deliberations. Chief and subject, warrior and medicine man, all took part and endeavored to influence its decisions. It was so weighty and influential a body that no step of any importance could ever be taken by the tribe without reference to it.

There was much in such a society that was primitive and insecure and it certainly could never measure up to the demands of the present epoch. But in such a society are contained the seeds of revolutionary democracy in which none will be held in slavery or servitude, and in which poverty, want and insecurity shall be no more. This is the history which, even today, inspires me and my colleagues in our political struggle." (p. 330)

*Before his early sentencing, he said:*

"I do not believe, Your Worship, that this court, in inflicting penalties on me for the crimes for which I am convicted should be moved by the belief that penalties will deter men from the course that they believe is right. History shows that penalties do not deter men when their conscience is aroused, nor will they

deter my people or the colleagues with whom I have worked before.

I am prepared to pay the penalty, even though I know how bitter and desperate is the situation of an African in the prisons of this country. I have been in these prisons and I know how gross is the discrimination, even behind the prison wall, against Africans ... Nevertheless these considerations do not sway me from the path that I have taken nor will they sway others like me. For to men, freedom in their own land is the pinnacle of their ambitions, from which nothing can turn men of conviction aside. More powerful than my fear of the dreadful conditions to which I might be subjected in Prison is my hatred for the dreadful conditions to which my people are subjected outside prison throughout this country ...

Whatever sentence Your Worship sees fit to impose upon me for the crime for which I have been convicted before this court, may it rest assured that when my sentence has been completed I will still be moved, as men are always moved, by their conscience; I will still be moved by my dislike of the race discrimination against my people when I come out from serving my sentence, to take up again, as best I can, the struggle for the removal of those injustices until they are finally abolished once and for all... I have done my duty to my people and to South Africa. I have no doubt that posterity will pronounce that I was innocent and that the criminals that should have been brought before this court are the members of the government." (p. 332)

*In a later trial which endeavoured to criminalize the ANC, Mandela concluded,*

"During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die." (p. 368)

## **B) Nelson Mandela: On the Power of Music**

*In 1955, while on a fact finding mission that required some midnight travel, Mandela was listening to the radio and did some thinking about the nature of music. (p. 178).*

While I despised the conservative politics of Radio Bantu served up by the government-run south African Broadcasting Corporation, I reveled in its music. (In south Africa, African artists made the music, but white record companies made the money.) I was listening to a popular program called "Rediffusion Service," which featured most of the country's leading African singers: Miriam Makeba, Dolly Rathebe, Dorothy Masuku, Thoko Shukuma, and the smooth sound of the Manhattan Brothers. I enjoy all types of music, but the music of my own flesh and blood goes right to my heart. The curious beauty of African music is that it uplifts even as it tells a sad tale. You may be poor, you may have only a ramshackle house, you may have lost your job, but that song gives you hope. African music is often about the aspirations of the African people, and it can ignite the political resolve of those who might otherwise be indifferent to politics. One merely has to witness the infectious singing at African rallies. Politics can be strengthened by music, but music has a potency that defies politics."

## **C) Nelson Mandela: On The Power of Dance**

*When transferred to the Johannesburg Prison, Mandela found himself in the company of many different political prisoners who found themselves thrown together in a communal cell. Thus, they put together a program of educational exchange, lectured to each other and held exchanges on a diversity of historical, political and cultural topics. He reflects,*

"One time, Masabalala Yengwa (better known as M.B. Yengwa), the son of a Zulu laborer and the provincial secretary of the Natal ANC, contributed to a lecture on music by reciting a praise song in honor of Shaka, the legendary Zulu warrior and king. Yengwa draped himself with a blanket, rolled up a newspaper to imitate an *assegai* [the slender javelin or spear of the Bantu-speaking people of southern Africa], and began to stride back and forth reciting the lines from the praise song. All of us, even those who did not understand Zulu, were entranced. Then he paused dramatically and called out the lines

*"Inyon' edl' ezinye! Yath' isadl' ezinye, yadl' ezinye!"* The lines liken Shaka to a great bird of prey that relentlessly slays its enemies. At the conclusion of these words, pandemonium broke out. Chief Luthuli, who until then had remained quiet, sprang to his feet, and bellowed, *"Ngu Shaka lowo!"* (That is Shaka!), and then began to dance and chant. His movements electrified us, and we all took to our feet. Accomplished ballroom dancers, sluggards who knew neither traditional nor Western dancing, all joined in the *indlamu*, the traditional Zulu war dance. Some moved gracefully, others resembled frozen mountaineers trying to shake off the cold, but all danced with enthusiasm and emotion. Suddenly there were no Xhosas or Zulus, no Indians or Africans, no rightists or leftists, no religious or political leaders; we were all nationalists and patriots bound together by a love of our common history, our culture, our country, and our people. In that moment, something stirred deep inside all of us, something strong and intimate, that bound us to one another. In that moment we felt the hand of the great past that made us what we were and the power of the great cause that linked us all together." (p. 202)

## **D) Nelson Mandela: Recognizing the Wounds of Apartheid in South Africa and Identifying Wealth in the Nation**

*Near the end of his autobiography, Mandela reflects:*

"The policy of apartheid created a deep and lasting wound in my country and my people. All of us will spend many years, if not generations, recovering from that profound hurt. But the decades of oppression and brutality had another, unintended effect, and that was it produced the Oliver Tambos, the Walter Sisulus, the Chief Luthulis, the Yusuf Dadoos, the Bram Fischers, the Robert Sobukwes of our time—men of such extraordinary courage, wisdom, and generosity that their like may never be known again. Perhaps it requires such depth of oppression to create such heights of character. My country is rich in the minerals and gems that lie beneath its soil, but I have always known that its greatest wealth is its people, finer and truer than the purest diamonds.

It is from these comrades in the struggle that I learned the meaning of courage. Time and again, I have seen men and women risk and give their lives for an idea. I have seen men stand up to attacks and torture without breaking, showing a strength and resiliency that defies the imagination. I learned that courage was not the absence of fear, but the triumph over it. I felt fear myself more times than I can remember, but I hid it behind a mask of boldness. The brave man is not he who does not feel afraid, but he who conquers that fear.

I never lost hope that this great transformation would occur. Not only because of the great heroes I have already cited, but because of the courage of the ordinary men and women of my country. I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man's goodness is a flame that can be hidden but never extinguished." (p. 622)



<http://www.geocities.com/youngamnesty/waris1.jpg>

## A) Waris Dirie: Life close to God and nature

“The camel is legendary in Somalia; Somalia boasts more camels than any country in the world; there are more camels in Somalia than people. In my country we have a long tradition of oral poetry, and much of it is devoted to passing along the lessons of the camel from one generation to the next, telling of its essential value to our culture. I remember my mother used to sing us a song, which basically said, “My camel has gone away to the bad man, who will either kill it or steal it from me. So I’m begging, I’m praying, please bring back my camel.” From the time I was a baby, I knew of the great importance of these animals, because they’re absolutely gold in our society. You simply cannot live in the desert without them.

Even a man’s life is measured by camels, with one hundred camels being the price for a man who has been killed. A hundred camels must be paid by the killer’s clan to the surviving family of the victim, or the dead man’s clan will attack the killer in retribution. The traditional price for a bride is paid in camels. But on a daily level, the camels kept us alive. No other domestic animal is so well suited for life in the desert. A camel wants to drink once a week, but can go as long as a month without water. In the meantime, however, the female camel gives milk to nourish us and quench our thirst, an enormous asset when you’re far from water. Even in the hottest temperatures, camels retain liquid and survive. They graze on the scrubby bushes found in our arid landscape, leaving the grasses for the other livestock. (p. 11 Desert Flower) ...

We looked at slaughtering animals for meat as wasteful, and only resorted to this in case of emergency, or for special occasions, such as a wedding. Our animals were too valuable for us to kill and eat, as we raised them for their milk and to trade for the other goods we needed. For everyday sustenance, we had only camel’s milk for breakfast, and again in the evening for supper. Sometimes there wasn’t enough for everybody, so we fed the smallest children first, then the older ones, and so on. My mother never took a bite of food until everyone else had eaten; in fact, I don’t remember ever seeing my mother eat, although I realize she must have. But if we didn’t have anything for supper at night, it was no big deal, nothing to panic about. No need to cry or complain. The little babies might cry, but the older children knew the rules, so we just went to sleep. We tried to remain cheerful, kept calm and quiet, and tomorrow, God willing, we’d find a way. *In’shallah*, which means it will happen “if God is willing,” was our philosophy. We knew our lives were dependent on the forces of nature, and God controlled those forces, not us.” (p. 13 Desert Flower)

My mother believes in Allah with every drop of blood in her body. She can’t breathe or do anything without Allah. She can’t pound the grain or milk the goats without saying thank you to God. That’s how I was taught to live and that’s what I love about her. Living in the West I’d lost the kind of life where you are in touch with God at every step. I began to feel I’d lose everything if I didn’t go back to my soul’s home in the desert. (Desert Dawn, p. 17)

## B) Waris Dirie: The Power of Positive thought, connection to being surrounded by people

Those evenings (talking and laughing around the warmth of a big fire after supper) are my favorite memories of Somalia: sitting around with my mother and father, sisters and brothers, when everybody was full, everybody was laughing. We always tried to be upbeat, optimistic. Nobody sat around complaining or whining or saying, “Hey, let’s have a conversation about death.” Life there was very hard; we needed all our strength just to survive and being negative sapped away our vital energy.

Even though we were far from any village, I was never lonely, because I played with my sisters and brothers. I was a middle child, with an older brother and two older sisters and several younger siblings. We chased each other endlessly, climbed trees like monkeys, played tic-tac-toe in the sand by drawing lines with our fingers, collected pebbles, and dug holes in the ground to play an African game called

mancala. We even had our own version of jacks, but instead of a rubber ball and metal pieces, we threw up one rock and grabbed other rocks in place of the jacks. This was my favorite because I was very good at it, and I always tried to get my little brother, Ali, to play it with me.

Our greatest pleasure, though, was the pure joy at being a child in the wilderness, the freedom to be part of nature and experience its sights, sounds, and smells. We watched packs of lions lie around all day, baking in the sun, rolling onto their backs, sticking their feet up in the air and snoring. The cubs chased each other and played just as we did. We ran with the giraffes, the zebras, the foxes. The hyrax, an African animal that's the size of a rabbit but is actually a descendant of the elephant, was a particular favorite. We waited patiently outside their burrows for their little faces to appear, then chased them through the sand. (Desert Flower pp. 17-18)

### **C) Waris Dirie: On Perseverance**

Our large family was also typical in Somalia, where the average woman has seven children. Children are looked at as the future old-age pension for the elders, as they will take care of their parents when they grow old. Somali children regard their parents and grandparents with great respect, never daring to question their authority. All your elders, even your older brothers and sisters, must be treated with respect, and you must follow their wishes. This fact was one of the reasons my rebellious acts were considered so incredibly scandalous.

Part of the reason for large families, other than lack of birth control, is that the more people who share the work, the easier life is. Even basic functions such as having water—not plenty of water, or enough water, but any water at all—required backbreaking work. When the area around us dried up, my father went in search of water. He strapped huge bags onto our camels, bags my mother had woven from grass. Then he left home and was gone for days until he found water, filled the bags, and traveled back to us. We tried to stay in one spot waiting for him, but each day would become increasingly challenging, as we traveled miles and miles to water the herds. Sometimes we had to move on without him, yet he always found us, even without the aid of roads, street signs, or maps. Or, if my father was away, if he'd gone to the village in search of food, one of the children had to do this job, because Mama had to stay home and keep everything running.

Sometimes the job fell to me. I'd walk and walk for days, however long it took to find water, because there was no point in coming back without it. We knew never to come home empty-handed because then there was no hope. We had to keep going until we found something. No one accepted the excuse "I can't." My mother told me to find water, so I had to find water. When I came to the Western world, I was amazed to find people complaining, "I can't work because I have a headache." I wanted to say to them, "Let me give you hard work. You'll never complain about your job again." (Desert Flower pp. 30-31)

## **D) Waris Dirie: Reflection on Desert Flowers and Survival**

The nomad's life is a harsh one, but it is also full of beauty—a life so connected to nature that the two are inseparable. My mother named me after a miracle of nature: Waris means desert flower. The desert flower blooms in a barren environment where few living things can survive. Sometimes it doesn't rain in my country for over a year. But finally the water pours down, cleansing the dusty landscape, and then like a miracle the blooms appear. The flowers are brilliant yellowish orange, and for this reason, yellow has always been my favorite color.

When a girl marries, the women from her tribe go out into the desert and collect these flowers. They dry them, then add water to them and make a paste to spread on the bride's face that gives her a golden glow. They decorate her hands and feet with henna, drawing ornate designs. They rim her eyes with kohl, so they look deep and sexy. All these cosmetics are made from plants and herbs, so they're completely natural. Next the women drape her in brightly colored scarves—reds and pinks and oranges and yellows—the more the better. Maybe they don't own much; many families are incredibly poor, but there is no shame over this fact. She'll simply wear the best she or her mother or sisters or friends can find, and carry herself with fierce pride—a trait all Somalis bear. By the time her wedding day comes, she walks out to greet her groom as a stunning beauty. The man doesn't deserve it! (Desert Flower p. 35)

*After retreating to her hotel room feeling devastated by revealing her personal experiences of FGM to a conference in Los Angeles in 2000, she writes:*

My name, Waris, means Desert Flower in Somali. The oval petals of the desert flower are sort of yellowish-orange and this little bush bends low to hold Allah's earth between her roots. In Somalia sometimes it can be a year between the blessing of rains and yet somehow this plant stays alive. When the rains finally do come you will see flowers blooming the very next day. They appear out of the cracks in the earth as if they were nomadic butterflies. These delicate little blossoms decorate the desert when nothing else survives. Once I asked my mother, 'How did you find that name for me?'

My mother just made a kind of joke about it, she said, 'I guess because you are special.'

The thing that comes to my mind about my name is that I am a survivor, like the desert flower. My soul says it too. After all I have been through I feel like I'm 130 years old—sometimes more. I know I have been here before over and over. When I considered all the good and bad things in my life, I knew without a doubt that somehow I would manage to survive. I don't know why my mother chose that plant, I don't know why Allah chose me—but the two go together perfectly. I know that.

If you are raised in Somalia then you know what it is to get up and walk when you have no strength. That's what I did, I got out of that bed and I moved on. I knew that I wanted to find my mother. I wanted to return to the place where I was born and see it with new eyes. I just didn't know how to do it, it seemed impossible to find my family—almost as impossible as a camel girl becoming a fashion model. (Desert Dawn, pp. 17-18)

## **E ) Waris Dirie: On Survival through Hard Work**

My career as kitchen help at McDonald's put to use the skills I'd learned as a maid: I washed dishes, wiped counters, scrubbed grills, and mopped floors, in a constant effort to erase the traces of burger grease. When I went home at night I was coated with grease and stank like grease. In the kitchen we were always short-staffed, but I didn't dare complain. None of that mattered because, at least now I could support myself, I was just grateful to have the job, and besides, I knew I wouldn't be there for long. In the meantime, I'd do whatever it took to survive. (Desert Flower p. 115)

## **F) Waris Dirie: Finding Peace and Tranquility Recalling Africa**

Instead of wanting to be a star or celebrity, I've enjoyed modeling mostly because I felt like a citizen of the world, and was able to travel to some of the most phenomenal places on the planet. Many times when I was traveling for work, we'd go to some beautiful island and I would escape to the beach every chance I got and just run. It felt so wonderful to be free in nature, back in the sun again. Then I would sneak off into the trees and sit quietly and just listen to the birds singing. Ahhh. I would close my eyes, smell the sweetness of the flowers, feel the sun on my face, listen to the birds, and pretend I was back in Africa. I would try to recapture that feeling of peace and tranquility I remember from Somalia, and pretend I was back home again. (Desert Flower, p. 179)

*She reflect about sleeping on the ground moments after almost being stung by a scorpion:*

I never slept more comfortably. Actually I feel quite comfortable on the floor. If you roll, you are going nowhere. If you kick, you can't break anything. It's good for the back too. I hadn't slept so well in years. Things in New York keep me up, or I wake up worried about something. When you know something, and I know the ways of the desert, you know that you are safe. You can let your fears go and slip away from your mind like water spilt on dry ground. I slept soundly every night I was there. I really did. I heard hyenas laughing in the distant hills like a wicked, wicked woman. Ha-ha-ha they tease each other. But we are not afraid, you know why? We know they wouldn't come. They aren't coming to the village to snatch people. God's hands are covering the village, keeping everybody safe so you don't have to worry about tomorrow or yesterday. (Desert Dawn, p. 109)

## **G) Waris Dirie On Mothers and Motherhood**

When I was a little girl, I so much looked forward to coming home at night after tending my animals, and lying in Mama's lap. She would stroke my head, giving me such a feeling of peace and security. Now I do this to Aleeke [her son], and just as I did, he loves it too. I'll massage his head and he immediately falls asleep in my arms. (Desert Flower, p. 211)

In my culture, a woman earns a badge of respect when she becomes a mother. She has brought another human being into this world, contributed to the gift of life. When Aleeke was born, I, too, was a mama, a woman who had come of age. After going through the cycle of womanhood that began prematurely with my circumcision at age five, and came full circle with my baby's birth when I was about thirty, I had even more respect for my own mother. I understood what incredible strength the women in Somalia possess to bear the burden they carry simply because they're born female. As a woman living in the West, I struggled to do what I had to do, and some days didn't think I'd make it: trying to work scrubbing floors at McDonald's when my periods were so painful I thought I'd pass out. Having surgery to open the crude scars of my genitals so that I could urinate properly. Waddling around nine months pregnant, taking the subway uptown to Harlem, climbing the stairs, and shopping for food at the market. Spending three days in labor and thinking I would surely die right there in the delivery room in front of the doctors.

The reality is that I'm the lucky one. What about the girl back in the bush, walking miles and miles to water her goats, while she's in such pain from her period that she can barely stand up straight? Or the wife who will be sewn back up with a needle and thread like a piece of cloth as soon as she gives birth, so her vagina will remain tight for her husband? Or the woman nine months pregnant hunting for food in the desert to feed her other eleven starving children? Or what happens to the new wife who's still sewn up tight, and it's time for her first baby to be born? What happens when she goes out into the desert alone, as my mother did, and tries to deliver it by herself? Unfortunately, I know the answer to that question. Many bleed to death out there alone, and if they're lucky, their husbands will find them before the vultures and hyenas do. (Desert Flower pp. 212-213)

## H) Waris Dirie: On Beauty

*Upon reuniting with her mother after 20 years of absence, she writes:*

Mama looked like Mama—the person I knew all my life. She has skin like oiled ebony and when she smiles she is missing one of her front teeth. I think she lost it when my father beat her once, but she would never say. She has been through a lot and her skin is etched with lines of both wisdom and hardship. She didn't look old to me, the wrinkles around her forehead give her a great dignity. It tells you that hardship is not the same as worries. (Desert Dawn, p. 103)

## I) Waris Dirie: On Courage

*Upon recognizing how her parents had aged and how they had become fragile, she says:*

... I regretted that I hadn't been there for so many years. I had not seen my people age and grow old. I had not been there when they needed me. My father said, 'Don't worry about me, it's only age Waris, I am still strong. Tomorrow I am going to find me another big wife and have a couple more children to take care of the goats.' I loved that he was still cracking jokes and I realized how much I had missed my father and how much I cared about him." (Desert Dawn, p. 180)

My brothers and I figured out how old my mother is. In Somalia, a person's age is calculated by how many *gus* or rainy seasons they have lived. It's hard to figure exactly but we think she is fifty-seven even though she looks like eighty or ninety. I think it is because of all the pain and hardship she has endured in her life. The hard work she does every single day to stay alive shows in her body and her face. She does not have an ounce of fat anywhere and her feet are thick with calluses. They look almost like an elephant's hide, thick with cracks. Her eyes are cloudy and they don't shine in the sunshine. I am grateful that she is still able to work and that she is still really strong. Watching her work and sing I could see in her that everything works with faith. You must believe in God and all the powers that you have inside you. That is really all either one of my parents have, faith in the magic power of nature. They have no social security, no health insurance and no pension plan. My father is almost blind and my mother might weigh all of eighty pounds, but they are stronger than I am. Half of her children passed into God's hands and she carries a bullet in her chest, yet despite all the obstacles my mother has faced in her life, she is full of courage and hope." (Desert Dawn, pp. 194-195)

## J) Waris Dirie: On Music and Freedom

When my mother needed to go to the bathroom or pray she would hand my baby brother to me or my sisters or my aunts. We don't have high chairs, or baby seats or play pens. That was one thing I couldn't believe! A caged child is like a trapped lion or tiger. I always held my son and sang Somali lullabies even though they made me long for Africa.

*Father camel is walking  
Far, far away  
Don't worry Baby  
Allah will bring him  
Back to our tribe*

Sometimes I sang this one:

*Father is traveling, traveling, traveling  
Auntie is traveling, traveling, traveling  
Brother is traveling, traveling, traveling  
When Father returns he will bring many presents  
When Auntie returns she will bring many presents  
When Brother returns he will bring many presents  
All for the good baby boy! (Desert Dawn, pp. 52-53)*

## **K) Waris Dirie: The Story of the Rich Sultan (as her mother told it)**

'Once there was a rich and famous sultan,' she said.

'Hiyea,' her children all said together. A story! Mother's eyes shone in the firelight and she punctuated each sentence with arms and fingers across the flickering light of the fire.

'He had embroidered shirts and soft carpets. He owned a palace in Mogadishu on the shores of the Indian Ocean to catch the cool breeze. It was filled with precious jewels and silks from Arabia. The most expensive incense burned in the rooms whether he was there or not. Despite all his great wealth he was not happy and he could not understand what was wrong. He had many wives who bickered constantly, sons who fought with each other and daughters who sulked. He could buy anything he could think of but he never felt happiness or contentment. One morning after a sleepless night, he called to his servants and told them, 'Go and search until you find a truly happy man. When you find such a person bring him to me, I want to talk to him.'

The servants scoured the land and one day they noticed a poor man singing as he pulled water from a tiny well for his one skinny camel. He hummed as he milked the beast and shared the tiny bit of milk with the sultan's servants. Even with an empty stomach he laughed and joked.

'Are you a happy man?' the servants asked.

'What is there to be unhappy about?' the man answered.

'Please sir, come with me to the sultan's palace,' the oldest servant said. 'My master would like to meet you.' The poor man agreed and journeyed from the Haud into the great city of Mogadishu. He had never seen anything like it. There were so many people, so many colors, so many things to smell and taste. The sultan entertained him richly with wonderful fruits and sweetmeats, gave a lavish banquet and presented him with an embroidered *goa*.

'What is the secret of happiness?' the sultan asked perched on soft pillows. The poor man didn't know what to say, his tongue tangled with his teeth and he couldn't talk. He didn't know what made him happy when he lived in the desert—it was just the way he felt. Disappointed the sultan sent him away and the man returned to his camel and his milk bowl carved out of wood. He never forgot all the wonders of the sultan's palace and he was never happy again.' (Desert Dawn, pp. 197, 198)

## **L) Waris Dirie: On the Importance of Thoughts of Home**

*At the very end of Desert Dawn, Dirie provides valuable comments on how her African identity provides a foundation for her very being:*

Because I criticize the practice of female genital mutilation, some people think that I don't appreciate my culture. But they're so wrong. Oh, I thank God every day that I'm from Africa. Every day. I'm very proud to be Somali, and proud of my country. I guess some other cultures might consider that a very African way of thinking—you know, being proud for nothing. Arrogant, I guess you'd call it.

Other than the circumcision issue, I wouldn't trade with anyone the way I grew up. Living in New York, although everyone talks about family values, I've seen very little of them. I don't see families getting together like we did, singing, clapping, laughing. People here are disconnected from one another; there's no sense of belonging to a community.

Another benefit of growing up in Africa was that we were part of pure nature, pure life. I knew life—I wasn't sheltered from it. And it was real life—not some artificial substitute on television where I'm watching *other* people live life. From the beginning, I had the instinct for survival; I learned joy and pain at the same time. I learned that happiness is not what you have, because I never had anything, and I was so happy. The most treasured time in my life was back when my family and I were all together. I think of evenings when we'd sit around the fire after we'd eaten, and laugh about every little thing. And when the rains began and life was reborn, we celebrated.

When I was growing up in Somalia, we appreciated the simple things in life. We celebrated the rain because that meant we had water. Who in New York worries about water? Let it run from the tap while you walk away and do something else in the kitchen. It's always there when you need it. BOOM, you turn on the faucet and out it comes. It's when you don't have something that you appreciate it, and since we had nothing, we appreciated everything.

My family struggled every day to have enough food. Buying a sack of rice was a big occasion for us.

In this country, however, the volume and variety of food is astonishing to anyone who comes here from a Third world nation. Yet, sadly, so many Americans are preoccupied with not eating. On one side of the world we're struggling to feed people. On the other side of the world, people are paying money to lose weight. I watch commercials on TV for weight-loss programs and I scream, "You want to lose weight—go to Africa! How about that? How about if you lose weight while you're helping people? Do you ever think about that? You'll feel good *and* different, too. You'll accomplish two powerful things at one time. I promise you, when you come back you will have learned so much. Your mind will be much clearer than when you left home."

Today, I cherish the value of the simple things. I meet people every day who have beautiful homes, sometimes several homes, cars, boats, jewels, but all they think about is getting more, as if the next thing they buy will finally bring them happiness and peace of mind. However, I don't need a diamond ring to make me happy. People say, oh, that's easy for you to say now that you can afford to buy what you want. But I don't want anything. The most valuable asset in life—other than life itself—is health. But people ruin their precious health worrying about all kinds of pointless little irritations—"Oh, here comes that bill, and another bill, and bills flying in from every direction, and ... oh, how am I going to pay them all?" The United States is the wealthiest country in the world, yet everybody feels poor.

And more than bankrupt of money, everyone is bankrupt of time. Everybody's got no time. No time at all. "Get out of my way, man, I'm in a hurry!" The streets are packed with people rushing here and there and chasing God only knows what.

I am grateful that I've experienced both lives—the simple way and the fast way. But without growing up in Africa, I don't know if I would have learned to enjoy life the simple way. My childhood in Somalia shaped my personality forever, and has kept me from taking seriously trivial issues like success and fame that seem to obsess so many people. Frequently I'm asked, "How does it feel to be famous?" - and I just laugh. What does that mean, famous? I don't even know. All I know is that my way of thinking is an African way, and that will never change ...

In spite of my anger over what has been done to me, I don't blame my parents. I love my mother and father. My mother had no say-so in my circumcision, because as a woman she is powerless to make decisions. She was simply doing to me what had been done to her, and what had been done to her mother, and her mother's mother. And my father was completely ignorant of the suffering he was inflicting on me; he knew that in our Somalian society, if he wanted his daughter to marry, she must be circumcised or no man would have her. My parents were both victims of their own upbringing, cultural practices that have continued unchanged for thousands of years. But just as we know today that we can avoid disease and death by vaccinations, we know that women are not animals in heat, and their loyalty has to be earned with trust and affection rather than barbaric rituals. The time has come to leave the old ways of suffering behind.

I feel that God made my body perfect the way I was born. Then man robbed me, took away my power, and left me a cripple. My womanhood was stolen. If God had wanted those body parts missing, why did he create them?

I just pray that one day no woman will have to experience this pain. It will become a thing of the past. People will say, "Did you hear, female genital mutilation has been outlawed in Somalia?" Then the next country, and the next, and so on, until the world is safe for all women. What a happy day that will be, and that's what I'm working toward. *In'shallah*, if God is willing, it will happen. (Desert flower, pp. 221-225)



[http://images.usatoday.com/life/\\_photos/2007/01/11/beah.jpg](http://images.usatoday.com/life/_photos/2007/01/11/beah.jpg)

## A) Interviews with Ishmael Beah

The following article is based on an interview done by Vision. It can be found at:

<http://www.marketwire.com/mw/release.do?id=760843>

You can also watch a video tape of the interview at <http://www.vision.org/visionmedia/article.aspx?id=3526>

Aug 15, 2007 03:00 ET

# Current Social Issue: The Remarkable Resilience of Child Soldiers

## Ex-Child Soldier Ishmael Beah Learns About Ethics and Morality the Hard Way

Former child soldier Ishmael Beah recently spoke with Vision about some of the insight he's gained from his experience and his hope that other children can be spared repeating it.

PASADENA, CA--(Marketwire - August 15, 2007) - Ishmael Beah was 12 years old when Sierra Leone's brutal, decade-long civil war reached his village in January 1993. He found himself swept up into the government army, a child soldier. Fourteen years later, he brought this important current social issue (<http://www.vision.org/visionmedia/overview.aspx?id=103>) to the world's attention in his memoirs, "A Long Way Gone: Memoirs of a Boy Soldier."

In a recent interview with Vision Media, Beah shared the lessons he learned from his experience and about moral values in society and his hopes about how the future can be changed for other children who become victims of this form of slavery.

"I think my life changed because the people who came into my life were able to show me compassion and kindness and that human beings can care deeply for each other, selflessly."

Beah himself cares deeply and selflessly for the remaining 200,000 to 300,000 child soldiers enslaved worldwide. He campaigns tirelessly for aid, and for the kinds of changes required to make a difference to the power and scope of this current social issue.

Though he may not have realized it at the time, there was sound reason for his belief that child soldiers can indeed be rehabilitated.

Dr. Martin Seligman identifies several key responses that can be taught to children to increase their resilience. "Each of us has habits of thinking about causes," he says. **"Children who bounce back from setbacks and resist depression believe that causes of bad events are temporary."** In contrast, children who are least resilient are those who believe that the causes of bad events in their lives are permanent and unchangeable.

**What Seligman calls "masterful action" is another important building block of resilience, and he defines this trait as "a habit of persisting in the face of challenge and overcoming obstacles." As children work toward positive goals and achieve success, they develop habits of positive thinking.** Beah is living confirmation that this factor also contributes to resilience. Currently, the results of some of his "masterful action" are evident in the way he is working to help other children coming to grips with this current, global social issue.

For a video clip and the interview transcript, see "Ishmael Beah: Hope Springs Eternal" (<http://www.vision.org/visionmedia/article.aspx?id=3526>) at [www.vision.org](http://www.vision.org).

## Transcript of the Interview with Vision:

*Ishmael Beah was 12 years old when Sierra Leone's brutal, decade-long civil war reached his village in January 1993. Soon he found himself swept up into the army, a child soldier. Fourteen years later, after rehabilitation, college and a new life with a family in America, Beah speaks with **Vision's** Gina Stepp in Irvine, California. In this video interview he shares some of the insight he's gained from his experience and his hope that other children can be spared repeating it.*

**GS** After a Southern California earthquake, scientists study to learn why certain buildings may have collapsed. But sometimes we can learn even more from the buildings that didn't collapse. If we see your experience as an "earthquake" and you as one of the strong buildings that survived, what can we learn from you about the factors that especially enabled you to cope and survive?

**IB** Well, I believe it had a lot to do with my early upbringing. Growing up in a community that had a very deep appreciation for life and respect for adults, I gained a very strong sense of family tradition. I think because of my early upbringing I developed a sense of self. I was very strong and even through the war when everything seemed to have been wiped out there was still something present, because that very short childhood I had was so remarkable. I was able to go back to it as sort of a foundation to stand upon and outlive what had happened to me. When I was running from the war, the thing that kept me going at first was the fact that there was family alive somewhere. I had to find them. But when that was no longer the case, I'm not sure what really kept me going. Using your metaphor of the earthquake: particularly during the war I believe that there was nothing I could have done, especially when I was in it, to stay alive. So I believe it was pure luck and the grace of God. At any time it could have been me who was killed, not the person standing next to me. My survival was not because I knew how to run fast, or because I was smart. After being removed from the war I think my life changed because of the people who came into my life who were able to show me that compassion and kindness still existed and that human beings could deeply care for each other, selflessly. That made me trust in myself again and I knew there was more to my life than what I'd been taught. A series of things came about, but I guess what I am trying to say is that I didn't do it by myself. There was the support I had early on and there was support that came afterwards, and that was very, very important. There is no "Ishmael formula" in terms of healing. There is no such thing. I think that everyone with the right care and support can [heal], if there are people who are willing to accept them fully into their lives and give them the strength they need to continue living.

**GS** You had a friend. Saidu. In your book you said he eventually gave up. What was the difference between your outlook and his?

**IB** I think in the context of the war, especially as we were running from it, we had to have hope, regardless of how little it was. Even if it meant celebrating just having a chance to stop and drink clean water. Once you lose hope you lose the determination to continue running, during the context of war. Now this is not just specific to Africa: but to any war. You are happy just to receive a loaf of bread because holding on to that hope gives you strength to live through the next thing. Particularly for Saidu, one of the things that happened was that he lost hope while traveling. He felt that each time someone came upon us and tried to kill us, he lost a part of himself. He couldn't see the possibility that this would end someday, so he lost the strength to continue running. I believe that when your spirit stops striving to move forward you lose hope. When we were running, obviously the situation was hopeless, but we always felt that something new could happen. We always hoped that, "Oh, tomorrow maybe something will be good." Maybe sometimes we didn't believe it, but we had to *try* to believe it, there was no other choice.

**GS** That belief that something could change is what kept you going, then?

**IB** That belief that something could change. Because you see, I remembered that when I was a kid, my father used to tell me that "as long as you are alive, there is a possibility for something to change in your life." Now it could be good or bad but something *will* change. So when I was running I kept that thought: "If I am still alive there is still hope that this could end and that I could survive." That didn't turn out to be the case for quite a while, but eventually it did.

**GS** When you found out that your family was gone, you were still on the run. You've also said you were given no time to think after being pressed into the army. If you didn't have time to think, did you have time to grieve the loss of your family?

**IB** Very little. The thing about living in this context was that there was very little time to grieve for the

people you lost—and everything else you lost. But even if there was, that might also kill you because there is so much that you see, and there is so much you're exposed to. Grieving would almost be accepting defeat in a way that, in a normal circumstance, is not the case. No I wasn't able to grieve until afterwards when I was at the rehabilitation center: there I did. But before that, I went through the emotion of feeling severe pain, of not wanting to be alive and feelings of that sort, but I didn't have much time to grieve because we had to keep going. Feeling remorseful, or being incredibly sad was not something that would propel you forward. The kinds of battles I've seen expose you to so much violence you learn to block your emotions, to not let them arise. If they take hold of you, you might not be able to do other things.

**GS** In line with that, you said in your book that when the memories started coming back during rehabilitation, you had to break through some of those bad memories to get to the good ones?

**IB** Yes, it was very difficult, because I'd seen so much that was completely different from what my life had been before, and it was so shocking it became this permanent block in my head. I could not even think of a life before the war. And so I had to go through those [war] experiences to try and understand, and to make that breakthrough between. Perhaps that is what trauma is. I am not really a psychologist so I don't know how to comment on this, but for me I felt like it was a stumbling block that stopped me from connecting to a life that was peaceful and from believing that there was a possibility for that again. After everything I had been exposed to, I had come to believe otherwise.

**GS** In your book you explained that you were taught by the army to envision the enemy as those who were responsible for killing your family. Even though you did this in battle, none of the killing made you feel better about your loss. Instead you said there was a further loss—a temporary loss of your humanity. Do you feel anger about any of this?

**IB** Yes, at some point I felt deep anger, but I don't think I'm bitter. I feel anger because I want something to be done to prevent this from happening to other people, and I try to do that. But I'm not angry in the sense that I want the same things that happened to me to happen to them, or that I want them to die or anything. I just don't want this to continue happening to children. One thing that I learned the hard way, which I hope other people will not learn the hard way: nothing good comes out of this anger, this need for retaliation, for brutal payback. You cannot be in a position to understand how to prevent the problem if you do not speak with those who have hurt you. It's important to try to understand why this fellow who—perhaps years before the war, would have helped you, would have fed you, would be one of the active members in your community—how did he come to be responsible for doing so much harm to you? I think if you don't engage in a conversation with him, you can't understand that. But I want people to be held accountable, so every now and then I feel angry, it's a common human tendency. But not to the point that I want revenge or anything, that doesn't do anyone any good.

**GS** What about forgiveness, is that concept part of it?

**IB** I think a lot of people think forgiving and forgetting comes together. People think forgiving is forgetting everything. From my personal perspective, it's not. Forgiving is, in my opinion, the ability to be willing to put a stop to the continuation of the violence itself: to say that, "however difficult it is I am going to stop seeing my neighbor as a perpetual thief or a perpetual killer." Once you do so, you actually *will* live in peace—with yourself as well as with your neighbor. If you see your neighbor as a perpetual thief or perpetual killer you can never live in peace alongside him. And that will actually propel you to do something back to him, which will just exacerbate the problem. So I think forgiving is actually a way of understanding each other better, and trying to solve the problem rather than going about in a very fearful manner among people. Now, it's not easy, it's very difficult. It's easy to say, "Oh forgive this, forgive that." But forgiveness comes with other things as well. For example, in Sierra Leone you cannot ask people to forgive if they have to go and resettle in the ruins of the village that reminds them of that hurt over and over. It's difficult. Forgiving also comes from rebuilding and empowering people so they can continue on with their lives. So there is that aspect of it. But it's not about forgetting at all. I think being aware allows us to be in a position to prevent it from happening again. To be in a position to pinpoint when things are about to erupt. Not necessarily to be obsessed with it, but to have it in the back of your mind as a constant reminder of how fragile life is—which becomes very apparent when you find yourself in a conflict situation—life is very fragile. You are not in control as much as you think you are. Only by working as a community can you even be in a little better control—in your life and the lives of others around you as well.

**GS** When you went to the rehabilitation center, it made you a little angry at first when they kept saying,

nothing was your fault. At the time you couldn't understand why they were saying this. But in the end it was their compassion—you said it was the fact they were willing to see you as children—that won you over. Why do you think that particular thing made such a difference?

**IB** Well, because coming from the experience, I believed that people didn't care about each other for their own benefit, and that adults particularly would use children. But it was also due to being in a series of deceptions: for example you've lost your family, and then this group that you've come to believe was your surrogate family-- you are plucked away from them. So there is a lot of hurt, and you do not want to trust or believe in anyone. But the willingness of the staff at this place to look at us just as kids, regardless of what we had done—they were willing to see *us*. In the beginning it was actually very upsetting, but as time went on we began to see that these were people who genuinely cared about us. And when you're a child who has been through difficulties, that is one of the things you learn: to determine when somebody really cares for you. You can size people up pretty easily when you walk in a room, you have that ability. Survival tactics are built into you. And you test people to see whether their concern is concrete, because you are so used to people coming and going in your life—of people not being there—that you want to make sure somebody really does care. And so when a staff member would go and come back; and go and come back; even though we would hurt them and try to push them away—as time went on we realized that they really did care about us and that changed something within us.

**GS** You tested them with violence?

**IB** Well the only methods that we knew for testing them were violent: we had been conditioned to behave that way for many years, so that became our only outlet.

**GS** You said at one point, when the memories started to come back, some of the things you had been involved with made you cringe. Did that help the healing process, the fact that some things were actually able to touch your conscience in that way?

**IB** Yes I think it did. When I started writing the book the aim was not necessarily for it to be a healing process for me. But as the process went on I realized that actually it was, for lack of a better word, therapeutic for me, in the sense that I had to revisit certain things when I was no longer traumatized, or under the influence of drugs or coercion, to really kind of feel and understand what it is that I was forced to be a part of. And I think that made me understand a lot about the nature of violence itself, and, as human beings, how susceptible we are all to it. So I think in that sense, yes, I did heal quite a bit.

**GS** And as you help other people by talking to them, telling them about the things that you went through: is this helping you heal too?

**IB** Yes, well for me, I think healing has been complete in the sense that I have learned to live with the past. I could never forget. But I have learned to live with the memories and I've learned to transform them so that my talking about it is really—the goal of it is to expose it. As I speak to you, more and more kids are going through these things. I don't want that to happen. So for me, the extraordinary luck of surviving and of having a family that took me in, and having an education—I want to use that to help others. For me that's what it is about. And along the way, if I get some psychological healing, I think that's okay.

**GS** The trauma experts say that taking an active role is a big part of healing, so it seems you're doing that.

**IB** I certainly hope so.

**GS** I wonder, you've been talking about not wanting this to keep happening, and I know they've managed to bring the numbers down a little bit. What's really going to change the problem?

**IB** Well, what we are really working for is enough political will in the international scene to prevent these wars from actually occurring. Preventive measures—because once war has started in most places, eventually women and children will get abused, and children will get recruited. That's the natural progression. So it's the preventive aspect that we are working toward. That's a long-term goal because most nations are not interested in doing anything that doesn't directly affect them and their people. But a short term goal is to actually help the children who have been affected or the people in the communities that have been affected. In a lot of places that's possible, people are doing it effectively. And by doing so, perhaps we can lessen the number of children who go into soldiering. Also, there is a way of enhancing international standards that bring people to justice, and this is being done. Now I'm not naïve, the problem is big. It's a global issue, so sometimes even when five, six—seven solid steps are taken it seems as if nothing is happening because this problem is so big. But I don't want anyone to despair, because I think it's possible to prevent the use of children in war, as long as we create enough public awareness and bring enough government attention to it.

**GS** Some of your friends actually passed through rehabilitation and went back to the army. This was because they really didn't have families to go back to, right? What can be done to stop the problem at that point?

**IB** Well there are two reasons; first of all they went back because there was still a war going on during the rehabilitation process. Because they weren't put up with good foster families that were able to take care of them, they didn't have a place to go. Now this part of the rehabilitation process is one of the things that I've been trying to advocate as well. They have a short-term goal, which is that they rehabilitate the children and then drop them into society. There needs to be a follow-up. So that is also very important, just putting the kids through the process of psychological therapy is not enough. You have to give them something to live for. They need to go to school to learn something. When they don't have those things—they already have the military expertise and the conflict is all around them—the tendency to go back is greater.

*Ishmael Beah graduated from Oberlin College in 2004. He has spoken before a number of national and international organizations including the United Nations and serves on the Human Rights Watch Children's Rights Division Advisory Committee.*

## **B) Ishmael Beah: The lessons of Elders**

*Ishmael recalls life in Kabati where his grandmother lived:*

There was a thick forest on one side of the village where my grandmother lived and coffee farms on the other. A river flowed from the forest to the edge of the village, passing through palm kernels into a swamp. Above the swamp banana farms stretched into the horizon. The main dirt road that passed through Kabati was rutted with holes and puddles where ducks liked to bathe during the day, and in the backyards of the houses birds nested in mango trees.

In the morning, the sun would rise from behind the forest. First, its rays penetrated through the leaves, and gradually, with cockcrows and sparrows that vigorously proclaimed daylight, the golden sun sat at the top of the forest. In the evening, monkeys could be seen in the forest jumping from tree to tree, returning to their sleeping places. On the coffee farms, chickens were always busy hiding their young from hawks. Beyond the farms, palm trees waved their fronds with the moving wind. Sometimes a palm wine tapper could be seen climbing in the early evening.

The evening ended with the cracking of branches in the forest and the pounding of rice in mortars. The echoes resonated in the village, causing birds to fly off and return curiously chattering. Crickets, frogs, toads, and owls followed them, all calling for night while leaving their hiding places. Smoke rose from thatched-roof kitchens, and people would start arriving from farms carrying lamps and sometimes lit firewood.

"We must strive to be like the moon." An old man in Kabati repeated this sentence often to people who walked past his house on their way to the river to fetch water, to hunt, to tap palm wine; and to their farms. I remember asking my grandmother what the old man meant. She explained that the adage served to remind people to always be on their best behavior and to be good to others. She said that people complain when there is too much sun and it gets unbearably hot, and also when it rains too much or when it is cold. But, she said, no one grumbles when the moon shines. Everyone becomes happy and appreciates the moon in their own special way. Children watch their shadows and play in its light, people gather at the square to tell stories and dance through the night. A lot of happy things happen when the moon shines. These are some of the reasons why we should want to be like the moon.

"You look hungry. I will fix you some cassava." She ended the discussion.

After my grandmother told me why we should strive to be like the moon, I took it upon myself to closely observe it. Each night when the moon appeared in the sky, I would lie on the ground outside and quietly watch it. I wanted to find out why it was so appealing and likable. I became fascinated with the different shapes that I saw inside the moon. Some nights I saw the head of a man. He had a medium beard and wore a sailor's hat. Other times I saw a man with an ax chopping wood, and sometimes a woman cradling a baby at her breast. Whenever I get a chance to observe the moon now, I still see those same images I saw when I was six, and it pleases me to know that that part of my childhood is still embedded in me. (A long way gone, pp. 16-17)

*Ishmael revisits the parable of the moon again on p. 69—this time connecting it to the concepts of hope and despair*

One of the unsettling things about my journey, mentally, physically, and emotionally, was that I wasn't sure when or where it was going to end. I didn't know what I was going to do with my life. I felt that I was starting over and over again. I was always on the move, always going somewhere. While we walked, I sometimes lagged behind, thinking about things. To survive each passing day was my goal in life. At villages where we managed to find some happiness by being treated to food or fresh water, I knew that it was temporary and that we were only passing through. So I couldn't bring myself to be completely happy. It was much easier to be sad than to go back and forth between emotions, and this gave me the determination I needed to keep moving. I was never disappointed, since I always expected the worst to happen. There were nights when I couldn't sleep but stared into the darkest night until my eyes could see clearly through it. I thought about where my family was and whether they were alive.

One night while I sat outside in a village square thinking about how far I had come and what might lie ahead, I looked into the sky and saw how the thick clouds kept trying to cover the moon, yet it would reappear again and again to shine all night long. In some way my journey was like that of the moon—although I had even more thick clouds coming my way to make my spirit dull. I remembered something that Saidu had said one evening after we had survived another attack by men with spears and axes. Juma, Moriba, and Musa were asleep on the verandah we occupied. Alhaji, Kanei, Saidu, and I were awake and quietly listening to the night. Saidu's heavy breathing made our silence less unbearable. After a few hours had gone by, Saidu spoke in a very deep voice, as if someone were speaking through him. "How many more times do we have to come to terms with death before we find safety?" he asked.

He waited a few minutes, but the three of us didn't say anything. He continued: "Every time people come at us with the intention of killing us, I close my eyes and wait for death. Even though I am still alive, I feel like each time I accept death, part of me dies. Very soon I will completely die and all that will be left is my empty body walking with you. It will be quieter than I am." Saidu blew on the palms of his hands to warm them and lay on the floor. His heavy breathing intensified and I knew he had fallen asleep. Gradually, Kanei and then Alhaji fell asleep. I sat on a wooden bench against the wall and thought about Saidu's words. Tears formed in my eyes and my forehead became warm, thinking about what Saidu had said. I tried not to believe that I too was dying, slowly, on my way to find safety. The only time I was able to fall asleep that night was when the last morning breeze, the one containing the irresistible urge to sleep, saved me from my wandering mind. (A long way gone, p. 70)

### **C) Ishmael Beah: On Family Relationships**

*Ishmael fled the war with his elder brother Junior. One evening they rested in an abandoned village where the gray smoke of war still lingered in the air.*

...I looked at Junior, whose face was sweating. He had been so quiet lately. He looked at me and smiled a little before his face resumed its dullness. He got up and walked out to the yard. Never moving, he stared at the sky until the sun disappeared. On his way back to sit on the verandah, he picked up a stone and played with it throughout the evening. I kept looking at him, hoping that we could have another eye contact and maybe he would then say something about what was going on in his head. But he wouldn't look up. He only played with the stone in his hand and stared at the ground.

Once, Junior taught me how to skip a stone on a river. We had gone to fetch water and he told me he had learned a new magic that let him make stones walk on water. Bending his body sideways, he threw stones out, and each one walked on the water farther than the last. He told me to try, but I couldn't do it. He promised to teach me the magic some other time. As we were walking back home with buckets of water on our heads, I slipped and fell, spilling the water. Junior gave me his bucket, took my empty one, and returned to the river. When he came home, the first thing he did was ask me if I was hurt from falling. I told him I was fine, but he examined my knees and elbows anyway, and when he was done, he tickled me. As I looked at him that evening sitting on the verandah of a house in an unknown village, I wanted him to ask me if I was fine." (A long way gone, pp. 39,40)

## **D) Ishmael Beah: On The importance of traditions**

*Ishmael reflects on moving into a new house with his family before the war:*

... I remember when my family moved to Mogbwemo. My father held a ceremony to bless our new home. He invited our new neighbors, and my father stood up during the ceremony and said, "I pray to the gods and ancestors that my family will always be together." He looked at us, my mother held my little brother, and Junior and I stood next to each other with toffee in our mouths.

One of the elders stood up and added to what my father had said: "I pray to the gods and ancestors that your family will always be together, even when one of you crosses into the spirit world. To family and community." The old man raised his open hands in the air. My father came over and stood by my mother and motioned for Junior and me to come closer. We did, and my father put his arms around us. The gathering clapped and a photographer took a few snapshots.

I pressed my fingers on my eyelids to hold back my tears and wished that I could have my family together again. (A long way gone, p. 45)

*(Also consider where Ishmael recalls his grandmother telling him about the ceremony in which he was given his name on pp. 75-77.)*

## **E) Ishmael Beah: On The kindness of Strangers**

*Ishmael recalls his feelings on leaving an old man who had been abandoned in a village:*

We had traveled for more than six days when we came in contact with a very old man who could barely walk. He sat on the verandah of a house in the middle of the village. His face was too wrinkled to still be alive, yet his dark skin was shiny and he spoke slowly, gobbling the words in his jaws before he let them out. As he spoke, the veins on his forehead became visible through his skin.

"Everyone ran when they heard of the 'seven boys' on their way here. I couldn't run at all. So they left me behind. No one was willing to carry me and I didn't want to be a burden," he said.

We explained to him where we were from and where we wanted to go. He asked us to stay for a while and keep him company.

"You young fellows must be hungry. There are some yams in that hut over there. Can you boys cook some for me and yourselves?" he politely asked. When we were almost finished eating the yams, he said slowly, "My children, this country has lost its good heart. People don't trust each other anymore. Years ago, you would have been heartily welcomed in this village. I hope that you boys can find safety before this untrustworthiness and fear cause someone to harm you."

He drew a map on the ground with his walking stick. "This is how you get to Yele," he said.

"What is your name?" Kanei asked the old man.

He smiled as if he knew that one of us would ask this question. "There is no need to know my name. Just refer to me as the old man who got left behind when you get to the next village." He looked at all our faces and spoke softly, with no sadness in his voice.

"I will not be alive to see the end of this war. So, to save a place in your memories for other things, I won't tell you my name. If you survive this war, just remember me as the old man you met. You boys should be on your way." He pointed his staff toward the path that lay ahead of us. As we walked away, he erased the map with his foot and waved us off with a raised right hand and a nod. Before the village disappeared from our sight, I turned around to take one last look at the old man. His head was down and he had both hands on his staff. It was clear to me that he knew his days would soon be over, and he didn't bother to be afraid for himself. But he was for us. (A long way gone, pp. 56-57)

*(Consider also the story of the Fisherman who was a good Samaritan on p. 62.)*

## F) Ishmael Beah: On the Importance of Folklore, Legends and Stories

*Ishmael recalls arriving in a village, finding food (which they set aside), and then listening to his friend Musa tell a story.*

Around nightfall we arrived at a very peculiar village. I am in fact not sure if it was a village. There was one large house and one kitchen less than a kilometer from the house. The pots were moldy, and there was a small storage house. The place was located in the middle of nowhere.

"Now, this will be an easy village for the rebels to capture," Jumah said, laughing.

We walked around trying to find a sign of someone's presence. Some sort of production of palm oil had taken place here; there were the remains of palm nut seeds everywhere. On the river floated a deserted canoe in which spirogyra had grown. Back at the old house, we debated where to sleep. We sat outside on logs at the foot of the verandah and Musa offered to tell a story about Bra Spider.

"No!" we protested—we all knew it too well—but he still continued.

"Bra Spider stories are always good no matter how many times you have heard them," Musa said.

"My mother told me that whenever a story is told, it is worth listening to. So please listen. I will tell it quickly." He coughed and began.

"Bra spider lived in a village that was surrounded by many other villages. At the end of the harvest season, all the villages had a feast in celebration of their successful harvest. Wine and food were in abundance and people ate until they could see their reflections on each other's stomach."

"What?" we all said in shock at this extra detail he had added to the story.

"I am telling the story, so I can tell *my* version. Wait for your turn." Musa stood up. We listened attentively to see if he was going to embellish the story with more striking details. He sat down and continued.

"Each village specialized in one dish. Bra spider's village made okra soup with palm oil and fish. Mmm ... mmm ... mmm. The other villages made cassava leaves with meat, potato leaves, and so on. Each village boasted about how good their meal was going to be. All the villages had an open invitation to their feasts. But Bra Spider took it to the extreme. He wanted to be present at all the feasts. He had to come up with a plan. He began collecting ropes around his village and weaving them several months before the feast. While people carried bushels of rice, bundles of wood, to the square and women pounded rice in mortars, removing the husk from its seeds, Bra Spider was stretching the ropes on his verandah and measuring their length. When men were hunting, he was busy laying out his ropes by the paths from his village to all the surrounding villages. He gave the ends of his ropes to the chiefs, who tied them to the nearest trees at their village squares. 'Tell your people to pull the rope when their meal is ready' he told every chief in his nasal voice. Bra Spider starved for a week as he readied himself. When the day finally came, Bra Spider rose up earlier than everyone else. He sat on his verandah and securely tied all the ropes at his waist. He was shaking and saliva dripped out of his mouth as the smell of smoked meat, dried fish, and various stews wafted out from the cooking huts.

"Unluckily for Bra Spider, all the feasts started at the same time and the chiefs ordered the ropes to be pulled. He was suspended in the air above his village, pulled from all directions. Bra Spider screamed for help, but the drums and songs from his village square drowned his voice. He could see people gathering around plates of food and licking their hands at the end of the meal. Children walked across the village on their way to the river, munching on pieces of stewed chicken, goat, and deer meat. Each time Bra Spider tried to loosen the ropes, the villages pulled harder as they thought it was a signal that he was ready to visit their feast. At the end of the celebration in Bra spider's village, a boy saw him and called on the elders. They cut the ropes and brought Bra Spider down. In a barely audible voice he demanded some food, but there was nothing left. The feasts had ended everywhere. Bra Spider remained hungry, and because he was pulled so tight for so long, this explains why spiders have a thin waistline."

(A long way gone, pp. 73-75)

*Strangely, after the boys went to sleep, their food was stolen by animals while they slept.*

## G) Ishmael Beah: The Story of the Monkey—Parables and Riddles

*After rehabilitation and return to civilian life, the war in Sierra Leone still does not end. Ishmael flees once again for his life, trying to leave the country. Penniless and with no contacts to help him on the way to Conakry (Guinea), it seems at times that he will never succeed. He finally makes it to the Sierra Leone embassy, and joins the many other refugees sleeping out in the open in the compound. He watches a mother quietly telling stories to her children and remembers a story that was told to him by Pa Sesay, a friend of his grandfather. Reflecting upon this story, Ishmael concludes his own tale.*

“There was a hunter who went into the bush to kill a monkey. He had looked for only a few minutes when he saw a monkey sitting comfortably in the branch of a low tree. The monkey didn’t pay him any attention, not even when his footsteps on the dried leaves rose and fell as he neared. When he was close enough and behind a tree where he could clearly see the monkey, he raised his rifle and aimed. Just when he was about to pull the trigger, the monkey spoke: ‘If you shoot me, your mother will die, and if you don’t, your father will die.’ The monkey resumed its position, chewing its food, and every so often scratched its head or the side of its belly.

“What would you do if you were the hunter?”

This was a story told to young people in my village once a year. The storyteller, usually an elder, would pose this unanswerable question at the end of the story in the presence of the children’s parents. Every child who was present at the gathering was asked to give an answer, but no child ever did, since their mother and father were both present. The storyteller never offered an answer either. During each of these gatherings, when it was my time to respond, I always told the storyteller that I would think it over, which of course was not a good enough answer.

After such gatherings, my peers and I—all the children between the ages of six and twelve—would brainstorm several possible answers that would avoid the death of one of our parents. There was no right answer. If you spared the monkey, someone was going to die, and if you didn’t, someone would also die.

That night we agreed on an answer, but it was immediately rejected. We told Pa Sesay that if any of us was the hunter, we wouldn’t have gone hunting for monkeys. We told him, “There are other animals such as deer to hunt.”

“That is not an acceptable answer,” he said. “We are assuming that you as the hunter had already raised your gun and have to make the decision.” He broke his kola nut in half and smiled before putting a piece in his mouth.

When I was seven I had an answer to this question that made sense to me. I never discussed it with anyone, though, for fear of how my mother would feel. I concluded to myself that if I were the hunter, I would shoot the monkey so that it would no longer have the chance to put other hunters in the same predicament. (pp. 217-218)



<http://greenbeltmovement.org/images/gal/s/gbmwm03.jpg>

## A) Wangari Maathai

### Excerpt from her Statement at the Worldwide Release of *Unbowed*

<http://greenbeltmovement.org/a.php?id=172&t=p>

September 30, 2006

Nyeri, Kenya.

... I hope [*Unbowed*] will make many realize that we do not walk alone on this journey: we are in the company of other fellow travelers: our parents, teachers, friends, governors, enemies, and indeed other species in the environment. All of them shape us and we eventually become a sum total of our constitution and our experiences throughout our life. But the end result is dependent on what we make of our relationship and experiences with them.

This book is a response to many questions people ask me about my background: my childhood, family, education, the environment in which I was born and grew up and travel experiences.

I hope it will be an inspiration to all children and youth, and indeed people all ages and status. I hope it will also move my fellow Kenyans, Africans and people throughout the world; an inspiration to take advantage of whatever situation we find ourselves in and utilize it to improve our own lives and that of others.

I hope that it will help all people discover the joy of life spent in service of others rather than in service of self. Others can be family, neighbors, country, region and the world. To be able to extend a hand to another human being, and indeed to other species needing our help and, in all earnest, be able to say, "RISE UP AND WALK."

In the course of this journey I learnt that I must be patient, because things take time: even a tree begins as a seed.

I must remain committed and full of hope,  
Even in the face of adversity.  
For as sure as the sun sets to the West,  
So it will rise again to the East, the day after.

I must be persistent and never give up:  
After every fall, always lift myself up and start again.  
When the journey is finally done,  
I never have to wake up again.

I will sleep where there is rain and dew.  
There, it will be heaven and most likely, green

## B) Wangari Maathai: Ancient Traditions— On the Birth of a Child and a retelling of the Kikuyu Myth of Origins

When a baby joined the community, a beautiful and practical ritual introduced the infant to the land of the ancestors and conserved a world of plenty and good that came from that soil. Shortly after the child was born, a few of the women attending the birth would go to their farms and harvest a bunch of bananas, full, green, and whole. If any of the bananas had ripened and birds had eaten them, the women would have to find another full bunch. The fullness expressed wholeness and wellness, qualities the community valued. Along with the bananas, the women would bring to the new mother's house sweet potatoes from their gardens and blue-purple sugarcane (*kigwa kia nyamuiru*). No ordinary sugar cane would do.

In anticipation of the birth, the expectant mother would fatten a lamb that slept and ate inside her home. While the women gathered the ritual foods, the child's father would sacrifice the lamb and roast a piece of the flesh. The bananas and the potatoes would also be roasted and along with the meat and the raw sugarcane given to the new mother. She would chew small pieces of each in turn and then put some of the juice into the baby's tiny mouth. This would have been my first meal. Even before breast milk, I would have swallowed the juice of green bananas, blue-purple sugarcane, sweet potatoes, and a fat-tened lamb, all fruits of the local land. I am as much a child of my native soil as I am of my father, Muta Njugi, and my mother, Wanjiru Kibicho, familiarly known by her Christian name, Lydia. Following the Kikuyu tradition, my parents named me for my father's mother, Wangari, an old Kikuyu name.

According to the Kikuyu myth of origin, God created the primordial parents, Gikuyu and Mumbi, and from Mount Kenya showed them the land on which they were to settle: West from Mount Kenya to the Aberdares, on to Ngong Hills and Kilimambogo, then north to Gabatula. Together, Gikuyu and Mumbi had ten daughters—Wanjiku, Wambui, Wanjiru, Wangui, Wangeci, Njeri, Nyambura, Wairimu, Wamuyu, and Wangari—but they had no sons. The legend goes that, when the time came for the daughters to marry, Gikuyu prayed to God under a holy fig tree, *migumo*, as was his tradition, to send him sons-in-law. He instructed nine of his daughters—the tenth was too young to be married—to go into the forest and to each cut a stick as long as they were tall. When the daughters returned, Gikuyu took the sticks and with them built an altar under the *migumo* tree, on which he sacrificed a lamb. As the fire was consuming the lamb's body, nine men appeared and walked out of the flames.

Gikuyu took them home and each daughter married the man who was the same height as she was, and together they gave rise to the ten clans to which all Kikuyus belong. (Even though the youngest daughter, Wamuyu, did not get married, she did have children.) Each clan is known for a particular trade or quality, such as prophecy, craftsmanship, and medicine. My clan, Anjiru, is associated with leadership. The daughters made the clans matrilineal, but many privileges such as inheritance and ownership of land, livestock, and perennial crops were gradually transferred to men. It is not explained how women lost their rights and privileges. (From *Unbowed*, Chapter 1)

### **C) Wangari Maathai: Reflections on the Results of Abandoning Traditions and Adopting the Beliefs/Practices of Colonial Rulers**

For the Kikuyus, Mount Kenya, known as Kirinyaga, or Place of Brightness, and the second-highest peak in Africa, was a sacred place. Everything good came from it: abundant rains, rivers, streams, clean drinking water. Whether they were praying, burying their dead, or performing sacrifices, Kikuyus faced Mount Kenya, and when they built their houses, they made sure the doors looked toward it. As long as the mountain stood, people believed that God was with them and that they would want for nothing. Clouds that regularly shrouded Mount Kenya were often followed by rain. As long as the rains fell, people had more than enough food for themselves, plentiful livestock, and peace.

Sadly, these beliefs and traditions have now virtually died away. They were dying even as I was born. When European missionaries came to the central highlands at the end of the nineteenth century, they taught the local people that God did not dwell on Mount Kenya, but rather in heaven, a place above the clouds. The proper place to worship him was in church on Sundays, a concept that was unknown to Kikuyus. Nevertheless, many people accepted the missionaries' worldview, and within two generations they lost respect for their beliefs and traditions. The missionaries were followed by traders and administrators who introduced new methods of exploiting our rich natural resources: logging, clear-cutting native forests, establishing plantations of imported trees, hunting wildlife, and undertaking expansive commercial agriculture. Hallowed landscapes lost their sacredness; local people became insensitive to the destruction, accepting it as a sign of progress. (From *Unbowed*, Chapter 1)

## D) Wangari Maathai: On the Significance of her Mother

My mother was born around 1906 and married my father in her mid-twenties, the usual age for marriage then. Although my mother attended classes for adults that taught her sewing, ironing, and some agricultural practices, she never learned to read or write. Her life remained mostly rural: She cultivated crops and produced food until well into her eighties when she got sick. We children we always had enough, mostly because of her hard work and the deep sense of duty and responsibility she had toward us.

I was her eldest daughter, and that naturally made us very close, because almost as soon as I could walk she would ask me to help her. When you are the first girl in a Kikuyu family, you become almost like the second woman of the house. You do what your mother does and you are always with her. The two of you become almost like one. As far back as I can remember, my mother and I were always together and always talking. She was my anchor in life. (From *Unbowed*, Chapter 1)

## E) Wangari Maathai: On Raising Children to be Confident and Resilient

In traditional Kikuyu society, a man had the freedom to marry as many women as he wanted. But, unlike today, he was forced to take care of all his children. The society would not allow men to escape these duties. For one, a man was under strong peer pressure to embrace his responsibilities. If he did not behave properly, his peers could ostracize him from the community. Few people could withstand such public rejection. Today, that peer pressure, which was part of the culture, is gone. People can go to court, but they can still escape justice and abandon their responsibilities by disappearing to distant places or into the urban jungle. Some men do not seem to have the slightest feelings of guilt when they abandon their children. That was not the case when I was a child. Then, children were protected and attended to.

In many ways, the polygamous system worked well for children. Even though my mother went to work each day in the fields, my brothers and sisters and I never felt we were alone. If we were at home, we would be taken care of by whichever adult was also home. I am sure there were conflicts in the household, especially between these wives, and that my father beat them, including my mother, because when I was much older they complained. But I never saw or heard about any of this as a child.

When there was a calamity, like a death in the family, we children were protected from that phenomenon, which of course is overwhelming even for adults. For instance, the first time I saw my mother crying, I learned from her that my uncle Kamunya had died young, his dreams unfulfilled. But I was shielded from all aspects of the death, so the memories I have of my uncle are of him herding his cows, working around his compound, or sitting in his home with a cup of tea. The adults seemed to appreciate that their children might not be able to process such profound experiences and so they would not give them information their young psyches could not comprehend. This is not always the case today.

What I know now is that my parents raised me in an environment that did not give reasons for fear or uncertainty. Instead, there were many reasons to dream, to be creative, and to use my imagination. As I grew older, I learned that we can convince ourselves and our children, and if we are leaders we can convince our citizens, that we are in danger, either from what people might do to us or what we might do to ourselves. I know my parents occasionally told me things to keep me unaware and therefore unafraid. But parents have to do that sometimes to allow their children to grow up confident and resilient and able to confront challenges later in life. (From *Unbowed*, chapter 1)

## F) Wangari Maathai: Guiding Memories of her Father

My father and mother were very reserved with each other, which was typical of relationships between women and men at that time. Similarly, my siblings and I had formal relationships with my father. My early memories of him are as a serious person who kept his distance. When I met him on the farm, he would not say, "Oh, Wangari, there you are." I would just know "That's my father." That was all I needed. If you are trained to be satisfied seeing your father at a distance, you accept it. You are just happy he is there.

Most often, we children would see my father late in the day. Each evening, a fire would be made at the gate of our homestead and he, friends, visitors, and his sons would sit there. Everyone would pass by: the wives, the younger girls, and the livestock. I later learned that this ensured that my father knew that everyone had come home. When they had, he would close the gate and go into his hut, usually when dusk fell. This evening ritual made me feel secure and protected.

There is one memory of my father that has remained with me. He was in Nakuru town driving a large truck that was high off the ground. He had parked next to a café, now called the Ihithe Hotel, where we used to have tea if we were in town. The hotel belonged to one of my father's step-uncles, which is why we stopped there. I was standing on the hotel veranda and I had to look way up in the sky to see my father. Because the truck was so high, when my father got out of the cab he had to leap down. I saw this huge figure in heavy black boots, jumping to the ground.

When he landed, he leaned down and said, "Hello! How are you?" and touched my forehead, the way adults customarily greeted children. For much of my early life my father was an overpowering figure. Yet here he was, singling me out, down at my level on the earth. In his prime, my father seemed like a mountain to me: strong, powerful, invulnerable, immovable. Many years later, when he got old and sick with cancer of the esophagus and could hardly move, that fantastic picture of him would come back. It helped me understand how wonderful it is to be healthy and able to move, how quickly those youthful years pass, and how vulnerable we are. (From *Unbowed*, chapter 1)

# Part Three

## Extending The Concept Of Resilience



### Nelson Mandela: South Africa - A Study in Political Resilience



<http://www.misscrachi.com/>



### Ishmael Beah The Resilience of Children in Africa



### Waris Dirie and Wangari Maathai Starting Points for a Study of the Resilience of African Women



### Wangari Maathai and the Greenbelt Movement A Case Study in Environmental Resilience

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A school group plants a tree in Kenya.  
From: <http://www.greenbeltmovement.org/>

## Building Economic Resilience: Identifying African Initiatives

# **THE COMMON PERSPECTIVE**

## **Or**

### **What's in the News???**

#### **Graphic Organizer 5A**

*To portray Africa as a continent exploding with opportunity, with skyrocketing economic progress and accelerated social advances would belie the realities of Africans who commonly live with grinding poverty, unemployment, insecurity and inequities that affect every aspect of health and social well-being. Nevertheless, there are stories of promise and hope which reflect the determination of people who against all odds rise, work, effect change and create progress. You will have the opportunity to focus on one area of progress through completing a research project. This activity, however, is designed to familiarize you with the "stressors" or challenges that dominate the common view of Africa and her people so that you may appreciate all the more the successes which are being achieved.*

**Brainstorm with a partner the major problems that you believe confront Africans today. For each, provide one or more concrete examples of stories you have read about in the news. Then consider whether the forces causing the problems are internal or external.**

**Problem #1**

**Problem #2**

**Problem #3**

**Problem #4**

**Problem #5**

**Problem #6**

# THE COMMON PERSPECTIVE

Or

## What's in the News???

### Graphic Organizer 5B

*The theme of the unit you have been studying is resilience. Of course, to portray Africa solely as a continent exploding with opportunity, economic progress and accelerated social advances would belie the realities of Africans who commonly live with grinding poverty, unemployment, insecurity and inequities that affect every aspect of life. Africa's problems are legendary. Moreover, many of the ills which plague the continent are as much the result of historical and contemporary external pressures as symptoms of internal problems. What is important to recognize, though, is the determination of Africa's people to rise, work, and effect change from the situations in which they find themselves. You will have the opportunity to study one area of resilience by completing a research project. The activity below is designed to help you identify the "stressors" or challenges that dominate Africa. Thus, the examples of resilience you discover will stand out not only as stories of individual accomplishment but will become part of the framework through we define Africa and promote a more balanced understanding of the continent.*

The following headings represent some of the major problems in Africa that dominate the news and which shape the common perspective of Africa. For each, do an internet search and provide a synopsis of a recent news story. Discuss to what extent the forces at play are internal or external pressures. Finally, complete one of the follow up activities in "From Knowledge to Action".

IGNORANCE AND BACKWARDNESS
WAR
HUNGER
HUMAN RIGHTS
LACK OF DEMOCRACY TRIBALISM CORRUPTION POOR LEADERSHIP
EDUCATION

LACK OF TECHNOLOGY
CLIMATE CHANGE / DROUGHT
COST OF SERVICING DEBTS STRUCTURAL ADJUSTMENT PROGRAMS
GENDER INEQUALITY
THE LEGACY OF COLONIALISM AND THE REALITIES OF NEOCOLONIALISM FOREIGN INTERVENTION IN AFRICA
CRISES IN HEALTH CARE / AIDS



# Impediments to Resilience: Internal or External?

## Graphic Organizer #6

Discuss in your group your findings from your internet search of articles that portray problems confronting Africans today. Complete the following chart to discuss to what extent the pressures that have contributed to the problems are Internal or External. Identify specific examples and discuss why you think they have arisen. Consider that there may be aspects of both in any given situation.



Problem Description	Internal Causal Forces	Check If Both	External Causal Forces

## Research Challenge #1

### Nelson Mandela:

### South Africa—A Study in Political Resilience



Use Graphic Organizers #2 and 3 to trace the history of South Africa as an example of political resilience by

- ⇒ Outlining the characteristics of a relatively stable traditional society prior to colonization
- ⇒ Identifying the political and social stresses caused by colonization and apartheid
- ⇒ Describing the political and social imbalances caused by the stressors
- ⇒ Tracing the struggle of groups such as the ANC and leaders (including Nelson Mandela) to dismantle Apartheid
- ⇒ Assess resilience by evaluating the return to equilibrium and the extent to which civil society has been restored

Write an informative introduction and conclusion to accompany your graphic display. Consider expanding the project by comparing the experience of South Africa to other African states that have emerged from periods of great political conflict and upheaval. Identify leaders who have also risen through adversity to pave the way for political change or who have failed as a result of internal or external forces.

### Research Tips: Consider including ...

- ⇒ A timeline of the history of South Africa
- ⇒ An analysis of the social consequences of industries such as diamond mining
- ⇒ An outline of key legislation that violated civil liberties and then eventually restored justice by changing the governance of South Africa and rewriting of the Constitution of South Africa
- ⇒ The struggle to build unity during and after the years of apartheid
- ⇒ The effect of the Truth and Reconciliation Commission
- ⇒ The contributions of musicians, dramatists and artists to the shaping of thought to create a peaceful society
- ⇒ An analysis of the current struggle against AIDS
- ⇒ A comparison with the history of Sierre Leone and the rise of Ellen Johnson Sirleaf, the first woman president of Africa.
- ⇒ A comparison with President Paul Kagame who faces the challenge of bringing peace and justice to Rwanda which was torn apart by civil war and genocide and challenged by regional instability.
- ⇒ Comparisons with the careers of other reformers such as Thomas Sankara, former president of Burkino Faso (formerly Upper Volta) or Patrice Lumumba, former president of the Democratic Republic of Congo who were assassinated.

### Suggested Resources:

1. **Long Walk to Freedom: The Autobiography of Nelson Mandela**, Little Brown and Company, New York, 1994 ISBN 0-316-54818-9
2. **South African History Online**: <http://www.sahistory.org.za/>
3. **South African Government Information Website** at <http://www.info.gov.za/aboutsa/history.htm>
4. Ellen Johnson Sirleaf: **Live video interview upon election** at [www.msnbc.msn.com/id/10865705/](http://www.msnbc.msn.com/id/10865705/) (transcript)
5. Ellen Johnson Sirleaf: **Speech to the US Congress** at <http://www.theliberiandialogue.org/articles/c031706tws.htm>
6. Ellen Johnson Sirleaf: **Text of Inaugural Speech** at <http://allafrica.com/stories/200601170106.html>
7. **Rwanda: Remembering, Rebuilding and Reconciling—A Call to Action**: 60 min. address by Paul Kagame, University of Washington, April 22, 2004 on the Research Channel at <http://www.researchchannel.org/prog/displayevent.aspx?rID=3754>
8. **Shake Hands with the Devil: The Failure of Humanity in Rwanda**, by Dallaire, Lt. Gen. Roméo, Arrow Books, 2004.

## Research Challenge #2

### Ishmael Beah: The Resilience of Children in Africa



Review what you learned about Ishmael Beah's struggles and successes as a former child soldier of Sierra Leone. Then compare his experiences to those of other children who have faced exceptional challenges by using **Graphic Organizers #2 and 3** to demonstrate the transitions from periods of stability, to times of stress, imbalance, and the struggle to regain equilibrium.

#### Suggestions for Comparative Studies and Research:

1. Stories of children who are orphaned - whether for economic or political reasons—and succeed against all odds.
2. The children of Northern Uganda and the violation of their rights by the Lord's Resistance Army
3. Telling the stories in which the rights of children have not been respected e.g. reporting on the toll of war on children in Liberia and comparing their cases to that of Beah.
4. The work of youth initiatives such as AERG (the Rwandan Genocide Students' Association through which young genocide survivors assist fellow students) and Never Again Rwanda which runs student clubs throughout the country to promote peace and harmony.

Write an informative introduction and conclusion to accompany your graphic display.

### Research Tips:

- ⇒ Discover stories children who became heads of households when parents were lost.
- ⇒ Find out about the origins of the Gula Walk for children in Northern Uganda.
- ⇒ Find out about what happened to child amputees who were the victims of Charles Taylor's policies of war mutilation.
- ⇒ See the BBC African photo journal website page at <http://news.bbc.co.uk/2/hi/africa/3909787.stm> and read the story "*Amputee Cup*".
- ⇒ Read and analyze the testimonies of young survivors of the Rwandan genocide who have successfully created lives for themselves despite the horrors of war.

### Suggested Resources:

1. **Read: Orphan turns Tables on Misfortune:** the story of Nathi Ndlazi on the AfricaFiles website at <http://www.africafiles.org/article.asp?ID=15630&ThisURL=/youthchildren.asp&URLName=Youth%20%20Children>
2. **Girl Soldier—A Story of Hope for Northern Uganda's Children** by Faith J.H. McDonnell and Grace Akallo, Chosen Books A Division of Baker Publishing Group, Grand Rapids, MI, 2007
3. **The website of AERG: ASSOCIATION DES ETUDIANTS ET ELEVES RESCAPES DU GENOCIDE** <http://www.aerg.org.rw/cordinateur.htm> (Note: this website is in French.)
4. **Never Again Rwanda** at <http://www.neveragainrwanda.org/>
5. **We Survived Genocide in Rwanda: 28 Personal Testimonies** edited by Wendy Whitworth, published by Quill Press in association with the Aegis Trust, Laxton, Newark, Nottinghamshire, UK, 2006, ISBN 0-9543001-7-3

## Research Challenge #3

### Waris Dirie and Wangari Maathai:

#### Starting Points for a Study of the Resilience of African Women



Identify and compare stories of the resilience of women by using Graphic Organizers 2 and 3 to identify inequalities they faced, and trace their struggles for success.

**EITHER** compare the life histories of Waris Dirie and Wangari Maathai **OR** do research to compare their experiences to those of other women who have succeeded in making a difference for women in Africa. Discuss:

- ⇒ **Stresses, Challenges and Imbalances in the lives of women**
- ⇒ **How women work to overcome adversity**
- ⇒ **Movements to effect change**
- ⇒ **Achievements**

Write an informative introduction and conclusion to accompany your graphic display.

#### Research Tips:

- ⇒ Learn about and report on the work of an African Women's Organizations. Study, for example, the accomplishments of FAWE—the Forum for African Women Educationalists at <http://www.fawe.org/about/memberslist.asp>
- ⇒ Find out about the contributions of grandmothers in South Africa as a result of the AIDS pandemic. Read about the Grandmothers Conference which was held in Toronto by the Stephen Lewis Foundation in August, 2006.
- ⇒ Trace the rise of representation by women in governments across Africa (n.b. 1/3 of the seats in Uganda's parliament and about half of those in Rwanda are held by women. Learn about the consequences of the genocide in Rwanda which have led to the recognition of the contribution of women to Rwandan society in the aftermath of the genocide, as well as changes in the constitution and successes in electing women to parliament. Include the story of Ellen Johnson-Sirleaf.
- ⇒ Read about the struggles and successes of an African woman poet, writer, artist, actor, dancer or musician and a cause that she has supported (e.g. Miriam Makeba or Khumalo Sibongile of South Africa, Tsitsi Ndagarembga—the novelist and filmmaker from Zimbabwe, Chimamanda Ngozi Adichie, a Nigerian writer.
- ⇒ Trace the struggle for women's rights within the context of Islam in Africa.

#### Suggested Resources:

- ⇒ **Stamford University webpage:** <http://www-sul.stanford.edu/depts/ssrg/africa/women.html>
- ⇒ **Website for famous Women of Ghana** at <http://www.obaahema.com/>
- ⇒ **Study the career and contributions of UN Special Envoy for HIV/AIDS, Elizabeth Mataka** at [http://www.stephenlewisfoundation.org/news\\_item.cfm?news=1870](http://www.stephenlewisfoundation.org/news_item.cfm?news=1870) and <http://www.theglobalfund.org/en/about/board/members/bios/mataka.asp>
- ⇒ **Women in South African History** by Nomboniso Gasa (Ed. ) published by HSRC Press, 2007. See the review of the book on the AfricaFiles website at: <http://www.africafiles.org/article.asp?ID=14880>
- ⇒ **Sierre Leone: Fighting Gender Bias Ahead of Elections** on the AfricaFiles website at: <http://www.africafiles.org/article.asp?ID=14337>
- ⇒ **Bravo Women MPs** on the AfricaFiles website at: <http://www.africafiles.org/article.asp?ID=12969>
- ⇒ **A Tribute to Bi Kidude**, describes the 93 year old Zanzibari woman musician on the AfricaFiles website at <http://www.africafiles.org/article.asp?ID=12628>
- ⇒ **South Africa Poetry Page:** [http://southafrica.poetryinternationalweb.org/piw\\_cms/cms/cms\\_module/index.php?obj\\_id=10](http://southafrica.poetryinternationalweb.org/piw_cms/cms/cms_module/index.php?obj_id=10)
- ⇒ **Infidel** by Ayaan Hirsi Ali, Free Press, New York / London / Toronto / Sydney, 2007, ISBN 13:9780743289689
- ⇒ See the List of Films in the **Resources** section that accompanies this unit.

## Research Challenge #4

### Wangari Maathai and the Greenbelt Movement: A Springboard for studies in Environmental Resilience



**EITHER:** Demonstrate your understanding of environmental resilience by using Graphic Organizers #2 and 3 to trace the struggle in Kenya to reclaim parched land by the Greenbelt Movement. Find passages in the autobiography of Wangari Maathai that recall a time of equilibrium (youthful memories of a green environment), stressors (the progressive destruction of ecological balances), imbalance (descriptions of environmental degradation), and signs of a return to equilibrium (the successes achieved by the Greenbelt Movement).

**OR:** Discover and trace the story of another struggle to restore the environment that demonstrates resilience and compare its experience to that of the Greenbelt Movement. Use Graphic Organizer #1 to report on the quality of the original environment, the cause and extent of problems as well as the steps taken to combat the problem.

Write an informative introduction and conclusion to accompany your graphic display and/or create a News Bulletin to publicize "Signs of Hope" for Africa's Environment.

## Research Tips:

⇒ Visit the **Ecology** page at *Africa Files* at <http://www.africafiles.org/ecology.asp> or check the Coordinator's Picks at for encouraging stories of African initiative and success in combating environmental problems. Two examples follow:

### From the Ecology page:

#### **Cote d'Ivoire: Acacias come to the service of mangroves**

by Fulgence Zambélé and Michée Boko (12 August 2007) initially published by Inter Press Service:

**Summary & Comment:** An Abidjan non-governmental organization, SOS Forêts, is successfully combating the destruction of mangrove forests by planting acacia trees around the forests to replace mangroves as the source of wood. Thus villagers will no longer depend on mangroves for their domestic energy needs. OM/AB

### From the Coordinator's Picks:

#### **The new scramble for Africa**

by GRAIN staff (1 July 2007) originally from Seedling July 2007

**Summary & Comment:** Corporations and energy-hungry countries are pouring money into Africa for agrofuel crop production, fuelling a land rush reminiscent of Europe's initial, colonial expansion. Joining the foreign invasion are Africa's governments and business elites. Pushed to the sidelines, some groups are speaking out about the devastation all this will cause to people's livelihoods, but it is difficult to hear them over the clatter about Africa's great opportunity to capitalize on the world's energy and environmental crises... When it comes to agrofuels, the road to Africa is paved with diplomats. There are 5 charts - case studies transferred to the end of the article, with these numbers: 1. Examples of corporate investments 2. Uganda 3. South Africa 4. Ethiopia 5. Nigeria. The quarterly journal 'Seedling' is highly recommended; it's free online; it reports on and leads the opposition to this neo-colonial invasion JK See: <http://www.grain.org/seedling>

⇒ Visit the **Stamford University African Environment** page at <http://www-sul.stanford.edu/depts/ssrg/africa/eco.html>

## Research Challenge #5

### Discovering Economic Resilience: Identifying African Initiatives



Discover dynamic business initiatives launched by Africans. Use Graphic Organizers #2 and 3 to report on both the cause and extent of economic challenges facing an African nation and a story of resilience and success.

- ⇒ Describe the work of leaders in the African business community by identifying challenges they have accepted and documenting their rise to economic success.
- ⇒ Find examples of significant economic progress that have emerged in the aftermath of disasters that testify to the determination of Africans to rise from adversity.
- ⇒ Report back on top business stories from Africa this month by reading the business section of major African newspapers and/or visiting African business websites.
- ⇒ Study and present your findings about the impact of a major corporation operating in Africa: find out who owns it, who benefits and why it continues to grow.

Write an informative introduction and conclusion to accompany your graphic display.

**Enrichment:** Create a News Bulletin to publicize “Signs of Hope” for Africa’s Business Community”.

Create an investment pitch based on your discovery of and research into an area of economic growth in Africa.

### Research Tips:

- ⇒ Read about the vision and initiatives of South African Jerry Vilakazi and the work of Business Unity South Africa (BUSA) at <http://www.businessinafrica.net/leadership/533580.htm>
- ⇒ Explore the surge in tourism in East Africa.
- ⇒ Discuss the rise of a vibrant film industry in Africa by tracing the career of a film director or that of a production company.
- ⇒ Find out and report on the rise of aquaculture in Namibia as both a commercial venture and a solution to food security.
- ⇒ Study and report on the successful development of alternative sources of energy in Africa.
- ⇒ The technological revolution in Africa: Study and track the IT Explosion, the proliferation of the Cell phones internet and communications advances which are revolutionizing life in Africa. Take a look at the projections for Vision 2020, the strategic economic plan for Rwanda which has focused strongly on education and the development of human resources.
- ⇒ Trace the career of Rwandan telecommunications mogul, Miko Rwayitare who resides in South Africa and counts as part of his consortium Telecel International and ownership of the Mille Collines Hotel in Rwanda.
- ⇒ Identify major economic trends in Africa by following the African Business Leaders Forum in Accra, Ghana (October 2007).
- ⇒ Trace the growth of multinational, MTN Group, which originated in South Africa, is now one of the top 20 companies of South Africa and has holdings all over Africa and the Middle East.

### Suggested Resources:

1. **Business in Africa Online** at <http://www.businessinafrica.net/>
2. **Energy in Africa** at <http://www.energyinafrica.net/>
3. **East African Business Week** at <http://www.busiweek.com/>
4. **AllAfrica.com**
5. **The Mail and Guardian Online** at <http://www.mg.co.za/>
6. **Africa Online** at <http://www.africaonline.com/>
7. **Financial Mail** article about Miko Rwayitare at [free.financialmail.ca.za/06/1124/people/people.htm](http://free.financialmail.ca.za/06/1124/people/people.htm)
8. See the **Resources** section that accompanies the unit for listing of recent successful African films and their directors.

# **Extending the Concept of Resilience Research Proposal**

**Topic:** \_\_\_\_\_ **Student's name** \_\_\_\_\_

Complete the following organizer to help you define the direction you wish to pursue for this research topic. Submit your proposal for review before beginning your research.

**Hypothesis: What you believe your research will show**

**Particular areas for research**

**Questions you wish to have answered**

**Where you intend to locate information**

**Deadline(s) I must meet**

**Signs of Resilience in Africa**  
**The Autobiography as a Springboard for Research**  
**Rubric for Evaluation of Skills in Business Studies (a)**

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>Introduction to Business (9),(10)</b>  <b>The Role and Impact of Business</b>            * demonstrate an understanding of how businesses respond to needs, wants, and demand  <b>Entrepreneurship:</b>            * identify characteristics and skills associated with successful entrepreneurs;  <b>International Business</b>            * describe how nations become interdependent through international business</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ demonstrates an understanding of how businesses respond to needs, wants, and demand            ___ identifies characteristics and skills associated with successful entrepreneurs            ___ describes how nations become interdependent through international business</p> <p>with limited effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ demonstrates an understanding of how businesses respond to needs, wants, and demand            ___ identifies characteristics and skills associated with successful entrepreneurs            ___ describes how nations become interdependent through international business</p> <p>with some effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ demonstrates an understanding of how businesses respond to needs, wants, and demand            ___ identifies characteristics and skills associated with successful entrepreneurs            ___ describes how nations become interdependent through international business</p> <p>with considerable effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ demonstrates an understanding of how businesses respond to needs, wants, and demand            ___ identifies characteristics and skills associated with successful entrepreneurs            ___ describes how nations become interdependent through international business</p> <p>with thorough effectiveness.</p>
<p><b>Entrepreneurial Studies (11)</b>            * evaluate the role of and contributions made by entrepreneurs;            * describe the impact that local entrepreneurs have had on their community.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ evaluates the role of and contributions made by entrepreneurs;            ___ describes the impact that local entrepreneurs have had on their community</p> <p>with limited effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ evaluates the role of and contributions made by entrepreneurs;            ___ describes the impact that local entrepreneurs have had on their community</p> <p>with some effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ evaluates the role of and contributions made by entrepreneurs;            ___ describes the impact that local entrepreneurs have had on their community</p> <p>with considerable effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ evaluates the role of and contributions made by entrepreneurs;            ___ describes the impact that local entrepreneurs have had on their community</p> <p>with thorough effectiveness.</p>
<p><b>Introduction to Marketing (11)</b>  <b>The Global Marketplace:</b>            * compare the application and implementation of marketing in different types of economic systems;</p>	<p><i>With reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems</p> <p>with limited effectiveness.</p>	<p><i>With reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems</p> <p>with some effectiveness.</p>	<p><i>With reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems</p> <p>with considerable effectiveness.</p>	<p><i>With reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems</p> <p>with thorough effectiveness.</p>

**Signs of Resilience in Africa**  
**The Autobiography as a Springboard for Research**  
**Rubric for Evaluation of Skills in Business Studies (b)**

Title: \_\_\_\_\_ Author \_\_\_\_\_ Student name \_\_\_\_\_

Criteria	Level 1	Level 2	Level 3	Level 4
<p><b>The Entrepreneurial Experience (11)</b></p> <p><b>The Enterprising Person:</b>            * compare the application and implementation of marketing in different types of economic systems;            * analyze the creative-thinking, problem-solving, and decision-making processes that help entrepreneurs find opportunities to create new ventures;</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems;            ___ analyses the creative-thinking, problem-solving, and decision-making processes that help entrepreneurs find opportunities to create new ventures</p> <p>with limited effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems;            ___ analyses the creative-thinking, problem-solving, and decision-making processes that help entrepreneurs find opportunities to create new ventures</p> <p>with some effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems;            ___ analyses the creative-thinking, problem-solving, and decision-making processes that help entrepreneurs find opportunities to create new ventures</p> <p>with considerable effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ compares the application and implementation of marketing in different types of economic systems;            ___ analyses the creative-thinking, problem-solving, and decision-making processes that help entrepreneurs find opportunities to create new ventures</p> <p>with thorough effectiveness.</p>
<p><b>Introduction to International Business (12)</b></p> <p>* determine how international business and economic activities increase the interdependence of nations;            * analyze ways in which people and domestic businesses have been and are affected by international business;            * evaluate the factors that influence a country's ability to participate in international business;</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ determines how international business and economic activities increase the interdependence of nations;            ___ analyses ways in which people and domestic businesses have been and are affected by international business;            ___ evaluates the factors that influence a country's ability to participate in international business</p> <p>with limited effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ determines how international business and economic activities increase the interdependence of nations;            ___ analyses ways in which people and domestic businesses have been and are affected by international business;            ___ evaluates the factors that influence a country's ability to participate in international business</p> <p>with some effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ determines how international business and economic activities increase the interdependence of nations;            ___ analyses ways in which people and domestic businesses have been and are affected by international business;            ___ evaluates the factors that influence a country's ability to participate in international business</p> <p>with considerable effectiveness.</p>	<p><i>Check as appropriate with reference to the study of Resilience in Africa:</i></p> <p>___ determines how international business and economic activities increase the interdependence of nations;            ___ analyses ways in which people and domestic businesses have been and are affected by international business;            ___ evaluates the factors that influence a country's ability to participate in international business</p> <p>with thorough effectiveness.</p>



# From Knowledge To Action



Your recent internet search and classroom discussions have brought you face to face with some of the realities of the world in which we live. You have discovered stories of hardship and injustice that are directly connected to the actions of non African forces that exert pressures politically, economically, socially or otherwise. Often they are connected to long histories of intervention and interference in the autonomy of African nations. As global citizens, it is our responsibility to identify and respond to injustice—particularly when we find ourselves linked to the chain of economic profits of those who cause or benefit from the misery of others, who receive our support, or who live within or near our own borders.



## ASK YOURSELF ...



Despite the lessons of Rwanda, does genocide continue to be perpetrated on people of Africa? Does the world community respond as it should according to the United Nations Charter for Human Rights?



Do farmers in Africa receive fair prices for products they sell on the international market? Is your access to affordable products also the result of unfair labor practices in other countries?



Do our financial institutions make exorbitant profits on longstanding debt repayments from impoverished nations?



Do drug companies focus the same attention to develop products for the needs of Africans as they do for more wealthy Western countries?



## INVESTIGATE IN DETAIL ...

an issue you have discovered through this unit that affects the lives of people in Africa.



## RESPOND BY ...



- ⇒ writing a letter to the Editor of your local newspaper
- ⇒ writing to your Member of Parliament or government representative
- ⇒ creating an event in your school or community to bring attention to a cause that concerns you.
- ⇒ identifying and supporting a non governmental organization which provides relief in a country affected by the issue you have identified.
- ⇒ inviting a guest speaker to your school or community to learn more about the issue
- ⇒ joining an organization that engages in advocacy



**MAKE WAVES TO RESTORE RESILIENCE! ...  
YOU CAN MAKE A DIFFERENCE!**



# Resources

\* Kindly note that many resources have also been provided in the Guided Research Cards (Student worksheet pages 59 to 63).

## Books:

1. **The Resilient child: Preparing Today's Youth for Tomorrow's World** by Joanne M. Joseph, 1994 Plenum Press, New York, ISBN 0-306-44646-4
2. **Long Walk to Freedom: The Autobiography of Nelson Mandela**, Little Brown and Company, New York, 1994 ISBN 0-316-54818-9
3. **Desert Flower: The Extraordinary Journey of a Desert Nomad** by Waris Dirie and Cathleen Miller, William Morrow and Company, Inc., New York, 1998, ISBN 0-688-15823-4
4. **Desert Dawn** by Waris Dirie and Jeanne D'Haem, Virago Press (An imprint of the Time Warner-Book Group UK, London, 2004, ISBN 8 84408 008 0
5. **A long way gone, memoirs of a boy soldier** by Ishmael Beah, Douglas & McIntyre, Vancouver, 2007, ISBN 978-1-55365-299-1
6. **Unbowed** by Wangari Maathai, Anchor Books (A Division of Random House, Inc.), New York, 2007, ISBN 978-0-307-27520-2

## Internet Articles, Interviews, Sites

1. **Women's History** article on Wangari Maathai at **About.com** includes a biography and links to quotations by Wangari Maathai at [http://womenshistory.about.com/od/wangarimaathai/p/wangari\\_maathai.htm](http://womenshistory.about.com/od/wangarimaathai/p/wangari_maathai.htm)
2. **A Quiet Revolution**, an online film produced by the Earth Council of SGI (International Buddhists): the final segment is dedicated to Wangari Maathai at <http://www.sgi.org/do/ngo-resources/aqr.html> Nobel Peace Prize Biography of Wangari Maathai is located at [http://nobelprize.org/nobel\\_prizes/peace/laureates/2004/maathai-bio.html](http://nobelprize.org/nobel_prizes/peace/laureates/2004/maathai-bio.html)
3. The website of the **Greenbelt Movement** founded by Wangari Maathai includes extensive biographical information about Maathai (famous quotations, statements made on a variety of topics as well as an interview with her about the writing of **Unbowed** and all of chapter 1 of the book at : <http://www.greenbeltmovement.org/>
4. English Online lesson on Autobiography entitled, "**Going Solo**" at [http://english.unitecology.ac.nz/resources/units/going\\_solo/intro.html](http://english.unitecology.ac.nz/resources/units/going_solo/intro.html)
5. **The Elements of Autobiography and Life Narratives**, by Catherine Hobbs, Dec 2004, Paperback, 160 pages, ISBN13: 9780321105622, ISBN10: 0321105621

## Films

1. **ArtMattan Productions'** web site at <http://www.africanfilm.com/cat1.htm>:  
info@africanfilm.com  
They distribute films that focus on the human experience of black people in Africa, the Caribbean, North and South America and Europe. All these films were shown during our annual African Diaspora Film Festival in New York. Their films include:

### ⇒ **Farawl Mother of the Dunes**

**Director:** Abbdoulaye Ascofaré

**From:** Mali

**Year:** 1997 **Minutes:** 90

**Language:** Songhoï with English subtitles

**Genre:** drama

Zamiatou is the mother of two quarrelsome boys and a depressed teenage girl. She is also the wife of a man arrested for political reasons who returns from prison mentally and physically destroyed. She struggles hard to survive in a poor and desolate area. She is ready to face anything to keep the family alive except prostituting her beautiful daughter. Her determination will take her far from her family...

**Best Actress, FESPACO 1997**  
**International Critics Week, 1997 Cannes Film Festival**

### ⇒ **The Great Bazaar**

**Director: Licinio Azevedo**  
**From: Mozambique**  
**Year: 2005 Minutes: 58**  
**Language: Portuguese with English subtitles**  
**Genre: Comedy**

In the suburb of an African city, 12 years-old Paito sells fritters outside his house. One day, a band of young robbers takes his money. He decides he's not going to go home until he recovers what he lost. With this in mind, he heads out for the big city on the same train as the thieves. Looking for work, he begins to live in a market square that at night becomes a dormitory for homeless vendors. There he meets Xano, a boy his age, whose insolent behavior and fearlessness attract him. Unlike Paito, Xano despises work and he steals. Despite this, they become friends. Together, they reinvent the world.

### ⇒ **Tasuma**

**Director: Daniel Kollo Sanou**  
**From: Burkina Faso**  
**Year: 2003 Minutes: 90**  
**Language: French and Djula with English subtitles**  
**Genre: Comedy**

A comedy set in contemporary Burkina Faso, **Tasuma** tells the story of a World War II veteran who has been trying for more than 50 years to obtain his well-deserved military pension. Convinced that he will be paid shortly, Sogo buys a mill on credit for the village. But the money does not arrive. When Sogo is put in prison because he cannot reimburse his loan, the women of the village rally to set him free.

## **Recent Festival Entries and Winners**

### **L'extraordinaire destin de Madame Brouette**

Director: Moussa Sene Absa, Senegal, Les Productions la fete, Inc., 104 minutes.

Winner of the 2003 Silver Bear Award at the Berlin Film Festival for best music and best film at the 2003 Ougadougou Panafrican film and television festival as well as 2003 best actor and Jury Award at the Paris Film Festival.

Mati has had enough of men. Or so she says after her divorce. Fiercely proud and independent, she lives by hawking groceries in a local market that earns her the name Madam Wheelbarrow. Together with her daughter Ndeye and a friend, Ndaxte-who has fled from a violent marriage--she hopes to one day own a small hotel that will enable them to have steady income. However, this is forgotten when Mati falls in love with Naapo, a charming, smooth talking, policeman.

## **The Wooden Camera**

Ntshaveni Wa Luruli | South Africa/France/UK 2003 | 1hr28m | BetaSP | PG

Childhood friends Madiba and Sipho discover a dead man; in his case are a gun and a digital camera. The streetwise Sipho takes the gun while the more timid Madiba takes the camera. This is the turning point in their young lives. Sipho and his gun spark off a spiral of violence while Madiba secretly becomes a proficient video-artist. When both befriend a rebellious white girl it leads to bitter rivalry. Winner of the Crystal Bear at Berlin in 2004, this charming and accessible film by one of South Africa's most prominent post-apartheid black directors has a warm humanity and fresh eye looking at ghetto-life.

### **Abouna (Our Father)**

Mahamat-Saleh Haroun | Chad/France/Netherlands 2002 | 1hr24m | 35mm | French and Arabic with English subtitles | PG

Stunning, both visually and emotionally, *Abouna* is a story about family. Two young brothers look for their missing father only to find him where they least expect to. Their hunt takes them on a journey of love, loyalty and loss.

Taking place in director Mahamat-Saleh Haroun's native country Chad, the landscape and the characters in *Abouna* form a breathtaking combination of picturesque aesthetics and unmitigated sincerity.

### **Zulu Love Letter**

**Director: Ramadan Suleman | South Africa/France 2004 | 1hr45m | 35mm | English/Zulu/sign language with English subtitles**

Award-winning South African psychological drama *Zulu Love Letter* explores the emotional journey of two mothers searching for their daughters and the suffering endured by them during and after the apartheid struggle. Directed by Ramadan Suleman, who also co-wrote the script with Bhekizizwe Peterson, the movie is set in a newly democratic South Africa and explores the role of the Truth and Reconciliation Commission after the demise of apartheid.

### **Faat Kiné**

**Director: Ousmane Sembene, Senegal, 2001, 121m**

Sembene, "Father of African Cinema", tackles the question of women in contemporary Dakar, Senegal. It's a warm, often funny story of a single mother, her children, ex-husbands, aged mother and friends. Sembene contextualizes his heroine, whose life is shaped by tribal custom and sexism as by her own ambition.

### **Forgiveness**

**Director: Ian Gabriel, South Africa, 2004, 115m**

Tertius Coetzee, an ex-cop granted amnesty for his crimes by the Truth and Reconciliation Commission, seeks out the family of one of his apartheid-era victims to ask them for forgiveness. His decision to visit the family results in heated emotions, unexpected twists, and an ending that will have a lasting impression on you.

### **U-CARMEN EKHAYELITSHA**

**Director: Mark Dornford May, South Africa, 2005, 120 min, Xhosa with English ST**

Set in the sprawling township of Khayelitsha and sung entirely in Xhosa, *U-Carmen* is a rousing and imaginative contemporary adaptation of George Bizet's 19th-century opera *Carmen*. It's impressively performed and operatically sung by the Dimpho Di Kopane theatre company **U-CARMEN** stars Pauline

Malefane (who also co-wrote the script) as the titular cigarette factory worker who seduces a Bible-reading policeman with fateful consequences. \*Winner Golden Bear, Berlinale 2005\*

## **A Boy Called Twist**

**Directed by Tim Greene (white S. African)**

*Boy Called Twist* is the harrowing tale of a South African street-kid's search for love, based on Charles Dickens' classic *Oliver Twist*. Twist escapes from the neglect of a rural orphanage to the unpredictable freedom of Cape Town's streets, where he falls in with Fagin's gang of strollers and pick-pockets. With a gritty honesty steeped in its vibrant characters, *Boy Called Twist* superbly captures the contemporary equivalents of Dickens' seedy individuals as it shadows the timeless tale in its own inimitable style.

## **Black Gold**

**Directors: Marc Francis and Nick Francis, UK/US, 78 min., 2006**

Multinational coffee companies now rule our shopping malls and supermarkets and dominate the industry worth over \$80 billion, making coffee the most valuable trading commodity in the world after oil. But while we continue to pay for our lattes and cappuccinos, the price paid to coffee farmers remains so low that many have been forced to abandon their coffee fields. Nowhere is this paradox more evident than in Ethiopia, the birthplace of coffee. Tadesse Meskela is one man on a mission to save his 74,000 struggling coffee farmers from bankruptcy. As his farmers strive to harvest some of the highest quality coffee beans on the international market, Tadesse travels the world in an attempt to find buyers willing to pay a fair price. Against the backdrop of Tadesse's journey to London and Seattle, the enormous power of the multinational players that dominate the world's coffee trade becomes apparent. New York commodity traders, the international coffee exchanges, and the double dealings of trade ministers at the World Trade Organisation reveal the many challenges Tadesse faces in his quest for a long term solution for his farmers.

## **Masizakhe: Let Us Build Together**

**Director Scott Macklin, South Africa, 72 min., 2006**

Education and cultural activism are playing a role in shaping the future of South African society. Students, artists, teachers and principals use their work and talent to build one another up and re-establish individual and cultural identities. Spoken word, hip-hop and music showcase the soul of South Africa and its people.

## **Mokili**

**Director Berni Goldblat, Burkina Faso, 83 min., 2006**

The chronicle of a few crucial weeks in the lives of two adolescents in modern-day Burkina Faso: Papou and Goumbé are worlds apart, reacting in opposite ways to their approaching A-level exams. The contrasting way they deal with family and peer relations as well as with the choices they opt for on drugs and sex, easy money, forced marriage and corruption, are revealing of the throes of life faced by young people everywhere, but perhaps even more particularly in contemporary African society today.

## **Rwanda Rising**

**Director C.B. Hackworth, US, 90 min., 2007**

An uplifting look at the reconciliation and rebuilding of Rwanda, 12 years after one of the worst genocides in modern history. With the building of new middle-class housing, free education to tenth grade, foreign investment and plans to build modern shopping centers and amusement parks, the miracle transformation is well underway. A testament to the resilience of the human spirit spurred on by the determination to overcome the adversities of the past.