Cultural Heritage and Indigenous Knowledge in the Digital Age

Library Technology Showcase
18 September 2013

Annette le Roux
Collection developer archival material
IKS in Africa face several threats

• Always passed by word of mouth

• Older generation - knowledge disappears with them

• Reticence about IKS
Capturing IK

• Urban migration has disrupted how information has historically been passed down the generations

• The use of digital technology can enable communities to record indigenous knowledge and history
Examples of preservation in the Digital Age
Examples of preservation in the Digital Age
EXAMPLES FROM THE REST OF THE WORLD
Indonesia

Seni Tradisi Indonesia

KOLEKSI VISUAL

Judul : Gambar 10
Kategori : Irian Jaya
Durasi :
Tahun Pembuatan : 0000
Sinopsis :

http://www.senitradisiindonesia.org
India - TKDL

Government of India efforts

• In 2001, the Government of India set up the Traditional Knowledge Digital Library (TKDL) as repository of 1200 formulations of various systems of Indian medicine

• Signed agreements with the patent offices of western countries

• **IPR Policy of Kerala Govt. (India)** - Intellectual Property Rights (IPRs) Policy for Kerala released in 2008
  – seeks to put all traditional knowledge into the realm of “knowledge commons”, distinguishing this from the public domain

• TKDL cannot at the same time be kept confidential and treated as priority art
Australia

Welcome to the Aboriginal and Torres Strait Islander Library, Information and Resource Network (ATSILIRN) website.

The Network was established after it was recognised that there was a need for a support and information network for Aboriginal & Torres Strait Islander people working in libraries and for those people servicing the information needs of Aboriginal & Torres Strait Islander peoples.

The Aboriginal & Torres Strait Islander peoples of Australia are diverse in their cultures, histories and languages, and so their information requirements are equally diverse. Australia has over 200 distinct Aboriginal groups, plus the peoples of the Torres Strait; of these groups there are approximately 100 languages still spoken. There is also an increase in indigenous authors writing not only in English but also in their own languages, such as Pitjantjatjara, Yolngu, Aranda, and many others. The Aboriginal & Torres Strait Islander cultures are strong within themselves, but trying to make our way through the library and archival worlds has been found by us to be difficult, not only for those Aboriginal & Torres Strait Islander peoples working in the field but also for those using information services.

Therefore, a need was seen to not only support and inform those working in the field, but also to improve the way librarians, archivists and other information professionals perceive the information needs of Aboriginal & Torres Strait Islander peoples.

Browse through our site if you would like to know more about ATSILIRN.

Blogs

Bounds and Rebounds

Squaws! and Savages!

**Inviting Guest Curators!** The Rules: At regular intervals, a different scholar curates a 30-second to 3-minute video clip/visual image slideshow accompanied by a 300-350-word impressionistic response. All curated posts must be related to Indigenous Studies issues following the themes set out in each particular blog. We use the title “curator” because, like a curator in a museum, you are re-purposing a media object that already exists and providing context through your commentary, which frames the

[http://indigenousknowledge.org/discussion/blogs](http://indigenousknowledge.org/discussion/blogs)
Reindeer Wrangling
This film by Eva Weber explores the eerie isolation of the Arctic landscape and captures the sheer adrenaline rush of herding...

Home Turf
This film by Ross Whitaker and Aideen O'Sullivan celebrates the ancient art of cutting turf by hand in County Kerry, Ireland.

Yukon Kings
Set in the remote Alaskan Yukon Delta, Yukon Kings follows Yup'ik fisherman Ray Waska as he teaches his grandkids how to...

Laugh Clown Laugh
This film by Emmanuel Vaughan-Lee offers a portrait of the role of the clown, with Reinhard "Filou" Horstkotte.

Celeritas
Filmed over the course of three years across four continents, time-lapse film Celeritas explores our relationship to nature...

L'Equip Petit
The fourteen kids on this young sports team discuss an unsolved mystery. In the process, they end up teaching an unexpected...
Museu da Pessoa

The Museum of the Person, Latin America's largest oral-history centre, focuses on overlooked characters

It holds approximately 6,000 life stories and more than 5,000 digital photographs

Collected in recording studios set up in public places, or sent to the museum via the Internet
The Smithsonian Folklife and Oral History Interviewing Guide

by Marjorie Hunt
© 2003 Smithsonian Institution

Introduction

Precious Legacies:
Documenting Family Folklore and Community Traditions

We hope that the Smithsonian Folklife and Oral History Interviewing Guide inspires you to turn to members of your own family and community as key sources of history, culture, and tradition. But where does one start? This booklet presents some guidelines Smithsonian folklorists have developed over the years for collecting folklife and oral history from family and community members. It features a general guide to conducting an interview, as well as a sample list of questions that may be adapted to your own needs and circumstances. The booklet concludes with a few examples of ways to preserve and present your findings, a selection of further readings, a glossary of key terms, and sample information and release forms.

In every community — in families, neighborhoods, workplaces, and schools — there are people who have knowledge and skills to share — ways of knowing and doing that often come from years of experience and have been preserved and passed down across generations. As active participants in community life, these bearers of tradition are primary sources of culture and history. They are, as folklorist Barbara Kirshenblatt-Gimblett writes, "living links in the historical chain, eye witnesses to history, shapers of a vital and indigenous way of life. They are unparalleled in the vividness and authenticity they can bring to the study of local history and culture."

Through documenting their memories and stories, the past comes to life in the present, filled with vivid images of people, places, and events. And it is not only the past that we discover: we learn about the living traditions — the foodways, celebrations, customs, music, occupations, and skills — that are a vital part of daily experience. These stories, memories, and traditions are powerful expressions of community life and values. They

"Out of shared telling and remembering grow identity, connection, and pride, binding people to a place and to one another."
- Tom Rankin, Folklorist

"Once a young man asked me, 'What was it like in your day?' My day? I said, 'This is my day.'"
- Rosine Tucker, Washington DC

http://www.folklife.si.edu/index.html
EXAMPLES FROM AFRICA
Flagship R&D Programmes

Securing and using Africa's indigenous knowledge base

Africa has a relatively rich body of indigenous knowledge and related technologies. This is embodied in the continent’s cultural and ecological diversities and has been used by the African people for thousands of years to solve specific developmental and environmental problems. Indigenous knowledge and technologies play major roles in biodiversity conservation, sustainable use and prospecting. In addition, their contributions to increasing food production, fighting HIV/AIDS and other diseases, and stemming environmental degradation are considerable.

Despite their contributions, indigenous knowledge and technologies are not adequately promoted and protected in most African countries. Institutions to safeguard the rights of indigenous knowledge holders are weak in most countries. In addition, there are weak links between the formal R&D institutions and local communities that hold and use the knowledge. This has denied Africa the opportunity to better understand and use its indigenous knowledge base.

African leaders have recognized and stressed the importance of protecting and promoting indigenous knowledge and technologies to solve specific problems and improve the continent’s economies. Paragraphs 140 and 141 of the NEPAD framework document are devoted to the protection and promotion of indigenous knowledge and related technological innovations. Paragraph 140 states: "Culture is an integral part of development efforts of the continent. Consequently, it is essential to protect and effectively utilize indigenous knowledge ... and share this knowledge for the benefit of humankind ... special attention [will be given to] the protection and nurturing of indigenous knowledge ... inventions, ... and all other tradition-based innovations and creations."

http://www.nepadst.org/platforms/ik.shtml#top
Programme Overview

This programme aims at implementing paragraph 140 of the framework document. Its overall objective is to strengthen Africa’s capacity to harness and apply as well as protect indigenous knowledge and technologies.

Specific objectives of the programme are:

- Create and enhance public understanding of the nature and contributions of indigenous knowledge and technologies;
- Promote linkages between formal R&D institutions and holders of indigenous knowledge and technologies;
- Increase intra-African sharing and application of indigenous knowledge and technologies to solve specific problems; and
- Improve the continent’s capacity to protect indigenous knowledge and technologies from piracy and related misappropriation.

Project 1: Development of an African Databank on Indigenous Knowledge and Technologies

Specific actions of the project will include:

- Preparation of comprehensive guidelines and methodologies for auditing and documenting indigenous knowledge and technologies. The guidelines and methodologies will be based on good practices from around the world.
- Development of a common protocol for provision to, and access and use of knowledge and technologies in the proposed bank. This will be mechanism to ensure that countries and institutions participating in the project share benefits in a fair and equitable manner.
- Training courses on auditing, collection and documentation of indigenous knowledge and technologies will be offered by identified institutions and experts.
- Establishment of a virtual e-bank of indigenous knowledge and technologies will be explored.
- Consideration will be given to establishing a network of national indigenous knowledge documentation centres.

Project 2: Promoting the Integration of Indigenous Knowledge and Practices in Education Curriculum

The erosion of African indigenous knowledge base is largely associated with the absence of mechanisms to ensure that the knowledge and related practices are passed on from one generation to generation. Often old generations are dying without endowing new ones with the wealth of information and skills on the use and management of African ecological and agricultural systems. This threatens the future cultural well being of African communities.

This proposed project aims at promoting education on African indigenous knowledge systems in schools and institutions of higher learning. It will facilitate the integration of indigenous knowledge issues into curriculum and related teaching methodologies.
Achievements as of September 2005

The following achievements were made possible with the support of the IK Program

Integrating IK in Bank projects

Mainstreaming IK in development

Building Capacity to Facilitate IK exchanges

Collection and dissemination of IK

Building partnerships

Integrating IK in Bank Supported Projects

Advising task teams in integrating IK Systems in the design of the following Bank supported operations:

- **8 Natural Resource Management Projects in Africa** plan to build on local knowledge including traditional plants and extractive resources and intangible knowledge (e.g. mediation and consensus building skills and environmental resources).

- **Karnataka Watershed Development Project (KWDP)** initiated community exchanges within Indigenous watershed development practices. The project has incorporated organic farming, medicinal plants and agroforestry practices.

- **Sri Lanka Conservation and Sustainable Use of Medicinal Plants Project** has documented ancillary knowledge from the Indigenous peoples of Sri Lanka and is promoting the in situ conservation and cultivation of medicinal plants in local homesteads. It has put in place effective marketing techniques for herbal remedies derived from medicinal plants that contain information on diseases and their diagnosis, as well as prescriptions into Sinhalese; the local language.

- **Kerala Forestry Project** in India seeks to improve the quality of life and self-reliance of local communities by integrating traditional knowledge of local biodiversity, indigenous knowledge, Ayurveda, modern science and technology.
“Word of Mouth” provides information on the significance of orality in African countries. The internet project thus aims to build bridges between societies shaped by oral traditions and the predominantly text-based global knowledge society. In addition, “Word of Mouth” presents information on German activities in the field of orality, thus facilitating intercultural exchange. The content of these web pages is constantly being expanded and we welcome suggestions for additional content and links.

http://www.goethe.de/ins/za/prj/wom/enindex.htm
The African Online Digital Library (AODL) is a portal to multimedia collections about Africa. MATRIX, working in cooperation with the African Studies Center at Michigan State University, is partnering with universities and cultural heritage organizations in Africa to build this resource. Plans are underway to add digital tools in order to enable scholars to work with and add to these materials. Individuals and organizations interested in contributing to the African Online Digital Library are invited to contact us.

African Oral Narratives
7 collections of oral and life histories, folklore, and songs from Ethiopia, Ghana and South Africa. These audio and video resources capture the voices and experiences of ordinary men and women. In more than a half a dozen African languages, these materials can be used for conducting historical research and to learn about many African cultures and languages.

South Africa: Overcoming Apartheid, Building Democracy
A multimedia online curriculum resource that includes 45 video interviews with first-hand accounts of this important political movement.

Community Video Education Trust
More than 90 hours of video documenting political activities during the 1980s and 1990s in South Africa, mostly in Cape Town.

Saint-Louis: Religious Pluralism in the Heart of Senegal
Handwritten texts, images and audio interviews dealing with the interactions of Saint Louis's French Catholic communities, Muslim majority, the French administration, and Freemasons in the late 19th and 20th centuries.

African Activist Archive
Multimedia historical materials and interviews with activists in the U.S. movement in solidarity with struggles of African peoples against apartheid, colonialism, and injustice.

American Black Journal: Africa and African-Americans
Shows from the 43-year program on Detroit Public Television that focus on Africa and commentary by African-Americans.

http://www.aodl.org/
In 'africahistory.net' we present various perspectives on African Indigenous Knowledge Systems (AIK) from a wide range of scholars. We publish brief extracts from scholarly works on the subject and focus on several areas. We are proud to say that this site has been listed by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as one of the top 50 of African websites.

Gloria Emeagwali's Documentaries on Africa and the African Diaspora

http://www.africahistory.net/
The main aim of CesrIKi from the onset was to bring researchers from various disciplines to carry out research on Indigenous Knowledge (IK). Our approach has always been multidisciplinary. It was realised that various disciplines were operating on their own to understand various research questions and this defeated the idea of understanding issues from different angles (disciplines). The university is organised into Departments and we hardly know what other researchers do and the idea of bringing researchers from various disciplines was regarded as a noble idea to break academic boundaries (silos).
In 2012, the then Ulwazi project leader Betsie Greyling and digital manager Niall McNulty travelled to Kenya to run a workshop with the National Museums of Kenya on how to use digital media technologies to collect and disseminate indigenous knowledge, the result of which is the Elimu Asilia project.

Elimu Asilia is the Swahili equivalent for indigenous knowledge (IK). It acts as a common platform where National Museums of Kenya (NMK) libraries working with NMK researchers and volunteers interact with local communities and children in the collection, preparation, preservation, sharing, exchange and dissemination of IK on culture, environment and history for the memory of our nation for sustainability and eco-social development.

The project has recently launched their website (www.elimuasilia.org) and we congratulate them on their success so far!

http://blog.ulwazi.org/2013/05/kenyan-indigenous-knowledge-project-elimu-asilia/
Tablet PCs preserve indigenous knowledge

18 June 2012 by Niall Firth

Tablet computers could help villagers in the Kalahari desert preserve cultural knowledge and traditional techniques for future generations.

THE Herero people know just what to do when a horse is too wild or unpredictable: they lash a donkey to it, which forces the horse to slow down and helps to tame it. Unruly animals have been dealt with this way for generations by the inhabitants of the small village of Erindiroukambe, which lies in the heart of the Kalahari desert in eastern Namibia.

But times are changing and, as young men leave to work or study in cities like Windhoek, 400 kilometres away, it becomes much harder to hang on to this kind of local knowledge. Kasper Rodil, at Aalborg University in Denmark, and his colleagues want to see if tablet computers can help bridge the gap. "The human race would lose some colour if we lost this kind of knowledge," says Rodil.

Typically, young men stay in the city for a few years before returning to their home village to pick up the traditional semi-nomadic lifestyle, working the land and keeping cows and goats. But this gap means that they miss out on much.
Erindiroukambe virtual village

• Researchers at the Polytechnic of Namibia in Windhoek 3D visualisation of the village on a tablet computer. Their knowledge will be embedded in this virtual village to be stored for future generations.

• A drawing app for the tablet which mimics the way the elders draw diagrams in the sand to explain what they mean.

• Short video segments, such as the slaughtering of a goat, or the lighting of a sacred flame, pop up as floating 2D panels in the virtual village.

• Other links - more general knowledge, eg which herbs can be used to treat specific ailments, how to look after animals or how to navigate between scattered villages using the sun.
Born in Hammersdale Township - also known as Mpumalanga - in 1959, Gcina Mhlophe-Becker is a well-known South African freedom fighter, activist, actor, storyteller, poet, playwright, director and author.

She does her most important work through charismatic performances, working to preserve storytelling as a means of keeping history alive and encouraging South African children to read.

She tells her stories in four South African languages: English, Afrikaans, isiZulu and isiXhosa. Mhlophe has appeared in theatres from Soweto to London and much of her work has been translated into German, French, Italian, Swahili and Japanese. She has travelled extensively in Africa and other parts of the world giving storytelling workshops.

Currently, Mhlophe focuses on making books available to poor South African rural communities by making sure that libraries are built and are stocked with locally and culturally relevant books.

Read the full article ...

http://www.ulwazi.org/
The Ulwazi programme

• Existing library infrastructure in the eThekwini Municipal area, 89 public libraries of which most have Internet access, carry the programme to local communities

• Community workers collect oral and visual material while members from the community are taught at their local library how to add local content to the website. People of all social and age groups are employed to steer the programme at ground level while volunteer contributions to the database is encouraged

Mewa Ramgobin

Description
Mewa Ramgobin has dedicated much of his life, under the profound influence of the presence of Gandhi, to the freedom struggle.

Read more ...
South Africa launches its indigenous knowledge recording system

Minister of Science and Technology, Mr Derek Hanekom, launched the National Recordal System initiative, which aims to protect, preserve, promote and responsibly exploit South Africa's indigenous knowledge systems (IKS) at an event recently held in the North West.

Unlike many cultures whose history has been documented, South Africa's rich and colourful indigenous knowledge (IK) relies on the spoken word – a tradition carried over from generation to generation for millennia. However, as communities continue to become more sophisticated and urbanised, much of this IK is lost, misappropriated or misused.

"The urgency of documenting indigenous knowledge in South Africa is underscored by the fact that we are rapidly losing our respected elders. It is often said that, when an old person dies in Africa, a whole library disappears," said Mr Hanekom in his opening address.

The NRS was established in response to the IKS Policy adopted by Cabinet in 2004 as means of documenting and recording IK. Central to its success is the National Indigenous Knowledge Management System (NIKMAS) information and communication technology platform.

http://www.csir.co.za/enews/2013_jun/01.html
Protecting African Indigenous Knowledge Systems

Aor 03, 2013

Indigenous healers and representatives of the Department of Science and Technology and universities throughout South Africa were at UKZN recently for a discussion on the significance of the documentation, use and protection of African Indigenous Knowledge Systems (AIKS) for sustainable livelihood.

UKZN’s AIKS Research Leader, Professor Hassan Kaya, reflected on the importance of documenting, preserving and protecting AIKS. ‘African Indigenous Knowledge Systems are an integral part of our culture as a people.

‘The Systems need to be documented, preserved, promoted and protected because they are community-based and hence a sustainable resource in mitigating against the developmental challenges facing our African local communities,’ said Kaya.

‘IK holders are mostly elderly people so their knowledge needs to be shared with younger generations for sustainability.’

UKZN co-ordinates the Department of Science and Technology’s DST/AIKS Documentation Centre and therefore has the responsibility of facilitating this process in co-operation with local communities and other stakeholders.

Professor Yonah Seleti, the Chief Director of the National IKS Office in the Department of Science and Technology, said the government was developing various legal instruments to protect IKS and Indigenous resources to ensure IK holders benefitted.

The protection of African indigenous knowledge will safeguard medicinal remedies derived from indigenous resources including plants.

Citing the case of Hoodia, an appetite suppressant traditionally used by the Khoisan, Seleti explained that the benefit-sharing agreement brokered by the DST had seen three payments made to the Khoisan community. This empowered the community as they benefited from their indigenous knowledge, and were able to decide how to use the benefits.

The benefits to the communities include royalties, agribusinesses and shares in companies that use their knowledge and indigenous resources such as the medicinal plants.
Oral tradition and indigenous knowledge

Written documents are very important sources of history. Letters, diaries, and even old shopping lists can tell us a lot about how people lived, what they thought and how they felt about what happened around them. For many years, people thought that something could only be studied as history if it is written down.
WELCOME TO DISA

DISA is a freely accessible online scholarly resource focusing on the socio-political history of South Africa, particularly the struggle for freedom during the period from 1950 to the first democratic elections in 1994, providing a wealth of material on this fascinating period of the country’s history. Much time, creative thought and debate goes into the selection of the content, and participation and input from interested persons, scholars and institutions in South Africa and overseas is encouraged.

STEVE BIKO (1946 - 1977)

The murder of anti-apartheid activist, Bantu Stephen Biko, on 12 September 1977, marked a turning point in the political history of South Africa. Biko who led the Black Consciousness Movement in the late 1960’s rose to become the most vociferous voice of resistance in the country, following the banning of the African National Congress and the Pan African Congress, which resulted in a lull in political activity amongst blacks. By the time of Biko’s death in 1977, black consciousness had become “a way of life”. It was integrally woven into the political, social and cultural institutions, injecting a dose of fresh energy into the struggle for freedom.

Brief Biography

Bantu Stephen Biko was born in Tilden on the 18th December 1946, the third child of the late Mathew Mzingaye and Alice Nokuzola “Mamcethe” Biko. He attended primary school in King William’s Town and secondary school at Marianhill, a missionary school situated in a town of the same name in KwaZulu Natal.

Steve went on to register for a degree in medicine at the Black Section of the Medical School of the University of Natal in 1966. Very early in his academic program, Biko showed an expansive thirst for knowledge that far exceeded the realm of the medical profession, and resulted in

http://www.disa.ukzn.ac.za/
Tools

Technologies have tremendous potential to revolutionise the concept of collections and their use:

eg Web 2.0 applications / social media applications
Web 2.0 Tools: YouTube

http://www.youtube.com/watch?v=e5tlTLcbCm0
Web 2.0 Tools: Pinterest

Pinterest is an online pinboard. Organize and share the things you love.

Indigenous Knowledge

- Peru - Spinning alpaca wool into thread for the textiles
  [www.creatingties.com](http://www.creatingties.com)
- Peru - weaving Alpaca wool into the beautiful shawls, blankets, articles of clothing etc.
  [www.creatingties.com](http://www.creatingties.com)
- Peru - The dyeing of alpaca wool with natural dyes.
  [www.creatingties.com](http://www.creatingties.com)
- Come learn about Peruvian textiles.
  [www.creatingties.com](http://www.creatingties.com)

Web 2.0 Tools: flickr

Ulwazi - Sharing Indigenous Knowledge

Group Pool 232 items | Only members can add to the pool. Join?

by niallmonulty

About Ulwazi - Sharing Indigenous Knowledge

As part of the Public Library's social service mission to the community they serve, the library should include provision of indigenous knowledge resources. Indigenous knowledge is part and parcel of the culture and history of a local community. It affects the wellbeing of the majority of people in developing countries. Some 80% of the world's population depends on indigenous knowledge to meet their medicinal needs and at least 50% rely on indigenous knowledge for food supply. Indigenous knowledge is also the cornerstone for building an own identity and insuring coherence of social structures within communities. Because it is mostly stored in people's minds and passed on through generations by word of mouth rather than in written form, it is vulnerable to rapid change. Development processes like rural/urban migration may contribute to loss of indigenous knowledge. Indigenous knowledge faces extinction unless it is properly documented and disseminated. The project is underpinned by the guidelines set out in the

Additional Information

- This is a public group.
- Accepted media types:
  - Photos
  - Video
- Accepted content types:
  - Photos / Videos
  - Screenshots / Screencasts
  - Illustration / Art / Animation / CGI
- Accepted safety levels:
  - Safe
What do we do at Unisa?
CEDU hosts an African indigenous knowledge expert

A philosopher and specialist in filming and research in the field of Indigenous Knowledge, Prof Gloria Emeagwali was hosted by CEDU on 11-14 June 2013. She is attached to Connecticut University in USA and came to present a guest lecture and conducted a series of workshops on her field of expertise over three days. During these presentations she shared her knowledge on the work that she has done this far, engaging the participants in critical discourses regarding Indigenous Knowledge Systems as a multidisciplinary field. They reflected on its definition, the reasons for researching it, the epistemological, colonial and neo-colonial issues surrounding it; the contributions that Africa has made this far in the areas of medicine (curative techniques, healing, wellness, bio-therapy, etc.) and in Science and Chemistry. These topics are also all reflected in the extensive list of work that she has posted on her website: 
http://www.africanhistory.net/ According to Prof G Emeagwali, Indigenous Knowledge Systems as a research field needs courageous and brave scholars who will strive to correct the misrepresentation and de-valuing of African Indigenous Knowledge.
Submitted by Prof MT Gumbo
IARS broadens research on indigenous knowledge

The Institute for African Renaissance Studies (IARS) is working with the Mothong African Heritage Trust (Mothong) on a partnership basis to provide intellectual capital and capacity to broaden indigenous knowledge, and to use Mothong as a potential site for field research. This partnership between the IARS and Mothong is understood to fall within the broad outlines of the MoU between Unisa and the City of Tshwane.

Mothong is a community initiative in Mamelodi that aims to revamp a dump site on the Magalies mountain range (Magaliesberg) as a conservation and indigenous medicinal garden.

The Mothong project started in the Magaliesberg in 2001, under the leadership of the founding member, Ephraim Cebisa Mabena. The project was registered as "Mothong African Medicine Village", but has recently been converted into a Trust Foundation. The Mothong African Heritage Trust Foundation is a community based organisation with trustees volunteering their services.

From left: Mr Mongezi Mabena (Mothong Trust); Prof LJ Teffo (Head—IARS); Mr MK Mothoagae (IARS); Ms Mamorake Moila (Mothong Trust); Prof S Yirenkyi-Boateng (IARS); TDr Ephraim C Mabena (Founder & Leader—Mothong Trust) and Mr George Lefifi (Bjwala-o-bune Agricultural Project)
Thank you

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