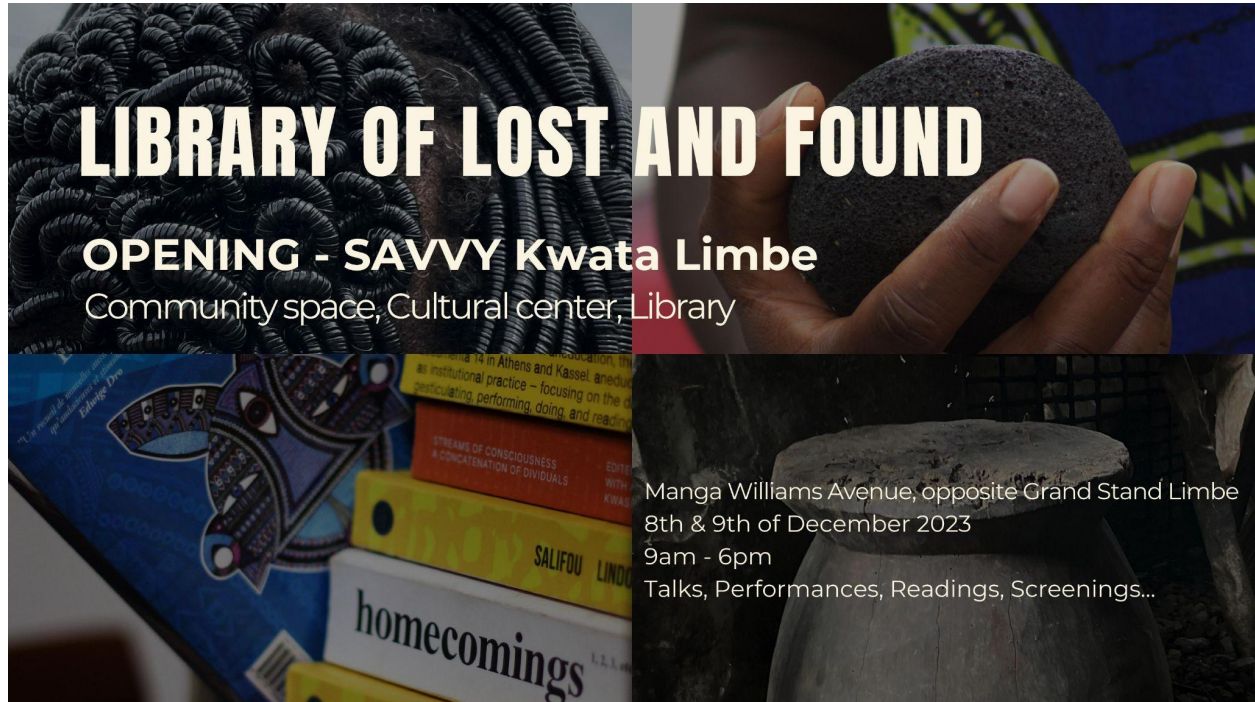


Concept and Public Programme



Introduction

As an archival expansion and reorientation, the SAVVY Kwata *Library of Lost and Found* aims to gather the works of the published and unpublished, written and spoken, danced and sung thoughts of African authors. Archives and libraries can be violent places of malevolent categorization, imperial fetishization and hegemonic dissemination; this library is not that. We aim to provide a rich space for knowledge to be tended to, expanded upon and celebrated, in and with collective jubilation. This is a house for fading tales to regain their vibrance, a place for narrative arcs of indigenous tongues to be emboldened, a space for stories to flourish beyond the spine of a book and the bounds of 'beginning' and 'end'. The Library of Lost and Found may be best described as a community garden holding an ecosystem of epistemological and methodological diversity which once struggled to find soil soft enough to take deeper root. This is that soil. This is that softness.

Public Programme - December 8th (Day 1)

'Sense nobi only for class we di learn'

09:00 - 09:15 AM

INTRODUCTION

09:15 AM

Workshop on Materials with school children

Hair care with Priscillia, Crocheting with Ethel, Book display by Conrad

11:00 AM

Official Opening

Cha-Cha Eyole 1st dance and drum performance

Using our own handmade drums in song and dance is a vital aspect of our culture. Local musicians urge us to listen to the sounds that come specifically from hand-made drums because they believe in the language that these instruments speak. Does the sound which emanates from a handmade drum sound different to you?

11:30 AM

Welcome speech from Ma. Dione followed by a conversation with Mr. Ako and Dr. Nkeh - Professor of Literature at the Universities of Buea and Bamenda.

Who are we? Who is SAVVY? What can SAVVY be for us in Limbe?

12:30 PM

1st Practitioner - Mr Mbah Humphrey(Pa Pepper stone)

What can we learn from our traditional practices which have been mechanized? Even more interesting are the reasons why some people persist with those particular practices when the prospects of their popular return are not apparent. Mr. Mbah Humphrey is a Pepper stone collector and salesman as well as a traditional geologist. His practice of stone collecting has exposed him to a perspective on the volcanic history of Cameroon.

1:30 PM LUNCH BREAK ** - Under the Mango Tree

Cuisine from the southwest of Cameroon generally has the quality of being economically produced with fresh local ingredients. They are timeless delicacies which our people have prepared for generations and as such are high in nutritional value and produced in an environmentally friendly manner. Banana leaves are known for their versatility and durability and are perfect for the steaming of foods like **Kwacoco** and **Koki corn**. **Egusi pudding**, also prepared in this manner is the perfect mixture of crayfish, ground pepper and patience. **Koki beans**, not to be confused with Koki Corn will also be served. **Garden eggs, or Njakatu** are highly nutritious and delicious when dipped into groundnut paste and are available here on the side.

Kwacoco bible, Koki Corn, Egusi pudding, Koki beans, Garden eggs with groundnut paste

3:30 PM ** Break

Musical Interlude - Cha-Cha Eyole 2nd dance and drum performance

4:00 PM

2nd Practitioner - Farmer - Ma Pamela

Ma. Ruth introduces us to the practice of farming and to Ma Pamela, a 40 year old female farmer. How has the process of farming as an independent farmer changed in the last 20 years? For women, the process of inheriting land has often been a contentious issue and many women have been prevented from the possibility of owning their own farms.

5:00 PM

Exchange photos and close of day

Public Programme - December 9th (Day 2)

'One cup of Egusi equals to one day of patience'

09:00 AM

Braiding workshop - with Mami Constance

Braiding is a widely recognized African tradition which stretches back over millennia - First traces of braiding as a hairdressing technique date back as far as 3500 B.C. There are a myriad of methods and techniques which have since

developed in the African world and now, more than a hairstyle, it is also a source of pride and a cultural identifier. The process of braiding today, or the insistence on this cultural practice has also turned into a subtle form of resistance for many who find their freedom of self-expression challenged. Mami Constance walks us through her artistic practice and shows us what roots us when we maintain these traditional artistic practices.

10:00 AM

Weaving workshop - Pa Solomon

Many tribes in Cameroon resisted German colonization and domination. Our history however, did not begin when the first colonizers landed on our shores to forcibly annex the land. Ours are a people of rich cultural heritage and are known the world over for our mastery of traditional techniques of weaving, plaiting and crocheting. What can we learn from our own traditional methods of basket weaving? What does the practice of harvesting litiwo, moreremi and mowewe, tell us about how we have historically understood the wealth of our land? What does it tell us about the love that our land has for us? Pa Solomon shows us the art of weaving and the importance of focusing on local, natural resources.

11:00 AM

House Opening, Musical performance - Drums and Xylophone performance

Francis Bebey gained worldwide fame with his incorporation of traditional instruments such as flutes, xylophones and drums into his electronic music. His use of the one note pygmy bamboo flute showed us that beauty as well as genius sometimes lies in the simplicity of our traditional instruments and how we use them. Something the Ba-Benzélé had realized long before the advent of electronic music. The Xylophone, sometimes referred to as the Marimba or the Balafon, has been in use throughout Africa for centuries and loved for its powerful sounds and polyrhythmic effects. In its simplest form, it is simply a set of wooden planks laid on banana logs.

11:30 AM

Mola Fisherman and Ma. Dione

Fishing is one of the most vibrant semi-industries today in Cameroon's southwest region. It is also currently subject to harsh sanctions from the EU which prevent the industry from developing into larger international markets while those very people issuing the sanctions send their own ships to strip our waters of mackerel and sardines⁴. Our local fishermen are a lynchpin of our community and their importance to us locally has very little to do with the international community which actively prevents the industry from developing competitiveness. Mola Fisherman gives us his story.

12:30 PM

⁴ <https://www.voanews.com/a/cameroon-becomes-a-go-to-country-for-foreign-fishing-vessels-/6677280.html>

Reading from Mongo Beti's Mission to Kala and introduction of SAVVY Kwata book club series with Honorata and Philemon

SAVVY Kwata book club series will begin with one of the most famous pieces of modern African literature. Mongo Beti's novel is a mixture of memoir, narrative non-fiction and history as it tells the story of a young man who is sent to retrieve the wife of his tribesman who has run off with a man from a different tribe. The SAVVY Kwata book club series will explore seminal pieces of African writing and explore their contemporary relevance.

1:30 PM

LUNCH BREAK ** Under the Mango Tree

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Kwacoco bible, Koki Corn, Egusi pudding, Koki beans, Garden eggs with groundnut paste

2:30 PM

1st Practitioner - Mami Egusi with DeGods

"One cup of Egusi equals to one day of patience". Cracking Egusi remains a staple practice in Cameroonian society despite the existence of mechanized options. For some, it is a ritual around the television, or while listening to a story from grandma. For others, you no di crack am, you no go chop. What does Mami Egusi, who has been cracking Egusi now for over 50 years have to tell us about rituals, about tradition, and even about competition?

3:30 PM

Musical performance - Drums and Xylophone

3:45 PM

Ma. Edith introduces a conversation with Mr. Ako and Dr. Tafor - Professor of Performing arts at the University of Bamenda.

On Corpoliteracy – What do we mean when we refer to people as *libraries of knowledge*?

Corpoliteracy is a thread which runs through much of our work. It is articulated by SAVVY founder, Bonaventure Ndikung, who writes, “I explore the possibility of a corpoliteracy—an effort to contextualize the body as a platform, stage, site, and medium of learning, a structure or organ that acquires, stores, and disseminates knowledge. This concept implies that the body, in sync with, but also independent of, the brain, has the potential to memorize and pass on/down acquired knowledge through performativity.”

4:45 PM

Concerning books – Ange, Nkwenti and Conrad

What is the relevance of the written form in Africa today? What urgencies does the African writer have to contend with? How can SAVVY Kwata be a space which empowers local writers? Ange, Nkwenti and Conrad walk us through a series of books which have formed their practices as writers and talk us through what it means to be a writer in Cameroon today.

5:45 PM

Closing and exchange

Who we are

SAVVY Kwata is a multidisciplinary and multifunctional platform. It is at once, a library and a community space as well as a place for the preservation and transmission of knowledge which is situated beyond the book. We are a space for the published and the unpublished, the written, the spoken, the danced, sung, painted, sculpted and unrecorded. SAVVY Kwata engages with these and the many other practices which serve as the nesting grounds of our hidden knowledge. SAVVY Kwata engages with these and many other mediums which serve as the nesting grounds of hidden ancestral knowledges and in pursuit of the preservation of traditional practices around arts and crafts, culture, education and more broadly the cultural heritage of Cameroon, and the African world at large.