



Intergenerational Forum on Endogenous Governance in West Africa

Organised by
Sahel and West Africa Club/OECD

Ouagadougou (Burkina Faso), 26 to 28 June 2006

Volume 1 ♦ Summary Report

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“Intergenerational Forum on Endogenous Governance in West Africa”

Volume 1 ♦ Summary Report

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Introduction

The Intergenerational Forum on Endogenous Governance opened on 26 June 2006 at the “Centre international de Conférences de Ouaga 2000”, in Ouagadougou, under the Chairmanship of the Minister of the Economy and Development, Mr. Seydou Bouda, representing the President of Burkina Faso, Mr. Blaise Compaoré, in the presence of the representative of the ECOWAS Executive Secretariat, Mr. William Kanyirige, the President of ECOWAS Parliament, Professor Ali Nouhoum Diallo, and the Director of Sahel and West Africa Club (SWAC/OECD), Mr. Normand Lauzon.

The meeting, organised by the Sahel and West Africa Club from 26 to 28 June 2006, brought together some 100 representatives from 15 ECOWAS member countries (Benin, Burkina Faso, Cape Verde, Côte d’Ivoire, the Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone and Togo) as well as Mauritania, Cameroon and Chad. The following were also present: representatives of ECOWAS, the African Union, UNOWA, ADB, the WAEMU and the CILSS, as well as OECD Member countries (Austria, Canada, France, Luxembourg and Switzerland). The Forum was co-organised by the Sahel and West Africa Club/OECD, the “Groupe des Femmes pour la prévention des conflits en Afrique de l’Ouest” (*Women’s Group for Conflict prevention in West Africa*) and the “Coordination des Jeunes d’Afrique de l’Ouest” (*West Africa Youth Group*).

TRIBUTE

The participants of the Forum pay glowing tribute to the memory of some illustrious personalities of the region who have left us after making an immense contribution to the consideration and choice of fruitful topics for discussion for the Intergenerational Forum:

Professor Joseph Ki-Zerbo of Burkina Faso

(Died on 4 December 2006)

Ambassador Saliou Kandji of Senegal

(Died on 27 August 2006)

Mr. David Ndachi Tagne, Journalist, Cameroon

(Died on 9 October 2006)

1. Forum Presentation

Background

The Sahel and West Africa Club is organising the Inter-generational Forum on Endogenous Governance in West Africa from **26 to 28 June 2006 in Ouagadougou**, Burkina Faso. The idea for this Forum originated within the framework of the workshop, *“Capitalising on Endogenous Capacities for Conflict Prevention and Governance in West Africa”* which was held in March 2005 in Conakry. The participants, representative of various actors of the region expressed the need to deepen strategic thinking on endogenous capacities while bringing together in one meeting, youth, women, knowledge and wisdom bearers in order to establish an exchange of views between different generations on African capacities relating to governance.

Why hold an Inter-generational Forum on Endogenous Governance?

The work and exchanges undertaken within the Conakry initiative demonstrated that a significant legacy exists as regards mechanisms, values, methods, approaches to governance and conflict prevention. But is this social-cultural and political capital effectively passed on? Is it adapted to new contexts and sufficiently shared by all generations of actors involved in various levels of society and responsible for its evolution?

These issues concern all societies of the region. ECOWAS member countries, Mauritania, Cameroon and Chad constitute an area linking people through history, languages, and cultural traditions. The social, economic, and socio-political dynamics are also observed both within a regional dimension and with significant impact on the region.

The major population zones once isolated from each other are now connected and create a West African population area structured by an ever-growing network of towns of which many are situated within border areas. The social relationships forged by history are thus strengthened by a greater geographic proximity of populations of the region.

Before the formation of post-colonial Nation States, the region was determined by groups of shared cultures, solidarity, economic trade, and socio-political circulation and action.

Most of the crises and conflicts within some African countries are regional with implications and an impact on the region.

The Inter-generational Forum should contribute to taking into account issues of governance and conflict prevention at the regional level.

This Forum aims to contribute to capitalising on West African experiences, understandings, ethics, cultural references and energy, while supporting conflict prevention and peaceful resolution, as well as the emergence of new modes of governance which are more deeply rooted in realities of the region and to the benefit of its populations.

Various categories of actors will be represented: youth; women; knowledge and wisdom bearers; those involved in traditional and current governance; researchers; cultural creators; policy makers; and regional and pan-African institutions (ECOWAS, the WAEMU, the African Union).

The Women's Group of West Africa for Conflict Prevention and Governance as well as the West Africa Youth Group, both established at the Forum of Political Parties, the Media and Civil Society in West Africa (Cotonou, June 2005), are involved in the preparation and organisation of this meeting which will bring together approximately 150 participants from the 15 ECOWAS member States plus Mauritania, Cameroon and Chad.

Through its structure and its approach, the Forum will bring into dialogue and synergise the various generations and those components of the public arena and society that all face the same challenges which need to be dealt with at a regional level. This meeting will enable the identification of these challenges from the participants' experiences and perceptions reflected in their introductory interventions and their contributions. This Forum will examine the way in which these achievements and endogenous capacities can be relied upon in order to face not only the shared challenges but also those specific to each category of actor and each generation taking into account that the problems of youth and women are of direct relevance to society as a whole and the region.

Some of these challenges have already been identified, such as:

- **The crisis relating to values** that interpellates all generations;
- **The issue of knowledge and its role** which cannot be reduced only to the concerns of researchers, knowledge bearers and scholars; development depends on it. This eventually concerns everyone;
- **The problems of governance** which do not only concern governments or leaders at the political level. These problems are not simply technical; they are socio-cultural and political, and as such interpellate everyone;
- **The issue of citizenship** which interpellates not only youth but also public actors, who are fully responsible for the promotion and strengthening of democracy;
- **The problems of peace and security** which are not only the concerns of governments;
- **Extreme poverty** which is a major challenge for the entire region; it is a threat to human dignity, social cohesion and socio-political balance.

Key Questions

Each participant needs to be highly involved in this Forum's strategic thinking and debates. The written interventions should centre around the key questions that will contribute to the organisation of the exchanges and define convergences for action:

1. What are the dynamics of change underway within the countries as well as at the regional level, on the situation, the place, the role and the perspectives of youth, women and other components of society?
2. What are the achievements, the progress and capacities in which African societies can find support in order to face the major challenges of the region?
3. How can the endogenous capacities at the regional level contribute to facing the challenges at the political, social, economic and cultural levels?
4. How to strategically capitalise on the experiences and legacy of these societies as regards governance, conflict resolution and socio-political regulation?
5. How to fully capitalise on these endogenous capacities?
6. From this angle, how to transform the synergies of various actors into action?

Workshop's Objectives

The Forum has the following objectives:

- Decentralise the experiences and capacities, promoting a regional approach, conveying and capitalising on the achievements and potential as regards endogenous governance and conflict prevention;
- Develop an inter-generational synergy that contributes to fully delivering, updating and capitalising on the regional capacities;
- From this angle, define the strategies in order to sustainably combine expertise and capacities of various generations with a view to effectively meeting the above-mentioned challenges;

- Propose initiatives that are able to contribute to the accession and implementation of an African governance endowed with regional capacities and external contributions;
- Determine the roles and responsibilities of each of the categories of actors in the promotion and strengthening of this participatory approach.

Schedule of sessions



This Forum's work took place in several steps:

- **The first session** comprised of two introductory interventions in the opening plenary session;
- **The second session** was a plenary session; there will be three successive roundtables where each will cross-examine various challenges, stakes and perspectives:
 - 1- Culture, governance and development
 - 2- Conflicts, building peace and governance
 - 3- Evolution of societies: situation, role and responsibility of their various components
- **The third session** took place with three simultaneous workshops based on the themes introduced in the 2nd session.
- **The fourth session** was a large plenary session in which there will be restitution of the workshops.
- **The fifth session** addressed the summary of the work undertaken, the conclusions and recommendations for action.

Message from Professor Joseph Ki-Zerbo

Your Excellencies, Honorable Guests, Dear Participants, a warm welcome to all of you, who are already experts and specialists in Africanity and have come to exchange views so as to learn, understand and undertake.

At a time when the media's decision to forge ahead tends to wipe out memory, it is fair and gratifying to reposition ourselves in the vertical and duration dimensions of time. We then realize that Africans have often given preeminence not so much to the legion of adults as to the two poles, the weakest links in the human chain: the ancestors and the elders on the one hand, and descendants on the other.

Urged by Askia Mohammed at the end of the 15th century to change his religion, a Mossi King requested a moratorium to consult his ancestors on the decision. Even today, some constitutional oaths evoke or invoke the ancestors.

Questioned by the colonisers on the ownership of lands, Africans often answered that the real owners were the ancestors and descendants, which the colonisers quickly translated in the famous expression: "vacant and masterless lands".

Through this expression, reality takes various forms, for example, with the issue of distinguished land-owner.

The African issue of the generation process highlights the realities of initiation and women as bearers of life and education.

Initiation, with its light and shadows between generations, was a real paradigm of relations between them. Today, it has given way to emptiness and nothingness.

As for women, I would like to refer to the following episode in "*Pionniers du Soudan*" (Pioneers of the Sudan) by MEYNAUD. It recounts the heroic resistance of the Bamabara Chief, Bandigougou DIARRA, in Ouossébougou. After defending his city from hut to hut, he is finally blown up by his powder reserves. Even women participated in the fight. But the overseer of Donjon, a child, tells us that at the last moment his mother pushed him out.

Why is a monument not erected for the unknown African women who, before the collective sacrifice for resistance and honor, obeyed her maternal instinct and sense of history: that beyond the collective duty of rebellion and refusal to submit, life had to continue for the young generation.

Reinvest the past in the present for the future; such is the equation of generations. It is this equation that needs to be solved.

Joseph Ki-Zerbo

2. Conduct of the Forum

2.1- *Opening of the Forum*

The workshop was opened under the Chairmanship of **Mr. Seydou Bouda**, Minister of the Economy and Development, representing His Excellency, Mr. Blaise Compaoré, President of the Republic of Burkina Faso.

In his introductory speech, the Director of the Sahel and West Africa Club (SWAC/OECD), **Mr. Normand Lauzon**, after conveying the apologies of Mr. Charles Goerens, President of the SWAC, whose arrival was delayed, greeted and thanked those present for accepting to participate in the Forum. He underscored the importance of such a meeting at the regional level in pushing forward the peace agenda of the region. He insisted on the need not to make the Forum just another event, but the catalyst of a consultation and action process in favour of peace building and democracy in West Africa.

Explaining why such a meeting had been organised, he placed special emphasis on the demographic challenges of the region, and particularly the young age of the population. He seized the opportunity to underscore the active participation of the Youth Group in organising the event. As he pointed out, West Africa would have 100 million more inhabitants in less than twenty years. He also commended the role of the Women's Group of West Africa in preparing the Forum. In conclusion, he hoped that the Forum would show that we cannot ignore the past in building the future of societies, that young people should not reject their deep roots, that the older people should continue to transmit their experience while listening to the younger generations, and that women and men should play complementary roles in the transmission of experiences, explanations for decisions made, peace building and the strengthening of democracy.

Noting that we cannot build the present and future without understanding the past, the Burkinabe Minister of the Economy and Development, **Mr. Seydou Bouda**, stressed that intergenerational dialogue consolidates the social achievements of the people for peace and democracy in the region. It should also provide West African societies with greater capacity to adapt to changes. As regards governance, the Minister emphasised that it would be illusory to aspire to sustainable development in the absence of good governance and political stability. According to him, the Forum was therefore an important step towards attaining the aspirations of the populations of the 18 participating countries.

2.2- *The Forum's Introductory Interventions*



Inter-generational Dialogue and Synergies for the Future, by Mr. Pascal Baba Couloubaly, Anthropologist and Former Minister of Culture of Mali

The first introductory session was opened by **Mr. Pascal Baba Couloubaly**, Anthropologist and Former Minister of Culture of Mali. In his introductory statement, he underscored the growing interest in the endogenous nature of development. According to him, this notion, which appeared in the 1980s, corresponds to the implementation of Structural Adjustment Plans imposed by international financial institutions and development partners.

Mr. Couloubaly based his arguments on the assumption that the memory of Africa was still to be built, and that the endogenous forces had not been adequately subjected to contradictions. For him, one of the challenges of each generation is its capacity to read the dynamics of societal change. Stressing the idea that a review of relations between the generations refers to the core values of culture, and in particular its state of health, he proposed to outline in his statement the building blocks of its social organisation.

- **The Ethnic Group:** For him, it is the basis of all strategic thinking because it remains an extract of contemporary Africa. Its values are representative of more than 70% of illiterate and rural Africans, as compared to 20% of literate Africans converted to exogenous values. He was of the opinion that the social structure was based mainly on farming and facilitated conflict management. Farming festivals, which take place throughout the year according to the harvest periods, have most of the time played this role in resolution and prevention. However, some of the conflicts could not be avoided.
- Concerning vertical relations between the different generations, he stressed that for each new generation, the aim was to gain power. In a farming society, where all means of production are precarious and rudimentary and do not allow for the accumulation of wealth required for the birth of social classes, what matters is not the level of wealth but the **power of age**. Generation is therefore a more decisive factor than social status in gaining power.
- Concerning the role of **kinship through plaisantries** (“sanankunya” in Bambara) covering part of Medieval Mandé – equivalent to the current ECOWAS zone -, Mr. Couloubaly expressed some reservations on the relevance of this endogenous mechanism in conflict prevention. He considered it more as a tool for social regulation rather than a tool for prevention.

Then he differentiated the key periods of African history:

1. **The ethnic period** which is reproduced through stories and myths;

2. **The medieval period on which we have only very little sociological and anthropological information** but which covered nearly 500 years. It was the period of the slave trade and the conversion of princes to Islam;
3. **The theocratic empires;**
4. **Colonisation.**

He noted that during these different periods, ideas evolved but the social structure did not change very much. Concerning the post-colonial period, it was the force of ideological debates that brought about political change, the struggle for independence, and debates on values between the younger and older generations.

- He noted that since the 1980s, there has been greater dissolving of the lines between the generations. The issue of human rights, sanctified by Western countries, has diverted the African ideological debate.
- He considered that today, we are in the democratic period, during which Africans have been made to believe that they need only democracy and human rights to make progress.
- Furthermore, he felt that African intellectuals have a responsibility because instead of reflecting on their own concerns, they have turned to exogenous legal and economic debates.

In conclusion, he felt that African society today suffers from two evils:

- *A problem of values:* The African State is built only on money; ethnic groups are interested only in what they will obtain. There is loss of purpose. There is no urgent debate over policy.
- *A problem of language:* The National Assemblies do not speak the languages of the populations they represent. The African State expresses itself in English and French.

Citing Franz Fanon: "Every generation accomplishes its mission or destroys it", he concluded, with the question: "What ideal shall we leave behind for our young people?"

Youth, Governance, Peace and Democracy in West Africa, by Mr. Mody Ndiaye, West African Youth Coordination Group

Mr. Mody Ndiaye presented a working document on the theme: "Youth, governance, peace and democracy in West Africa", prepared by the Youth Group on Conflict Management, Peace, and Good Governance in West Africa, following the Political Parties, Media and Civil Society Forum of Cotonou.

He identified the specific challenges to West African youth, namely employment, training and professional integration, the issue of identity and integration of youth in society, the role of young people in the democratisation process, the value crisis and health risks, in particular AIDS.

He placed special emphasis on demography, insisting on the high proportion of young people in Africa; more than 45% of the population is under 15 years old. He called on the whole of society to take this situation into consideration. According to him, the best way of integrating youth into society is by promoting training and education, and encouraging the young to develop collective values and an intergenerational dialogue. He also underscored the need to involve the youth more in the search for solutions.

The problem is how to transform the burden that is currently West African youth, who are difficult for society to manage, into a potential for peace and development in the region?

2.3- *Workshop No.1: Culture, Governance and Development*

Context

Workshop No. 1 on the theme: “Culture, Governance and Development”, chaired by **Mr. Adamou Ndam Njoya** from Cameroon, brought together about thirty participants. Three papers served as an introduction to the issues taken into account at this workshop: that of Mr. Couloubaly (Mali), in which he gave a reading of the dynamics of change in West African society; that of Professor Asiwaju (Nigeria) in which he highlighted the need to reform the education system in West Africa, and lastly, that of Mr. Raymond Weber (Luxembourg) who based his paper on the argument that culture is development. In the light of these three papers, the participants in Workshop No. 1 emphasised several themes, namely the challenges to education, the leadership crisis, knowledge management, and culture at the core of development.

Introductory Interventions

Place and role of education in the transmission of the achievements and capacity development in African societies, by Professor Asiwaju

In his intervention, **Professor Asiwaju** noted that while the regional approach is today the focus of many meetings and fora, it does not capture the interest of political leaders and elites, who would want to maintain their prerogatives at the level of the Nation State, particularly as regards education.

To remedy the situation, he proposed major reform of the education sector that would not only upgrade the system but also network national institutions. He suggested the creation of new knowledge infrastructure at the regional level to train new generations in the tertiary sector, drawing on experience in Europe, particularly Florence (Italy) or Scheldt (on the border between Belgium and the Netherlands).

A similar experience was initiated in 2005 in Nigeria, at the African University Institute, in Ogun State. It is a private research and training institute with a programme centred on regional problems (cross-border areas, integration process, etc.), modeled on the Institute of Florence.

Professor Asiwaju was pleased to note that the joint UNESCO/ECOWAS initiative launched in the early 1990s, which facilitated the meeting of researchers at the regional level, had been recently reactivated. He further pointed out that on the occasion of the 11th General Conference of the Association of African Universities, held in 2005 in South Africa, emphasis was placed on the need to develop cross-border education networks which would be role models for higher education in Africa in the future. On that occasion, President Thabo Mbeki called on universities

“to play a key role in the process of change in the areas of peace, security and poverty reduction in Africa”. Professor Asiwaju hoped that these different messages would be well received by all the Vice Chancellors and Rectors of the major African universities present, and that the idea of creating a knowledge infrastructure for West Africa would become reality one day.

Culture, Governance and Development, by Mr. Raymond Weber, Director of Lux-Coopération

At a time when development is treated more as a technical issue requiring technical responses, Mr. Raymond Weber proposed a different reading, which places man at the centre of debate; he also insisted on the key role of culture in development.

His first hypothesis is that culture, in the broad sense and from the anthropological point of view, is development. Consequently, culture can be considered as a right, a process, and a cross-cutting issue. However, this new paradigm is not unanimously accepted by the development community. It was elaborated by UNESCO in the Convention on the protection of diversity (2004) and the UNDP in its 2004 Annual Report. Mr. Weber insisted on the importance of this Report, which brought out this paradigm from the “cultural scope” and made it a challenge in economic, financial and political circles. In this light, by placing man in the centre of development, it is no longer a matter of fighting against poverty, but trying to increase human wealth.

He then made a link between democratic governance and culture. According to him, culture brings an additional dimension to democratic governance, the ethnic dimension. It also focuses on the autonomy of the subject, as well as that of all the actors. He also insisted on the endogenous capacities of Africa to rethink democratic governance. He recalled the traditional instruments of mediation, as well as the endogenous mechanisms developed in the past, such as the Mande Charter (1222) or the Kurukan Fuga Charter (1236), which addressed issues relating to the abolition of slavery, conflict prevention, social organisation and the preservation of nature, and all the works produced by Africans on this issue.

Finally, he wondered if on the basis of this new cultural paradigm, development and governance, new models, new social and cultural practices, and new solidarities would not be invented. Culture should be there to push us to change, to ask questions which disturb us, an invariable which evolves and which makes everything progress. In conclusion, he felt that governance is no longer only a condition for success in development, but it (once more) becomes the ultimate aim and objective of man-centred development.

Discussion

Methodology

Workshop No. 1 went through several stages. First of all, the participants freely exchanged views in the morning on the problems presented the previous day. Then they entrusted the Drafting Committee comprising a Chairman, two rapporteurs and the three speakers, with the task of presenting the key points of the morning debate in a summary report. The Drafting Committee met early in the afternoon, and prepared a report that was subsequently amended and validated by all the participants present. The Drafting Committee was responsible for finalising the report.

Some consensus was reached on the diagnosis and challenges to be met. On the other hand, responsibilities for failures in development were diversely appreciated.

Diagnosis

As regards the diagnosis, several points were considered. They concerned:

- The challenges to education;
- The problems of management and transmission of knowledge;
- The leadership crisis;
- Relations with the media and new technologies;
- The issue of forms of the democratic African State;
- The marginalisation of youth;
- The issue of the status of women in society.

Many of these problems were perceived and experienced as crises by some participants.

Avenues for Action

It appeared that some of the proposed avenues had already been the focus of strategic thinking during the Cotonou Forum and Conakry Workshop¹. We chose not go into detail, but to encourage participants to read the recommendations of the two meetings.

✦ Ownership of the universal values of democracy: It appeared that democracy was modeled on an external system which did not adequately take into account the social realities of Africa (see the conclusions of the Cotonou Forum); furthermore, all the participants agreed that the elective method posed problems (see the recommendations of Cotonou). Consequently, they encouraged political actors to comply with national laws and codes, as well as regional mechanisms, such as the

¹ - *Forum of Political Parties, the Media and Civil Society in West Africa*, 28 June to 1 July 2005, Cotonou (Governance, Conflict Dynamics, Peace and Security Unit/SWAC).
- *Initiative on Capitalising on Endogenous Capacities for Conflict Prevention and Governance in West Africa*, Workshop, 9-11 March 2005, Conakry (Governance, Conflict Dynamics, Peace and Security Unit/SWAC).

Supplementary Protocol on Democracy and Good Governance, which guarantee free and transparent elections.

- ✦ The participants advocated a **reform of the education system** that would include a review of curricula at all levels (primary, secondary and university), promotion of African culture, the need to integrate the university system at the regional level using existing structures or creating new ones, if necessary, better training and giving added value to the status of teachers, thereby giving them more respect.
- ✦ As regards **the management of knowledge and new technologies**, they noted that new technologies had disrupted the transmission of knowledge; consequently, they felt it would be necessary to identify traditional knowledge, allowing its differentiation from the new, and to find a complementarity between traditional knowledge and the new technologies so as to encourage the meeting of generations and promote endogenous knowledge.
- ✦ Concerning the relationship between culture, governance and development, the participants reaffirmed the **link between the cultural dimension of governance and development**. As stressed by one of the participants, culture, “is everything that enables us to enter into globalisation without getting lost”.

Means for transforming problems and challenges into opportunities

Several proposals were made to this end:

- Develop perspectives of creativity based on a heritage for which ownership has been recovered;
- Involve youth and women more in the process of ownership and change;
- Learn how to manage conflicts when consensus is no longer possible;
- Promote national languages as vehicles for democracy, development and integration. It is indispensable to learn our languages so as to explain our own realities.

Questions

- How can decentralisation and regional cooperation be linked?

- How can the knowledge and wisdom bearers be made to play a role in the system? Is there no way of giving them the status of associate teachers to promote the transmission of knowledge?

- How can debate be continued after the meeting? Proposal was made to continue to network so as to circulate information and build cooperation.

Recommendations

- ✦ Create a regional university that would pool all the knowledge in the region.
- ✦ Promote the transmission of knowledge and tradition among the youngest people from kindergarten up to university students.
- ✦ Establish a sub-regional education system that would promote African cultures, values and practices through university exchange programmes and the creation of an education network.

Conclusion

As a result of this workshop, it appeared that West African peoples would never achieve integration if they are not aware that they have a common historical and cultural heritage, hence the importance of mastering national languages which will transmit these values and cultural realities, as well as knowledge from generation to generation at the regional level.

2.4- *Workshop No. 2: Conflict, Peace and Governance*

Context

Workshop No. 2 on the theme: “Conflict, Peace and Governance” was chaired by **Mrs. Sira Diop**, Dean of the Forum. Three interventions were presented on the following cross-cutting problem: “What governance methods can be developed by the region to support peace building and conflict prevention?” To this question, the speakers, Mrs. Clarisse Merindol and Messrs. Mangoné Niang and Pathé Diagne, gave the following different answers.

Nearly 40 persons from the civil society (media, associations, academics, etc.), traditional chiefdoms or political circles participated in this strategic thinking and debate. All generation categories were present in this workshop, and there was balanced male/female participation.

Introductory Interventions

Democracy, Citizenship and Social Integration, by Mrs. Clarisse Merindol

Mrs. Clarisse Merindol mainly sought to link these three concepts: “Democracy, Citizenship and Social Integration”. To that end, she raised the following issues:

1. Democracy as an unquestionable prelude to the expression of citizenship;
2. Expression of citizenship as a vector of social integration; and
3. Social integration through community integration.

In this light, she proposed to blend the conceptual and experimental approaches so as to obtain the most appropriate approach that would make democracy “the best guarantee for effective citizenship”, with the understanding that the citizen remains the “strong link in the achievement of the State’s social objectives”.

She noted some decline in responsible citizenship in all age groups, especially apparent among the young, which is manifested through demands for rights and the denial of obligations.

She felt that with such behaviour an individual could not contribute positively to the development of society, and even less so to the stabilisation of society. Consequently, the serious deficit of citizenship should not leave the main social actors of the States inactive.

She stressed that citizenship should not only be the education of behaviour with responsibility and commitments, but also a vector of social integration expressed at several levels (social,

political, economic, military, etc.). Furthermore, she considered that responsible citizenship at the local level opens the door to responsible citizenship at the regional level.

Finally, she concluded that these three concepts “Democracy, citizenship and social integration” with diverse scopes and realities are both values to be achieved and complementary realities, with each being meaningful only in the presence of the other, and the common ultimate goal being: the well-being of people and society. These are compulsory stages or levels for the efforts and ambitions of ensuring the rule of law.

An Endogenous Governance Mechanism for Conflict Prevention: the KURUKAN FUGA Charter, by Mr. Mangoné Niang, CELTHO/UA (Niamey)

Mr. Mangoné Niang presented the Kurukan Fuga Charter, an endogenous governance and conflict prevention mechanism. The Charter dates from the XIIIth century, and concerns the organisation of authority in society and social institutions (property, nature, etc.). It is the result of a Mande oath procedurally established at the coronation of Soundjata Keita.

Reference to this charter today poses the problem of the co-existence of the old and the modern, for which a balance should be sought. Indeed, each of the two methods has its limits in the attempt to establish conflict prevention and resolution mechanisms. However, while the modern mechanisms are fairly well known, such is not the case with those of the past. Hence his proposal to elucidate them.

The study on the Kurukan Fuga Charter seeks to achieve this aim. The ultimate purpose of this holistic text is to prevent and resolve conflicts through social negotiation. The importance of adopting its contents lies in the desire to preserve the memory of the past so as to conquer the future. Its merit is that it has stood the test of time.

The Crisis of Presidentialism, by Mr. Pathé Diagne

Mr. Pathé Diagne starts with the premise that good governance presupposes that we have good institutions which can function well. However, African States are built on ready-made institutions, which are by definition fragile. The regimes are in crisis because the separation of powers is often formally recognised, but the autonomy of the powers is not often effective. There are unstable regimes whose theoretical bases are clear, whereas the practice is otherwise; these are presidential regimes with very strong executive power. How to get out of this trap?

He proposed that diversity should be allowed by liberating some institutions, in particular the judicial power, which should be a control and management power and whose autonomy should be guaranteed. He suggested that institutions should be created to allow for change in the governance method.

He refuted the idea put forward by constitutional experts that in a crisis of presidentialism, a new Constitution should be invented. According to him, we need to reconsider the institutions in line with our needs. Mr. Diagne advocated this reform of power into a theory of four powers:

- State power;
- Executive and governmental power;
- Parliamentary power;
- Judicial power.

He felt that currently some powers could be delegated to the regional level. West Africa could thus have, for example, a common federal army, gendarmerie or police.

Discussions

Since the participants of Workshop No. 2 did not finish their discussions in the plenary session, they continued with Mrs. Sira Diop, as Chairperson. The discussions were moderated by Mrs. Agnès Diaroumeyer around the three introductory interventions and the document she presented in Niamey in the Women's Group Meeting.

Before discussing the contents, the participants considered the work methodology. A brief overview of the papers was presented before opening discussions on two points:

1. The current situation, taking into account the key issues submitted by the organisers and the reactions of participants to the content of the papers presented.
2. Perspectives and proposals to which the interventions gave rise.

Observations

As regards conflict prevention and resolution

- Disappearance or dysfunctioning of communication and information mechanisms and frameworks. In this regard, it was noted that:
 - the family was losing its role as framework for social exchange and control, and
 - intermediary communities, as well as traditional fraternity and blood relationship mechanisms were no longer used.
- Proliferation of small weapons, which are factors that prolong conflict situations.
- Exploitation of women's and youth organisations, as well as their causes to maintain the situation of exclusion of these categories from the conflict prevention and resolution process.

As regards governance

- Non-involvement of the opposition in the management of political processes.
- Manipulation of traditional organs and mechanisms in the management of public powers.

- Deficit and inappropriate representation of women and youth in decision-making structures.
- Borrowing by African countries, without inventory of foreign governance institutions.
- Limited knowledge and poor implementation of international texts.
- Lack of dissemination of good practices.

Questions

As regards governance, several questions were considered:

- Should the quota system be adopted or not?
- Should not the concepts of democracy and governance be reviewed?
- Should we not take some time to make an inventory of the institutions and mechanisms of democracy in Africa? “What democracy for Africa? For which citizens?”
- How can endogenous values be integrated appropriately into the education and training system for young people?
- What institutional mechanisms should be put in place to enable under-represented social categories to reach the critical size for them to find their place in the functioning of institutions?
- What adequate frameworks can be adopted to preserve the autonomy of these categories?
- What should be the political identity of the youth of today?
- What would be the happy medium between the search for endogenous values and institutional borrowings with regard to democracy?

As regards conflict prevention and resolution, several questions were considered:

- What institutional frameworks and mechanisms should be adopted to give women an important role and place in conflict prevention and resolution?
- What follow-up and adequate monitoring and implementation instruments and mechanisms should be provided for resolutions adopted at the regional and sub-regional levels?

Recommendations

1. Develop, with the support of partners (SWAC/OECD), inter-university research programmes on political and territorial institutions from the pre-colonial period to now;
2. Conduct a study, followed by a validation workshop, on identifying female leaders and their legacy to future generations;
3. Initiate strategic thinking on the specific and concrete contribution of women to the achievement of democracy and leadership for sustainable peace building;
4. Strengthen, in each country, the institutional capacities of women and youth to help develop strategies to fight against small weapons and implement the DDR;

5. Support the preparation and conduct of peace and solidarity missions of women in conflict areas, such as Côte d'Ivoire, Mali, Casamance, and Liberia;
6. Organise a Forum, under the auspices of ECOWAS or any other sub-regional organisation, to specifically study governance systems (presidential, parliamentary, etc.) most suitable for West African countries.

Observations

7. African institutions, like ECOWAS, should encourage member States to implement the provisions of key agreements, protocols and regulations relating to good governance, such as the Supplementary Protocol on Democracy and Good Governance. Control mechanisms should be put in place by each Member State to verify their implementation.
8. The existing mechanisms for the non-proliferation of small calibre weapons should be strengthened and implemented effectively at the national and regional levels.
9. African States should not perceive modernity in terms of abandoning traditional and endogenous systems, which should be developed and integrated into the current political systems. This would promote good governance.

2.5- *Workshop No. 3: Evolution of Societies, Actors' Situation, Role and Responsibilities*

Context

The discussions in Workshop No. 3 on the theme: "Evolution of Societies, Actors' Situation, Role and Responsibilities", chaired by **Mr. Ali Lankoandé**, were based on three interventions presented in the plenary session of 26 June 2006.

1. Dynamics of transformation, recomposition and governance perspectives;
2. African Women: Religion and Modernity;
3. Place, role and evolution of knowledge in West African societies.

Based on these interventions, there were discussions in the workshop throughout the day of 27 June. About twenty participants from civil society (media, associations, academics, etc.), traditional chiefdoms or political circles participated in this strategic thinking and debate. All the generation categories were present in the workshop, and there was balanced male/female participation. The strategic thinking and discussions of this workshop are presented in the second part of this report. This section should not be considered as exhaustive; only the key points raised in the workshop are presented here.

Introductory Papers

Dynamics of transformation, recomposition and governance perspectives, by Mr. Massaër Diallo

This paper focused on several questions:

- What are the dynamics of transformation underway in West Africa?
- What is their impact on society and actors of the region?
- What are the role and responsibility of actors in West African society?
- What are the new governance perspectives?

Five combined factors determine the nature of challenges in the West African region. They are:

1. The high population growth, which is probably the most decisive factor: The population of West Africa increased from 40 million inhabitants in 1930 to 80 million in 1960 and 290

million in 2003, with a high proportion of youth under 15 years old (45% of the population);

2. The urbanisation process, which disrupts traditional ties, and social relations in general;
3. Democratisation of West African society, which weakened the ruling classes, sometimes contributing to violent conflicts;
4. Globalisation, which strengthened the sovereignty crisis of States;
5. The emergence of regional governance concerning conflict management and peace building; furthermore, free movement is based on a regional legal framework.

These factors produced the dynamics of socio-political recomposition reflected by:

- A crisis of political leadership and building of the State against the Nation;
- The rise of the informal sector to replace some functions of the State and the private sector, with the consequent recomposition of the middle classes;
- A significant impact of the informal sector on relations with labour and with knowledge;
- Blockage of generation succession and of significant access by youth and women to power;
- Significant broadening of social inequalities.

These recompositions create a number of challenges at the cultural, social and political levels. They require response capacities, that is African potential and capacities to meet these challenges, and assess the efforts required from each of the actors to take them up.

African Women: Religion and Modernity, by Mr. Saliou Kandji

Three questions were raised from the beginning:

- Why should we be interested in African women?
- What is the impact of religions on African women?
- Is modernity synonymous with novelty?

Mr. Saliou Kandji drew from two of his publications:

- *"African Women's Rights: From the Past to the Future"*

This work poses the problem of African women before colonisation, in comparison with the Middle East and Islamic women.

- *"Matrimonial Union in the Tradition of Black Peoples"*

The author comes out as a strong defender of the rights of the black African woman, which explains his severe criticism of the Senegalese Family Code (1972), that somewhat undermines the status of the Senegalese woman.

From the historical point of view, the speaker referred to two key personalities of the Arab world history, Abou Obeid El Bekri¹, a famous polygraph of the XIth century, and Ibn Battûta², the greatest explorer of all time who noted that very few black Africans had adopted Islam because some practices were outside African values.

Through ignorance of African cultures, languages or values, many inaccuracies have been written about African women. Pre-Islamic African societies were not phallogocentric: women also held political power in Africa, and they had more rights at home than the men. It is this power that was confiscated from them by the men, particularly following the import of models from abroad.

Place, role and evolution of knowledge in West African societies, by Mr. Datei Kumodzei

The author bases his arguments on the fact that African peoples have remained “stagnant” for more than 450 years. Africans have refused to improve on the heritage from their ancestors, the heritage of language, religion, music or technology.

Among the causes, the author underscores the refusal by Africans to define the bases of their knowledge, leading to the use of the knowledge systems of other peoples (European and Arab-Islamic). Since it is not using its own systems and references, Africa does not have the keys to solve its problems. Yet birth, progress, survival and the destruction of many nations depend on the way they have been capable of developing their knowledge system and transmitting it from generation to generation.

This knowledge system consists of all the experiences of the peoples, their lifestyle developed in a given geophysical environment. The knowledge system facilitates endogenous development. It is based on four elements:

- Language: This is the expression of all the knowledge; it governs the sub-conscious spirit of the population;
- Religion and philosophy: It is the centre around which the entire culture is built;
- Music: It is the vehicle for cultural experience. It is the key with which we raise the soul in knowledge;
- Symbolism in art: It reflects the interior of the group in the manifestation of cosmic groups.

Africans have their own knowledge system. They should refer to it.

¹ *Description de l’Afrique septentrionale*, by Abou Obeid el-Bekri (translated by Mac Guckin de Slane) (1965).

² *Voyages*, by Ibn Battûta published in French by La Découverte (1982)

Discussion

The discussions focused on issues relating to endogenous governance, the relationship between tradition and modernity, the problems of West African youth, the role and place of women in African society, religion and culture, values and knowledge:

- v Place, role and future of youth in the society;
- v Role and responsibility of women in the West African society;
- v Knowledge and values in West Africa;
- v Perspectives and recommendations.

v Place, role and future of youth in the society

Today, more than 45% of the African population is under 15 years of age, 70% are below 30 years, and 3% are above 60 years. Development policies and strategies have been implemented to ensure better integration of young people in society, but the results are still negative at educational, socio-economic and political levels. This situation poses the issue of the current and future place and role of the young in African society, as well as their relations with other generations. The situation also raises the following concerns:

- How can one define youth in society?
- What are the problems facing the West African youth at the cultural, social and political levels?
- How can the future of young people be constructed? What are their responsibilities with respect to future challenges? What are the responsibilities of the adult generations with respect to the challenges of the young people?

In the past, the difference between the child and the adult was clear. It was marked by initiation rites, symbolizing the passage from one status to another. In modern societies, the gradual disappearance of these rites and the lack of substitutes have made it difficult to know when the child becomes an adult.

This ambiguity is evident especially as the definition of youth varies according to people's conceptions. Who should be considered a youth? How can youth be better defined taking into account the ongoing changes on the continent and in the region, in particular?

Among the challenges to the West African youth, that of employment is particularly important. To have a job is to acquire a status, economic power, and more generally, recognition from the rest of the society. It should be noted that the youth are increasingly excluded from the economic

fabric. This marginalisation is marked by unemployment², the feeling of being abandoned. At the political level, it is also marked by the existence of barriers to assuming responsibilities. This obstacle should, however, not serve as a pretext for acquiring power through violence, even if that is partly explained by the manipulation and enrolment to which they are subjected.

In any case, the situation of these “sacrificed” young people raises the issue of the uncertain future of the countries and region, and calls for the search and implementation of solutions to give them better prospects. Education and vocational training are ways that should be explored more; efforts should be made to ensure that young people can acquire qualifications and use them in a stable environment.

At the social level, one of the ongoing changes in West Africa is the evolution of the relationship between children and their parents, on the one hand, and society, on the other. In other words, we are witnessing the dislocation of the family and social fabric marked by the loss of bearings and the lack of models transmitted by the elders. Schools no longer play their role of producing and reproducing values, parents and families also encounter many difficulties in transmitting their values. What factors have prevented this transmission? What is the responsibility of young people in this respect?

v Role and Responsibilities of Women

As with the young, the issue of the place and role of women (52% of the total population) in West Africa is sensitive and a cause for concern. Women have always, and are still playing a key role in society: they are, primarily, mothers and wives at the family and social levels; they are also development agents in political and economic activities. However, they remain much less integrated than men in these activities, and are even largely in the minority in decision-making positions.

- Gender relations: Why is gender equality not respected?
- What are the role and responsibilities of women in the African society?
- Women and religion: Do religions have a negative impact on African women today?

There are many legal texts at the national, regional and international levels that proclaim the rights of women and gender equality (for example, the Protocol to the human rights charter recommends parity, as defined by the African Union). Despite the existence of these texts, there is great disparity in the representation of men and women at the political level, in management positions, in the administration, and in decision-making.

It should be noted that the legal texts are not implemented; sometimes, they are not even known by the political actors. This is partly why there are serious and repeated violations of these rights. All these conventions, charters and protocols cannot be applied unless there is political

² The notion of unemployment should be clarified. According to the conventional international perspective, only those who have qualifications can be considered as unemployed. This option is restrictive, in view of the experiences of the young people.

commitment. Another obstacle to the emergence of women in the society could be explained by the conduct and attitude of men towards them.

Despite their difficulties, women play a significant role in a number of domains. Some participants underscored their active participation in conflict prevention and mediation (however, they were, on the other hand, the cause and actors of some conflicts in the region). Furthermore, we witness the no less significant emergence of women in key positions at the national and international levels.

Finally, emphasis should be placed on socialisation, access to information, education, in short, access to knowledge and skills. Strategies should be adopted to ensure that women have access to material and financial resources.

v Knowledge and values in society

All societies have values of dignity, work, and honesty, that is, some ethics. The value crisis facing West African society shows the gap between the references and the conduct of the actors.

The causes of this situation include impunity, poverty and inadequacies in education. The impunity of political actors (with respect to corruption, for example) is a problem today because it has brought about the crisis in exemplary conduct. Furthermore, knowledge and skills have played a key role in access to power. As paradoxical as it may seem, the money culture has today become an essential means of access to power in Africa. This situation is based on the issue of the status and function of knowledge in society.

No society can progress without referring to knowledge. Knowledge is the capacity to train and shape the mind. Africa's real problem is the refusal to define its own knowledge system, contenting itself merely with using the knowledge of other peoples. This could explain the "stagnation" of the continent. Whatever the society, endogenous knowledge is the decisive factor and foundation. Africa should therefore design and develop its own knowledge system within the education system.

Recommendations

The recommendations from the debates have been summarised in the table below. They are linked to the actors' concerned (political actors, civil society, development partners).

State and Political Actors	Civil Society	Development Partners
Implement the legal instruments relating to the place of women in society	Fight against the discredit and gap between the behaviours of leaders (family, association, political, etc.) and their practice	Establish a mechanism for monitoring the recommendations of this Forum
Reform the education system (primary, secondary and university education) emphasising endogenous African values	Change collective awareness on the place and role of women in the society	Support a meeting following the workshops of Ouagadougou on issues relating to young people
Develop and promote vocational and qualifying training for youth	Implement the results of the Ouagadougou Forum at the regional and continental levels, and extend exchanges at the national level	Conduct national surveys to identify endogenous values in West African countries
Involve young people and women more in the decision-making process	Translate and disseminate the various laws into national languages	

3. Final Declaration and Conclusion

Foreword

1. From 26 to 28 June 2006, a Forum was held at the Ouaga 2000 International Conference Centre with some 100 representatives from the 15 Member States of ECOWAS (Benin, Burkina Faso, Cape Verde, Cote d'Ivoire, the Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone and Togo) as well as Mauritania, Cameroon and Chad, joined by France, Luxembourg, observers from the region and OECD Member States (France, Austria, Luxembourg, Switzerland, Canada), representatives from ECOWAS, the African Union, UNOWA, AfDB, UEMOA and the CILSS. This Forum was jointly organised by the OECD's Sahel and West Africa Club Secretariat, the Women's Group for the Prevention of Conflicts in West Africa and the Young West Africans' Coordination.

2. The main objectives of this Forum were as follow:

- Sharing experiences and abilities, promoting a regional approach, communicating and building on achievements and the potential for endogenous governance and conflict prevention;
- Developing an inter-generational partnership contributing to the communication, updating and capitalising of the region's capacities;
- Within this view, defining strategies to unite the skills and abilities of different generations firmly in order to face the previously identified challenges effectively;
- Proposing initiatives that can contribute to the initiation and establishment of an African governance equipped with the region's capacities and foreign contributions;
- Determining the roles and responsibilities of each of the categories of key players in the promotion and implementation of this participative approach.

3. The objectives served as a basis for discussions on the following themes:

- i. Culture, governance and development
- ii. Conflicts, peace building and governance
- iii. Societal evolution : situation, role and responsibility of its different components

4. These themes were the subject of discussions and debates both during plenary meetings and workshops which led to the following conclusions and recommendations:

Concerning inter-generational dialogue:

Conclusion No. 1: Inter-generational dialogue must be established as a strategy for social regulation, conflict prevention and capitalising on trans-generational knowledge and skills.

Recommendation No.1: The participants propose that this form of communication is made permanent and developed internally and between the generations.

Concerning the situation, status and role of women in society:

Conclusion No. 2: The situation, status and role of women in society have evolved. Although, in law, the idea of equality is recognised in constitutions and charters, in practice, the true condition of women always slides towards extreme poverty, illiteracy and the absence of national, regional or international legal instruments guaranteeing their rights.

Recommendation No. 2:

- Make people aware of the legal instruments promoting Women's Rights.
- Contribute to the ratification of the Protocol concerning Women's Rights in the African Charter on Human Rights.
- Jointly make the case for the firm establishment of the concepts of equality and equity in society.
- Works have shown that African civilisations were not historically reticent about equity and the idea of equality between men and women; the idea of female precedence existed in many pre-colonial African social systems.
- Increase and reinforce knowledge about African societies who can support the promotion of women. Actions promoting women must be part of the Millennium Development Objectives. Include the Women's Group in all actions promoting and defending women.

Concerning the role and views of young people:

Conclusion No 3: Socio-economic changes and demographic developments highlight a significant rejuvenation of West African society (more than 45% of people are under 15 and more than 75% are under 30 years of age). The need for social responsibility, training, education and socio-professional integration is very strong. The relative scarcity of young people in the decision-making, governmental and institutional arenas is noticeable. Young people are socially exposed to extreme poverty. The hope of their society, they are in a position of incredible vulnerability, being both disadvantaged and marginalised simultaneously.

Recommendation No 3: Assume the triple challenge of education and training, social integration and political inclusion politically through voluntary governance by associating the various players in these fields. Promote citizenship education, a culture of peace and integration. Develop a policy based on the involvement and responsibility of young people in creating an alternative to poverty and exclusion.

Concerning knowledge and values in society

Conclusion No 4: The participants noted a regression in the status and role of knowledge in society within an international context in which knowledge has a strategic role in development. Society is experiencing a crisis of values which exacerbates inter-generational divisions, splits and conflicts.

Recommendation No. 4:

- Restore endogenous capacities concerning knowledge in all fields by supporting research initiatives to develop, appreciate and spread the results of works carried out.
- Support the set-up of a group of elders, founts of wisdom and knowledge, in view of capitalising on achievements.

General conclusions

- Create the bases of a network for governance firmly anchored in the realities of the region and in the service of its people.

- Reinforce the partnership with young people, women and the elderly in the view of setting up objectives to capitalise on endogenous achievements and to appreciate inter-generational possibilities.
- Contribute to the reproduction of the Forum and its inter-generational dialogue dynamic at the national and local level.
- Involve ECOWAS in setting up the objectives determined by the Forum.

Acknowledgements

5. Participants in the Inter-generational Forum on Endogenous Governance kindly thank the people and government of Burkina Faso for the hospitality and warm welcome they showed them as well as His Excellency Blaise Compaoré, President of the Republic of Burkina Faso, for accepting and facilitating the running of this important meeting.

6. The facilities granted are all the more appreciated as this important meeting was held in the heart of the Sahel as part of the thirtieth anniversary of the Sahel and West Africa Club to lay the foundations for West Africa's present and future.

7. The participants greatly appreciated Professor Joseph Ki-Zerbo's participation, encouragement and message of support, the contents of which reinforced the direction of this Forum.

**The Participants in the Inter-generational Forum
On Endogenous Governance in Ouagadougou
Burkina Faso, 28 June 2006**

OFFICIAL CLOSING

The Forum was officially closed by the **Minister of the Economy and Development, Mr. Seydou Bouda**. In his closing speech, he reiterated the importance of such a meeting at a time when West African States were looking for appropriate ways and means to achieve development that would guarantee equitable sharing of wealth, placing at the core the beneficiaries, men, women, young people and older generations of the subregion. He expressed the wish that the recommendations made by the participants of the Forum would not remain a dead issue. Lastly, he thanked the organisers for choosing Ouagadougou for the Forum, stressing that it was an honour for Burkina Faso and its people, who are, like all African peoples, determined not only to take charge of their own destiny, but also to recover their spirit of reconciliation so as to broaden the place of freedom and allow peace to reign.

Annexe 1 : Agenda

MONDAY 26 JUNE

09h00 – 10h00	Welcome of participants at the Center of Conference
10h00 – 11h00	OPENING CEREMONY
10h00 – 10h15	Introduction by Mr. Normand LAUZON, Director of the SWAC/OECD
10h25 – 10h45	Opening speech by Mr. Seydou BOUDA, Minister of the economy and the development
10h45 - 11h00	<i>Adjournment of session (exit of officials)</i>
11h00	Work begins: plenary session Chairman: Pr Ali NOUHOUM, CEDEAO Parliament Rapporteur: Mrs Gwénola POSSEME-RAGEAU (SWAC/OCDE)
11h00 – 11h15	Objectives and expected results of the Forum by Mr. Massaër DIALLO, Head of the Governance, Conflict Dynamics, Peace and Security (SWAC/OECD)
11h15 – 13h15	FIRST SESSION: INTRODUCTORY INTERVENTIONS
11h15 - 11H45	<i>Inter-generational dialogue and synergies for the future</i> by Mr. Pascal COULOUBALY, Anthropologist and former Minister of Culture of Mali
11h45 - 12h15	<i>Youth, Governance, Peace and Democracy in West Africa</i> by Mr. Mody NDIAYE, Coordination of Youth of West Africa (Senegal)
12h15 – 13h15	Discussions
13h15 – 15h00	<i>Lunch</i>
15h00 - 18h30	SECOND SESSION: INTRODUCTION TO THE WORKSHOPS

- 15h00 - 15h20 **INTRODUCTION TO WORKSHOP No. 1:**
CULTURE, GOVERNANCE AND DEVELOPMENT
Chairman: Mrs Agnès DIAROU MEYE, Anthropologist (Niger)
Rapporteurs: Mrs Memunatu PRATT (Sierra Leone) and Mrs Gwénola POSSEME-
RAGEAU (SWAC/OECD)
- 15h00 - 15h20 *Place and role of education in the transmission of the achievements and capacity
development in African societies*
by Professor ASIWAJU, Historian (Nigeria)
- 15h20 - 15h30 **Intervention** by Mr. Raymond WEBER, Director of the Luxembourg Cooperation
Agency
- 15h30 - 17h00 **Discussions**
- 16h00 - 17h00 **INTRODUCTION TO WORKSHOP No. 2:**
CONFLICT, PEACE AND GOVERNANCE
Chairman: Mme Sira DIOP (Mali)
Rapporteurs: Mr. Babaly SALL (Senegal) and Mr. Aliyu A. HAMEED (Nigeria)
- 16h00 - 16h20 *Democracy, citizenship and social integration*
by Mrs. Clarisse MERINDOL, Jurist (Burkina Faso)
- 16h20 - 16h30 *An endogenous governance mechanism for conflict prevention: KURUKAN FUGA
Charter*
by Mr. Mangoné NIANG, CELTHO/AFRICAN UNION (Niamey)
- 16h30 - 16h40 *The crisis of presidentialism*
by Mr. Pathé DIAGNE, Political Scientist (Senegal)
- 16h40 - 17h00 **Discussions**
- 17h00 – 17h30 *Coffee break*
- 17h30 - 18h-30 **INTRODUCTION TO WORKSHOP No. 3:**
**EVOLUTION OF SOCIETES, ACTORS’ SITUATION, ROLE AND
RESPONSIBILITIES**
Chairman: Mr. Ali LANKOANDE (Burkina Faso)
Rapporteurs: Mr. Moctar ADAMOU (Bénin) and Mr. Christophe PERRET
(SWAC/CSAO)
- 17h30 - 17h-40 *Dynamics of Transformation, Recomposition and Governance perspectives*
by Mr. Massaër DIALLO, Political Scientist (SWAC/OECD)
- 17h40 - 18h00 *African women, Religion and Modernity*
by Mr. Saliou KANDJI, Historian (Senegal)

- 18h00 - 18h15** *Place, Role and evolution of knowledge in West African societies,*
by Dr. Datey KUMODZEI, Researcher (Ghana)
- 18h15 – 18h45** **Discussions** and formation of three workshops

TUESDAY 27 JUNE

09h00 – 18h00 THE THREE WORKSHOPS WORK SIMULTANEOUSLY

Workshop No. 1: CULTURE, GOVERNANCE AND DEVELOPMENT

Chairman: Mr. Adamou Djam NJOYA (Cameroon)

Facilitators: Mrs. Elizabeth SOLKAM (Chad), Pr. Anthony ASIWAJU (Nigeria), Mr. Raymond WEBER (Luxembourg), Mr. Pascal COULOUBALY (Mali)

Rapporteurs: Mrs. Memunatu PRATT (Sierra Leone) and Mrs. Gwénola POSSEME-RAGEAU (SWAC/OECD)

Workshop No. 2: CONFLICT, PEACE AND GOVERNANCE

Chairman: Mrs. Sira DIOP (Mali)

Facilitators: Mrs. Clarisse MERINDOL (BURKINA FASO), Mrs. Agnès DIAROUMEYE (Niger), Mr. Mangoné NIANG (African Union), Mr. Pathé DIAGNE (Senegal), Mr. Mamadu JAO (Guinea-Bissau)

Rapporteurs: Mr. Babaly SALL (Senegal) and Mr. Aliyu A. HAMEED (Nigeria)

Workshop No. 3: EVOLUTION OF SOCIETES, ACTORS' SITUATION, ROLE AND RESPONSIBILITIES

Chairman: Mr. Ali LANKOANDE (Burkina Faso)

Facilitators: Mr. Saliou KANDJI (SENEGAL), Dr. KUMODZEI (Ghana), Mr. Mody NDIAYE (Senegal), Mr. Massaër Diallo (SWAC/OECD)

Rapporteurs: Mr Moctar ADAMOU (Bénin) and Mr. Christophe PERRET (SWAC/OECD)

WORKING DAY ENDS AT 18H00

WEDNESDAY 28 JUNE

Chairman: Mr. Massaër DIALLO (SWAC/OECD)

09h00 - 14h00 **FOURTH SESSION: PLENARY**
Restitution of the work carried out within the 3 workshops

09h30 - 10h00	Report of workshop No. 1
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10h30 – 11h00 **Discussions**

11h00 – 11h30	Report of workshop No. 2
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11h30 – 11h50 *Coffee break*

11h50 – 12h30 **Discussions**

12h30 - 13h00	Report of workshop No. 3
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13h00 – 14h00 **Discussions**

14h00 - 15h00 *Lunch*

15h00 - 17h00 *Working Group to synthesise the work of the workshops to be presented to the participants at the Plenary Session*

17h00 - 18h30	FIFTH SESSION: PLENARY
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Adoption of Conclusions

Chairman: Mr. Normand Lauzon, Director (SWAC/OECD)

17h00 - 18h00 Adoption of the conclusions, recommendations and Final Declaration

18h00 - 18h30 **Closing Ceremony of the Forum**

Chairman: Mr. Charles Goerens, President of the SWAC

Reading of the Final Declaration, by Ms Prisca LEZOU, Coordination of Youth of West Africa (Côte d'Ivoire)

Closing Speech, by Mr. Seydou BOUDA, Minister of the Economy and Development of Burkina Faso.

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Annexe 2 : Final list of participants

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