PAN-AFRICAN
FORUM
SOURCES AND RESOURCES
FOR A
CULTURE OF PEACE

UNESCO
United Nations
Educational, Scientific and
Cultural Organization

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LUANDA - ANGOLA MARCH 26-28 2013

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GOVERNO DE
ANGOLA

Opening ceremony – 26 March 2013

Mr Septime Martin, African Development Bank – Ms Bineta Diop, President of Femmes Africa Solidarité – Ms Irina Bokova, UNESCO Director-General – H.E. Mr Eduardo dos Santos, President of the Republic of Angola – Mr Erastus Mwencha, Vice President of the African Union – H.E. Mr Joaquim Chissano, Former President of the Republic of Mozambique – Mr Federico Mayor, UNESCO Former Director-General

Opening ceremony – 26 March 2013
H.E. Mr Eduardo dos Santos, President of the Republic of Angola

Opening ceremony – 26 March 2013
Ms Irina Bokova, UNESCO Director-General

Opening ceremony – Participants – **26 March 2013**

Proceedings of the Pan-African Forum

Sources and Resources for a Culture of Peace in Africa

26-28 March 2013
Luanda, Angola

UNESCO
African Union
Government of Angola

CONTENTS

Introduction

The Pan-African Forum " Sources and resources for a culture of peace" was held in Luanda, Angola, from 26 to 28 March 2013, and was jointly organized by UNESCO, the African Union and the Government of Angola, under the High Patronage of H. E. Mr José Eduardo dos Santos, President of the Republic of Angola.

This forum was the result of a close cooperation between UNESCO and the African Union, one of their main objectives being building peace in Africa, through the promotion of a culture of peace based on the intrinsic values of African societies. The Republic of Angola Government, through its President of the Republic H. E. Mr José Eduardo dos Santos, resolutely engaged in this process with major financial and technical support for the organization of the Forum in the Angolan capital city.

As indicated in the Action Plan adopted by the participants in plenary (Annex I), recommendations made during the Forum are directed at all components of African society : political leaders, national and regional institutions, civil society, community associations, youth movements and women's organizations, religious and traditional leaders, entrepreneurs and leaders from the private sector, etc. The implementation of the Action Plan will be continuously monitored by the two institutions that jointly organized the Luanda Forum, the African Union and UNESCO.

The UNESCO Secretariat and the Commission of the African Union give their special thanks to the Angolan Government for its support and all participants representing the Member States, organizations from the civil society, academic institutions and specialized centres, the private sector, etc. for their contribution and their engagement in promoting a culture of peace in Africa.

Agenda of the Forum

Tuesday March 26, 2013 – Plenary session

9:00 – 11:00   Opening Ceremony

Ms Irina Bokova - Director-General of UNESCO
Mr Erastus Mwencha - Deputy Chairperson of the African Union Commission
H.E. Mr José Eduardo dos Santos - President of the Republic of Angola
Special guest:
Mr Federico Mayor Zaragoza - Former Director-General of UNESCO
Keynote speakers:
H.E. Mr Joaquim Alberto Chissano - Former President of the Republic of Mozambique
Ms Bineta Diop - President, « Femmes Africa Solidarité » (FAS)
Master of Ceremony:
Mr Amilcar Xavier – Journalist and University professor, Angola

11:00 – 13:00   Round Table: Cultural sources and resources for a sustainable peace in Africa

Mr Ahlin Byll-Cataria - Executive Secretary, Association for the Development of Education in Africa (ADEA)
Mr Lupwishi Mbuyamba - Executive Director, Observatory of Cultural Policies in Africa (OCPA)
Mr Charles Binam Bikoi - Executive Secretary – International Centre for Research and Documentation on African Traditions and Languages (CERDOTOLA)
Ms Rosa Cruz e Silva - Minister of Culture, Angola
Chairpersons:
H.E. Mr Banza Mukalay Nsungu - President, AU Conference of African Ministers of Culture (CAMC IV)
H.E. Ms Ângela Bragança - Secretary of State for Cooperation, Ministry of External Relations, Angola
Rapporteur:
Mr Benoit Sossou – Director, UNESCO Yaounde

13:00 – 14:00   Lunch

14:00 – 16:00   Round Table: Natural resources at stake: sources of conflict or opportunities for sustainable development

Ms Florentina Adenike Ukonga - Deputy Executive Secretary of Gulf of Guinea Commission (GGC)
Mr Amadou Hama Maiga - Deputy Director-General, International Institute for Water and Environmental Engineering (2iE)
Mr Abou Amani - Programme Specialist, International Hydrological Programme, UNESCO
Mr Diamantino Azevedo - CEO and Chairman, FERRANGOL-EP, Angola
Chairperson:
H.E. Mr João Teta - Secretary of State, Ministry of Science and Technology, Angola
Rapporteur:
Mr Mohamed Djelid – Director, UNESCO Nairobi

16:00 – 16:30   Break

16:30 – 18:30   Round Table: Human resources for peace and development: the great challenge of African youth

Ms Amany Asfour - President, Egyptian Business Women's Association (ECOSOCC)

Mr Bernard Mumpasi Lututala - Deputy Executive Secretary, Council for the Development of Social Sciences Research in Africa (CODESRIA)

Mr Daniel Da Hien - Coordinator, "Réseau Afrique Jeunesse", Burkina Faso (Former President of UNESCO Clubs in Africa)

Chairperson:

H.E. Mr Anatole Collinet Makosso - President, AU Conference of African Ministers of Youth (COMY IV)

Rapporteur:

Ms Cecilia Barbieri - Programme Specialist, UNESCO Windhoek

20:00 – 22:00 Official Dinner

Wednesday March 27, 2013

Workshops session 1: Cultural sources and resources for a sustainable peace in Africa

9:00 – 11:00 Workshop: The contribution of African culture to dialogue and reconciliation: languages, traditions, memorial sites, practices, endogenous mechanisms of conflict prevention and resolution

Mr Doudou Diene - Former Special UN Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance and independent expert on the human rights situation in Côte d'Ivoire (UN-HCDH)

Mr Nureldin Satti - President of the UNESCO International Fund for the Promotion of Culture

Ms Françoise Ki-Zerbo - Deputy General Administrator, Ki-Zerbo Foundation

Mr Ziva Domingos - Representative of the Director-General, African Heritage Fund

Moderator:

Ms Katerina Stenou – Director, Intersectorial platform for a Culture of Peace and Non-Violence, UNESCO

11:00 – 13:00 Workshop: Strengthening links between education and culture to build educational curriculums and effective training to promote peaceful coexistence in Africa: education for values and global citizenship having foundations on a pan-African vision of the history of the continent

Mr Jean Bosco Butera - Director of UPEACE Programme for Africa, Addis Ababa

Mr Albert Mendy - Programme Specialist, UNESCO, Yaounde

Mr Pape Banga Guissé - Expert on Peace Education and Professor in Law, University of St Louis, Senegal

Mr Filipe Zau - Technical Advisor of the Minister of Education, Angola

Moderator:

Ms Ann Therese Ndong-Jatta - Director UNESCO, Dakar

13:00 - 14:00 Lunch

14:00 - 16:00 Workshop: The economy of culture (creative economy) generating employment for youth in the vision of sustainable development of the continent: arts and creativity, contemporary music, cinema, cultural tourism

Mr John Ayité Dossavi - President, African Network of Cultural Promoters and Entrepreneurs (RAPEC)

Ms Annick Thébia Melsan - President of the Art & Culture Programme CEPS

Mr António Fonseca - Director, National Institute for Cultural Industries, Angola

Moderator:
Mr Théophile Mbayo Kifuntwe - Deputy Director of Cabinet, Ministry of Youth, Sport, Culture and Arts, Democratic Republic of the Congo

16:00 – 18:00   Synthesis of debates and recommendations / proposals for action / follow-up measures

Chairperson:
H.E. Mr Banza Mukalay Nsungu - President, AU Conference of African Ministers of Culture (CAMC IV)
Rapporteurs:
Ms Angela Martins - Social Affairs Department, African Union Commission
Mr Domingos Neto - National Director of Scientific Research, Ministry of Science and Technology, Angola

20:00 – 22:00 Dinner

Wednesday March 27, 2013

Workshops session 2: Natural resources management: sources of conflict or opportunities for sustainable development

09:00 – 11:00   Workshop: Scientific cooperation and diplomacy for sharing trans-boundary resources: Water for Peace: watersheds and oceans / Biodiversity, soil and subsoil

Mr Ibrahima Diop - National Focal Point of the Transboundary Biosphere Reserve of Senegal Delta River – Manager, Djoudj National Bird Park
Mr Eben Chonguica - Executive Secretary for the Permanent Okavango River Basin Water Commission (OKACOM)
Mr Adigun Ade Abiodun - President of the African Space Foundation and Global Ocean Observing Systems in Africa (GOOS-Africa)
Moderator:
Ms Noeline Raondry Rakotoarisoa – Chief of Section, Biosphere Networks and Capacity Building, UNESCO

11:00 – 13:00   Workshop: The traditional cosmogonies and indigenous knowledge for sustainability (relationship between man and nature, traditional medicines, climate change adaptation, …)

Mr Vital Bambanze - Senator, and former Chair of the UN Expert Mechanism on the Rights of Indigenous Peoples, Burundi
Mr Max Ooft – Consultant, UNESCO
Ms Saudata Aboubacrine - Association pour l'épanouissement des femmes Nomades (tin Hinane), Burkina Faso
Ms Victoria Haraseb - Education Regional Assistant of Indigenous Minorities in Southern Africa (WIMSA), Namibia
Moderator:
Mr Doug Nakashima, Chief of Section, Small Islands and Indigenous Knowledge, UNESCO

13:00 – 14:00 Lunch

14:00 – 16:00   Workshop: Green and blue economies to generate employment for all, especially youth. Their integration into working life, socially and economically recognized. What equality

of opportunities? The role of technical and vocational education / Education for sustainable development / The importance of developing science, technology and innovation

Ms Aminata Maiga - Senior Enterprise and Green Jobs Specialist, International Labour Organization (ILO)
Mr Kenneth Hamwaka – Executive Director, Guidance, Counselling & Youth Development Centre for Africa, Malawi
Mr John Simiyu - Chepkoilel University College, Moi University, Kenya
Mr Giza Gaspar Martins – Coordinator, Unit for Climate Change, Ministry of Environment, Angola
Moderator:
Mr Hervé Huot-Marchand - Programme Specialist, UNESCO Dakar

16:00 – 18:00   Synthesis of debates and recommendations / proposal for action / follow-up measures

Chairperson:
H.E. Mr João Teta - Secretary of State, Ministry of Science and Technology, Angola
Rapporteurs:
Mr Vincenzo Fazzino – Senior Programme Specialist, Africa Department, UNESCO
Mr Gabriel Luis Miguel – National Director, Technological Development and Innovation, Ministry of Science and Technology, Angola

20:00 – 22:00   Dinner

Wednesday March 27, 2013

Workshops Session 3: Human resources for peace and development: the great challenge of African youth

09:00 – 11:00   Workshop: Young people and their civic engagement. From local to global, motivations and values related to their participation in "public affairs" and democratization processes. Their roots in "Ubuntu" and their roles with respect to traditional and modern authorities. Gender Equality

Mr Robert Nkwangu - Handicap International, Uganda / Mr Tenywa Godfrey, Sign Language Interpreter
Mr Helder Francisco Malauene - Technical Assistant, Office of the Chairperson of the African Youth Panel (AYP)
Mr Cláudio Aguiar - President, National Youth Council, Angola
Moderator:
Ms Moufida Goucha - Team Leader, Youth-Lead Social Innovation Team, UNESCO

11:00 – 13:00   Workshop: Media, ICTs and Youth. The values of role models (footballers, singers, actors, musicians,...) that convey their "Africanness" and their relationship to social and community structures. The importance of production and dissemination tools: community radio, television, social networks, video games, crowd sourcing content, etc.

Mr Vincent Nkeshimana - President, Network of Africa Journalists for Peace and Security
Ms Sasha Rubel - Programme Coordinator, Executive Office, Communication and Information Sector, UNESCO
Mr Botelho de Vasconcelos - Writer and Member of the National Assembly, Angola
Mr Patrick Gallaud - President, NGOs/UNESCO Liaison Committee

Moderator:
Ms Raymonde Agossou - Head of Division, Human Resource and Youth Development – African Union Commission

13:00 – 14:00   Lunch

14:00 – 16:00   Workshop: Gender and Youth. The specific contribution of women to a culture of peace, by their role in the African tradition and in the transition towards modernity; the transmission of the intergenerational knowledge to young girls and women; the adaptation of the gender roles in a changing society

Ms Yvette Dembéle - Coordinator, International Centre for the Education of Girls and Women in Africa (CIEFFA)
Ms Coumba Fall Venn - Administrator of the Pan-African Centre for Gender, Peace and Development, Femmes Africa Solidarité (FAS)
Ms Talent Jumo - Regional Coordinator, SADC Young Women Leadership Network
Ms Luísa Damião - Journalist and Member of the National Assembly, Angola
Moderator:
Ms Yvonne Matuturu - Maison de la Culture de la Paix, UNESCO, Burundi

16:00 – 18:00   Synthesis of debates and recommendations / proposal for action / follow-up measures

Chairperson:
H.E. Mr Anatole Collinet Makosso – President, AU Conference of African Ministers of Youth (COMY IV)
Rapporteurs:
Mr Abdourahamane Diallo - Head, UNESCO Brazzaville
Mr Albino Carlos – Director, Centre for Journalists' Training, Angola

20:00 – 22:00   Dinner

Thursday March 28, 2013

Plenary Session: Building a multi-stakeholder partnership for a culture of peace in Africa: "Make Peace Happen"

09:00 – 13:00   Interactive Session to launch a continental movement and the "Make Peace Happen" Campaign in favour of a culture of peace and non-violence under the auspice of the African Union and UNESCO

Messages from former UNESCO Director-Generals:
Mr Koïchiro Matsuura
Mr Amadou Mahtar M'Bow

Introduction:
Ms Lalla Aïcha Ben Barka - Assistant Director-General for Africa, UNESCO
Ms Angela Martins - Social Affairs Department, African Union Commission
Ms Aissatou Hayatou - Department of Peace and Security, African Union Commission

Partners:

Representatives of Member States
H.E. Mr João Têta – Secretary of State – Ministry of Science and Technology, Angola
H.E. Ms Louise McMillian – Assistant Minister of Culture, Liberia

H.E. Mr Anatole Collinet Makosso – President, AU Conference of African Ministers of Youth (COMY IV), Minister of Youth, Congo
H.E. Mr Banza Mukalay Nsungu – President, AU Conference of African Ministers of Culture (CAMC IV), Minister of Culture, Democratic Republic of the Congo
H.E. Mr Messaoud Ould Mohamed Lahbib – Minister of Higher Education and Research, Mali

Civil Society, NGO's, Universties, artists and opinion leaders
Mr Desmond Tutu, Nobel Peace Prize Laureate, South Africa [message]
Mr Claudio Aguiar – Concelho Nacional de Juventude (CNJ), Angola
Mr Patrick Gallaud – President, NGOs/UNESCO Liaison Committee, France
Mr Forest Whitaker – UNESCO Goodwill Ambassador, USA [message]
Mr Manu Dibango – UNESCO Artist for Peace, Cameroon [message]
Mr Salif Traoré (A'salfo) – UNESCO Goodwill Ambassador, Côte d'Ivoire [message]
Mr Loïc Tribot La Spière [message] and Laetitia Sagno – Centre d'Etude et de Prospective Stratégique (CEPS), France
Ms Laurinda Hoygaard, Carlos Lopes Rosa and young leaders - Federação Angolana de Deportes Universitarias (FANDU), Angola
Mr Lezou Dago – UNESCO Chair for a Culture of Peace, Côte d'Ivoire
Mr Kenneth Hamwaka – Executive Director, Guidance, Counselling and Youth Development Centre for Africa, Malawi
Mr Victor Barbosa – Rede Educação para Todos, Angola
Mr Charles Binam Bikoi – Executive Secretary, International Centre for Research and Documentation on African Traditions and Languages (CERDOTOLA), Cameroun

Foundations and Private Sector
Mr Leonel Da Rocha Pinto - Groupo de Liderers empresariais (LIDE), Angola
Mr Mo Ibrahim – Mo Ibrahim Foundation, Soudan [Message]
Mr Jean-Noël Loucou – Fondation Felix Houphouët-Boigny, Côte d'Ivoire
Mr Michel Abrogoua – President of the West Africa Emerging Market Growth Fund [message]
Mr João de Deus - Fundação Eduardo José do Santos (FESA), Angola
Mr José Luis Mendonça – Jornal Angolano de Artes e Letras, Angola

Development Banks, IGOs, UN System, Regional Economic Communities (RECs)
Ms Hadja Saran Daraba Kaba – Secretary-General, Mano River Union, Guinee
Ms Kourtoun Nacro - UNFPA Representative on behalf of UNCT Angola
Mr Septime Martin - African Development Bank, ABD
Ms Beatrice Kiraso – Director, UN Economic Commission for Africa
Mr Ibrahim Dia – Coordinator, Joint Secretariat African Union – UN Economic Commission for Africa – African Development Bank
Mr Some Anselme – West African Economic and Monetary Union, UEMOA

Facilitators:
Ms Laurinda Hoygaard – Rector, Private University of Angola
Mr Vincent Defourny - Director, UNESCO

Rapporteurs:
Ms Ana Elisa Santana de Afonso – Programme Specialist, Africa Department, UNESCO
Ms Aissatou Hayatou – Peace and Security Department, African Union Commission
Ms Ana Paula Patrocínio Rodrigues – Ministry of External Relations, Angola

13:00 – 14:30   Lunch

14:30 – 16:00   Final Report

General Rapporteur:
H.E. Mr Olabiyi Babalola Joseph Yai – Former Ambassador and Permanent Delegate of Benin to UNESCO
Co-Rapporteurs:
Mr Edouard Matoko – Director, UNESCO, Addis Abeba
Mr Afonso Valentim – Director of the Statistical and Planning Office – Ministry of Culture, Angola

16:00 -16:30   Break

16:30 – 18:00   Closing Ceremony
Ms Lalla Aïcha Ben Barka – Assistant Director-General for Africa, UNESCO
H.E. Mr Pinda Simão – Minister of Education, Angola
H.E. Ms Angela Bragança – Secretary of State for External Relations, Angola

20:00 – 22:00   Dinner

Forum Concept Note

The goal of this Pan-African Forum is to harness Africa's sources of inspiration[1] in the form of cultural, natural and human resources and to establish concrete proposals for building and developing sustainable peace, since peace is the cornerstone of endogenous development and Pan-Africanism.

Inspired by the convictions listed in the Charter for African Cultural Renaissance, UNESCO and the African Union support the idea that "cultural diversity and African unity are a factor of balance, a force for African economic development, conflict resolution, and a way to reduce inequality and injustice in the service of national integration."[2]

Culture of peace context

This Forum is part of UNESCO's Intersectoral and Interdisciplinary Programme of Action for a Culture of Peace and Non-violence[3]. It also aims to contribute to the implementation of the African Union Commission Strategic Plan[4], focusing mainly on regional integration, peace and security and democracy. This event will also be part of the celebrations of the 50th Anniversary of the establishment of the Organization of African Unity[5].

According to the definition adopted by the United Nations General Assembly, a Culture of Peace consists "of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society"[6].

In Africa, the concept of a culture of peace delineates the integration of values, belief systems and forms of spirituality, endogenous knowledge and technologies, traditions and forms of cultural and artistic expression that contribute to the respect of human rights, cultural diversity, solidarity and the rejection of violence with a view to the construction of democratic societies.

In the tradition of Pan Africanism

Since Pan-Africanism drew its inspiration from the struggle for human rights and against the slave trade, colonization and apartheid, the promotion of a Culture of Peace requires the embracing of shared values and an African citizenship committed to reconciliation and peaceful resolution of conflicts. Relying on Wole Soyinka's words, "There is a deep lesson for the world in the black races' capacity to forgive, one which, I often think, has much to do with ethical precepts which spring from their world view and authentic religions... "[7].

Rooted in the history of African and Diasporan thought, the search for a Culture of Peace is endogenous to the continent[8]. African intellectuals have not adopted a posture of withdrawal or confrontation with the world, but rather called for a sense of identity and openness to other peoples

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[1]   To paraphrase Joseph Ki-Zerbo in "About Culture"- Foundation for the History and Endogenous Development of Africa: "Culture is not only a resource but a source, that is to say, an energy self-generated. Our cultures are sources of creation, dignity, innovation."
[2]   Charter for African Cultural Renaissance, African Union, January 24, 2006
[3]   UNESCO Programme and Budget 2012-2013
[4]   AUC Strategic Plan 2009-2012
[5]   The theme of the 20th AU Summit is "Pan-Africanism and African Renaissance" (January 2013)
[6]   UNGA Resolution 52/13 of 1998
[7]   Wole Soyinka, Nobel Prize in Literature Lecture – Stockholm, 1986.
[8]   The «Culture of Peace» concept was first elaborated at global level by UNESCO during the International Congress on « Peace in the Minds of Men», held in Yamoussoukro, Côte d'Ivoire in 1989.

and cultures. Africa and Africans, as Leopold Sédar Senghor pointed out, have forged the concept of "refounding of universal civilization" as being the result of a dialogue between cultures and civilizations.

However, the promotion of the concept of a Culture of Peace relies heavily on the intrinsic bond between people and their environment. In the case of Africa, this connection is very strong and profoundly imbued with cultural meaning. The relationship between individuals and the rich biodiversity or shared management of water resources in the African continent are also some of the essential pillars in the struggle for the eradication of poverty and the promotion of a culture of peace. Wangari Maathai underlines this aspect by pointing out that "In time, the tree also became a symbol for peace and conflict resolution, especially during ethnic conflicts in Kenya when the Green Belt Movement used peace trees to reconcile disputing communities (….). Using trees as a symbol of peace is in keeping with a widespread African tradition. For example, the elders of the Kikuyu carried a stick from the *thigi* tree that, when placed between two disputing sides, caused them to stop fighting and seek reconciliation"[9].

Sources and Resources

To (re)discover the originality of Africa, to examine the roots and to understand its cultural essence and the key factors of resilience, implies a return to the source, to the origins. It also means to contemplate Africa's resources, evaluate their wealth and identify the levels for action. Looking through this lens, we can consider the entire continent as both a source and a resource for a culture of peace, and at the same time, the culture of peace in turn as a source and a resource for Africa.

If we examine African sources for a culture of peace, do we not find that the cradle of humanity holds the viable and sustainable solutions for living together? Do we not find that the cultural, natural, and human sources and resources are original and potentially conducive to cultivating peace? Do we not discover that Africa is an asset for the peace of all mankind?

However, African sources and resources do not stand in isolation but are affected by a global culture, which is becoming more and more individualistic and materialistic. African values are under constant threat of being marginalized while African resources are often the source of war and conflict.

A Forum for turning ideas into action, with a special focus on youth

Given that "the implementation of the concept of the Culture of Peace in Africa requires an endogenous approach, which is holistic and interdisciplinary, involving intergovernmental, governmental, community, private sector and civil society actors"[10], participants in this forum, having diverse backgrounds, will seek to link the past, present and future, including identifying specific proposals for action to meet the current opportunities and challenges.

"African humanism (Ubuntu) is a priceless treasure (...). It may be a good and service—the most precious gift that Africa has to offer the world—a gift which can be converted into capital."[11]
The social and human capital of Africa is particularly significant when one considers that approximately 65% of Africa's population are under 35 and more than 35% of the population are between the ages of 15 and 35, the definition of youth according to the African Union. The youth is the main human resource of Africa and also its greatest challenge in terms of employment, with about

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[9] Wangari Maathai, Nobel Peace Prize Lecture – Oslo, 2004.
[10] Conclusions of the International Forum of reflection organized jointly by UNESCO and the Centre of Studies and Strategic Prospective "Culture of Peace in West Africa: an imperative for economic development and a requirement for social cohesion", Abidjan; Ivory Coast, 4 and 5 June 2012.
[11] "Our identity is already beyond the market, in a post-economic sphere. We have the serenity to face the challenge of a Continental Union capable of validly projecting Africa in the world. African Humanism (Ubuntu) is a priceless treasure that justifies the influx of rich and poor foreigners, exhausted by the existential heat wave affecting the North. It may be a good and service—the most precious gift that Africa has to offer the world—a gift which can be converted into capital. Joseph Ki-Zerbo. "About Culture", Foundation for History and Endogenous Development in Africa,-Ouagadougou-2010, p.105.

10 million young women and men who enter each year into the labour market. It is also the youth who must be encouraged and supported to make the choice to transition from a culture of violence and war to a culture of peace. The Charter of the African Youth recognizes the central role of youth in promoting peace and non-violence.[12]

The Forum's three Pillars

The Forum will examine the cultural, natural and human resources of Africa, taking into account that these three components are essential to creating an inclusive and holistic approach to the culture of peace.

- The Forum will examine **cultural sources and resources**: including the revisiting of the strength and wisdom of languages, traditions and history by analyzing traditional and modern methods of conflict resolution and violence prevention; examining the role of education—not just that which takes place in schools, but one that plays out in families and villages—to build peaceful citizens that are driven by ethical values and mutual respect; enhancing creativity and cultural inventiveness, that is able to open new horizons and spaces for dialogue, develop new economic sectors and serve as an engine for development.

- The Forum will examine the **natural sources and resources** that are found across the continent, without being constrained by political borders, which now represent challenges and potential sources of conflict and crisis. Whether rivers or oceans, forests or minerals, soil or sub-soil, the preservation and rational exploitation of these natural resources are the key to sustainable development. In particular, we seek to identify the strengths and virtues of cooperation and diplomacy so that relevant stakeholders such as governments, local communities and the private sector can effectively manage and share resources, respecting and utilizing modern and indigenous knowledge. The Earth which is the source –along with the natural resources that are its fruits - provides an opportunity to develop new economic sectors, "green" and "blue" economies, allowing the preservation of biodiversity and the wellbeing of the seas and oceans. The links between education and employability are also to be highlighted. It is evident today that the quality of education and the qualification of the workforce are major resources for peace and development on the continent.

- The Forum will also discuss **human sources and resources** with a particular focus on youth. If it is certain that armed conflict has a devastating impact on children and young people, their involvement in the construction and consolidation of peace is an essential factor that must be considered since the youth have the potential to act as agents of social, economic and political change. The commitment to peace, based on values, proves to be a powerful spring for resilience. Civic education, community service, political action, as well as leadership and gender equality, will be central components to the discussion. Finally, the Forum will debate the role of renowned personalities and their influence on youth. Whether artists, athletes or icons shaped by the media, these personalities can become transnational role-models for many young people. Traditional leaders who embody African humanism and its values of peace can serve as models for those young people. The processes that forge and transmit these values, such as a conversation among friends, in a social network or under the village tree, community radios, TV networks or the internet, will also be discussed.

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[12] Strengthening the capacity of youth and youth organizations in peacebuilding, conflict prevention and conflict resolution through the promotion of intercultural education, civic education, tolerance, human rights, democracy, mutual respect for cultural, ethnic and religious diversity, and the importance of dialogue, cooperation, responsibility, solidarity and international cooperation" African Youth Charter, 2006.

A Pan African Forum to realize the idea that peace is possible

The Forum will be a milestone of UNESCO's "**Intersectoral and Interdisciplinary Programme of Action for a Culture of Peace and Non-violence**" and the African Union Campaign "**Make Peace Happen**" aiming to mobilize all stakeholders—political, civil and military—so that each stakeholder internalizes their shared responsibility for peace. This is why the partners gathered at the Forum will open local and/or regional avenues for action and will seek to raise funds for these initiatives and create a strong link between the ideas of the culture of peace and a campaign culminating in the **International Day of Peace** (September 21).

Representatives from the 55 African countries participating in the Forum will both contribute to the proposal for action by bringing their national experience and take the lead in the follow-up of the recommendations made at country level. In order to ensure this follow-up it will be important to link together the participants by the creation of an **African Network for the Promotion of a Culture of Peace and Non-violence.** The representatives of African countries will play the role of focal points of the awareness campaign at the national level.

Finally, the agenda of the Forum includes a plan to hold a roundtable on the establishment of a **multi-stakeholder partnership** for action. Organized with the participation of regional institutions, public and private economic actors as well as representatives of Governments and Civil Society, this session will be the occasion to launch a continental and lasting **Movement for the promotion of a culture of peace**. For this round table and for the Campaign, the stakeholders can now witness the action as their Foundation / Company / Institution / Organization leads to help in building the defence of peace in the minds of men and women and ensure that peace is a reality: "Make Peace Happen".

Expected results of the Forum include:

- The elaboration of a Plan of Action (recommendations and proposals for actions) for the prevention of violence and the resolution of conflicts in Africa to be submitted for the attention of African Union Heads of States and Governments Summit in May 2013.

- The launch of a regional Movement for the promotion of a culture of peace, under the auspices of UNESCO and the African Union, to sensitize public opinion, particularly youth on the role they have to play to construct and consolidate peace and non-violence in their daily life and to mobilize actors in the field, organizations and partners for the conception, financing and implementation of concrete projects at the local, national and regional level.

Organization of work and debates

<u>Opening Session</u>

Organized on the 26th of March, the first plenary session of the Luanda Forum was reinforced by the presence of high-ranking personalities from the Republic of Angola, African Union, UNESCO and from civil society.

Speakers:
Ms Irina Bokova - Director-General of UNESCO
Mr Erastus Mwencha - Deputy Chairperson of the African Union Commission
H.E. Mr José Eduardo dos Santos - President of the Republic of Angola

Special guest:
Mr Federico Mayor Zaragoza - Former Director-General of UNESCO

Keynote Speakers:
H.E. Mr Joaquim Alberto Chissano - Former President of the Republic of Mozambique
Ms Bineta Diop - President, Femmes Africa Solidarité (FAS)

Master of Ceremony:
Mr Amilcar Xavier – Journalist and University professor, Angola

Ms Irina BOKOVA - Director-General of UNESCO

Mr José Eduardo dos Santos – President of the Republic of Angola,
Mr Joaquim Alberto Chissano – former President of the Republic of Mozambique,
Mr Erastus Mwencha – Deputy Chairperson of the Commission of the African Union,
Mr Federico Mayor Zaragoza, former Director-General of UNESCO
Mr Martin Septime, resident representative of the African Development Bank,
Distinguished Members of the Government,
Honorable Members of Parliament, Excellencies, Members of the Diplomatic Corps,

Ladies and gentlemen,

It is a pleasure to be in Luanda, and I should like to say that I am humbled to be surrounded by so many prestigious personalities attending this forum of great importance for Africa. This is my second official visit to Angola as Director-General of UNESCO and my twenty-third visit to the African continent since my election. It is symbolic of the strong ties between UNESCO and Africa, and I take this opportunity to reiterate the unwavering commitment of our Organization to the future of this continent.

Africa is a global priority for UNESCO. It is a common priority that we share, because the challenges facing Africa bring us back to the source of our mandate, the founding principles of international solidarity.
Africa is at the forefront of history and in the vanguard of sustainable development, mobilizing people to build more democratic and inclusive societies.

This Forum, organized together with the African Union and the Government of Angola, to whom I extend my warmest thanks for its generous contribution, is an opportunity to make progress on the greatest challenge of all: peace. I am glad that the Forum is being held in Angola, a country whose history shows that the quest for peace is inextricably linked to sustainable development, youth and women's participation and the respect of cultures and identities. There can be no lasting peace while millions of African children miss out on school, women suffer from violence and people spend most of their energy on fighting against poverty.

I was here in Luanda last year for the anniversary of the peace agreements that were signed more than ten years ago. In the space of ten years, the country has changed so much; infrastructure has developed and Luanda has been completely transformed, hosting a large population of citizens who must live together. This transformation is a reflection of Africa, which has in recent years set the pace of change in the world.
Seven of the top ten most dynamic economies are African.

The Economist recently spoke of "Africa rising: a hopeful continent". There are many challenges that we are well aware of: violent conflicts that divide societies, fragile situations that fuel anxiety, and transformations everywhere. At the same time, Africa is young and has a wealth of natural and cultural resources and human resources in particular abound. We must and we can make them instruments of peace. That is why this Pan-African Forum is so important.

I am thinking of the energy of African youth – comprising 65% of the population – which represents an opportunity for peace, if we make them the main players in development, and I am delighted that this forum devotes such an important place to them. I am thinking also of the power of African women, mothers and girls, who are committed to peace and democracy and demanding the schools, media and tools they need to be heard. I am thinking of Ellen Johnson Sirleaf, Leymah Gbowee and Tawakkol Karman, three African women, three Nobel Prize Laureates who embody the energy of all the women who work in neighbourhoods, villages and governments for peace. I am thinking of the

traditional means of conflict prevention, the traditional courts in Rwanda (Gacaca), the local mediation committees in Kenya (Bunsi) and the panel of the wise in Somalia (Burti).

The tools of peace exist – they are a resource for Africa and a lesson for the world. Let us recall the words of the poet Aimé Césaire: "Recovery here is underway / brought by the wind that comes from Africa".

Ladies and gentlemen,
The culture for peace is deeply rooted in Africa's cultural heritage. It lies in the Mandén Charter, inscribed on UNESCO's list of humanity's intangible cultural heritage, and in Timbuktu's ancient manuscripts – all of which embody the values of dialogue, tolerance and mutual understanding.

The history of Africa tells the story of a continual struggle for human rights and for dignity, against racism, against discrimination. Yesterday, we celebrated the United Nations International Day for the Remembrance of the Victims of Slavery and the Transatlantic Slave Trade. Remembrance is essential to the culture of peace.

Nobel Prize Winner, Wole Solynka, said that African history provides a model of reconciliation – after apartheid and so many conflicts – a model that is relevant for all societies, across the world. I think here also of Archbishop Desmond Tutu, laureate of the 2012 UNESCO/Bilbao Prize for the Promotion of a Culture of Human Rights, and the philosophy of UBUNTU – "I am what I am because of who we all are…" There is so much wisdom to share.

These are the powerful voices of an African humanism – they can help us build a truly universal humanism. UNESCO has made this message its own. This work must start on the benches of schools. It begins with quality education for all, as a human right, as the best way to promote mutual understanding and respect for diversity, as the best way to provide skills and help people get a job.

We are acting in South Sudan with the government to build a new education system, in the wake of a terrible war. This is the culture of peace. We work with ICT companies to harness the power of new technologies and mobile learning to connect people, especially the marginalized. This is the culture of peace.

We support girls and women, whose voices are essential to prevent conflicts, to alert when tensions escalate, to renew dialogue and to foster reconciliation. We need to protect them from violence and provide them with quality education. This is also the culture of peace. This is why UNESCO launched the Global Partnership for Girls and Women's Education, whose strong focus is on Africa. I recently visited a UNESCO learning centre in Pikine, Senegal, where teachers and religious leaders are joining forces to provide girls with an education. This is a source of hope and this is also a culture of peace.

Lastly, we work to support African societies and the African continent in making the most of the wealth of their cultural diversity. We know that culture can be misused to fuel stereotypes and hatred. With the right approach, through "cultural literacy", cultural diversity can be a vital and powerful source of dialogue and development.

UNESCO is determined to promote the resources of African heritage and history – including through the pedagogical use of the *General History of Africa* – as resources to build confidence, self-awareness, and inclusive citizenship. This is the culture of peace. We work at these levels, with African Governments and the civil society.

Africa was at the heart of UNESCO's leadership of the International Decade for the Promotion of a Culture of Peace that closed in 2010, and remains today the focus of all our efforts. We are launching new initiatives for young women and men in countries in crisis or after conflict – in Côte d'Ivoire, South Sudan, Uganda and Guinea Bissau. We are building new capacities for peace at the regional

level, with specific projects for each region, on media development, literacy, intercultural dialogue – with the support of our 13 University Chairs for a culture of peace in Africa.

Building on the forum we held in Abidjan last year on the culture of peace in West Africa, this Pan-African Forum is an opportunity to take a major step forward. We can only succeed if we join forces. UNESCO will strengthen its work with African Governments, with the African Union, with the CEDEAO – the Economic Community of West African States. Because political arrangements are not enough for lasting peace, we must strive to build bridges between and within societies, between people, with universities, civil society and the private sector. We can and must draw on the experience and wisdom accumulated over centuries, to lay new foundations for lasting peace today.

I see this, ladies and gentlemen, as the spirit of the verses of Agostinho Neto, Angola's first president:

Criar	Create
Estrelas sobre o camartelo guerreiro	Stars over the warring sledge-hammer
Paz sobre o choro das crianças	Peace over the children's weeping
Paz sobre o suor sobre a lágrima do contrato	Peace over the sweat over the tears of forced labour
Paz sobre o ódio	Peace over hatred

Thank you.

Ms Irina BOKOVA (Bulgaria) was elected Director-General of UNESCO in 2009. She is the first woman to have been elected head of the Organization. Having graduated from Moscow State Institute of International Relations, and studied at the University of Maryland (Washington) and the John F. Kennedy School of Government (Harvard University), Irina Bokova joined the Ministry of Foreign Affairs of Bulgaria in 1977, where she was responsible for human rights issues. Appointed in charge of political and legal affairs at the Permanent Mission of Bulgaria to the United Nations in New York, she was also a member of the Bulgarian Delegation at the United Nations conferences on the equality of women in Copenhagen (1980), Nairobi (1985) and Beijing (1995). As Member of Parliament (1990-1991 and 2001-2005), she participated in the drafting of Bulgaria's new Constitution, which contributed significantly to the country's accession to the European Union. She launched the first seminar of the Parliamentary Assembly of the Council of Europe on the European Convention on Human Rights. Irina Bokova was Minister for Foreign Affairs and Coordinator of Bulgaria-European Union relations (1995-1997) and subsequently Ambassador of Bulgaria (2005-2009) to France, Monaco and UNESCO and Personal Representative of the President of the Republic of Bulgaria to the "Organisation Internationale de la Francophonie" (OIF). While serving as State Secretary on European Integration and Minister for Foreign Affairs, Ms Bokova always promoted European integration. As an active member of many international expert networks and of civil society and, in particular, as Chairperson and founding member of the European Policy Forum, she has worked to overcome European divisions and to foster the values of dialogue, diversity, human dignity and human rights. Irina Bokova has received doctor honoris causa from many prestigious universities across the world.

Mr Erastus MWENCHA - Deputy Chairperson of African Union Commission

Your Excellency, Jose Eduardo dos Santos, President of the Republic of Angola,
Your Excellency Joaquim Alberto Chissano, Former President of the Republic of Mozambique,
Ms Irina Bokova, Director-General of UNESCO,
Mr Martin Septime, resident Representative of the African Development Bank,
Honourable Ministers, Ladies and Gentlemen,

I greet you all in the name of the African Union Commission and bring you greetings from Chairperson Nkosazana Dlamini-Zuma, on the occasion of this memorable Pan-African Forum on Culture for Peace being organized by UNESCO in collaboration with the Government of the Republic of Angola.

Our profound gratitude goes to the Government of the Republic of Angola for the warm hospitality accorded to us since our arrival here in Luanda. On this occasion it is befitting to pay tribute to H.E Eduardo dos Santos, President of the Republic of Angola for the peace, stability and progress that Angola is enjoying.

May I seize this opportunity to thank the United Nations Educational, Social and Cultural Organization (UNESCO) for organizing this Pan-African Forum, and for its significant contribution to Africa's development in the areas of education, culture and science. As an example, UNESCO has worked with us to document Africa's history.

The 9th volume of *General History of Africa* was launched during the May 2013 summit. It is our hope that pedagogical learning materials were developed and used for teaching our history in schools. It is vital that young and future generations are aware of Africa's history. With the majority of its population below the age of 25, Africa is a relatively youthful continent.

The theme of this Pan-African Forum: "Africa: Sources and Resources for a Culture of Peace" is of the utmost importance for Africa, and it is being discussed as part of the upcoming celebration of the OAU/AU 50th anniversary being celebrated under the theme "Pan-Africanism and African Renaissance." As such, this Forum provides us with an opportunity to reflect on the conflicts that have devastated our beloved continent in the past 50 years and ways of promoting a culture for peace. We were preparing a long-term perspective "Africa in 2063" as part of the celebrations and to guide our future development strategy.

The achievement of a culture of peace and development are mutually reinforcing. Development was initially conceived in the narrow economic sense of a mere increase in the Gross Domestic Product (GDP) or per capita income of Member States. Today, emphasis is also being placed on other socio-economic indicators such as culture. The African traditional setting system is organized by effective peace-making traditions of dialogue and mediation starting at the local community level. These traditions are based on respect for the wisdom and value of elders (both men and women). It should be recognized that the African people with their unique peace-making traditions, can make a major contribution to its own peace processes and to the world historical transition to a culture of peace.

The role of traditional and spiritual leaders is critical in ensuring dialogue and reconciliation; to develop African solutions for conflict management as well as the promotion and sustenance of a culture of peace in the continent through the use of endogenous practices of conflict prevention and resolution. A culture of peace should be a culture of human rights. The Universal Declaration of Human Rights is the fruit of a reflection on the destruction that is the result of war.

Excellencies, Ladies and Gentlemen,

The African Union (AU) has developed a lot of initiatives for the promotion of a culture of peace in the continent and by assisting in resolving a number of conflicts and potential threats to peace and stability in Africa.
For example:

1. The Panel of The Wise, a body comprised of African eminent personalities, has the role of advising the African Union's Peace and Security Council, as well as the Chairperson of the African Union Commission, on all issues pertaining to the promotion and maintenance of peace and stability in Africa.
2. The "Make Peace Happen" campaign is an initiative that engages all partners at political, institutional, civil society and community levels, and encourages all citizens to play a part in making peace happen across Africa. This initiative gave birth to various activities such as "One Day One Goal" where local communities are encouraged to come together and organize football matches to promote the culture of peace.

This culture of peace we are strongly advocating for should also place more emphasis on young people, especially on girls and children. Children are, in most instances, the first victims of conflicts and civil unrest. Their futures are threatened by the breakdown of normal social order which prevents them from attaining proper education and having access to adequate health care services.

Yesterday we were privileged to join the youth of Angola who made an educational yet entertaining performance on the liberation journey of Angola. With an increasing number of youth each year, the United Nations International Labour Organization (ILO) states that in 2009 youth unemployment was 30% in sub-Saharan Africa. This is mostly due to a lack of education in general and skills in particular. It is thus important for the government, private sector, civil society and our development partners to generate more employment opportunities for the youth in every field as we strive for sustainable development and cessation of hostilities and conflicts. It is equally crucial that we work more zealously at promoting intercultural communication and civic education in schools, which are a basis on which we will build a pan-African culture of peace.

Our efforts towards the promotion of African unity and African renaissance will not achieve the intended results unless they are supported by a culture of peace. The fostering of peace must be recognized as a cultural imperative in African Member States, as we grapple with challenges of preventing, managing and resolving conflicts.

Excellencies, distinguished Ladies and Gentlemen,

On the other hand, the media can play a major role as a catalyst and help build a culture of peace by providing full, fair and balanced reporting of good governance, electoral processes and conflict situations; by drawing attention to potential threats to peace; by promoting dialogue and negotiation; by refraining from sensationalism and by educating leaders and the population at large on the consequences of a lack of a culture of peace. The media in Africa, in particular, should make it one of its missions and priorities to promote and advocate for a culture of peace on the continent.

Excellencies, distinguished Ladies and Gentlemen,

As we gather here today and put our heads together to share experiences and ideas and learn from one another, we should project our expectations for the future and agree on implementable recommendations and actions that will assist us in building and developing a culture for peace.

Let me conclude by reading a quotation by Nelson Mandela on a culture for peace:
"To deny people their human rights and peace is to challenge their very humanity"

"Para negar às pessoas os seus direitos humanos e a paz está a desafiar a sua própria humanidade"
(Portuguese translation)

Muito Obrigado!

Thank you very much for your kind attention and I wish you successful deliberations.

Mr Erastus MWENCHA (Kenya) is currently Deputy Chairperson of the African Union Commission. Prior to his election to the current position, he served as Secretary-General of the COMESA (Common Market for Eastern and Southern Africa). Mr Mwencha is a well-known regional integrationist who has devoted over twenty-three years on regional and international development agenda.

H.E. Mr José Eduardo DOS SANTOS - President of the Republic of Angola

Mr Erastus Mwencha, Deputy Chairperson of the African Union Commission,
Ms Irina Bokova, Director-General of UNESCO,
Various other guests of honour,
Dear guests,
Ladies and gentlemen,

UNESCO, in partnership with the African Union, has decided to hold this conference on the culture of peace in Africa here in the capital of the Republic of Angola at a good time. Peace is undoubtedly one of the most valuable assets for our continent and also the one that the Angolan people hold most dear and seek to protect and preserve at all costs. We know from our own experience how painful the effects of war can be and the values that peace nurtures and encompasses.

After all, our country has only had real peace for 11 years, an anniversary that will be marked on 4 April 2013. For more than four decades we endured almost constantly the sorrows and ills of war, which caused death, destitution, hunger, mourning, pain, destruction and enmity in our country. A procession of horrors that are difficult to remember and that no one wants to experience again. The last 30 years of the war alone left nearly one million dead, 200,000 maimed and crippled, more than 50,000 orphaned children, nearly four-and-a-half million displaced people and more than 600,000 refugees.

In addition, more than 2 million landmines and other explosive devices were planted in our national territory and we sustained $20,000 million of material damage to infrastructure such as roads, bridges, airports, dams, electricity transmission lines and railways. On top of that came $10,000 million of damage to social facilities such as hospitals, medical centres, schools, institutes, sports facilities, places of religious worship, and so on. There is only one conclusion that we can draw from all those horrors: war is a real calamity, the promotion of which is an authentic barbarism. For that reason, we are convinced that in the current world context, where democratic States of law are increasingly asserting themselves and increasing efforts are being made to uphold the rights, freedoms and guarantees of citizens, the rule for conflict resolution must be dialogue and frank and open debate, as a way of reaching consensus.

National matters, and even matters at an international level, must not be settled through violent conflict, but rather though on-going conciliation and negotiation, until an agreement is reached that satisfies the aspirations of all the parties involved while also respecting the higher interests of the nation, such as national sovereignty, unity, integrity and respect for human dignity. Unfortunately, in addition to the countless problems that our continent is facing, especially in the social and economic domains, we still need to resolve the military conflicts that are raging both within and between some of our States.

At this precise moment, in the Democratic Republic of the Congo, the Central African Republic, Mali, Nigeria, Somalia, Libya and South Sudan, to give just a few examples, the lives of millions of innocent civilians – men, women and children – are threatened by armed conflicts. The African continent needs peace as much as it needs bread to feed its children. We cannot meet everyone's needs if war persists.

We have already said several times that without peace, development is not possible.

Peace is the essential condition for achieving progress, justice, equal opportunities and respect for the fundamental rights of citizens. Indeed, lasting peace is secured with development and the balanced sharing of its benefits. To achieve that, we must take care of the material, moral and spiritual welfare of families and people in general, so that peace is established on solid foundations and can last.

This thought, with the necessary adaptation, can be extended to the relationships between States, from the perspective of meeting the interests of the planet's peoples, consolidating world peace and strengthening understanding between nations. The backdrop of the synchronization of development and peace must be democracy, as the only path that allows our peoples to be masters of their own destiny and periodically choose their governments in a climate of respect for the ideas of others and the popular will.

However, we should emphasize that the strengthening and consolidation of peace are not the fruit of development alone. They are also the result of reconciliation, mutual forgiveness, mutual trust and acceptance, which bring about the desired appeasement of minds. It is the confirmation of these ideas in practice that leads us to conclude that the road to peace requires a strong and permanent cultural engagement that should be promoted by all those who share the objective of making peace last. This is a complex process that requires the participation of civil society as a whole, and in particular religious institutions (as Paladinos do Perdão et Agentes da Fraternidade) and women (as mothers, wives and sisters), whose voices are always heard and respected in African societies. In this context, we must, above all, look after the new generations, as guarantors of the future, so that they are instilled with a real culture of peace and tolerance that, over time, will become an integral part of the moral heritage of society.

Ladies and gentlemen,

The considerations that I have just set out are based on the painful experiences of the Angolan people. Exactly 11 years ago, the Angolan Government declared in its political agenda that questions of peace and national reconciliation should be addressed within a legal and political framework that respected the Constitutional Law in force at that time, the legal system and the institutions of the State, as a starting point. Moreover, it was asserted that both contenders should unequivocally accept the validity of the peace accords and the United Nations Security Council resolutions on Angola.

On that basis, we were able to act on six levels, as follows:

1. At the political level, with the promotion of national reconciliation through national unity and cohesion, the consolidation of democracy and the institutions of the democratic State of law.
2. At the economic level, with the adoption of a crisis exit strategy, of which the programmes for macroeconomic stabilization, national reconstruction, and economic and social development formed an integral and essential part. That strategy enabled rehabilitation of the infrastructures that made it possible to engage in economic activities, provide medical assistance, allow the movement of persons and goods, and set up, organize and train local administration structures.
3. At the social level, with the adoption of an emergency programme to support social rehabilitation and the resettlement of displaced persons, the return of refugees, the social reintegration of demobilized soldiers, the reintegration of those with war disabilities and care for orphaned children.
4. At the legal level, at the proposal of the Government and with the approval of the National Assembly, an amnesty for all the crimes committed within the context of the armed conflict, with the aim of securing the necessary legal and political guarantees to promote and implement the national reconciliation process.
5. At the military level, with the demobilization of the armed opposition forces and the selective integration of some of their members into the national armed forces and defence and security bodies, accompanied by their depoliticization and awareness campaigns to encourage the voluntary surrender of illegally held weapons.
6. At the cultural level, involving the social partners and civil society in the promotion of a culture of tolerance and peace, respect for all citizens, regardless of their political and ideological beliefs, effectively applying the principle of equality and freedom of expression and urging all Angolans to turn this important page of their history together.

With this experience, we have been making, as far as we can and only when requested by those concerned, our modest contribution to the analysis and resolution of other conflicts, past and present, on our continent. We shall continue to pursue this aim of being an agent of peace, stability and development in the sub regions of which we are a part and the continent as a whole, through organizations such as the African Union, the Southern African Development Community, the Economic Community of Central African States and the Gulf of Guinea Commission, offering help to countries with which we have deep-rooted historical links and bonds of friendship, particularly the Democratic Republic of the Congo.

We believe that with the firm and resolute support of the international community, of which this conference is an example, Africa will become better able to tackle the conflicts still under way and address their root causes, with the aim of establishing an era of lasting peace, eliminating poverty and achieving a sustainable progress that allows the full integration of our countries in the global economy, on an equal footing. Finally, I send all Angolans early wishes for a happy Day of Peace and National Reconciliation.

I would like to sincerely thank all those present, especially Ms Irina Bokova, for the invitation and for having chosen Angola to host this conference, which I wish every success.

H. E. Mr José Eduardo DOS SANTOS, (Angola), *President of the Republic of Angola, began his political career during the civil war, during which he held several positions, notably the coordination of the political and diplomatic activity of the MPLA from 1975. When Angola became independent, he became Minister of External Relations and then First-Vice-Prime-Minister. He was elected President of the Republic on September 21st, 1979, to replace the late Agostinho Neto. At the head of Angola, Mr dos Santos worked for peace and brought an end to the civil war by negotiating and bringing together the armed movements from the liberation struggle. He also personally led the intense diplomatic activity that culminated in the normalization of relations with neighboring countries and in the recognition of his government by the United States of America on May 19th, 1993. Thanks to Mr dos Santos, Angola is now a masterpiece of stability in Central and Southern Africa. Finally, in parallel to the work of pacification, President dos Santos has equipped the country with modern infrastructures and opened it to market economy and multiparty politics.*

Mr Federico MAYOR ZARAGOZA - Former Director-General of UNESCO

Distinguished President of the Republic of Angola, José Eduardo dos Santos,
Esteemed Director-General of UNESCO, Irina Bokova,
Deputy Chairperson of the African Union Commission,
My old, great and dear friend, President Joaquim Chissano,

Honourable members of the bureau,
Ladies and gentlemen, ambassadors, members of Government and Parliament,
Participants in this extremely important forum,
Dear friends,

Angola, which suffered so much with the war, is now a reference of peace. Plural, multilingual, diverse Angola has achieved, day by day and with effort, with the memory of the past and, above all, looking to the future, a culture of peace. The Charter of the United Nations begins: "We, the peoples... determined to save succeeding generations from the scourge of war...".A commitment to young people, the commitment of young people, so beautifully expressed.

Mr President,

Precisely because it has known the horror of war, today your country, under your leadership, is at the forefront of peace. Peace in ourselves, peace at home, peace at school, in the village, in the nation... in the world! Yesterday, the youth of Angola chanted, in the impressive ceremony to launch the campaign to promote the culture of peace, "The people want peace!" People that are building a culture of peace and non-violence in Angola, Africa and the world...Angola needs us all! Today's world needs us all! Everything is possible if we change together. The fight for peace continues!

Mr President, thank you very much for your collaboration with UNESCO.

From the heart of Africa comes peace. Peace and non-violence is the dream of humanity, after centuries and centuries of confrontation and war. Today, the vast majority of people wish for the great transition from the imposition of force to the use of words and dialogue, with the peaceful resolution of conflicts. Repeating and spreading the message to all peoples and continents that "all human beings are born free and equal in dignity (…) without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion (…)". All human beings, without exception, equal in dignity!

All the peoples of the world, guided by "democratic principles" of justice, liberty and "intellectual and moral solidarity", as stated with great foresight in the UNESCO Constitution. In this way we can construct the defences of peace, protect it and take "free and responsible" action daily, because, according to UNESCO, education enables people to be "free and responsible" – what a wonderful definition.

The culture of peace was born in the heart of Africa, in Yamoussoukro, in 1989, when the lucid action of UNESCO's Director-General, Amadou-Mahtar M'Bow, laid the foundations for the major shift from exploitation to cooperation and from submission to emancipation, in order to put into practice the multilateral intentions of international institutions. Africa thus became the root and source of the new culture: the culture of peace and non-violence.

Today, with the vision of President José Eduardo dos Santos, Africa is increasing its efforts, hand in hand with Director-General Irina Bokova, a woman at the wheel of UNESCO, who is in favour of understanding, of serenity, of action. President Nelson Mandela told me one day, in 1996, in Pretoria, that the culture of peace needs a relevant percentage of women in decision-making.

Irina Bokova: the present times are extremely complex and difficult, because we are at the end of an era, we are approaching a new beginning, facing, particularly in western countries, a systemic and unprecedented crisis, -ethical, social, political, economic, environmental. Amin Maalouf has said that "unprecedented situations require unprecedented solutions".

Yes, a system that invests every day $4 billion in military expenditures and armaments while more than 60,000 persons die of hunger, needs to be radically changed. We need to refound the United Nations System, and to place values once again in the space occupied today by the market, and to urgently discontinue the plutocratic groups G-7, G-8,.G-20. "We the peoples"... and not," We, the richest, the more powerful". Let us invent the future; let us sow the seed of love, of understanding, of respect for all. In the 50th anniversary of the African Union, Africa will show the way to other regional country associations.

All human beings as unique beings, capable of thinking, imagining, preventing, discovering, creating. This is our hope, as established so well in the United Nations Declaration and the Programme of Action for a Culture of Peace. The world we dream about is rooted in Africa as its humanity. This "new beginning" is the hope for our children and their children. Our legacy must be a human and sustainable development. And this legacy, this new beginning, Mr President, will carry the name of Africa for ever.
¡Viva Africa!

Mr Federico MAYOR ZARAGOZA (Spain) holds a Doctorate in Pharmacy from the Universidad Complutense de Madrid obtained in 1958. In 1963, he became professor of biochemistry at the Faculty of Pharmacy, University of Granada, where he served as rector (1968-1972). In 1973, he was appointed Professor in his specialty at the Complutense University of Madrid. Among others, he was Assistant Secretary of Education and Science of the Spanish Government (1974-1975), Member of the Spanish Congress of Deputies (1977-1978), Advisor to the Prime Minister of Spain (1977-1978), Minister of Education and Science (1981-1982) and a Member of the European Parliament (1987). In 1978, he became Deputy Director General of UNESCO. In 1987, he was elected Director-General of UNESCO, a position he held until 1999, when he created the Foundation for a Culture of Peace, which he is now President. During his mandate, he originated the transdisciplinary Culture of Peace Program. In 2005, the Secretary General of the United Nations appointed him co-chair of the High Level Group for the Alliance of Civilizations, a position he held until November 2006, when the Group has presented its final report in Istanbul. In addition to numerous scientific publications, he has published four collections of poems and essays.

H.E. Mr Joaquim Alberto CHISSANO - Former President of the Republic of Mozambique

Your Excellency Mr José Eduardo dos Santos, President of the Republic of Angola,
Your Excellency Ms Irina Bokova, Director-General of UNESCO,
Mr Erastus Mwencha, Deputy, Chairperson of the African Union Commission,
Mr Martin Septime, resident Representative of the African Development Bank,
Respected Ms Bineta Diop, Executive Director of Femmes Africa Solidarité,
Respected Master of Ceremonies,

Ladies and Gentlemen,

Firstly, I would like to give my sincere thanks to the organizers of this event for inviting me to take part as a keynote speaker, which is a great honour. I am aware of the responsibility and challenge that this represents, especially in front of an audience with such a wealth of knowledge, understanding and experience.

In particular, I would like to thank UNESCO and its Director-General, Her Excellency Irina Bokova, for the invitation to participate in this pan-African forum dedicated to reflection on the theme of "Africa: Sources and Resources for a Culture of Peace", which has been organized jointly by UNESCO, the African Union and the Angolan Government.

For me, it is a pleasure to be back in this sister-land, known for the hospitality of its noble people, its beauty and the abundance of its natural resources, which appear to be being put to good use judging by the country's rapid post-war development, reflected in the physical and social growth of this beautiful city, Luanda. I would like to take this opportunity to congratulate my colleague and friend, President José Eduardo dos Santos, who is here today.

Angola has a valuable contribution to make to the study of the history of peace and conflict in Africa and the world, given the painful experiences the country has been forced to live through. So, we are definitely in the right place to reflect, share, learn and enrich our experiences about the culture of peace.

I accepted the invitation to take part in this event because I feel that it will contribute to driving and injecting energy into the African Union's "Make Peace Happen" campaign, an initiative that is not yet widely known, especially in our communities. I agreed to be here with you because I consider that this event symbolizes our collective commitment to peace and the culture of peace, and represents a clear rejection of the culture of violence which, unfortunately, still affects our societies.

This conference is also a great opportunity to reflect and share experiences on good practice for a culture of peace, based on various forms of peaceful conflict prevention and resolution, tolerance and respect for difference. We can say that culture of peace practices are reflected in the day-to-day lives of communities and families that live side by side and share the same political and social spaces, through their respective value systems and forms of spirituality.

It is with pleasure that I agreed to be here with you today to share our Mozambican experience, because I am convinced that this is a great opportunity for a fruitful and enriching exchange between various value systems, cultures and forms of endogenous knowledge of the communities represented by each of the participants. I am sure that this event will help drive the dissemination and education efforts underway for a culture of peace in Africa and the world as a whole.

Ladies and gentlemen,

The theme of sources and resources for a culture of peace is of extreme importance for our continent. It is important because a culture of peace is, without a doubt, a fundamental tool for the sustainable and harmonious development of our peoples, and in relations between States.

For Africa, a culture of peace is important since we did not learn to feel the pain or misfortune of war from textbooks; we lived and learned pain and misfortune through the experience of destructive wars whose causes were usually beyond our control and influence. I can cite various examples of "proxy wars", coups, resource wars and destabilization wars. The consequences of those wars persist in our societies and, unfortunately, I am sure that they will remain with us for a long time to come. In addition to the human and material losses that we are suffering as a result of those conflicts, it is important to note the lost opportunities to develop sooner and build higher standards of living for our peoples.

That is why it is in our interest to discuss and promote a culture of peace, which should be a permanent and continuous action for each of our citizens, particularly in the political class and the new generations. Experience shows that mutual intolerance between politicians is at the root of many conflicts. Moreover, we frequently see young people being manipulated by politicians pursuing their own interests to the detriment of national interests.

Ladies and gentlemen,

The end of the Cold War had various effects in different parts of the world. In Africa, there was an outbreak of internal national conflicts, some of an ethnic nature, which had previously been stifled by the logic and atmosphere of the rivalry between the major powers. Africa is not just one country; the 54 countries that make it up have different histories and geographical conditions, as well as different conditions of development, State policies and forms of internal and external interaction. Despite these differences, they share the same experience of domination, humiliation and conflict that have affected them all either directly or indirectly.

The tragic events of Liberia (1990), Somalia (1992), Rwanda (1994), Darfur (2004) and the Democratic Republic of Congo and the uprisings in North Africa illustrate the scale of the challenges facing the continent in terms of that shared experience of conflict and human suffering. Those challenges fully justify the efforts that must be made to prevent and resolve conflicts, and to establish and continually develop a culture of peace in each of our countries. Since the principle of an "African solution for African conflicts" was adopted, Africans' capacity to find solutions to the various conflicts ravaging the continent has been amply demonstrated.

The various conflicts reflect a great diversity in terms of the causes and complexity of factors and actors involved. Some sources of conflict are purely internal, while others arise as a consequence of regional or international dynamics. In any case, the main causes of conflicts in Africa are associated with disputes over access to natural resources, particularly water and land.

At present, issues related to governance and the exercise of State authority have become more important as frequent causes of conflict as citizens gain higher levels of education and access to information and, consequently, demand more from their governments. The subject of governance also includes feelings of exclusion associated with the expression of one's own identity.

The peaceful resolution of violent conflicts has been achieved through patience and persistence, which are needed to gradually reduce the negative feelings that separate and divide the conflicting parties, ranging from mutual distrust to intense hatred. That patience and persistence are the qualities that, in a gradual process littered with obstacles, lead the adversaries to develop an understanding of the essence of their differences, respect those differences and agree to create spaces in which they can exist, in a genuinely conciliatory spirit.

Little by little, relations of hostility are replaced by relations of tolerance, mutual respect, trust and reconciliation, which create and bolster the bases of a culture of peace, accompanied by changes in the attitudes and behaviours of the parties involved. I should stress that this process is long and exhausting, but very rewarding when it succeeds in ending violence and establishing peace.

However, conflict does not only exist between groups of people and does not always destroy lives or physical property. Conflict can also take place at the individual level and, I would even venture to say, within individuals. We could describe this as the individual's conflict with himself. At this level, the conflict can widen to affect a family, community or whole segment of a country's population. Conflict can also arise for various reasons between States or between sovereign States and peoples, such as in the case of the colonial wars.

Dear guests,
Ladies and gentlemen,

The end of the conflict, the signing of peace agreements, even the holding of elections, are not the end of the story. They are stages in an ongoing, long-term process whose aim is to avoid the conflict recurring. In countries that have never suffered conflicts, the aim of this process is to prevent violent conflict from ever happening.

The process I am talking about is an ongoing exercise, which should not be confused with the mechanical application of supposedly infallible or magic formulas. It is based on a positive relationship between governments and citizens, whether in an individual capacity or represented by institutions. This interaction occurs at all levels of governance and in all areas of a country's political, economic, social and cultural life.

Governance is a complex, non-linear process that constitutes a permanent challenge, both in countries like ours and in developed countries. Nowadays, we see the governments of developed countries struggling with major governance challenges in a climate of economic decline that has a considerable social and political impact. Each of them is involved in internal and external processes of political management that are as complex as they are delicate, with no guarantee or certainty of achieving the intended results, often against a backdrop of violent protests.

The complexity of governance in any country is a reflection of the diversity of the actors and interests involved, all of which are constantly evolving. In my opinion, the key to developing a culture of peace in a society lies in the way people are educated to adopt peace as an integral part of their way of being and living. The outcome will be the development of appropriate behaviours in dealings with other people, respect for other people's lives and concern for their well-being. It will be from among people educated in this way that, in the various spheres of life, governors and leaders will emerge who will naturally maintain a proper interaction between governors and governed. I believe that this relationship – especially its quality – is the main source of a culture of peace.

This culture is never a finished product; it is complex because it involves value systems, principles, attitudes and behaviours that reject violence and encourage peaceful conflict resolution. We acquire these attributes during the processes of primary socialization in our families and secondary socialization in formal education. Unfortunately, violence persists as it is a social phenomenon. When I analyse this reality, I am pleased to note that the majority of societies reject violence, although there remains the challenge of changing the attitude and behaviour of certain elements of them.

I am convinced that, in the vast majority of our countries, an increasingly strong and deep-rooted culture of peace is becoming established, and we should be proud of that. An illustration of this affirmation is the fact that there are currently no wars between States. I would even venture to say that wars as instruments of foreign policy are becoming obsolete. Diplomatic channels and ongoing

bilateral and multilateral dialogue between States have established themselves as vehicles of mutually beneficial values and practices of cooperation.

There are no limits to a culture of peace in relations between governments and populations. Interactions between communities and the individuals within them are also important. Interactions between communities enable population groups to share their knowledge and endogenous forms of conflict prevention, management and resolution.

Indeed, it is the people themselves who know and understand their needs and practices for maintaining peace in their societies, under the direction of their political, religious, community and family leaders. Generally speaking, the development of a culture of peace requires, among other attributes and sources:

- the adoption and implementation of inclusive public policies;
- free popular participation in decision-making processes;
- the establishment of a dialogue, without preconditions, for the resolution of conflicts;
- respect for difference and cultural diversity;
- respect for human rights;
- tolerance and solidarity;
- promotion of citizenship in society.

Ladies and gentlemen,

Throughout the 50 years of the Organization of African Unity, today the African Union, peaceful conflict resolution has always been the main form of political action. There are various examples, dating back to the period when Africa was still under the yoke of colonial rule and the domination of racist regimes such as Southern Rhodesia and South African Apartheid. The creation of the African Union's Peace and Security Council in 2003 gave our continent a more advanced tool for preventing and seeking solutions for conflicts.
It is worrying to see the reappearance of coups in some countries of the continent; that constitutes a serious setback to the efforts to ensure that peace takes root in Africa.

However, these difficulties must not discourage us in our collective endeavour to develop a culture of peace among ourselves. On the contrary, they should stimulate us to set up education initiatives and efforts for peace, at all levels of our societies, through both formal and informal mechanisms. In the process of education for peace, the media should be encouraged to play a more active role, in collaboration with other social actors, such as religious and community leaders, civic organizations, sports executives, and so on.

Ladies and gentlemen,

In Mozambique, even under the colonial regime, under the leadership of Eduardo Mondlane, we tried to explore the peaceful route through dialogue to win back our right to national independence, freeing us from Portuguese colonial subjugation. Unfortunately, our attempts were not reciprocated by the colonial regime. As a last resort, we engaged in an armed struggle that lasted ten years. We took that armed route as the only alternative left to us, without ever closing the channels of communication and dialogue with Portugal. And it was thanks to dialogue that we celebrated our national independence, on 25 June 1975.

Shortly after achieving national independence, we fell victim to a destabilization war provoked by the minority racist regimes of Ian Smith in Southern Rhodesia and Apartheid in South Africa, which acted through RENAMO, a movement that resisted Mozambican independence. RENAMO was the result of the anti-independence action promoted by Portuguese interests, with the support of some Mozambicans, who received backing, training, direction and equipment from those regimes. That war, which lasted 16 years, was very violent. In that context too, though, we kept the communication and

dialogue channels open, even with our attackers. Proof of that is the signing of the Nkomati Accord in 1984, between the Mozambican and South African Governments.

Here, it is worth remembering that we were severely criticized by some of our allies, although our friends in the ANC, particularly its leadership in the person of greatly missed President Oliver Tambo, recognized our openness to dialogue, which ultimately benefited us all. It was an attempt to guarantee the survival of our independence, without which it would have been impossible for us to continue supporting the South African people's struggle for liberation.

Although the Accord did not immediately have the desired result, it did serve as an important milestone in the process of seeking non-violent routes to restoring peace in our country. Indeed, shortly after the Nkomati Accord, the first direct dialogue took place between the Mozambican Government and RENAMO. That dialogue was interrupted, just as it looked as though a successful outcome would be achieved, due to interference from more conservative forces who wanted a return to colonialism. The signing of the Nkomati Accord also created a new atmosphere in South African society and greater openness to dialogue among many white citizens linked to the racist regime, who started to feel that there was an alternative to Apartheid.

The process of seeking paths to a negotiated peace continued in various forms, gradually creating conditions for success, especially from 1987 when the Mozambican Government commenced a series of political and economic reforms that invalidated any pretexts to continue the war. From indirect contact, we moved on to intermediation, eventually arriving at mediation. After obtaining guarantees of national independence and recognition of the sovereign State represented by its Constitution and institutions of power, followed by the arduous work of preparing our people to accept the consequences of a possible agreement, including the process of reintegration and reconciliation, direct dialogue began between delegations from the Mozambican Government and RENAMO, with the help of international mediators.

For two years, from 1990 to 1992, we engaged in a peace negotiation process, without the precondition of a cease-fire. It was painful for our people and for some of our friends and allies who did not understand why we were offering an olive branch to our cruel enemy or why we were turning the other cheek. Those people would have preferred to see the criminals severely punished, with no forgiveness, let alone an amnesty. But, for us, it was clear that we needed to swallow the bitter pill and have the discernment to make certain sacrifices in order to achieve peace, security and stability, save lives on both sides and rebuild the tattered social fabric and national unity.

Thus, in 1992, we signed the Rome General Peace Accords, which put an end to the war in our country. This year, on 4 October, we will celebrate 21 years of peace. Those 21 years of peace show that in Mozambique we are committed to dialogue, tolerance and reconciliation. Starting from a climate of suspicion, we gradually built trust and reconciliation, tolerance and respect for our political differences. Our differences are respected in the daily dealings of our citizens and in our democratic institutions, particularly government and parliament. This setting has contributed to conflict prevention, management and resolution, strengthening the culture of peace in Mozambican society.

The culture of peace is an increasingly deep-rooted reality in our society and is reflected in the solidarity and spirit of reconciliation that prevails among Mozambican citizens. The national commitment to assistance and solidarity was clearly expressed in the efforts to reduce human suffering during the recent flooding in our country. That demonstrates that human security mobilizes solidarity and national reconciliation.

The establishment of peace in the country was accompanied by the introduction of the multi-party political system in a process of deepening and expanding democracy. Since 1994, four rounds of elections have been held: four general, three local and one provincial. Towards the end of 2013, there will be local elections and, in 2014, presidential and legislative elections, and elections to the provincial assemblies. These events contribute to deepening citizenship and the culture of democracy and peace in the country, creating momentum so that the population can take stock of governance in the country.

The transformation of the context from one of war and a culture of violence to one of peace and a culture of peace is an ongoing challenge for the country. The steps taken have been based on promoting a spirit of reconciliation, tolerance and respect for difference among citizens. The free movement of people and goods continues to cement the principles of freedom, social justice and democracy, as well as respect for human rights.

Today, although the spectre of war is remote, physical and psychological violence persist in society. We do still sometimes hear inflammatory speeches from certain politicians threatening a return to war, but the population is in favour of maintaining peace, as the people are the beneficiaries of that peace.
The context of peace has also made it possible to clearly mark out paths for the economic and social development of our country. The country's economic growth rates and the boom in discoveries of natural resources are encouraging us to step up our efforts to transform the current difficulties into challenges that can be overcome in a peaceful setting, increasing the space for the participation of all layers of society in the country's development.

Ladies and gentlemen,

This historical overview served to present Mozambique as an example of commitment to dialogue as a key tool of conflict resolution. The culture of dialogue is now firmly established in our society. To achieve that, we had to embrace and develop endogenous initiatives based on our value systems, culture and the traumatic experience of war.

I would now like to use the last part of my presentation to look at some sources and resources that have made a significant contribution to the culture of peace and dialogue that prevails in Mozambique. At the height of the liberation struggle, in FRELIMO we gathered people of different ethnic groups, genders, races and regions. At first, we experienced difficulties and acts of discrimination that degenerated into conflicts and violence, sometimes as a result of manipulation by agents of colonialism. Conscious of that, we took immediate action under the banner of national unity; culture served as a fundamental vehicle to create cohesion within the group and avoid a new wave of violence within our organization.

We developed actions for the 'miscegenation' of people and promoted cultural dialogue. In fact, since the liberation struggle, we have continued to promote nationwide cultural festivals. The competitions in these cultural events start at the local level, then move up to the district level, ending at the national level. The participants are cultural groups from the cultural mosaic of the country's 11 provinces. In this way, we continue to promote intercultural dialogue within a paradigm of "national unity" and "unity in diversity".
Associated with culture, since the proclamation of independence, we have been developing school sporting activities, from the local to the national level, as another way of forging national unity and identity among young people of both sexes throughout the country. The youngsters compete in a whole variety of events. In the course of the tournaments, they have opportunities to interact and exchange experiences about the culture, sports and social practices of their home regions. The National School Sports Games constitute an instrument of intercultural dialogue through which young people develop intellectual and emotional ties that foster a culture of dialogue.

The Joaquim Chissano Foundation, of which I am president, is promoting an online exchange project between children from all the country's provinces. This project will culminate in an annual camp for the children who have previously met each other virtually and interacted via the internet. This project, called "A Planet of Friends", aims to be another contribution to sowing in the children's minds, in their way of living and being, a culture of dialogue, solidarity, friendship, love and interest in the common good; in short, a culture of peace.

Culture played a fundamental role in the national reconciliation process that followed the armed conflict, when we helped communities perform traditional ceremonies to purify the ex-soldiers. Those ceremonies were a form of spiritual cleansing for former guerrillas, a way of asking the ancestors for

forgiveness for mistakes and crimes committed during the war and opening new paths for social reintegration.

The Mozambican Alcinda Honwana has written an excellent book entitled "Living Spirits, Modern Traditions: spirit possession and post-war healing in Southern Mozambique", which describes those acts of purification and their impacts on the communities and society as a whole. I recommend that you read it. The culture of dialogue is rooted in our actions. Politically, we have created spaces of dialogue to build on our oral tradition. During the national liberation struggle, we had political commissars who, among other things, did a great deal of political work about our struggle through dialogue with the population. President Samora Machel held popular rallies which demonstrated a culture of dialogue.

Our multi-party parliament was an example of the culture of debate, dialogue and reconciliation. This mechanism was replicated in the provincial assemblies and municipal assemblies, which provided a forum for real democratic debate and dialogue among representatives of the people and between those representatives and the executive.
Furthermore, there are the district consultative councils and the local consultative councils, where local power is exercised and people can make a meaningful contribution to decision-making, conflict resolution and furthering development. There are also the public meetings held by the head of State, who regularly travels around the country, visiting districts at even the lowest levels of the public administration hierarchy to establish a direct dialogue with the people. This is a form of accountability, through open and frank dialogue between governors and the governed.

Civil society is accorded a special place in society and has been playing an important role in promoting a culture of dialogue. In addition to taking part in the Development Observatory (at the district, provincial and national levels), civil society is involved in monitoring and observing elections, as well as participating in advocacy and lobbying for issues relating to peace. We have civil society organizations that, through the media, write and speak out against acts that threaten peace. There are organizations that are active in the areas of negotiation and conflict mediation across the country. A while ago, a district judge in Nhamatanda commented that his court did not have much work because people prefer to settle their disputes amicably through mediation. This illustrates how people are opting for peaceful conflict resolution.

Ladies and gentlemen,

The culture of peace must be cultivated through concrete actions. It requires institutionalized actions that help disarm minds and delegitimize violence. Indeed, I believe that the bigger the institutional space provided for dialogue, the greater the likelihood of developing a culture of peace in our societies.
The culture of dialogue is now deeply rooted in Mozambique thanks to the use of cultural values and, through constant action, has ended up being appropriated by society. The trauma of the war served as a lesson. Today we do not need examples of the horrors of war to teach the new generations about the importance of the culture of peace. We all have a duty to demonstrate and instil values, principles, attitudes and behaviours that serve as an example for society. Some people have confided in me that the fact that we have maintained an open dialogue with the leader of RENAMO, the former rebel movement and currently the main opposition party, has served as an example to discourage any attempt to use violence as a political tool.

The culture of dialogue is one of the noble values of the culture of peace. It is a value that requires an ongoing and wide-ranging process in order to take root. All members of society must be included in promoting the culture of peace, particularly young people, who must play a central role in the ongoing dissemination of the values and principles of the culture of dialogue and culture of peace. In this context, we must ensure that young people take up the challenge of continuing intercultural dialogue within their own countries and with young people from other African Union Member States. It is

important to develop opportunities for dialogue through sporting events and other forms of exchange in which cultural diversity is an element of union rather than division.

Today, we have managed to make war between States a thing of the past. However, we still have sociocultural challenges to overcome, which manifest themselves through domestic violence against children, women and the elderly. We observe reprehensible conduct from some citizens who decide "to take justice into their own hands", through lynchings. That is a clear manifestation of intolerance and resistance to the culture of peace. In Mozambique, we are committed to peace and to integrated and sustainable development that includes broad participation of Mozambican citizens in the implementation of development programmes and enjoyment of the fruits of the progress that we are gradually achieving.

Ladies and gentlemen,

Although it takes time and patience to resolve conflicts, we must also dedicate time and resources to educating about peace and the culture of peace. We must explain to our new generations the differences between war and peace, between the cultures of peace and violence, in order to ensure a future of prosperity, peace and democracy. It is a substantial challenge, but the experiences that you can contribute are rich and interesting. That is why I think that the coming debates will enrich our approach to and understanding of the culture of peace in Africa.

The way forward for our continent lies in building a developed, democratic society in which the culture of peace serves as a lever to make the African Union's "Make Peace Happen" campaign an irreversible reality, which benefits all African citizens, without discrimination on grounds of sex, gender, colour or region.

Thank you very much for your attention.

H.E. Mr *Joachim Alberto CHISSANO ((Mozambique) served as President of the Republic of Mozambique from 1986 to 2005. He promoted the socio-economic reforms, culminating in the adoption of the Constitution of 1990, which led Mozambique to multiparty politics and an open market. President Chissano has also conducted successful negotiations with former rebels, ending 16 years of war of destabilization in 1992. In 1994, he won the first multiparty elections in the history of his country, and was reelected in 1999. Although he was authorized to do by the Constitution, he has voluntarily decided not to stand for the 2004 presidential election. He was president of the Southern African Development Community (SADC) and Chairman of the African Union. After his retirement, he was appointed Special Envoy of the Secretary-General for the 2005 Summit to examine the implementation of the Millennium Declaration, as well as the Special Envoy of the Secretary-General for Guinea-Bissau, and Mediator SADC Madagascar. He also led the Committee of the Wise deployed in the Democratic Republic of the Congo to create a favorable environment for the first multiparty elections in the democratic country. Now head of the "Chissano Foundation", he leads development projects involving the active participation of communities in a perspective of reconciliation after the Civil War. President Chissano is a member of the Honorary Committee of the Fondation Chirac. He is also an honorary member of the Sergio Vieira de Mello Foundation. He was the Chief Observer of the African Union in the last elections in Kenya. Fully engaged in the service of the culture of peace, he received, in 2007, the Mo Ibrahim Prize, awarded to African leaders who distinguish themselves by their good governance and the quality of their management.*

Ms Bineta DIOP - President of Femmes Africa Solidarité (FAS)

Your Excellency José Eduardo dos Santos, President of the Republic of Angola,
Your Excellency Joaquim Alberto Chissano, Former President of the Republic of Mozambique,
Your Excellency Dr. Dlamini-Zuma, Chairperson of the African Union Commission,
Your Excellency Ms Irina Bokova, Director-General of UNESCO,
Dr. Donald Kaberuka, President of the African Development Bank,
Prof. Dr. Federico Mayor Zaragoza, Former Director-General of UNESCO,
Members of the Diplomatic Corps,

Distinguished invited guests, Ladies and Gentlemen

Good morning, Bom dia. Allow me to first start by thanking UNESCO for inviting me to be a part of this historic Pan-African Forum for a Culture of Peace in Africa, and for the hospitality of our Angolan brothers and sisters who have experienced difficult times, but have emerged from conflict. I thank you all. Indeed this Forum comes at the right time as Africa continues to experience brutal wars and conflicts. And a lot of resources have been engaged in their resolutions and post-conflict reconstruction rather than in their prevention.

No doubt that the promotion of a culture of peace is the framework for preventive measures. This journey of a culture of peace dates back to the establishment of UNESCO and its constitution, which states that [and I quote] "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" [end of quote]. In 1989, UNESCO held the International Congress on "Peace in the Minds of Men," which elaborated the concept of a Culture of Peace. The UN General Assembly proclaimed the year 2000 as the "International Year for the Culture of Peace" and 2001-2010 was declared the "International Decade for a Culture of Peace and Non-Violence for the Children of the World".

These efforts demonstrate the commitment of UNESCO and member states to address the biggest challenge of our time: securing peace for every woman, man and child. As we celebrate the 50th anniversary of the establishment of the Organization of African Unity (OAU), it is evident that the African Union (AU) takes seriously the reality that without peace and security there can be no development for all. The AU has thus taken strides to put in place a comprehensive Africa, Peace and Security Architecture, and to drive momentum on peace and security by declaring 2010 as the Year of Peace and Security in Africa, to launch the "Make Peace Happen" campaign, and to observe the International Day of Peace widely throughout the continent. Africa needs to be at Peace with itself if we want the future to be prosperous for generations to come.

The purpose of UNESCO is [and I quote] "to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations." [end of quote]. It becomes even more critical to reaffirm this purpose following the recently concluded 57th session of the Commission of the Status of Women in New York where these values still have to be hard fought for women.

And for a culture of peace to become reality, the rights of women have to be secured. The Declaration on a Culture of Peace notes that a culture of peace is based on "respect for and promotion of equal rights and opportunities for women and men."

UNESCO is to be commended for including women in the culture of peace dialogue after the Fourth World Conference on Women in Beijing in 1995, with its Women and a Culture of Peace Program, and then through the Special Project on Women and a Culture of Peace in Africa. I was involved in the Pan-African Women's systems which give visibility to women's peace and development initiatives.

These actions are embedded in the United Nations Security Council Resolution 1325 by that calls for women's participation, the protection of their rights and the prevention of gender-based violence. We need to move from words to action. Time is against us. Our people can no longer wait! We still have wars in DRC, Mali and Central African Republic and we could see future wars in the Sahel. The root causes of conflict have not been tackled, which raises the fear that if the status quo continues, many more countries will be drawn into conflict in the future.

We know the consequences: loss of life, massive displacement of population, children used as child soldiers and women's bodies used as the battle field, and many other atrocities.

There are two major experiences that I would like to share with you. The first is my solidarity mission to Rwanda to witness the aftermath of the genocide. I went to the genocide sites and the bodies were still there – massive killings of women, with children still on their back. This was an awakening for all that women pay the price of conflict; they should be integrally involved in promoting and restoring peace. And the second is my recent solidarity mission in East-DRC where I visited the displaced camps and saw the vulnerability of women and children and their lack of food, water and sanitation. I visited the Pamzi Hospital in Bukavu led by Dr. Mukwege where the body of women that have been abused have been repaired. The culture of war should no longer exist.

In the words of one of our literary visionaries, Chinua Achebe, who we lost last week, but whose words of wisdom will continue to live on, [and I quote] "A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so." [end quote] This is why it is necessary for us to come together – women, men, youths, traditional leaders, governments, communities, private sector, military – to address this scourge of conflict that unfortunately and many times, misguidedly, has come to define our continent. Let us sit under the baobab tree and agree to change the image of a violent continent to a land where people can coexist peacefully.

Your Excellencies and distinguished guests,

It is particularly important that we are having this gathering at this time as the African Union celebrates Pan Africanism and African Renaissance. Let us recall the words of Thabo Mbeki who reminds us that the time is now to "call a halt to…the acquisition of material wealth and the abuse of state power to impoverish the people and deny our Continent the possibility to achieve sustainable economic development." Mr Mbeki goes on to say that it is out of "a pungent mixture of greed, dehumanizing poverty, obscene wealth and endemic public and private corrupt practice, that many of Africa's coup d'états, civil wars and situations of instability are born and entrenched."

Conflict may be a part of human nature, but this Forum correctly calls to attention that an inclusive and holistic approach to the culture of peace can be brought about if we take into account the essential and positive components of the cultural, natural and human resources of Africa. As Cheikh Anta Diop said, "Intellectuals ought to study the past not for the pleasure they find in so doing, but to derive lessons from it." We used to have good traditions in the past that built on our cultural, natural and human resources. And we need to reclaim those traditions that demonstrate how we constructively employed the human resources available to us.

For example, in pre-colonial times, there was the tradition of the Bashingantahe [pronounced: Bashinganthai] in Burundi; male elders who did mediation and peace-making and were renowned for their sense of truth, justice and responsibility for the overall good. This and many traditions in Africa were based on respect for male and female elders, tolerance, patience and honesty. Children were also taught stories and songs by their mothers to demonstrate: (1) responsibility through reciprocity; (2) honesty and loyalty through mutuality and deference; and (3) faith and compassion through inner strength and self-control. There are also many stories that talk of greed and individual interests as major sources of conflict and the young men and women are warned against them.

We should also recall the southern African philosophy of Ubuntu described by Desmond Tutu as "the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality – Ubuntu – you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole World. When you do well, it spreads out; it is for the whole of humanity."

Nelson Mandela explains it this way: "A traveller through a country would stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food, entertain him. That is one aspect of Ubuntu, but it will have various aspects. Ubuntu does not mean that people should not enrich themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve?" That is a very important question of our times. What are we willing to do to address social and economic inequality and to promote inclusiveness? As Chinua Achebe wisely reminds us, "While we do our good works let us not forget that the real solution lies in a world in which charity will have become unnecessary."

Where did we go wrong? Because we now know that history tells us that contrary to what we are accused of in contemporary times, Africa does not have a culture of rape, a culture of war, a culture of greed, or a culture of corruption. Indeed, what Africa has always had is a culture of peace and tolerance.

Our youth need to draw from this true history to invent a future for themselves with which they will elevate the continent. The African Youth Charter recognizes that "youth are partners, assets and a prerequisite for sustainable development and for the peace and prosperity of Africa with a unique contribution to make to the present and to future development..." As such, I welcome the special focus of this Forum on youth. "Active citizenship and participation of many more young people in the social, economic, and political development at community, national, and international level will continue to be the key to transformative changes in democratic governance and sustainable development."

I have also believed that the agendas of women and youth, due to their marginalization, are intertwined. Both agendas should feature prominently in implementing a culture of peace. The teachers are also the custodians of peace because they impart positive African cultural traditions and history and shape the minds of future generations.

In Africa's history elderly women, in particular, played a key role in crisis and would be asked to mediate situations where conflict turned into armed violence. In Central Africa, "the oldest women of the clan would go to meet the opposing clan, and to put themselves between the fighters in order to make them see reason. When words proved fruitless, the women would threaten to expose their nakedness or to go down on their knees. In either case, the gesture signified a curse for those who bore the responsibility for such grave acts. Because of the respect that the enemy soldiers had for the women, they would usually put down their weapons." I want to bear testimony here today that African women continue to use some of these tactics in order to be heard during conflicts. We have used our traditional notions of diplomacy to intervene in conflicts and to ask warring parties to put down their weapons.

We should celebrate the African women pioneers who saw their children taken as slaves, who fought for independence and against apartheid. The heroines of our time, such as the late Wangari Mathai, Nobel Peace Prize winner, Ruth Sando Perry who was Liberia's first and Africa's first female Interim President, Leymah Gbowee, Nobel Peace Prize winner.

Last year the women of Senegal mobilized themselves, the youth and media, to contribute to peaceful elections. Their strategies were based on three factors: mobilizing the elders, rural women and youth in order to put pressure on and sensitize political parties and religious leaders; monitoring and

observing the electoral process; and mediating among various groups. They were able to get women from opposing political parties to stand together and commit to peace by signing a peace cloth "pagne de la paix". They created a situation room for early warning and early action, where they were analysing the situation and collecting data, using new technologies such as mobile phones, online, radio and television, and the peace caravan. They contributed to the prevention of emerging violent conflict in their elections.

As a continent, we have overcome strife again and again; we have survived, but we have lost too many along the way. Let us each reflect deeply within ourselves and rise with the words of Mandela: "To be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."

Thank you.

Muito obrigado.

***Ms Bineta DIOP (Senegal)** is Founder and President of the NGO "Femmes Africa Solidarité" (FAS). She has initiated numerous programmes to support the peace initiative on women, peace and security that has resulted in the creation of the "Mano River Women's Peace Network"(MARWOPNET), and was awarded the Prize for Human Rights of the United Nations General Assembly in 2003. She led election observation teams in post-conflict countries and solidarity missions for women in crisis situations. She facilitated the dialogue for peace among women especially during the process of negotiating peace in Burundi and the Democratic Republic of the Congo (DRC). Ms Diop has received numerous honours and awards. In 2011, she was named by TIME magazine as one of the 100 Most Influential People in the World. In March 2013, she received the Woman of Distinction Award from the NGO Committee on the Status of Women in New York.*

Round Tables

In addition to the opening ceremony, the day was marked by the organization of three roundtables, where participants recognized for their expertise and their involvement in the promotion of sustainable development and dialogue discussed challenges and opportunities for cultural, natural and human resources for a culture of peace in Africa.

<u>Round Table 1 - Cultural sources and resources for a sustainable peace in Africa</u>

Chaired by H.E. Mr Banza Mukaly Nsungu, Ministry of Culture of the Democratic Republic of the Congo and President of AU Conference of African Ministers of Culture, this round table was an opportunity to revisit the importance and wisdom of languages, traditions and history by analyzing traditional and modern methods of conflict management and the prevention of violence. In order to come up with recommendations and action proposals, the participants also examined the role of education, not just in school, but also in the home and in villages. The participants were also invited to pay attention to creativity and cultural inventiveness, which can create new opportunities and places for dialogue and to the development of new industries based on the arts, cinema, cultural tourism, contemporary music which serve as the driving force for sustainable development and employment opportunities for youth. They also examined the role of education—not just that which takes place in schools, but one that occurs in families and villages, enhancing creativity and cultural inventiveness, which is able to open new horizons and places for dialogue, develop new economic sectors and serve as an engine for development.

Speakers:
Mr Ahlin Byll-Cataria - Executive Secretary, Association for the Development of Education in Africa (ADEA)
Mr Lupwishi Mbuyamba - Executive Director, Observatory of Cultural Policies in Africa (OCPA)
Mr Charles Binam Bikoi - Executive Secretary – International Centre for Research and Documentation on African Traditions and Languages (CERDOTOLA)
Ms Rosa Cruz e Silva - Minister of Culture, Angola

Chairpersons:
H.E. Mr Banza Mukalay Nsungu - President, AU Conference of African Ministers of Culture (CAMC IV)
H.E. Ms Ângela Bragança - Secretary of State for Cooperation, Ministry of External Relations, Angola

Rapporteur:
Mr Benoit Sossou – Director, UNESCO Yaounde

WHAT KIND OF EDUCATION IS NEEDED TO PROMOTE A CULTURE OF PEACE IN AFRICA?

Mr Ahlin BYLL-CATARIA - Executive Secretary, Association for the Development of Education in Africa (ADEA)

1. Background and issues

Just a few years ago, Africa was being described as the continent without hope. Today it is considered to be the continent of the future, especially thanks to its economic performance, its natural resources and the youth of its population. In order to become that continent of the future, though, it absolutely has to find peace and stability. In fact, 25 of the 54 African States have experienced, or are experiencing, internal conflicts or civil wars with consequences that are catastrophic on a variety of levels, in particular in the areas of health, education and social, economic and political development – in short, the sustainable development of the continent.

Moreover, these recurring conflicts have repercussions in the collective unconscious of the people that are passed on from generation to generation and manifest themselves in distrust, intolerance, hatred and aggression. At community level, this mindset generates a lack of understanding and a rejection of the differences of others, resulting in an inability to live together or to collaborate in working towards the common good and the development of their respective countries and, through that, of the continent.

Since the time of independence, conflicts in Africa have resulted in millions of people dead or displaced, hundreds of thousands of women subjected to rape, millions of children orphaned, and so on. The cost of these conflicts, and of peacekeeping, runs into tens of billions of dollars, astronomical sums that are often not available today to raise our countries out of poverty and save swathes of the population from destitution.

Peace, therefore, is the *sine qua non* for the development of our countries, if our continent really is to become the continent of the future. The absence of war is not necessarily synonymous with peace, and there are many countries teetering on the brink of armed conflict. Hence the need to promote a real culture of peace, as the guarantor of stability, social cohesion and coexistence between diverse communities as well as of sustainable development. This peace, however, of which we speak is first and foremost peace in our hearts. It is the peace within each one of us. As long as we are not at peace with ourselves, we cannot be at peace with others, either within our marriages and families, in the workplace, in our communities, or in society as a whole.

2. Sources and causes of conflict

The causes of conflict in Africa are many. They are political, economic, social and psychological. The race for power is often a source of frustration and bitterness for those who feel left out. Population groups who are frustrated and bitter because they feel they have been discriminated against, marginalized and weakened by poverty and lack of recognition will tend to see armed struggle as the only way out. The unsatisfactory sharing and redistribution of national wealth is also the source of many conflicts. At a social and psychological level, the refusal to acknowledge the identity of others, or to accept racial, ethnic, cultural and religious diversity and to respect differences is also responsible for fratricidal wars.

What is the solution to all this conflict? The African institutions have developed highly praiseworthy initiatives for political mediation as well as systems for keeping the peace. These initiatives have admittedly produced positive results, but they have also revealed their limits, especially where the sustainability of peace is concerned; hence the need to build peace from the inside, relying on endogenous resources, cultural, natural and human in particular, and working on people's mindsets. If war is born in the minds of people, this is exactly where the seeds of peace must be sown.

3. Cultural sources and resources for lasting peace in Africa

Africa abounds with vast wealth. This is not simply a matter of natural resources. As a multiracial, multiethnic and multifaith continent, Africa is endowed with immense riches that it has not yet tapped, namely its cultural diversity, an inexhaustible source of wealth and energy not only for its economic, social and political development, but its spiritual development too.

How does one promote peace through culture? This aspect will be explored at length by other speakers. I would, however, like to stress that culture is not just about artistic pursuits, as some simplistic clichés would have it. It has its foundations in philosophy, in a concept and view of the world, an idea of the place and role of the individual in his or her community and in society as a whole.

Culture also includes the structures or systems put in place to translate that view of the world and that concept of the relationships between individuals into reality. That is how, in the countries of the Sahel and other parts of the continent, certain ethnic groups have, over the centuries, evolved principles of relationships and social practices, such as the "joking kinship", which enable them to coexist peacefully and avoid and resolve conflicts.

These social and cultural practices still exist and prove themselves on a daily basis, in some countries averting numerous conflicts. It is vital for Africa not to lose them. Not only must they be kept alive, but also promoted, spread and encouraged in the countries and regions where they are unknown.

The promotion of social and cultural practices conducive to the development of lasting peace takes place through education for peace. Education must not be viewed in the narrow sense of what happens at school, but in a broader sense that encompasses all the structures and systems designed and put in place by society to help individuals develop their own personality and human capabilities, find their place in society and promote not only their own welfare but that of their families and communities. It therefore includes what goes on at home at the level of the family, in the educational structures (schools, adult education centres, youth training schemes, cultural centres, universities, etc.), in the communities and in society as a whole.

Because I appear on this panel wearing my hat of development of education in Africa, allow me to give you a few examples relating to education for peace.

4. Education in the service of peace: a few examples

Most of the countries here today, and the organizations or institutions you represent, have education for peace programmes. I will confine myself to examples from three countries that have drawn up education for peace programmes following internal conflicts. They are Côte d'Ivoire, Kenya and the Democratic Republic of the Congo. I would just like to focus on certain specific and complementary aspects of these programmes.

Côte d'Ivoire

In its education for peace programme the Côte d'Ivoire Ministry of Education, in partnership with civil society, has focused on the following points:

- Promotion of peace and a spirit of comradeship in schools
- Non-violence and tolerance
- Spreading knowledge about children's rights and human rights
- Ways of managing conflict
- Promotion of a sense of community
- Raising the awareness of teachers about national values, etc.

A programme was drawn up in 2002, with a curriculum on peace. In 2003-2004, teachers were trained in its implementation, and the experiment was launched in primary schools. The programme was introduced into teacher-training centres in 2006 and into colleges in 2009.

We should note that Côte d'Ivoire has not made education for peace a separate discipline, but one that cuts across all disciplines.

Kenya

Why an education programme for peace? Because the violence after the 2007-2008 elections – explained among other things by issues of competition for resources – led to intercommunity conflicts, resulting in:

- Ethnic animosity and suspicion
- Massive internal displacement of communities, contributing to a shortage of teachers and loss of teaching time
- Destruction of school property and infrastructures
- Falling-off in economic investment because of the political instability, with a negative impact on the economy

For Kenya's Ministry of Education, schools had to be protected from the post-electoral violence, and education for peace was meant to strengthen national unity and cultural diversity. Peace-building and conflict management were integrated into *Kenya Vision 2030*.

The goals of the education for peace initiative in Kenya are:

- To make students aware of the causes of conflicts and how to resolve them amicably
- To prepare students to become good citizens of their communities, their countries and the world
- To equip students with the capabilities to promote peace and human dignity at every level of interaction
- To use the classroom as a springboard to teach and practise the values of positive interdependence, social justice and participation in decision-making processes
- To encourage respect for cultural diversity and lasting peace

Some outcomes and innovations:

- Training of 21 principal trainers drawn from the Kenyan Ministry of Education and the Education Institute
- Training of 8,837 teaching advisers and teachers of education for peace
- Raising awareness of 3,500 secondary-school heads about education for peace
- Creation of training materials and books for primary teachers
- Production and distribution of over 60,000 books on education for peace
- Setting up an education for peace coordination unit
- Creation of an education for peace steering committee in May 2010 following a meeting of all stakeholders
- Encouragement of the creation of education for peace clubs in teaching establishments
- Implementation of a monitoring exercise on education for peace in schools
- Drawing up of a draft policy on education for peace in the education sector
- Development of materials for psycho-social intervention to supplement education for peace initiatives
- Provision of psycho-social support to pupils and teachers affected by the post-election violence
- Training week in education for peace

For Kenya, education for peace is a programme of behavioural change, which necessitates building the capacities of teachers in methodology. One of the difficulties for teachers lies in the conflicts or contradictions between the principles and values taught as part of education for peace on the one hand, and the ideas and practices promoted by the family and community on the other. From this perspective, the experience of the Democratic Republic of the Congo has some particular enlightenment and effective answers to offer.

Democratic Republic of the Congo

This programme follows on from a series of activities carried out by the Association for the Development of Education in Africa (ADEA) since 2004. In June 2004, in Mombasa, Kenya, the ADEA held a ministerial conference on education in States in crisis or post-conflict situations. The ministers present at that conference undertook to "utilize [their] education systems as agencies and forces for peace-building, conflict prevention, conflict resolution and nation-building".

The follow-up to that conference gave rise to the creation of an Inter-Country Quality Node (ICQN) on Peace Education, bringing together a group of African countries in conflict or post-conflict situations. Kenya decided to take the lead. In September 2009, the first meeting of this Quality Node was held in Mombasa on the theme of "Education for Peace: Integration and Partnerships".

The presentation by Martine Libertino on the working techniques used in mediation for peace in countries suffering or emerging from conflict aroused much interest among the ministers and other participants. Following her presentation, the DRC delegation asked her to train 25 mediators for peace. That training course was put in place with the financial support of the Open Society Foundation Southern Africa Initiative (OSISA) and the ADEA secretariat.

First phase of training (2010-2012):

The objectives
- Train a group of 25 people drawn from a variety of institutions, capable of leading specific programmes for the education of adults and children in peace development
- Initiate them in understanding themselves and others: studying the human personality with its qualities, gifts and emotional issues
- Teach them to free themselves from feelings of hatred and injustice, and develop a new attitude of mind enabling them to build a new society, together with others and with determination
- Train them in working methods relating to the emotional issues that have an impact on people's personal, professional, institutional, social and political lives
- Allow the trainees and their institutions to move towards autonomy, so that they can reduce and, over time, rid themselves of their dependence

Expected results
- They understand the importance of working on emotional issues for the development of peace in all areas of society
- The trainees become aware of their power and capacity to help their community and transform their society
- They attain serenity, clearly seeing the needs of their community and country, with new-found confidence in their capabilities and those of others
- They understand the power of the group and build a spirit of solidarity and discipline
- They put peace education programmes in place in their respective communities and are ready to train their collaborators and partners from other institutions who ask them to do so

Results achieved and impact of the training
- An initial training course of nine days with eight sessions of continuing training (lasting one week with one day in the field) was held between 2010 and 2012 for 25 participants drawn from civil society, religious institutions, the ministry of education, universities, etc.
- Collaboration developed between the participants and their institutions. Training visits to the field now extend to institutions
- Everyone's skills were pooled, which made the group even more close-knit
- Participants developed the following programmes within their communities:
  - Teaching for street children and those educating them. The beneficiaries are 265 children in 3 centres for street children, 15 or so educators and their helpers, the responsible officials, coordinators and directors, the families and communities concerned. Teaching is provided in Lingala;

o   Training of educators in the Centre Africain de Formation Supérieure des Éducateurs Sociaux (CAFES). Beneficiaries are: 750 educators in training and the educators in the field in the NGOs that are active partners in the reintegration policy;

o   Programme for the creation of "spiritual families" who undertake to create a bond with the street children and take them in if they get along well. The families and children receive teaching specifically tailored to the problems of abandonment. The beneficiaries are 9 families and 15 children from the streets and the neighbourhood. In the long term, it could cover thousands of street children;

o   Creation of two pilot schools in basic philosophy for children and adolescents within the National Protestant Youth Federation. The beneficiaries are 30 children and young people. It could eventually cover three million young people throughout the country;

o   Teaching the training content in the different fields of activity of the NGO "*Espoir pour tous*". The beneficiaries are those collaborating with the NGO, street children, minority and Pygmy populations (35,000), eco-villages (9 organizations), 60 organizations dealing with the problems of the indigenous communities in three provinces, and NGOs operating in Katanga, North Kivu, the Eastern Province, Bandundu and the two Kasaï provinces;

o   Teaching in three cutting and sewing workshops for very young mothers, and young women rape victims who have been abandoned. The beneficiaries are the collaborators and managers of the centres and 300 young women. It could eventually cover tens of thousands of young women throughout the country;

o   Teaching in a cutting and sewing workshop for married women and mothers. The current beneficiaries are 30 women, their children and families and the community;

o   Teaching of the training content for young people as part of the clear-up of the district of Masina in Kinshasa. The beneficiaries are 21 neighbourhoods in the district. The participants in the first pilot programme are 28 young people aged between 12 and 20 and mothers. In the long term, all the young people and residents of the district and the city of Kinshasa;

o   Strengthening the skills of 10 psychotherapists in the project in private consultations, mediation for couples and families, and rape victims and their attackers;

o   Consultations for the prevention of sexual violence.

The programme of this first phase has already had a major impact. At an individual level, the persons trained now have a different view of marriage, the education of children, the family, community and the country as a whole. They become an example for their friends and relations and in their fields of responsibility. They are better at filling their roles in relation to their institutions and hierarchy. They are capable of fulfilling their role as partners for government institutions, in particular with the Ministry of Education.

Learning lessons from this experience, the Ministry of Education decided to draw up a curriculum on education for peace, and to train all teachers in this field. The main lesson to take from this programme is the emphasis it places on training the individual to understand his or her emotional workings and those of others, and to cultivate calm and learn to be at peace with oneself and therefore with others.

5. Conclusion

In UNESCO's strategy for education for sustainable development, stability and peace are one of the four pillars. Mindful of the importance of peace for their development, many African countries are seeking to build real national programmes of education for peace. If these programmes are to be effective and achieve their objectives, they must have the backing and support of politicians, civil society, and communities as a whole. They must not confine themselves to the transmission of knowledge, but should aim to change individual attitudes and behaviour, at school as well as within the family, the community and society as a whole.

If there is one single message to convey in this presentation, I would say that education for peace has a chance of success when each person who benefits from it accepts it and does all they can to become a messenger and an actor for peace.

Thank you.

For your information, there is an Inter-Country Quality Node on education for peace, the leader of which is the Kenyan Ministry of Education.
The specific goals of the ICQN on education for peace are:

- To advocate the cause of peace for sustainable development through the recovery and construction of the teaching sector;
- To favour the drawing up, strengthening and implementation of education for peace policies and strategies;
- To ensure the implementation, monitoring and evaluation of education for peace programmes;
- To build capacities at every level for education for peace;
- To foster strategic inter-disciplinary, inter-regional and multisectoral partnerships and collaboration with the different stakeholders;
- To enlighten policy formulation and strategic interventions based on the sharing of knowledge and development through effective research;
- To promote education for peace through an effective communication and dissemination strategy.

The ICQN on education for peace recognizes education for peace as a proactive and preventive tool for measuring conflicts and violence in society. It is a means for transforming societies and ensuring that peaceful societies are built that have much better chances of remaining so.

In addition, INEE has developed a toolbox for implementing education for peace programmes. It will be presented on 8 April at a workshop to be held at the UNESCO Headquarters in Paris.

Mr Ahlin BYLL-CATARIA (Togo) is currently the Executive Secretary of the Association for the Development of Education in Africa (ADEA), whose mission is to act as a catalyst of innovative policies and practices for the qualitative change of education in Africa. Prior to that, Ahlin was Senior Advisor for the Swiss Agency for Development and Cooperation (SDC). Most of his career was spent at the SDC headquarters in Bern. He worked for 10 years in the West Africa Division, responsible for programme and financial planning, development, management and evaluation in Mali and Niger. He also worked for 8 years in the education sector, where he was responsible for the elaboration of basic education policies and programme management and in the field for 10 years as a trainer of trainers in the Swiss literacy project and as a deputy representative of SDC in Niger. From 1993 to 2006, he represented SDC on the ADEA Steering Committee, as leader of the Working Group on Non-Formal Education. He was the Chair of ADEA from 2001 to 2006.

PEACE IN AFRICA AND ITS FOUNDATONS IN ITS CULTURE

Mr Lupwishi MBUYAMBA - Executive Director, Observatory of Cultural Policies in Africa (OCPA)

The security situation characterized by wars and conflicts in Africa does not need to be illustrated or described, as the media does this amply, sometimes with relish bordering on indecency. Unfortunately, the protagonists of this state of affairs have still not shown the slightest desire to put an end to the calamity, neither seeking the immediate causes, their deeper origins or any lasting solution. Fortunately, others have explored the need to observe, identify and study the mechanisms and determine ways in which to address the issue and implement coherent action strategies.

It is therefore necessary to examine the societies and their players, their customs and traditions, their mentalities and their morality, their business with neighbouring States, their innate relations with their environment, their ambitions and their visions – in short, the culture of the people involved. Perhaps we could focus on this picture and try to take stock of the efforts made in this connection by recalling the relevant experiments tried in various places, noting the common denominator of the conclusions drawn from them, even if they were only provisional, seeking ways and means to ensure continuity and transmission from generation to generation and forging a protocol for clear progress-oriented action, towards full and sustainable development in Africa.

1. Significant references

The first is testimony

It has been said that there was a miracle in South Africa. It might not be common knowledge that long before, and during the Kempton Park negotiations which led to the drafting of a consensus-based Constitution in 1992-1993, several actions occurred at a population and community level on the ground, with actors, all activists, who guided the politicians. We can pick out some of the most significant:

- The development by the African National Congress (ANC) of community art centres for black communities at the same time as young black people were boycotting the western school;
- The ANC sit-in in front of the State Theatre in Pretoria to demand the replacement of "classical" shows and music programmes by programmes of African music and dance;
- The meeting imposed on the Rector of the Technikon of Johannesburg, President at the time of the 3,000-strong Federation Afrikaans Cultural Organizations, with the leaders of the ANC's culture department to discuss sharing cultural infrastructure;
- A national conference on "culture and development" to prepare what was to become the "White Paper" on culture and the arts (also preparing, among other things, the flag and the national anthem of the new country and reflecting on their meaning). Negotiations in this field took place with the Boards of Directors of the performing arts in the country's six main cities, in order to revisit the mechanisms for appointing members, so as to ensure that all cultures of the country were represented;
- Far from South Africa, in Helsinki, a debate on the possibility of including a programme of concerts by a delegation of South African children from different cultural backgrounds at the World Conference on Music Education. One wonders here on which field the internal battle was fought!

The second is an example drawn from one of the many cases of conflict between countries

A second example can be drawn from the many cases of inter-country conflict. The persistent conflict in the African Great Lakes region might warrant close observation and consideration of the underlying cultural question but the constantly evolving state of affairs at the moment might well diminish the relevance of any remarks. I will, therefore, simply identify points that deserve to be mentioned, without applying them to any precise situations:

- Community demands and cultural rights as causes
- Involvement of or recourse to traditional powers and leaders as instruments
- Intentional and planned rape of girls and women as methods
- Ignorance and systematic violation of borders as strategies

All of these elements fall within the field of what is known as culture, beyond the territorial claims and economic appetites concealed and covered by a cacophony of buzzing about the incapacity or the strength of the armies, the weakness of governance and the support of an international community that is, itself, stuttering.

Going back further in time, clear concern was already being expressed by the region's intellectuals some decades ago. Before the events, in fact, these intellectuals had taken the initiative in the 1980s to organize, periodically, an "international conference of the civilizations of the Great Lakes," whose sessions alternated between the University of Burundi in Bujumbura, and the Higher Institute of Education in Bukavu, and which was planned to include the University of Butare in Rwanda. The conclusions and acts of these meetings are available and show that questions of tradition, customs, ownership and lineage, family, ancestors and religion, associations, power and succession, and so on, were raised during these meetings. These are all eminently cultural questions, considered vital for mutual understanding and good neighbourly relations. As the causes of these conflicts were eminently cultural, it should be understood that their solutions be sought primarily in the field of culture.

2. Significant cultural experiences

The African Union (AU), established a decade ago to replace the Organization of African Unity (OAU), which would have commemorated its fiftieth anniversary this year, has adopted in its strategy a plan of action on conflict resolution and has developed a department that has become the Union's flagship, disseminating widely in its "Situation Room" any internal or external incidents affecting the States of the continent. However, the objective of this department does not seem to encompass enough of the concerns shared by other structures of the same organization, particularly those that focus more on the search for foundations and roots.

For example, in developing an implementation framework for the objective of building pan-Africanism – one of the elements of the African Union's strategy – the Department of Social Affairs proposed that the following key factors be selected: pride attached to African identity, gender equality, equitable and sound management of natural resources for the benefit of all and the promotion of African humanism, the promotion of democracy in the management of States and, above all, high self-esteem and values of African civilization. The Department considered that the achievement of these objectives was the basis for the successful construction of the continent's unity and the springboard for African integration. It therefore skimmed over the internal aspects of conflict prevention of which non-compliance constitutes the prolegomena to political crisis.

Long before, UNESCO had already recommended that in the approach to issues concerning conflict resolution and prevention, while addressing immediate problems, attention should be paid to raising awareness and training community leaders in a culture of peace in order to create a climate conducive to negotiations and constructive exchanges by building reflexes that would be triggered as soon as new difficulties arose. Several meetings were organized in this connection in a number of African countries and experts were sent to participate in the study of sustainable solutions when conflicts broke out, such as in Côte d'Ivoire twice and then in South Africa under the apartheid regime at the end of the last century.

Two initiatives deserve to be mentioned among UNESCO's many contributions regarding the approach to internal and external State conflicts. The first concerns the search for the updating and promotion of traditional conflict resolution mechanisms. This was the theme of the Libreville symposium held in 2003 when the need was felt to focus on mechanisms to promote cultural diversity and to prepare a relevant standard-setting instrument for Member States.

The second initiative, which is a little less known, was entitled *Young People and Intercultural Dialogue*, a project based on experiences in each of the subregions of sub-Saharan Africa to design a youth training programme on dialogue and knowledge facilitation beginning within the family structure and subsequently extending to relations between neighbouring States. Following youth

meetings in Lomé, Yaoundé and Kanye, all the subregional delegations met in Grand-Bassam, Côte d'Ivoire, for a regional symposium aiming to enable the development and adoption of a common charter designed to guide young people in their responsibilities while preparing them to face the realities of power awaiting them.

Meanwhile, intellectuals, researchers and members of civil society have not remained idle in face of the permanent threat posed by the risk of failure of all the development efforts to which they devote their thoughts and advocacy. The conference of African intellectuals held in Dakar in 2006 called upon political leaders concerning their responsibility in that regard. Many research centres have since been established with the objectives of examining, proposing and developing the cultural approach to conflict prevention and resolution, in universities, such as the University of Botswana in Gaborone or the Africa University in Mutare, Zimbabwe and the University of Kinshasa, the Democratic Republic of the Congo, and in autonomous centres such as the Human Sciences Research Centre in Pretoria and the Centre of Research and Training for Peace (CERFOPAIX) in Bujumbura (Burundi). Thus, in the definition of the strategy that it presented at the Universal Forum of Cultures in Barcelona in 2004, the Observatory of Cultural Policies in Africa (OCPA) included, among the key factors constituting the cultural indicators for human development, governance and legal and political pluralism, equity, social justice and cultural freedoms, which are all factors required to ensure social peace and avert conflict, but with several political, social and economic facets based on the fundamental need and human thirst to enjoy freedom and express one's true self, diversity of being and inner nature.

3. Essential contribution of nature to the emergence of culture

However, nature and culture have combined to create a web of very close relations that are constantly interacting even as they develop separately. Here too, it has been shown that such interaction lies at the root of cultural practices and great civilizations that have on occasion caused major upheavals in the history of humanity.

The many cultural and scientific developments along the Iron Road show the development of ancient African technologies benefiting from an appropriate environment. The traditional pharmacopeia confirms what people have created from their immediate natural environment in developing their life skills. Entire populations share practices and rules that transcend territorial and administrative boundaries.

Constant population migration bears witness to the ingenious way in which peoples have drawn from the nature they encounter in order to create a framework for living for themselves and even justify rules of existence and co-existence, and establish new codes of conduct. An influential congress held by the International Centre for the Bantu Civilizations (CICIBA), about 30 years ago in Libreville, demonstrated this quite convincingly. However, the Bantu area covers dozens of States, from the edges of the Sahara to the Cape, crossing national geographical borders and, of course, sharing languages and traditions.

Lastly, an overview of the cave and rock painting making what amounts to a corridor through the continent allows the careful observer to note the influence of nature on human creativity: the motifs of the drawings, the figures represented, the scenes and environments of the places as a whole are regularly described by art historians and critics as the first manifestations of artistic expression. The dream of submitting nominations to the World Heritage List on behalf of a number of countries is recurrent, and of course the same applies to the Representative List of the Intangible Cultural Heritage of Humanity. Thus, biological diversity is located at an intersection with cultural diversity, providing it with a setting and helping it to flourish, both of them being spaces where present and future generations, and multitudes of peoples from many different areas, can share. Although a final recommendation could be formulated on the basis of this accumulation of experiences and observations which would deal with the promotion of studies and knowledge of rules and tradition as well as the observation of the value of modernity, a major conclusion is however evident. It is absolutely essential to conduct systematic training and education for nomination processing, provide information about negotiating methods and endorse the promotion of civilizational values.

This cultural training programme should have a political agenda because, increasingly, cultural diplomacy is advocated as a negotiating method, and culture is acknowledged to have influence that has been described as "soft power", or the velvet glove, and being far more effective than the traditional diplomacy of receptions and *notes verbales*.

It can be learnt though.

4. Transmission of heritage and guarantee of sustainable development

Just as we cannot separate culture from politics, there is an intrinsic link between culture and education. What is education, if not the transmission of knowledge established and built up through the ages by communities? This knowledge encompasses background and heritage consisting of laws and traditions, information, codes of conduct in life and methods to enable both young people and adults to adapt to their environment. Transmission is achieved at all levels of education, through the family, schools, informal education and lifelong learning. And in the transmission process, the teacher who transmits the knowledge that he or she has received interprets it in turn, enriching it, thus participating in the work of generating, creating and inventing culture, listening to the people and endeavouring to include their desires in the common heritage. This is the very heart of the interface between culture and education.

UNESCO has also initiated a study on this subject too and has submitted a proposal to the African Union to contribute to the definition of the Union's strategies and to the adoption of the operational aspects of its programmes. Moreover, the lack of information on the cultural framework of education, which is designed to foster quality education, should be corrected, as should the misunderstanding about defects carried by tradition (sic), which run counter to efforts to provide education for all.

It is quickly forgotten, however, that the theme of the international symposium of the Second World Black and African Festival of Arts and Culture (FESTAC) in Lagos, in 1977, was Black Civilization and Education. One might well wonder, more than 30 years later, what has become of the 80 recommendations of this global event. In an attempt to precede a possible assessment, we could imagine an audacious programme that would bring onto the agenda of business schools and universities:

- Training in African cultural values
- Universal teaching in artistic disciplines at all levels
- Higher education in African languages

As an example, people would therefore learn to know and appreciate the culture and traditions of others and thus put into perspective the high regard held for one's own tradition and religion, which are crucial factors in negotiations and dialogue. In the struggle to prevent and resolve conflicts, the cultural approach can help to address the issue by tackling the root of evil. This approach would help to address the problem in its entirety, as the cultural approach would also take into account interrelated elements of cultural and biological diversity. Of course, careful examination of the history of civilizations shows that external factors can complicate the internal efforts undertaken to meet the objective. It is obvious that permanent attempts at controlling international geopolitics end up by complicating the situation. There is nothing new there. But is that not the fate of civilizations?

Africa's weapon in this struggle must, henceforth, meet two requirements: First, the promotion of internal values of openness, democracy, social justice, respect for the diversity of cultures and solidarity within States and in a region committed to the construction of legitimate regional integration. Second, the ability to build and present a competent, respected and resilient leadership that is able to defend itself, negotiate and make itself heard by external parties.

Ultimately, it amounts to showing the ability to master the situation and events, confirmed by active faith and a firm belief in one's ability to bring about change and to include this faith at the hearth of public policy. A highly cultural value.

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AFRICA AND THE CULTURE OF PEACE: FREEING THE RELATIONSHIP FROM ITS COMPLEXES

Mr Charles BINAM BIKOI - Executive Secretary - International Centre for Research and Documentation on African Traditions and Languages (CERDOTOLA)

Listening to the radio, reading the news in the papers or watching the images of peace and security in Africa on television supplied by the international agencies, leaves a bleak impression: Africa is no more than a land of conflicts, violence and war.

There is something excessive in this picture, certainly, akin to an abuse of judgment that can lead to a distorted, and inevitably distorting, view of reality. Whatever the angle from which we observe this state of affairs, we are bound to suffer. However, the consequences for African opinion itself are especially tragic, as its less well-informed players become bogged down in a dehumanizing fatalism, convinced as they are that what is said, shown and done about this issue is the everyday reality on the continent of Africa.

Africa, a land of hatred, war and conflict? Nothing could be further from the truth than this image that is nowadays so generously distilled and so insidiously spread!

In fact, from Toumaï to Lucy and from Lucy to Toumaï, if there is one thing today that is scientifically and universally established, it is Africa's place as the "cradle of humanity". Which means, at the very least, that Africa gave Life to mankind. In nature, though, all life is about production and reproduction. Much more than that, the human species can be distinguished from other species by its consciousness that this process is unfinished and that individuals – humankind, perfected in time and substance, owes it to itself to conquer eternity by the preservation and continuation of the very process of production/reproduction.

Therefore, in the African view of life, humanity only has meaning if people agree with other people not to be an automatic threat to those like themselves, but to look upon them as other selves. This is the vision that has from the dawn of time inspired our attitudes, beliefs, rules, regulations and behaviour; it prompted a whole series of impulses that crystallized into the art of living in the African world, becoming, in the process, ethics for the community and culture for society. And, because it aims to contain the natural human tendency or inclination to assert oneself by opposition, this culture, which favours Life, has also become, over time, a *culture for life, culture for peace,* or *culture of peace.*

Thus the question is not so much whether Africa, the cradle of life, has contributed to peace (a condition for life to continue), as why more has not been made of the quite obvious contribution of African culture, the culture of life, to the universal culture of peace. With Africa the eternal now depicted as the Africa of peace, source of life, the second burning question concerns the nature and origin of the conflicts in present-day Africa.

How does it happen that in a territory where there is no serious arms race, in the very land of "*those who invented neither gun nor powder*", guns are heard so loudly, so often and on such a vast scale? How does one explain this proliferation of troubles and conflict in postcolonial Africa?

Let us not deceive ourselves about the conflicts over subsistence that can arise or have arisen here and there across the continent. Let us not linger over the unacceptable abuses involved in some of these conflicts and their dehumanizing or, at best, degrading consequences. But let us not be embarrassed to say that, generally speaking, the major conflicts that devastate the lands of Africa often have their origins in the artificial superimposition or juxtaposition of cultural systems that are fundamentally alien from one another, with no regard for compatibility or prior consultation by those responsible, whether through intellectual laziness or under orders, or by the actors charged with applying them to populations that are never consulted. At the end of the process there is a profound failure of cultural understanding, and that is what determines the relationship of the new African society with the question of peace. Strangers to a dominant culture that governs them, led along like livestock by forces in which traditional culture struggles to keep its identity, the peoples of Africa pursue their lives as if disembodied, more victims than players, utterly excluded from the building of peace.

Among these elements of cultural servitude, one can usefully cite the example of the Roman legal system. Renewed in its time, and later elsewhere in the service of the Napoleonic cause, and adapted on all sides in the old Europe, was this not the system that, strangely, one day about 50 years ago, was

imposed on the emerging African States to guide, direct, regulate and preside over the governance of the diverse humanity of Africa?

We should note here that since that time, Africans have become the veritable prison guards of these bastard systems. Africans? Let us say African elites colonized up to the hilt, alienated, ready to serve the prevailing conquering and arrogant international order which humanity has to thank, at the same time and in turn, for slavery, colonization and neocolonialism. This order, which has made itself "global" by armed force and bloodshed, which has drawn up frontiers dividing villages, communities and consciences, denaturing the natural order of life, and excluded African culture from the conversation in Africa itself. In the name of "globality" it has witnessed the birth of an Africa of elites. These new Africans? They view Africa with condescension and if need be, denigrate its traditions. They are Christians, Muslims, and Buddhists. They are communists, socialists, liberals, and democrats. They are feminists, homophiles or homophobes. They are affiliated to a thousand and one "fraternal" organizations, members of universal networks to which they pay substantial contributions, from which they receive, in return, instructions defining the way they behave or where they stand on the great issues of life, happiness, humanity, peace, and so on. Following the diktats of an agenda drawn up without them, they are ready to take up the crusade, despite the fact that they are in reality no more than lowly African "foot-soldiers" in the universal hierarchy. Charged more often than not with "ensuring governance", they are surreptitiously elevated into the governors of Africa within the territorial limits "inherited from colonization".

Let us return to the conflicts. Often triggered from outside, organized, planned, and armed with weapons (both weapons of war and weapons of corruption) supplied in abundance from outside, and, indeed, waged by children of Africa as the priests of this order in the service of causes they do not properly comprehend, most of the conflicts of "modern" Africa are imported, directly or indirectly. Their management, therefore, which is also "international", has constantly ridden roughshod over the inherited, centuries-old, systems of conflict prevention and resolution developed by, and embedded in, African culture.

As an irony of fate, when at last they are summoned up and deployed, whenever the Africa of the peoples has, in spite of everything, been allowed to put them into strict practice, African systems of conflict management have proved their relevance, effectiveness and modernity in a number of present-day contexts.

Two examples from recent history deserve to be mentioned here, by way of illustration.

We find ourselves in South Africa in 1994. The vile regime of Apartheid has just been overthrown. The ANC – its *bête noire* – takes the reins. Risen to become Head of State is a man who has spent one third of his life on earth behind bars, a victim of the system that is falling apart under Africa's southern sun. What will Nelson Mandela do? What will the African National Congress do?

While the self-righteous world fears, and some predict, that an African Nuremberg will be set up to try the fallen dignitaries of the apartheid regime, African culture suddenly reasserts itself. From the depths of its buried tradition, it proclaims a "Truth and Reconciliation Commission".

Desmond Tutu, a living icon of the non-violent struggle for a just South Africa, free from Apartheid, is put at the head of the National Commission charged with leading the process of national reconciliation on the lines of a collective rite of cleansing and sanctification, based on public confession and discussion. At the end of this celebration of the African ethic of living together, no one who has taken part in good faith will be tried or convicted by human justice. Quite the reverse: in exchange for their public confession, complete amnesty is granted not only to the perpetrators of crimes and political exactions committed in the name of the South African Government but also to the perpetrators of crimes and exactions in the name of the national liberation movements.

No one can be unaware that, had things been different, the weapons of the firing squad would have been glinting in the photographers' flashlights as they jostled for images of the condemned the minute the verdicts of victors' justice had been handed down. In the name of African tradition, in a South Africa freed from Apartheid, there will be no Nuremberg trial.

Another place, another conflict – but the same approach and the same attitude.

On the Eastern Atlantic frontier marking the division between Nigeria and Cameroon, a dispute breaks out between the two countries: each claims title to a piece of territory said to be rich in mineral and fishery resources. The world becomes agitated. The worst is predicted: a confrontation between the national armies, setting alight the subregion and the Gulf of Guinea.

International arms dealers are everywhere, vying with each other to equip, to over-equip, the armies of two brother countries. The so-called international media fuel the debates and fan the flames, overheating the tensions. They compare the potential forces and are already picking the victor and describing the consequences of victory or defeat.

Just as the situation is at its worst, two men emerge: Paul Biya and Olusegun Obasanjo. Emissaries are exchanged between the two countries' capitals, more of the issues are discussed around the conference table, and the weapons are silenced. Then, there is a consensual decision to go to neutral arbitration, to be decided on the basis of documents, with the verdicts to be accepted and jointly applied under the gentle guidance of another great son of Africa risen to the heights of world diplomacy, Kofi Atta Annan, Secretary-General of the United Nations. There will be no war in Bakassi!

Biya and Obasanjo admittedly did not win the Nobel Peace Prize, but these two African leaders will go down in history as having spared their brother peoples unspeakable suffering. Most of all, and most importantly, they honoured the African tradition of dialogue, of lengthy discussion, to resolve conflicts, in the service of saving lives: they enriched the culture of peace using Africa as a model.

These two examples, taken at random, are far from being the exception. It would be an easy matter, and beneficial, to find many others, both recent and older, to add to them, drawn either from daily life and public life in Africa, or from the long history of Africa and its African communities, from all four corners of the continent.

All of these examples are concrete illustrations of the idea that the African tradition is the repository of ethics, rules of conduct and speech upholding the values of balance and of achieving social harmony, which point up the ability of traditional society to ensure that dialogue for peace triumphs in the end, whatever the circumstances. These values are, assuredly, the building blocks of a culture of prevention and healing, that can be called upon either before the outlines of a conflict become clear, or, where conflict has been impossible to avoid, further downstream in order to extenuate the consequences and minimize the long-term impact.

From a more theoretical standpoint, the contribution of African culture to dialogue and reconciliation – which goes well beyond what has been called "transitional justice" – draws from the well of the rich oral heritage of times gone by, whose myths, stories, recitations, guessing games, proverbs and so on still nourish the unspoken, living thoughts of an Africa that can never be held hostage for long by the few political elites that spread disruption and desolation throughout the continent, in defiance of their peoples.

This rich heritage is conveyed by the African languages, themselves a wellspring of peace that ask only to be revealed, appreciated, popularized and shared so as to supply more and more of the details of intercultural dialogue, as meant by K. Matsuura when he said in 2003 that this dialogue had become "*primordial, in order to articulate traditional and modern competences for new approaches to the prevention and resolution of conflict*"[13].

How do we achieve this sharing, unless by making the culture of peace a priority line of global strategy to ensure sustainable development through the culture of the peoples while respecting their diversity?

Such a commitment will soon show, aside from the living examples, that there is a wealth of African literature on peace, essentially oral but little known, starting from specific treaties like the Mandé Charter, known as the Kouroukan Fouga charter – in the Malinké language *Manden Kalikan* – proclaimed in the thirteenth century on the enthronement of the Emperor Sundjata Keita. As both source and resource, here again is further proof that African languages are an irreplaceable part of the current debate on the important issue of Africa's contribution to the culture of peace.

Overall, then, Africa has no need to give itself a complex over this issue. Better still, when given its due place, Africa's experience, dating back millennia, and its cultural and historical heritage should prompt a radical reassessment of its relationship with the value of peace, and the building and rebuilding of peace among men and women. The golden rule for doing this is to go back to the fundamentals of culture handed down in the languages of Africa, to know them and make them known, so as to communicate and disseminate African thinking on the culture of peace.

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[13]   K. Matsuura, *Dialogue among civilizations*, Proceedings of the International Conference on intercultural dialogue and a culture of peace in Central Africa and the Great Lakes region, Libreville, Gabon, 18th, 19th and 20th November 2003.

This is the role, concurrently, of research, education and communication.

The men and women of Africa, often desperate, prostrate and guilt-ridden in the face of the scale of the conflicts confronting them, must find a way to discredit the absence of peace: they must be encouraged to stand tall again and to dig deep into their cultural heritage to find reasons to believe that the absence of peace was never their inescapable destiny.

The young people of Africa must be taught once again that African culture has never depended on the paradigm summed up in the adage "*If you want peace, prepare for war*". The African paradigm to set against that model can be found, on the contrary, in the adage "*If you want peace, prepare for peace*", the source of dialogue, the basis for words that have real effect, the crucible of respect for life in the human person.

Never in its history has Africa imagined, invented or made use of weapons of mass destruction. The civilizations it has given the world, while remaining exposed to the vicissitudes of ever-changing and unpredictable human nature, are civilizations of human conviviality, not of making holy but holding sacred, not civilizations of exclusion but of inclusion, not of belittling but raising up.

These are the values on which the actors involved in developing the culture of peace should focus, updating them where necessary and raising them to the ranks of values of reference, making them usable and competitive, so that they furnish the arguments that will rid the new Africans of their complexes, reconciling them both with their atavistic doubts about their cultural heritage and with degrading history, which was always the product of slavery and colonization.

Africans, once they have cast off the complexes that beset their relationship to Africa and the culture of peace, will be actors and living resources for the culture of peace – apostles of peace. The challenge for today is to fashion those individuals from among the youth of Africa.

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PRESERVATION OF INTANGIBLE HERITAGE - NEW CHALLENGES FOR LASTING PEACE IN AFRICA

Ms Rosa CRUZ e SILVA - Historian, Minister of Culture of the Republic of Angola

1. Introduction

We accepted with enthusiasm the invitation from the joint organizers, the Angolan Executive and UNESCO, to take part in an event that we consider extremely important given the issues to be explored. The proposed theme of the conference is a challenge with which African researchers and intellectuals must re-engage, to make a fresh appeal from Africans and their partners to address the pressing need to create and affirm a culture of peace. The most appropriate mechanisms must be activated to develop a lasting peace that can give hope back to Africans, so that progress can be achieved on a par with nations elsewhere in the world.

We consider this a timely reflection exercise, which involves us all. It is an opportunity to look at some of the iconic figures from our continent who have actively participated in the various thematic proposals that UNESCO has been providing for several decades and which aim to stimulate not only reflection but, more importantly, scientific production that can contribute to establishing the climate of

peace, the culture of peace that we so need on the African continent.
We reiterate in this process, which encompasses forums, conferences, congresses, symposia, in various formats and models, the appeal for peace. Many of us here, who produce texts and publish books, have been called to take part in various forums to reflect on the proposed issues, usually along similar lines: the unity of Africa, the revival of pan-Africanism and the latest recurring theme, the African Renaissance.

In each of our countries, the discussion continues: how to raise Africa from the ashes, resuscitate its past, good or bad, to let more light into our consciousness, which is still troubled by the effects of colonial pressure and the immense difficulties that followed our declarations of independence. War and the conflicts that broke out in many of our countries, for a whole variety of internal and external reasons, made it all the more necessary for development to be stronger and more resolute. And we all had to wait for peace. We need to wake up and put those times behind us once and for all. Balumukeno!

Talking about cultural sources and resources for a sustainable peace takes us back to the history of a region of Angola whose endogenous practices and knowledge are at risk of disappearing. Here, we remember Joseph Ki-Zerbo who, in 1989 (it seems so long ago), spoke to us at the colloquium organized by the Research Centre for Endogenous Development in Bamako. Back then, he did not foresee that Mali, one of the main centres of the dissemination of African culture, would today be violently massacred and its cultural integrity violated. At that time, Ki-Zerbo urged the intellectuals and researchers of CODESRIA to fight for endogenous development for Africa.

"How can we best reignite our ancestors' passion for technology? And how can we recover the inventive spirit of yesteryear for current generations? The deep roots of science and technology in our region can help rekindle the creative flame that was so nearly extinguished during the centuries of foreign domination. The talent for enterprise and innovation exists in the marrow and blood of all Africans and should be denied no longer." Building on the premises of that reflection, we consider it fitting to take Ki-Zerbo's thinking as an example for our proposal of acknowledging the value of endogenous knowledge as a contribution to creating a culture of peace.

Through this approach, we aim to resume the research begun a few years ago, which requires greater investment, so that the studies commenced can be continued and we can bring to the surface the key points of a subject that can only contribute to peace and improve the self-esteem of Angolans and Africans in general.

Our primary aim is to highlight the intangible culture held in the practices and knowledge of a given community which, through a lack of recognition and appreciation, are at risk of disappearing. It is the history of a place that connects peoples through the practice of inland and maritime navigation. More than a decade has passed since we began studying Africans' relationship with the sea in an attempt to demonstrate that Africans have historically been skilled sailors, as exemplified by various regions of Africa where maritime navigation took place.

Taking the opportunity offered by this event, we would like to draw attention to the importance of acknowledging the value of certain practices and knowledge linked to river and coastal navigation, particularly the connection between inland areas and the sea. Through this subject, we wish to highlight a key figure in Angola's history, the estuary pilot, also known in sources from that time as the Nambio, the professional whose knowledge helped establish a connection between ocean waters and river waters.

In our view, resumption of the studies commenced should contribute to the dissemination and valuing of this endogenous practice and this figure who has been identified with Barra do Kwanza, a few kilometres from the city of Luanda. Barra do Kwanza was a crucial location in fifteenth- and sixteenth-century Angola and is now an important place of memory for endogenous knowledge of inland navigation, a practice that is still alive today, although without any recognition of its influence and value.

The tourism options currently being proposed, which could contribute to the creation of new jobs in the communities concerned and help establish a climate and culture of peace, can and should be carried out at Barra do Kwanza and on the various islands of the Kwanza River where practices relating to travel and the transportation of people and goods continue to this day. Associated with these activities is the age-old practice of boat building, based on ancient knowledge, and navigation in those same boats. Although the traditional vessels now compete with motor-powered boats, the use of both is widespread. We should work to ensure that endogenous practices and knowledge do not disappear, so that we can hand them down to future generations.

2. Intangible culture

In order to ensure that the intangible culture of a given society is valued, we must apply the recommendations of UNESCO and other similar organizations which, through various programmes that aim to promote and disseminate culture, can help us survive the wave of globalization. We have no doubt about how we should address this theme in defence of the heritage that it conveys.

Approaching the classic concept of intangible culture from a different angle, we can study the cultural goods that result from ancestral knowledge and have provided practical solutions to everyday challenges in our communities. These are the various cultural expressions and traditions that a given group of individuals hands down from the past to future generations. This mine of information includes know-how, techniques, forms of expression, celebrations, popular festivities and dances, legends, music, costumes and other manifestations. Conscious that these expressions often escape our attention and, consequently, are overlooked, we wish to acknowledge the value of river navigation and estuary piloting techniques.

The practice of navigation on the Kwanza River is very old and is mentioned in sources dating back to the sixteenth century. Those sources contain accounts by missionaries that describe, at Barra do Kwanza, large numbers of vessels made from a single type of wood, but of varying sizes, used by the people of Ndongo to transport passengers and goods.

Two authors who have studied the societies of the former Kingdom of Ndongo, Beatrix Heintze[14] and Adriano Parreira, referring to information contained in Cadornega's work, identify the Nambios, the famous pilots of the Kwanza estuary, governed at that time by the tribal chief Kimona Kasongo, the

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[14]   Beatrix Heintze, 1972, p. 410; Adriano Parreira, 1990, p. 82.

political authority in the Kisama region, who also had other governors under his command.[15] In the records of the chiefdom of Kisama, whose territory began at the river mouth, Cadornega identifies the foremost authority as "Mueni Sungi Nunambio",[16] which means Master Sungi Nunambio. We believe that this political figure must be connected to the estuary pilots, the Nambios, since his name means Master of the Nambios.

Thus, it can be considered that there was a connection between the territory over which Sungi Nunambio exercised power and the name of the governor; indeed, there was an association between the title of the authority Mueni Sungi Nunambio and his subjects. The Nambios lived on the hill above the mouth of the river, so they were probably most directly dependent on Sungi Munambio. Cadornega even describes their dwellings and way of life:

"[...] the lowly people called Nambio, the estuary pilots, live in quintallas, a sort of dwelling built over the mangroves, where they have their possessions, wives and children, imitating the inhabitants of the city of Venice who live over the water and travel through the streets in boats [...]".[17] All the accounts we have of the other settlements along the Kwanza corridor in the sixteenth century refer to the density of the population, although no statistics are provided.[18] They also mention that those places were the scene of intense trade, driven by high levels of agricultural production and other complementary activities, and later by the slave trade.[19]

Increasing agricultural production was the main reason for the creation of these commercial spaces, later being joined by mineral extraction and the slave trade. This combination of activities led to the establishment of important trade routes in this region.

The military actions carried out in the Kwanza corridor following the failure of the diplomatic missions of the Portuguese crown's representatives to the Kingdom of Ndongo, such as the 1560 operation led by Paulo Dias de Novais, resulted in the construction of structures that determined a new model of occupation of the space.

The Portuguese gradually settled along this corridor, in Makunde, Kalumbo, Muxima, Masángànu and Kambambe, securing their positions with military bases, always at the cost of intense fighting with indigenous forces. The construction of forts at strategic points, such as Masángànu (1583), Muxima (1599) and Kambambe (1604), marked the start of the new organization of the space. The construction of those military installations followed a clearly laid strategy, including selecting a site, which was usually determined by the decision to use pre-existing structures as the basis for the new installations, with the introduction of new elements[20].

Dondo Market was located between the Kwanza and Mucoso Rivers, and was first identified in our sources in 1625.[21] Through a process of re-urbanization, it eventually grew to be a town of some

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[15]   In the hierarchical pyramid of power of the State of Ndongo, the king was at the top, followed by the tribal chiefs, who represented him in the act of governance. The tribal chiefs were allocated small portions of power, had varying sizes of territory and enjoyed broad autonomy. The chiefdoms translated into a small-scale representation of the State, having a similar structure to that of the central power. Beatrix Heintze, 1996, pp. 274-275.
[16]   Cadornega, *História Geral das Guerras Angolanas*, 1942, p. 248.
[17]   Cadornega, *História Geral das Guerras Angolanas*, pp. 60-61.
[18]   "[...] As for the earth itself, it gives plentiful produce; it is densely vegetated and covered in palm groves, where the people pick and gather their foodstuffs, including much oil and many other fruits [...]" Brasio, M M A, Vol. II, p. 510.
[19]   Idem, p. 510. Quoted in Beatrix Heintze, 1996, p. 274.
[20]   Rosa Silva, *As Feiras no Ndongo*…, p. 458. Fernando Batalha adds the following details to this explanation: "The urban formation of the old settlements of Angola was not unplanned or left to chance. Indeed, a retrospective analysis of their origins provides sufficient evidence of the existence of powerful geographical, economic and political factors that determined the choice of the site or the foundation of an urban agglomeration" (Fernando Batalha, *A Urbanização de Angola*, 1950, p. 7).
[21]   Imprecision in sources from the time regarding the year the Portuguese assumed control of Dondo Market has given rise to some discrepancies. Lopes de Lima, a secondary source, claimed that this control began in 1625, under the administration of João Correia de Sousa. On this subject, José Paias states: "Either the market was not created in 1625 or it was not created by João Correia de Sousa, since that governor left Angola in 1623. It is most likely that Dondo Market was set up in 1623, but not by any legal act. That is the only way to explain why, when Fernão de Sousa arrived in Luanda on 22

renown. Returning to the Nambios, various sources from the seventeenth century mention their work. Trade in the local markets of the settlements along the Kwanza River was supported by inland navigation, which transported goods out beyond the borders of Ndongo. Following the coastline, there are references to trade with the Kingdoms of Kongo and Loango, and later, with the intervention of the Portuguese, across the Atlantic.

The inhabitants of the Nambio settlement were repeatedly blamed for instability in trade up and down the river. For that reason, under governor Ayres de Saldanha de Menezes e Souza, whose mandate ran from 1676 to 1680, military action was taken against them in retaliation for their attacks on Portuguese vessels. Those attacks were carried out by subjects of Kimona Kiasong, who had resisted Portuguese attempts to occupy his territory, which ultimately resulted in the complete destruction of his settlements.[22]

However, it is clear that river transportation by vessels made from a single type of wood underpinned the entire commercial activity that united the two realities. Communities inland engaged in exchanges with the coast through those vessels, which continue to be used in the places mentioned in this presentation to this day, although their value is not fully acknowledged.

3. Conclusion

Since time immemorial, humanity has used the weapon of dialogue to end periods of war and declare peace. Peace is a natural condition of humanity, whose cultures teach from an early age the value and benefits of peace and harmony, in the interest of progress.

There are many examples from our continent that we could cite and, here, we have looked at a period of Angola's history when the communities living in this territory sought the safest way of returning peace to the people of that time: establishing peace with neighbours near and far. That determined the rules of a style of socio-political intervention used to resolve any conflict, irrespective of its origin, even where the conflicting parties had been engaged in conflict for years or even centuries. We could say that in the cultures of warring peoples, there is always space to proclaim peace, promote dialogue and ensure harmony between the members of a given society, or between culturally diverse groups.

Indeed, the sources consulted in this exercise of acknowledging the value of the intangible heritage confirm that, within that space, an age-old practice of river transport has endured on the Kwanza. It sustains and stimulates the community, the perennial self. Now, the type of vessel, and the knowledge applied in its production and in its subsequent use for economic and other activities, must be preserved and passed on to future generations. That is the contribution that history can make to the exercise of affirming a culture of peace, using the cultural sources and resources at our disposal to their full potential.

Looking back at the various examples recorded in universal history, we can focus our attention on Angola, whose history is full of examples that led its key protagonists to seek peace and dialogue. It is precisely thanks to that legacy from the distant past that a deep-rooted tree was planted on Angolan soil once again, re-establishing, in the twentieth century and at the dawn of the twenty-first century, the longed-for peace. History served as a source of inspiration to unite wills and spread peace, culminating in the Luena Accords, after a long march that ended happily.

The repeated conflicts between political, intellectual, urban and rural leaders on our continent leaves the ordinary citizen increasingly sceptical about a future of progress, peace and democracy. We believe that we can contribute to establishing a culture of peace by connecting with our history and spreading our rich cultural heritage.

June 1624, there were not yet "markets or ransoms", due to the protracted war with King Ngola Mbandi and his sister Jinga Mbandi". Beatrix Heintze's analysis, which seems more pragmatic, clears up the chronological confusion, noting that Fernão de Sousa, who commenced his mandate in 1624, was the main promoter of Portuguese involvement in the African markets of the time and asked the African entities to reopen old markets (Beatrix Heintze, 1996 p. 136).

[22]   Beatrix Heintze, 1972, p. 410.

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PEACE, CONFLICT PREVENTION AND CULTURAL DIALOGUE

H.E. Mr Banza Mukalay Nsungu - President, AU Conference of African Ministers of Culture (CAMC IV)

"*Since wars begin in the minds of men, it is in the minds
of men that the defences of peace must be constructed*"
(Preamble, UNESCO Constitution, 1946)

Ladies and gentlemen,
Dear colleagues and fellow participants,
I would like to begin by extending a fraternal greeting to you in your different capacities and ranks, and tell you what a pleasure it is for me to chair this round table on "Sources and resources for a lasting peace in Africa".
Everywhere, Africa is burning. Blood is being shed. Lands are depopulated. Every time, the massive exodus of lost haggard and frightened men, women and children wandering through savannah, forest, desert and steppe paints a hellish picture. The same adversity is a denial of both man and humanity.[23]
In its wake, peace is threatened on all sides.
"Peace, conflict prevention and cultural dialogue": this theme is one, for me, that resonates with relevance – as long as we use it to examine our troubled consciences and to ask ourselves why there has been a pandemic and persistent resurgence in conflict situations (and their corollary, the breakdown of peace) on our continent. I dare to hope that this opportunity – and they are all too few – will lead us to harness the presence in this room of so many fine minds and devise effective ways of addressing this, using the most appropriate endogenous resources of wisdom and learning.
It is my profound conviction that, while our main source of culture is still, obviously, Africa, this magnificent cradle of all humanity – an Africa, moreover, rewarded *in illo tempore* for its wealth of languages, wisdom and centuries-old traditions – the sources and resources of conflict, on the other hand, sometimes derive their legitimacy, or rather their illegitimacy, from the intrusion of forces from outside Africa. It is enough to watch the news on television. What do we see? Not a single day passes without a reference to hotbeds of tension and the external factors underlying them. At present time we have an upsurge in armed conflict in northern Mali, to the east of the Democratic Republic of the Congo, the border dispute between Sudan and South Sudan, the unending war in Somalia with its "jihadist" roots, and so on.

1. On the dialectic of "Culture" and the "Culture of peace"
It is here that I can see what a struggle it is for peace to put down sustainable roots in Africa as well as almost everywhere else in the world. And that the absence of a "culture of peace" remains our Achilles' heel. Here, too, the unfathomable depth of Martin Luther King's maxim reveals itself: "*We must learn to live together as brothers or perish together as fools*".[24] *We can see this now as a heartfelt call for a culture of peace*, not just a pious hope. For, in that expression, the concept of culture is the attribute that drives all deeply-felt thinking. "Culture" and "Culture of peace" are thus both links in the same – humanist – chain. When you say culture you assume there is a field to cultivate. And that field is none other than our common humanity, on which we must grow the moral and behavioural conventions, attitudes and standards we use towards each other and which must in turn be assimilated into a pact of good behaviour, non- aggression and sustainable, in other words lasting, peace.
At this point I would remind you that "Culture" is not just a matter of spiritual baggage or elegant trappings for paying homage to the "agnostics of modernity".[25] Nor is it, as one hears in some elevated circles, the weathered and disintegrating remains of a primal system of thought that has reached the stage of "disembodiment" and become, in the end, a "spiritual reliquary", no more than the "*near-*

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[23]   Mahatma Gandhi, *All Men are Brothers*, Paris, The UNESCO Courier, No. 12 December 1958, pp. 28-31.
[24]   Martin Luther King, quoted by C. Fauque and M.-J. Thiel, *Les routes de l'Esclavage. Histoire d'un très grand "dérangement"*, Paris, Hermé, 2004, p. 17.
[25]   Stanislas Spero Adotevi, "*La diversité culturelle aujourd'hui*", in *Diversité et Mondialisation*, Paris, Ed. Autrement, coll. "Mutations No. 33", 2004, p. 59.

exhausted seam we try to bring back to life by resorting in desperation to weary intellectual artifices that no longer fool anyone".[26] Culture is much more than that.

Far from the idle fireside storytelling of fond memory or the preciousness of the "literary café", culture is an unsurpassed fount of inspiration from which we are forever drinking to celebrate its otherness from the rest of the othernesses around us. It is culture – at the same time the bedrock of all the singular differences and the similar needs that supposedly keep humanity united – that drives the urgent need to face up to humanity in all its antagonistic diversity and diffracted certainties.

1.1. In the face of the polytheism of values

It is important to be aware that culture is a fact of society, a fact of civilization, a fact of humanization and not something fixed. It is dynamic and polysemous. Briefly put, let us say that culture, now that it must confront what Max Weber called the "polytheism of values", should be looked at today through a triple prism.

On the one hand, in the generally accepted sense, culture is defined as: (i) a *cognitive system* that bears meanings, (ii) a *collective asset*, intangible by nature, which we have to manage as a sacred heritage shared among the community for which it was destined. On the other, culture embodies (iii) a *positive value that brings peace*. What kind of development occurs to us if we view the concepts in this way?

As a cognitive system

We should note at the outset that with the cognitive system, which is moreover a dynamic system, it is important to bear in mind that this worldview is a mental construct built around an experience of living together that hinges on a consensual way of life, based on sharing values, feelings, sensitivities and beliefs. Transcending inequality, injustice, arrogance and even mutual distrust, the essential efforts of its players should be directed at what unites them rather than what disunites them.

In this complex process of "conculturation" spoken of by the sociologists, let us say that culture alone as a shared spiritual legacy allows us, moreover, to pass on – with the seal of a degree of authenticity and a common emotional standard – memories, values, ways of being, wisdom, know-how, making things understood, and so on, that are endogenous. In that, culture appears to enjoy a form of connivance with a body of social behaviours and individual actions, destined in the end to condition "one's own" actions and reactions, "one's own" being and "one's own" exposure to others, as long as it underpins "one's own" speech and "one's own" view or even understanding, of the world.

It is by investing such a postulate as a conceptual norm that one understands the position of UNESCO, which considers culture as a "*set of distinctive spiritual, material, intellectual and emotional features of society or a social group …*" (in the *Universal Declaration on Cultural Diversity*, UNESCO, 2001). In a cross-cutting sense, it is clear that culture is anything that encompasses "*in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs*" (idem). This is the level at which our mental and social space should be reordered by the ethical choices that promise the most.

As a collective asset

Everything around us today sends us a clear signal: because of its long chronology and its great capacity to face the challenges of the times, culture stimulates and produces memory. Thus, a memory is dismissed as ineffective and useless if it cannot serve future generations as a way of deciphering the experiences handed down by their forebears. It is by capitalizing on the sources and resources of paradigmatic thought and action that a community assumes its destiny in the certainty of continuity which, once it breaks free from an archaeological approach to thinking, seeks to peacefully shape a society open to the realities of its time. And this in a spirit of (co) existential compromise and positive memory. Where this happens, every community bound by destiny owes it to itself to affirm its legitimacy more strongly by constantly drawing on its past and focusing its intelligence on whatever it is that determines its true essence.

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[26]   Stanislas Spero Adotevi, *op. cit.*, p. 59.

Beliefs, morals, systems of thought and social order, cosmological discourse and teleological vision: all are values that form part of a common heritage that functions as a "machine" to confer legitimacy on these ways of being, provided that the peoples concerned are aware of them, and capable of making them part of their worldview in the face of the lasting threat of "essential" extinction posed by globalization. The still strong polarization of the hegemonist culture of capital and the dominance of the kalashnikov-wielders remain the most destabilizing factors for the weakest.

A community is the stronger when it is united in the same cultural convictions, without necessarily falling into the dictatorship of uniform thinking. The most plausible evidence is that nowhere does there exist a global civilization in the absolute sense of the term. As Claude Lévi-Strauss noted, not without reason, such a projection is simply a myth; conversely, a true civilization, at least one that aspires to peace, is one that "*implies the coexistence of cultures offering, between them, a maximum of diversity and even consists of this coexistence*". It follows that no reasoned discourse can sanction any form of coexistence that does not willingly share the heritage of "wisdom from the past".

As a value that brings peace

The nature of the present century prompts us to devise a new way of living our daily lives in peace.

In the century in which financial gluttony has ended up converting people into a state of autism in the language of cash (Karl Marx), the war of numbers is gaining the upper hand over the human factor. Caught up in the anonymity of Wall Street computers and deeply bound up with the ritual invocation of cash, the humanist ethic is receding before the advance of financial gain.

In wishing to get their hands on all the world's wealth, the superpowers have instigated a new existential system in which only the law of the strongest and richest will dominate. The logical consequence of this is the breakdown in the balance of power between States and the collapse of peace everywhere economic war is waged. This materialist worldview can clearly be seen at work when one analyses certain current events.

Before our eyes, a predatory economic culture with its structurally damaging effects is setting up in direct opposition to the culture of peace. In this systemic antagonism, capital is less accountable in the face of moral rules, State sovereignty and international conventions. It invades the weakest territories by every possible means, including puppet regimes, or simply by muscling in. The multinational corporations which, fortified by their imperial structures, are the front-line troops of the capitalist system, sometimes behave like potentates above the law wherever they see the need, sometimes at the cost of bloody civil wars, in order to profit from the mineral or oil wealth of underdeveloped countries.

It is said that the culture of peace, which is supposed to govern all the world's countries, is not only a two-way street, but also an absolute and necessary precondition for world peace. If the sciences are bringers of rationality, the culture of peace is, *a contrario*, the bringer of conviviality, or even humanism. On closer examination, it is a notion that in no way goes against common sense in that it is part of spiritual rapprochement and the creation of ontological security for human beings in a peaceful environment.

Having learned to use critical reasoning for mediation, the African experience of cohabitation shows us that, far from leading to an intangible pessimism, it has always favoured openness to the "other" (to others, when all is said and done), by avoiding any individual "autism" – with the example always being set higher up, at the top of the chain of command. That is the meaning to be given to the Luba expression "*Mukalenga wa bantu, bantu wa mukalenga*" (the chief is because his subjects are, and it's because the subjects are that the chief is), another, more convivial, definition of courteous democracy, African-style. This was, for long years in the glory days of our first African sovereigns, a source of dignity and peaceful cohabitation between the governors and the governed.

Proceeding from this starting point, it is easier to grasp the meaning of the Preamble of the UNESCO Constitution, especially in the passage that states: "(…) *the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern*". This brings us back to another obvious fact: promoting knowledge of Africa and the wisdom of its thinking is one albeit humble way of opposing any form of foreign intrusion into the management of our destiny and of sharing our common humanity, and at the same time strengthening confidence on a continent that needs to hear more than the sound of boots and gunfire.

Basing ourselves on this reality, I think this forum should thus devote particular attention to arguments that could be used to justify, in a more reasoned way, positions of well-versed rationality in the face of the amorality and blindness of the warlords, impenitent sowers of discord, wherever they seek to impose their iniquitous law in the absence of any culture of peace. It is time to say something about this.

1.2. The culture of peace

It must be remembered that the concept of "culture of peace" has only recently become part of the terminology of international relations and United Nations diplomacy. Formulated in 1989, in Yamoussoukro (Côte d'Ivoire), at a UNESCO congress on the theme of "*Peace in the minds of men*", the culture of peace was there defined as "*values, attitudes and behaviours … that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation*" (United Nations General Assembly resolution 52/13). This points up how the issue of peace blends together, upstream as well as downstream, the culture of tolerance and the virtues of dialogue and social unity. In short, the *culture of human rights*.

Africa, pioneer in human rights
On this subject, one thing should be made clear: Africa may for many years have been deprived of the most highly qualified practitioners of written law, but it was still not only the cradle of humankind but also the birthplace of the first *human rights* charter. It was the griots of Manding, at the time of Naré Maghan Sundjata Keita, the founder of the Empire of Mali (1235), who gave the world (in oral form of course) the first instrument to affirm the primacy and sacredness of the human being. This was seven centuries before the *Universal Declaration of Human Rights* (1948)! The most positive feature of the griots to have gone down in history is that they were the ones who first asked the Emperor Sundjata for a constitution for the people, and they were the ones who drew up that constitution,[27] as they alone were capable of manipulating words with unfailing semantic authority.
Later, it was when the time came to organize the *donso-ton*, the brotherhood of hunters, into a formal society, governed by the best among them, the *karamoko* (master hunter) Sundjata Keita, that the humanist stuff of which the griots were made was shown to its best effect.
Broadly described, the founding charter of the *donso-ton* se reads like a veritable moral code, which shows a deep, intangible respect for human life. Apart from loyalty to the brotherhood and society, it was binding on every hunter according to the legal theory of *jus cogens* and its consubstantial effects were binding *erga omnes* (on everyone) in that it conveyed values of ethics, dignity, and mutual respect. What was its essential message?

"The hunters declare:
Each (human) life is a life
It is true that one life appears to exist before another
But no one life is more "ancient" or worthy of respect than another life,
Just as no one life is superior to another life.
The hunters declare: (…)
(The fellow being)
Is nourished by food and drink;
But his "soul", his spirit lives on three things:
Seeing what he wants to see,
Saying what he wants to say;
And doing what he wants to do;
If the soul were deprived of one of those things,
It would suffer for it (…)
Consequently, the hunters declare:From now on, each one is in control of his person,
Each one is free in his actions (…)". [28]

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[27]   Quoted by F. Bensignor, *op. cit.*, p. 16.
[28]   Quoted by Jennifer Aknin, booklet text, CD Sibiri, *Cobalt*, 2000.

We should note here the extraordinary parallels with the contents of the *Declaration of the Rights of Man and of the Citizen* (1789) and with the *Universal Declaration of Human Rights* (1948)

In terms of ontological parity and parity of rights:

In the Manden Charter (1235) it says:
"*But no one life is more "ancient" or worthy of respect than another life,*
Just as no one life is superior to another life…"
In the Universal Declaration of Human Rights, we read:
Article 1: "*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood*".

In terms of subjective rights
The Manden Charter states:
The fellow being has the right of:
Seeing what he wants to see = freedom of information (in the *Declaration*)
Saying what he wants to say = freedom of expression or opinion (in the *Declaration*)
And doing what he wants to do = freedom of movement (in the *Declaration*).

As can be seen from this quick exegesis, from the very dawn of time, Africa has reconciled human rights and the quest for harmony and lasting peace among its members and elevated its moral and ethical signposts into a culture of peace because they were passed on from generation to generation, as part of the institution of initiation to the *donso-ton*.

Here is a concrete example of a society that, through its own resources of wisdom and knowledge, has understood that the culture of peace is a matter of joint responsibility for a common destiny geared towards producing a way of life that measures up to a commensal culture. This inasmuch as commensality is understood as a metaphor for the peace in hearts and minds made possible by the refusal of any tendency towards conflict. From this standpoint, commensality appears as a value conducive to wellbeing, occupying the opposite end of the scale from conflict.

1.3. Conflict

Where conflict is concerned, there is reason to see it as a factor for disharmony that can disturb the peace and deprive a social body of its social vitality. Essentially, every conflict is the expression of a disagreement, if not a quarrel. It is a mark of antagonism exacerbated by a divergence of views that is unresolved, difficult to resolve or badly resolved.

It should be pointed out, however, that "conflict management covers a broad range of subjects, from interpersonal conflicts to the internal conflicts of an organization or country…. via conflicts that involve areas of management".[29] And both the negotiating techniques and the mechanisms used for resolving these antagonisms vary depending on the nature of each case. Using a typology drawn from objective observation, I believe that the conflicts we are witnessing on our continent fall into four types:

Conflicts of interest
This conceptual category mainly relates to economic, financial, military, land or territorial antagonisms.
In this way, it can be seen that, in the name of the untouchableness of cultural historicity, sometimes going back still further than the famous Berlin Conference (1885), some of the frontiers drawn are, even today, plagued by irreconcilable socio-historico-cultural intransigence. Territorial conflicts such as the one between the Western Sahara and Morocco provide plentiful illustrations.

Conflicts of needs or survival
Among the most hotly-disputed issues are water, fishery resources, ore and hunting lands. This would seem to be the case with the Bororo Peuls who come from Sudan with their livestock and help

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[29]   Labana Lasay'Abar, *Le conflit*, Kinshasa, UNESCO Chair, University of Kinshasa, 2009.

themselves (in defiance of all consular rules) to the generous pastures of the north-east DRC, driving out the local population by threat of armed force. A situation which, for a time, was much written about and debated.

Conflicts of opinion or conscience
These conflicts mostly centre on concerns about religion, philosophy, customs, ideologies or politics. The most recent case involves rebellions and counter-rebellions in a single territory, with, on the one hand, the MNLA claiming independence for the Azawad (a tribal-ethnic war that started in Gao), and on the other, the MUJAO and Ansar Dine in North Mali waging a religious, thence cultural war. This latter conflict is driven by a "Salafist" worldview that seeks to impose the *sharia* (Islamic law that is unwritten and therefore open to all kinds of abuse) in its most primitive and degrading form on an entire country the great majority of which is already Islamized.

Conflicts of a hegemonic nature (imperial or strategic)
These types of conflict are, generally speaking, characterized by a hegemonistic ambition to acquire a monopoly over the global market. Such actions are often the work of a handful of greedy wheeler-dealer predators who are adept at working the so-called global economy.
In this scenario, some western powers have a tendency to sell off the Third World's raw materials, depriving their owners of their rightful enjoyment. It turns out that the vast global market that should have been redistributing this wealth fairly in fact consists only of a small circle of western plutocrats and oligarchs operating unfettered by any of the fairness and ethics a balanced system of economic exchange would require. To muddy the waters, all it takes, for example, is to covertly foment rebellions as a front (operations that are subcontracted via "agents" working nationally or regionally) in order to defeat any nationalist pretentions. Those following the news will doubtless have heard about my country, the Democratic Republic of the Congo, and the recurring wars in the east of the country.

2. What are the endogenous sources and resources for a culture of peace?
African humanism teaches us that the search for solutions to such antagonism has since time immemorial drawn on a number of ethical values. And that the capacity to resolve conflicts by themselves, according to their own methods, has endowed many African countries with a wealth of precedent. This wisdom deserves to be revisited for a real understanding of the effectiveness of the systems for conflict management and prevention using ancient African methods.
In the lines that follow, I will invite you to take another look, using some actual examples broken down by category, at the inventiveness and wisdom of Africa in using traditional methods of dispute resolution.
Five cases will serve as references: (i) the *Kutua ndondu* ritual of the Luba/Lulua (DRC); (ii) the theory of the Akan *Sankofa* (Ghana); (iii) the virtues of the Palaver Tree (African); (iv) the game of interethnic alliances and joking kinships (Côte d'Ivoire, Burkina Faso, Ghana, Mali, Guinea, etc.); (v) the constitutional culture (universal).

The "kutua ndondu" ritual
Let us start with the *kutua ndondu* (an expression that means, here, an act of rebirth together with a reconciliation "pact" sealed between two ancient related ethnicities that are enemies). *Kutua ndondu* is a typical example of a public, solemn and collective exorcism ritual involving all the hierarchical layers of two antagonistic societies, designed to re-attach ties of blood that had been broken by conflict (political, economic or succession-related). It is a cathartic ritual consisting (rather like "smoking the pipe of peace") of sharing, in a symbolic act, the consumption of a drink that has been "blessed by the ancestors", in the latter's immanent presence, from a common vessel (a gourd made from a member of the pumpkin family, *tshibalu*).
From the philosophical standpoint, this ritual borrows from the commitment of loyalty made by giving one's word or promise of honour (close in principle to the Latin maxim *pacta sunt servanda*).
There is an exemplary model of a quest for lasting peace, achieved in the Democratic Republic of the Congo in the early 1960s on the shores of Lake Mukamba on the frontier between the two Kasaï princes, the benefits of which are still felt today between the two communities, related by blood,

which had previously been set against each other in a long fratricidal war (Luba vs Lulua), based on quarrels fuelled by the political aims of their elites.

Fifty years later, the pact still holds, and the two communities have learned to live together, enjoying the same culture and a common language.

The lesson is that, by calling the ancestors as witnesses to the conclusion of a temporal pact, people are more afraid of the wrath and the immanent presence of beings from the other side (operating as a safety net) than of their contemporaries.

The current interwoven Luba/Lulua community is an example of interculturality that has put into practice the Senghorian vision of African solidarity, which is none other than "*an integral humanism of all the dormant energies that are kept alive by each other's warmth*". It also celebrates the union, without uniformity, of the human race highlighted by Teilhard de Chardin in his perception of the "universal civilization".

The theory of the Sankofa

One could expound on the virtues of a philosophy like the Sankofa. This praxis, straight from the mould of Akan thinking, in Ghana, seems to have proved its worth unquestionably in the former Gold Coast to the point of making it more stable politically, spiritually and economically in the long term.

When it comes to the essential substance of the *Sankofa*, what must be grasped is that it refers to the prudent use of the sources of Akan ancestral wisdom in that it enables one to adjust to the rational paradigm of those honourable forebears by learning from their positive legal precedents when confronting modern problems of the same nature.

Sankofa simply means: "*Go back to the past and take what is constructive*". Put another way, "*Go far back into your own past to draw from it what is finest with the sole purpose of helping to build a new world*" (A. Urbain, 2003, 39).

Wisdom such as this shows more clearly how necessary it is for the African, as Frantz Fanon also believed, "*to use the past with the aim of opening up (the present) and the future, as a spur to action and a basis for hope*".[30]

It should be noted that the theory of the *Sankofa*, besides involving an effort of memory, also encourages listening. Listening to the breath of the ancestors, listening to times past. Knowing how to listen "*thus comes back to the idea of multiple listening: listening to oneself, listening to the silence, listening to the other ... in other words, becoming imbued with the knowledge of the context*", past and present.

The virtues of African palaver

In African social life, resorting to dialogue has the merit of preparing the ground so that an atmosphere of calm can be achieved within communities whenever a conflict flares up.

Because it is extraneous, the Palaver Tree embodies a threefold symbolism:

- it is a neutral space for dialogue, conducive to words of wisdom being spoken, as it invests them with the cloak of good faith and virtue;
- it is the place where people come to seek renewed knowledge and spiritual refreshment;
- it is the place dedicated to reconciliation where, transcending the antagonism, only the way of consensus may prevail.

Everywhere disputes are settled according to the system of African palaver, it has become clear that achieving a lasting peace between the protagonists has always depended, in part, on the capacity of the African, who has only belatedly been schooled in the rational ways of the west, to exploit the endogenous resources of consensus that African palaver offers.

Let that remind us that, in olden days, in the Akan country (in the time of Queen Abla Pokou), the action of Toukpè (social catharsis through the system of joking alliance among the Baoulé of Côte d'Ivoire, which enabled conflicts to be resolved permanently) was always carried out on three levels to ensure that it:

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[30]   F. Fanon, *The Wretched of the Earth*, New York, Gove Press, 1963.

- stopped conflicts in the place where they arose;
- resolved conflicts by following the rules of the game;
- managed the peace.[31]

All these principles show that it is possible for each African to return to the values and principles of life in a bygone age by making use, each in his own way, of the useful philosophy of the Sankofa and determinedly connecting with the riches of the past. It is all summed up in the three verbs that make up this theory: *sa-nko-fa*, "return – go – take"[32] what is yours by right, and use it wisely.

The play of interethnic alliances and joking kinships
A careful reading of the history of the interrelations between communities in West Africa shows that the lasting nature of many peaceful interethnic bonds is the logical result of the play of alliances forged on the basis of the "joking" tradition known as *Sakunya* (among the Peuls, Bambara, etc.), *Toukpè* (among the Baoulé) and *Kpoa* (among the Bété). In Central Africa, the same tradition is known among the Baluba by the name of *Buena Mulongu* (joking kinships within one generation).

This form of sociability falls under the heading of what the ethno-anthropologist Germaine Dieterlen calls "cathartic alliances" because of the "therapeutic function" one is tempted to attribute to them. It is a sort of game of acting-out which, based on verbally mimicking war, provides a way, through contained self-mockery and defusing the drama, of warding off a real war.

According to the Ivorian researcher Yacouba Kouadio, these alliances are rooted in the common history of the peoples, historical facts, legends, myths and the reciting of panegyrics that always show the people to which the storyteller belongs in a favourable way. In the Ivorian version, the practice of *Toukpè*,[33] for instance, targets the following principles:
- respect for the dignity of the human being from the moral, physical and social standpoints;
- lessening the social differences between master and slave, grandparents and grandchildren;
- equality between social and ethnic groups;
- the duty of mutual respect;
- the duty to regulate social relations;
- the observation of permanent peace between the peoples concerned;
- the obligation to defuse or downplay any emerging or ongoing conflict between the peoples.[34]

By bringing together conviviality and simulated antagonism in a social approach in which the familiar rubs shoulders with the grotesque and the comic, where hyperbole sometimes marries the pathetic with the sublime, the fundamental aim of this practice is to reach a point where neither does wrong to the other. Rarely in these joking relations does any form of physical violence arise.

When expanded on an even larger scale over our continent, one can see the extent to which this humanism promotes calm debate. Its merit is that the joking alliances point up and amplify shared character traits rather than antagonisms that can lead to war. They contain, for the good of everyone, a great capacity to make social relations more familial and more human.

That said, it seems to me that the recent tragic events in Côte d'Ivoire and their repercussions throughout the West African region provide a good opportunity on which the peoples of that country might capitalize in order to strengthen the links, on the one hand, between the local communities (Mandé, Krou, Gur, Akan, Senufo and Tagwana) and on the other between exogenous related communities (the Senufo of Burkina Faso and Dagara); between the Malinké of Côte d'Ivoire and the Maninka of Guinea; between the Baoulé of Côte d'Ivoire and the Ashanti of Ghana; between the Peuls, Maninka and Bambara of Mali and the Mandé of northern Côte d'Ivoire, etc. The map of

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[31]   Urbain Amoa, "*Parole africaine et poétique (discursivité et élégance langagière),* in the Proceedings of the international symposium on *"Royautés, chefferies traditionnelles et nouvelles gouvernances : problématique d'une 'philosophique' pour l'Afrique",* Tiassalé, 6-13 July, 2003, p. 40.
[32]   Idem, p. 56.
[33]   According to Urbain Amoa (*op. cit*., p. 49), the core meaning of this term refers to "a notion of rupture that inherently carries the idea of forgetfulness". Forgetfulness of rivalry, antagonism and potential conflicts. Hence the primacy of the idea of commensality highlighted by the expression *Toukpè adagama niké*: "We eat with such people" on good terms.
[34]   Yacouba, Kouadio, quoted by Urbain, Amoa *op. cit*., p. 42.

interethnic alliances drawn up with this in view by the Montesquieu University of Abidjan could help bring to fruition the strategy of achieving permanent peace in these parts of Africa.

The culture of constitutional law

Alongside the experiences described above, the constitutional culture provides a modern counterpart to guarantee proper governability and lasting management of peace.

It is because some political players, seasoned troublemakers, have strayed from the commonly-held understanding of constitutional lawfulness that socio-political situations often degenerate into civil war.

Between the bellicose machinations of the warlords and the desire to achieve power by sidestepping constitutional requirements, there is one piece of common ground: governing by force generates conflict. It is cynically antisocial behaviour.[35]

In order to do better, one fundamental notion argues for a constitutional culture, or should we say the culture of the "constitutional order". This idea is the same as the one that emerged later from ancient Greece: to allow the citizens of a city, aside from the amphictyonic protection of the gods and "faced with their life without end or age", "*not only to create for themselves and organize an earthly city capable of both imitating and at the same time defying that of the gods, but also*: (a) *to think of themselves as sovereign by bringing it into life gladly and for its own sake*; (b) *to consolidate its social cohesion and preserve its autonomy and* (c) *thus to enjoy its identity and freedom*",[36] as well as the perennial conditions for enjoying the peace so proclaimed and legally celebrated *ad vitam aeternam* through an instrument which, in actual fact, is not a "text" at all, still less a "pretext", as it is the ideal inscribed in gold letters in the hearts of the people.

In this, like G. Mairet, we should see "*a pact of mutual recognition, tacitly expressed in customs and natural individual rights*".[37] A pact that gives no one, irrespective of their position in the hierarchy of a State's institutions, the right to question it, except by the same processes that led to the pact being drawn up and are laid down therein.

Equality of respect for the requirements laid down in a constitution is the supreme path whereby a State and its entire people, whatever their political beliefs, can become the ideal State, free from instability, fulfilling the noblest dreams of humankind. We must meet this challenge at all costs. It opens up a way of imagining Africa's future in a more optimistic light, just enough to feel beneath our feet, as Spero Adotevi said, that harmony between heaven and earth Camus dreamed of. "*To see at last another sun that is truly ours*".[38]

3. In conclusion

This reflection on the possibilities for bringing together the mechanisms for preventing and managing conflicts in Africa and the endogenous sources and resources of wisdom lends support to the conviction from which I began. That is, it is always "contact, exchange and conflict that force us to (better) know ourselves and recognize others. An isolated community, like an isolated individual, needs no identity and has nothing to say for itself".[39]

The greater the willingness to be open to others, the greater the chance of coming up against their differences – and thus an ontological conflict – as differences will always confront each other. For this, it is absolutely necessary to endeavour to reach beyond the myth of the other and to remain silent about one's own, so as to reach a compromise capable of defusing misunderstandings.

The security situation in Africa is indeed critical, generally speaking, but not desperate. There remains an urgent need to keep striving for peace.

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[35]   S.P. Metena M'nteba, "*Après les élections = comme avant les élections*", in *Congo-Afrique, XLVIIIᵉ année*, April 2000, No. 243, p. 306.
[36]   *Idem*, p. 317.
[37]   Gérard Mairet, *Le principe de souveraineté. Histoire et fondements du pouvoir moderne*, Paris, Gallimard, 1997, p. 253, quoted by Metena M'nteba, *op. cit.*, p. 317.
[38]   Stanislas Spero Adotevi, *op. cit.,* p. 79.
[39]   Ngo Tu Lap, "Identité culturelle: la relativité de la diversité" in *Diversité et Mondialisation,* Paris, Autrement, coll. "Mutations No. 233", 2003, p. 80.

Between the human and the common there is a bridge called "human rights". All things considered, it is by rising above the barriers of mutual prejudice, distrust and disrespect that it becomes possible to instil into our civilized customs a sense of dignity and respect for the human being. Which, here, are cardinal values promoted by human rights in their most ambitious formulations and a necessary part of any quest for social cohesion and lasting peace.

Seen in this way, it seems to me entirely possible that our meeting of minds could generate the meaning needed to achieve the dream we all hold dear: to see tomorrow's world inclining unconditionally before the majesty of the sacredness of the human race, casting out all propensity "to kill the other".

No matter how, I have difficulty imagining how the African intelligentsia, which is so demanding and so aware of the humanist issues of the moment, could avoid its responsibilities in the face of the challenges inherent in such an ideal.

For all that, success in resolving a conflict requires well-informed and enlightened choices to be made. African wisdom has demonstrated since the beginning of time that it is possible to use the precedents of our forebears to obtain good results, and that the art of dialogue and compromise, with a good measure of faith and sincerity thrown in, is more honourable than firepower. That is why I do not absolutely believe the Latin adage *si vis pacem, para bellum* ("If you want peace, prepare for war") which, in my own understanding as a man of peace, should be rephrased as *si vis pacem, para pacem* ("If you want peace, prepare for peace"). How? By the art of conflict prevention using the virtues of continuing dialogue, bringing together sincerity and good faith. But the road is not straight. There are uncertainties to factor in, with the treachery and waverings of the actors in the story.

My presentation has, however, shown that African solutions, drawn from the wells of African wisdom, have no less merit than the untimely and hypocritical mediations sometimes imposed from outside, in defiance of our constitutions, thus of the primary sovereign will, by arsonists masquerading as firefighters. No matter how, as Julos Beaucarne put it so well, "peace will be nowhere, if we do not embed it in our skin". And that skin is our Constitution.

Every deliberate transgression against this normative tool of our sociability is a denial of our desire to live together, united and in peace. It is the castration of our common hope. It goes without saying that if the Constitution is what makes "us" politically and socially into citizens of a lawful and legitimate State, it should also be thought of as that which makes "us" its *devotees*, committed to its rigorous preservation. That, too, is the price of achieving lasting peace.

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Former Deputy Prime Minister of Mines, H.E. Banza Mukalay Nsungu was also Minister several times, and several times elected National MP for the riding of Lubumbashi in Katanga Province. He is also the Chairman of the Board of Directors of the National Institute of Social Security (INSS). H.E. Banza Mukalay Nsungu is the author of several publications, including a study entitled "Les mots récurrents de la Transition Zaïroise" (1990-1997) ,and a political essay titled «Ça passe ou ça casse».

Round Table 2 - Natural Resources at stake: sources of conflict or opportunities for sustainable development

Chaired by H.E. Mr João Teta, the second round table examines the natural sources and resources available across the continent, without being constrained by political borders. Because of a lack of an equitable management, they now represent, major geostrategic stakes and potential sources of conflict and crisis. Notably, participant try to identify the strengths and virtues of cooperation and scientific diplomacy, aiming at the sharing of transbordering resources implying all relevant stakeholder,s including at the governmental level as well as at the level of local communities, rich in traditional knowledge and know-how.

Speakers:
Ms Florentina Adenike Ukonga - Deputy Executive Secretary of the Gulf of Guinea Commission (GGC)
Mr Amadou Hama Maiga - Deputy Director-General, International Institute for Water and Environmental Engineering (2iE)
Mr Abou Amani - Programme Specialist, International Hydrological Programme, UNESCO
Mr Diamantino Azevedo - CEO and Chairman, FERRANGOL-EP, Angola

Chairperson:
H.E. Mr João Teta - Secretary of State, Ministry of Science and Technology, Angola

Rapporteur:
Mr Mohamed Djelid – Director, UNESCO Nairobi

EXPLORATION AND EXPLOITATION OF NATURAL RESOURCES: COLLABORATION AND FORMULATION OF COMMON POLICIES

Ms Florentina ADENIKE UKONGA - Deputy Executive Secretary of Gulf of Guinea Commission (CGC)

1. Background information on the Gulf of Guinea Commission

The Gulf of Guinea Commission is currently made up of eight Member States: Angola, Cameroun, Republic of Congo, Democratic Republic of the Congo, Gabon, Equatorial Guinea, Nigeria and São Tomé and Principé. The Treaty establishing the Gulf of Guinea Commission was signed on 3 July 2001 in Libreville and the Executive Secretariat was established in Luanda, Angola in March 2007. Its membership is open to all coastal countries in the Gulf of Guinea region. Its mandate includes: To cooperate in matters of peace building, conflict prevention, management and resolution; to collaborate and formulate common policies in exploration and exploitation of natural resources as well as in other areas that may be deemed necessary; to pool their resources to solve problems in the sector of resource exploitation; to harmonize their laws governing such exploitation; to assist in case of natural disasters in the region.

Natural resources

For the purpose of this presentation, natural resources are planted by nature. How they got to those places in the first place, we really do not know. Although, science and better knowledge have attempted to find out how these resources can be preserved, managed and replenished.

I would like to refer to resources such as:
- Water-Surface water and underground water
- Resources inside water both living, such as fish and other aquatic creatures, and non-living
- Hydrocarbons (Oil and Gas) On /Off Shore
- Land minerals such as gold, diamond, uranium and other minerals found in the belly of the earth;
- Forestry resources, all kind of trees
- Geostrategic position such the Gulf of Guinea region for maritime transportation

"Natural resources at stake", connotes an idea of winning and losing, whereas natural resources should give rise to a win-win situation in the communities in which they are found. Under normal circumstances, natural resources should be impetus for growth, if properly exploited, managed and harvested under a good system of governance by creating opportunities for developing the host areas and communities leading to economic and social development for the local areas, host nations and international communities.

Water

Let us take water as a natural resource – we have the River Nile that starts from the Ethiopian High Lands and flows through Sudan to Egypt. All the countries served by the River Nile should agree on the beneficial use of the waters for their countries. Otherwise, it would be a source of conflict, if Egypt were to control all its benefits to the exclusion of the other countries or if Ethiopia were to stop its flow northwards.

Fish

Let us take living resources like fish – in some costal countries with abundant fish, the local fishermen end up not having fish for their diet due to over-fishing caused by illegal, unreported and unregulated fishing by entities outside their countries. This type of irresponsible behaviour by outsiders can lead to conflicts such as the seizure of fishing boats and other ways of thwarting a peaceful fishing activity in the area; whereas a well-managed fishery regime will guarantee available stock for local consumption, local market and fishing-based industries in the coastal area and exportation to other needy areas of the world.

2. Exploration of Hydrocarbons

Millions of barrels and vast quantities of gas are extracted daily from many oil-producing countries with monumental devastation and its resultant effects on the host communities caused by oil spillage, burst pipes and drilling accidents which occur regularly over a large area of the host communities without any attempt at restoration to their pristine state. The oil is exported out of the areas and the communities have nothing to show for the immense wealth from their land. Instead, their basic livelihood could not even be practised due to polluted waters and environmental degradation which have killed off all the fish in the water. Sooner than later, conflict will ensue and the natural resources become a source of conflict, instead of an opportunity for sustainable development.

Environmental Degradation

Also, pollution of the waters from exploitation activities of oil and gas or dumping of industrial waste from industrial activities leads to the destruction of marine stock. This could also lead to conflict and violent acts against the perpetrators of such acts of environmental degradation

Forestry Resources

Trees are felled and carted off to other parts of the world and after several years of such activity with no plans for replanting and regeneration of such trees, the area becomes devastated, desolate and turned into arid or semi- arid areas, which can no longer support human settlement. In other areas, because of population pressures, large forest areas are destroyed to make room for large urban developments with the local people pushed to a tiny piece of unfertile land that cannot sustain them.

Mining Activities

Precious metals like gold, silver, uranium, platinum etc are mined and large craters are left uncovered leading to erosion and degradation of the surface area with its risk to human settlement in the vicinity.

3. Geostrategic Position

Hijacking and piracy on such maritime routes, encouraged by the opportunists that take advantage of poor maritime domain awareness, a weak maritime security enforcement and lack of economic opportunities for the local population to perpetrate illegal maritime activities.

With this type of behaviour in the exploration of natural resources and the total or almost total abandon of the host areas to the devastation caused by the exploitation activities, the local communities eventually find their voices and conflicts ensue.

Such conflicts take different forms:

- Destruction of exploitation facilities;
- Prevention of continuous operation of such facilities;
- Abduction of workers on such facilities;
- Continuous damage to exploitation facilities;
- Hijacking, piracy and other illegal activities.

Such crises could have been avoided if the exploitation was done with some consideration for the local communities, as to how they can benefit from the resources in their areas by direct participation in the exploitation of resources, empowerment of the host communities to manage part of the process and the restoration of the damaged areas to a state of continuous use by the communities.

Ms Florentina ADENIKE UKONGA (Nigeria) is currently the Deputy Executive Secretary (Political Affairs) at the Gulf of Guinea Commission, Luanda, Angola. She worked in the Ministry of Foreign Affairs of the Federal Republic of Nigeria for over thirty years before she retired as Under-Secretary for African Affairs in 2006. Amongst the positions she has held are: Nigerian High Commissioner to Jamaica with concurrent accreditation to Belize, Haiti and the Dominican Republic. She was Chargé d' Affaires at the Embassy of Nigeria in Addis Ababa, Ethiopia and Minister-Counsellor at the Nigerian High Commission, London. Ms Adenike Ukonga has been actively involved in Maritime Security issues in the Gulf of Guinea Region since her appointment as Deputy Executive Secretary (Political Affairs) at the Gulf of Guinea Commission, Luanda, Angola, in 2007.

GREEN GROWTH IN AFRICA: THE CONTRIBUTION OF 2IE THROUGH TRAINING, RESEARCH AND INNOVATION

Mr Amadou Hama MAIGA - Deputy Director-General, International Institute for Water and Environmental Engineering (2iE)

1. 2iE, an international and multicultural centre of excellence

2iE is a first-class teaching and research establishment that trains highly-qualified engineers in the fields of water and sanitation, the environment, energy and electricity, civil engineering and mining.

Originally, two inter-African institutes – the Inter-State School of Rural Engineering (EIER) and the Inter-State School of Hydraulic and Rural Engineering for Senior Technicians (ETSHER) – were set up in 1968 and 1970, respectively, on the initiative of 14 West African States, with the aim of producing trained professionals on their own continent. In 2001 the two schools were merged under the acronym EIER-ETSHER. Prestigious scientific partners (the Ecole Polytechnique Fédérale in Lausanne) and funding partners (France, Swiss development aid, Agency of Francophone Universities, etc.) backed the project, but the model was undermined by its unclear internal governance, the gradual withdrawal of funding from France and the African Member States' failure to pay their contributions. The group was reformed in 2006 as the 2iE Foundation (Institute of Water and Environmental Engineering), an international science and engineering platform with international foundation status. Since 2006, 2iE has provided African students with study conditions that are on a par with those of developed countries, while the teaching/research staff have facilities of the same high calibre. To reach this level of excellence, 2iE has developed an audacious model as an international non-profit association with a veritable public-private partnership. With a Headquarters Agreement in Burkina Faso, the Board of Governors and specialized committees of 2iE include representatives of the 14 founding Member States, institutional and financial partners, scientific and university partners and representatives of private enterprise.

Alongside this institutional reform there were major changes in administrative, financial and academic governance, wide-ranging plans for new scientific and teaching equipment, boosting the teaching and research staff resources and admitting English as a working language.

Since the restructuring, there has been spectacular growth in student numbers at 2iE, proving the school's worldwide appeal.

Growth in student numbers at 2iE between 2006 and 2011
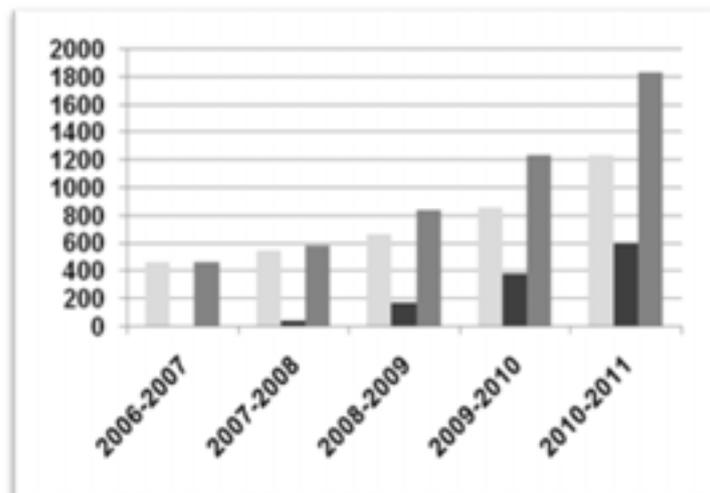
In 2012, 2iE welcomed 2,670 students of over 30 different nationalities, 1,720 on campus and 950 in Open and Distance Learning (ODL). At the end of 2013, and subsequent to the investment plan started in 2006, which aimed to strengthen the teaching capacity of 2iE, the school should be able to train as many as 2,500 students on campus and the same number again through e-learning.

Distribution and growth in the number of 2iE graduates by nationality

Country of origin	EIER-ETSHER 1966-2005	2iE 2006-2011	Total in 2012
Benin	248	95	**343**
Burkina Faso	483	493	**976**
Cameroon	344	171	**515**
Central African Republic	59	10	**69**
Chad	164	94	**258**
Congo	172	20	**192**
Democratic Republic of the Congo	4	9	**13**
Gabon	87	34	**121**
Guinea	81	23	**104**
Côte d'Ivoire	249	131	**380**
Mali	164	60	**224**
Mauritania	61	18	**79**
Niger	283	103	**386**
Senegal	310	66	**376**
Togo	254	55	**309**
Others (10)	19	25	**44**
Total	**2,982**	**1,407**	**4,389**

2. 2iE offers an internationally-recognized academic programme

The quality of teaching at 2iE is internationally recognized. Today, 2iE is the only higher education establishment on the African continent whose degrees have European EUR-ACE accreditation as well as accreditation by the French Commission des Titres d'Ingénieurs (CTI). 2iE is also a centre of excellence for the Economic Community of West African States (ECOWAS), the West African Economic and Monetary Union (WAEMU) and the New Partnership for Africa's Development (NEPAD).

The basic training offered by 2iE, which is based on the international Licence Master Doctorate (LMD) system, facilitates exchanges between universities worldwide.

The courses enable students to acquire general as well as specific scientific and technical skills, while also developing their entrepreneurial and management capacities.

The 2iE courses on offer, both on campus and through e-learning, can be found on its website: www.2ie-edu.org.As well as offering cutting-edge teaching and research, 2iE is a model of education for development in Africa. 2iE was set up to train highly qualified people, irrespective of gender, language or culture, so that they can find and implement responses to the development issues facing the African continent. By building students' capacities for innovation and entrepreneurial spirit, 2iE is

confident that its graduates will be responsible decision-makers, making an effective contribution to the sustainable development of the continent.

At the heart of the 2iE strategy is its innovative teaching, which marks it out as a player in the education revolution sparked off across Africa after the European Bologna Agreements on higher education. Underpinning the design of new training courses, or the modification or withdrawal of others is an analysis of trades, professions and occupations and the needs and skills of "tomorrow". This strategy of offering training that is geared to employment is one of the keys to the success of its students.

2iE has also built a veritable interface between the business world and academia. Partnerships are being established and constantly renewed with the business world. This ensures that training continues to match the needs of employers, that 2iE graduates quickly find jobs and that they are able to adapt rapidly to the sociocultural and economic realities of the moment – 95% of students find work within six months of graduating.

In order to raise students' awareness of the realities and opportunities of the world of work, 2iE holds a series of "Enterprise Days", which serve as an international forum where students – past and present – can meet representatives from businesses for three days of exchanges and discussions. The meeting in June 2012 attracted over 1,300 participants and more than 90 international and local businesses, enabling students to promote their skills to potential employers, while the businesses could advertise their services and products and recruit new staff. At the same time, 2iE was able to discover the latest needs of companies. In this way, the content of the courses offered by 2iE constantly matches the requirements of the jobs market.

Areas of activity of 2iE graduates from 2010

Jobs in strategic sectors for development

95%
Recruited within 6 months

38%
Civil engineering/Mining

5.3%
Growth in sub-Saharan Africa in 2012

29%
Environment

85%
Private sector

14%
Energy

98%
work in Africa

Water

19%

Creation of responsible enterprises
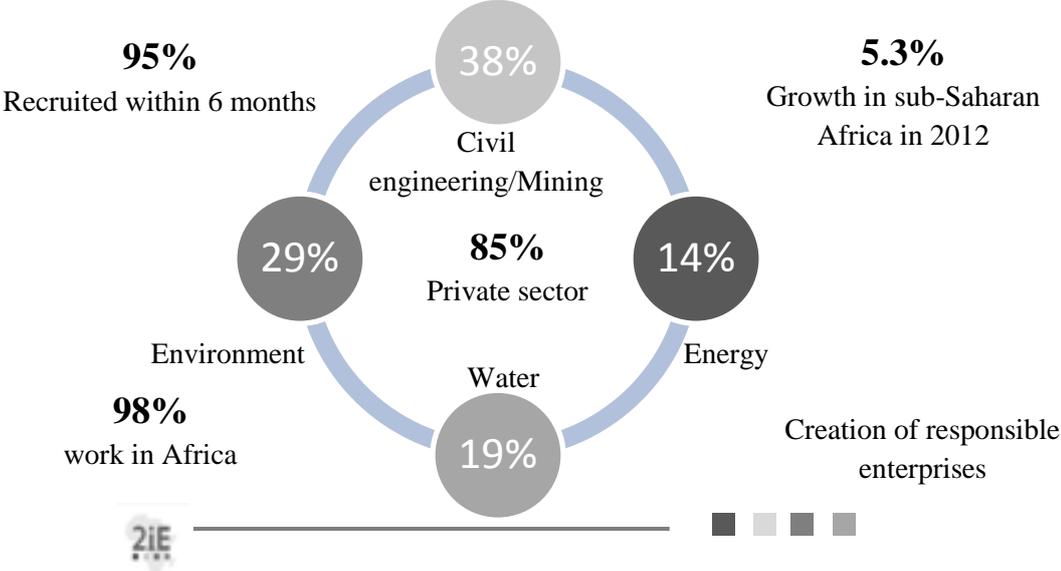
In the twenty-first century, mastery of information and communications technology (ICT) is a decisive factor in the performance and optimization of activities and to support decision-making. All 2iE courses incorporate this technology. The most powerful teaching software and learning materials are made available to both students and teachers. Free Internet connection and a high-speed Wi-Fi network are available for students on both campuses, as well as videoconference rooms and over 1,000 personal computers. Each student receives a free laptop computer from the second year onwards, provided by the development partners.

The use of ICT also enables the courseware to be made available to more people, while maintaining the high level of the training.

This meant that, in 2012, 2iE was able to offer 25 Open and Distance Learning courses (ODL) at degree and Masters levels in the fields of water management, energy, public works equipment and

infrastructure, the environment, etc. All of these courses are recognized and accredited by the Agency of Francophonie Universities (AUF).

The courses are run using the distance-learning platform MOODLE, which has communication, planning, publishing and sharing tools, but they also include periods for working together, essentially on case studies and real-life situations.

This innovative arrangement has been dubbed the "low-cost bush taxi" and means that students can register throughout the year, thanks to a cohort entry system that offers variable course lengths and fees adapted to each student's personal circumstances. This enables 2iE to increase access to high-quality, internationally-recognized training, both for professionals wishing to develop their skills as well as for students who, for geographical or social reasons, would otherwise be excluded.

3. 2iE, a long-term vision for the sustainable development of Africa

The mission of 2iE is to train responsible engineer-entrepreneurs who are able to meet the economic and environmental challenges facing Africa. As a result, 2iE integrates the principles of sustainable development into all of its teaching and research programmes.

For nearly 10 years now, over one third of lesson time has been devoted to treating subjects from the perspective of sustainable development and Corporate Social Responsibility (CSR). The courses in management and CSR are obligatory for all Masters students. A language centre with the latest equipment and run by dedicated staff supports the teaching of English, which is compulsory, as well as other languages such as Chinese and Arabic.

In order to stimulate the spirit of research and creativity, which are sources of innovation, 2iE has created an integrated scientific and teaching framework. The five research laboratories are grouped together in two research centres. This arrangement is supplemented by a science and technology park. The configuration brings together the 2iE staff, the partner teaching and research organizations, businesses, and other private and public sector institutions. This encourages interaction between the various players and the production and take-up of research results and innovative ideas.

2iE is also supported by a solid network of international partners, bringing together more than 20 universities and research institutions around the world, and with which it runs joint programmes, such as the Pierre and Marie Curie University in France, Hokkaido University in Japan, the Ecole Polytechnique Fédérale de Lausanne in Switzerland and Tuskegee University in the United State of America, as well as prestigious research institutions with which 2iE has joint laboratories (e.g. the French Centre for Agriculture and Development (CIRAD), and the French Institute for Development (IRD)).

The Institute runs an inter-university doctoral school led by scientists from some 15 universities from the four member continents.

The research programmes focus on areas of strategic importance for African development, such as water, food security and energy. Similarly, 2iE researchers work to anticipate and mitigate global challenges such as climate change and urbanization as well as achieve the Millennium Development Goals. The five research laboratories work on the water cycle and water management, pollution and water treatment, solar energy, biofuels, eco-materials, and the management and restoration of ecosystems, with the objective for each research programme being to develop innovations for the socio-economic needs of the continent.

4. The 2iE science and technology park (Technopole)

The science and technology park consists of several bodies and programmes involving academic and research teams: the junior business, the business nursery, the business incubator, the business school, and the technology platforms. This arrangement, which aims to stimulate and supervise the development of business plans, has enabled students to set up innovative eco-enterprises and win awards in international competitions since 2010:

- **InnoFaso**: a factory producing nutritional solutions for the Burkina Faso market, in partnership with NUTRISET SA, which started at 2iE in 2012.
- **SIREA Afrique**: production of components for robotics and energy coupling that started at 2iE in 2012.

- **Beti Halali**: a company producing eco-materials with an innovative finance system (winner of the 2011 Social Impact Assessment Prize in the "Global Social Venture Competition", Berkeley, USA). Beti Halali is in incubation in Ndjamena, Chad.
- **FasoPro**: a company producing high-protein powdered food based on the shea caterpillar (third prize at GSVC, 2012 in Berkley). FasoPro is in incubation at 2iE.
- **Tingare**: manufacture of floating modules using recycled plastic to prevent evaporation in freshwater lakes. Tingare is in incubation with mining companies in Burkina Faso.
- **Nenu-Phare**: solar modules to cover freshwater bodies to limit evaporation, while producing energy at the same time.
- **Faso Soap**: innovative technology to combat malaria by manufacturing a soap containing local substances that repel the adult mosquitos while killing the larvae. Faso Soap won first prize at GSVC in Berkeley in 2013.
- **Challenge Humanitech** 2011: humanitarian invention competition for students: five 2iE teams were selected out of 22 finalists.
- **Citizen Act,** Société Générale, 2012: a "business game" on corporate social responsibility; one 2iE finalist out of 250 teams.
- **Bouygues Construction Challenge**: the "Star Act of the construction industry": student teams from 2iE selected in 2010 and 2011.

Diagram of the 2iE science and technology park principle (all rights reserved)
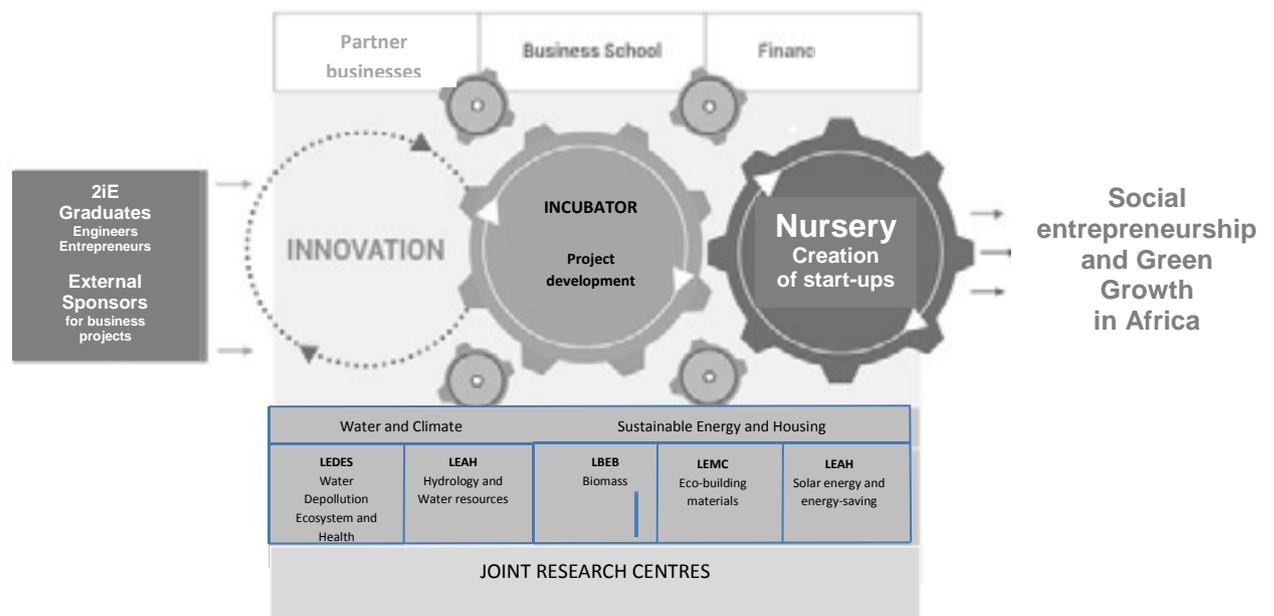
5. The application of sustainable development at 2iE

2iE has adopted a strategy for sustainable development in Africa and is committed to seeing that it works. Its governance is based on an innovative model of public-private partnership.

Social and environmental responsibility (SER) underpins its management model, the courses it offers and its teaching methods as well as its research programmes and consultancy work in the public and private sectors.

Institutional commitments:

"Make 2iE a showcase for Social and Environmental Responsibility"

- Adherence to the United Nations Global Compact and the commitment of staff and students regularly to communicate and advance its 10 universal principles
- Publication of annual corporate social responsibility (CSR) audits, in conformity with the framework for the Conférence des Grandes Ecoles (CGE) in France, and continuing actions for improvement
- Training in education for sustainable development and healthy living given to students and staff
- Evaluation of the carbon footprint of 2iE with a plan for its reduction:

    - Development of a customized carbon evaluation tool adapted to local conditions: the *Carbon ID Card*
    - Development and distribution of a handbook for on-campus ecological responsibility

- Implementation of an integrated waste management policy, updated each year
- Production of clean energy on site (biofuel and solar energy)
- Establishment of a quality control system with internal and external audits

"Use scientific and technological research as a lever for human development and green innovation"

- Multidisciplinary and multi-institutional teams to run research programmes
- Research topics arising from real-life development problems
- A scientific approach that involves players and business partners as research partners
- A technology and business park to test results and prototypes including their adaptability and user acceptance.

"Use training programmes as a basis for fostering a culture of corporate social responsibility in students"

- Lectures and case studies are delivered by professionals. They give rise to discussions on innovative managerial practices and responsibilities and the drafting of a charter and a business proposal.
- A "Social Entrepreneurship" programme which aims to:
    - Assist students to set up a green business enterprise or with a strong ethical component;
    - Involve Partners in the CSR approach: mining companies, construction companies, private banks, International development agencies;
    - Deliver CSR courses for companies (including online e-learning);
    - Develop tools to support responsible decision-making to improve the environmental impact of companies;
    - Carry out audits and develop tools on energy choices and integrated waste management for companies;
    - Develop specific strategies to combat and adapt to the effects of climate change and control their environmental footprint.

Mr Amadou Hama MAIGA (Burkina Faso) is a Hydraulic Engineer and Doctor of Technical Sciences from the Ecole Polytechnique Fédérale de Lausanne (Switzerland). Mr Maiga held various positions at Water Department of the City of Lausanne, the Department of Hydraulics Mali and the ENI of Bamako in 1986 before joining the School of Engineering of Interstate rural Equipment (IRRT) which became the International Institute of Water Engineering and Environment (2iE) in 2007. Within 2iE, he successively held the positions of Head of Department of Sanitary Engineering, Director of the Laboratory of Pollution Control and Water Treatment, Research Director and Deputy Managing Director since 2005. Founder and Director of Publication of the journal "Sud Sciences et Technologie" since 1997, he has participated in various international networks and committees (Member of the Executive Committee of the African Association of Water, Office of Water Engineering section and Soils of the International Commission of Agricultural Engineering, the group of experts for the NEPAD Water Centres of Excellence, the group of experts from the OIC Water and Council Orientation Agency international institutions (French) for Research and Development (AIRD). Professor MAIGA received the 2009 Grand Prix of the Suez Environment Foundation for his research on access to water resources for the poorest.

NATURAL RESOURCES IN AFRICA: CHALLENGES AND OPPORTUNITIES FOR A CULTURE OF PEACE

Mr Abou AMANI - Senior Programme Specialist, International Hydrological Programme, UNESCO

1. Introduction

The Earth which is the source –along with the natural resources that are its fruits - provides humankind with the unique current asset and opportunity to develop new economic sectors, "green" and "blue economies", allowing the preservation of biodiversity and the wellbeing of the seas and oceans. It is a well-established fact that a long geological history of more than 4 billion years has left the African continent with a wealth of mineral and fossil energy resources that today constitutes one of the key drivers of its economic growth. This diversified geological foundation has allowed the development of a huge biodiversity, making Africa the Earth's centre of Geo-biodiversity. Both geological and biological foundations have shaped over time a rich human cultural diversity and have favoured the development of a legacy of indigenous knowledge on how to live in harmony with the environment, how to overcome diseases and calamities, and how to recover from natural disasters.

With its growing young population, this wealth of natural resources and secular indigenous knowledge, modern Africa possesses the full potential for its sustainable development. In addition to this, harnessing education, science, technology, innovation to secure basic needs (food security, healthcare, energy efficiency, water), to develop its human capital, to prepare youth for employment, to trigger industrial and economic growth, to reduce poverty and promote a culture of peace, all this is within the reach of Africa today ─ several countries in the continent are listed among the fastest growing economies in the world. But, why is it that, despite this wealth, Africa is still lagging behind in terms of economic and social development, and why is it that the continent is still suffering from the burden of various conflicts, most of which are generated of fuelled by disputes over natural resources?

The Pan-African Forum "Africa: Source and resources for culture of peace" offers a platform to harness Africa's sources of inspiration and culture, both natural and human, to establish concrete proposals for building and developing a sustainable peace. "Natural source and resources", alongside "cultural source and resources" and "human source and resources" are the three pillars of the forum, and they are collectively essential to creating an inclusive and holistic approach to the culture of peace in Africa. This concept note deals with the "natural source and resource" and examines the situation of natural source and resources in Africa, the challenges for their peaceful management, and the opportunities to strengthen a culture of peace. Focus will be on fresh water, oceans and costal resources, biodiversity resources, mining and mineral resources, and STI system and governance of natural resources.

Africa is endowed with rich natural resources in oil and ore deposit, fertile soils, forests, biodiversity, water resources and beautiful tropical coastlines for economic activity and tourism.

However, these rich resources have also created sources of conflict and continued internal and external power struggles which are the result of erosion and over-exploitation by a few, isolation of indigenous knowledge and limited capacity in science technology and innovation.

Many of these natural resources exist without being constrained by political borders, which now represent challenges and potential sources of conflict and crisis. The preservation, protection, rational and equitable exploitation of these natural resources at local, national and regional levels is key to sustainable development and sustaining peace. The challenges related to the shared nature of these natural resources could be a good opportunity, strength and virtue for promoting cooperation and diplomacy so that relevant stakeholders such as governments, local communities and the private sector can effectively manage and share resources in a peaceful way, respecting and utilizing modern and indigenous knowledge.

Making education, science and especially sustainability science, technology and innovation work for society has the potential to reduce these adversaries and enhance basic needs (food security, healthcare, access to energy efficiency, water), mitigate climate change, develop human capital, create youth employment and stimulate industrial and economic growth, thus reducing poverty and promoting a culture of peace.

It is within this context that this paper will illustrate how to innovatively and sustainably harness Africa's natural resources for a culture of peace and regional integration. The following resources and strategies will be examined:

- Freshwater resources
- Oceans and coastal resources
- Biodiversity and natural ecosystems
- Mining and minerals
- STI system and governance of natural resources

For each resource area, a brief situational analysis is provided followed by key challenges and opportunities for strengthening the culture of peace.

2. Situation/status of natural sources and resources in Africa

2.1. Freshwater resources

Africa has renewable water resources of about 3931 km^3 representing 9% of the world's total renewable water resources, but is the second driest continent after Australia. Due to climate and geographical landscape, water resources available per capita in Africa are extremely variable at continental, sub-regional, national and local levels. At the continental level, the average available water resources in 2010 were about 4000 m^3/hab/year, which at country level varies from fewer than 500 m^3/hab/year for some arid and semi-arid countries to more than 10 000 m^3/hab/year for some humid countries. The climate dimension, geographic landscape and population distribution should be considered when analysing figures of renewable water resources at country level. Water resources in Africa are composed of various rivers, perennial and non-perennial, lakes, wetlands, swamp, dams and aquifers. The majority of these surface and groundwater resources in Africa are shared as trans-boundary resources.

Africa has 63 international trans-boundary river basins and 17 trans-boundary lakes shared by at least two countries. These international trans-boundary systems cover 63% of the continent area and represent almost 93% of the African total surface water for 77% of Africa's population. The continent has 17 large international trans-boundary river basins of more than 100 000 km^{2,} , representing one-third of the total of the world's large basins. This situation leads to the interdependency of countries with water flowing from upstream countries to downstream countries. Some countries have their water interdependency greater than 80% (or examples, in the cases of Niger and Mauritania) meaning that only 10% of their total surface water resources are produced inside their countries and 90% come from outside their administrative borders. These countries cannot have any sustainable management of their water resources without cooperating with countries upstream.

The other important water resource shared by countries is groundwater. In Africa, more than 75% of water supply comes from groundwater for rural and urban areas, particularly in arid and semi-arid areas. Contrary to surface water resources, many African countries have been sharing aquifers without knowing it which is a risk factor for its management. At least 60 international trans-boundary aquifer systems have been identified so far through UNESCO's International Shared Aquifers Resources Management Programme (ISARM).

Despite the 4 000 m^3/hab/year of renewable water resources in Africa, more than 300 million of the population do not have access to clean drinking water, only 7% of the hydropower potential has been mobilized, less than 10% of arable irrigable land has been mobilized and in total less than 5% of the renewable water resources are mobilized. For any sustainable socio-economic development in Africa for the achievement of MDGs and beyond, African countries should mobilize significantly and manage sustainably their water resources, both surface and groundwater.

2.2. Oceans and costal resources

The African coasts span two oceans (Indian and Atlantic) and two seas (Mediterranean and Red) with plenty of marine resources, including living resources, minerals and hydrocarbons. Fishing is a primary economic activity in Africa. However, some fish stocks have been over-harvested, and several species face local extinction. Destruction of these resources through unsustainable exploitation,

including deforestation of upstream areas, has and will have severe negative consequences for the economy and the communities dependent on them. Though the exploitation of these resources provides an opportunity to develop rapidly the economies of the coastal states and improve the livelihood of the coastal communities, there is also potential for conflict as the resources frequently straddle boundaries. Sub-Saharan Africa has the world's highest urban population expansion rate – with a steady migration of the populations towards the coastal cities in search of economic opportunities.

Population growth exerts pressure on the coastal zone in the form of a growing demand for land for housing and infrastructure, dependence on living resources for food, and requirements for fresh water. Cities such as Lagos (Nigeria), Accra (Ghana), Abidjan (Cote d'Ivoire), Dakar (Senegal), Mombasa (Kenya), and Dar es Salaam (Tanzania) have experienced growth rates of over 4%. Indeed in West Africa, almost 40% of the population live in coastal cities.

Africa's coastal and marine resources are under considerable threat and are already severely degraded in many areas due to over-harvesting and urban/industrial development. Unless management of ecosystem integrity and coastal sensitivity to development is improved immediately, these resources will be lost for good. This will make it very difficult to attain much-needed economic growth and meet basic needs in a sustainable manner. Longer term issues such as global warming and sea level rise may also need to be considered.

Africa should make provision for integrated coastal management and sustainable use of resources. It is essential that this is promulgated and resourced with sufficient capacity and funding to implement and enforce the recommendations. This will ensure that the coastal and marine systems can maintain their production potential over the long-term.

2.3. Biodiversity and natural ecosystems

Africa is well endowed with biodiversity (BD) in a variety and abundance of living organisms. This BD, with some exceptions, is currently in a better condition than in many parts of the world. The BD is highest in the tropics with the African rainforest. The Congo Forest Basin, covering 230 million ha, representing 6% of world forest surface, is the second largest in the world following Amazonia. The tropics are separated by two low BD subtropical arid belts from other zones of high diversity in northern and southern regions of the continent.

Around a quarter of the world's known mammal species; and more than a fifth of the bird species occur in Africa. It is worth noting that with migratory species, Europe and Africa are sharing population of birds. Africa has the highest known fish species richness in the world. A quarter of the global centres of plant diversity are located in Africa and at least a sixth of the world's plant species are endemic to Africa. The coastal and marine ecosystems along Africa's coastline contain a high marine biodiversity.

However, BD in Africa remains poorly studied. Recent studies still discover many new species, while some which have been reported in the past are nowadays extinct.

Many important food and trade crops originate in Africa, including species of millet and sorghum, rice, palm oil; coffee and tea; and also sources of timber. The WSSD summit (2002) concluded that the link between the conservation of natural resources and economic development in Africa is particularly close.

African countries have rapidly adhered to the Multilateral Environmental Agreements (MEAs) and in addition regional initiatives have been initiated, such as the African Convention on the Conservation of Nature and Natural Resources (ACCNNR), the Africa Eurasian Waterbird Agreement (AEWA), Forestry Commission of Central Africa (COMIFAC) and the New Partnership for Africa's Development (NEPAD) environmental initiative, which focuses on 6 areas: i) Combating land degradation, drought and desertification; ii) Conserving Africa's wetlands; iii) Prevention, control and management of invasive alien species; iv) Conservation and sustainable use of marine, coastal and freshwater resources; v) Combating climate change in Africa; and vi) Trans-boundary conservation and management of natural resources.

2.4. Mining and mineral resources

Over centuries, mining has always being a core factor that allowed the flowering of African civilisations. For example, the Joss Plateau in Nigeria was home of the Nok civilisation that flourished

from ca. 1 000 BC to 200 AD and provides us with the earliest evidence of iron smelting (ca. 600 BC) in sub-Saharan Africa. The colonisation era saw a surge not only in geological survey, but also in mineral exploitation for the benefit of the European colonial masters. Following the independences, this picture did not change much, and we can even say it has worsened— massive demand over African mineral resources is also coming from China, Australia, India, and Korea to name just a few. The continent is subject to an unprecedented intensive exploration and exploitation for mineral resource. The questions that arise here are does the continent have the human capacity to manage in a sustainable way, so as to benefit from this global rush for its resource?

Today the continent accounts for 41% of world reserves of cobalt, 56% of diamond, 34% of gold, 10% of oil, 12% of chromites, and 53% of phosphate rock, to name just a few. But according to the First African Union Conference of Ministers Responsible for Mineral Resources in 2008, '…much of Africa's mineral resources remain under-explored and under-exploited and geoscience knowledge is at too low a relative level to attract exploration and investment.' This clearly demonstrates that Africa is wealthy enough in terms of mineral resources, but needs also to address the many challenges that prevent the continent from benefiting from this endowment.

The African Mining Vision (AMV) and its Action Plan lay the foundations for a coherent continental action to make the mining sector a real driver of sustainable economic growth of the continent.

3. Key challenges for a peaceful management of natural sources in Africa

3.1. Freshwater resources

African countries are increasingly facing critical challenges in using and managing their water resources in a sustainable way and for sustainable development. The Africa vision 2025 has identified ten key challenges related to the following key drivers: growing population, rapid urbanization and economic and climate change. Among others challenges are: ensuring access to clean drinking water and sanitation (300 million people do not have access to clean drinking water); ensuring sufficient water for food and energy security; ensuring sustainable management of multiple of trans-boundary water systems; ensuring an appropriate knowledge base for sustainable management; ensuring skilled water professionals and the political will.

The main natural threats are: the multiplicity of trans-boundary water basins; the extreme spatial and temporal variability of climate and rainfall, coupled with climate change and water related disasters (droughts and floods); the growing scarcity of water, shrinking of some water bodies, and desertification. The human related threats are among others: inappropriate governance and institutional arrangements in managing national and transactional water basins; depletion of water resources through pollution, environmental degradation, and deforestation posing serious risks to human and ecosystem health; failure to invest adequately in resource assessment, protection and development; unsustainable financing of investments in water supply and sanitation.

Sharing more than eighty (80) river basins and lakes, as well as more than sixty (60) groundwater aquifers, and for African countries to accommodate an ever increasing population, higher demand for food and water, increasing demands for water by the emerging industrial sectors, countries on the continent are bound to face an increasing challenge on their shared (i.e., trans-boundary) water resources. This has been clearly recognized in the Rio+20 follow up document, "the Future We Want", where freshwater was referred to as an important key element in sustainable development and for security and peace.

Climate change and the inherent uncertainties of its impacts on water resources will only exacerbate the situation. If such a state of affairs continues, there will be more and more competition among various users, between different types of use, and between countries sharing one or more water systems. Along with the potential reduction of precipitation in some parts of Africa, these factors point to an increased risk of potential conflict and make it imperative and urgent to start putting in place a strategy to anticipate, manage, and prevent potential risk of water-related conflicts and to promote peace and cooperation among countries sharing the same water system and among users of these shared water systems and bodies.

3.2. Oceans and coastal resources

Some of the important coastal and marine resources of Africa are overexploited and are experiencing degradation. Fishermen are using more effort and harvesting less fish. Mangrove areas (which are nursery grounds for fisheries) are declining as a result of uncontrolled harvesting for timber and fuel wood, construction of hotels and saltpans, and pollution from oil and industrial waste, especially around major ports. Coral reefs have been continually declining. Off East Africa, most documented damage to coastal habitats occurs near major towns and cities, due to sewage discharge and overexploitation. Blast fishing, invasive species and agricultural runoff also pose significant threats. Climate change is emerging as a significant threat to the coastal areas and resources. Along the coast of West Africa average rates of coastal retreat are between 1 – 2 metres per year. However, more serious rates of up to hundreds of metres per year have been observed locally (for example, in Senegal). Coastal erosion has devastating effects, inducing the loss of infrastructure such as roads, ports, tourism infrastructure. It also threatens the livelihoods of coastal populations, as communities can no longer live close to the coastline nor pursue their economic activities. Coastal erosion will be exacerbated by climate change impacts and expected sea level rise, as well as the inadequate use of coastal space due lack of coastal planning.

Marine institutions in Africa suffer from limited financial and human resources (need for capacity development), insufficient data and information for managing coastal resources and decision-making (including long-term monitoring data for climate and climate change studies), poor coastal and ocean observation infrastructure (platforms and equipment), and limited collaboration between institutions in the region in addressing common concerns . Piracy in parts of the coasts limits the ability of research vessels to undertake cruises for data collection. This is compounded by the diversity of official languages used on the continent, which lessens the opportunities for exchange of experiences and information.

3.3. Biodiversity and natural ecosystems

Despite the relatively good condition of BD, there are many challenges. The Africa Environment Outlook (UNEP) reports that approximately half of Africa's terrestrial eco-regions have lost more than 50% of their area to cultivation, degradation or urbanization.

Africa has over 2 million km^2 of protected areas. The eco-regions under the best protection tend to be the savannah habitats. The least protected areas are found in Northern Africa, Madagascar, the drier parts of South Africa, and in the most heavily deforested parts of Western and Eastern Africa. Some of the least protected eco-regions are also those with high BD values.

The centres of high BD (hotspots) are also the most inhabited and are areas of intensive land use. Major increases in the human population and rising wealth create pressures on land, and on freshwater and marine ecosystems. Global trade has intensified the demand for animal products, tropical timbers, cash crops and seafood and leads to illegal logging, game and bushmeat trade.

At the same time, global connectedness has brought new problems, such as global climate change and invasive species. The result is that biodiversity, so persistent for millions of years, is now under unprecedented threat.

In addition to global climate change, human-induced changes to vegetation negatively affect local climate. Desertification is a major threat, driven by deforestation and change of land use especially for agriculture; and wetland degradation. The pressures leading to land degradation are socioeconomic and climatic. Poverty, conflict, intensive agriculture leading to soil loss and salinization, deforestation and land clearance for agriculture, and the cultivation of marginal lands are important contributors. Climate change pressures include reduced rainfall (or increased extreme rainfall events) and increased temperatures, which together lead to a reduction in vegetation cover and aggravated erosion by run-off and wind.

The major current cause of biodiversity loss in Africa is habitat loss, particularly in grasslands which have been converted or fragmented by agriculture. Overharvesting (grazing, fishing) is also a major problem in many areas. Increasing industrial development, particularly mining, offers positive development impacts, but is also linked with negative impacts due to low capacity of waste management and pollution control.

African biodiversity is closely linked to nutrition; food security; energy; housing and health. Nearly three-quarters of the recorded protein consumption in Africa is derived from plant sources. Foods from

the wild are particularly important in times of stress – drought, ill health and economic change. Shifts to monoculture may present threats to biodiversity, leading to the loss of many traditional crops. Over 80 per cent of people rely on wood or charcoal for domestic cooking and heating. In rural areas natural ecosystems are the main source of building material. Up to 80 per cent of people make some use of traditional medicine from plants and animals.

However, although the development challenges linked to environmental management are cross-cutting, the national and regional responses remain sectoral. The capacity to use mainstreaming tools such as Environmental Impact Assessments (EIA); which assess environmental, social, economic and cultural impacts of projects; and Strategic Environmental Assessment (SEA); which assesses potential impacts and trade-offs of policies, plans and programmes; is very limited in most African countries; due to insufficient human, technical and financial resources and also political will.

3.4. Mining and Mineral resources

The following figures give an idea of the level of pressure on African mineral resources due mostly to external market demand: in 2008, the continent accounted for 41% of world reserves of cobalt, 56% of diamond, 34% of gold, 10% of oil, 12% of chromites, and 53% of phosphate rock, most of which are exported without any added value. The challenges for the continent are how to (1) enhance skill capacity of African Earth scientists so that they are able to access the resources and to advise governments, (2) develop appropriate legislation mechanisms, restoration technologies and make sure that exploitations are safe for the environment and communities during and after the closure of mines; (3) enhance capacity in and technology to add value to these goods before export. The implementation of the African Mining Vision offers many opportunities to address these challenges, through a structural transformation of the minerals sector in Africa, focusing on invigorating the local economy and developing local skills.

4. Opportunities for strengthening a culture of peace

4.1. Freshwater resources

The sustainable management of water resources in Africa requires cooperation among countries sharing the same water systems and the improvement of our knowledge on the trans-boundary waters and particularly on groundwater.

The importance of water resources for sustainable development in Africa and their shared nature led to various initiatives contributing to promote cooperation at continental, sub-regional and national levels. The African Ministerial Council on Water (AMCOW) is the voice of Africa on water and sanitation and provided the leadership at continental level. At sub-regional level, the Regional Economic Communities have embarked in putting in place cooperative frameworks on water issues within their respective sub-regions. For the SADC sub-region, in addition to the creation of a water division for the regional coordination of water issues through a regional strategic plan, a protocol for management of trans-boundary water systems was signed by the different countries leading to better understanding and strengthening cooperation among countries sharing the same water systems with the promotion of the creation of cooperative frameworks for different shared water systems.

For ECOWAS, a regional coordination water centre has been put in place to coordinate through a regional strategic plan for better water resource management in the sub-region. ECOWAS has been assisting countries for the establishment of new cooperative frameworks and for strengthening the existing ones. ECCAS is in the process of putting in place a regional water coordination entity backed with a regional IWRM action plan. Another framework promoting the sustainable management of water resources is the global water partnership (GWP) leading to the creation of sub-regional and various national water partnerships.

From the 63 international trans-boundary river basins, only a few river basin organizations are put in place for the following international river basins: Senegal, Gambia, Volta, Niger, Lake Chad, Congo, Lake Victoria, Limpopo, Okavango, Orange-Senqu and Zambezi. Various bilateral/multi-lateral cooperative frameworks do exist. For example in the case of the Nile, the Nile Basin Initiative (NBI) was put in place through various projects to promote cooperation among the different countries sharing the Nile basin even though there is no cooperative framework creating a river basin organization. Building on the long lasting cooperation of government and local communities along the

Senegal River delta, UNESCO supported the authorities to establish the Senegal River trans-boundary Biosphere Reserve between Senegal and Mauritania (see below).

The African Network of River Basin Organizations (ANBO) has been established to promote best practice and cooperation. It is important to note that river basin organizations are at various levels of development.

With regard to groundwater, an African Groundwater Commission (AGWC) was put in place with the technical support of UNESCO and UNEP to promote better management of groundwater in Africa. UNESCO will continue to support the working of the Commission. The Africa first basin institution on shared aquifer management was established in 2007 for the North-West-Sahara-Aquifer System (NWSAS) shared by Algeria, Libya and Tunisia, to promote a sustainable and peaceful management of that important water system for the three countries. There is still a long way to go for such a cooperative framework in Africa because of the important knowledge gap on trans-boundary aquifers in Africa. The UNGA articles on management of shared aquifer systems should be promoted to encourage countries to start putting in place appropriate cooperative frameworks for the sustainable and peaceful management of their shared aquifers.

The International Year of Water Cooperation 2013 is also an opportunity to raise awareness on the importance of water as a catalyst for peace and sustainable development, particularly for shared water systems. Within the framework of the year and building on its programme PCCP (from Potential Conflict to Cooperation Potential), UNESCO has been implementing the Water for in Peace in Africa programme with the overall objective of promoting water cooperation for peace and sustainable development in Africa through enhancing the capacity of Member States to manage potential conflicts, with the support of sound knowledge.

4.2. Oceans and seas

The information available on the African oceans and coasts has increased in recent years as a result of several national, regional and international initiatives. Research cruises have been organized in the framework of international programmes, collecting data on fisheries and oceanography, sea level stations have been installed at key locations on the African coasts, national institutions have implemented surveys covering a wide range of topics such as pollution, fisheries, coastal erosion etc.

However, much still needs to be done to generate sufficient data and information, and to analyse the data and prepare products essential for integrated and sustainable management of the marine and coastal environment and resources. The efforts should include the generation of new data, and the analysis and interpretation of large volumes of data generated from numerous cruises in the region in the past.

UNESCO and its IOC have been actively involved in the development of marine sciences in Africa, and undertook the first comprehensive study on the "Development of Marine Science and Technology in Africa" in 1980 – 1981 in collaboration with the United Nations Economic Commission for Africa (UNECA), with funding from UNDP. Other key initiatives include: (i) the organization of the Pan African Conference on Sustainable Coastal Management (PACSICOM) in Maputo, Mozambique from 18 – 28 July 1998, as part of the International Year of Ocean activities; and (ii) the development and implementation of the a GEF medium sized project (MSP) entitled *"Development and Protection of the African Coastal and Marine Environment in Sub Saharan-Africa"* – commonly known as the "African Process", in partnership with the Advisory Committee on Protection of the Seas (ACOPS) and UNEP.

The African Process resulted in an integrated problem analysis of issues impacting on the coastal and marine environment and development of a portfolio of 19 projects addressing five priority areas identified: coastal erosion, pollution, sustainable use of living resources, management of key habitats and ecosystems, and tourism. Several of the projects have since been funded and implemented by local institutions and international agencies, thus contributing to addressing of the priority concerns identified. Other initiatives implemented include the development of the African component of the Global Ocean Observing System (GOOS Africa), the Ocean Data and Information Network for Africa (ODINAFRICA), the Climate Change Adaptation for Western Africa and a Leadership and Capacity Development programme.

The Large Marine Ecosystem (LME) projects have been major players in the study and management of coastal areas of Africa. The Caucus of African Large Marine Ecosystem (LME) projects was

formalized at a meeting that took place in Accra, Ghana, in May 2011, and brings together four LME projects implemented along the African coasts: Canary, Guinea, Benguela and Agulhas & Somali Currents. The purpose of the Caucus is to foster closer cooperation among African LME projects on issues of common concern, learning and sharing experiences, improving communication and coordination and developing ways to work in synergy.

The African Union is developing the "2050 Africa's Integrated Maritime Strategy" (2050 AIM-STRATEGY) which aims to foster more wealth creation from Africa's oceans, seas and inland water ways by developing a thriving maritime economy and realizing the full potential of sea-based activities in an environmentally sustainable manner. The strategy recognizes the need for capacity building in maritime education and scientific research (hydrography, oceanography, fisheries, coastal and inland training research and transfer of technology).

UNEP, through the Abidjan and Nairobi Convention secretariat, has implemented a range of initiatives aimed at addressing the accelerating degradation of the oceans and coastal areas through the sustainable management and use of marine and coastal environment.

4.3. Biodiversity and natural ecosystems

Significant opportunities exist to generate wealth through activities that draw on environmental goods and services, and at the same time promote the conservation of these resources. These activities include a range of moderate intensity extractive uses, such as livestock or wildlife ranching, wild plant harvesting, low impact logging, and sustainable fisheries, as well as non-extractive uses, such as nature-based tourism and the exploitation of genetic resources.

Natural ecosystems provide a wide variety of plants and animals that are important for traditional medicines and modern pharmaceutical products. Pharmaceutical bioprospecting is increasing and needs to be framed by relevant laws and regulations at national and regional level; ensuring that the rights of local communities and indigenous people are properly protected. As a source of income, medicinal plants compare favourably with cash crops and are less affected by market and trade barriers.

Nature-based tourism is one of the fastest-growing tourism sectors worldwide and in Africa, relying on the conservation of natural landscapes and wildlife. Nature-based tourism is sometimes the most profitable use of the land for the individual land-user, particularly in arid areas or areas with poor agricultural soils.

Many African countries are still developing systems to incorporate the MEAs into their programmes and policies. There is an opportunity to increase synergies between these different MEAs; among the implementing institutions for these conventions and with the institutions involved in poverty alleviation, health and other development needs.

Research on biodiversity, ecosystems and ecosystem services, can assist countries to determine carrying capacities and sustainable utilisation rates and practices in order to formulate more effective development policy. Effective policy implementation requires the establishment and maintenance of institutions that are able to regulate natural resource use within the limits without placing undue constraints on their legitimate use.

The need for more integrated and sustainable planning, including consideration of environmental impacts, offers opportunities for improved participation and the recognition of public values, concerns and priorities, and the building of collaborative and sustainable governance and management systems. The decentralisation of the public sector offers potential to strengthen this.

Strengthening national intersectoral integration will render development more sustainable. Tools such as Environmental Impact Assessments (EIA); and Strategic Environmental Assessment (SEA); allow better policy formulation through assessment potential impacts and trade-offs of projects (EIA) and of policies, plans and programmes (SEA).

National governments can be supported to build capacity to implement Environmental Impact Assessment policy; but also to develop participatory upstream assessment of impacts of policies plans and programmes; which is called "Strategic Environmental Assessment" and allows identification of cumulative impacts and prevention of conflict from separate ad hoc developments.

At sub-regional level, the development of Regional Economic Communities (RECs) offers an opportunity to mainstream environmental management. They can be supported to coordinate trans-boundary impact studies and monitoring; to link national responses and policies with those at the

regional level; to harmonize legislation; strengthen regional institutions and create opportunities for broad participation in regional processes.

Environment is an area where countries are often willing to cooperate. As Kofi Annan pointed out, environmental peacebuilding is an important opportunity. Communities share similar concerns across borders; scientists and conservationists wish to learn and exchange experiences; development planners wish to learn what "mainstreaming environment" is about; and are aware that the best way to do this is to see how others are doing it.

UNESCO's Man and Biosphere programme is the oldest intergovernmental scientific programme that looks at this, in particular through its network of biosphere reserves. With 610 sites in 117 countries (including 12 trans-boundary sites), BR are intended to be raised as the principal internationally designated areas dedicated to sustainable development in the 21st century (Madrid Action Plan for Biosphere Reserves, UNESCO, 2008). With 64 BR in 28 countries, the network is well established in Africa, and there is an opportunity to focus on trans-boundary cooperation, as identified as a priority in the most recent MAB Congress. To date, there are two trans-boundary biosphere reserves in Africa: Senegal River delta (Senegal/ Mauritania) and W biosphere reserve (Benin/Burkina Faso/Niger), and other initiatives are ongoing. Trans-boundary biosphere reserves allow governments and communities across borders to work together on sustainable development on a daily basis, taking into account socio-cultural opportunities and thereby building resilience against conflict. As a scientific programme using the principles of sustainability science, at the cross of natural and social sciences with a multidisciplinary approach, to testing and demonstrating innovative approaches to sustainable development from local to international scales, the MAB programme will contribute strongly to the shift from a resource use economy to a knowledge- based society and economy in Africa.

4.4. Mining and mineral resources

As geology does not stop at the national boundaries, mineral resources should always be viewed from regional perspective. Because many natural resource deposits are shared by many communities or countries, it is essential that a proper science-based management policy be agreed upon by various stakeholders to avoid various forms of conflicts generated or fuelled by disputes on natural resources. Mapping, understanding, and monitoring the environmental and health impact of the exploitation of ore deposits cannot be addressed within the border of a country alone. This needs strong collaboration between various neighbouring nations sharing the resource.

On the other hand, there are many ways to illustrate how Earth science knowledge can contribute to an effective regional integration: research on and protection of endangered species, many of which have their habitats shared by many communities or countries; benefits from regional collaboration and exchanges in improving the mapping of natural resources within national and across international boundaries; geological maps or biodiversity maps are good examples.

4.5. Harnessing STI for sustainable management of natural resources

Harnessing science, technology and innovation (STI) and taking into account the sustainability science framework for sustainable natural resource management and development requires evidence-based knowledge and strategies to translate scientific knowledge into effective use (valorisation) and adoption by society (appropriation). This entails an explicit STI system and governance at national, regional and pan-Africa level. Such tri-level policies can be effective and sustainable but require synergy between scientists, policy makers and indigenous and local knowledge across countries and regional boundaries. Scientists must engage with society to harness natural resources sustainably while creating the opportunities for local and cross-boundary communities to meet their basic needs, enhance youth employment and inclusive growth. There is the need to enhance synergy between science and society for exploitation and management of the fragile African natural resources to ensure sustainable and equitable use for poverty reduction, competitive socio-economic development and a culture of peace.

5. Conclusion

For African countries to address sustainably the challenges and threats for a peaceful management of their water resources, they need to pursue and adapt more sustainable approaches to the use and

management of water resources through a true Integrated Water Resources Management approach at basin level where water quantity and quality are fully integrated. At local level, IWRM should be implemented by taking into account the cultural diversity, helping to avoid conflict among various communities. River basin organizations should be created and strengthened in order to promote cooperation among countries for a peaceful management at basin level.

In order to implement a sustainable water management approach, it is fundamental to improve our knowledge on the availability and use of water resources in terms of quantity and quality. Needless to say, better knowledge of water science is needed to inform water policy and its sustainable and peaceful management in Africa. UNESCO's International Hydrological Programme has been contributing to these issues and will continue to do so through its 8th Phase (2014-2021) strategic action plan on water security: addressing local, national and global challenges.

The recently established UNESCO/IOC Sub Commission for Africa and the Adjacent Island States provides a framework for strengthening collaboration between the Africa coastal and Island states in order to optimally exploit coastal and ocean resources and reduce potential for conflict. The Sub Commission will assist in establishing management procedures and policies leading to sustainability of coastal and ocean environment and resources.

Countries' capacites for the development and implementation of national policy and legislation related to natural resources should be strengthened and support should be provide to RECs to establish norms and regulations and to build capacity for conflict management in the area of natural resources management. The development of participatory SEA as a key planning tool and strengthening of social, cultural and environmental issues in EIA should be promoted.

The MAB programme is well established and multidisciplinary and has accomplished success in promoting peace in many parts of the world through scientific cooperation. The BR, particularly trans-boundary BR, are model areas for sustainable development and therefore ideally suited to promote collaboration and serve as models to other areas. Based on the conclusion of the Madrid Action Plan, the forthcoming MAB strategy MAB (2015-2021) will reinforce the use of BR as learning sites for SD in the 21st century.

Above all, African countries must develop the human capital resource and create the critical mass of scientists and engineers for forward planning and management of natural resources. This necessitates mapping of STI needs and numbers in multidisciplinary areas in science, technology and engineering which can be applied in developing critical mass of expertise in water, ocean, earth and geological sciences to enhance sustainable management of Africa's rich and diverse natural resources for peace and development.

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Round Table 3 - Human Resources for Peace and Development: the great challenge of African Youth

Chaired by H.E. Mr Anatole Collinet Makosso, Ministry of Youth and Civic education of the Republic of Congo, and President of the AU Conference of African Ministers of Youth, the third Round Table focuses on the great challenge of African Youth. About 65% of the population of Africa are under 35 years of age. However, while African youth represent a powerful leverage for the promotion of peace and development, they are still facing difficulties related to professional insertion and feel excluded from the decision-making process. The participants in this Round Table worked for the development of a strategy for mobilizing youth around the culture of peace and development in Africa.

Speakers:
Ms Amany Asfour - President, Egyptian Business Women's Association (ECOSOCC)
Mr Bernard Mumpasi Lututala - Deputy Executive Secretary, Council for the Development of Social Sciences Research in Africa (CODESRIA)
Mr Daniel Da Hien - Coordinator, Réseau Afrique Jeunesse, Burkina Faso (Former President of UNESCO Clubs in Africa)

Chairperson:
H.E. Mr Anatole Collinet Makosso - President, AU Conference of African Ministers of Youth (COMY IV)

Rapporteur:
Ms Cecilia Barbieri - Programme specialist, UNESCO Windhoek

THE ECONOMIC EMPOWERMENT OF WOMEN AND YOUTH TO ACHIEVE A CULTURE OF PEACE THROUGH SOCIAL AND ECONOMIC JUSTICE FOR AFRICA'S RENAISSANCE AND DEVELOPMENT

Ms Amany ASFOUR - President, Egyptian Business Women's Association (ECOSOCC)

1. Introduction

A culture of peace is a relationship between every human being, State institution which is based on one objective: achieving peace. The idea that nobody should be raised in a culture of violence, a culture of injustice, a militarist culture, a culture of inequality or a culture of discrimination should be embedded in everyone's mind Human beings' behaviours and attitudes are influenced by how they were raised in society , particularly in the family home, neighbourhood and school environment. To achieve this culture of peace, States should not only be involved in its promotion but should institute rules and laws that guarantee rights, democracy, good governance and social and economic justice.

The State must ensure that the rule of law is enforced, in order to avoid the emergence of the "law of the jungle", where only the strong survive, and where there is a constant struggle for existence.

The State should ensure that justice is the norm, that a judicial system is in place, that transparency is the foundation and that the perpetrator of any crime, no matter how powerful they may be, will be brought to justice. The State must ensure social and economic justice. The State is responsible for the basic needs of the citizens, for equality among them, and the respect for citizenship, with no discrimination based on any difference in gender, religion, colour, ethnicity or race. All are equal before the law, citizens of the same state bound by the same rules, with the same advantages; the culture is inclusive, and does not exclude anybody. The citizen should feel secure and safe in the knowledge that the State has the means to protect its population against any act of violence.

The State should guarantee social justice and should ensure that basic rights and needs are met, such as good quality education and health services. Schools should offer adapted curricula which encourage a culture of peace. The State should ensure economic justice and promote the welfare of its citizens, including women and youth. The State should promote a certain quality of life and bring in a package of laws that ensures the involvement of youth in economic growth through the promotion of small and medium enterprises. The youth are the lifeblood of their country. If they are not well invested in through education and economic growth, they may fall prey to ideologies which advocate violence and terrorism.

To sum up, building the culture of peace needs a collective approach which I call the Triple S Approach:

- Society and environment including the family
- School
- State

2. Society and the behaviours that lead to a culture of violence

Violence is the tip of an iceberg, with the hidden part consisting of a patriarchal culture and a hierarchical structure. The iceberg is composed of all the factors leading to a culture of violence, either from family values, where there is no place for democracy, or where there is discrimination between boys and girls, with men being favoured and women being denied room for debate and constantly receiving orders. There is, therefore, a direct relationship between patriarchy and militarism, where patriarchy is defined as the rule of fathers, a dominant male system which is father-centred and a hierarchical system among men and between men where there are very strict military rules with regard to behaviours and relationships. This patriarchal society and culture is inseparable from militarism, a system which dictates an ordered response, and which is incompatible with any autonomous thinking or sharing of ideas. All the other factors that lead to the iceberg of a culture of violence are collective attitudes that are engrained and embedded throughout life in society. These would be aggravated by the State if it did not play its part in guaranteeing the rule of law, democracy, good governance and social and economic justice. How can this iceberg, which shows only its upper layers, be broken? The supportive structures are rooted deep within

our society and culture. One cannot eradicate an iceberg by just chipping away at its tip. The only way to get rid of the iceberg and to melt it is for all of us as stakeholders participate in the melting process and to eradicate the principles which uphold that structure by promoting a culture of peace through the triple S approach of society, school and State. So, a culture of peace should be embedded in our minds and spirits as well as in society, including at community, family and school level and should be promoted by the State.

The role of the State in promoting a culture of peace is based on social and economic justice, democracy, good governance, and the rule of law, respect for human rights and non-discrimination and equal rights for men and women in all sectors of society. It is therefore crucial to confirm that the role of the State is to ensure that there is a system in place which governs the relationship between citizens, which provides for its citizens' basic needs and which ensures a quality of life conducive to economic growth, within a framework of economic and social justice.

Causes of Conflicts and Wars, the "5 Ins".

In brief, I would like to summarize these causes of conflicts and wars as the "5 Ins":

1. Injustice;
2. Inequality;
3. Invasion;
4. Impunity;
5. Insufficient Resources and Food.

In the last point, the State must ensure that the needs of its citizens are met, that all sectors of society are included democratically in the decision-making process and that no party is excluded.

3. The Uprising in North Africa led by the Youth

To this end, it is useful to refer to the people's uprising in North Africa, where there were millions of people who stood up against their regimes. This was led by the youth of North Africa, men and women who rose due to unemployment, poverty, and the lack of a political role or voice. Yet because of the poverty, the lack of knowledge, the limited access to political life and the low number of parties enjoying any freedom within the political sphere, the people's rebellion led to elections. People voted for a regime that they believed was based on the results of the ballot box and hence was legitimate. The reality was, however, that this government came to power by buying votes from the voters due to poverty. It also deceived the people and voters with the ideology they were promoting under the guise of religion which had nothing to do with politics. But due to the lack of knowledge and education, the weakness of past politics and poverty at grass roots level, they came to power.

So, there are lessons here to which we need to draw attention, which are lessons learned from political mobilization for democratic governance. The first question I would like to ask concerns the definition of democracy Is it freedom of expression as some would like to define it? I would like to state that judging by the lessons learned from the North Africa uprising, it is not about freedom of expression, or about the ballot boxes that are not based on the real choice of the people, but democracy is the real power of voice and choice. I have here a recipe for democratic transition and a menu for democracy. I call it a "menu" because it is not about one specific item, but a choice of ingredients that are based on real choice and the power to speak up and to be part of political life and to elect those in power, because this represents real choice. I would like to give an example of a menu. In a restaurant, while you are free to choose what you want, your power of choice depends on 2 factors:

1. The items on the menu. If you do not understand the terminology and the names of the available items, you are free to choose, but not before someone explains to you the meaning of your choice and the way in which it will affect you. If you are voting for a party or a representative, you have to be informed about their programme and how the candidate will represent your needs. It is a question of knowledge and education and awareness of the implications of your choice. So, if

someone deceives the voters in the name of an ideology or of religion that has nothing to do with politics, it is not real democracy.

2. The other factor which governs your choice in the menu is the price of the item you are going to choose. So you are free to choose, but if you cannot afford what you want, you are not able to do so. Financial independence is another gearing factor determining your real choice. Consequently, if the voters are bribed because they are poor and choose a candidate due to financial need and not conviction, this is not real democracy and the result of the ballot cannot be a result of democratic elections and has no legitimacy.

I would therefore like to brief you on the menu that would ensure a real democracy and build a real culture of democracy to achieve peace, education, knowledge, alleviation of poverty, financial independence and social and economic justice. Economic growth should benefit the whole population and meet the needs of all society's sectors. Economic empowerment should equally be found in all sectors of society. As for social economy, it should be promoted as part of achieving social and economic justice. The sectors of society should include: youth, women, rural and grass roots populations and small and medium enterprises. What is social economy? Social economy is a grass-roots entrepreneurial, not-for-profit sector based on democratic values that seeks to improve the social, economic, and environmental conditions of communities, often with a focus on their disadvantaged members. The field of social economics discusses how the economy and social justice relate, and what this implies for economic theory and policy. What benefits does the social economy bring to communities? Social economy enterprises provide a flexible and sustainable tool that can help communities to achieve their own objectives, such as: stimulating job creation and skills development, enhancing community capacity for social support, supporting economic growth and neighbourhood regeneration, protecting the environment and mobilizing disadvantaged groups. Here we should remind ourselves that Africa is the richest continent on earth, yet it is the poorest of them all. Why? Because we do not invest in our African brains and human resources and we do not manage our own natural resources. The development of the economy depends on investment in the social and human capital of Africa. The latter is particularly significant when one considers that approximately 65% of Africa's population are under 35 and more than 35% of the population are between the ages 15 and 35, the definition of youth according to the African Union. Young people are the main human resource of Africa and also its greatest challenge in terms of employment, with about 10 million young women and men entering the labour market each year. Equally, young people must be encouraged and supported to ensure transition from a culture of violence and war to a culture of peace. Around 50% of our available workforce are women. It is also crucial to note that, in Africa, more than 95% of enterprises are micro, small and medium enterprises (SMEs). So how can we achieve economic empowerment of women and youth in order to achieve social and economic justice? Here we must ask ourselves "what is power?" Power is defined as the capacity to act and to implement. Real power is when we have an idea and we plan for it and work on its implementation to make it happen. This is real power, as it is not only left as an idea or a dream. And here I have a theory that I call the Triad of Empowerment for a Culture of Peace, the 3 Ps (Pillars):

- People (Investment in Human Resources including Women and Youth)
- Policy and Procedures
- Product

4. Strategy of Empowerment

In order to work, the strategy depends on 3 pillars, which make up the triad of Empowerment, the 3 Ps:

- First P: People, personality: investing in human resources and human capital through building the population's ability through education, learning self-confidence, taking on their role in society, empowering the workforce with no discrimination on any basis.
- Second P: Policy and Procedures: What kind of lobbying and advocacy are needed to promote policies, legislation and laws for mainstreaming a culture of peace, and to promulgate laws that will promote socio-economic justice, democracy, rule of law, non-discrimination, and equality? Also, which procedures are needed to monitor the implementation of these policies and laws? How can real empowerment be defined, given that there is so much existing legislation and so many measures which are not implemented?
- Third P: Product: Which product is in place to achieve the required goals? What quality of service would ensure the real empowerment of people and access to better levels of service in society? Is it a product of good quality? E.g. good quality of education.

The empowerment of women consists of helping them to discover their own strength and teaching them how to exert an influence. So "political changes without fundamental changes in moral and social norms remain temporary victories". This means that even if there are laws and legislation and policies for the empowerment of women and young people, it cannot be completed unless we change people's mindsets and behaviour and promote a culture free from discrimination, in order to achieve real economic autonomy for women and young people, with a view to establishing a culture of peace for economic empowerment. In this circle of empowerment, I have summarized a list of several approaches and tasks comprised of 10 factors: (1) Raising a family democratically and without discrimination; (2) Education; (3) Capacity building ; (4) Training ; (5) Young women's entrepreneurship promotion, building an entrepreneurial culture and mentorship programmes ; (6) Access to finance ; (7) Access to technology ; (8) Technical assistance and support services; (9) Advocacy and lobbying; (10) Project development.

Insofar as entrepreneurship is a driver for economic growth, competitiveness and job creation, it can be a vehicle for personal development and can help resolve social issues. So, economic empowerment is the responsibility of the development partners: governments, civil society and the private sector, based on the 10 "Ins" of development in Africa: (1) Indigenous capacity and human resources; (2) Internal policies and reforms; (3) Increasing productivity and upgrading the value chain; (4) Innovation and scientific research and technology; (5) Information and communication; (6) Infrastructure and energy; (7) Investment, finance, access to credit; (8) Regional integration; (9) Industrialization, (10) International and regional markets.

If we promote these 10 Ins in Africa, then we would achieve the social and economic growth which Africa needs for its own development. In fact, we have to remind ourselves that wars and conflicts are about resources and power.

An example of the efforts undertaken by civil society organizations (i.e. African Alliance for Women Empowerment [AFRAWE], The Egyptian Business Women's Association and Business and Professional Women of Egypt [BPW-Egypt]) in order to improve the economic empowerment of women and youth, in addition to supporting small and medium companies, is the establishment of the "African Training Centre for Women and Youth Empowerment and support of SMEs". Its mission is to promote the economic empowerment of women including women entrepreneurs and traders, to enhance intra-African trade and regional integration.

The centre's objectives are to promote economic growth through entrepreneurship and trade as well as the creation of jobs in order to promote African trade, regional integration and the profusion of products made in Africa.

The target groups are:
- Start-ups
- Micro/Small/Medium companies
- Woman owners of companies with potential

Special target groups:
- Youth (students)
- Grassroots and informal sector
- Cross border woman traders
- Women in conflict zones

The Business Development Centre (BDC) offers: training facilities, a market place, show rooms, exhibition centre, trade information centre point, data bank, business incubators, ICT centres, technical assistance, development of marketing tools, financial & legal services, innovation centre, and transfer of technology for women working in product development.

The Hatshepsut Women Business Development Centre (HWBDC) comprises three activity centres:

A- External training centre, where training programmes and courses relevant to the needs of the women entrepreneurs and women owners of SMEs are organized. In 2012, 650 businesswomen were trained and 4 500 consultancy hours were achieved.

B- Business incubator centre (BIC), where the following services are provided:
- Premises for company start-ups (there will be space for 20 internal businesses).The incubated company is hosted for up to 18 months until the owner is able to register her company ;
- Services pertaining to technical, logistical and legal issues ;
- Services related to access to information ;
- Services related to product development and added value, including design, packaging and branding ;
- Services related to marketing ;
- Services related to access to finance.

C- Centre for Strategic Reorientation (CSR)

In 2012, the Incubator centre welcomed 298 participants in incubation cycles (training and assessment), 93 project applicants and selected 46 incubates. Furthermore, awareness sessions for university students

were organized to promote an entrepreneurial culture for economic growth and for peace nd to promote access to technology for rural women. For example, the Scientific Association of Egyptian Women introduced a solar dryer to dry vegetables and fruits. A group of rural women, led by a scientist of the National research Centre, now produces slices of dried tomatoes, selling partly to a local market and exporting the rest to markets in Italy and Spain.

Workshops in Darfur, Sudan have also been organized for the economic empowerment of rural women in conflict zones. The recommendations are based on one objective: building a culture of peace at all ages and at all levels by building the economy of Africa for an African renaissance:

1. Build a culture of peace from childhood - in families, at school, in cartoon stories which should reflect African values. In fact peace should be promoted through the media ;
2. Promote the economic empowerment of women and youth for the economic growth of Africa by giving them the means to participate in the private, informal, trade, science, agribusiness and technology sectors through the establishment of Business Development Centres (BDC) in order to support SMEs;
3. Create linkages and promote cultural exchanges and networking among youth and women ;
4. Lobby for and advocate national, regional and continental level policies to empower women and youth ;
5. Establish mentorship programmes for youth ;
6. Establish young scientists' clubs to encourage innovation and entrepreneurship.

Our way of building a peace culture and encouraging Africa's renaissance is to invest in our human resources in order to manage our natural resources, to promote the rule of law, democracy and good governance and to promote the economic empowerment of women and youth.
Why economic empowerment? Because it paves the way for financial independence, and the power of choice and voice.
Our goal - as AFRAWE and EBWA and BPW Egypt - is to achieve the economic empowerment of women and youth. For this, our slogan is that financial independence gives the power of choice and voice. In addition, the message we want to convey is that we must encourage entrepreneurship amongst young women, and independence for young people and women in order to achieve a culture of peace.
The symbol of our organizations (The Egyptian business women's association – EBWA - and the African alliance for women's empowerment - AFRAWE) is the African queen Hatshepsut who ruled Egypt in the 15th Century BC. She ruled as a pharaoh for 15 years and she was the first registered businesswoman and woman trader in history. In fact, she used to do trade between Egypt and other countries in Africa. At that time, it was the golden age of Egypt and she had a reputation as a great trader.
This is why we want to celebrate the 50th anniversary of the African Union under the theme of panafricanism and African renaissance; we should stress that panafricanism is an African movement which envisions an African renaissance based on unity, economic and social justice, rule of law and good governance with no discrimination based on language, colour, religion, gender or race.

So let us make peace happen.

Ms Amany ASFOUR (Egypt) graduated from the School of Medicine at the University of Cairo. She is Professor of Paediatrics at the National Investigation Centre. Doctor Asfour started working in the private sector when she was still a student at the School of Medicine. Several years later, she created her own company, specializing in the commercialization of medical equipment. Understanding the need for women's emancipation, she also created the Egyptian Association of Women Entrepreneurs. She was awarded several prizes and awards from around the world. Doctor Asfour is also the founder of the African Organization for Culture and Heritage, which promotes African Renaissance through cultural diversity, traditional knowledge, and natural and human resources.

AFRICAN YOUTH: CHALLENGES OF EDUCATION

Mr Bernard MUMPASI LUTUTALA - Deputy Executive Secretary, Council for the Development of Social Sciences Research in Africa (CODESRIA)

In the words of MacLeish, cited by Ekpang (2003), peace is a process, a situation and a condition. According to Ouedraogo (2007), it is marked by physical well-being (health), security and the absence of war (its best-known aspect) and mental calm (absence of anxiety, peace of heart). It is a situation that has to be fostered, which is why we talk about a culture of peace. It is a condition of development, which is also a process culminating in social and individual well-being. As such, peace and development need players to create and maintain them, sponsors to spread them and a favourable context in which to take root. Young people are among these players and sponsors and represent an asset for making Africa a continent of peace and sustainable development.

Africa is indeed a young continent: almost half its population is under 15, while its young people (aged 15-24) will make up a fifth for the next two decades at least. The human resources represented by these young people are important – indeed vital – for the continent's development. Long considered a factor of underdevelopment by neo-Malthusians, young people have for some time now been regarded as a driving force behind economic growth and development. They are thus an opportunity that Africa must seize for the sake of its development, since the fact that the population is living longer opens the way, sooner or later, to an explosion in the working-age population. Because the current generations have relatively fewer children and the proportion of old people in Africa is still low, this working-age population has fewer dependents. This allows it, and States, to make what is called a demographic investment, that is, investment in social services (health, education, housing), and to be in a better position to raise productivity and therefore GDP (Ashford 2007). This is known as the demographic dividend. However, this dividend can be reaped only if savings made with this "demographic bonus" are actually used for social investment. This necessitates good governance by States.

The young people of Africa also have tremendous potential to turn Africa into a haven of peace by becoming advocates for peace within society and passing this peace on to future generations. Firstly, childhood and youth are the ideal age at which to shape a person's character. Thus every person should be imbued with the virtues and practice of peace at this age. The Dalai Lama teaches us that 'it is in our hearts that we must build peace. This is the foundation of world peace; […] and there is no point wanting to change what we are living through, and even more the outside world, if we do not alter our attitudes, our ideas and our perception of the world'. It should be added that it is not easy to build such peace from within after a certain age. Indeed, a Kongo proverb tells us that it is difficult or even impossible to right a tree once it is leaning. Thus if a culture of peace is not instilled into children and young people, it will be hard to achieve with adults.

Secondly, Africa's young people are a tremendous resource for peace because young people and children make up approximately 65% of the population and any action concerning them will inevitably have a multiplier effect in the population at large. Since they constitute the majority of the population, young people who believe in peace can enforce a system and a world where peace prevails over anti-values. Thirdly, young people are a valuable resource for lasting peace, as today's young people become tomorrow's parents who will pass on the values of peace to their children, and also tomorrow's leaders, who will create the conditions conducive to peace in their respective countries and internationally. Lastly, Africa's young people are a resource for peace because a culture of peace must be supported by all sections of the population. It will not be successful, or even possible, if the population is divided into players on the one hand and spectators on the other. It requires both a collective effort and individual involvement, whatever people's age, gender, religion, social status, etc. It calls for "networks of relationships that promote and strengthen interaction, sharing, dialogue, mutual support and collective commitment" (Ekpang, 2003). For a culture of peace, one bad example is sufficient to undermine all the efforts within an entire community, just as one bad apple spoils the rest.

What about Africa's young people and peace today? What are the factors constraining this culture of peace? And how can they be overcome?

1. African youth between revolt and resignation

Africa's young people are today torn between revolt and resignation – both attitudes that compromise peace. The most radical choose revolt, take to the streets, riot and loot, insult those in authority, cross swords with law enforcement and even go so far as to take up arms to fight the system and the establishment. This is what we have been seeing in the case of the Arab Spring in North Africa, the M23 and "Y en a marre" movements in Senegal, and the many demonstrations by African university students (Bianchini and Korbéogo, 2008; Woudamike, 2005). It is also what has been happening with the "fighters" of the Democratic Republic of the Congo, to say nothing of the "kuluna" who have been sowing terror and distress in the streets of Kinshasa (Kibangula, 2013). Why are these young people rebelling so violently?

A simplistic approach would castigate them, call them names and fear for the future of our societies faced with this 'hooligan youth'. And yet, contrary to common belief, these revolts are simply a mode of expression. Young people are protesting against the current system, against an economic system that has no regard for human dignity and is destroying the environment, and against those who tend to use their compatriots as hostages to satisfy their egocentric ambitions. They are rebelling against this global system, where a minority control and enjoy virtually all the world's wealth. They are rebelling to demand jobs, fairer wages, better housing conditions, access to high-quality health care, better learning conditions in schools and universities, more social justice and no discrimination, as well as security and no war, an end to intolerance, racism and xenophobia, respect for minorities and migrants, transparency, fairness, more consideration of young people's future and rights, better governance of our countries, etc.

On the other hand, there are young people who have resigned themselves, who accept the establishment and who have decided to negotiate their livelihoods on their own terms (Bourdillon, 2012), whatever the impact of their actions on achieving a culture of peace. These are young people who have rejected school because it has failed to provide them, as school-leavers, with employment – whether decent jobs or subsistence wages – and who prefer to labour in the mines, prostitute themselves on the streets of African cities or become rebellion soldiers, musicians, etc. They include the young people who swindle passers-by on the street, take the route of exile in a pirogue, etc. Their revolt is passive but highly significant, since, for these young people, our words and actions concerning protection of children are just a drop in the ocean or perhaps just hypocrisy. For how is it to be explained that programmes are being developed to end child labour when less than 1% of the national budget is devoted to education on this subject? How is it to be explained that measures are taken to combat the ill-treatment and exploitation of children when powerful rings continue to engage in child trafficking? How are we to understand the campaigns and programmes combating the phenomenon of child soldiers when the very same institutions that are conducting these campaigns and developing these programmes are funded by the world's most powerful countries and by multinational firms that instigate and support rebellions and other forms of warfare out of economic interests?

2. Challenges to be surmounted

There are thus important challenges to surmount if young people are to be turned into a human resource for peace and development, since, let me reiterate, values and attitudes in favour of peace and development have to be fostered. They arise, firstly, from the social, economic and political circumstances in which young people and the population in general are living, but also from the way in which young people are socialized, from their earliest youth, in the family, at school, on the street and by society. This is where the problem occurs. The crisis affecting families, education and African society is developing values and attitudes in young people that are not conducive to peace.

Parental poverty, single parenting owing to migration, work requirements, war, divorce or new types of cohabitation, and lack of privacy because of the urban housing crisis are all factors discouraging proper socialization of children. Parental poverty, for example, drives children, sometimes aided and abetted by

their parents, to begging, theft (even extending to armed robbery) and vandalism. Single parenting makes it difficult to bring up children properly, while lack of privacy forces them to grow up on the streets, where they develop attitudes and types of behaviour not always compatible with our manners and morals. African schools, for their part, are still teaching their pupils knowledge and values that can sometimes engender an ambivalence towards our Africanness. They continue to educate them on the basis of what Mudimbe (1988) calls the colonial library. A victim of globalization, African society is struggling to preserve its identity and values. Its leaders have not managed to rid themselves of a paternalistic tutelage that disregards and excludes Africa's originality and distinctiveness. And some of the role models that it produces (musicians, athletes, other stars) are African in name and appearance only.

In these circumstances, Africa's young people can constitute a real threat to peace. How can this tendency be reversed? How can these young people be converted into a human resource for peace on the continent?

3. Pulling the right levers

Ouedraogo (2009) suggests tackling three major challenges in order to promote a culture of peace among young people: (1) meeting primary needs; (2) conquering ignorance; (3) overcoming a spirit of dependence. I would add a fourth: banishing arrogance and promoting humanism.

3.1. *Fostering ingenuity, creativity and respect for work*

Meeting primary needs (food, water, clothing, housing) is a challenge that has to be met if peace is to be nurtured in society and among young people. Do we not say that "words are wasted on a starving man"? Having the wherewithal to eat, drink, dress and have somewhere suitable to live guards an individual against envy, jealousy and death. While it is true that satisfaction of these needs depends, up to a certain age, on parents' resources and on political will, it is important to promote the concepts of responsibility and creativity among young people of working age. Today, thousands of young graduates are unemployed, or not even in the labour force, and are incapable of using their intelligence and knowledge to create jobs. How is it conceivable that graduates from economics faculties are unemployed rather than starting businesses to apply what they have learned, or that doctors are unemployed because they refuse to practise in rural areas when the doctor/patient ratio is no more than one doctor for 1,000 inhabitants in virtually all African countries (as against 6 doctors per 1,000 inhabitants in Cuba)? Likewise, is it acceptable that African countries import rice and other foodstuffs when the average population density is barely 35 inhabitants per square kilometre and hundreds of millions of hectares (some 230 million) remain uncultivated in Africa? It is therefore necessary to (re)assert the value of work among young Africans and to review school and university courses to ensure that they promote ingenuity and respect for work among pupils and students.

3.2. *Learning to the highest level*

Peace, says Ouedraogo (2009), 'needs men and women to be brought up and educated to understand the world in which they are living and their faculties to be cultivated and developed'. Today more than ever, education is essential, not only to gain employment but also to understand the world in which we are living and the other peoples and individuals with whom we share it. Nurturing peace also means understanding the reasons behind tendencies to insecurity, war, exploitation, social inequality, etc. If Africa means to succeed in ridding itself of the latter and discouraging the associated anti-values among young people in order to turn them into champions of peace, it must understand how and why others are exploiting us – the reasons for class, gender and generational inequality and for all these despots and dictators – through education, knowledge, research and recognition of the results of research in the governance of our States. Moreover, education will allow Africa to become industrialized and acquire the knowledge to convert land and mineral resources into goods and services able to improve living standards for the population at large. It will allow all Africans to gain skills calculated to foster their ingenuity and creativity and therefore satisfy their primary needs, as well as others. In this respect, it is regrettable that both school and university enrolment rates are still very low in Africa and are falling in some of the continent's crisis-hit countries. It is also to be regretted that African states show not the slightest interest in

research, not wanting to provide the funds to equip themselves with research establishments, making it possible to think about Africa: its priorities, its strengths and weaknesses, its strategies for developing its resources, etc. Lastly, education is the only way to establish a factor essential to our countries' success: good governance.

3.3. *Moving beyond a spirit of dependence*

For Ouedraogo (op. cit.) this means "overcoming the spirit of submission and dependence" developed in us by our traditional cultures. While it is true that children are necessarily dependent on their parents and elders, it is equally true that they must gradually break these bonds and develop a spirit of independence, become self-sufficient and, beyond a certain age, stop expecting their parents to do everything for them. Obviously this cannot occur without considerable socialization at home and in school. In the past, children often used to be on their own in boarding schools and managed 'by themselves' far from their parents and for months and sometimes years on end. From the age of 8/9, that is, the third year of primary education in some countries, they learned to stay at boarding school during the week, returning home only on Saturday to collect fresh provisions from their parents for the following week. They thus developed the ability to be punctilious about their daily timetables, to save up, to make rational use of the few provisions that they had for the week, to cook and wash up, etc. Today, boarding schools are so uncommon that few pupils undergo this kind of socialization. Overcoming a spirit of dependence should not signify or engender individualism and a lack of solidarity or spirit of sharing. On the contrary, it must develop in children a love of their neighbours, compassion, pooling of assets and synergies, and sharing.

3.4. *Overcoming egoism and promoting humanism*

Children come into the world because their parents have so determined. They are born into a society shaped by the latter, by those who rule us and by political and economic powers that enforce an order, a system and rules allowing them to satisfy their ambitions and protect their interests. These powers are organizations, States, businesses – in short, institutions set up and run by human beings, the elders of these children and young people. It is therefore up to them to create the conditions conducive to nurturing peace among young people. Because young people's ingenuity and creativity, their concern to learn and their wish to take responsibility for themselves will not be possible if the conditions for realizing them do not exist. This obviously entails good governance, but the latter is not something that can be decreed; it must be practised through humanist values, respect for others and respect for the common good which we embody. Developing such values among policy-makers is a long-term task that must be begun as of now in nursery schools, families and society at large.

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**THE CONTRIBUTION OF YOUTH MOVEMENTS AND ASSOCIATIONS
TO THE PROMOTION OF A CULTURE OF PEACE, TOLERANCE
AND RESPONSIBLE CITIZENSHIP**

**Mr Daniel DA HIEN- Coordinator, Réseau Afrique Jeunesse, Burkina Faso
(Former President of UNESCO Clubs in Africa)**

1. Brief introduction of the African Youth Network

The creation of the African Youth Network is based on the observation that young people are constantly being asked to become involved in development. Hence the need for them to be informed and educated in order to contribute to the best of their abilities. Yet the reality is that young people are often unaware of the important issues to which they could help find solutions. And they are preoccupied with the ever-present question of finding a job.

In response, the African Youth Network sets up information and cooperation facilities on youth issues (e.g. drop-in centres, cyber clubs, newsletters, radio and television broadcasts); it involves young people in development actions (e.g. advocacy, work for the common good, volunteering); encourages young people to share their experiences in associations (through forums, fairs, workshops, etc.); fosters the spirit of self-employment among young people (e.g. by passing on information about opportunities, offering support, accompaniment, advice, etc.), and informs the public authorities about the real needs and aspirations of young people. All of this is made possible through youth information and communication tools such as:

- A national quarterly youth newsletter
- Thirteen monthly regional newsletters linking local youth associations ("*l'Aube des Jeunes*")
- A website (www.afriquejeunesse.webou.net)
- An online newsletter
- Specific leaflets for advocacy actions (e.g. the environment, leadership, human rights, gender, HIV and AIDS, etc.)
- A monthly national television programme ("*Vision Jeunes*" – Youth Vision)
- A weekly broadcast on national radio ("*Vision Jeunes*")

2. Context

For years now, Africa has known no peace. Unrest, conflict and even war are a feature of a large number of African countries. Some countries are recovering from war. Violence, killings, massacres, the destruction of socio-economic infrastructure, multiple and repeated human rights violations are commonplace and even occur on a daily basis in some countries.

It is hard to envisage development programmes in a context like this. Indeed, as peace and development are closely linked, there can be no development without peace. Our countries can only develop harmoniously in a climate of peace, social stability and respect for human rights and democracy.

Peace is constructed. It is a lengthy process. It is built day by day. And it can be learned. Peace education is a matter for citizens of all kinds: adults, men, women, young people, politicians, government and religious leaders, leaders of community and civil society associations, union members, journalists, scientists, etc. Everyone must be part of this education. It concerns all citizens, no matter how humble or high-ranking.

UNESCO, our common reference organization, is deeply convinced of this.

Accordingly, in line with its Constitution, which says "...since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" UNESCO has made it a priority to promote a culture of peace, and youth movements and associations have rallied behind this with actions targeted at children, teenagers and youth. Indeed, peace also means social harmony and justice, the possibility for every human being to fulfil his or her potential, and respect for the right to a long life, in dignity.

Peace cannot be sustainable, though, if human rights – political, economic and social – are regularly violated, and when the sentiment of political and economic injustice prevails. Genuine democracy must then be promoted in Africa, where all of these rights are respected – the rights of all citizens, as well as respect for the cultural identity of peoples and tolerance of difference. We must work towards establishing social stability, which depends on the legitimate and deep aspirations of citizens, especially young people, being taken into consideration.

3. Contribution of youth movements and associations to civil actions, the culture of peace and responsible citizenship
Today, young people have the potential to be a united force, which, alone, can have a significant influence on the way communities are run. As young people are the adults of the future, they are of capital importance for sustainable, long-term development.

While recognizing that young people face a host of problems as they face up to the twenty-first century, the challenge, if accepted, can be exhilarating. About 65% of the population of Africa are under 35 years of age, and 35% are between 15 and 35 years. Youth, then, constituting a high proportion of the population, also means hope. Programmes for young people will only bear fruit though if they themselves get together to implement the results.

Nowadays, in the current context of democratization, young people have an increasingly important role to play in national development, and the African youth movement has never before been so well equipped.

Young people are the present: what they most want is to be involved; they want to be considered as full citizens. They are capable of taking on responsibilities and having a decisive influence on their societies. All they need is the opportunity to prove what they can do, and advice on how to do it.

This is why youth movements and associations offer young people opportunities for dialogue and learning that, in turn, can foster the development of social and political organizations that can be role models in promoting democracy. Through their work, youth movements and associations help young people to develop and blossom as individuals, to find their place in the community, learn what it means to be a citizen and to develop an international awareness. Through the grassroots activities of these movements and associations, young people learn how to take responsibility, to share and to accept other people for who they are. They learn to how to plan, budget and manage activities and develop other useful skills for everyday living.

Civic education and education for a culture of peace are major themes of the UNESCO Clubs, for example, which aim to prepare individuals to be responsible, peace-loving citizens, campaigning for peace, respectful of human rights and democracy. They aim to teach them how to live harmoniously with their neighbours in society. Peace can be learned. New peace-promoting skills, attitudes and behaviours can be learned.

Future adults can learn more about what it means to live in society from these associations than anywhere else. Through a range of experiences they can learn what democracy means and how to get along with others.

These associations teach respect for others, acceptance of difference, tolerance, fairness, sociability, and conviviality – all the traits needed to live in harmony with others.

A youth group can teach its members universal values, such as liberty, the gift of oneself, altruism, equality, fraternity, honesty, solidarity, democratic citizenship, non-discrimination, non-violence, etc. These are all qualities for a culture of peace.

Members of these associations can learn how to manage and resolve conflicts peacefully, as well as how to consolidate peace following a conflict.

These are all preconditions that will enable young people, later on, to make wise choices for themselves and their community, according to the interests involved. Through youth movements and associations, young people have greater access to a whole range of information, enabling them to know and to defend their rights while executing their obligations.

The importance of non-governmental associations in the process of democratization and strengthening of republican institutions no longer has to be proven. For decentralization to become a reality, for example, there has to be a network of associations to implement it.

4. Some examples of activities carried out for and by youth

4.1. Promoting more humane conditions in the mining industry in Burkina Faso
Burkina Faso is one of the poorest countries in the world (Human Development Index 2012), yet has recently been declared one of the richest in terms of mineral wealth. Mining in the country is mostly for gold, whether on an industrial scale, semi-industrially or, above all small-scale artisan operations (300 gold-washing sites, 9 industrial mines, 383 prospecting permits).
Given the vast potential of these mineral resources and the risks of local uprisings over working conditions, there is an urgent need to raise the awareness of young people and provide them with information and understanding to help calm emotions in the sector and create more humane conditions in the industry (including peace, safety, calm, fairness, justice and transparency).
The African Youth Network has decided to play its part in the development of mining operations by offering young people, mining companies and the authorities a platform for exchange and dialogue, to ensure that the exploitation of mineral resources in Burkina Faso, should, wherever it is practised:

- Guarantee human rights;
- Respect the environment;
- Be transparent and equitable in its management, following the principles of the Extractive Industries Transparency Initiative (EITI);
- Guarantee social harmony;
- Guarantee peace and harmony in our communities;
- Be fair and just.

4.2. Educating young people in good governance and active citizenship
The global objective is to increase the awareness of young people regarding the principles of democracy so that they can participate actively in the management of public affairs and promote accountability.
Through information, raising awareness and putting what they have learned into practice, it has been possible to remedy young peoples' poor understanding of decentralization, elections, gender issues, good governance, public policies, sustainable development and combating poverty. As a result, this work has helped to make a tangible improvement in the contribution of youth associations to the processes of drafting and monitoring public policies and strategies and, in the longer term, to produce socially aware, insightful citizens who will be vehicles for sustainable development.

4.3. Capacity building for girls in youth associations
The overall objective is to promote the involvement of girls in youth movements so that they play an active part in development. Thousands of girls in rural and urban areas have been trained in communication and advocacy techniques, in leadership and in the management of public affairs. The aim is to foster a taste for and interest in taking on responsibilities, and to accept positions of responsibility in the management of social and political organizations.

4.4. Promoting the participation of youth organizations in NEPAD initiatives and the Strategic Framework for Poverty Reduction

The following results have been obtained:
- The content, objectives and principles of the Strategic Framework for Poverty Reduction and the New Partnership for Africa's Development (NEPAD) are understood and serve as frames of

reference in the planning and execution of the activities of youth movements and associations in Burkina Faso;

- Youth movements and associations of Burkina Faso take an active part in implementing national poverty reduction and development schemes according to NEPAD principles;
- There is a synergy in the actions of the Youth movements and associations in terms of consulting and questioning political leaders and development partners regarding their concerns.

4.5. Contribution to the promotion of African unity through culture (UNESCO Clubs)

The overall objective is to strengthen the participation of students in the process of subregional integration.

The initiative consists of holding a biennial cultural festival of West African UNESCO university clubs (FESCUAO). This is a social and educational event, started in 1987, that currently brings together students from seven countries of West Africa. The eleventh festival, held in Bamako (Mali) in August 2011 was attended by over 400 students. Its aims are:

- To spread the ideals of UNESCO by bringing together (student) youth from the subregion
- To promote fundamental human rights and dialogue between peoples
- To make the UNESCO Clubs a unifying link in the diversity between the world's peoples and nations
- To foster relations and exchanges between universities
- To use the arts and culture as a means of communication in the service of development
- To use culture as an instrument for the integration and development of the West African subregion
- To promote leadership and the creative spirit in African youth in general and the student world in particular (through theatre and drama productions, traditional and modern dance, traditional African storytelling and songs, conferences and discussion workshops, symposia and round-table meetings, visits to tourist sites, reflections on university life, etc.)

5. Recommendations: invest in African youth

The aim is to promote the involvement and inclusion of young people in society.

5.1. *Support for associations*

The following objectives are being pursued:

- Interest young people in community life and public affairs;
- Support and promote clubs and associations;
- Involve young people in local community life;
- Create healthy frameworks for young people to express themselves.

The following actions need to be carried out:

- Create a support fund for pro-youth initiatives;
- Support the design and publication of handbooks for young people on running and managing associations;
- Support the creation of youth centres, cyber cafes and drop-in advice centres for young people.

5.2. *Support for youth participation in the processes of socio-economic development*

The objective is to:

- Enable young people to make a contribution to the collective work of nation building;
- Enable young people to envisage life in a different way.

The actions to be undertaken are:

- Support the organization of national and regional practical youth camps;

- Support the organization of national and regional camps on education for citizenship and public responsibility for young people;
- Support the production and distribution of a CD-ROM containing teaching modules on the involvement of young people in development.

5.3. *Support for the development of relations between public authorities and young people*
The aim is to establish permanent platforms for dialogue between young people and the government, by supporting the national youth forum (a standing consultation framework for the government and youth movement and associations).

5.4. *Support for the involvement of young people in the processes of integration between peoples*
The principal objective is to encourage the involvement of students in the process of African integration. This will be achieved by organizing cultural, educational and artistic festivals for students in Africa (through ECOWAS, CEMAC and SADC).
" … A peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and secure support of the peoples of the world …" (UNESCO Constitution).

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Workshops session

In order to create the Action Plan, the 27th March was dedicated to works in workshops bringing altogether stakeholders from the public and private sectors, each organized around the three themes of the Forum, divided into three sub-themes. Three sessions of nine workshops was simultaneously organized, based on cultural, natural and human sources and resources. Each session aimed to design recommendations and action proposals to be written into the Action Plan for a culture of peace in Africa. All the communications of the participants are to be found on the website of the Forum: www.unesco.org/africa4peace.

<u>Workshops session 1: Cultural Sources and Resources for a sustainable peace in Africa</u>

The first workshops session analyses the contribution of African culture to dialogue and reconciliation (languages, traditions, memorial sites, practices, endogenous mechanisms of conflict prevention and resolution). Also, it examines the strengthening of the links between Education and Culture for designing effective educational and training curriculums for the promotion of peaceful coexistence in Africa: education in values and global citizenship, based on a Pan-African vision of the history of the continent. Finally, the opportunity of an economy of culture generating employment for youth in line with sustainable development of the continent (arts and creativity, contemporary music, cinema and cultural tourism), is examined**.**

Workshop: *The contribution of African culture to dialogue and reconciliation: languages, traditions, memorial sites, practices, endogenous mechanisms of conflict prevention and resolution*

> **Mr Doudou Diene** - Former Special Rapporteur of the UN on contemporary forms of racism, racial discrimination, xenophobia and related intolerance and independent Expert on the Human Rights Situation in Côte d'Ivoire (UN-HCDH)
> **Mr Nureldin Satti** - President of the UNESCO International Fund for the Promotion of Culture
> **Ms Françoise Ki-Zerbo** - Deputy General Administrator, Ki-Zerbo Foundation
> **Mr Ziva Domingos** - Representative of the Director-General of the African Heritage Fund
>
> *Moderator:*
> **Ms Katerina Stenou** – Director, Intersectorial platform for a Culture of Peace and Non-Violence, UNESCO

Workshop*: Strengthening links between Education and Culture to build educational curriculums and effective training to promote peaceful coexistence in Africa: education for values and global citizenship having foundations on a pan-African vision of the history of the continent*

> **Mr Jean Bosco Butera** - Director of UPEACE Programme for Africa, Addis Ababa
> **Mr Albert Mendy** - Programme specialist, UNESCO, Yaounde
> **Mr Pape Banga Guissé** - Expert on Peace Education and Professor in Law, University of St Louis, Senegal
> **Mr Filipe Zau** - Technical Advisor of the Minister of Education, Angola
>
> *Moderator:*
> **Ms Ann Therese Ndong-Jatta** - Director UNESCO, Dakar

Workshop: *The economy of culture (creative economy) generating employment for the youth in the vision of sustainable development of the continent: arts and creativity, contemporary music, cinema, cultural tourism*

> **Mr John Ayité Dossavi** - President, African Network of Cultural Promoters and Entrepreneurs (RAPEC)
> **Ms Annick Thébia Melsan** - President of the Art & Culture Programme CEPS
> **Mr António Fonseca** - Director, National Institute for Cultural Industries, Angola

Moderator:
Mr Théophile Mbayo Kifuntwe - Deputy Director of Cabinet, Ministry of Youth, Sport, Culture and Arts, Democratic Republic of the Congo

Synthesis of debates and recommendations / proposal for action / follow-up measures

Chairperson:
H.E. Mr Banza Mukalay Nsungu - President, AU Conference of African Ministers of Culture (CAMC IV)

Rapporteurs:
Ms Angela Martins - Social Affairs Department - African Union Commission
Mr Domingos Neto – National Director of Scientific Research - Ministry of Science and Technology, Angola

<u>Workshops session 2: Natural Resources management: sources of conflict or opportunities for sustainable development</u>

This second workshop session analyses the scientific cooperation and diplomacy for sharing trans-boundary resources (Water for Peace: watersheds and oceans), the biodiversity (soil and subsoil), the traditional cosmogonies and indigenous knowledge for sustainability (relation between man and nature, traditional medicines, climate change adaptation,). It analyses the green and blue economies to generate employment for all, especially youth, their integration into working life, socially and economically recognized. Finally, the themes of technical and vocational education and education for sustainable development are discussed.

Workshop: *Scientific cooperation and diplomacy for sharing trans-boundary resources: Water for Peace: watersheds and oceans / Biodiversity, soil and subsoil*

> **Mr Ibrahima Diop** - National Focal Point of the Trans-boundary Biosphere Reserve of Senegal Delta River – Djoudj National Bird Park Manager
> **Mr Eben Chonguica** - Executive Secretary for the Permanent Okavango River Basin Water Commission (OKACOM)
> **Mr Adigun Ade Abiodun** - President of African Space Foundation and Global Ocean Observing Systems in Africa (GOOS-Africa)
>
> *Moderator*: Ms Noeline Raondry Rakotoarisoa – Chief of Section, Biosphere Networks and Capacity Building, UNESCO

Workshop: *The traditional cosmogonies and indigenous knowledge for sustainability (relationship between man and nature, traditional medicines, climate change adaptation….)*

> **Mr Vital Bambanze** - Senator, and former Chair of the UN Expert Mechanism on the Rights of Indigenous Peoples, Burundi
> **Mr Max Ooft** – Consultant, UNESCO
> **Ms Saudata Aboubacrine** - Association pour l'épanouissement des femmes Nomades (tin Hinane), Burkina Faso
> **Ms Victoria Haraseb** - Education Regional Assistant of Indigenous Minorities in Southern Africa (WIMSA), Namibia
>
> *Moderator***:** Mr Doug Nakashima, Chief of Section, Small Islands and Indigenous Knowledge, UNESCO

Workshop: *Green and blue economies to generate employment for all, especially the youth. Their integration into working life, socially and economically recognized. What equality of opportunities? The role of technical and vocational education / Education for sustainable development / The importance of developing science, technology and innovation*

> **Ms Aminata Maiga** - Senior enterprise and green jobs specialist, International Labour Organization (ILO)
> **Mr Kenneth Hamwaka** – Executive Director, Guidance, Counselling & Youth Development Centre for Africa, Malawi
> **Mr John Simiyu** - Chepkoilel University College, Moi University, Kenya
> **Mr Giza Gaspar Martins** – Coordinator, Unit for Climate Change, Ministry of Environment, Angola

*Moderator***:** Mr Hervé Huot-Marchand - Programme Specialist, UNESCO Dakar

Synthesis of debates and recommendations / proposal for action / follow-up measures

Chairperson:
H.E. Mr João Teta - Secretary of State, Ministry of Science and Technology, Angola

Rapporteurs:
Mr Vincenzo Fazzino – Senior Programme Specialist, Africa Department, UNESCO
Mr Gabriel Luis Miguel – National Director, Technological Development and Innovation, Ministry of Science and Technology, Angola

<u>Workshops Session 3: Human Resources for Peace and Development: the great challenge of African Youth</u>

The third workshop session analyses the theme of young people and their civic engagement. From local to global, motivations and values related to their participation in "public affairs" and democratization processes, their roots in "Ubuntu", and their roles with respect to traditional and modern authorities are scrutinized. It examines the issue of gender equality, media, ICTs and youth. Finally, the participants discussed the specific contribution of women to a culture of peace, through their role within African tradition and in the transition towards modernity; the transmission of the intergenerational knowledge to young women and girls, and lastly the issue of creating a culture of peace through an adaptation of gender roles within the framework of African tradition

Workshop: *Young people and their civic engagement. From local to global, motivations and values related to their participation in "public affairs" and democratization processes. Their roots in "Ubuntu" and their roles with respect to traditional and modern authorities. Gender Equality*

> **Mr Robert Nkwangu** - Handicap International, Uganda / **Mr Tenywa Godfrey**, Sign Language Interpreter
> **Mr Helder Francisco Malauene** - Technical Assistant, Office of the Chairperson of the African Youth Panel (AYP)
> **Mr Cláudio Aguiar** - President, National Youth Council, Angola
>
> *Moderator:*
> **Ms Moufida Goucha** - Team Leader, Youth-Lead Social Innovation Team, UNESCO

Workshop: *Media, ICTs and Youth. The values of role models (footballers, singers, actors, musicians, (...) that convey their "Africanness" and their relationship to social and community structures. The importance of production and dissemination tools: community radio, television, social networks, video games, crowd sourcing content, etc.*

> **Mr Vincent Nkeshimana** - President, Network of Africa Journalists for Peace and Security
> **Ms Sasha Rubel** - Programme Coordinator, Executive Office, Communication and Information Sector, UNESCO
> **Mr Botelho de Vasconcelos** - Writer and Member of the National Assembly, Angola
> **Mr Patrick Gallaud** - President, NGOs/UNESCO Liaison Committee
>
> *Moderator:*
> **Ms Raymonde Agossou** - Head of Division, Human Resource and Youth Development – African Union Commission

Workshop: *Gender and Youth. The specific contribution of women to a culture of peace, through their role in the African tradition and in the transition towards modernity; the transmission of the intergenerational knowledge to young girls and women; the adaptation of gender roles in a changing society*

> **Ms Yvette Dembéle** - Coordinator, International Centre for education of girls and women in Africa (CIEFFA)
> **Ms Coumba Fall Venn** - Administrator of the Pan-African Centre for Gender, Peace and Development, Femmes Africa Solidarité (FAS)
> **Ms Talent Jumo** - Regional Coordinator, SADC Young Women Leadership Network
> **Ms Luísa Damião** - Journalist and Member of the National Assembly, Angola

Moderator:
Ms Yvonne Matuturu - Maison de la Culture de la Paix,

Synthesis of debates and recommendations / proposal for action / follow-up measures

Chairperson:
H.E. Mr Anatole Collinet Makosso – President, AU Conference of African Ministers of Youth (COMY IV)

Rapporteurs:
Mr Abdourahamane Diallo – Head UNESCO Brazzaville
Mr Albino Carlos – Director, Centre for Journalists' Training, Angola

Partnership Session: Building a Multi-Stakeholders Partnership
for a Culture of Peace in Africa: "Make Peace Happen"

The day of 28th March began with an interactive session attended by partners willing to commit themselves to building a Multi-Stakeholder Partnership for a culture of peace in Africa. Speakers in this session were representatives of civil society, (NGOs, Foundations and private sector, artists and public opinion leaders, media, development banks, international organizations (Regional Economic Communities and linguistic communities) in addition to African states, the Government of Angola, the African Union Commission and UNESCO. This session was the occasion for the launch of a continental movement "Make peace Happen" in favour of a culture of peace and non-violence under the auspices of the African Union and UNESCO. This session gave partners the opportunity to present concrete commitments in their respective fields of action for the promotion of the culture of peace. Videos of partners who delivered messages are available at the following address:
http://www.unesco.org/archives/multimedia/streaming/makepeacehappen-2013_playlist.php

Messages from former UNESCO Director-Generals:
    Mr Koïchiro Matsuura
    Mr Amadou Mahtar M'Bow

Introduction:
    Ms Lalla Aïcha Ben Barka - Assistant Director-General for Africa, UNESCO
    Ms Angela Martins - Social Affairs Department, African Union Commission
    Ms Aissatou Hayatou - Department of Peace and Security, African Union Commission

Partners:
Representative of Member States
    H.E. Mr João Têta – Secretary of State – Ministry of Science and Technology, Angola
    H.E. Ms Louise McMillian – Assistant Minister of Culture, Liberia
    H.E. Mr Anatole Collinet Makosso – President, AU Conference of African Ministers of Youth (COMY IV), Minister of Youth, Congo
    H.E. Mr Banza Mukalay Nsungu – President, AU Conference of African Ministers of Culture (CAMC IV), Minister of Culture, Democratic Republic of the Congo
    H.E. Mr Messaoud Ould Mohamed Lahbib – Minister of Higher Education and Research, Mali

Civil Society, NGOs, Universties, artists and opinion leaders
    Arch. Desmond Tutu - Prix Nobel de la Paix, South Africa [message]
    Mr Claudio Aguiar – Concelho Nacional de Juventude (CNJ), Angola
    Mr Patrick Gallaud – President, NGOs/UNESCO Liaison Committee, France
    Mr Forest Whitaker – UNESCO Goodwill Ambassador, USA [message]
    Mr Manu Dibango – UNESCO Artist for Peace, Cameroon [message]
    Mr Salif Traoré (A'salfo) – UNESCO Goodwill Ambassador, Côte d'Ivoire [message]
    Mr Loïc Tribot La Spière [message] and Laetitia Sagno – Centre d'Etude et de Prospective Stratégique (CEPS), France
    Ms Laurinda Hoygaard - Carlos Lopes Rosa and young leaders - Federação Angolana de Deportes Universitarias (FANDU), Angola
    Mr Lezou Dago – UNESCO Chair for a Culture of peace, Côte d'Ivoire
    Mr Kenneth Hamwaka – Executive Director, Guidance, Counselling and Youth Development Centre for Africa, Malawi
    Mr Victor Barbosa – Rede Educação para Todos, Angola

Mr Charles Binam Bikoi – Executive Secretary, International Centre for Research and Documentation on African Traditions and Languages (CERDOTOLA), Cameroun

Foundations and private sector
 Mr Leonel Da Rocha Pinto - Groupo de Liderers empresariais (LIDE), Angola
 Mr Mo Ibrahim – Mo Ibrahim Foundation, Soudan [message]
 Mr Jean-Noël Loucou – Fondation Felix Houphouët-Boigny, Côte d'Ivoire
 Mr Michel Abrogoua – President of the West Africa Emerging MarketFund [message]
 Mr João de Deus - Fundação Eduardo José do Santos (FESA), Angola
 Mr José Luis Mendonça – Jornal Angolano de Artes e Letras, Angola

Development Banks, IGOs, UN System, Regional Economic Communities (RECs)
 Ms Hadja Saran Daraba Kaba - Secretary General, Mano River Union, Guinée
 Ms Kourtoun Nacro - UNFPA Representative on belhaf of UNCT Angola
 Mr Martin Septime - African Development Bank, ABD
 Ms Beatrice Kiraso – Director, UN Economic Commission for Africa
 Mr Ibrahim Dia – Coordinator, Joint Secretariat African Union – UN Economic Commission for Africa – African Development Bank
 Mr Some Anselme – West African Economic and Monetary Union, UEMOA

Facilitators:
 Ms Laurinda Hoygaard – Rector, Private University of Angola
 Mr Vincent Defourny - Director, UNESCO

Rapporteurs:
 Ms Ana Elisa Santana de Afonso – Programme Specialist, Africa Department, UNESCO
 Ms Aissatou Hayatou – Peace and Security Department, African Union Commission
 Ms Ana Paula Patrocínio Rodrigues – Ministry of External Relations, Angola

Closing Ceremony: Focusing on the way forward

The Closing Ceremony was preceded by the presentation and the adoption of the Forum's Final Report, followed by the speeches delivered by the following personalities:

Ms Lalla Aïcha Ben Barka – Assistant Director-General for Africa, UNESCO
H.E. Mr Pinda Simão – Minister of Education, Angola
H.E. Ms Angela Bragança – Secretary of State for External Relations, Angola

FINAL REPORT

General Rapporteur:
H.E. Mr Olabiyi Babalola Joseph Yai, former Ambassador and Permanent Delegate of Benin to UNESCO

Co-Rapporteurs:
Mr Edouard Firmin Matoko, Director of the Liaison Office with the AU and ECA and UNESCO Representative to Ethiopia
Mr Afonso Valentim, Director of the Office of Studies, Planning and Statistics, Ministry of Culture of Angola

From 26 to 28 March 2013, the Pan-African Forum "Sources and resources for a culture of peace", organized jointly by UNESCO, the African Union and the Government of Angola, took place in Luanda under the auspices of H.E. Mr José Eduardo dos Santos, President of the Republic of Angola.

As indicated in the concept note of the Forum:

"The goal of this Pan-African Forum is to harness Africa's sources of inspiration in the form of cultural, natural and human resources and to establish concrete proposals for building and developing sustainable peace, since peace is the cornerstone of endogenous development and Pan-Africanism. Inspired by the convictions listed in the Charter for African Cultural Renaissance, UNESCO and the African Union support the idea that cultural diversity and African unity are a factor for balance, a force for African economic development and conflict resolution, and a way to reduce inequality and injustice in the service of national integration.

This Forum is part of UNESCO's Intersectoral and Interdisciplinary Programme of Action for a Culture of Peace and Non-violence. It also aims to contribute to the implementation of the African Union Commission Strategic Plan, focusing mainly on regional integration, peace and security and democracy. This event will also be part of the celebrations of the 50th Anniversary of the establishment of the Organization of African Unity."

OPENING CEREMONY

The opening ceremony was honoured by the presence of H.E. Mr José Eduardo dos Santos, President of the Republic of Angola, Ms Irina Bokova, Director-General of UNESCO, and H.E. Mr Erastus Mwencha, Deputy Chairperson of the Commission of the African Union.

Ms Irina Bokova thanked the Angolan Authorities for their welcome and for holding the Forum, and said that the Forum was an opportunity for UNESCO and the Africans to reflect over the way to contribute to one of the major issues of the moment: peace. The Director-General highlighted the fact that the Forum was taking place in Angola, a country that had succeeded in achieving sustainable peace after many years of war, proving that the quest for peace was closely linked to sustainable development, youth and women's participation, and the respect of cultures and identities.

H.E. Mr Erastus Mwencha, Deputy Chairperson of the Commission of the African Union first thanked the host country on behalf of the President of the Commission for holding the forum. He then stressed the importance of the work carried out by UNESCO for the development of Africa in the fields of education, culture and science. He also recalled the important contribution of the General History of Africa and its pedagogical use. He finally noted that the theme of the Forum joined that of the 50th anniversary of the OAU/AU which would be celebrated that year and would focus on "Pan-Africanism and the African Renaissance." He finally concluded by stressing that peace and development were inseparable.

Eminent personalities and special guests were also present at the Forum and their contribution showed once again the need to promote a culture of peace in Africa through African values and traditions and local experiences of conflict prevention and resolution.

H.E. Mr Joaquim Chissano, former President of the Republic of Mozambique, emphasized the link between peace and governance and said that issues related to governance and the exercising of authority gradually became causes of conflict as citizens obtained access to higher levels of education and training. The development of a culture of peace therefore required the State's implementation of inclusive policies and the establishment of a permanent dialogue for conflict resolution and the promotion of citizenship.

Mr Federico Mayor, former Director-General of UNESCO, recalled that the culture of peace was at the heart of UNESCO's mission. He highlighted the fact that the Forum was being held in Africa, the cradle of humanity, and was a message for the world and for youth in particular.

Ms Bineta Diop, President of Femmes Africa Solidarité (FAS) noted that without peace and security there could be no development for all. She also recalled the crucial role of African women in the search for peace and called for greater involvement of women in conflict resolution.

H.E. Mr José Eduardo dos Santos, President of the Republic of Angola finally opened the Forum's work, in particular announcing that war was a calamity and that peace was a pressing need for the development of the African continent. He emphasized that peace-building was the fruit of reconciliation, forgiveness, trust and acceptance of others. Peace required a relentless commitment at all levels of society (political, economic, social, cultural, legal and military). Young people today must be trained in the values of a culture of peace and tolerance in order for them to become the moral heritage of society.

THE DISCUSSIONS

The discussions of the Forum in which representatives of more than thirty African Member states, independent experts, representatives of organizations and professional associations and of civil society participated, were held in plenary roundtables and workshops focusing on three main themes:

- Cultural sources and resources for a sustainable peace in Africa;
- Natural resources management: sources of conflict or opportunity for sustainable development;
- Human resources for peace and development: the great challenge of African youth.

The presentations and discussions shone a new light on African sources and resources essential to the building and promotion of sustainable peace in the continent. The general observation was that resources were numerous but that, generally speaking, they were not known and exploited in a rational manner to support development and peace. Whether they were human or material resources, tangible or intangible cultural wealth, there was an urgent need for tools that enabled their valorization and exploitation.

The first roundtable chaired by H.E. Mr Banza Mukalay Nsungu, Minister of Culture, Youth and Sports of the Democratic Republic of Congo and President of the Conference of African Ministers of Culture, was devoted to cultural sources and resources for sustainable peace in Africa.

Participants stressed the inherent solidarity of African cultures in which the values of peace, tolerance and respect for others prevailed. These values were rooted in traditional practices of conflict prevention that could be found today in many countries. Among the resources most associated with that feature of African culture were practices regarding conflict prevention and resolution, such as joking relationships, the mediation role of traditional and religious leaders, local traditional legal systems and so forth. All those values and practices should be valued on a daily basis and should be part of the curriculum from an early age. The values of a culture of peace must be taken into account in national educational policies and school curricula. They must also be academically acknowledged through research and publications to be made available to the general public. African youth were often exposed to certain adverse foreign cultural influences with regard to local customs. In that context it was imperative to promote cultural activities based on identity and local values. Participants also noted that Africa should pay more attention to the economic potential of culture and its contribution to development. They finally concluded that Africa should not have a complex because of the wealth of its resources and its endogenous experiences in the prevention and resolution of conflicts.

The second roundtable, chaired by H.E. Mr Joao Teta Secretary of State, Ministry of Science and Technology of the Republic of Angola, was devoted to natural resources and their role as sources of conflicts or opportunities for sustainable development, re-stated a common observation that Africa was a continent with huge natural resources which paradoxically failed to contribute to its development.

Those resources, which in most cases crossed several boundaries and were not limited to one country, nonetheless provided invaluable opportunities for development and regional integration. They were noted, however, as being sources of regional crises and conflicts. Several reasons were given, among which the main ones were: poor governance and non-equitable distribution of natural resources among the beneficiary communities, the absence of national policies, uncontrolled exploitation and overexploitation, and particularly the lack of tools to make an inventory of existing natural resources with a view to improved exploitation (for example it was estimated that only 30% of resources were exploited owing to lack of scientific information on their sites). Participants also noted that some conflicts came from the outside because they represented critical geostrategic resources. It was also noted that the natural resources available to Africa (freshwater, marine resources, natural ecosystems, mining and mineral resources) were to be considered primarily as assets for peace and development, and that it was up to

African leaders to take the necessary measures to protect them. National policies involving local communities and young people, the development of specific strategies, taking into account the local traditions of natural resource management and indigenous know-how relating to the conservation of ecosystems, were essential both at national and regional levels. Green and blue economies were also discussed as sources of job creation and revenues. It was clear that the transition towards these economic patterns would increase employment prospects and offer a unique opportunity for African youth to improve their welfare. It was therefore important to consider the issue at all levels through strong advocacy and to integrate it in all employment and educational policies as well as those concerning vocational education and training.

The third roundtable chaired by H.E. Mr Anatole Collinet Makosso, Minister of Youth and Civic Education of the Republic of Congo and President of the Conference of African Ministers of Youth, dealt with the challenges of African youth.

The first observation was that of youth representing the biggest part of the population and being faced with problems of employment, relevant training and the absence of civic participation. The second observation was that of youth having the feeling of being excluded from the decision-making process which affected them and which therefore led to frustration and violent attitudes and behaviour. It should be acknowledged that youth constituted an asset for peace building, the youth of today were the leaders of tomorrow and it was necessary to provide them with adequate education, since they were at an age where they could develop a state of mind favourable to a culture of peace. Similarly, means should be given to youth and especially to young women to emancipate and empower them through entrepreneurship. Education and knowledge, which guaranteed economic empowerment, were critical ingredients to promote a culture of peace and non-violence. The mobilization of youth for a culture of peace happened also through associative movements, training and awareness-raising to issues of peace, non-violence, human rights, democracy and so forth. Such experiences already existed in Africa and should be promoted.

The last plenary session "Building a multi-partnership for a culture of peace in Africa: Make peace happen" marked the launch of a pan-African movement through the expression of specific commitments for a culture of peace from a set of governmental and intergovernmental partners, such as the Ministers of Culture, Youth and Sport, Education, Science and Technology from five African countries present at the forum, representatives of the African Development Bank, the Monetary Union of States in West Africa, the Mano River Union, the Gulf of Guinea Commission and Agencies of the United Nations system.

Representatives of foundations, private-sector organizations, civil society and thirty personalities joined the movement under the auspices of UNESCO and the African Union. Audiovisual messages of support and commitment to the movement also came from African personalities and the Diaspora, such as: Archbishop Desmond Tutu, Forest Whitaker, Manu Dibango, Salif A'Salfo, Mo Ibrahim and Amadou Mahtar M'Bow.

The movement strengthened the "Make Peace Happen" campaign launched by the African Union in 2010. During the forum, a number of countries expressed their willingness to launch the campaign nationally. In that regard, it should be noted that Angola had already launched the campaign across the country.

On 25 March, the eve of the Forum, at the instigation of the Angolan National Commission for UNESCO, the National Campaign for a Culture of Peace was launched with the participation of more than three thousand young people from member organizations of the National Youth Council of Angola. The campaign was ongoing and would continue until the end of the year with artistic events such as music, theatre, dance, literature and media with posters and banners in public places, programmes and TV and

radio spots as well as a very wide dissemination of text messages by local mobile phone operators (more than 10 million subscribers had already been reached).

The Angolan private sector was closely associated with the Forum and was committed to cooperating with UNESCO and the African Union for the official launch of the campaign and the movement for the promotion of a culture of peace in other African countries.

The conclusion of the discussions in the plenary session and in the workshops yielded elements for the design of an <u>Action Plan along with recommendations and activity proposals for the building of a culture of peace in Africa.</u>

The Action Plan adopted in the plenary session was intended for all the stakeholders of the African society: political leaders, national and regional institutions, civil society, community associations, youth and women's movements, religious and traditional leaders, entrepreneurs and leaders from the private sector, among others.

Its enforcement would be subject to a permanent follow-up from the two institutions associated with the organization of the Forum, the African Union and UNESCO.

ANNEXES:
- Action Plan for a Culture of Peace in Africa: "Make Peace Happen"
- Resolution to support the Action Plan

ANNEXES

Annex 1 - ACTION PLAN FOR A CULTURE OF PEACE IN AFRICA: "MAKE PEACE HAPPEN"

This draft Action Plan targets all the components of African society: political leaders, national and regional institutions, civil society, community movements, youth and women's movements, traditional and religious leaders, the business community and leaders of the private sector, among others, in order for all the stakeholders to take ownership of it and take inspiration from it in the designing and implementation of programmes and short-, medium- and long-term activities.

1. CULTURAL SOURCES AND RESOURCES FOR SUSTAINABLE PEACE IN AFRICA

Objective 1.1: Value the contribution of African culture for dialogue and reconciliation

General recommendations

- The culture of peace in everyday life should be reflected across all the programmes of the African Union and UNESCO;
- Culture – a source of energy, dignity, innovation, hope and people's creative life – should not be instrumentalized to justify and exacerbate conflicts;
- Culture – as a symbol of esthetical, ethical and spiritual values – at the source of tensions and conflicts, should be valued according to the doctrine that "prevention is better than cure";
- The relationships between culture and peace must be highlighted, and both must be comprised in a long-term perspective through daily practice, which implies different "ways of living together";
- Culture and African values should not be handled with a negative approach or an essentialist and immutable approach. This risk should be avoided by replacing these values within universal values for the future and by preventing their manipulation and instrumentalization;
- The practice of peace derived from African traditions, such as the benefits from the creative life of peoples and the use of the word peace as a daily salutation, should be valued;
- The ethics of power and governance entirely dedicated to a culture of peace must be promoted;
- The central role given to the community and to traditional and religious leaders emphasizing the word given as a commitment should be recognized;
- The role of great witnesses and guarantors of peace – wise, traditional and religious leaders – should be highlighted;
- Development should be conceived as a vast enterprise of education and education as a vast enterprise of development, both irrigated by the principles of a culture of peace.

Proposals for action

- Identify and map all the factors, stakeholders and institutions that fuel conflict and those that warn or disarm them, with particular attention paid to the processes that take into account local traditions and practices;
- Develop a coherent policy framework allowing all identities to combine harmoniously and to consolidate the processes of a culture of peace;
- Design a conceptual, operational and transversal framework that involves education, heritage and history in order to make sure that the concept of a culture of peace is included in public policies, with particular emphasis on action research;

- Conduct continent-wide advocacy for the integration of a culture of peace as a subject in its own right in educational systems, with particular emphasis on reviewing textbooks to eliminate any cultural, gender, ethnic, linguistic and religious stereotypes, and teach in African languages, particularly cross-border languages, on the transmission of traditional mechanisms of prevention and resolution of conflicts and the use of the General History of Africa;
- Extend the use of traditional mechanisms of conflict resolution and promote good practices and mechanisms of reconciliation that have produced tangible results across the continent;
- Launch a call to all African countries in order to provide the Africa Heritage Fund with adequate resources (heritage as a source of knowledge, awareness, sense of belonging and a privileged channel for dialogue);
- Raise the awareness of local communities and youth as to the value of this material and immaterial heritage and the quest for equilibrium between the imperatives of development and those of the preservation of the heritage along with intercultural and inter-community tourism;
- Develop a data base of African personalities, men and women, who have contributed to peace and the recognition of African culture;
- Promote permanent mechanisms of community dialogue and reconciliation locally with the participation of all components of society;
- Develop an action-research programme on endogenous methods of conflict prevention and resolution in Africa, along with a scholarship programme for young African researchers;
- Support the "Group of the Wise" of the African Union, locally, nationally and regionally in its action in favour of peace in Africa.

Objective 1.2: Strengthen the links between Education and Culture to build educational curricula and effective training to promote the culture of peace in Africa

General recommendations

- The culture of peace, languages and history of Africa must be part of the formal and non-formal education systems, particularly in the training of teachers;
- Good practices in education for a culture of peace should be promoted and disseminated across the continent;
- The systematic use of the General History of Africa should be promoted as an educational reference tool for teaching a culture of peace;
- The use of local languages, folk tales and African history in African schools to bridge the gap between tradition and modernity should be promoted as well as the use of drama, music, dance and art to promote a culture of peace at school;
- Public and private education systems should include the development of skills for life to better prepare graduates to face all situations including the promotion of a culture of peace;
- The role of religions and spirituality should be strengthened in the teaching of the values of a culture of peace.

Proposals for action

- Encourage and support States revising school curricula at all levels of teaching in order to introduce a culture of peace into formal and non-formal education systems;
- Invest more in research focused on action that contributes towards promoting positive African values for a culture of peace; in particular making intensive use of local researchers and strengthening the added value of the newly established Pan-African University;
- Encourage Member States to develop programmes and policies that promote the use of drama, music, dance and art to promote a culture of peace, an integrated and holistic approach to

curriculum development and approaches for formal, informal and non-formal platforms for the promotion of a culture of peace;

- Develop more consultative and collaborative approaches to elaborate education for peace programmes, such as those being used by ECOWAS, with a focus on the training of trainers;
- Create extracurricular activities, particularly for children and youth, including programmes on local radios and television stations that promote a culture of peace;
- Organize a joint UNESCO-African Union Conference of Ministers of Education and Culture to strengthen the link between Education and Culture as well as the promotion of a culture of peace (see AU Summit, Khartoum, 2006).

Objective 1.3: Develop the economy of culture, provider of employment for youth in the vision of sustainable development of the continent

General recommendations

- A conceptual framework should be developed for dealing with the reconciliation process including cross-cutting factors such as economic, natural and cultural resources, and governance, among others;
- Internal tourism and cultural exchanges should be promoted to enhance a better appreciation of cultural diversity;
- Media, including Information and Communication Technologies (ICTs), should be developed and used to promote a culture of peace. Media is a crucial partner in moulding the minds of people and instilling a culture of peace;
- Cultural industries should be promoted at school level – tangible and intangible cultural heritage for peace as well as employment creation for youth in the areas of cultural and creative industries;
- Actors in the cultural sector should be provided with opportunities for accessing funding in order to contribute to national economic development;
- Member States should be encouraged at all levels to ratify and implement the Charter for Culture and African Renaissance as it also contains important provisions for the promotion of culture for development;
- An AU Summit of Heads of State should be devoted to culture-related issues and in particular to the issue of cultural industries and the economy of culture.

Proposals for action

- Encourage Member States to facilitate the creation of an environment conducive to developing and improving cultural tourism;
- Invite African embassies to disseminate African cultural and creative industries for their popularization, promotion and growth;
- Develop a data base with relevant information for the cultural stakeholders (such as available opportunities, quality criteria, international standards, protection of intellectual property rights) to improve cultural production;
- Support the development of national policies to encourage youth entrepreneurship through programmes targeting social entrepreneurship and employment in the sector of cultural industries (craft, arts, music, festivals, cinema and so forth);
- Encourage States to adopt appropriate legislation to regulate the creation and development of all means of communication, including those resulting from new technologies.

2. THE MANAGEMENT OF NATURAL RESOURCES FOR THE PREVENTION OF CONFLICTS AND SUSTAINABLE DEVELOPMENT

Objective 2.1: Promote scientific cooperation and diplomacy for sharing trans-boundary resources

General recommendations

- Political commitment should be encouraged for better watershed management and to ensure the sustainability of shared resources at the highest level;
- The capacities of universities should be strongly encouraged and strengthened, as should the involvement of the region's scientists and scholars in the production of knowledge for effective management of trans-boundary resources, especially in terms of trans-boundary biosphere reserves and watersheds;
- Mechanisms for sustainable financing of cross-border initiatives should be put in place initially involving place domestic financial resources to ensure the fair sharing and redistribution at the local level of benefits from their use, including those from tourism;
- Technical and inter-institutional cooperation should be strengthened to ensure the sustainability of cross-border initiatives;
- Decision-makers should be made aware of the importance and usefulness of remote sensing, in particular for the management of shared resources (water, soil, coastal areas, forests and so forth), and to provide local communities with tools of remote sensing for the management natural resources with the support of the scientific community;
- Greater involvement and participation of all stakeholders should be encouraged, including those of the base, in the management of watersheds and trans-boundary biosphere reserves.

Proposals for action

- Ensure extensive dissemination of the "Biosphere Reserve for Peace" concept in Africa, especially by valuing the experience of the cross-border biosphere reserve of the Senegal River, to encourage the creation of other reserves of the same type across the continent;
- Encourage Member States to integrate the concept of a "Biosphere Reserve for Peace in Africa" in training at all levels and especially at university;
- Encourage Member States to build interdisciplinary studies and inventories of resources at the borders as a basis for border management agreements;
- Support the Network of African watershed management agencies to strengthen exchanges and sharing of experiences and institutional cooperation;
- Support the creation of a regional institute of remote sensing for the advancement of remote sensing in the political decision-making and monitoring of conflicts in Africa at the Pan-African University;
- Identify the Great Water Stream of the Gulf of Guinea as a laboratory to study and solve the challenges of marine and coastal ecosystems in Africa, using remote sensing, with the help of universities of the region.

Objective 2.2: Strengthen the role of cosmogonies, traditional and indigenous knowledge for sustainable development

General recommendations

- African States and the United Nations have the responsibility to address issues of justice and human rights with respect to indigenous peoples as part of their efforts towards sustainable peace

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and development. This can be realized through inclusive approaches and dialogue that respect and foster human rights and acknowledge and respect cultural distinctiveness;

- National authorities should be encouraged to respect, understand and value indigenous cultures, as they are generally marginalized and disempowered. This recognition can take the form of legal recognition, as illustrated by the case of Republic of Congo, Burundi, Central African Republic and Rwanda, where the rights of indigenous peoples have been enshrined in national law;
- Valuing and respecting traditional knowledge on its own merits, must go hand-in-hand with respect for knowledge holders, namely indigenous peoples. This includes respecting their rights to be heard, to participate in policy processes and decision-taking, to maintain their cultural distinctiveness and lifestyles, as well as their rights over the lands and resources that they depend on.

Proposals for action

In view of the United Nations General Assembly World Conference on Indigenous Peoples in 2014:

- The AU, supported by the United Nations system, should ensure the wide dissemination of the reports of the African Commission on Human and Peoples' Rights, and the relevant clauses of the African Charter, which clarify the definition and status of indigenous peoples in the African context, so as to help dispel widespread misunderstandings and misinterpretations;
- Ensure a broader recognition of the traditional knowledge systems of indigenous peoples, including that of indigenous women, due to their great value for indigenous and mainstream society alike, and their important contributions to other knowledge systems, including contemporary science, good governance systems, and conflict prevention and resolution;
- Protect and safeguard indigenous peoples' languages and knowledge, including their inter-generational transmission. Mechanisms to protect the Intellectual Property Rights (IPRs) of indigenous peoples need to be reinforced, including through community-based protocols and capacity-building and the principles of equitable benefit-sharing need to be upheld;
- Develop culturally-sensitive approaches in the domains of formal education and health to ensure respect for the diversity of cultural identities, policies and practices, and in this manner foster a culture of peace in Africa;
- Government authorities should initiate a formal dialogue process with indigenous peoples and relevant civil society organizations to explore together opportunities for the peaceful resolution of conflicts over resource exploitation and management.

Objective 2.3: Develop green and blue economies, providers of employment for all and especially for youth.

General recommendations

- The importance and contribution of green and blue economies should be fully recognized as they increase employment prospects and offer a unique opportunity for African youth to improve their well-being. It should therefore be viewed with the utmost importance at all levels through additional advocacy and mainstreaming in the ongoing actions and reform processes;
- The education sector must ensure that all workers are equipped with the knowledge, skills and attitudes that can contribute to sustainable development. This is one of the key areas of concern for UNESCO, which chairs the United Nations Decade of Education for Sustainable Development.
- There is the need to create a culture of youth involvement and participation and to realise that achieving a culture of peace is a process, system, situation and management case. Therefore, there is a need for an integrated innovation model that would promote development of social enterprise

and a culture of peace in Africa in an integrated manner. There are undeniable advantages of using integrated innovation in the promotion of a culture of peace along with social enterprise and the promotion of a green economy.

Proposals for action

- Promote advocacy at all levels (international, regional, sub-regional, national) on the importance and opportunities to be seized for the transition to green and blue economies and Technical and Vocational Education and Training (TVET), and identify the modalities of such a transition through mainstreaming in the relevant ongoing actions and reform processes at all levels;
- Encourage the establishment of exchange networks (on relevant knowledge and best practices) among local economic and civil society players (women's and youth associations, for example) and expertise centres nationally and internationally (including virtual universities and relevant existing networks);
- Incorporate in transformative TVET the green and blue knowledge and skills as well as education for a culture of peace aimed at preparing youth for different green and blue jobs;
- Facilitate youth entrepreneurship with programmes on social entrepreneurship and youth employment in the blue and green economies (such as ecological tourism, recycling, and biological agriculture);
- Adapt aid mechanisms to micro-enterprise involved in innovative projects in sectors such as: agriculture, health, renewable energy and ecological architecture by preparing training, monitoring and follow-up mechanisms locally.

3. YOUNG PEOPLE, ACTORS OF CHANGE FOR PEACE AND DEVELOPMENT

Objective 3.1: Promote the involvement and the inclusion of youth in society

General recommendations

- Inclusive national youth policies aligned with international and regional instruments, notably the African Youth Charter, including gender equality, must be formulated revised, and if necessary, improved with the participation of youth;
- The formal and non-formal systems must include education for peace, tolerance and human rights, while taking into consideration the need for revising the concept of education as a whole. This concept needs to be reshaped in an innovative way.

Proposals for action

- Encourage Member States to sign and ratify the African Youth Charter and develop Action plans adapted to every national context. A mechanism for follow-up and monitoring should be put in place in order to systematically check the progress achieved by every Member State;
- Create an African Youth Observatory;
- Set up in all African States youth training in leadership, citizenship and social justice;
- Create a fund to promote youth employment – with the support of the African Development Bank (ADB) – in order to promote social entrepreneurship;
- Put in place a system of dissemination of the Charter among young people through the media, social networking, audiovisual presentations and so forth.

Objective 3.2: Develop the use of ICT and media, and value promising models for African youth

General recommendations

- Education of youth and the development of their critical thinking skills to analyse and use wisely broadcasted/received information should be systematic;
- Positive and constructive contemporary and historical figures (such as athletes, musicians and artists) should be used, diffused and valued by media during sport and artistic events;
- Capacities of information sector young professionals should be strengthened on the issues of a culture of peace in order to provide them with the tools and relevant knowledge to raise awareness and inform the population;
- Sport should be systematically promoted as an instrument for fighting against violence and any kind of discrimination in this regard;
- Policies should be promoted in every country protecting freedom of expression, pluralism in media and protection of journalists as well as universal access to information.

Proposals for action

- Create a media observatory for a culture of peace capable of detecting messages inciting violence or reinforcing stereotypes of one community vis-à-vis another, and alerting national and international bodies to prevent crises and conflicts;
- Develop and create community radio and multimedia centres and ensure the training of local journalists in a culture of peace;
- Support peace initiatives through sport activities and teaching sport activities in contexts of formal education;
- Develop professional and ethical media training and ensure the improvement of journalists' working conditions.

Objective 3.3: Value women's role in African society as the custodian of values and promote gender equality among youth

General recommendations

- The fundamentals of African intangible cultural heritage should be revisited to create bridges with modernity and to promote the transfer of intergenerational knowledge, ensuring gender equality and equal opportunities for all;
- The contribution of youth and women should be promoted as a source of solutions – not problems – and as agents of change and social transformation;
- The development of women's movements and associations and the promotion of women's leadership should be encouraged at all levels.

Proposals for action

- Launch a research and dissemination programme of traditional practices of conflict prevention and resolution which enhances the role of African women;
- Design communication tools for parent awareness on the fight against gender-based violence (Information Education Communication - IEC);
- Strengthen cooperation with Centres and specialized NGOs (such as CIEFFA, FAS, FAWE, GCYDCA Malawi and Mano River Women's Peace Network) for promoting women and young women's education;
- Define indicators for monitoring at country level.

4. ACTIONS FOR CREATING A CONTINENTAL MOVEMENT UNDER THE AUSPICES OF THE AFRICAN UNION AND UNESCO

Objective 4.1: Create a continental and sustainable movement for peace, capable of mobilizing African States, the private sector, artists, African leaders, international organizations and actors of regional development as well as NGOs and grassroots organizations

Proposals for action

- Define concrete modalities of partnership between UNESCO, the AU and the development funding institutions in Africa such as the African Development Bank (ADB), the World Bank and regional financial institutions so that they can include a culture of peace in their programmes of support to countries in post-conflict reconstruction;
- Create an African group on a culture of peace, composed of representatives of the AU, UNESCO and key development stakeholders in Africa such as ADB, the World Bank, ECA, RECs, foundations, the private sector and civil society. This ad-hoc structure will be responsible for resource mobilization and monitoring the implementation of the Luanda Plan of Action;
- Invite the African Union's Commission and UNESCO to take adequate measures to set up joint mechanisms (AU/UNESCO Joint Commission) for the follow-up and implementation of the Action Plan;
- Invite all partners to register their actions for lasting peace within the movement and to make them enduring;
- Promote early-warning mechanisms for crises at national and regional levels and strengthen them through the training of operators and mediators at the local level, particularly by involving women;
- Develop a composite index of a culture of peace, the result of a set of indicators from the eight areas of action of a culture of peace, which can serve as a basis for monitoring a culture of peace locally, nationally and regionally;
- Promote reflection forums to involve all stakeholders at the national, sub-regional and regional levels, to review the actions already undertaken, questioning the fundamental concepts – often a source of misunderstanding and manipulation – and contribute to the identification of possible innovative actions for a culture of peace in Africa.

Objective 4.2: Strengthen the AU "Make peace happen" campaign for raising public awareness – in particular youth – about the role each can play to build and consolidate peace and non-violence in everyday life

Proposals for action

- Invite Members States and partners to support the efforts to mobilize financial and technical resources for conducting the campaign at national and continental levels;
- Invite Member States and partners to support the information and communication strategy of the campaign;
- Invite African artists to convey the message of peace across the continent and urge them to create cultural products capable of raising youth awareness on a culture of peace;
- Strengthen the cooperation between UNESCO and AU for the campaign and especially for the celebration on 21 September of the International Day of Peace.

Annex II - RESOLUTION TO SUPPORT THE ACTION PLAN FOR A CULTURE OF PEACE IN AFRICA: "MAKE PEACE HAPPEN"

Recalling that:

Peace is reverence for life.

Peace is the most precious possession of humanity.

Peace is more than the end of armed conflicts.

Peace is a mode of behaviour[40]

Thanking the Government of the Republic of Angola for organizing in Luanda the Pan-African Forum for a culture of peace, that has enabled the launch of a continent-wide movement for a culture of peace;

Congratulating the Government of the Republic of Angola for implementing a national campaign for the promotion of a culture of peace;

Thanking also the Ministers and the representatives of Member States and regional and sub-regional cooperation institutions along with civil society organizations for their active participation in the Forum;

Recalling the fundamental commitment of the African Union and UNESCO to promote peace and sustainable development in Africa;

Taking into consideration that the Forum is part of the celebrations of the 50th anniversary of the OAU under the theme "Pan-Africanism and African Renaissance" and the overall UNESCO strategy for priority Africa;

Recalling the "Make peace happen" campaign, launched by the African Union in 2010;

Convinced that building a culture of peace in Africa requires an endogenous, holistic and transdisciplinary approach in which education, culture, communication and science play a key role;

Convinced that a culture of peace involves the African society as a whole including the Diaspora;

We, the participants of the Luanda Pan-African Forum for a Culture of Peace in Africa:

- Take note of the commitment of the partners for the implementation of actions in the framework of a continent-wide movement and the International Campaign for a Culture of Peace;

- Take advantage of the commemoration of the 50th anniversary of the OAU/AU to renew our commitment to promote a culture of peace in Africa;

- Adopt the Action Plan for a culture of peace in Africa and encourage all stakeholders both from governments and civil society to participate by implementing it at local, national, regional and international levels;

- Invite the Government of Angola to transmit this Action Plan to African regional organizations, UNESCO and all concerned international, bilateral and multilateral partners as well as private-sector partners;

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[40] **Yamoussoukro Declaration**, International Congress on "Peace in the mind of Men" UNESCO, 1989

- Invite especially the Government of Angola to kindly submit the Action Plan to the relevant organs of the African Union, including the Executive Council and the Assembly of Heads of State and Government in order to provide the guidelines necessary for its implementation continent-wide;

- Invite the Member States to put in place the appropriate mechanisms involving all national partners (public and private, traditional and religious leaders) to ensure implementation of the Action Plan, notably through the designation of focal points in charge of promoting the international campaign for a culture of peace;

- Request the African Union Commission and UNESCO, co-organizers of this Forum, to kindly take adequate measures and put in place joint mechanisms (AU/UNESCO Joint Commission) for the follow-up and implementation of the Action Plan.

Luanda, 28 March 2013

Annex III - PARTICIPANTS' MOTION

We, the participants in the Pan-African Forum "Sources and Resources for a Culture of Peace":

- Thank the Government and the people of the Republic of Angola for having welcomed and supported the organization of this Forum;

- Thank in particular H.E. Mr José Eduardo dos Santos, President of the Republic of Angola for his participation and his commitment to peace and development in Africa;

- Thank UNESCO and the African Union for having initiated this Forum which aims to mobilize the community around the values of the culture of peace and for development in Africa;

- Welcome the establishment of the continent-wide movement through the campaign for the promotion of a culture of peace in Africa: "Make Peace Happen";

- Solemnly declare to mobilize all possible resources to ensure the campaign's success.

Luanda, 28 March 2013

Annex IV - LIST OF PARTICIPANTS

N°	Name	Title	Organization	Country
1	H.E. Mr José Eduardo dos Santos	President of the Republic of Angola	Republic of Angola	Angola
2	H.E. Ms Rosa Cruz e Silva	Minister of Culture	Ministry of Culture	Angola
3	H.E. Mr Pinda Simão	Minister of Education	Ministry of Education	Angola
4	H.E. Ms Angela Bragança	Secretary of State for Cooperation	Ministry of External Relations	Angola
5	H.E. Mr João Teta	Secretary of State	Ministry of Science and Technology, Angola	Angola
6	H. E. Mr Diekumpuna Sita N'sadisi José	Ambassador	Permanent Delegation to UNESCO	Angola
7	Ms Cuandina Carvalho	General Secretary	Ministry of External Relations	Angola
8	Mr Manuel Quarta	Permanent Secretary	National Commission for UNESCO	Angola
9	Mr Amilcar Xavier	Journalist and University professor		Angola
10	Mr Diamantino Azevedo	CEO and Chairman	FERRANGOL-EP	Angola
11	Mr Ziva Domingo	Representative of Director General	African Heritage Fund	Angola
12	Mr Filipe Zau	Technical Advisor of the Minister	Ministry of Education	Angola
13	Mr António Fonseca	Director	National Institute for Cultural Industries	Angola
14	Mr Domingos Neto	National Director of Scientific research	Ministry of Science and Technology	Angola
15	Mr Giza Gaspar Martins	Coordinator	Unit for Climate Change, Ministry of Environment,	Angola
16	Mr Gabriel Luis Miguel	National Director of Technological Development and Innovation	Ministry of Science and Technology	Angola
17	Mr Cláudio Aguiar	President	National Youth Council	Angola
18	Mr Botelho de Vasconcelos	Writer and Member	National Assembly	Angola
19	Ms Luisa Damião	Journalist and Member	National Assembly	Angola
20	Mr Albino Carlos	Director	Centre for Journalists' Training	Angola
21	Ms Laurinda Hoygaard	Rector	Private University of Angola	Angola
22	Mr Victor Barbosa	Coordinator	Education for All Network	Angola
23	Mr Leonel Da Rocha Pinto	President	Groupo de Lideres empresariais (LIDE)	Angola
24	Mr Filipe Lemos Inácio			Angola
25	Mr João de Deus	Executive Director	Fundaçao Eduardo dos Santos (FESA)	Angola
26	Mr José Luis Mendonça	Editor	Jornal Angolano de Artes e Letras	Angola

27	Mr Carlos Lopes Rosa		Federação Angolana de Desporto Universitario (FANDU)	Angola
28	Ms Ana Paula Patrocinio Rodrigues	Advisor	Ministry of External Relations	Angola
29	Mr Afonso Valentim	Directeur / Director	Cabinet d'Etudes, Planification et Statistiques, Ministère de la Culture	Angola
30	Amb. Olabiyi Babalola Joseph Yai	Former Ambassador and Permanent Delagate		Benin
31	Ms Yolande Amegan Ogounchi	Secretary-General	National Commission for UNESCO	Benin
32	Dr Gladys Mokhawa	Coordinator	Center for Culture and Peace Studies , University of Botwana	Botswana
33	Mr Fraiser Thloiwe	Deputy Permanent Secretary	National Commission for UNESCO	Botswana
34	Ms Françoise Ki-Zerbo	Deputy-General Administrator	Deputy General Administrator, Ki-Zerbo Foundation	Burkina Faso
35	Ms Saoudata Aboubacrine		Comité international de planification sur l'autosuffisance alimentaire	Burkina Faso
36	Mr Amadou Hama Maiga	Deputy Director-General	Institut international de l'ingénierie de l'eau et de l'environnement (2iE)	Burkina Faso
37	Mr Vital Bambanze	Senator, and former Chair	UN Expert Mechanism on the Rights of Indigenous Peoples	Burundi
38	Ms Ida-Marie Musoda	Advisor	National Commission for UNESCO	Burundi
39	MrSaid Abdou	General-Secretary	National Commission for UNESCO	Comores
40	H.E. Mr Anatole Collinet Makosso	Minister of Civic Education and Youth et/and Président/President	AU Conference of of African Ministers of Youth (COMY IV)	Congo
41	MrJean Gustave N'Tondo	Commissaire à la promotion des valeurs de paix et la réparation des séquelles de guerre	National Commission for UNESCO	Congo
42	H.E. Ms Denise Houfouet Boigny	Ambassador	Permanent Delegation to UNESCO	Côte d'Ivoire
43	Mr Lezou Dago Gérard	Chair	UNESCO Chair for a Culture of peace	Côte d'Ivoire
44	Mr Jean-Noël Loucou		Fondation Houphouët-Boigny	Côte d'Ivoire
45	Mr Lou Mathieu Bamba	General-Secretary	National Commission for UNESCO	Côte d'Ivoire
46	Ms Diénéba Doumbia	Directrice Dpt Recherche de la paix	Fondation Houphouët-Boigny	Côte d'Ivoire

47	Ms Amany Asfour	President	Egyptian Business Women's Association (EBWA) and HRST Cluster ECOSOCC	Egypt
48	MrAbebe Abera Abate	Minister's Advisor	Ministry of Education	Ethiopia
49	Mr Juste Joris Tindy-Poaty	Secrétaire général / General-Secretary	Commission nationale pour l'UNESCO / National Commission for UNESCO	Gabon
50	Mr Ousmane Senghor	Senior Programme Officer for Education	National Commission for UNESCO	Gambia
51	Mr N'Faly Kamanou	Chief of Department	National Commission for UNESCO	Guinea
52	Mr John Simiyu	Senior Lecturer of Technology Education	Chepkoilel University College, Moi University	Kenya
53	Mr Kiragu Magochi	Director of Policy, Partnerships and East Africa Community	rMinistry of Education	Kenya
54	Mr Nathaniel Motaba	Coordinator	National Commission for UNESCO	Lesotho
55	Ms Louise McMillian	Minister of Culture	Ministry of Culture	Liberia
56	Mr Christopher J. Magomelo	Assistant Executive Secretary for Culture	National Commission for UNESCO	Malawi
57	H.E. Mr Messaoud Ould Mohamed Lahbib	Minister of Higher Education and Research and President	National Commission for UNESCO	Mali
58	Ms Khadija Boutkhili	Professor Researcher	National Commission for UNESCO	Morocco
59	Mr Arvind Boodhun	Principal Culture Officer	Ministry of Arts and Culture	Mauritius
60	H.E. Mr Joaquim Alberto Chissano	Former President of the Republic of Mozambique and President	Fondation Joaquim Chissano	Mozambique
61	Mr Helder Francisco Malauene	Technical Assistant to the Chairperson	African Youth Panel (AYP)	Mozambique
62	Prof. Patricio José	Recteur / Magnificent Rector (Instituto Superior de Relações Internacionais, Maputo)	Instituto Superior de Relações Internacionais, Maputo	Mozambique
63	Mr Estevão J. Filimão	Professor Researcher		Mozambique
64	Ms Victoria Haraseb	Education Regional Assistant	Working group on Indigenous Minorities in Southern Africa (WIMSA)	Namibia
65	Mr Issa Namata	Executive Secretary	National Commission for UNESCO	Niger
66	Mr José Malot	Chargé de Mission, Responsable	National Commission for UNESCO	Central African Republic
67	H.E. Mr Banza Mukalay Nsungu	Minister of Sport, Culture and Arts et Président / President	AU Conference of African Ministers of Culture (CAMC IV)	Democratic Republic of the Congo
68	Pr. Manda Kizabi	Deputy Permanent Delegate	Permanent Delegation to UNESCO	Democratic Republic of the Congo

69	Mr Théophyle Mbayo Kifuntwe	Deputy Director of Cabinet	Ministry of Youth, Sport, Culture and Arts,	Democratic Republic of the Congo
70	Mr Michel Djamba	Inspecteur général	Ministère Enseignement primaire, secondaire et professionnel	Democratic Republic of the Congo
71	Ms Kazadi Yamba Marie–José	Minister of Culture Advisor	Ministry of Culture	Democratic Republic of the Congo
72	Mr Kasesa N'Senga Pierrot	Assistant du Ministre de la Culture	Ministry of Culture	Democratic Republic of the Congo
73	Mr Antoine Wada			Democratic Republic of the Congo
74	Mr Ebokwol Ghyor Mayele			Democratic Republic of the Congo
75	Mr Erick Kajiru	Chargé de Programme Culture et Coordination des initiatives sur la culture de la paix	National Commission for UNESCO	United Republic of Tanzania
76	Mr Doudou Diene	Former Special Rapporteur and Expert on the Human Rights Situation in Côte d'Ivoire	UN-HCDH	Senegal
77	Mr Ibrahima Diop	National Focal Point	Transboundary Biosphere Reserve of Senegal Delta River – Djoudj National Parc of birds Manager	Senegal
78	Mr Aliou Ly	General-Secretary	National Commission for UNESCO	Senegal
79	Mr Jacques Koui Gbilimou	Curriculum Development Officer	Ministry of Education	Seychelles
80	Mr Nureldin Satti	President	International Fund for the Promotion of Culture UNESCO	Sudan
81	Mr Abuelgassim Gor, PhD	Associate Professor	Sudan Center for Theater Research, Culture & Development	Soudan / Sudan
82	Mr Jok Madut Jok	Undersecretary	Ministry of Culture	South Sudan
83	Mr Kougblenou Akoété	General-Secretary	National Commission for UNESCO	Togo
84	Mr Kamel El Hajjem	Director-General	National Commission for UNESCO	Tunisia
85	Mr Robert Nkwangu	Job Support and Political Officer	Handicap International	Uganda
86	Mr Tenywa Godfrey	Sign Language Interpreter (TG)	Handicap International	Uganda

87	Mr Donald Chikumbi	Lecturer and Coordinator, Outreach and Research	Copperbelt University, Dag Hammarskjold Institute for Peace Studies (DHIPS)	Zambia
88	H. E. Mr Solomon Jason Mbuzi	Ambassador Extraordinary and Plenipotentiary, Permanent Delegate	Delgation Zambia	Zambia
89	Ms Talent Jumo	Regional Coordinator	SADC Young Women Leadership Network	Zimbabwe
90	Dr Temba Petros Ndlovu	General-Secretary a.i	National Commission for UNESCO	Zimbabwe
91	Ms Tapfiwa j. Katsinde		National Commission for UNESCO	Zimbabwe
92	Mr Erastus Mwencha	Deputy Chairperson	African Union Commission	AU
93	Ms Raymonde Agossou	Head of Division	Human Resource and Youth Development – African Union Commission	AU
94	Ms Aissatou Hayatou	Expert	African Union Commission	AU
95	Ms Angela Martins	Spécialiste principale Culture	Social Affairs Department, African Union Commission	AU
96	Ms Antonia Ifeanyi-Nwanze	Consultant - AFDB	Office of Deputy Chairperson, African Union Commission	AU
97	Ms Yvette Dembelé	Coordinator	Centre International pour l'Education des Filles et des Femmes en Afrique (CIEFFA)	OIG
98	Mr Charles Binam Bikoi	Executive Secretary	Centre International de Recherche et de Documentation sur les Traditions et les Langues Africaines (CERDOTOLA)	OIG
99	Ms Hadja Saran Daraba Kaba	General Secretary	Mano River Union	OIG
100	Mr Kenneth Hamwaka	Executive Director	Guidance, Counselling & Youth Development Centre for Africa	OIG
101	Mr Eben Chonguica	Executive Secretary	Permanent Okavango River Basin Water Commission (OKACOM)	OIG
102	Ms Florentina Adenike Ukonga	Deputy Executive Secretary	Commission du Golfe de Guinée (GGC)	OIG
103	Mr Ahlin Byll-Cataria	Executive Secretary	Association for the Development of Education in Africa (ADEA)	OIG
104	Mr Anselme Some	Legal Expert	West African Economic and Monetary Union, UEMOA	OIG

105	Mr Martin Septime	Resident Representative	African Development Bank (ADB)	OIG
106	Mr Ibrahim Dia	Coordinateur	Joint Secretariat African Union – UN Economic Commission for Africa – African Development Bank	OIG
107	Mr Federico Mayor Zaragoza	Former Director-General, UNESCO et/and Président / President	Fundacion Cultura de Paz	ONG
108	Ms Bineta Diop	President	Femmes Africa Solidarité (FAS)	ONG
109	Ms Coumba Fall Venn	Administrator	Administrator of the Pan-African Centre for Gender, Peace and Development, Femmes Africa Solidarité (FAS)	ONG
110	Mr John Ayité Dossavi	President	African Network of Cultural Promoters and Entrepreneurs (RAPEC)	ONG
111	Mr Daniel Da Hien	Coordinator (Ancien Président des Clubs UNESCO en Afrique / Former President of UNESCO Clubs in Africa)	Réseau Afrique Jeunesse	ONG
112	Mr Vincent Nkeshimana	President	AU Network of Africa Journalists for Peace and Security	ONG
113	Ms Annick Thébia Melsan	President	Art & Culture Programme of CEPS	ONG
114	Ms Hélène Pichon	Director of Institutional Relations	Centre d'Etude et de Prospective Stratégique (CEPS)	ONG
115	Ms Laetitia Sagno	Chargée de mission Afrique	Centre d'Etude et de Prospective Stratégique (CEPS)	ONG
116	Mr Lupwishi Mbuyamba	Executive Director	Observatory of Cultural Policies in Africa (OCPA)	ONG
117	Mr Adigun Ade Abiodun	President	African Space Foundation and Global Ocean Observing Systems in Africa (GOOS-Africa)	ONG
118	Mr Bernard Mumpasi Lututala	Deputy Executive Secretary	Council for the Development of Social Sciences Research in Africa (CODESRIA)	ONG
119	Mr Jean Bosco Butera	Director	UPEACE Africa Programme, Addis Abeba	ONG

120	Mr Patrick Gallaud	President	NGOs-UNESCO Liaison Committee / Comité de Liaison ONG/UNESCO	ONG
121	Ms Beatrice Kiraso	Director	Sub-regional office Southern Africa, UN Economic Commission for Africa (UNECA)	UN
122	Ms Maria do Valle Ribeiro	Resident Coordinator	UNDP	UN
123	Ms Kourtoun Nacro	Representative - on belhaf of UNCT	UNFPA	UN
124	Ms Aminata Maiga	enior enterprise and green jobs specialist	Bureau Internationale du Travail (BIT) / International Labour Organisation (ILO)	UN
125	Dra. Maria Amélia Russo de Sá	Deputy Representative	UNICEF, Angola	UN
126	Ms Irina Bokova	Director-General	UNESCO	UNESCO
127	Ms Lalla Aïcha Ben Barka	Assistant Director-General for Africa	Africa Department, UNESCO	UNESCO
128	Ms Yvonne Matuturu		Maison de la Paix au Burundi, UNESCO	UNESCO
129	Mr Pape Banga Guisse	Education for peace Expert and Professor in Law	UNESCO Dakar - Université de St Louis, Sénégal	UNESCO
130	Mr Benoit Sossou	Directeur / Director	UNESCO Yaoundé	UNESCO
131	Mr Abou Amani	Senior Programme Specialist	Programme hydrologique international, UNESCO	UNESCO
132	Mr Mohamed Djelid	Director	UNESCO Nairobi	UNESCO
133	Ms Cecilia Barbieri	Education Programme Specialist	UNESCO Windhoek	UNESCO
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153	Mr Samuel Mondlane	National Programme Officer	Antenne Angola, UNESCO Windhoek	UNESCO

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156	Mr António Carlos Sumbula			Angola
157	Mr Luís Matoso António Massy			Angola
158	Ms Alexandra Aparício			Angola
159	Mr Mário Augusto			Angola
160	Mr Jesus Baptista			Angola
161	Mr Miguel Cesar Domingos Bembe			Angola
162	Mr Miguel Flávio Bongo			Angola
163	Mr Carlos Manuel Calongo			Angola
164	Ms Emingarda Castelbranco			Angola
165	Mr Domingos Coelho da Cruz			Angola
166	Mr Orlando da Mata			Angola
167	Ms Luísa Maria Grilo			Angola
168	Mr José Cordeiro Chimo			Angola
169	Mr Jubilo Cuthume António			Angola
170	Mr Victor Kajibanga			Angola
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172	Ms Maria de Fátima Lima Viegas			Angola
173	Ms Alice da Conceição Marques Valdemar			Angola
174	Mr Pedro Nsiangengo			Angola

175	Mr Pedro dos Santos Lutumba			Angola
176	Mr Pinto Massunga			Angola
177	Mr Pedro Alfredo Ramalhoso			Angola
178	Ms Ana Paula Rodrigues			Angola
179	Mr António Sangossango			Angola
180	Mr Inocêncio Tchipupulo			Angola
181	Mr Tiago Catumo			Angola
182	Mr Filipe Artur Vidal			Angola
183	Mr Rui Orlando Xavier			Angola
184	Ms Maria Emília Abrantes			Angola
185	Mr Walter André Camuelen			Angola
186	Mr José André			Angola
187	Mr Francisco de Assis Paixão e Silva			Angola
188	Mr J. Coimbra Baptista			Angola
189	Mr João Domingos Cadete			Angola
190	Mr Carlos Cândido			Angola
191	Mr Custôdio Canivete			Angola
192	Ms Petra Catarino			Angola
193	Ms Ana Carla de Sousa			Angola
194	Mr Damásio Dinis Júnior			Angola
195	Mr José Ernesto			Angola
196	Mr Adriano R. Gaspar			Angola
197	Ms Ana Paula Godinho			Angola
198	Ms Ana Manuel			Angola
199	Ms João Manjenje			Angola
200	Mr Mpovi Ndongadi Ngolo			Angola
201	Ms Maria A. Neto Rescova			Angola
202	Mr Creusa Nhanga			Angola
203	Mr Júlio Paulo António			Angola
204	Mr José Moreno Pereira da Gama			Angola
205	Mr Rui Vasco			Angola
206	Mr Norberto Pintal			Angola
207	Mr Ramiro Matos			Angola
208	Mr Alexandre Sousa Costa			Angola
209	Mr Kikas Manuel Machado			Angola
210	Ms Efigênia Barroso Mangueira Van-Dúnem			Angola
211	Ms Marília Sofia Ferreira			Angola
212	Mr Manuel Kavungo Mayimona			Angola
213	Mr Kilamba Neto			Angola
214	Mr Christian S. Ndoulou			Angola
215	Ms Suzanete Nunes da Costa			Angola
216	Ms Nlanda Manuel Paulo			Angola
217	Mr Peterson Pedro Domingos			Angola
218	Mr Lucas Quilundo			Angola
219	Ms Ruth Francisco Fernandes			Angola
220	Ms Wenzi Salomão			Angola
221	Mr Aldo Sambo			Angola
222	Mr Manuel Sebastião Domingos			Angola
223	Mme Ana Silva			Angola
224	Mr Venâncio Gomes Soares			Angola
225	Mr Eduardo Silva			Angola

226	Mr Jose Steven Ferrão Ferreira			Angola
227	Mr Domingos Jeteio			Angola
228	Mr Victor Sergio Joaquim			Angola
229	Mr José Cardoso			Angola
230	Mse Marta Jonga			Angola
231	Mr Devanh Guimbi			Angola
232	Mr José António Chissola			Angola
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235	Ms Rosa da Conceição de Sousa da Costa			Angola
236	Ms Josefa Domingos de Carvalho			Angola
237	Mr Domingos Álvaro			Angola
238	Mr António Vieira Vunge			Angola
239	Mr Pascoal Balumuna			Angola
240	Ms Eduarda Borja			Angola

ሰላም .... Amharic
Alaáfía .... Yoruba
Alher .... Songhaï
Amahoro .... Kinyarwanda / Hangaza / Rundi /Rufumbira/Giha
Amana .... Hausa
Amani .... Kiswahili
Asmomdwoe .... Akan
Asomdwee .... Twi
Bobóto .... Lingala
Bupole .... Tchiluba
Errébé .... Bambara
Ewirembe .... Luganda
Fandriampahalemana .... Malagasy
Fifâ .... Fon
'Godo .... Sara
Hêr .... Kanuri
Jaama .... Wolof
Jam .... Fulfulde (Pulaar/Pular/Fulani)
Kagiso .... Setswana
Kayiroo .... Manding (Mandenkan)
Khotso .... Sesotho
Kikœndi .... Kikongo
Kímiá .... Lingala
Koosi .... Masaba (Lumasaba)
Kuthála .... Swati (Siswati)
Kutululuka .... Kimbundu
Lâfí .... Mossi (Moré)
Lafiya .... Hausa
Lùmana .... Hausa
Luvuvamu .... Kikongo

Malino .... Tonga
M'tendere .... Chi Nyanja/Chichewa
Murettele .... Emakhuwa
Mutenden .... Bemba
Mvoay .... Béti-fang
Nabáda .... Somali
Nabadda .... Somali
Nagaya .... Oromo
Natsuwa .... Hausa
Nutifafa .... Gen/Éwé/Mina
Ombembwa .... Umbundu
Onbili .... Oshikwanyama
Paix .... Français
Paz .... Português / Español
Pé .... Kreol
Peace .... English
Rugare .... Chishona/Manyika
Runyaro .... Shona
Salam .... Choua
Salam .... Maghrebi
سلام (salām) .... Arabe
Salem .... Tigrinya
Siriri .... Sängö
Sôngô .... Sango
Talwit .... Tamazight
Thayu .... Kikuyu (Gikuyu)
Udo .... Igbo
Ukulungunga .... Cokwe
Ukuthula .... IsiZulu /isiNdebele
Uxolo .... Xhosa
Vrede .... Afrikaans
Vuholelo .... Mbunda

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Group picture - Participants of the Pan African Forum "Sources and resources for a culture of peace"
26-28 March 2013

« *Since wars begin in the mind of men, it is in the mind of men*
That the defences of peace must be constructed."

UNESCO Constitution

"*Any human life is a life.*
It is true that a life appears with the existence before another but a life is not older,
More sizeable than another life,
Just as a life is not better than another one."

Manden Charter
Kourukan Fougan (13th Century)

"*Peace is reverence for life.*
Peace is the most precious possession of humanity.
Peace is more than the end of armed conflicts.
Peace is a mode of behavior."

Yamoussoukro Declaration (1989)

"*I am because you are.*"

Ubuntu Proverb

"*In the forest, when the branches quarrel, the roots embrace.*"

African Proverb

United Nations
Educational, Scientific and
Cultural Organization

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HAPPEN
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GOVERNO DE
ANGOLA