Report of the International Forum of Reflection

«A culture of peace in West Africa: Essential for economic development and social cohesion»

Abidjan, Côte d'Ivoire

4 and 5 June 2012

Contents:

INTRODUCTION

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**.

As a follow-Up to this Congress, numerous resolutions, made by the Executive Board and the General Conference of UNESCO as well as by the United Nations General Assembly, enabled the establishment of a framework for action and many experiences of setting up programs for a Culture of peace at the national and international levels, throughout the 1990s. UNESCO's work led to the adoption by the United Nations General Assembly of the «**Declaration and Program of Action for a Culture of Peace** » (A/53/243) in 1999 and in celebrating the « International Year for the Culture of Peace» in 2000. This International Year was followed by the « **International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010)** ».

In the framework of UNESCO Programme and Budget for the biennium 2012-2013, approved by the 36th Session of its General Conference, held in November 2011, UNESCO committed to implement an «**Intersectoral and Interdisciplinary Programme of Action for a Culture of Peace and Non-violence** ». As part of the Global Priority Africa of the Organization, UNESCO's work is focused in the following areas: education for peace, reconciliation, dialogue and regional integration and post-conflict situations.

To implement this Programme of action and in order to respond to the needs of African States, especially those made vulnerable by crisis and conflicts, Africa Department at UNESCO, on a sub-regional and regional basis, has established Reflection Fora.

The first of these Fora took place in Côte d'Ivoire, organized in partnership with the Center for Prospective and Strategic Studies (CEPS). These preparatory Fora will culminate in the organization of a Forum for a Culture of Peace in Africa in 2013, in margin of the Summit of Heads of States and Governments of the African Union.

The Center for Prospective and Strategic Studies (CEPS) is officially recognized as a partner by:
- UNESCO, as an NGO with a consultative status,
- the European Commission, as a partner of interest,
- the Council of Europe, as an INGO with a participatory status,
- OECD, as a partner of the Development Centre.

In the classic tradition of philosophical societies (true think-tank tradition), CEPS relies upon a group of over 700 decision-makers from different backgrounds, of 41 nationalities, with twelve international delegations. For many years CEPS has been combining reflection and determined actions for promoting the Culture of Peace and Development in Africa. In 2010, CEPS published a book entitled "Africa, Land of Talents and the Future - Afrique Terre de Talents et d'Avenir » prefaced by one of its most prominent members, Archbishop Desmond TUTU. In 2011, CEPS opened an office in Abidjan.

The objective of Abidjan Forum was to identify innovative action areas for a Culture of Peace in Africa that would contribute towards formulating a new UNESCO Programme and Medium-Term Strategy for the period 2014-2021.

REPORT OF FORUM PROCEEDINGS

In the framework of the« **Intersectoral and Interdisciplinary Programme of action for a Culture of Peace and Non-violence**», UNESCO's Africa Department and the Center for Prospective and Strategic Studies (CEPS), a non-governmental organisation with an advisory status in UNESCO, organised a Reflection Forum in collaboration with the Government of Côte d'Ivoire, entitled **« A Culture of Peace in West Africa: essential for economic development and social cohesion»** in Abidjan, Hôtel Ivoire, on 4 and 5 June 2012.

This Forum was opened by Ms Kandia CAMARA, Minister of Education, on behalf of the Government of Côte d'Ivoire. It was attended by Mr Henri KONAN BEDIE, former President of Côte d'Ivoire, Mr Jeannot AHOUSSOU KOUADIO, Prime Minister of Côte d'Ivoire, Mr Charles KONAN BANNY, former Prime Minister and Chairperson of Commission for Dialogue, Truth and Reconciliation in Côte d'Ivoire, Mr Amara ISSY, former Minister of Foreign Affairs and former Executive Secretary of the OAU, along with numerous Ivorian political personalities. In addition, the Forum was also attended by Ms Edith CRESSON, former Prime Minister of the French Republic, Ms Edwige AVICE, former Minister of French Cooperation, as well as Mr Ferdinand MONTCHO, Ambassador of the Republic of Benin and Chairperson of the Permanent Representatives Committee of the African Union, Mr Ambroise NIYONSABA, Special Representative of the Chairperson of the African Union in Côte d'Ivoire, Mr Sékou SYLLA, Secretary General of the West African Development Bank (WADB) and Ms Hadja Saran DARABA KABA, Secretary-General of the Mano River Union.

The Forum also benefited from the participation of representatives of the National Commissions for UNESCO from the fifteen West African countries, the Assistants Director-General of UNESCO for Africa and for Strategic Planning, Directors and Chiefs of UNESCO Offices in Africa, academics, media professionals, youth, representatives of specialised institutions and of non-governmental organizations and the private sector.

A. Opening Ceremony

Mr Michel ABROGOUA, Regional Representative of CEPS, began by welcoming the participants and proceeded to pay homage to the father of the Ivorian nation, Félix HOUPHOUET BOIGNY, for his contribution to the concept of the culture of peace through the supporting practices aimed at social cohesion and peace. He highlighted the fact that the culture of peace, more so than the culture of cocoa, constituted one of the distinct traits of Côte d'Ivoire. The representative of CEPS in Côte d'Ivoire made reference to the crisis situation that some West African countries were facing and emphasised the economic and social repercussions on the people of the sub-region. This Forum, organised twenty-three years after the Yamoussoukro Congress on Peace in the Minds of Men, should give fresh impetus to this concept and ensure its implementation.

M. Loïc TRIBOT LA SPIERE, Managing Director of CEPS, said that peace is a result of human, social and political investment—that it should be earned and it is within everyone's reach. In reaffirming the importance of the strategic partnership of his Center with UNESCO, he underlined the relevance of UNESCO's mission in search for peace. Mr. TRIBOT LA SPIERE then raised questions on the meaning of pardon and related socio-cultural practices, of dialogue and

reconciliation dynamics. CEPS' representative declared that peace is the most valuable collective property and the mechanisms for building it at individual and social level must be well managed. He took issue with the manner in which society creates, develops and moves beyond its representations of « the enemy »and « the other».

For his part, Mr Ambroise NIYONSABA, Special representative of the Chairperson of the African Union in Côte d'Ivoire, expressed his organisation's concern at the persistent conflicts in the region and the vulnerability of post-conflict countries. Mr NIYONSABA welcomed cooperation between the AU and UNESCO in the framework of the «Make Peace Happen» Campaign. He also emphasized the need to prioritize the institutionalization of education for peace at all levels of education, including higher education and research. He called for an appeal to make World Peace Day, the 21st of September, a time to raise public awareness on the benefits of peace and the need to promote education for peace, pillar of a sustainable development.

On behalf of the Director-General of UNESCO, Ms Lalla Aïcha BEN BARKA, Assistant Director-General of UNESCO for Africa, stated that the Forum was UNESCO's response to an appeal by His Excellency Mr Alassane OUATTARA, President of the Republic of Côte d'Ivoire, for the Organization to support his country's efforts towards peace-building, national reconciliation and social cohesion. She further stated that the Forum was within the context of both UNESCO's programme on a Culture of Peace and Non-Violence and the African Union's Program « Make Peace Happen». Ms BEN BARKA reminded the audience that the culture of peace concept was first articulated at the international level in 1989 in Yamoussoukro, Côte d'Ivoire, during the International Congress on Peace in the Minds of Men. Further, she introduced the objectives of this first sub-regional Forum, which were on the one hand to assess efforts made to date towards building sustainable peace on the continent, and on the other hand, to identify future innovation that could contribute to formulating a new Programme and Medium-Term Strategy for UNESCO for the 2014-2021 period. She went on to express the wish that the results of these preparatory Fora be brought to the attention of the African Union Summit of Heads of Sate and Government in 2013, in order to garner political commitment for a culture of peace at the highest level. The intervention ended with her paying homage to President Félix HOUPHOUET BOIGNY as well as the people of Cote d'Ivoire for their efforts towards peace.

During her intervention, Ms Edith CRESSON, former Prime Minister of the French Republic, shared the example of Europe in its search for sustainable peace following the last global conflict. Europe's founding fathers laid the building blocks for consultation and dialogue mechanisms between the States and their people, beginning with encouraging the exchanges at all levels and reconciliation. Europe experienced and is still experiencing moments of hesitation and crisis, however, each crisis should be an opportunity to become stronger and to move forward. Africa is also experiencing difficulties in facing the challenges of the contemporary world, yet it has considerable strengths: its youth, natural resources and its values of openness, tolerance and solidarity.

During her opening speech, Ms Kandia CAMARA, the Minister of Education, expressed how much the government of Côte d'Ivoire was honoured to host the first Forum to launch the programme of the culture of peace in Africa. She felt that this choice was a signal of recognition for Cote d'Ivoire efforts towards peace in the region and a demonstration of the willingness to continue Félix HOUPHOUET BOIGNY, the father of the nation's ethical heritage. During her intervention she mentioned the worrying situation in Mali and Guinea-Bissau and asked participants to bear this in mind during their deliberations. Ms CAMARA also underlined the role of lifelong education in promoting peace and non-violence.

During the Forum's workshop, structured into six round table discussions, the speakers and participants exchanged and contributed on the following themes:

(i)   Introduction of the general issue : a Culture of Peace in West Africa;

(ii) Diversity and national identity: How to establish and develop a culture of peace in an inter-cultural, inter-religious and multi-ethnic context?

(iii) Between tradition and modernity: what is the role of traditional actors and endogenous conflict prevention mechanisms?

(iv) Culture of peace and social cohesion: what is the role of economic players?

(v)   Conflict prevention and crisis response: what is the role of civil society and the diaspora?

(vi) Converging views: what innovations can be found for a Culture and Peace?

B. Round Tables

Round Table I - Introduction of the general issue: A Culture of Peace in West Africa

Moderated by Ms. Madeleine MUKAMABANO, former journalist at France Culture, interventions and discussions took place in the light of current realities and challenges on the continent. This allowed for the revisiting of the concept of a culture of peace as developed by the Declaration and Plan of Action on a Culture of Peace and by Resolution A/RES/66/116 adopted by the United Nations in November 2011. Participants brought out the following ideas:

- Culture of peace is a practice that is not exported; it is rather an integral part of African culture and civilisation. Work that will raise awareness on and restore knowledge of daily practices for peaceful solutions to conflict and for reconciliation is required to rebuild confidence and pride amongst Africans. This will also build sustainability for and ownership of the concept of the culture of peace;

- Africa possesses «endogenous knowledge», a rich cultural heritage and is brimming with good practices from the old days and currently. These should be compiled, made systematic, preserved and disclosed, as core knowledge, competence and values to integrate into the formal and non-formal education systems, including the press and multimedia. Trans-border languages are also considered as identity traits, vectors of dialogue and important factors for defusing conflicts between and within states;

- Building peace dictates adopting an inter-disciplinary, multi-sectoral, inter-dependent and participatory approach. Women in West Africa, especially in the Mano River trans-boundary region (Côte d'Ivoire, Guinea, Liberia and Sierra Leone) play an instrumental role in fighting poverty, promoting economic exchanges and conflict prevention. They are tremendously necessary when it comes to promoting inter-generational dialogue and in educating the new generation in citizenship;

- The culture of peace needs to be reinvigorated and once gain form the core of national policies, then translated into concrete action to benefit communities. Described by participants as an « Ivorian religion », the culture of peace has become an Ivorian label in a country where this concept was birthed with the Yamoussoukro Declaration (1989).

Participants advocated for the Commission on Dialogue, Truth and Reconciliation (CVDR) of Côte d'Ivoire to place dialogue at the heart of its mandate as a highway for the quest for truth, responsibilities, pardon and reconciliation throughout the entire country;

- Based on the crisis experience in Côte d'Ivoire, participants considered the background, etymology and implications at regional level of the concept of « Ivorianess». According to some, this concept was exploited to the detriment of national unity and Ivoirians, while for others; this cultural concept was originally created as a tool to lay the foundations for Ivorian identity. Debate on management and governance of diversity in multi-cultural, multi-ethnic societies with a high density of languages, ensued;

- Since their independence, only two West African countries (Cape Verde and Senegal) have not faced coup d'etats, civil war or politico-military crisis. This sub-region, with a majority of its population aged below 30, has also faced a significant flow of people and a high poverty index. It also hosts several states that are fragile and vulnerable in the face of international political confrontations and that are permeable to different forms of traffic, terrorism and criminality. The instrumentalization of the cultural and religious factors in addition to ethnic groupings is at the origin of long-standing conflicts and has harmful effects on the economy and on sustainable development. Establishing mechanisms for conflict awareness and resolution should be completed with measures that ensure social justice and education for peace. Conflict prevention, equity and education constitute the three elements for improving the business environment, capital inflows and boosting the economy. This is why it is necessary to mobilise more resources for peace, as peace is both on the upstream and downstream of development;

- Participants unanimously underlined that a culture of peace is a component of preventive diplomacy. It should be part of curricula and teaching materials on education for peace and integrated into formal and non-formal education systems as well as in lifelong learning, from pre-school to tertiary level;

- The culture of peace programme finds its place and relevance in the context of the African Union campaign *« Make Peace Happen »* together with World Peace Day on 21 September. It is implicit for action so as to garner support and bring about implementation of the normative instruments aimed at bolstering democracy and preventing conflicts instruments such as the African Charter on Democracy, Elections and Governance.

Round Table II - Diversity and national Identity: How to establish and develop a Culture of Peace in an inter-cultural, inter-religious and multi-ethnic context?

Moderated by Mr Christian POUT, Transitional Justice Research Director in Africa for the HCR, this round table addressed the relationships between cultural, ethnic and religious diversity and national identity. Several ideas were shared and proposals made as follows:

- The problem of *identity and diversity* is not particular to Africa. It is rather universal and intrinsic to multi-cultural societies and to building the nation state. The crisis in Côte d'Ivoire demonstrates that manipulating the concept of identity for political ends has harmful consequences for social cohesion and human rights as well as for the peace-building and strengthening process. As with other countries, Côte d'Ivoire one of the

sub-regional economic migration centres, of confluence of the main monotheistic religions, was considered as a multi-cultural country, a « regional country »**;** where the weight of royal families, of customary and religious chiefs still exist. Participants reflected on the issue of what policies and strategies ought to be put in place within the framework of a culture of peace programme that would preserve diversity and at the same time respect multiple identities (political, cultural, socio-economic, age group, religious) while projecting into the future in order to engender social change;

- The continent's history, like its traditions and cultural expressions, are elements that form peoples' identities over time. Moreover, histories and cultures are inescapable components of education for peace to encourage respect for human rights, identities and cultural diversity. Education for peace and for inter-cultural sensitivity nurtures our continent's historical knowledge and cultural values and can thus be conceived as a « type of vaccine that preserves the immunity of the social body and contributes to preventing conflict and violence». Through education – defined as a communication channel for knowledge, a vector of change for the individual and the society - violence and wars cannot be perceived as inevitable. In turn, culture moulds the contents and teaching methods that allow for the anchoring of universal shared values within a reference framework that is close to the individual. Education for a culture of peace therefore finds within the interrelations between education and culture, a favourable environment;

- Contrary to certain theories, the causes of violence are less linked to the multi-ethnic nature of the African state than to the emergence of identity ideologies, sometimes created and developed by the elite. « Lasting peace » (as opposed to « the winners peace» or « the dictator's peace »), should pay attention to policy ethics and access to economic and social rights, while acknowledging that it could lead to manipulation of communities and conflicts;

- In a context of mobility and growing urbanization, participants reflected on the issue of criteria for establishing geographical boundaries that delimit ethnic territory at a national level. They also raised the question of breaking down states into sections based upon religious–affiliation of the population (e.g.: Muslim in the North, Christian in the South). Using examples of anthroponomy, studies have shown that families apparently belonging to different ethnic/language groups are in fact from the same lineage. This illustrates that on the one hand, ethnic groups are not state entities but a result of history, with a memory that has evolved over time, and on the other hand, that identity, like society, is a dynamic and is nurtured by relationship with the other;

- A culture of peace is also « a culture of relationship », requiring that one goes beyond oneself and one's group to reach out to the other, the one who is different. Building a culture of peace that is preventive and curative demands defining objectives that target behavioral change and that initiate a « process that touches the Human Heart».

- Excluding women from power and discriminating against them when it comes to distributing resources and revenue were considered as two of bad governance signs, of the prevalence of social inequalities and of the persistence of a culture of violence. It is imperative to involve women in prevention and anticipation of crisis systems. In Senegal, during the presidential elections, a Situation Room was created, bringing together statisticians, lawyers, sociologists and women community leaders. This technical team

was able to gradually gather and analyse, during the electoral process, data transmitted by teams deployed throughout the country so as to avoid the breakout of conflicts. As advocated in UNESCO's Zanzibar Declaration (1999), women play a determining role in promoting a culture of peace. This is why a Master in Gender and Conflict Resolution was created at the University of Dakar in Senegal.

Round Table III. Between tradition and modernity: what is the role of traditional actors and endogenous conflict prevention and resolution mechanisms?

This roundtable was moderated by Mr Yvon ELENGA sj, Ph.D in Systematic Theology, and aimed at highlighting the role of traditional actors and endogenous conflict prevention mechanisms. During the interventions and debates, the participants emphasized:

- The need to preserve traditions, oral literature and African languages, which are the source of numerous social practices contributing towards social cohesion and stability. Emphasis was placed on the role of women as educators within the family and society and the function of initiation rites which help to establish solid and permanent solidarity links for an entire generation of young girls. African women have played key roles in the history of African independences and women's groups continue to fight for their fundamental rights (access to land ownership, the right to open bank accounts, recognition of their citizenship and the right to vote, etc.) and for the preservation of peace through mediation (Liberia, Sierra Leone, Niger, Mali);

- For a better understanding of what participation by traditional actors would entail, the meaning of certain terms utilized during the forum had to be clarified. Terms such as 'tradition', 'modernity', 'endogenous' and 'prevention' were analysed in detail. According to the study presented, tradition – a synonym for habits and customs – and modernity are understood as being a point of divergence between Western and African civilizations. Divergence could also be founded upon chronological criteria arising out of pre-colonial or colonial influence. In Côte d'Ivoire, the different categories of traditional actors – thus named because they come from African cultures and traditions – have various titles and functions depending on the type of power they exert, be it political, magic-spiritual or in terms of land tenure power is viewed as symbolic and sacred. Depending upon the ethno-linguistic group concerned, the conflict resolution mechanisms will vary: there are trials by ordeal; 'cousinage' or 'joking relationships', intergenerational alliances, inter-ethnic alliances, inter- or intra-clan marriages and totemism. The analysis made it possible to reiterate the need to reformulate and nourish education systems with African values and underscored the need to sensitise political authorities on according a place to these traditional actors ;

- Based on the studies of traditional conflict prevention and resolution systems numerous experiences that have offered convincing results, such as traditional courts in Rwanda (Gacaca), local mediation committees in Kenya (Bunsi), the Panel of the Wise in Somalia (Burti) and conflict resolution structures within families in Ethiopia (Chicha). These endogenous systems have their limits, however, due to matters of sources of conflict that they are capable of managing and their ability to attain certain fundamental rights that they could contribute towards undermining, especially the exclusion of women (in patriarchal systems). Through in-depth action research programs, these traditional mechanisms can be analysed – particularly those that are still used today, in the aim to

propose contemporary updates to assist with establishing governance and justice systems adapted to Africa's reality.

- The role of monarchies and traditional chiefs has evolved in accordance with the history behind the creation of modern nation states, and in particular, according to the relationship (alliance or conflictual) existing between each of these authorities with the colonial or post-colonial power in place. The history of Nigeria demonstrates that certain traditional political and religious authorities have been used by colonial governments to legitimise and reinforce their power and pacify the country. With independence, royalty and traditional chieftainships no longer occupied the same place within an institutional level or in terms of their legal status, within state structures. There were periods when they were more highly recognised than others. However, these traditional actors maintain their prestige and power among citizens, including those holding political posts at the highest levels of government. They play a major role in conflict resolution, particularly conflict over natural resources–distribution of goods and at resolving family and legal issues. When these structures are participative, consensus-based and transparent, they can play a key role in early warning systems. Furthermore, traditional authorities can also play a primordial role in education, spreading ideas and peaceful values, and reconciliation with a view to changing behaviour;

- During the debates, the participants recommended the promotion of African languages, the dissemination of scientific research on African cultures and of biographies of important historical and cultural figures and personalities on the continent.

Round Table IV - Culture of Peace and Social Cohesion: what is the role of economic actors?

Moderated by Mr Ibrahim SOREL KEITA, Chairman of BDM TV, this roundtable encouraged discussions on the link between peace and development, as well as on the impact of economy and employment on the strengthening of social cohesion. The following points were highlighted:

- Without the endogenous effort and participation, it is impossible to achieve sustainable peace and development. Peace, like development, requires the restructuring of education systems, in particular universities and research institutions, the promotion of education for girls, employment creation through access to micro-credit and the legalization of the informal economy. In these immense undertakings, lessons must be drawn from the experiences of others. The exchange of know-how and resources, especially among research institutions and/or local communities, must be encouraged in order to promote innovative approaches. One good example is environmental issues (such as urban planning and construction adapted to the climate, the use of renewable energy, etc.) where the public authority alone is inadequate or there is a good practice in public-private cooperation. International cooperation is increasingly heading towards a decentralization approach by encouraging exchange between local authorities;

- The multi-dimensional concept of a culture of peace establishes synergies between peace-development and democracy. There is a 'philosophical, political and development dimension' to the notion of a culture of peace. In terms of the philosophical dimension, culture of peace can be considered as a form of humanism in which 'Man is the remedy of Man'. African philosophy has a wealth of teachings where Man is never a stranger to Man (Ubuntu culture). This dimension raises questions on human nature, well-being and

relationship with one's neighbors and community. In terms of its political dimension, a culture of peace should create room for confrontation and encourage freedom of expression. It should encourage reflection on the role of the State and its relationship with its citizens and economic actors. In terms of its development dimension, a culture of peace proposes development centred upon Man and not upon capital and suggests that the economy revert to its origins, i.e. science at the service of a family's well-being and 'comfort'. A true culture of peace means engaging in advocacy so as to ensure that economics is no longer the science of managing scarcity or no longer gives rise to irregularities, thereby generating inequalities which succumb to the inevitable impact of market laws. A culture of peace involves making choices for the future and showing boldness on three fronts: 'dare to think, dare to act, dare to speak';

- The role of economic actors, international financial institutions and even local enterprise in building a culture of peace should also be guided by the principles of ethics and equity. Social responsibility among businesses can help in the fight against poverty, environmental degradation and social inequality ;

- The synergy between transformation, planning and development for peace requires technical skills and political will ('the timing of planners is not the timing of politicians'). The skills of traditional communicators are particularly essential for spurring on African endogenous thought and mobilising all actors concerned.

Round Table V – Conflict Prevention and Crisis Response: what is the role of civil society and the Diaspora?

This roundtable moderated by Mr Luc RUKINGAMA, Director of the UNESCO office in Harare, focused on the role of civil society actors in Africa and the African Diaspora worldwide. The following points were covered:

- Within the ambit of the national reconciliation process in South Africa following the collapse of Apartheid, civil society including social groups, voluntary organisations, NGOs, cultural associations and families constitutes the starting point for a culture of peace. It plays an important role in promoting education on citizenship, particularly among the youth. As a pressure group, civil society is fundamental to the fight against all forms of discrimination, violence and trafficking, including arms smuggling. Production, trade, the proliferation of light weaponry and disarmament are complex themes that need to be addressed within the Culture of Peace Programme. The Desmond Tutu Centre has the idea of creating a space for building hope and defending peace, and the Archbishop's simple message is to remind us that we are all part of one big family;

- The notion of violence is founded upon the premise that the media can both encourage peace and incite hatred. The development of a culture of peace therefore involves freedom of expression and the independence of the media. However it also requires the surveillance of all programme content to prevent the spread of messages that incite conflict and stigmatise groups on the basis of politico-religious affiliation, cultural background, ethnicity, nationality, gender, etc. This has raised the issue of State control of the media so that citizens are less exposed to violence. During an era when any internet user can become a journalist, the creation of a media observatory, particularly on the Internet, is more necessary than ever. The use of the social media by the youth

has been widely highlighted as one of the key areas in which a culture of peace can be promoted;

- The African Diaspora has historically and more recently been the result of economic migration and is considered as one of the foundations of a culture of peace in Africa. Retracing the history of the Diaspora is an important aspect of a Culture of Peace Programme because that history offers the opportunity to reflect on the Negritude Movement and to challenge racism against people of African descent. The history of the Diaspora also makes it possible to revisit Pan-Africanism, the dream of returning to the Mother Land and the dynamics of economic relations between the continent and the rest of the world, which are at the root of globalization. Through the Diaspora it is possible to measure the continent's contribution towards humanity through the immense African heritage which has influenced contemporary art, music, jazz and creation in general. By declaring the Diaspora the sixth region of the continent, the African Union is encouraging the extension of the Culture of Peace to other regions because 'Africa needs to give the rest of the world its succulent fruit and the Diaspora is expecting this of Africa';

- Academia, through teachers and students, is also considered a key actor in the culture of peace because through its ideas and knowledge, it can play an active role in stimulating social conflict as well as in the reconciliation process. This was the case in Côte d'Ivoire where at the University of Cocody, citizenship education was developed through field action research. During a summer camp, students were able to study the process of acquiring citizenship through interdisciplinary research methods involving all actors at a local level (religious leaders, the king, the population, etc.). The objective was to train responsible, independent, critical citizens capable of participating in local development and conflict resolution. This experience needs to be shared as a means of contributing towards intercultural and intergenerational dialogue.

Round Table VI – Converging views: What innovative actions can be adopted for the Culture of Peace?

The last roundtable moderated by Mme Louise Coffi, Advisor to the Managing Director of CEPS, was an attempt at defining priority actions for a culture of peace in Africa:

- Defined as the UNESCO ADN, Culture of Peace underpins education, culture and scientific research as the foundation of a sustainable relationship between people and cultures. In order to promote the ideals of peace and non-violence, it is necessary to adopt a consensus-based approach aimed at building peace in daily activities by engaging in dialogue within cultures and communities. The main priority areas of the Culture of Peace Programme include: education on values such as empathy, courage and creativity, in particular among youth; fostering inter-cultural dialogue and art education as well as promoting community-based and social media. UNESCO considers the promotion of youth empowerment and the elimination of violence against women as one of its objectives and, in this regard, works with governmental and non-governmental actors. In order to develop a Culture of Peace Programme in Africa within a context of ecological, energy, food and financial crises, new funding sources and mechanisms will need to be identified;

- The participants were presented with projects implemented under the Culture of Peace Programme by the UNESCO Office in Yaoundé and the Félix Houphouët Boigny Foundation in Côte d'Ivoire. These included projects that had yielded positive results, particularly in the areas of education, culture and communication and that would serve as an inspiration for future activities of the organisation and other institutions in Africa. Worth noting are projects that use African culture (music, stories, proverbs and languages) to stage concerts for the general public and conduct theatrical production workshops with the participation of community radio stations (the Central African Republic). Another experience includes values education using a framework and modules that were prepared and tested in Côte d'Ivoire (education on democracy, human rights, tolerance, non-violence and solidarity, etc.) ;

- If the Culture of Peace is to be approached holistically, it is first and foremost important for policy makers and leaders to be educated at the beginning and at the end of conflicts. In Europe, 'winners in peace' has been the predominant political culture. In Africa, creativity must be used, on the one hand, as a means of superseding the warmongering attitude towards peace in international relations and, on the other hand, to ensure that efforts are made to build a culture of governance founded upon the principles of participative and inclusive democracy, which precedes multi-party elections. As centres of knowledge production and distribution, universities play a key role in research on governance and democratic systems adapted to the different particularities of the continent, notably the particularities of oral traditional societies. Economic governance must also be taken into account, particularly in approaches to the distribution of wealth which is a fundamental component of a sustainable culture of peace. A fragmented approach must be avoided at all costs if this mammoth task of building Peace in the Mind of Man is to be achieved.

C. Closing Remarks

Mr Edouard MATOKO, Director of the UNESCO Addis Ababa office, recalled that the diverse analyses and the relevance of the innovative proposals demonstrated that the culture of peace is a reality. This Forum is a starting point that should spread to other countries and regions.

Mr Ferdinand MONTCHO, Ambassador of the Republic of Benin and Chairperson of the Permanent Representatives Committee (PRC) of the African Union has undertaken, as the current Chairperson of the PRC, to do everything to ensure that the results and, in particular, the recommendations and proposed actions of these Culture of Peace Fora, are adopted by the Heads of State during the next African Union Summit.

Mr Loïc TRIBOT LA SPIERE, Managing Director of CEPS, emphasized the need to protect peace during periods of peace by seeking social cohesion. One concrete approach would be to appoint a Secretary of State for Social Cohesion within the government. In the quest for peace, there are no standard solutions; it requires the involvement of various individual groups, in particular the youth who are the prime resource of the African continent. It also requires the mobilization of economic actors. The Diaspora could contribute a lot through education and training. As a means of involving all these actors, CEPS and UNESCO will produce a document summarizing the proposed actions in a practical, readable and succinct manner.

Mr Maurice KOUAKOU BANDAMAN, Minister of Culture and Francophonie congratulated UNESCO and CEPS for this good initiative and affirmed that the Ivorian government would monitor the results of the forum, by setting up a platform of concrete proposals for Peace.

CONCLUSIONS AND PROPOSALS FOR ACTION

Recalling that:

- The Culture of Peace concept was formulated on an international scale for the first time in Côte d'Ivoire in 1989 during the International Congress on Peace in the Mind of Man. The words of the Preamble to the Yamoussoukro Declaration formed the backdrop to the Abidjan Forum discussions:

    > *Peace is essentially respected for life.*
    > *Peace is the most precious possession of humanity.*
    > *Peace if more than just the end of armed conflict.*
    > *Peace is a behavior.*

- Through its Resolution 52/13 of 1998, the United Nations General Assembly considers that 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*».

- The Programme of Action on a Culture of Peace subsequently adopted by the United Nations General Assembly in its Resolution 53/243 of 1999 focuses on eight action areas:
    - **fostering a culture of peace through education**
    - **promoting sustainable economic and social development**
    - **promoting respect for all human rights**
    - **ensuring equality between women and men**
    - **fostering democratic participation**
    - **advancing understanding, tolerance and solidarity**
    - **supporting participatory communication and the free flow of information and knowledge**
    - **promoting international peace and security**

- Within the framework of the Programme and Budget for **2012-2013** approved by its 36th session of the General Conference held in November 2011, UNESCO has committed itself to implementing an **"Intersectoral and Interdisciplinary Programme of action for a culture of peace and non-violence".** Within the context of the Organisation's global priority for Africa, UNESCO's actions focus on the following areas: **education for peace, reconciliation, dialogue and regional integration and post-conflict situations.**

The speakers and moderators of the «Culture of Peace in West Africa: a necessity for economic development and social cohesion» issued a set of **principles and proposed actions,** which will be discussed during other fora on the Culture of Peace in Africa and taken into consideration by the Director General and governing bodies of UNESCO when the new UNESCO Programme and Medium-Term Strategy for 2014-2021 is being prepared:

A. Principles

1. The implementation of the Culture of Peace in Africa concept requires an **endogenous, holistic and transdisciplinary approach**, involving all actors at inter-governmental, governmental, community, private sector and civil society levels in finding appropriate and specific solutions to all local, national and regional situations without merely imitating and reproducing models from elsewhere.

2. **Role of Education:** Education for a culture of peace is an ongoing process beginning from a young age and continuing for the rest of one's life. This education should be built on universally recognised values and knowledge from a wide variety of sources: the academic world, world of scientific research, world of work and economic actors including the informal sector and the traditional knowledge sector in each community.

3. **Role of Culture**: The African culture is rich in values, knowledge and practices which advocate a peaceful co-existence among people and communities. These values should be cultivated and conveyed to new generations with the participation of the traditional actors embodying such values. Endogenous practices need to be promoted and an awareness of their true value should be built, because of the nature and length of conflicts that they could aid in preventing or resolving. They should also be updated and adapted to societies as they evolve, while respecting fundamental rights.

4. **Role of Media**: Information and communication play a fundamental role in building a culture of peace. Media professionals in general and journalists in particular have a responsibility because of the influence they have on people. However, several factors contribute towards distorting this role and mission when interests that are contrary to peace take priority, such as precarious working conditions and a lack of training on work ethics. Consequently, a respect for the status of journalists is essential (independence and press freedom, etc.).

5. **Role of Economic Actors**: Due to its biodiversity, rich mineral resources, and numerous energy resources, Africa is a hotbed of conflict for the control and exploitation of these assets that create economic and social inequality. The world of economics and finance has an ethical and social responsibility to create an equitable and inclusive development model founded upon the sustainable use and management of the continent's resources, including its varied types of knowledge.

6. **Role of Civil Society and the Diaspora**: Africa's civil society is facing serious challenges with growth and legitimacy particularly in the extent of the relations of trust and autonomy that it has with the political authorities. Actions must be undertaken to strengthen and empower the leaders of women's and youth organizations and enhance their participation in the democratic process. The Diasporas (historically the result of the African Slave Trade and today the result of contemporary migratory flows), should be included in the quest for long-lasting solutions for peace in Africa and the rest of the world.

7. **Role of Traditional Actors:** Traditional actors (community and spiritual leaders, traditional communicators, artisans, blacksmiths, etc.) in Africa are today confronted with a crisis of authority and legitimacy in the face of profound changes in society and tension with the State authorities. However they are the caretakers of the values, knowledge and ancestral practices which guarantee long-term social cohesion and peace. It will be necessary to explore ways and means of ensuring the participation and involvement of these traditional actors in building the State, as well as national and regional identities.

8. **Role of Women:** African women play a primordial role in maintaining peace and social cohesion. They are very present in traditional mechanisms as community or spiritual leaders or as educators involved in initiating and conveying the community's values to the younger generations. However, their economic, political and cultural rights are barely recognised (e.g. right to education, citizenship, property ownership, bank accounts, etc.) in African societies and States. It is necessary to enhance the role played by African women in society, to combat violence against women, recognise their role as economic actors who are fully participating in income generation and assist in empowering them through appropriate training.

9. **Role of the State**: An important condition for sustainable peace on the African continent is the creation of strong governments at institutional level in order to ensure social justice and recognize the contribution of non-state actors, and traditional leaders and structures. Concrete measures for achieving this include : broadening the duties of the State Ombudsman, creating state institutions responsible for social cohesion and peace (Ministry or State Secretariat), recognising within fundamental law (the Constitution) the role of civil society and traditional structures, involving armed forces in dialogue, disarmament and reconciliation, recognising and gradually legalizing the informal economic sector, protecting the media's independence and press freedom, etc.

10. **Role of the African Union and Regional Economic Communities:** The African Union has various peace and security mechanisms at a regional level, such as its Peace and Security Architecture, Shared Values Framework, and "Make Peace Happen" Campaign. However, in order to fulfill its preventive role, it needs to further enhance political and strategic dialogue and establish oversight and early warning systems with the participation of local communities. To this end, the Regional Economic Communities and sub-regional organisations are of prime importance both in conflict mediation and resolution and in funding health, energy, security, women and youth empowerment, and youth employment promotion projects.

11. **Role of UNESCO**: UNESCO needs to join forces with the African Union so that a real culture of peace is included on the political agendas of African Member States at the highest levels. By virtue of its mission and functions, UNESCO also has an intellectual and ethical oversight role to encourage reflection and debate on all issues relating to the consolidation of peace in the world. It would therefore be judicious to constantly challenge and revisit the fundamental concepts, which are often subject to misunderstanding and manipulation. These include ethnicity, identity, diversity, pluralism, democracy, modernity, inter-culturality, equality, social justice, resource-sharing, re-distribution of growth, etc. New threats emerging on the continent also need to be analysed: fanaticism, extremism, trafficking, criminal activities and terrorism. Prospective studies on the source of conflicts and the development of early warning mechanisms are also necessary.

12. **A world movement** should be promoted in defense of the ideals and practices of a culture of peace and non-violence by merging the efforts of all actors concerned within a **partnership for a culture of peace in Africa** in order to support and finance concrete projects.

B. Proposals for Action

These principles have been selected from a set of actions aimed at generating concrete projects at local, national and regional level:

1. **School Curricula**: Revision of school curricula, programmes and materials from nursery school to university level, with a view to introducing a culture of peace, combating stereotypes and integrating African culture, language and history into formal and non-formal education systems (AU Decisions and Action Plan on the link between education and culture at the Khartoum Summit in 2006). The project, which is aimed at using the General History of Africa in teaching, should be supported and further included in this more general approach. A regional programme in this regard should be developed by UNESCO and the African Union.

2. **Best Practices in Education for a Culture of Peace**: Over recent decades there have been numerous experiences in education for peace, non-violence, conflict resolution, tolerance, respect for diversity, citizenship, democracy, human rights, gender equality, disarmament, and sustainable development against terrorism. These experiences need to be analysed so as to identify best practices on prevention and to develop new models for education for peace. For example, these could touch on the personal dimension (self-knowledge, responsibility, integrity) and on the emotional dimension (heart education). They could promote the role of elders (inter-generational education and initiation) as well as that of women educators in families and African society.

3. **Training of Political and Community Leaders:** Preparing training courses on peace and good governance for political leaders from community level to the highest state levels. Due to their level of experience and legitimacy, the African Union and UNESCO could develop qualification criteria and identify renowned personalities who would speak during the training sessions.

4. **Panel of the Wise**: Using the AU model of the Panel of the Wise (mainly composed of former Heads of State and political personalities), to identify figures in civil society who embody the practices of a culture of peace. 'Wise' men and women who can play a contact group role (as mediators) during crises, at local level or on a wider scale, and participate in training programmes for political leaders at all levels. It would also be important to collect the stories of major African figures, men and women who have contributed towards peace and the recognition of the African culture.

5. **Ongoing Community Dialogue Mechanisms.** Based upon the experiences of different dialogue, truth, justice, peace and reconciliation commissions (South Africa, Kenya, Rwanda, Côte d'Ivoire, …), the establishment of ongoing dialogue and reconciliation mechanisms at a local level, with the participation of all religious, ethnic and social groups in society (e.g. the Gacaca in Rwanda, Bounsi in Kenya, Chicha in Ethiopia, etc.). Community radio stations, which exist in most African countries, could be used as a means of communication for these permanent structures, using local languages and involving

traditional communicators (griots). They could also be used as inter-religious and inter-ethnic places to meet and dialogue, and could broadcast the testimonies of local personalities or major African figures of the past.

6. **Oversight and Early Warning system**: Draft a list of early crisis warning systems existing at national and regional level (institutional, state or civil society) and strengthen them by training operatives at a local level, particularly women. This would ensure monitoring and the transmission of information and data to a central coordinating unit (mobile telephones). These oversight and early warning units would consist of lawyers, politicians, statisticians and members of civil society. Oversight systems are often active during elections (note the experiences of the crisis centres in Senegal during the last elections) or during crises but they are then discontinued. Instead, they should become permanent monitoring and evaluation structures.

7. **Culture of Peace Index**: Preparation of a composite index, the result of a set of indicators arising out of eight areas of action for a culture of peace. This would serve as a basis for monitoring the culture of peace at a local, national and regional level. The index resulting from this would be oriented towards observing and preventing crises, and measuring vulnerability (developing a culture of evaluation) rather than towards ranking States and governments. The actors participating in dialogue mechanisms and oversight and early warning systems should receive training in the collection and transmission of data on these indicators.

8. **Media Observatory for a culture of peace**: A special role must be played by an independent media observatory for a culture of peace in providing oversight and early warning systems so as to identify messages inciting violence or reinforcing stereotypes between communities. The different state and international authorities would then be alerted about these as a means of preventing crises and conflict. The observatory could also play a role in training journalists on professional skills and ethics using training modules and codes of conduct developed by UNESCO and NGOs in different regions of the world. A training programme especially designed for community radio presenters would help them to play the role of inter-religious and inter-ethnic mediation and dialogue agents at a local level.

9. **Training and Improved Working Conditions for the Media** : Providing professional and ethics training as well improving their working conditions will help the media to assume their role of providing objective, impartial information, particularly in conflict situations. Education for the media is also necessary for them to understand and interpret messages received by citizens. Furthermore, the State needs to use appropriate legislation to regulate the establishment and existence of all types of media, including new technologies.

10. **Action Research Programme on Endogenous Methods of Conflict Prevention and Resolution in Africa.** Studies and research are now available in this area throughout the continent. A consortium of African universities, including UNESCO, research and training institutions (UPeace, IDEA, etc.), NGOs involved in issues of governance and transactional and restorative justice, and spiritual and traditional leaders associations, etc. could prepare this programme, with the following objectives : mapping and study on these practices, assessment of their current capacity to anticipate or resolve conflicts while respecting fundamental rights and their educational dimension and passing this on to the next generation.

11. **Scholarships for African Researchers on Peace and Security**. In order to support and develop this action research programme and extend it to universities and research institutions outside Africa (for example, providing a specialised Masters), a scholarship system for young African researchers needs to be developed and to call upon foundations and institutions in the Diaspora to provide funding.

12. **Youth Entrepreneurship**: Programmes on social entrepreneurship and youth employment need to be developed. The cultural industry sector (handicrafts, arts, music, festivals, cinema, etc.) and the green sector (ecological tourism, recycling, biological agriculture, etc.) are the priority sectors. The vocational training aimed at preparing youth for different careers should always include a module on education for a culture of peace (UNESCO/ILO/AU partnership).

13. **Resource, Knowledge and Technology Exchange Networks**: Exchange networks should be encouraged and spread among local economic actors (women's and youth associations) and expertise centres at national and international level (virtual universities). Furthermore, regional and sub-regional financial institutions need to fine tune their micro-enterprise aid mechanisms involved in innovative projects in these sectors: agriculture, health, renewable energy, ecological architecture, etc. by preparing training, monitoring and follow-up mechanisms at a local level.

14. **«Make Peace Happen» Campaign:** on the basis of the communication campaign launched by the African Union during the Year for Peace and Security in 2010, national campaigns could be launched targeting populations and, in particular, the youth with the participation of prominent artists and sports personalities. Manifeste 2000, (which was used as a teaching aid at the International Year (2000) and Decade for a Culture of Peace and Non-violence (2001-2010) and which was signed as a personal commitment by 75 857 598 people throughout the world) can be reactivated. The International Day of Peace celebrated each year on 21 September should represent the strongest moment of this campaign.

15. **Reflection Fora:** UNESCO needs to pursue its consultations with all actors at national, sub-regional and regional level to assess the actions it has undertaken thus far, question the fundamental concepts which are often subject to misunderstanding and manipulation and contribute towards identifying innovative actions for a culture of peace in Africa. The recommendations and proposed actions arising out these fora need to be consolidated in order to submit them for adoption at the African Union Heads of State Summit in January 2013. The documents and conclusions of these fora need to be disseminated as widely as possible in Africa and other continents.

16. **Themes to be developed during upcoming fora**: The role of the media, including new media technology (internet, mobile telephones) ; role of mother tongues and cross-border languages in inter-community dialogue ; emergence of new forms of governance which integrate state structures, non-state actors and traditional authorities ; sustainable management of trans-boundary natural resources (land, minerals and oceans); new green economies and cultural industries; role of the African Diaspora in reconciliation; innovative financing mechanisms for peace; etc.

PROGRAMME

First Day – Monday, June 4

9:30 am-10:30 am: Opening Ceremony
- Michel ABROGOUA - Regional Delegate & Loic TRIBOT LA SPIERE*, Managing Director – CEPS
- Ambroise NIYONSABA – Special Representative of the President of the African Union Commission in Côte d'Ivoire
- Lalla Aïcha BEN BARKA – Assistant Director-General, Africa Department, UNESCO
- Edith CRESSON, Former French Prime Minister
- Kandia CAMARA, Minister of Education of Côte d'Ivoire
  In the presence of Mr Jeannot AHOUSSOU KOUADIO, Prime Minister of Côte d'Ivoire

Master of ceremony
Louis AMEDE* – Executive Secretary, CEPS Regional Office

10:30 am-11:00 am : BREAK

11:00 am – 1:00 pm : Introduction to the main issue : the Culture of Peace in West Africa

Introduction : Firmin Edouard MATOKO, UNESCO Representative to the African Union and ECA and Director of the Liaison Office in Addis Ababa
- Charles KONAN BANNY – President, Commission for Dialogue, Truth and Reconciliation in Côte d'Ivoire
- Hadja Saran DARABA KABA – Secretary-General, Mano River Union
- Sékou SYLLA, Secretary-General of the West African Development Bank (AfDB)
- Ferdinand MONTCHO – Ambassador of the Republic of Benin – Chairman of the Permanent Representatives Committee of the African Union

Facilitator :
Madeleine MUKAMABANO – Journalist - France Culture

1:00 pm-2:30 pm: LUNCH

2:30 pm – 4:30 pm : Diversities and national Identity : How to instill and develop a culture of peace within an intercultural, interreligious and multiethnic context
- 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)
- Nureldin SATTI – Former Special Representative of the United Nations in Burundi and UNESCO Representative for a culture of peace in the Great Lakes Region and the Horn of Africa/ Chairperson of the National Library of the Republic of Sudan
- Bineta DIOP– Executive Director of Women, Africa and Solidarity (FAS)
- Nestor BIDADANURE - Journalist, writer, doctor of philosophy and Researcher, University Paris 8

Facilitator :
Christian POUT – Research Director on *Transitional Justice in Africa* for the UN High Commissioner for Refugees (UNHCR)

4:30 pm-5:00 pm: BREAK

5:00 pm – 7:00 pm: Between Tradition and Modernity: what is the role of traditional actors and endogenous conflict prevention and resolution mechanisms?

- Fatoumata Agnès Diaroumèye BEMBELLO – Secretary-General of the African Link for peace and development (MAPADEV) and Coordinator of the Women's Network for Peace (RE-FEPA), Niger
- Jean-Bosco BUTERA – Director of UPEACE Programme for Africa, Addis Ababa
- Gabriel OLATUNDE BABAWALE - Director, "Center for Black and African Art and Civilization", Nigeria
- Gérard LEZOU DAGO – Holder of the UNESCO Chair for a culture of peace - University of Cocody – Côte d'Ivoire

Facilitator:
Professor Yvon ELENGA, Doctor of Philosophy in Systematic Technology

8:00 pm : DINNER

Second Day – Tuesday, June 5

9:00 am– 11:00 am: Culture of peace and social cohesion: What is the role of Economic Actors?
 - Edwige AVICE, Former Minister of Cooperation and Co-Chair of the New Bearings Club (CEPS)
 - Alioune SALL – African Future Studies, Africa Governance Institute, South Africa

Facilitator :
Ibrahim SOREL KEITA, Chairperson, BDM TV

11:00 am – 1:00 pm: Conflict Prevention and Crisis Response: What is the role of Civil Society and the diaspora?
 - Nomfundo WALAZA, Chief Executive Officer of the Desmond Tutu Peace Center, South Africa
 - Jean-Raymond SOUMAH, Journalist and former Chairman of the National Communication Board of Guinea
 - Annick THEBIA-MELSAN **-** International Expert and Chairman of the Art Commitment of CEPS
 - Anna MANOUAN, University of Cocody, Côte d'Ivoire

Facilitator:
Luc RUKINGAMA, Director of the UNESCO Office in Harare

1:00 pm-2:30 pm: LUNCH

2:30 pm– 4:30 pm: Different Perspectives: What innovative courses of action can be adopted for a culture of Peace?

 - Hans D'ORVILLE, Assistant Director-General for Strategic Planning – Lead ADG of the Intersectoral Platform for a culture of peace and non-Violence, UNESCO
 - Benoît SOSSOU, Director of the UNESCO Office in Yaoundé
 - Lou Matthieu BAMBA, Secretary-General of UNESCO National Commission in Côte d'Ivoire
 - Diénéba DOUMBIA, Director of the Quest for Peace Department - Félix Houphouët-Boigny Foundation for the Search for Peace, Côte d'Ivoire
 - Abdoulaye BATHILY, Historian, University Lecturer, Senegal

Facilitator :
Louise COFFI, Advisor to the Managing Director, CEPS

4:30 pm-5:00 pm: BREAK

5:00 pm : Final Summary of Discussions

 - Laetitia SAGNO, Project Manager on Africa, CEPS
 - Enzo FAZZINO, Senior Programme Specialist, Africa Department, UNESCO

5:30 pm : Closing Remarks
 - Ferdinand MONTCHO, Ambassador of the Republic of Benin – Chairman of the Permanent Representatives Committee of the African Union
 - Firmin Edouard MATOKO, UNESCO Representative at the African Union and ECA, and Director of the Addis Ababa Liaison Office
 - Loïc TRIBOT LA SPIERE, Managing Director, CEPS
 - Maurice KOUAKOU BANDAMAN, Minister of Culture and Francophonie

8:00 pm : DINNER

Forum Rapporteurs:
Hélène DUQUIN – Director of Institutional Relations, CEPS
Ana Elisa de SANTANA AFONSO – Programme Specialist, UNESCO

"In the forest, when the branches quarrel, the roots embrace"

African Proverb

(…)
The wind, alas, I will continue to hear it
Nigger, nigger, nigger from the depths of the timeless sky
A little less loud than today
But still too loud
And this crazed howling of dogs and horses
Which it thrusts at our forever fugitive heels
But I in turn in the air
Shall raise a scream so violent
That I shall splatter the whole sky,
And with my branches torn to shreds
And with the insolent jet of my wounded and solemn bole
I shall command the islands to be.

Aimé Césaire – Corps Perdu
('Lost Body') (1953)