African futures:
towards a sustainable emergence?

African futures

towards a sustainable emergence?

Contents

Preface by UNESCO Director-General

Africa is a priority for the world, and for UNESCO.

No global aims toward peace, security and prosperity shall be achieved unless Africa and Africans can play an equal part in the family of nations.

At a time when the United Nations has recently adopted the 2030 Agenda for Sustainable Development, Africa's position and role are more important than ever. Africa will be most populated continent by 2050, as well as the youngest. Africa is home to over half of the world's least developed countries. Any global response to policies promoting inclusion and combating poverty must involve Africa. The good news is that the continent is overflowing with dynamic young people, solidarity-based initiatives and emerging economies that are the basis for the African renaissance. Innovative projects are constantly springing up which boost access to care and education through new technologies or which invest in creative cinema, artisanal production and music. This energy can change everything for Africa and the world.

Africa is the continent that is hit the hardest by climate change, and no sustainable development strategy can succeed unless Africa and its hundreds of millions of inhabitants are fully involved. African peoples know the hefty price of terrorism and the way in which armed groups breed violence based around exclusion and injustice. In a world where conflicts ride roughshod over borders, global peace implies peace and security for African citizens too.

Africa is a priority not only because of its challenges, but also because of its endless possibilities. This is the rationale behind the UNESCO Operational Strategy for Priority Africa, 2014-2021. UNESCO's main role is to strengthen individuals' capacity to master their own destiny through

education, training and the full expression of their talents. These are the greatest 'renewable energies', and such potential requires historical efforts to strengthen educational, scientific and cultural institutions; teacher training; support for journalists; and girls' education, as these are all powerful levers for development.

This publication offers all relevant actors the instruments for foresight analysis and a common language for thought and action. The key to success for any action lies in the respect for the diversity of African cultures and the priorities established by Africans themselves. The main source of such priorities is the African renaissance under the aegis of the African Union, a key partner UNESCO. Alongside all regional and subregional organizations working to improve integration for Africa, UNESCO intends to fulfill its role of a laboratory of ideas and towards capacity-building for Africa's future, upon which the future of the world depends.

Irina Bokova
Director-General of UNESCO

Foreword by Deputy Director-General of UNESCO
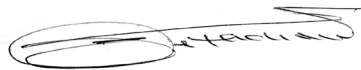
The objective of this publication is two-fold. The first aim is to present a forward-looking vision of an Africa in line with the UNESCO Operational Strategy for Priority Africa, 2014-2021. The second goal is to use UNESCO sectors and disciplines to promote a debate on the future of Africa and strengthen the capacities of the continent's countries and partners to consider Africa based on priorities set by Africans themselves. It will be up to them to consider what happens in the "African narrative," as is affirmed in the African Union's Agenda 2063.

This vision of Africa mastering its own narrative was explicitly included in the 2030 Sustainable Development Agenda adopted by the international community in 2015, which called for an end to poverty and the various forms of inequality affecting a continent where there are still fewer girls than boys in the classroom. Poverty and inequality undermine society and economies just as much as a lack of infrastructure or investment.

Yet Africa is rich, as demonstrated by the continent's potential. That potential is a reality in terms of its dynamic population, sustained economic growth in recent years, underground resources and its increasingly well-established role in multipolar globalization. However, it is vital for potential to be realized. A dynamic population alone does not ensure that young people leave school educated and well trained; even high growth does not translate into evenly distributed employment (particularly among women or young people); natural resources do not automatically translate to a command of industrial processes; and

globalization could spell disaster if tackled without long-term vision or strategies.

These are the elements for our vision, in keeping with the UNESCO priority of promoting sustainable development and peace in Africa. As stated in the 2030 Development Agenda, truly sustainable peace and development must be inextricably linked – as one cannot be achieved without the other. This equation for sustainable peace and development is at the heart of UNESCO actions with and in Africa across all its programmes in the areas of education, science, culture, communication and information.

Getachew Engida
Deputy Director-General

"Build an integrated, prosperous and peaceful Africa, an Africa driven and managed by its own citizens and representing a dynamic force in the international arena" *

* African Union. 2013. 50th Anniversary Solemn Declaration. Addis Ababa (May 30). http://summits.au.int/en/sites/default/files/50%20DECLARATION%20EN.pdf

PART 1

Bringing a strategy to an evolving Africa

Africa is at the front line of economic, political and population changes within the international environment. It is also the hardest hit by extreme poverty and inequality, despite some of the continent's countries have experienced unprecedented growth for several years. Thanks to the continent's dynamism and to the support from partners, Africa has made significant progress that nonetheless needs to be stepped up for a fairer and more effective distribution of the tools and fruits of growth. The Afro-pessimism of the 1990s has given way to a more positive vision of the continent's development prospects. However, if globalization is to become a positive and beneficial force for all Africans, much remains to be done to reach the 2000 Millennium Development Goals that have since been integrated into the 2030 Agenda and the Sustainable Development Goals (SDGs). From the point of view of UNESCO, the sustainable development challenge partly reflects the wide range of aims to be achieved, but also the need to pursue them in an integrated way. This requires the actors involved to coordinate the formulation and implementation of policies and strategies with an open, long-term process of reflection. This forward-looking ambition is most relevant to Africa, as for too long has the future of Africans been overshadowed by multiple crises or been defined from outside the continent. For UNESCO, a long-term approach requires in-depth actions in the fields of education, science, culture, information and communication, which form the foundations of the intangible infrastructure of human society.

UNESCO's strategic ambition for Africa

UNESCO actions for Africa are part of the UNESCO Operational Strategy for Priority Africa[1], 2014-20211, which were the result of a process of forward-looking reflection and consultation with the continent's main stakeholders. One of the main players was the African Union, which had endorsed its vision to "build an integrated, prosperous and peaceful Africa, an Africa driven and managed by its own citizens and representing a dynamic force in the international arena". By embracing this vision, UNESCO is walking alongside Africa to pursue this collective aim, and has been using the Organization's programmes to make it a "global priority" for over 20 years.

---

1   UNESCO's Medium-Term Strategy for 2014-2021 (document 37 C/4), http://unesdoc.unesco.org/images/0022/002278/227860e.pdf.

UNESCO intends to bolster the implementation of this vision for the continent by actively working within its remits and helping to strengthen the capacity of Member States and civil society to imagine the future in an open and pluralistic way:

1. The need for more education, training and social and professional integration to face the population changes (the population is expected to reach 2 billion by 2050, with a majority of young people);

2. Building knowledge societies to harness the role played by knowledge and communication in all areas: scientific research, technology, knowledge production and application, access to and equitable sharing of knowledge, innovation in all technological and social areas, freedom of expression and access to information and networking;

3. Inclusive and resilient societies that can rise to the multiple challenges of social transformation in the wake of economic globalization and social diversification, all of which question traditional or 20th-century mechanisms of governance and social cohesion;

4. Urgent need to create and maintain the conditions for preserving and promoting sustainable collective peace and security as a prerequisite for and the ultimate goal of development.

The Operational Strategy is therefore a response to a concern over pragmatism based around the following principles:

1. Overall vision. The idea is eventually to help actors on the ground to identify local levers that can help them to be innovative and pro-active in their areas of interest. The African Union's 2063 Agenda and the 2030 Agenda provide this overall vision that can be adopted by all partners committed to working in Africa while respecting different approaches and cultural diversity.

2. A precise conceptual framework. Contextual analysis must be used to identify regional and international dynamics that have a lasting effect on Africa. Certain challenges were identified in the late 20th century and remain relevant today, such as economic and human development. Other challenges are relatively new, such as climate change or the digital revolution, which have come to the attention

Agenda 2063: an e-mail from the future*

I write to you from the beautiful Ethiopian city of Bahir Dar, located on Lake Tana, as we finalize preparations for the Centenary celebrations of the Organisation of African Unity, which became the African Union in 2002 and laid the foundations for what is now our Confederation of African States (CAS). […]

What has been remarkable is the role played by successive generations of African youth. Back in 2013 during the Golden Jubilee celebrations, it was the youth that loudly questioned the slow progress towards integration. They formed African Union Clubs in schools and universities across the continent, and linked with each other on social media. We thus saw the grand push for integration, for the free movement of people, for harmonization of education and professional qualifications, with the Pan African University and indeed the university sector and intelligentsia playing an instrumental role. […]

Economic integration combined with infrastructure development has enabled domestic trade to mushroom from less than 12% in 2013 to about 50% in 2045. Integration was subsequently consolidated by the increase in commodity exchanges and trade giants in Africa. […]

Dear friend, Africa has gone from an exporter of raw materials with a declining industrial sector in 2013 to a major exporter of consumer goods, a world industrial centre and a knowledge hub adding value to natural resources and agricultural products to leverage industrialization. Pan-African enterprises range from mines to finance, food and beverages, hotels and tourism, pharmaceuticals, fashion and fishing. Information and communications technologies are boosting integration and are the world leaders in their market sectors. We are the world's third largest economy. […]

We refused to bear the brunt of climate change and aggressively moved to promote the Green economy and to claim the Blue economy as ours. We lit up Africa, the formerly dark continent, using hydro, solar, wind, geo-thermal energy, in addition to fossil fuels. […]

As we were all too familiar with the devastation wreaked by conflict, we tackled the root causes, including diversity, integration and management of resources.

If I can mention one factor that helped to establish peace, it would have to be our commitment to invest in populations, notably with the empowerment of women and young people. […]

A 50-year plan enabled us to dream, be creative and take a risk. As described by a Minister of Foreign Affairs at the 2014 gathering, this enabled us to make giant leaps over contemporary challenges.

Rooted in Pan-Africanism and the African renaissance, the 2063 agenda has promoted values of solidarity, self-confidence, non-sexism, self-centring and celebration of diversity.

* Presented by Dr. Nkosazana Dlamini Zuma, Chairperson of the African Union Commission, at the gathering of Ministers of Foreign Affairs held in Bahir Dar, Ethiopia from 24 to 26 January 2014.

3. of decision-makers and society more recently. Other, unknown challenges will certainly emerge during the course of exploration in the field.

4. Prioritizing inclusion and diversity. Any strategy for Africa and Africans must emphasize the capacity of States, societies and businesses to mobilize all individuals and communities without any form of discrimination. By ensuring that the best competencies are used rationally, inclusion becomes a matter of social justice as much as economic effectiveness. Women's empowerment and youth participation are the life forces of African society, and have been insufficiently tapped into as resources for development policies. This is even more striking because women and young people are not only a large part of the population but also represent a source of energy and diversity that the continent really needs to harness. Taking account of women and young people thus has a two-fold purpose relating to justice and effectiveness. The same rationale applies for all other groups likely to be victims of exclusion, including persons with disability, ethnic minorities or the poor.

5. Monitoring, evaluation and review. Evaluating an ambitious strategic project must be an integral part of its implementation to learn lessons and adapt.[1] Monitoring, evaluation and review must play a dynamic role in the implementation of a strategy and must improve understanding of successes and failings through an in-depth analysis of cause and effect and, where possible, by taking account of the viewpoint of beneficiaries. This reflective exercise has a foresight element stressed in the 2030 Agenda, which clearly stated that the monitoring of the new programme must include the long-term perspective (See United Nations General Assembly resolution A/RES/70/1, Transforming our world: the 2030 Agenda for Sustainable Development, para. 74).

The Africa of today is constantly experiencing the changes which ensue from globalization. Such changes, which affect the daily lives of individuals and the very foundations of social institutions, have arisen out of booming world trade, financialization of the economy and the

---

1   This approach was put forward by speakers at the conference organized jointly with OECD, the French Evaluation Society and the European Evaluation Society to promote the International Year of Evaluation.

revolution of information and communications technologies, which are all areas in which Africa lags behind other regions.[1] It is vital to clarify that the challenge goes further than catching up, as it is also about adapting to new realities, since societies on all continents have changed dramatically in the past 25 years. For instance, people who are not up to speed with computers seem almost illiterate today.[2] The political, economic and social effects of the ICT revolution should not be underestimated, as it has created an interconnected environment with citizens more aware of the world around them. This increased awareness shapes the values, attitudes and behaviours of increasingly well-informed citizens. In the light of complex current challenges, however, citizens need to take a critical view of various strategies and policies. This revolution is essential for Africa, where the rise of the mobile telephone has meant a great leap forward in terms of offsetting the lack of physical infrastructure. Certain African countries, such as Kenya, were the first to launch mobile banking (well before industrialized countries).

The emergence of ICTs is a major breakthrough that must be taken into consideration when identifying the continent's current dynamics. Other breakthroughs should also be borne in mind. The following sections explore those relating to geopolitical issues, development financing, the role of the State and evolving ideas.

A new geopolitical environment

Taking a long-term view, the end of the Cold War (marked by the fall of the Berlin Wall in 1989) in the year when UNESCO adopted Priority Africa was certainly the main event since many countries became independent. With the passing of the Soviet Union, it seemed possible that all countries would (or should) adopt a single development model based on the market economy and reduced State intervention. The decade from 2000 altered that view, with the emerging economies changing the major players on the international scene. This was

---

1   See UNCTAD, Economic Development in Africa Report 2013. Intra-African Trade: Unlocking Private Sector Dynamism. As well as having the lowest levels of international trade, Africa is also the continent with the weakest levels of intraregional trade.

2   In South Africa and elsewhere, this new category of individual is called BBC (born before computers) to indicate that they may be out of touch with the rest of society (living in an increasingly automated and interconnected world).

particularly true of China, which soon became one of the main partners of African countries.

In a context where the relevant actors and the challenges involved are changing, the multilateral system needs to be transformed during such a paradoxical time, including the United Nations system. Although the United Nations remains an important platform for dialogue amongst States and civil society and even the world of business, the varied range of situations and expectations among such States makes substantive reform difficult to achieve. Perhaps as a result of this, States tend to promote bodies that compete with the United Nations system as a deliberative forum or world governance body. This trend is demonstrated by the rise of regional organizations (European Union, Association of Southeast Asian Nations (ASEAN), Southern Common Market (MERCOSUR)) or subject-based groupings (French-speaking countries, Organisation for Economic Co-operation and Development (OECD)), North clubs (G7, G8) or North and South clubs (G20). Clubs also include bodies such as the World Economic Forum in Davos, which is a private initiative for business leaders that also attracts Heads of State and United Nations agencies. In many ways, this competition is also due to the emergence of civil society organizations in the second half of the 20th century. These organizations are active at a grass roots level, as well as directly lobbying States or the United Nations on the basis of causes inspired by, inter alia, the Universal Declaration of Human Rights.

From the United Nations viewpoint, this fragmented international scene can have a diluting effect and thus a significant impact on the budget of such agencies which tend to have steady regular funding, while targeted funding increases. Although targeted or earmarked contributions can be useful for humanitarian assistance where flexibility is key, the smaller contribution to the main budget of multilateral organizations raises major long-term risks concerning organizations' capacity to formulate and deploy long-term strategies.[1] Despite declarations of intent, multilateralism seems reduced to mere rhetoric without practical outcomes. This has led some to use the term "minilateralism", pointing to a need to rethink the system as a whole. Any reinvention would be

---

11 See OECD report: Multilateral Aid 2015: Better Partnerships for a Post-2015 World. http://www. keepeek.com/Digital-Asset-Management/oecd/development/multilate- ral-aid-2015_9789264235212-en- #page14.

largely dependent on institutions' capacity and the willingness of States to integrate the diversity of institutions and actors on the international scene. The UNDP 2013 Human Development Report – "The Rise of the South: Human Progress in a Diverse World" states that the emergence of regional organizations could risk fragmenting efforts and action: "the challenge therefore is to ensure "coherent pluralism"—so that institutions at all levels work in a broadly coordinated fashion".[1] Their scale of action and scope of mandate enable United Nations agencies to apply such a "coherent pluralism" to offer an open and inclusive forum for discussion among States, regional/international organizations, business and civil society.

Other changes are afoot on the international scene; the involvement of emerging countries in the governance and funding of international organizations will increase, along with the rising number of public and private platforms for development financing. Such geopolitical changes cause Africa to reflect on what it will become and what its future will look like. While there is much discussion on the potential lying below the surface, agriculturally and with its population forecasts, it can be difficult to see whether the conditions are met for an African emergence, and whether this can lead to sustainable development. From a foresight perspective, there needs to be a critical reflection into whether emergence outlines a future decided by Africa, or whether this is another exogenous and unrealistic vision of the future imposed upon African decision-makers and societies. On the contrary, this call to promote a foresight approach to African challenges and problems in the field (relating to governance and regional integration) should be understood as part of a perspective of sustainable emergence leading to sustainable development.

---

1   According to the World Bank, "Net official development assistance (ODA) consists of disbursements of loans made on concessional terms (net of repayments of principal) and grants by official agencies of the members of the Development Assistance Committee (DAC), by multilateral institutions, and by non-DAC countries to promote economic development and welfare in countries and territories in the DAC list of ODA recipients. It includes loans with a grant element of at least 25 percent (calculated at a rate of discount of 10 percent)" http://data.worldbank.org/indicator/DT.ODA.ALLD.CD/countries/1W?display=graphT.CD).

Questions remain about the nature of States and regional organizations resulting from the decolonization process and the post-Cold-War period. Many States have since become bankrupt, strained or fragile (to use common expressions of the time). From the mid-1990s, the relevance of the mandate of the Organization of African Unity (OAU) had been called into question.

The mandate of the OAU was originally centered around shaking off the yoke of colonialism and combating apartheid in South Africa. In this sense, the election of Mandela as South African President was a turning point in African history, with the OAU becoming the African Union in 2003. The African Union has a Peace and Security Council and a Commission, and is intended to be a major platform for African integration from a long-term emergence perspective, as was expressed in its 2063 Agenda, also acknowledged in the United Nations 2030 Agenda. One of the most important questions in the coming years will undoubtedly relate to the integration capacity of African countries in a multi-polar world where economic demands may lead certain countries to prioritize bilateral relations both within and outside of the continent.

Development financing

Official Development Assistance (ODA)[1] and external borrowing have long defined development financing in Africa. However, the "credit and aid binomial" (to use an expression from the NEPAD Framework Document),[2] has not lived up to expectations.

---

1   According to the World Bank, "Net official development assistance (ODA) consists of disbursements of loans made on concessional terms (net of repayments of principal) and grants by official agencies of the members of the Development Assistance Committee (DAC), by multilateral institutions, and by non-DAC countries to promote economic development and welfare in countries and territories in the DAC list of ODA recipients. It includes loans with a grant element of at least 25 percent (calculated at a rate of discount of 10 percent)" http://data.worldbank.org/indicator/DT.ODA.ALLD.CD/coun-tries/1W?display=graphT.CD).
2   Since African countries became members of institutions of the international community in the 1970s, the credit and aid binomial has underlined the logic of African development. Credit has led to the debt deadlock which, from instalments to rescheduling, still exists and hinders the growth of African countries. The limits of this option have been reached. Concerning the other element of the binomial – aid – we can also note the reduction of private aid and the upper limit of public aid, which is below the target set in the 1970s

Public assistance has stagnated or diminished in recent years. As stated on the OECD website in 2013, "Aid to poor countries slips further as governments tighten budgets". Many experts claim the budget crisis in industrialized countries is too deep to expect aid to be increased or even maintained at current levels. Even without the crisis, however, the underlying trend is less aid for certain investments. According to a 2014 OECD report on the future of development assistance,[1] "Aid once accounted for over 50% of net external flows of capital to the Developing Countries (DCs) when they were defined by the Development Assistance Committee (DAC) in 1969. Nowadays it represents 25% at most."

Africa will therefore be forced to explore other options, including borrowing under new forms, since traditional sources of funding are limited. Not even the IMF's resources could cover Africa's financing needs. According to UNCTAD,[2] Sub-Saharan African countries would have to invest US $93 billion a year to achieve their development objectives. At the moment, the region's investments represent just US $45 billion (which leaves a deficit of US $50 billion per year). The shortfall is even greater when North Africa is taken into account. It will be necessary to mobilize new sources of assistance, and many think that emerging countries are the best placed to fund the deficit in development investment. According to the United Nations Economic Commission for Africa (UNECA), in the decade from 2000, trade with BRIC countries (Brazil, Russian Federation, India and China) increased more than with any other region (doubling in volume since 2007 to reach US $340 billion by 2012, with projections predicting a level of US $500 billion by 2015).[3]

Even for countries and regions with no downward trend in ODA (such as the least developed countries – of which 34 out of 49 are in Africa), experts point to the need for a rethink of the role and effects of aid. According to the expert Dambisa Moyo,[4] aid has not reduced but increased the dependency of recipient countries. She claims that, in the past 30 years, those countries that are the most dependent on aid

---

1   Serge Tomasi, "Does Aid have a Future?", OCDE, 2014, http://www.oecd.org/dac/externalfinancingfordevelopment/documentupload/ERG%20S2%20Jan%202014%20-%20Does%20Aid%20Have%20a%20Future%20-%20Serge%20Tomasi%202014%2001.pdf.
2   UNCTAD, 2014 Economic Development in Africa Report.
3   Africa-BRICS cooperation: implications for growth, employment and structural transformation in Africa, UNECA, 2013, p.iii.
4   See Dambisa Moyo (2009), Dead Aid: Why Aid Is Not Working and How There Is a Better Way for Africa.

have posted a negative annual growth rate of – 0.2%. Equally disturbing is the fact that, when aid flows were at their maximum between 1970 and 1998, the poverty rate in Africa went from 11% to 66%. Her opinion is that "Aid has been, and continues to be, an unmitigated political, economic, and humanitarian disaster for most parts of the developing world."

Nevertheless, improving aid has long been an issue for the international community. Since the late 1980s, many initiatives have been launched to find new ways of helping African countries to fund their development projects and programmes. In terms of development financing, new recommended formulas will make greater use of Foreign Direct Investment (FDI), with a definite emphasis on those from southern countries. The resulting openness to China has resulted in a surge in trade between itself and Africa: going from US $11 billion in 2000 to US $129 billion in 2010. That trade now represents US $200 billion.[1]

Other southern countries, such as Brazil, have had a less spectacular rise, but are nonetheless seen as emerging nations. This southern emergence, with the shift of trade flows from the Atlantic to the Pacific is a significant development to consider in any action for Africa, as the latter can be a vector for some funding, not to mention the greater potential for south-south cooperation. While African decision-makers may welcome the arrival of new actors (who have been longstanding partners within the United Nations Movement of Non-Aligned Countries (G77 plus China)), they should not lose sight of economic realities. That is to say, southern stakeholders tend to favour similar investments to their northern counterparts such as infrastructure, extraction industries or trade credit, without concentrating on quality education at all levels, vocational training, research or industrialization – which are the only solid prerequisites for economic development that benefits the entire population rather than just the elite.

---

1   China-Africa Economic and Trade Cooperation (29.08.2013), http://www.china.org.cn/government/whitepaper/node_7189938.htm.

Furthermore, some analysts warn of overestimating the potential of South-South cooperation on the basis that recent trends suggest that input from southern countries is also insufficient for covering the needs of Africa, as the continent does not appear to be their main target.[1]

In light of stagnating or falling ODA and sectoral allocations that promote international market integration rather than endogenous development for African countries or regional integration, the natural conclusion seems to be that the golden age of external development financing is in the past. Africa remains dependent and may be becoming more so. The perverse effects of dependence are well known: weakening of endogenous capacities due to an almost fatal destruction of the immune system of the social body. It is up to African countries to turn the situation to their advantage on the basis of their own best interests.

According to the first International Conference on Financing for Development held in Monterrey in 2002, development assistance would benefit greatly from innovative sources of finance, "provided that those sources do not unduly burden developing countries".[2] Along the same lines as the Tobin tax on financial transactions, it is often worth establishing international mechanisms, involving both the public and private sectors, to leverage contributions on activities that benefit from globalization.[3] Striking examples include the tax on financial transaction in 11 European countries or UNITAID that funds the fight against malaria, HIV/AIDS and tuberculosis thanks to a tax on airline tickets. This initiative is innovative, and receives contributions from African countries such as Senegal and the Republic of Congo, which is a sign of a deep shift in new approaches to solidarity in the age of globalization[4] and the role that can be played by developing countries – particularly by those in Africa.

---

1   Examples include cumulative investment throughout Africa from a country such as China being the same as for Australia alone.
2   Monterrey Consensus, http://www.un.org/esa/ffd/monterrey/MonterreyConsensus.pdf.
3   See UNESCO. Mobilizing resources for international development cooperation in education: what innovative mechanisms and partnerships?.
4   See The Virtuous Circle: Solidarity Will Save Globalization by Philippe Douste-Blazy and Jacques Plouin, with a preface by Bill Clinton.

In this sense, UNESCO presupposes that Africa is resource-rich and it is up to African stakeholders to harness them. This clearly applies to natural resources, of which such a small proportion is processed by African firms. Opting for industrialization requires an investment in human capital – as without this nothing is possible. No country has emerged without having educated its population and trained engineers and scientists. There can be no salvation without knowledge. One challenge for the future of Africa is to imagine a strategic horizon where appropriating sustainable development involves policies to invest in sustainable agro-industry and agriculture that are more in keeping with the continent's own realities.[1] The continent's resources go beyond what lies in the soil or deep underground; they are also found in the private enterprises springing up at the national and regional levels.

The third International Conference on Financing for Development held in Addis Ababa, Ethiopia, in July 2015, strongly underlined that Africa's transformation and emergence needed the mobilization of the domestic resources that were so clearly there and destined to play a key role.

The changing State

The issue of harnessing Africa's natural, human and economic resources questions the role of the State, which was once at the heart of economic activity. The 1980s and 1990s marked a major turning point. In several countries, the State had undertaken structural reform to meet the conditions laid down by international donors and therefore reorganized economic activity to place greater emphasis on the private sector. This went hand-in-hand with a downsizing of the civil service, which reduced the latter's capacity to manage or steer development. This State withdrawal reduced its legitimacy with directly affected social actors, such as small-scale family farmers.

What could be described as a minimalist State did not yield the expected results, and many felt that this period amounted to a lost decade, whilst others argue that the structural adjustments actually helped lay the ground for the years of growth experienced by several countries over the past decade.

---

1   See Organisation for Economic Co-operation and Development (OECD) and United Nations Food and Agriculture Organization (FAO), Agricultural Outlook 2015-2024, p. 40.

Regardless of the short- and long-term effects of such policies, the sustainable emergence of Africa remains an issue as there is a strong feeling that external models have been imposed without due consideration for the diversity of countries involved. The 1990s was a time for reflection – inter alia in the Economic Commission for Africa – on the quest for African options that would encourage external stakeholders to launch more systematic debt-relief and anti-poverty initiatives. By the early 1990s, planning was back on the agenda along with the revival of long-term approaches.[1] Many countries then began to devise emergence plans covering 10 to 20 years, not only as an expression of a long-term approach but also as an invitation to regional dialogue on future policies for African countries. UNESCO partners could promote such a dialogue in the Organization's various areas of interest.

Since the 2000s, the launch of the New Partnership for Africa's Development (NEPAD) and the transformation of the OAU into the African Union (AU) have crystallized Africa's ambitions for economic and political integration – with some even mentioning the idea of an continent-wide African government. In light of such developments, the question is how to change while remaining true to oneself. This question is at the heart of the challenge of how to emerge onto a globalized international stage.

For African States, the importance of repositioning themselves is governed by the need to innovate and boost their development policies and strategies to keep up with the current intellectual, economic and political landscape that is so different from the situation in 1990, the benchmark year of the Millennium Development Goals (MDGs). The challenges of that time related to conflicts, structural adjustment programmes, weak governance, indebtedness, youth, marginalization of women, ethnic pluralism, nationalism and limited resources for education. Although those remain significant concerns for Africa, they are not the only ones (with new issues including HIV/AIDS, climate change, an energy crisis, food insecurity, extremism, terrorism and the 2014 Ebola epidemic in West Africa, which truly tested the resilience of national health systems – which showed some to be severely fragile).

---

1   UNDP organized a conference on planning in 1990 in Kinshasa (and UNESCO was an active participant). In 1992, a conference was held in Maastricht on development planning and long-term planning.

Generally speaking, the challenges of emergence and resilience are integrated into the implementation of the 2030 United Nations Agenda and the African Union's 2063 Agenda. Both frameworks highlight the importance of ensuring that the formulation and implementation of development strategies and policies are part of a long-term perspective based on a foresight approach that is the heart of UNESCO reflections and action on education, science, culture and communication; all key areas in preparing for the future.

From a crisis of meaning to the African renaissance

In recent decades, African buoyancy has been accompanied by some intellectual developments. In some ways, the intellectual landscape in previous decades was marked by a crisis of meaning,[1] in terms of questions over "why?" and "in which direction?". It is clear that the world does not provide an unequivocal answer on such matters. For several years, the crisis of meaning has been the subject of discussions, not least at UNESCO (particularly in the form of forward-looking publications such as The Future of Values, which provides an overview of the global dimension of the crisis of meaning). For a long time, meaning was provided by the idea of material and technological progress in which all of humankind was eventually supposed to participate. However, the idea of never-ending and empowering progress seems increasingly absent. Indeed, despite human beings having never produced as many goods and services; production systems having never been as sophisticated; and individuals having never been as globally interdependent, the concerns and uncertainties about the future have also never reached such unprecedented levels. Environmental crises relating to climate, pollution, biodiversity and the oceans are clear examples of the crisis of meaning, insofar as an observer could be less concerned by the prognosis than by the difficulty in adopting common actions to tackle the situation. From the point of view of UNESCO, the foresight issue is less about a theoretical fear of the future and more about the real risk of individuals and societies becoming inward looking as a result of such changes, which would create barriers to the intellectual and moral solidarity of humanity that guides UNESCO through its Constitution.

---

1   See L'Afrique en devenir. Essai sur l'avenir de l'Afrique noire, Prospective, n°13, Presses Univer-si-taires de France, Paris, 1966.

The crisis of meaning also leads to some disillusionment with the so-called development imperative. This notion encapsulated all the hopes of African countries, but was soon found to have its limitations. Heated debates resulted from the concept of development being qualified to include adjectives such as "human" and "sustainable". Many actors criticized an approach in which development was based on strictly economic considerations to the detriment of people and the natural environment. Such criticisms prompted a review of instruments used to measure development. Within the United Nations system, the United Nations Development Programme (UNDP) launched its pioneering Human Development Index (HDI) in 1990 (based mainly on the work of economist Amartya Sen). Since then, several initiatives have been launched to overcome the shortcomings of conventional indicators such as Gross Domestic Product (GDP) and Gross National Product (GNP). These include the OECD initiative, which arose from the Stiglitz-Sen-Fitoussi Commission on the Measurement of Economic Performance and Social Progress, set up by the office of the French President in 2008.

From a foresight viewpoint, the challenge of the concept of development relates mainly to the fact that it refers to a universal process in a single direction, which can engender unexpected results, such as the idea of an apparently objective hierarchy of countries. Under this hierarchy, the most "advanced" countries would know more about development than the others. In other worlds, development as a deterministic concept representing one single model risks limiting what the future and innovation look like for the benefit of the ideas of a few people. In contrast, the approach to the future suggested by UNESCO[1] emphasizes the open nature of the future and the idea that local communities are also experts on their own development. In terms of sustainable development, which includes environmental and social dimensions as well as economic aspects, it could be argued that the social dimension remains largely unexplored as a source of bottom-up innovation.

The crisis of meaning also relates to the place of culture and religion in an increasingly interconnected world where awareness of the reality and otherness of cultures and religions is not yet expressed in a universal

---

1   See How Do We Identify Great Opportunities? (unesdoc.unesco.org/images/0023/002321/232109e.pdf).

practice of tolerance and dialogue. UNESCO is drawn to attempting to answer these questions, particularly through the International Decade for the Rapprochement of Cultures (2013-2022), which is a response to the rise of extremism and intolerance in Africa and other continents; these issues have become the dark side of globalization.

The common feature among the above-mentioned facets of the crisis of meaning is an inability to collectively grasp the challenges of globalization. In this sense, our concepts, ideas and other mental tools appear clearly ill-suited to the new world situation, in part because they were mainly formed at a time dominated by nation States, which are no longer the unique setting for individuals, communities and societies to forge their identities. Part of the UNESCO response is to promote a New Humanism for the 21st century, rooted in various world traditions and bearing fruits to be judged by the capacity of individuals to create their own future as part of an ongoing dialogue with their peers, be they fellow citizens or outsiders. This rising New Humanism will only have meaning if Africa contributes to it by encouraging an exploration of past African thinking and taking part in creating contemporary ideas.[1] The notion of Ubuntu is also often mentioned as the idea of an African humanism. One such voice is Adama Ouane, who points to the evolving and constructive nature of humanism.[2] In terms of the richness of Pan-Africanism, Ouane describes it as arising not as a mere political movement, but as a constituent part of the pan-human convergence with its twofold affirmation of the uniqueness and universality of the problems and concerns of African nations and the impossibility for any single one of them to survive in isolation.[3]Linking pan-Africanism to Africa via the universal is a way of grasping Africa's potential contribution to a global and pluralist humanism, particularly given that – historically – European humanism was such a pan-European philosophy.[4]

The geopolitical turning point that evolved the OAU into the AU was also accompanied by intellectual changes. First, Pan-Africanism underwent a rethink. This major movement in 20th-century political thought

---

1   Firmin Edouard Matoko claimed that the future could not be built without some history and by suddenly erasing the recent past from the collective memory of generations of Africans who had suffered the effects of decolonization (*L'Afrique par les Africains Utopie ou révolution ?*).
2   See Vers un nouvel humanisme la perspective africaine.
3   Ibid.
4   See The Civilization of Europe in the Renaissance by John Hale

had brought together the continent's aspirations to make a massive contribution towards liberating the continent by fanning the flame of solidarity without borders among countries and peoples marked – but not diminished – by decades of colonization or centuries of foreign domination. Paradoxically, the strength of this Pan-Africanism lay in the absence of sovereign African States. With independence and the creation of new States with clearly defined borders, such solidarity risked being sacrificed on the altar of national interests. Pan-Africanism therefore needed a rethink. Following the establishment of the African Union, there was renewed interest in Pan-Africanism among leaders and certain intellectuals.[1] This movement culminated in the organization of the 2013 African Union Summit on Pan-Africanism and the African Renaissance. The main idea is clear: powering a new wave of Pan-Africanism driven by the idea of African renaissance and summarized as the need to reconnect with the African narrative. As stated by Carlos Lopes, Executive Secretary of the Economic Commission for Africa: "It is a new phase that requires popular participation and mobilization of the African people behind the goals of structural transformation and improved governance. Indeed, Africa's Renaissance can only be complete when the African voice will be heard and taken into account. The relevance of the Pan-Africanism ideal, and its continuous attraction to intellectuals both on the continent and in the Diaspora, will be measured by the ability to adjust to new demands and new generations. Indeed, the ability to continue to provide inspiration and conviction to Africans across ages is the trade mark of Pan-Africanism".[2]

1   This was the intended framework for the African Union's Commission's two Conference of Intellectuals from Africa and the Diaspora (CIAD) held in October 2004 in Dakar and in July 2006 in Salvador da Bahia.
2   See Moving from early Pan-Africanism towards an African Renaissance (http://www.uneca.org/es-blog/moving-early-pan-africanism-towards-african-renaissance).

PART 2

Imagining African futures to strengthen Africans' capacity for action

Chapter 1

Which scenarios for what future?

In terms of a potential starting point for any foresight reflection, Braudel stated that, although we cannot predict the future, we must make provisions for it. Any such preparation involves considering the uncertain nature of the future and the multitude of paths that it could follow. In response, foresight offers the use of the scenario method, which uses representations of possible futures and the paths that lead there.[1] There are many such representations or pictures of the future of Africa in general, as there are many forward-looking reflections on the national, subregional and regional levels (as shown in the non-exhaustive table below).

These scenarios have been produced or orchestrated by governmental or intergovernmental bodies, public agencies, non-governmental organizations and private-sector entities.

It should be reiterated that foresight reflection has never been so vital, as rapid changes increase uncertainty in all realms of decision-making.

---

1   See Godet and Durance, *La prospective stratégique pour les territoires et les entreprises.*

Title	Source	Time frame
Africa in 2020: Three Scenarios for the Future	The Brenthurst Foundation	2020
Beyond 2020: Crisis Drivers in West Africa's Future	Humanitarian Futures Programme (HFP), King's College London	2020
What are the implications of the global crisis and its aftermath for developing countries, 2010 - 2020?	International Policy Centre for Inclusive Growth	2020
Report on CCAFS Regional Scenarios Development for East Africa	Scenarios team, Research Program on Climate Change, Agriculture and Food Security (CCAFS)	2020
AIDS in Africa: Three scenarios to 2025	UNAIDS	2025
Africa 2025 - What possible futures for Sub-Saharan Africa?	African Futures	2025
Africa in 2025	Institute for Security Studies	2025
Global scenarios to 2025: Alternative Worlds	African Development Bank	2025
African Voices - African Visions	The Nordic Africa Institute	2025
Africa toward 2030: Challenges for development policy	D.I.E. Germany	2030
Global Scenarios to 2030	National Intelligence Council	2030
Knowledge and Innovation in Africa – scenarios for the Future	Open A.I.R. Network	2030
What do we want? What might we become? Imagining the future of East Africa	Society for International Development	2040
Lions on the move: The progress and potential of African economies	McKinsey Global Institute	2040
African Futures 2050: The Next Forty Years	Institute for Security Studies and the Pardee Center for International Futures	2050
Development Challenges in Africa Towards 2050	JICA Research Institute	2050
Africa 2060: Good News from Africa	Boston University Frederick S. Pardee Center for the Study for the Longer-Range Future	2060

The founding principle of foresight formulated by Gaston Berger in 1959 has never been more relevant: a forward-looking attitude does not just focus us on the future, but also makes us look far ahead. At a time when cause leads to effect with increasing speed, he had said that it was no longer possible to simply consider the immediate results of actions under way. He saw civilization as a car driving increasingly fast down an unknown road in the dark – headlights needed to reach further to avoid disaster (and foresight was therefore the study of the distant future).[1]

The case for foresight has been well and truly heard in Africa, as almost all countries have carried out forward-looking reflection procedures. Although such studies used to be carried out by experts from outside the continent, since the 1990s, a sizeable African expertise has been built up to critical mass within universities, government bodies and independent research institutes.

Despite differing conceptual and methodological frameworks, strategic objectives that vary among countries and continents and heterogeneous results, foresight exercises seem to share some features, trends and seeds of change that give rise to major sets of quite separate scenarios. The African Futures Institute, in Africa 2025: What Possible Futures for Sub-Saharan Africa?,[2] identified four scenarios named after lions (which have been adapted below).

"The lions are trapped": in this scenario, political authorities fail to create a framework conducive to sustainable and shared development. This is based on an additional hypothesis whereby African societies are resigned to a stagnant economy as being their fate. In this scenario, the economy is still controlled by the few, remaining unproductive and largely dependent on exploiting resources from the soil and underground. Africa remains badly positioned within the value chains of the world economy. While Africa avoids the major disasters predicted by some, poverty rages; the gap between Africa and the rest of the world widens; internal tensions rise and the risks of crisis increase. In this scenario, youth unemployment is maintained by factors including lack of access to quality education (particularly vocational and professional training), the

---

1   See Gaston Berger et al., De la prospective textes fondamentaux de la prospective française (1955-1966), Paris: L'Harmattan, 2007.
2   A. Sall, Africa 2025: What Possible Futures for Sub-Saharan Africa?, UNISA Press, South Africa (1998).

mismatch between training and jobs and the lack of linkages between a formal sector where jobs are scarce and a so-called informal sector that accounts for most of the African economy. States tend to become inward looking, abandon the dream of African integration and settling for handing the responsibility for African peace and security to foreign powers. Weakened States struggle to meet the needs of society, which then turns to informal and parallel systems of exchange and production as a strategy for avoiding the State and formal structures. This individual and collective weakening of African countries also leads to increasing difficulties in tackling the many persistent and worsening environmental crises that heighten social and political tensions to create spiralling vicious circles, particularly among vulnerable groups such as women, who struggle to have their rights and capacities fully recognized.

"The lions are hungry": in the second scenario, only the additional hypothesis is different. Rather than African societies resigning themselves to economic stagnation, they rise up and many countries descend into violence because the traditional safety valves no longer function. Wasteland States - lawless places with no clear State presence - multiply; education does not prepare youth for the future but rather compromises it due to a lack of quality and relevance; many young men enrol in armed groups and receive an anti-education that makes it difficult for them to reintegrate into society and also fans chronic conflicts. States are unable to contain social and political tensions as they erupt within and among countries. Chronic outbreaks of armed conflict hinder any possibility of sustainable peace and security. Social withdrawal takes the extreme form of rejection of States and the institutions that could have offered an alternative, such as NGOs and development agencies that are gradually driven out of Africa. There is a dividing line between countries with resilient and innovative societies and those where chaos reigns. Eventually, the continent is unable to collectively rise to the challenges of solidarity and shared prosperity, and the environmental situation worsens to make entire territories uninhabitable. Populations leave, creating millions of refugees chased out of their homes by war, environmental disaster and climate change.

"The lions come out of their den": In this scenario, Africa develops along the same lines as the Asian model - with the State accepting its responsibility for strategic and pre-emptive management of the economy. This requires a certain number of conditions to be met:

significant investment in education, health and infrastructure; a radical change towards a greater acceptance of enterprise as an individual choice; economic opportunities opened out to the population as a whole; an increased understanding of the rural reality experienced by most of the African population (with women making up most of the workforce in rural areas). This strategic capacity is only available to the few, who rise up locally. Their success is more related to their place in world trade than their involvement in a regional economy at an early stage of development (as a lack of collective political will stands in the way of full integration).

"The lions mark their territory": this scenario represents sustainable development resulting from the combined effect of learning from the success stories of other regions and taking ownership of the continent's natural and human resources. A windfall economy drives the continent down a path founded on Africa's natural human and cultural capital. An integrated Africa finally achieves the vision put forward by leaders adopting the 2063 Agenda. Know-how, knowledge and excellence are at the heart of national strategies formulated in a cooperative way within regional and subregional institutions. Those institutions become true levers of influence within countries, as they successfully stem political crises and promote democracy in keeping with African social realities. Regional and subregional institutions also become powerful tools on the world stage, where African countries are able to defend coherent positions in exchanges with partners from other continents. Thanks to industries that are truly integrated into global chains and a cultural diversity that uses networking to disseminate new artistic means of expression, Africa becomes a model of renaissance for the rest of the world. In this scenario, the economy is essential, but is an effect of the new cultural, social and even spiritual awareness in Africa, whereby local, national and regional strategies are based on the fact that development is the result of blossoming aspirations - and not the reverse.

Building possible futures based on 2 axes and 4 scenarios		
	Lasting peace –	Lasting peace +
Shared – prosperity	The lions are hungry	The lions are trapped
Shared + prosperity	The lions come out of their den	The lions mark their territory

The future the most popular with Africans is a combination of scenarios 3 and 4. It is the African Union's vision, cited at the beginning of this publication, to "build an integrated, prosperous and peaceful Africa, an Africa driven and managed by its own citizens and representing a dynamic force in the international arena". Regional integration would make Africa into a competitive emerging market. Ideally, sustainable emergence would come about fairly soon if African actors, particularly political decision-makers, make a firmer commitment to regional integration as a key lever for transforming economies and securing a place in the global marketplace. Not everything is dependent on regional integration, but nothing can be accomplished without it.

A consideration into such scenarios shows that, although the emergence debate is dominated by economists, it is of great relevance to UNESCO, since emergence cannot be based solely on an economic foundation. Emergence is the interaction where economic variables combine with political, social and cultural factors. Indeed, there can be no economic development without social and cultural empowerment, plus training for managers, scientists, engineers and so forth. According to Africa 2025 from the African Futures Institute, there has been no emerging country without at least 80% of its population

educated.[1] The general idea is to promote a knowledge strategy that is mainly based on quality education at all levels (particularly higher education and vocational training). Alongside its partners, UNESCO intends to support African States, the African Union and regional communities in conceptualizing and implementing policies and programmes to promote emergence and regional integration (with the latter seen as an important aspect). Programmes to improve teacher training, promote the peaceful management of transboundary resources or encourage scientific, cultural and intellectual cooperation among States will be key features of any sustainable development strategies or policies.[2]

---

1   See www.foresightfordevelopment.org/sobipro/download-file/46-85/54.
2   The link between natural resources and the culture of peace was the subject of a round table at the Luanda Forum in 2013 on Sources and Resources for a Culture of Peace in Africa (see http://unesdoc.unesco.org/images/0022/002255/225572e.pdf).

Chapter 2

The Challenges to (over)come

According to the scenarios presented in the previous chapter, Africa should not aim for just any kind of development, as the classic notion of development has shown its limitations and its basis is being questioned by society - as echoed in the "crisis of meaning" in part 1. The classic development model can clearly generate growth, but also economic, territorial and social inequalities that jeopardise the social and cultural fabric of African countries. What these inequalities often have in common is that they were inherited from the colonial period where the aim of colonial powers was not to make indigenous populations prosper, but to force local economies to act as peripheral systems on the margins of external hubs. The quest for alternatives to that model is justified because a fair distribution of the benefits of growth is necessary for sustainable development and peace in Africa. That quest should therefore be in search of models that generate growth without generating the inequalities and disparities that have been such a struggle for the current model to resolve. Inventiveness is key, hence the scenarios exercise in the previous chapter. The lesson to be learned from those scenarios is less about one particular outcome than about the perspectives and contrasts that emerge to imagine the future from different angles and adopt innovative strategies. With this in mind, the analysis below concerns the various areas where Africa is faced with challenges to overcome in order to be able to fulfill the ambition of emergence.

Common good: gender equality and the promotion of African women

Gender equality challenges are a key issue for the future of Africa, where women represent half the population. Women's rights to participate fully in the social, cultural and political life of their communities are insufficiently recognized. They are often deprived of their ability to action change and contribute to sustainable peace and development. There has been undeniable progress in several areas: competent women have their merit recognized by securing high office, such as Ellen Johnson Sirleaf, elected President of Sierra Leone in 2005 or Ameenah Gurib-Fakim - L'Oréal-UNESCO science award recipient - elected President of Mauritius in 2015.

While these exceptional individual achievements should be more widely disseminated,[1] they should not draw a veil over the many remaining challenges, particularly in education, employment and health.

Although Africa has firmly committed to resolving gender inequalities in education, much remains to be done. For instance, although the completion rate for girls' primary education has improved significantly in terms of the Education for All targets, it remains at 50%, which is lower than the 63% recorded for boys. Secondary school enrolment in Sub-Saharan Africa is 24% for girls and 33% for boys.[2] University education, which is underdeveloped in Africa, displays gender asymmetries - with gross enrolment rates of 4.8% for women and 7.3% for men.[3] These gaps relate to factors such as the social status of women and the resulting expectations upon them depending on their social background.[4] The lack of infrastructure that would improve accessibility for women is also a relevant factor.

1　UNESCO has made gender equality a global priority for its work. In 2015, the Organization published a study on the neglected role of women in the history of Africa: African Women, Pan-Africanism and African Renaissance <http://unesdoc.unesco.org/images/0023/002352/235230e.pdf>.

2　See http://www.un.org/fr/millenniumgoals/

3　See Trends in Tertiary Education: Sub-Saharan Africa, UNESCO Institute for Statistics, 2010, p.3.

4　"Secondary school attendance has implications for future employment and economic opportunities as well as health outcomes. Evidence indicates that rural girls are less likely to attend secondary school than rural boys, and they are far less likely to attend than urban girls. According to Figure 5, 39 percent of rural girls attend secondary school compared to 45 percent of rural boys, 59 percent of urban girls, and 60 percent of urban boys", Rural Women and the Millennium Development Goals, UN Women Watch, p.4; see http://www.un.org/womenwatch/feature/ruralwomen/documents/En-Rural-Women-MDGs-web.pdf.

The previous elements clearly indicate that efforts to achieve gender equality have a large cultural dimension and call for strong education policies. Girls' equal access to schooling is therefore not simply a quantitative but also a qualitative issue relating to the dissemination of a genuine culture of equality in terms of teaching methods and content. Promoting a culture of gender equality involves a quantitative and qualitative monitoring of girls and women among pupils and teachers. The use of formal and informal education should raise awareness about the basic and universal right to education.

Gender equality – a global priority for UNESCO

UNESCO adopted the Priority Gender Equality Action Plan for 2014-2021 in 2014 as part of its Medium-Term Strategy for 2014-2021 and the Programme and budget for 2014-2017. The Action Plan aims to promote a widespread gender equality culture in the medium term. As one of the Organization's two global priorities from 2008-2013, gender equality was carried forward as a priority of the Medium-Term Strategy for 2014-2021.

The Action Plan is based on the principles enshrined in the Universal Declaration of Human Rights (1948) and the Convention on the Elimination of All forms of Discrimination Against Women (1979). The Plan endorses the objectives of the Beijing Programme of Action adopted in 19951 and the document adopted at the end of the United Nations Conference on Sustainable Development held in Rio in 2012, entitled "The Future We Want".2

In terms of the economy and employment, the fight against poverty cannot be successful while there remain inequalities between men and women. All too often, women have insecure jobs and are sometimes denied professional positions despite their competence.[3] Many African

---

1 "Around two-thirds of employed women in developing countries are in vulnerable jobs, as own-account or unpaid family workers, as casual or seasonal agricultural labourers, as workers in urban factories and workshops or as domestic servants", Unfinished business - Women and Girls Front and Centre Beyond 2015, Network on Gender Equality (GENDERNET) of the OECD Development Assistance Committee (DAC), p.5

2 See "Ebola outbreak takes its toll on women", UN Women, 2014: http://www.unwomen. org/fr/news/stories/2014/9/ebola-outbreak-takes-its-toll-on-women.

3 The idea of common good refers to the meaning defined by UNESCO in its foresight study on education: Rethinking Education: Towards a global common good?, where it is distinguished from a public good (relating to public or political institutions in terms of policymaking and policy implementation/oversight by administrations. In terms of a common good, while the public dimension is essential to establish a legislative and legal environment, the implementation of the ideal of gender inclusion involves a series of actors that goes beyond the public sphere. See http://unesdoc.unesco.org/images/0023/002325/232555e.pdf

women work in the agricultural sector and play a key role in the economy without receiving equitable remuneration. Some women do not receive their wages directly and cannot directly contribute to the management of family resources.

Gender inequalities are also apparent in the area of health and access to treatment. According to UN Women, in Liberia almost 75% of Ebola victims in 2014 were women.[1] All societies should be aware of and mobilizing for improved access to primary health care and a better public health and treatment system.

In all domains, gender inequalities have negative effects on all economic and social systems (with potential performance hampered and diminished when women and their talents are ignored). Women's equal access to education, vocational training, credit, land ownership and targeted health information are prerequisites for the progress of society as a whole (including men and boys). As a key element of inclusion, gender equality and the advancement of women are a common good.
   They concern everyone: public authorities are involved, yet all stakeholders from civil society to the private sector are implicated at the most individual level.

Harnessing population dynamics and embracing the dynamism of youth

According to the United Nations, Africa's population has almost quintupled between 1950 and 20152 from 180 million to almost 1 billion, with nearly half being women. The population is expected to double by 2050 and exceed 3 billion by 2100. Such unprecedented growth has given rise to many analyses, with considerable reference, rightly or wrongly, to a population explosion. By extending the demographic analysis beyond the continent's borders, it is also possible to consider the almost 210 million Afro-descendants making up the increasingly visible African diasporas leading to what has been termed African ubiquity.[2]

---

1   See the United Nations Concise Report on the World Population Situation in 2014.
2   The estimate of 210 million Afro-descendants is based on data from the 2011 United States CIA World Fact Book. On the idea of African ubiquity (which is highly relevant in the Americas, involving 8 million people in Europe and 327,000 in Asia), see Alioune Sall, La Renaissance africaine un défi à relever, in Adame Ba Konare, (Ed.), Petit précis de remise à niveau sur l'histoire africaine, Paris, Édi-tions La Découverte, 2008. The diaspora was recognized as a sixth region by the African Union

Upon closer inspection, the African population explosion is not historically unusual. Europe, the Americas and Asia all experienced similar phenomena in the 19th and 20th centuries. Africa is the last continent to be affected by population explosion. Its population had been at a standstill for centuries due to extremely high mortality rates. These rates had fallen in some regions or increased very slowly until the 1920s. The population explosion only really began in the mid-20th century. Africa is actually lagging behind the rest of the world, and this has major repercussions on the continent's place in the world. In around 1600, Africa accounted for about 15% of world population. By 1950, it was home to under 7% of that population: its demographic weight had more than halved over three centuries owing to slavery, colonization, two world wars and major epidemics that decimated the population. By 2000, with 800 million inhabitants, just over 13% of the world's population, Africa had made up some lost ground.

Population predictions suggest that the population should be the equivalent of China's population by 2025 (which was probably the case back in 1600).[1]

This rapid growth has two immediate consequences that are relevant to all African Governments and development partners:

1. a young population contrasting with ageing populations on other continents;

2. territorial developments, particularly in terms of urbanization, posing challenges relating to cohabitation and the lasting and peaceful management of natural resources and the environment.

The youthfulness of Africa is demonstrated by the age pyramid. One fifth of the population is aged between 15 and 25. The number of Africans aged under 14 has grown by 70 million in 10 years (and Africa's population is growing more quickly than any other world region).[2]

---

1   See J-N. Biraben, A*n essay concerning mankind's demographic evolution cited in Africa 2025: What Possible Futures for Sub-Saharan Africa?, UNISA Press, South Africa (1998), p. 37*

2   African Progress Report 2012 from the Africa Progress Panel (APP), which is a group of 10 major figures from the public and private sectors working towards equitable and sustainable development for Africa Kofi Annan. See http://app-cdn.acwupload.co.uk/wp-content/uploads/2013/08/2012_APR_Jobs_Justices_and_Equity_ENG_LR.pdf (p.32.)

In economic terms, the youth dependency ratio is a highly important characteristic to be taken into consideration. This refers to the ratio between workers and non-workers in a society, which impacts household and State saving capacity. This ratio is higher for young people in Africa than it is elsewhere. Africa has the highest ratio between dependents and workers (approaching 1 compared to – 0.5 in East Asia).[1] In addition, youth unemployment is also a concern. The 2013 OECD report African Economic Outlook, produced in conjunction with the AfDB, UNDP and UNECA, stated that youth unemployment in Sub-Saharan Africa is at least twice as high as adult unemployment (with a figure of 30% in North Africa). Unemployment is reaching record levels in Africa, particularly among young people. Examples include rates of 17.8% in Botswana;[2] and 25% in South Africa (with young people accounting for 65% of the unemployed):[3] "Even in fast-growing economies like Ghana, Rwanda, Tanzania and Uganda, formal-sector employment is starting from such a low base that it has failed to keep pace with the growth of new entrants to the workforce".[4] What is worrying for the continent's future is that young women are the most badly affected demographic of the population, mainly because of discrimination in hiring. These obstacles preventing young people from fulfilling their capacities contain the seeds of many crises. Some claim that Africa's youth unemployment is a "time bomb".[5] There are also a high number of young people to educate – and this is a major challenge for a continent where, according to UNESCO figures, 30% of them are illiterate and only half of women are literate compared to 68% of men.[6] This shows that the vigour and energy of young African people are not being sufficiently mobilized, and that everything must be done to enable them to develop economically and personally, while facing the future with initiative and commitment.

Possibly as a result of the feeling of social abandonment aroused by their economic problems, throughout Africa, young people seem to be spearheading protests against existing political regimes. According to the United Nations Secretary-General, chronic unemployment and

1   World Bank, *Can Africa claim the 21st century?: overview,* Washington DC, 2000, p.14.
2   Botswana, *2014 African Economic Outlook*, AfDB/OECD/UNDP, 2014, p.2.
3   *South Africa, 2014 African Economic Outlook*, AfDB/OECD/UNDP, 2014, p.2
4   See *African Progress Report 2012*.
5   Remarks by Alexander Chikwanda, Finance Minister of Zambia, echoing: Afrique Renouveau, http://www.un.org/africarenewal/fr/magazine/mai-2013/jeunesse-africaine-bombe-%C3%A0-retarde-ment-ou-opportunit%C3%A9-%C3%A0-saisir.
6   See Global Education Monitoring Report: http://en.unesco.org/gem-report/.

poverty feed instability and create tensions.[1] In that sense, economic challenges should not hide all other problems, notably their cultural and social dimensions. This is because young people could interpret their own problems as a more general expression of mistrust towards them from the adult world. These social and cultural fault lines could be exploited by radical and extremist groups using them to recruit lost young people to their ranks. It is striking that the Somali group, Al-Shabaab, is made up of people aged under 30 and that the name is simply the Arabic world for youth.

UNESCO intends to promote another view of youth.[2] Such a view sees this group in society as an asset and fully fledged stakeholder for both the present and future, rather than a constraint or an adjustment variable. For Africa to take control of its future in the present, young people must be mobilized through education, training, and mainly participation in social and economic life. Above and beyond technical and sectoral debates, the social contract of African countries needs to be renewed in the form of an intergenerational dialogue to form the basis for facing the future together and opening up possibilities in the present.

Renewing actions towards Education for All

The challenge of education in Africa for development has never loomed as large as it does today. There is consensus that, to harness current and future opportunities and fulfill the full potential of Africa, the continent must continue to invest in educating the population at the primary and secondary levels, and especially in higher education and vocational training. Fortunately, all African Governments recognize that education is a priority, in keeping with the Dakar 2000 commitment of achieving Education For All (EFA) under the auspices of UNESCO.[3] This can be measured by the proportion allocated to education within national budgets (between 20% and 40%). The results of such efforts have been reflected in formal education with some significant progress

---

1   Remarks by United Nations Secretary-General, Ban Ki Moon, at the 18th Assembly of Heads of State and Government of the African Union held in Addis Ababa in January 2012. The Secretary-General's decision to appoint a special representative for youth was part of the same concern.
2   UNESCO will base its work on its Operational Strategy on Youth and Priority Africa (which both cover the period 2014-2021).
3   UNESCO, Education for All, http://www.unesco.org/new/en/education/themes/leading-the-interna-tional-agenda/education-for-all/.

at the primary level. However, most countries are far from schooling all children of school age, and gender parity has not advanced enough. With successes and failures, the verdict on African education efforts is mixed as no country has yet fully achieved the Education for All goals.[1]

The education efforts of African countries should be continued in the framework of the Sustainable Development Goals (SDGs) as the latter take up and extend the rationale behind previous relevant international agendas. The UNESCO approach for the sustainable development agenda consists of the following four main elements:

1. Concern for peace and sustainable development should be at the centre of our efforts to promote inclusive and equitable development beyond 2015. Education for global citizenship is already included in many countries' curricula – but we need to give more thought to how to make this into a measurable goal.

2. 2. Any […] development framework must be of universal relevance. It must mobilize all countries, regardless of their specific development status, around a common framework of goals aimed at inclusive and sustainable development.

3. 3. We need to strengthen the link between education and other development sectors. This is a two-way relationship: Education is an enabler for reaching all the Millennium Development Goals, but it is also dependent on progress in other policy areas. We must do more to ensure that measures taken in one policy area support those in others more coherently and effectively.

---

1   See Education for All 2000-2015: no countries in sub-Saharan Africa reached global education goals, UNESCO website: http://en.unesco.org/gem-report/.

4. We need to define a framework for learning in the 21st century that promotes the development of inclusive lifelong learning systems.[1]

The implementation of this programme calls for education system reform to mainstream ICTs in education, as well as vocational training and inclusion of women but also marginalized groups in the form of ethnic minorities or persons with disabilities.

Innovative economies and knowledge-based societies: opting for science, technology and innovation (STI)

Sustainable emergence demands innovation to ensure that the continent's natural, but mainly human, resources generate value for Africa rather than for external actors, and that growth helps shrink mass poverty[2] while building shared prosperity for all Africans. Science, technology and innovation are key for economic development as part of wider knowledge-based societies.

In the last 15 years, Africa has chalked up relatively high economic growth (5% per year, with some countries posting over 7%) against a global backdrop of crisis and stagnation in many advanced economies.[3] Such buoyant and growing African economies have reinforced the positive image that the continent has enjoyed on the world stage for the past few years. This progress in over 15 countries is the result of public policies encouraged by an international economic environment in which strategic minerals and commodities are highly valued.[4] However, rising poverty among the most vulnerable, the growing number of refugees or displaced populations and many Africans' limited access to basic social services remain challenges to overcome - with the African paradox of mass poverty in a continent rich in natural resources.

---

1   See *http://www.unesco.org/new/en/dakar/education/education-for-all-in-africa/*.
2   According to the World Bank, 46.8% of the population of Sub-Saharan Africa (2011) lives on less than 1.25 dollars a day: http://povertydata.worldbank.org/poverty/region/SSA.
3   See World Bank, 2013, "Africa Continues to Grow Strongly Despite Global Slowdown, Although Significantly Less Poverty Remains Elusive", http://www.worldbank.org/en/news/press-release/2013/04/15/africa-continues-grow-strongly-despite-global-slowdown-although-significantly-less-poverty-remains-elusive.
4   See table 3.1: African manufacturing by sector and technological classification, 2000-2009, in Dynamic Industrial Policy in Africa, UNECA, 2014, p.59 (http://www.uneca.org/sites/default/files/PublicationFiles/final_era2014_march25_en.pdf).

Despite the growth in some countries, a constant feature is the continued presence of low-yield, rentier economies or dependence on a single product or small number of products, particularly mining resources, to boost export revenues. However, the situation has changed somewhat in recent years, in the sense that at least some countries are endeavouring to free themselves from the curse of resources. Indeed, many analysts state that the African economy is not just about raw materials, oil and gas.[1] At the same time, others claim that rich natural resources remain the engine of the African economy, irrespective of industrial progress, and that the "resource curse" is not an inescapable fate as demonstrated by Norway, Australia or the Russian Federation.

Another area where progress seems elusive is intra-African trade, which remains at a low level despite the proclaimed willingness to promote regional integration of economies and markets. That weakness is symptomatic of insufficient integration of continental economies where low domestic fiscal revenues force countries to apply relatively high customs tariffs to each other. The volume of intra-regional trade is crucial: although globalization represents an expansion of world trade, over half of global trade, investment and migration takes place within regions, with most movement taking place between neighbouring countries.[2] In other words, countries will not be able to gain a foothold on the globalized stage if they do not build integrated subregional and regional economies from the outset.

Another African weakness relates to the lack of innovation enablers, which is an issue for science, technology and innovation; intellectual production; and economic and social enterprise. The absence of STI capacity in Africa is also reflected in industry, which is too weak to generate significant added value for its natural resources, and in agriculture, where insufficient investment results in much lower productivity than in other world regions. In this era of globalization resulting largely from scientific and technological development, the promotion of competitive economies will involve economic control and the introduction of sophisticated innovation systems. Taking control of

1   This is the view of Clifford Sacks, CEO of Renaissance Funds (http://allafrica.com/stories/201107181080. html). This seems to be echoed by the IMF's recent report analysing six African countries posting steady growth without being particularly rich in natural resources.
2   African Economic Outlook 2014, Global Value Chains and Africa's Industrialisation, OECD (http://www.africaneconomicoutlook.org/fileadmin/uploads/aeo/2014/PDF/Thematic_Edition/Edition_The-matique_EN_web.pdf).

STI is key for helping African economies to take off in a sustainable way and for generating prosperity.

Africans' creativity is not in question, but there are doubts about the sufficient availability of conducive environments, which is a responsibility to be laid at the door of decision-makers and their sense of foresight.

Of course, there are examples of ambitious initiatives, including Ethiopia which, in summer 2015, opened an astronomy observatory as the first stage in a space programme. South Africa has also made important strides in promoting STI in the form of the International Center for Genetic Engineering and Biotechnology at Cape Town University,[1] the Southern African Large Telescope[2] and the One Square Kilometre Array radio telescope project.[3] However, such initiatives remain rare and uncoordinated. The fundamental shortcoming seems to be linked to the formation and dissemination of scientific culture, which is a prerequisite for promoting development. As stated by Nkrumah at the meeting to establish the OAU in May 1963, it is possible for science and technology to make the Sahara green again and make it into fertile ground for agricultural and industrial development, since science has transcended the limits of the material world and technology has overtaken the silence of nature. The experience of emerged countries shows the importance of scientific and technological knowledge. Examples include the Republic of Korea, which displayed limited development at the end of the Korean war and is now among the industrialized countries. China is another example, with its 1975 development strategy launched by Zhou Enlai on the basis of four modernizations - agriculture, industry, science and technology and national defence. This strategy to ensure China's independence involved a proactive stance on globalization, which China transformed from within through creating new industrial production hubs and, increasingly, through scientific and cultural innovation. It is therefore in the interest of Africans to be inspired by strategies where knowledge spearheads a positioning within value chains of the global economy.

One key message to emerge from the above analyses is that Africa must aim to take advantage of globalization where knowledge-based

---

1   See http://www.icgeb.org/home-ct.html.
2   See http://www.salt.ac.za/.
3   See https://www.skatelescope.org/.

economies and societies have the advantage in terms of education and STI investment. Without prioritizing knowledge and STI in particular, globalization will only exacerbate the gaps between Africa and other regions, be they industrialized regions or regions with an increasing number of middle- or high-income economies.

Africa must prioritize in that way to achieve its ambitions, as it still accounts for too small a share in world scientific output. In terms of innovation system performance and patent production, the World Bank has stated that Africa's demographic weight is not reflected in other ways: Africa's share in world research output is below 1%, which is extremely low given its 12% demographic weight.[1] According to the NEPAD report African Innovation Outlook II (2014), between 2005 and 2010, the AU produced 1.8% of the world's total research output. This was far below the output of large economies such as the USA and China which produced 27.2% (2 737 080 units) and 16.7% (1 675 101 units) respectively. However, the AU's growth rate over this period was 43.8%, significantly higher than the world rate of 18%. Based on this rate of growth, if it were considered a country, the AU would have ranked fourth behind India, China and Brazil in 2010.[2]

Relevant output in Africa is mainly attributable to three countries: South Africa, Egypt and Nigeria (whose capacities nonetheless remain limited in several areas). A UNIDO study (see below) recently showed that Africa is lagging seriously behind the established criteria (UNDP index, UNCTAD, World Bank and the Rand corporation), and also in terms of STI compared with other continents. Increasing Africa's share in world scientific output is a considerable and crucial challenge if the continent wishes to play an active role on the world market. The African Union has commissioned several studies and organized a summit on the matter.[3] Indeed, the driving force must come from the African Union and the subregional level. In the area of biotechnology, Calestous

---

1   See the report *A Decade of Development in Sub-Saharan African Science, Technology, Engineering and Mathematics Research* (2014), cited in *Africa: More Research in Science, Technology, Engineering and Math Needed to Meet Region's Promising Economic Potential,* World Bank: http://www.worldbank.org/en/news/press-release/2014/09/30/africa-more-research-in-science-technology-engineering-and-math-needed-to-meet-regions-promising-economic-potential.
2   *African Innovation Outlook II, NEPAD, 2014*, p.153.
3   14th African Union Summit (Addis Ababa, Ethiopia, 2010), Information and Communication Technologies in Africa: Challenges and Prospects for Development.

Juma[1] suggests several ways and means for African countries to work together at a regional level to develop local knowledge and resources, technological innovation, enterprise, agricultural yields, markets and improved infrastructure. This cannot be ignored in a context where it is essential to combine openness to world markets with food sovereignty.

STI in LDCs

There are currently no global benchmarks measuring the status of innovation systems at the international level. Several multilateral agencies have suggested different ways of assessing the technological capacity of developing countries. The UNDP Technology Achievement Index (TAI) ranks countries as leaders, potential leaders, dynamic adopters or marginalized (with the latter encompassing the least developed countries (LDCs) with data available). The UNIDO Competitive Industrial Performance Index ranks least developed countries in the "weak" category (except for Bangladesh and Nepal). The UNCTAD innovation capacity index classifies LDCs as weak. Compared to the rest of the world, the innovation capacity of half of LDCs was also weaker in 2001 than in 1995. The World Bank Knowledge Assessment Methodology (KAM) also identified the weak performance of LDCs in terms of technological capacity. The Rand Corporation, a private research institution, publishes a scientific capacity index that categorizes countries as scientifically advanced, scientifically proficient, scientifically developing and scientifically lagging. Out of the sample of 33 LDCs, all except Benin are "scientifically lagging".

All other aspects being equal, all these indices clearly point to the weak position of LDCs in terms of technological capacity and innovation.

LDCs are undeniably behind developed countries and other developing countries in terms of indicators of innovation system performance. The widest gap relates to the number of researchers per million inhabitants (94.3 in LDCs, compared with 330 in other developing countries and, 4,000 in OECD countries; and patents issued by the United States Patent and Trademark Office per million inhabitants (which indicates a lack of participation in the world knowledge market for most LDCs)). The indices also show that LDCs not only have insufficient access to information and communications technologies (such as computers and the Internet), but also to simple means of communication such as radio, television, newspapers and telephones.

Source: UNIDO report by
A. Sall and R. Maharaj, 2011

---

1   Calestous Juma, *The New Harvest: Agricultural Innovation in Africa,* Oxford, Oxford University Press, 2011.

In order for Africa to become a real hub of scientific production, it must invest more in developing human capital and strengthening its scientific equipment and institutions. The stakes are high for knowledge-based societies where the development of scientific and technical capacities is at the heart of economic growth and international competitiveness mechanisms. Without such capacities, Africa will be condemned to stagnate and will be unable to achieve the socioeconomic and policy successes to which it aspires. The ambition of many African countries to progress from rentier economies almost entirely dependent on raw material exports into knowledge-based economies will remain a pipedream as long as most of the population remains insufficiently educated and trained and unfamiliar with a real scientific culture.

This has been the subject of many declarations and decisions adopted by African organizations.[1]

Three major problems must be solved in terms of promoting and developing scientific and technical capacity and establishing innovation systems.

First, a vital element of any emergence strategy is to develop higher education. Throughout the world, universities, research institutes, vocational training centres and private enterprises play a key role in matching human capital to the demands of a globalized economy. The priority that used to be attached to basic education by many international institutions is not enough to provide such economies with the right industrial capacities. A growing number of people think that Africa must be more ambitious in terms of training and move beyond its primary education objectives to provide more support to vocational training and higher education, where the situation is critical in many African countries. Whichever path is followed, any approach should aim to improve the training of specialists, scientists, engineers and managers, as well as to enhance the quality of teaching at all other levels of education.

---

1   Between 2003 and 2007, five such decisions or declarations were adopted at the highest level by the African Union and NEPAD. See C. Juma, I. Serageldin, Eds., *Freedom to Innovate: Biotechnology in Africa's Development, African Union*, Addis Ababa, Ethiopia, 2007

Second, the stakes of STI relate to political decisions and factors relating to the establishment, maintenance and renewal of an environment with balanced relations between the State, research centres and private companies. Innovation systems are crucial for success, and leading such systems requires decision-makers to have updated data and indicators on human resources in science and technology within the public and private sectors, publications, STI spending by sector, intellectual property, institutions and infrastructure, emerging challenges and trends, requirements and expectations of public and private research, and so on. Such an awareness of innovation systems is often lacking, and considerable efforts should be made in this regard. As stated by UNESCO in the context of scientific policies,[1] those data are also necessary to strengthen scientific cooperation and to facilitate comparisons and the exchange of good practices among countries and regions.

Third, a country or region's STI environment cannot be viewed separately from the social environment. In addition to running innovation, decision-makers must also consider the challenges relating to the interface between science and society. In a world that is increasingly marred by such environmental problems as climate change or pollution, reflections on science and technology raise questions other than strictly technical ones – as they relate to ethical and political decisions that must involve society. Foresight analysis is clearly relevant to STI in terms of the innovation system, which is of great interest to experts and decision-makers, and the science-society interface should hold open and inclusive debates. Whether to manage innovation systems and train researchers or to hold a democratic debate on ethical issues, the promotion of a scientific culture should be at the heart of reflections on promoting STI.

Social and cultural transformations, modernization and urbanization: the challenges of inclusion, dialogue and a culture of peace

Africa is a continent on the move and undergoing rapid change. Fast-paced urbanization and inter-African and international migration result

---

1   http://www.unesco.org/new/fr/natural-sciences/science-technology/sti-policy/.

in a complex social landscape.[1] New social groups, such as employees of large companies and merchants, have emerged or expanded in the last century and have forged complex relations with older groups, ranging from cooperation or peaceful coexistence to open conflict. Relations among various social or ethnic groups within a country can become strained when there is no social contract providing inclusive access to social goods such as employment, power or housing. What can be done when previously abundant resources become scarce due to population growth, monetization of economies or environmental damage? This is a hot topic in many countries and will affect many more if patterns of production and consumption do not change. Indeed, continued modernization will probably aggravate tensions between the winners and losers of growth and globalization. The growing number of conflicts in rural areas on land issues, migrants and natives or young and old (which were relevant in the civil wars of Sierra Leone or Côte d'Ivoire) highlight the urgency of promoting inclusive and democratic management of the benefits of growth, natural resources or territories, which often raise the key issue of human settlement.

In Africa, the dynamic of human settlements is marked by urbanization that – alongside the aforementioned issue of a population explosion – is a key factor for the continent. In 50 years, from 1950-2000, African's urban population surged[2] from 33 million in 1950 to 414 million in 2011 and, as expected, to 471 million by 2015.[3] The urban population rose from 14.4% of the total in 1950 to 39.6% in 2011, and is expected to reach 47.7% by 2030. Although there is still a considerable gap compared with Europe and the Americas, the proportion of the African population living in cities is now nearly equivalent to the level in Asia. Unlike those three continents, African urbanization has not gone hand in hand with economic industrialization. The economy stagnated and came to a standstill in the 1980s. The failure of import substitution policies and an opening to global competition resulted in damage to the industrial fabric and a real deindustrialization in many countries. Far from stopping, urbanization has increased more rapidly overall. Urbanization

---

1   There are almost 29 million Africans living outside their own country without being refugees (with about 17 million accounted for by intra-African immigration (See Abebe Shimeles, "Migration Patterns, Trends and Policy Issues in Africa", AfDB Working Paper n°119, December 2010).
2   UN-Habitat, State of African Cities 2014: Re-imagining sustainable urban transitions, p.25.
3   See Action Plan n°3: Agenda 2063 - The Africa We Want, "A Shared Strategic Framework for Inclusive Growth and Sustainable Development", published by UNECA in 2013.

without industrialization has facilitated the development of shanty towns and an informal sector that has become a major actor in the continent's future.

Urbanization has therefore deepened economic dualism, with a lack of coordination between a modern sector offering relatively high wages but not enough jobs for the massive working-age population, and an informal sector that creates jobs that are not productive enough to enable planning, saving, having insurance or moving beyond mere survival. The gaps between rich and poor, the integrated and the marginalized are factors of instability, as cities become the setting for clashes of different social, economic and political values.

In some ways, the meaning of the African values of solidarity and sharing should be reinterpreted in the light of modernization to facilitate social inclusion that goes beyond divisions passed down by traditions and those created by economic development. The individualism that is often synonymous with modernity is not without its tensions and social problems, such as increasing attacks on people and property, youth crime, street children and shanty towns that can be precarious and lawless places with anti-social behaviour. On the positive side, however, urbanization has also forged a new identity based on "Afropolitanism"[1] that will likely impact the continent's future. Strong intermingling, detribalization and new forms of association have given rise to an African individual who considers himself/herself as deeply rooted in a multilayered sociability involving the local, regional and global dimensions.

---

1   This concept is from historian Jean Achille Mbembé, Sortir de la grande nuit. Essai sur l'Afrique déco-lonisée (Paris, La Découverte, 2010). The idea is a modern reworking of the relationship of Africans to fellow citizens of the continent and the rest of humankind.

Alongside the advance of urbanization, Africa's rural population has also increased in size through automatic population growth. Although the rural depopulation that was so common in industrialized countries has now arrived in South countries (Latin America in the 1980s, China in the 1990s), it is far from affecting Africa. According to World Bank data for 2006-2014, while the rural population in sub-Saharan Africa went from 66.7% to 62.8% of the total population, it increased by almost 60 million people.[1] It should be pointed out that the rural population is still largely left to its own devices. According to the Rural Poverty Report 2011 of the International Fund for Agricultural Development (IFAD), most of the world's poor live in the countryside; and Africa has the highest proportion of them).[2] The rural poverty challenge is even more complex when combined with environmental problems, such as desertification or deforestation, linked to the need to increase the amount of agricultural land.

In the light of the challenges facing the agricultural world, there has been no sustained effort to modernize in Africa despite the fact that the link between agriculture and development is key for economic and human development. With this in mind, the Africa Progress Panel, chaired by former United Nations Secretary-General, Kofi Annan, called for a genuine green revolution in its Africa Progress Report 2014.[3] According to the authors of the report, the continent's riches go beyond oil, gas and minerals, and stress that a sustainable growth which improves standards of living requires "an economic transformation that taps into Africa's other riches: its fertile land, its extensive fisheries and forests, and the energy and ingenuity of its people." […] To achieve such a transformation, Africa will need to overcome three major obstacles: a lack of access to formal financial services, the weakness of the continent's infrastructure and the lack of funds for public investment. The Africa Progress Report 2014 describes how African governments and their international partners can cooperate to remove those obstacles – and enable all Africans to benefit from their continent's extraordinary wealth.". It is worth highlighting an important point relating to the idea of green revolution. In Asia, the green revolution (particularly in India) consisted of a move to invest massively in research and dissemination

---

1   See http://data.worldbank.org/topic/agriculture-and-rural-development.
2   See Rural Poverty Report 2011 of the International Fund for Agricultural Development (IFAD), https://www.ifad.org/documents/10180/c47f2607-3fb9-4736-8e6a-a7ccf3dc7c5b.
3   See http://www.africaprogresspanel.org/publications/policy-papers/2014-africa-progress-report/.

of a few varieties of input selected for their yield, without fully measuring upstream environmental and human costs of the policy. That is why some actors[1] are calling for green revolution with environmental and social sustainability integrated in a genuine way. At the social level, serious consideration must be given to mobilizing the population's creativity, which is inclusion by another name.

These aspects of inclusion that are fundamental for towns and the countryside are directly expressed in the 2030 Agenda in the form of Goal 11 to "make cities and human settlements inclusive, safe, resilient and sustainable". The territoriality issue is at the heart of sustainable development, which requires a global approach to tackling transboundary ecological problems or global problems like climate change while acting locally in terms of tangible difficulties with transport, building, energy/water consumption or environmental migration.[2] In both urban and rural areas, global issues need to be coordinated at the local and national levels, as well as through the inclusion of foresight approaches at all stages of reflection and action on territories and human. As stated by Michel Godet and Philippe Durance, "given the increased competition among regions and the rise in power of the civil society with its demands, regional authorities and stakeholders need to anticipate the future in a different way in order to make the most relevant decisions concerning economic growth, social development, and environmental concerns.".[3]

Social change in Africa must be considered using foresight to embrace complexity, as the continent's sociocultural fabric is undergoing a rapid and - at times - disruptive transformation of its own. In Africa, ancestral social relationships built on traditional values of family solidarity, tribal unity and social cohesion are being challenged by new approaches resulting from the continent's growing involvement in a world economy where trade, media and migration transform societies from within and without by exposing them to a variety of cultures and lifestyles. One of the main challenges for African countries relates to the capacity to modernize holistically where it is not a matter of choosing between

---

1   Including the Consultative Group on International Agricultural Research (CGIAR), which was originally founded by the World Bank, FAO, IFAD and UNDP; International Union for Conservation of Nature (IUCN); and the Centre for International Cooperation in Agricultural Research for Development (CIRAD).
2   See *Impact des changements environnementaux sur les migrations humaines by Marema Touré Thiam and John Crowley, published by UNESCO.*
3   See *Strategic Foresight for Corporate and Regional Development*, p. 91.

traditional and new practices but rather reinterpreting the past as a resource for adapting to new and unfamiliar situations. To achieve an all-embracing dialogue among past present and future, it is essential to consider culture under its two main definitions, namely as an artistic and creative phenomenon as well as a set of ethnological and anthropological practices.[1]

In terms of culture as creativity, public and private actors as well as civil society in Africa must pursue and step up efforts to promote tangible and intangible heritage. Cultural industries are making an increasing contribution to the development of African economies. Such industries must therefore be more intensively promoted to position them alongside the most buoyant sectors. Africa should ride the global wave of southern cultural industries emerging on the global scene. Examples include the growing significance of the cinema industry in India and Nigeria in reaching wider audiences (although the economic impact is not as great as the industry in the United States).[2] Although the emergence of southern cultural industries has value in and of itself, there are also risks for cultural diversity. Indeed, as southern industries that emerge on the global scene tend to be fairly mainstream,[3] even Asian or African productions use working methods and economic approaches that tend to replicate the Hollywood model. The risk of homogenization is thus not related to a single source of cinematic production, but to converging methods and business models that may dampen the expression of cultural diversity in a more insidious and less obvious way.

According to UNESCO and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, cultural diversity does not mean having one or two champions per region, but rather that culture lives and blossoms with practices that invigorate society as a whole at all levels, particularly given that cultural industries often consist of small and medium-sized enterprises. As far as culture is concerned, economic success cannot survive on social vitality alone. It is hoped that including culture on the 2030 Agenda will eventually be the starting

---

1 The integration of the two approaches to the concept of culture is what underlies UNESCO's recommended actions since the report that led to the creation of the World Commission on Culture and Development chaired by Javier Pérez de Cuéllar: Our Creative Diversity, published in 1997.
2 According to 2013 figures from the UNESCO Institute for Statistics, India is the world's main producer of films in terms of volume (followed by Nigeria and the United States). In Nigeria, production is mainly for home use (not cinemas) and so is not as widely exported as films from India or the United States.
3 See Frédéric Martel, *Mainstream* (2011).

point for greater appreciation of the role of culture in the economic and social development of a country or region. Culture is undoubtedly a factor in social cohesion and an economic driver for promoting heritage and creativity.

The social cohesion issue relates to the other dimension of culture as a way of relating to the world and others, which calls for a more intense alignment of policies and practices with the principles of freedom, equality, human dignity and respect for cultural diversity. The challenge here is to find new ways of ensuring social inclusion within populations coming face-to-face with diversity in all its forms. This is mainly due to migration, which can change a society's self-image and its identity, even if the numbers of people involved are not massive. Although migration has always taken place in Africa, the Côte d'Ivoire crisis in the 2000s and the 2015 riots in South Africa showed that intolerance, discrimination, racism and other human rights violations can generate explosive situations and – in terms of social and political practices – threaten the promises of Afropolitanism or, taken to the extreme, the Pan-African dream of holistic integration for the continent.

In addition to challenges relating to social or ethnic discrimination, there are others associated with a change in spiritual and religious practices whereby religions inherited from the African tradition have lost ground to monotheism in the form of Christianity and Islam. Even though the latter have long existed in Africa, they are still expanding. According to the Pew Research Center, the Muslim population in sub-Saharan Africa is expected to increase by 60% in the next few decades from 242.5 million in 2010 to 385.9 million by 2030. However, because the region's non-Muslim population is expanding rapidly, the proportion of Muslims in the population is not expected to rise significantly, going from 29.6% in 2010 to 31.0% in 2030. The Pew Research Center also found that Africa is the continent where Christianity - of all denominations - is growing the fastest, with 500 million followers in 2010. Traditional or animist religions that were practiced by 76% of Africans in the early 20th century are now only followed by just under 13% of the population.[1] The relationships among these spiritual and religious traditions are as

---

1 See The Future of the Global Muslim Population, 2011, http://www.pewforum.org/2011/01/27/future-of-the-global-muslim-population-regional-sub-saharan-africa/ and Global Christianity – A Report on the Size and Distribution of the World's Christian Population, 2011, http://www. pewforum.org/2011/12/19/global-christianity-exec/.

varied, complex and context-specific as the political relations among social groups. Depending on time and place, they take the form of open cooperation, tolerant dialogue or fierce but peaceful competition on the one hand, and open armed conflict on the other. Religion is never an isolated factor and takes on meaning – as with other social practices – in specific situations.[1] Religion can be used to ensure social cohesion and inclusion or to aggravate local and national conflicts or tensions as seen in some aspects of the group formerly known as Boko Haram.[2]

Against the current backdrop of strained economic, political, cultural and religious relations, stability and development can be under threat. The question is how to ensure that increased competition does not descend into violent and chronic conflicts, but rather brings peace, development and dialogue between tradition and modernism. The answer relates to the ability of social groups to learn or relearn how to live together by forming inclusive and resilient societies. This type of issue shows how the challenge of sustainable development is closely related to social and cultural dimensions. It would be wrong to think that lasting and resilient institutions can be built if populations cannot live together in mutual respect and tolerance.

Promoting coexistence is even more important given that, in the past 30 years, Africa has seen many intra-State and inter-State conflicts and wars that have led to the mass displacement of entire populations, a worsening humanitarian situation for millions of people, destruction of economic infrastructure and a tearing apart of the social and cultural fabric. Education systems (in Nigeria) and cultural heritage (in Mali) have been directly targeted during conflicts. From a foresight viewpoint, the African renaissance must be accompanied by new forms of intercultural and interreligious dialogue; a culture of peace that is required for the long-term future prospects within and among countries.[3]

---

1   This key point was underlined at the 2015 International Symposium on Interreligious dialogue held in Cotonou, Benin, under the aegis of the Presidency of Benin and welcomed by the United Nations and UNESCO.
2   See Adam Higazi (2013), "Les origines et la transformation de l'insurrection de Boko Haram dans le Nord du Nigeria".
3   See the Action Plan of the International Decade for the Rapprochement of Cultures (2013-2022), which gave rise to initiatives such as the Pan-African Forum on Sources and Resources for a Culture of Peace in Africa, which was jointly organized by UNESCO, African Union and the Government of Angola in March 2013.

A culture of peace essentially relates to the relationship between peace, democracy and development. No one can deny that peace and development are two sides of the same coin.[1] While it may be possible to have some stability, if not lasting peace without development – as was the case in Sahel countries for a long time – there can be no sustainable development without peace, because war and development are mutually exclusive.[2] Peace and development undeniably have more room to grow in a democracy than elsewhere. Indeed, even though the relationship is not always simple or unilinear, democracy is now seen as contributing to development and peace. These well-established truths were underlying the UNESCO programmes for a culture of peace following the concept formulation at the 1989 the International Congress on Peace in the Minds of Men that the Organization held in Yamoussoukro, Côte d'Ivoire. The final declaration of the Congress recommended that UNESCO "help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men". Since the International Year for the Culture of Peace in 2000 and the 2001-2010 International Decade for a Culture of Peace,[3] this has been at the basis of UNESCO strategies on peace education and intercultural dialogue, which is the foundation for the International Decade for the Rapprochement of Cultures (2013-2022).

Africa has paid such a high price for the violent conflicts marking its history that it cannot ignore the need to develop a culture of peace within and beyond its borders. No continent could be more aware of a culture of peace or the idea of human security encompassing multiple dimensions of peace and development with a culture of peace at its heart. Unsurprisingly, the culture of peace has been enriched by conceptual, methodological, analytical and operational contributions of African origin. These include the following four:

---

1   UNESCO General Conference, Leaders' Forum 2013 "How does UNESCO contribute to building a culture of peace and to sustainable development?

2   See the World development report 2011: conflict, security, and development.

3   The United Nations General Assembly defined a culture of peace as "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 (A/RES/52/13).

1. The culture of peace only has meaning if it is practised rather than preached. "Peace is not a word, it is a way of life", according to Houphouët Boigny, first President of an independent Cote d'Ivoire whose name is associated with a UNESCO prize.[1] In this way of life, countries, communities, parties and individuals seek to resolve differences and disputes using agreements, negotiation and compromise rather than threats and violence. To achieve this by making peace a widespread daily practice, there needs to be a legislative, political but also cultural environment conducive to the peaceful resolution of inevitable conflicts and tensions among individuals, communities, parties and countries.

2. As peace is not part of innate behaviour, it can only become part of culture if human groups gradually move away from seeing violence as a normal way of resolving conflict and adopt behaviours and attitudes that radiate tolerance, respect for diversity and recourse to dialogue.

3. The culture of peace must be more than a moment or place in the life of individuals or communities, and should be a crosscutting dimension of their existence and a permanent attitude in daily life. In that sense, the aim of policies and strategies promoting a culture of peace is to have a deep impact on belonging, values and identities in all their forms while stimulating a culture of dialogue and openness to others.

4. The culture of peace must involve everyone – including youth, of course. Young people should be the main beneficiaries of investment in scientific and technical development, as well as benefiting the most from peace, since they pay the highest price for the lack of peace. This is demonstrated by the plight of child soldiers who have their youth taken away and their future compromised as a result of various kinds of trauma. The culture of peace must also target political leaders and decision-makers, as well as economic actors and all those involved in public policymaking as such policies can be a major source of conflict. It is clearly therefore vital to reject policies and mechanisms that generate poverty.

---

1   See UNESCO's Félix Houphouët-Boigny Peace Prize, http://www.unesco.org/new/en/houphouet-boigny-peace-prize/gny-peace-prize/.

Peace cannot thrive where deprivation is rife. Just before UNESCO adopted the culture of peace as a reference for action, Frederik De Klerk, joint Nobel peace prize winner with Nelson Mandela in 1993, said: "Peace does not fare well where poverty and deprivation reign. It does not flourish where there is ignorance and a lack of education and information. Repression, injustice and exploitation are inimical with peace. Peace is gravely threatened by inter-group fear and envy and by the unleashing of unrealistic expectations. Racial, class and religious intolerance, and prejudice are its mortal enemies".

Building inclusive knowledge societies: the challenges of access and freedoms

Communication and information are playing an ever greater role in Africa's future in terms of development and integration. Information and communications technologies in particular are becoming significant in all areas of human activity. As stated in the 2005 UNESCO world report *Towards Knowledge Societies*, the issue of ICTs is not just a hardware or a technology matter, but also a social and cultural phenomenon. What has been called the mobile revolution in Africa seems to demonstrate this *a posteriori*: Africans did not wait to have the finest computers and servers to gain a foothold in digital networks. They have always used their mobile phones, with levels of popularity and creativity that caught most analysts by surprise.[1] Along the same lines, one hypothesis is that it is up to decision-makers in Africa and elsewhere to take on board this development that was too unexpected for them to see what an advantage it was for Africa as a whole.[2] With that in mind, it will be worth seeing digital connectivity and social networks as a pillar of African prosperity that is just as important for development as electricity and road networks.

---

1   In its 2014 report, the global trade association for mobile operators (GSMA) estimated that in June 2013 Africa had 253 million unique subscribers to mobile telephone services and 502 million subscriptions (unique SIM cards) (compared with 105.2 million and 165.6 million, respectively, in 2007). This represents the fastest growth in the world. By 2015, the report stated that 138 million mobile users in Africa will not have access to the public electricity network.
2   Senegal was a good example in 2014 with its response to the Ebola crisis in the form of the dissemination of vital information by SMS, which reached a significant proportion of the population.

That pillar clearly cannot be built on physical infrastructure alone. There is a need to invest in intangible infrastructure such as education and vocational training, science, culture, communication and information. There can be no hardware without software. On a practical level, digital technology lends itself to endogenous development more easily than traditional infrastructure as it enables local actors to connect and coordinate remotely (thereby creating dynamic communities of practice and responding to the real needs of populations).

The very idea of knowledge societies points to a new paradigm in which communication and information play a central role using technology and other areas.

Within this paradigm, it is vital to promote "anytime/anywhere" access to information and public services.[1] The ability to fill out forms online is not a luxury, as it can enable people living far away from administrative centres to use a community multimedia hub to complete such forms (thereby also reducing the risk of corruption). Information is also key to market functioning, and therefore a precondition of economic development. Similarly, it is up to public actors to ensure that economic actors have the right information to pursue and expand activities. It is vital for citizens to be able to find out what is happening at home and abroad in order to make informed decisions and communicate. In other words, free speech and a free press should be recognized as the foundations of sustainable development.

Another important aspect of communication is the issue of local languages and their use in education systems, with a view to achieving fully democratized access to knowledge and information. Education experts have long stressed the fact that the use of languages impacts the capacity for learning and social and citizen integration. Indeed, democracy will be distorted if most citizens are unfamiliar with the language of formal governance institutions and local languages have no official place. Local languages cannot be classified as a secondary issue in terms of their use in education or their status in political, social and economic life. Indifference to linguistic diversity within a country can even undermine trust among citizens and compromise the legitimacy

---

1   This led UNESCO to declare 28 September the International Right to Know Day (resolution adopted by the 38th session of the General Conference in November 2015).

of institutions.[1] Although UNESCO promotes multilingualism through a relevant recommendation,[2] it is important to consider all related issues: concern for the diversity of languages while remaining a society, since it would be pointless to promote local languages if that resulted in linguistic barriers among citizens or a single local language being imposed at the expense of all others. From that viewpoint, any linguistic policy is part of a broader context of communication among citizens and institutions within a society based on respect for cultural pluralism, which is another name for universalism.

A foresight approach to governance

The subject of governance in Africa is a hot topic as it relates to political institutions, the elite, development policy, corruption, electoral processes, position on the international stage or relations with former colonial powers that passed on territorial divisions, and the administrative architecture of African States. It is as if this heavy history has raised questions about the continent's ability to implement objectives, including economic development and peace for countries and the region as a whole. As noted by the ECA in 2013 in its third report on governance in Africa (see box below), African countries have together made undeniable progress in areas ranging from the rule of law and human rights to the business environment, which are all tangible signs of democracy. However, the same cannot be said for formal election processes that are concentrated on replacing or keeping the teams running the State.

---

1   See Mamphela Ramphele, Conversations with my Sons and Daughters, Penguin Books, 2012, p.41.
2   In 2003, UNESCO adopted the Recommendation concerning the Promotion and Use of Multilingualism and Universal Access to Cyberspace.

The social diversity of African countries - opportunity or obstacle for political pluralism?

Key questions raised by the United Nations Economic Commission for Africa.

Rather than unite, elections can divide people, undermining the very essence of elections, which is to peacefully aggregate preferences in the choice of political leadership. Diversity as a resource for governance and development then becomes a political liability among acute electoral deficits. Switching this liability to an asset— so that elections promote social cohesion, grant political legitimacy and manage diversity— requires answers to the following questions, tackled in this report:

• How can elections be sensitive to diversity in ensuring inclusiveness and participation of diverse groups, communities and interests?

What kind of electoral systems should African countries adopt for democratically managing diversity?

• What are the good practices in Africa in managing diversity in the electoral process?

• How can electoral governance and the quality of elections be enhanced to reduce electoral and political conflict?

• What unique electoral products can Africa develop to promote social cohesion and electoral integrity?

• What legal, political and institutional reforms are necessary to facilitate credible elections and consolidate democracy?

Source: UNECA, 2013.
African Governance Report III: Elections &
the Management of Diversity

While this study cannot provide an exhaustive account of all issues related to governance, the following points seem to be among the most important:

1. Governance is undermined by conflict. In Africa, recurring conflicts among and within States (with the latter being more common nowadays) continue to jeopardise the future prospects of the continent as a whole. In addition to being extremely costly in financial terms, other costs of conflicts include organized crime, piracy, arms and drug trafficking, environmental damage and development of a war economy, which all weaken States that are unstable and vulnerable in terms of security and development. Development and security are linked, as concluded by reports from the World Bank, UNESCO and UNDP,[1] and the concept of resilience put forward by

---

1   See the World Bank's World development report 2011: conflict, security, and development; the EFA 2011 Global Monitoring report, The hidden crisis: Armed conflict and education; and the UNDP Human Development Report 2014, Sustaining Human Progress: Reducing Vulnerabilities and Building Resilience.

institutions such as the AfDB explicitly refers to the impossibility of resolving development problems without solving peace issues. The 2030 Agenda also includes security and political stability issues. With this in mind, Africa must rethink its approaches, particularly the African Mission's peace and security mission that is often taken up by external actors, in strictly State-led conflicts or complex situations (involving international terrorism in the Sahel or piracy involving Somalia). Consideration of security and peace requires working together to build a genuine collective security system and to achieving a culture of peace that enables individuals and communities to image a joint future.

2. Governance and the rule of law. The issue of the culture of peace, which aims to inspire peace from the depths of society, relates to the very principles of governance in terms of the rule of law. Many conflicts result from governance systems that do not attach enough importance to respecting rights and fundamental freedoms. Insufficient or limited access to information and freedom of expression, a democratic deficit on a daily basis and indifference to a fair distribution of resources are other sources of internal conflict that can spill over into external conflict. The quest for growth will therefore not ensure peace and security, particularly not human security if this comes at the cost of democracy.[1] The Arab Spring, which affected middle-income countries such as Egypt and Tunisia and high-income countries like Libya reminded those who tended to simplify the development equation that democratization is not an adjustment variable of development, but a condition of resilience. Economic growth alone cannot resolve any underlying development problem if development is not seen as a factor of freedom, to use the terms of Amartya Sen. Development has no meaning or chance of being sustainable unless it is combined with a genuine restructuring of economic, political and legal systems to guarantee equal opportunities for everyone of both genders.

---

1   See Thomas Pogge, Ed., Freedom from poverty as a Human Right: Who Owes What to the Very Poor, UNESCO/Oxford University Press, 2007; and La pauvreté, une fatalité?, Karthala / Éditions UNESCO, 2002.

3. Good governance also means Africa making its voice heard in international bodies and global cooperation frameworks in the international community. The shift from MDGs to SDGs will be a real test for African governance. The advantage of MDGs was that they were limited and expressed in figures, which mobilized the efforts of many actors. However, this quantitative aspect may have led to an ignoring of other essential dimensions of development, such as the role of culture and sciences, or a holistic approach to education. The SDGs, in contrast, are part of a dynamic that is new in at least two ways. First, it is a more all-encompassing agenda in which, in keeping with the African Union's 2063 Agenda, the population is not reduced to an economic resource and the social, cultural and political dimensions of development are highlighted. The 2030 Agenda also has new approaches, as its universality requires countries to proactively match targets to national contexts. In terms of such a matching endeavour or in embracing complexity, good governance will require a forward-looking approach to be applied to all dimensions of peace and development.

The call to a foresight approach to governance will certainly require further integrating social change into sustainable development strategies and policies. This dimension is sometimes ignored in favour of economic and environmental aspects, but it must be integrated to create a true dialogue between the State, which often still occupy the centre stage, and societies, which are increasingly keen to express themselves.[1]

---

1   For a framework that embraces international relations and social development, see the analysis of Bertrand Badie in Nouveaux mondes Carnets d'après Guerre froide (2012) and Le Temps des humiliés: Pathologie des relations internationales (2014).

Conclusion

The foregoing reflections and proposals should be seen less as a definitive framework than as an introduction to a reflection among partners about the future and how to prepare for actions towards sustainable peace and development. At this critical point in terms of globalization and the continent's dynamic, African leaders and citizens know that they must be proactive if Africa's future is to truly belong to Africans. While there has been a chasm separating senior figures from the world of business, research, civil society and the population in general, progress has been made in many areas, as reflected in the dynamism of many African countries. UNESCO is determined to offer precisely the kind of platform to enable cooperation, not only among countries, but among actors from very different institutional, intellectual and cultural backgrounds around an operational strategy to:

1. mobilize and coordinate a range of actors around a shared objective and long-term purpose;

2. ask questions about possible options using an open and inclusive analytic framework;

3. adopt a proactive attitude to help African countries prepare for the social change that will affect their economies and societies, as well as implementing actions that will facilitate the necessary changes to ensure that the vision defined by Africans for their own continent can be realized;

4. incorporate concerns about effectiveness in response to the requirements of African Member States; and

5. build on a foresight vision for Africa by noticing current and emerging development trends and the seeds of change sown by all the continent's relevant actors.

As with any foresight vision, implementing such a strategy requires threefold bravery. First, we must be brave enough to see African issues in terms of a paradigm shift. Second, we should bravely communicate and declare that poverty and instability are not the fate to which Africa is condemned, but the result of processes, that it is possible to stamp it out. Third, it is about having the courage to tread the road less travelled, tackle problems head on and rise to challenges as part of long-term actions.

Bibliography

Africa Progress Panel. *Africa Progress Report 2012, Jobs, Justice and Equity - Seizing opportunities in times of global change*. Geneva: Africa Progress Panel, 2012. http://app-cdn.acwupload.co.uk/wp-content/uploads/2013/08/2012_APR_Jobs_Justices_and_Equity_ENG_LR.pdf

Africa Progress Panel. *Africa Progress Report 2014, GRAIN, FISH, MONEY - Financing Africa's Green and Blue Revolutions*. Geneva: Africa Progress Panel, 2014. http://app-cdn.acwupload.co.uk/wp-content/uploads/2014/05/APP_APR2014_24june.pdf.

African Union Commission. "Agenda 2063: An e-mail from the future" (Presented by Nkosazana Dlamini Zuma, Chairperson of the African Union Commission, at the gathering of Ministers of Foreign Affairs held in Bahir Dar, Ethiopia from 24 to 26 January 2014.). <www.lanouvelletribune.info/international/18039-agenda-2063-le-reve-de-dlamini-zuma-pour-l-afrique-dans-cinquante-ans>.

African Union Commission. *Agenda 2063: The Africa We Want (draft)*. African Union, 2014. <http://www.nepad.org/system/files/Agenda%202063%20French.pdf>.

African Union Commission. *Agenda 2063: The Africa We Want (popular version)*.

Union Africaine, 2014. <agenda2063.au.int/en/sites/default/files/agenda2063_popular_version_05092014_FR.pdf>

Badie, Bertrand. L*e Temps des Humiliés Pathologie des Relations Internationales*. Paris Odile Jacob, 2014.

Badie, Bertrand. *Nouveaux Mondes Carnets d'après Guerre Froide*. Paris CNRS éditions, 2012.

Berger, Gaston, Jacques de Bourbon-Busset, and Pierre Mass. « De la Prospective » (1955-1966) <www.laprospective.fr/dyn/francais/memoire/texte_fondamentaux/attitude-prospective-g-berger-1959.pdf>.

Bindé, Jérôme (dir.). *The Future of Values*. 21st-Century Talks. Oxford: UNESCO/Berghan, 2004.

Biraben, Jean-Noël, M. Farren, and S. Sterboul. *An essay concerning mankind's demographic evolution* cited in *Africa 2025: What Possible Futures for Sub-saharan Africa?,* UNISA Press, South Africa (1998).

Darcet, Jean. *Prospective N°13 L'Afrique en devenir. Essai sur l'avenir de l'Afrique noire*. Paris Presses Universitaires de France, 1966.

Douste-Blazy, Philippe and Jacques Plouin. *The Virtuous Circle: Solidarity Will Save Globalization.* New York: Regimedia USA, 2013

Genelot, Dominique. *Manager dans la Complexité Réflexions à l'usage des dirigeants*. Paris: INSEP Consulting Editions, 2001.

Giri, Jacques and African Futures Institute. *Un Guide Pour les Réflexions Prospectives en Afrique*. Paris: Karthala, 2001.

Global Coalition to Protect Education from Attack (GCPEA). *Education Under Attack 2014*. GCPEA, 2014. <http://www.protectingeducation.org/sites/default/files/documents/eua_2014_full_0.pdf >.

Godet, Michel, and Philippe Durance. *Strategic Foresight for Corporate and Regional Development*. Paris: Dunod, 2011.

Gotseva, Roumiana, Irina Todorova, and Riel Miller. *How do We Identify Great Opportunities? A Knowledge lab to evaluate and Improve the Use of Foresight in Addressing Societal Challenges*. Paris: UNESCO, 2015): <unesdoc.unesco.org/images/0023/002321/232109e.pdf>.

Hale, John. *The Civilization of Europe in the Renaissance*. New York Macmillan, 1994

Higazi, Adam. "Les origines et la transformation de l'insurrection de Boko Haram dans le Nord du Nigéria" in *Politique Africaine* 2013/2 (n°130), 2013.

Information Office of the State Council. The People's Republic of China. August 2013. Beijing: China-Africa Economic and Trade Cooperation (2013). <www.china.org. cn/government/whitepaper/node_7189938.htm>.

International Fund for Agricultural Development (IFAD), *Rural Poverty Report 2011, Rome, IFAD. 2010, New realities, new challenges: new opportunities for tomorrow's generation,* https://www.ifad.org/documents/10180/c47f2607-3fb9-4736-8e6a-a7ccf3dc7c5b.

Juma, Calestous, and Ismail Serageldin. "Freedom to Innovate Biotechnology in Africa's development Report of the High-Level African Panel on Modern Biotechnology", *Belfer Center for Science and International Affairs*. African Union, 2007. <belfercenter.ksg.harvard.edu/files/freedom_innovate_au-nepad_aug2007.pdf>.

Juma, Calestous. "The New Harvest Agricultural Innovation in Afric". *Belfer Center for Science and International Affairs*. Harvard University/Oxford University Press, 2011. <belfercenter.ksg.harvard.edu/publication/20504/new_harvest.html>.

Kariuki, Peninah, Fitsum Abraha, and Sennye Obuseng. "African economic Outlook: Botswana 2014", AfDB, OECD and UNDP. <www.africaneconomicoutlook.org/fileadmin/uploads/ aeo/2014/PDF/CN_Long_EN/Botswana_EN.pdf>.

Martel, Frédéric. *Mainstream. Enquête Sur Cette Culture Qui Plaît à Tout le Monde*. Paris Flammarion, 2011.

Matoko, Firmin Edouard. *L'Afrique par les Africains Utopie ou révolution ?* Paris: L'Harmattan, 1996.

Mbembe, Joseph-Achille. *Sortir de la grande nuit essai sur l'Afrique décolonisée*. Paris: La découverte, 2010.

Mo Ibrahim Foundation. 2012 Facts and Figures on African Youth. African Youth: Fulfilling The Potential. Dakar: Fondation Mo Ibrahim, 2012.

Moyo, Dambisa, Niall Ferguson, and André Zavriew. Dead Aid: Why Aid Is Not Working and How There Is a Better Way for Africa. Penguin, 2009.

NEPAD. "African Innovation Outlook II ". NEPAD, 2014. http://www.nepad.org/system/files/AIO_2_Final%20Product[2].pdf>.

Organisation for Economic Co-operation and Development (OECD), "Paris Declaration and Accra Agenda for Action", OECD, 2008. <http://www.oecd.org/dac/effectiveness/parisdeclarationandaccraagendaforaction.htm >.

OECD. African Economic Outlook 2013 - Structural Transformation and Natural Resources. Paris: OECD, 2012. http://www.oecd-ilibrary.org/fr/development/african-economic-outlook-2013_aeo-2013-en.

OECD. "Unfinished business - Women and Girls Front and Centre Beyond 2015". Paris: OECD, 2013. <http://www.oecd.org/dac/gender-development/unfinished%20business%208%20pager.pdf>.

OECD. *African Economic Outlook 2014: Global Value Chains and Africa's Industrialisation*. Paris: OECD <http://www.africaneconomicoutlook.org/fileadmin/uploads/aeo/2014/PDF/Thematic_Edition/Edition_Thematique_EN_web.pdf>.

OECD. *Multilateral Aid 2015: Better Partnerships for a Post-2015 World*. Paris OCDE, 2015. <http://www.keepeek.com/Digital-Asset-Management/oecd/development/multilateral-aid-2015_9789264235212-en#page14>

OECD and FAO. "Agricultural Outlook 2015 – 2024". Paris / Rome: OECD and FAO, 2015. <www.fao.org/3/a-i4738f.pdf>.

Ouane, Adama. « Vers Un Nouvel Humanisme La Perspective Africaine. » in *International Review of Education*, June 2014   60 379-389. <rd.springer.com/article/10.1007%2Fs11159-013-9396-7>.

Pew Research Center. « The Future of the Global Muslim Population ». 2011. <www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>.

Pew Research Center. « Global Christianity – A Report on the Size and distribution of the World's Christian Population ». Pew Research Center, 2011. <www.pewforum.org/2011/12/19/global-christianity-exec/>.

Ramphele, Mamphela. *Conversations with my Sons and daughters*. Johannesburg: Penguin, 2012.

Sall, Alioune. *Africa 2025: What Possible Futures for Sub-saharan Africa?,* UNISA Press, South Africa (1998).

Sall, Alioune. "La Renaissance Africaine Un défi à relever" in Adame Ba Konare, (Ed.), *Petit précis de remise à niveau sur l'histoire africaine* Paris: Editions La découverte, 2008.

Shimeles, Abebe. "Migration Patterns, Trends and Policy Issues in Africa". *Working Paper Series*. African Development Bank, 2010. <www.afdb.org/fileadmin/uploads/ afdb/Documents/Procurement/Project-related-Procurement/WORKING%20119%20word%20document%20AA.PDF>.

Stefan, Schepers. "Sustaining the African Renaissance through Better Governance" in *The Thinker*, April, 2012.

Stewart, Frances, Senjaya lall, and Samuel Wangwe. "Alternative development Strategies in SubSaharan Africa". Houndmills, Basingstoke: Macmillan Press, 1992.

Stiglitz, Joseph, Amartya Sen and Jean-Paul Fitoussi. *Report by the Commission on the Measurement of Economic Performance and Social Progress*. Institut National de la Statistique et des Etudes Economiques (INSEE), 2009. < http://www.insee.fr/fr/publications-et-services/dossiers_web/stiglitz/doc-commission/RAPPORT_anglais.pdf >.

Thiam, Marema Touré and John Crowley. *Impact des changements environnementaux sur les migrations humaines*. Paris: UNESCO, 2014.

Tomasi, Serge. "Does Aid Have a Future?". OECD, 2014. <www.oecd.org/dac/financing-sustainable-development/ERG%20S2%20Jan%202014%20-%20Does%20Aid%20Have%20a%20Future%20-%20Serge%20Tomasi%202014%2001.pdf>.

UNCTAD. *World Investment Report 2005: Transnational Corporations and the Internationalization of R&D*. Geneva/New York: United Nations, 2005 < http://unctad.org/en/Docs/wir2005_en.pdf >.

UNCTAD, Economic Development in Africa Report 2013*. Intra-African Trade: Unlocking Private Sector Dynamism*. Geneva/New York: United Nations, 2013. < http://unctad.org/en/PublicationsLibrary/aldcafrica2013_en.pdf >.

UNCTAD, *2014 Economic Development in Africa Report*: *Catalysing Investment for Transformative Growth in Africa*. Geneva/New York: United Nations, 2014. <http://unctad.org/en/PublicationsLibrary/aldcafrica2014_en.pdf >.

UNESCO. *UNESCO World Report: Towards Knowledge Societies*. Paris: UNESCO, 2005. < http://unesdoc.unesco.org/ images/0014/001418/141843e.pdf >.

UNESCO. "Freedom from Poverty as a Human Right: Who Owes What to the Very Poor?" Paris and Oxford: UNESCO and Oxford University Press, 2008. <unesdoc.unesco.org/images/0015/001518/151826e.pdf>.

UNESCO. EFA 2011 Global Monitoring report, *The hidden crisis: Armed conflict and education*. Paris: UNESCO, 2011. < http://unesdoc.unesco.org/images/0019/001907/190743e.pdf >.

UNESCO. How does UNESCO contribute to building a culture of peace and to sustainable development? Leaders' Forum 2011. Paris: UNESCO, 2012. <http://unesdoc.unesco.org/images/0021/002161/216130e.pdf >.

UNESCO. Pan-African Forum – Sources and Ressources For a Culture of Peace. Paris:

UNESCO, 2013. < http://unesdoc.unesco.org/images/0022/002255/225572e.pdf >.

UNESCO. Education beyond 2015. (195 EX/6). UNESCO, 2014. <http://unesdoc.unesco.org/images/0022/002292/229208e.pdf >.

UNESCO. Medium-term Strategy 2014-2021 (37 C/4). Paris: UNESCO, 2014. <http://unesdoc.unesco.org/images/0022/002278/227860e.pdf >.

UNESCO. Priority Africa at UNESCO: An operational strategy for its implementation, 2014-2021. Paris: UNESCO, 2014. <http://unesdoc.unesco.org/images/0022/002244/224489e.pdf >.

UNESCO. UNESCO mobilizing for and contributing to the post-2015 agenda through education, the sciences, culture and communication and information. Forum des dirigeants 2013. Paris: UNESCO, 2014. < http://www.unesco.org/new/en/unesco/events/major-events/?tx_browser_pi1%5BshowUid%5D=24615&cHash=b196bb8bc2 >.

UNESCO. Envisioning a New Humanism for the 21st Century: New avenues for reflection and action. Paris UNESCO, 2014. <unesdoc.unesco.org/images/0022/002278/227855E.pdf>.

UNESCO. Rethinking Education – Towards a Global Common Good? Paris: UNESCO, 2015. < http://unesdoc.unesco.org/images/0023/002325/232555e.pdf >.

UNESCO. African Women, Pan-Africanism and African Renaissance. Paris UNESCO, 2015. < http://unesdoc.unesco.org/images/0023/002352/235230e.pdf >.

UNESCO, World Commission on Culture and Development. Our Creative Diversity. Paris: UNESCO, 1997. <http://unesdoc.unesco.org/images/0010/001016/101651e.pdf >.

UNESCO, Institute for Statistics. Trends in Tertiary Education: Sub-Saharan Africa. UIS Fact Sheet, N° 10, December 2010. < http://www.uis.unesco.org/Library/Documents/fs10-trends-tertiary-education-sub-saharan-africa-2010-en.pdf >.

UNESCO, Institute for Statistics. Adult and Youth Literacy. UIS Fact Sheet N° 29, September 2014. < http://unesdoc.unesco.org/images/0022/002295/229504e.pdf >.

UNIDO. Industrial Development Report. Vienna: United Nations, 2003.

United Nations. "Transforming Our World: The 2030 Agenda for Sustainable Development". United Nations, 2015. A/70/L.1

United Nations Development Programme (UNDP). Global Human Development Report 2001: Making New Technologies Work for Human Development. New York: UNDP, 2001. <http://hdr.undp.org/sites/default/files/reports/262/hdr_2001_en.pdf >.

UNDP. Regional Human Development Report: Africa 2012: Towards a Food Secure Future. New York: UNDP, 2012. <http://hdr.undp.org/sites/default/files/reports/240/ahdr_2012.pdf>.

UNDP. Human Development Report 2013: The Rise of the South: Human Progress in a Diverse World. New York: UNDP, 2013. <hdr.undp.org/en/2013-report>.

UNDP. Human Development Report 2014: Sustaining Human Progress: Reducing Vulnerabilities and Building Resilience. New York: UNDP, 2014. < http://hdr.undp.org/sites/default/files/hdr14-report-en-1.pdf >.

United Nations Economic Commission for Africa (ECA). Africa-BRICS cooperation: implications for growth, employment and structural transformation in Africa. Addis Ababa: ECA, 2013. <http://www.uneca.org/sites/default/files/PublicationFiles/africa-brics_cooperation_eng.pdf>.

ECA. *Economic Report on Africa*: *Making the Most of Africa's Commodities: Industrializing for Growth, Jobs and economic Transformation*. Addis-Ababa: ECA and African Union. <www.uneca.org/sites/default/files/PublicationFiles/unera_report_eng_final_web.pdf>.

ECA. *African Governance Report III - Elections & the Management of Diversity*.

Addis Ababa: ECA, 2013. < http://www.uneca.org/publications/african-governance-report-iii>.

ECA. "Urbanization, can be a driving force for Africa's transformation". ECA, 2015. <http://www.uneca.org/stories/urbanization-can-be-driving-force-africa's-transformation >.

ECA and African Union. *Dynamic Industrial Policy in Africa*. Addis-Ababa: ECA and African Union, 2014. http://www.uneca.org/sites/default/files/PublicationFiles/final_era2014_march25_en.pdf.

United Nations, Population Division. *World Population Prospects 2015 Revision*. Publication no. ESA/P/WP.241. New York: ONU, 2015.

United Nations, Population Division. Concise Report on the World Population Situation in 2014. New York: United Nations, 2014. <http://www.un.org/en/development/desa/population/publications/pdf/trends/Concise%20Report%20on%20the%20World%20Population%20Situation%202014/en.pdf >.

UN Women. "Rural Women and the Millennium Development Goals". UN Women, 2012. <http://www.un.org/womenwatch/feature/ruralwomen/documents/En-Rural-Women-MDGs-web.pdf >.

UN Women. "The Beijing Platform for Action Turns 20". UN Women, 2015. < http://beijing20.unwomen.org/en/step-it-up >.

UN Women. "Transforming Our World: The 2030 Agenda for Sustainable Development". *UN News Center*. United Nations, 18 Sept. 2015. <https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>.

World Bank. "World Bank, Can Africa claim the 21st century?: overview", Washington DC World Bank, 2000. <http://documents.worldbank.org/curated/en/2000/04/5303965/can-africa-claim-21st-century-overview-can-africa-claim-21st-century>.

World Bank. World Development Report 2011: Conflict, Security, and Development. Washington DC: World Bank, 2011. <http://siteresources.worldbank.org/INTWDRS/Resources/WDR2011_Full_Text.pdf>.

World Bank, Knowledge Assessment Methodology and Knowledge Economy Index: Measuring knowledge in the world's economies. World Bank, 2012. <siteresources.worldbank.org/INTUNIKAM/Resources/KAM_v4.pdf>.

World Bank. "Africa Continues to Grow Strongly Despite Global Slowdown, Although Significantly Less Poverty Remains Elusive", World Bank (2013) http://www.worldbank.org/en/news/press-release/2013/04/15/africa-continues-grow-strongly-despite-global-slowdown-although-significantly-less-poverty-remains-elusive.

World Bank. "A decade of development in Sub-Saharan African Science, Technology, engineering and Mathematics Research," D*ocuments and Reports*. World Bank, 2014.<http://www-wds.worldbank.org/external/default/WDSContentServer/WDSP/IB/2014/09/26/000456286_20140926094154/Rendered/PDF/910160WP0P126900disclose09026020140.pdf>.

World Health Organization (WHO). "Addressing the Challenge of Women's Health in Africa". Geneva, WHO, 2012. < http://www.afro.who.int/en/clusters-a-programmes/frh/gender-womens-health-a-ageing/highlights/3741-addressing-the-challenge-of-womens-health-in-africa.html>.

African futures:
Towards a sustainable emergence?

Africa is a priority for UNESCO. None of the international community's global aims of peace, security and prosperity can be achieved unless Africa and Africans can play an equal part in the family of nations. This is required by the present and demanded for the future. With the 2030 Agenda and the Sustainable Development Goals, the international community has set itself an unprecedented transformative ambition to achieve the goals of peace and shared prosperity. A concern for the future should therefore guide decision-making in all areas.

This publication is targeting all actors involved in the continent by providing future-oriented analysis instruments and a shared language to reflect and act in ways that should be considered in an open and long-term way. The priority of this approach is the diversity of African cultures and the priorities adopted by Africans themselves in the form of the African Union's 2063 Agenda.

UNESCO

United Nations
Educational, Scientific and
Cultural Organization

Africa Department

9 789231 001734