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Revitalizing Education Towards the
2030 Global Agenda and Africa's Agenda 2063

SUB-THEME 3

Implementing Education for African Cultural Renaissance and Pan-African Ideals

Synthesis Paper
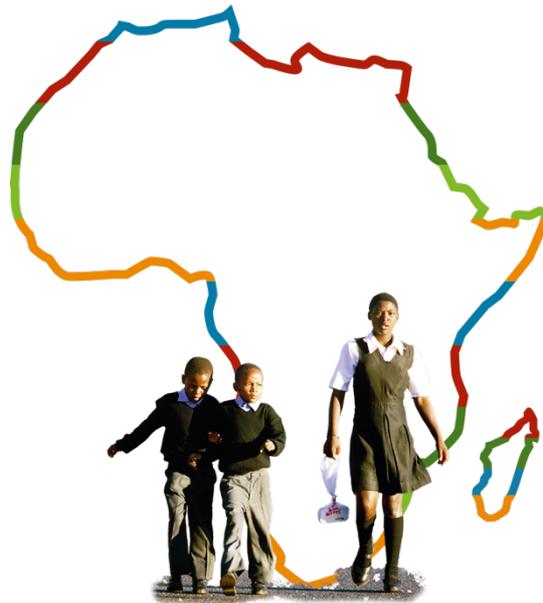
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Ushirika wa Maendeleo ya Elimu Barani Afrika
الرابطة لأجل تطوير التربية في إفريقيا
Association for the Development of Education in Africa
Association pour le Développement de l'Education en Afrique
Associação para o Desenvolvimento da Educação em África

Synthesis Paper

By

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Excerpt from

AFRICA'S APPEAL TO ITS CHILDREN

"... Come to the source of my humanity
Come and find solace in my deep roots
Come and regenerate in my ancestral spirituality
come and sit in the corner of sacred fire
Come to the shade of my generous nature ...

I wait for you, I hope for us ...
Upright my children upright free from all bondage
Initiate African renaissance, each, all, together, UBUNTU, united, at last!!!"

Hulo Guillabert, Member of the International Provisional Committee (IPC)

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SUMMARY OF ADEA 2017 TRIENNALE SUB-THEME 3

The ADEA Triennale, which will hold in Dakar in March 2017, aims to devote an important part of proceedings to *Education for cultural renaissance, pan-Africanism and African continental integration*. It devotes an entire sub-theme to this topic, which it entrusts to the Working Group on Non-Formal Education (WGNFE) and its partners. They are mandated to analyse the documentation produced on the subject, identify good implementation practices and produce a synthesis on the operationalisation of the main recommendations resulting from the documentation based on two benchmarks: the *2030 Agenda for Sustainable Development* and *Agenda 2063* of the African Union.

The summary thus produced will be added to the documents that constitute ADEA's 2017 Triennale.

To undertake this work, the WGNFE and its partners proceeded as follows:

* Given the diversity of schools of thought on African cultural renaissance and continental integration, the WGNFE and its partners, in an initial phase, briefly reviewed the major concepts related to the theme. The idea was to propose a basic corpus that will clarify the subject and provide a consensus around which to build a synthesis;

* Once the basic concepts were discussed and clarified, a diagnostic of good practices linked to the theme was established in the part entitled: "State of Education on Cultural Renaissance and African Integration."

* A third part, entitled "Where are we now?", analyses the lessons learned;

* The fourth part identifies solid recommendations for stakeholders; and

* The fifth part entitled: "Next Steps" proposes a road map to implement the work and keep the appointment for March 2017.

* The bibliography and annexes present some of the most original studies.

1.0. KEY CONCEPTS EXPLORED IN SUB-THEME 3

The summary of Sub-theme III, *Implementing education on African Cultural Renaissance and the Ideals of Pan-Africanism to promote continental integration and the birth of the United States of Africa*, is structured around six basic concepts: Pan-Africanism, African Cultural Renaissance, Multiculturalism, Multilingualism, Continental Integration, and Endogenous Knowledge and Know-how.

- **Pan-Africanism**

    Pan-Africanism is a concept developed in reaction to the consequences of the progressive dismantling of slavery in America. It is a political ideal and movement that promotes and encourages solidarity among Africans, wherever they are in the world. It is at all at once a social, cultural and political vision of the emancipation of Africans, and a movement that aims to unify Africans on the continent and in diaspora. It is based on the conviction that the people of Africa and the diaspora share a common history and destiny and that their social, economic, and political progress is linked to their unity. That is why pan-Africanism has as ultimate objective an integrated political organization of all the nations and peoples of Africa and its diaspora.

    The concept can be traced to the writings and speeches of some prominent thinkers, including Edward Wilmot Blyden and Anténor Firmin. At the beginning of the 20th Century, other figures such as Benito Sylvain and W. E. B. Du Bois contributed to the political assertion of the pan-African project. Following decolonization, the concept took on a new dimension incarnated by leaders such as Kwame Nkrumah, Julius Nyerere and Mohamed V.

    Pan-Africanism [1] today finds expression in Africa in areas as varied as politics, economics, literature and culture. The African Union is today Africa's largest pan-Africa organization.

- **African Cultural Renaissance**

    According to Cheikh Anta Diop, quoted by Evelyne Brener, African Renaissance is not only a world view; it is a way of being and having, a way of building Africa. [2] The concept pre-supposes:

    o a historical African conscience strengthened by in-depth and autonomous knowledge of the continent's cultural past;

    o fruitful dialogue by Africans with their own cultural heritages (dances, music, oral and written literature, aesthetic values, social values, African languages, and more);

    o new creativity by Africans in today's world that not only involves "taking", but also "giving", "participating", "building", and "acting".

    In the same vein, Evelyne Brener asserts that African Renaissance *"is a paradigm shift through which Africa transcends from death to life, from the point of despair to that of all hopes. It is the reconstruction of the African being. To maintain our being, our assets, our culture and our civilization, in short, our natural, cultural, economic and spiritual heritage and to enjoy from them*

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[1] *www.Wikipedia.org/wiki/panafricanism*

[2] *The term was used explicitly for the first time in 1948, by Professor Cheikh Anta Diop in the article: "When will there be talk of African renaissance?" Published in the collection "Alert under the tropics".*

to prove that they belong to us, that is the duty we must all accomplish, each according to their own capacities."[3]

- **Multiculturalism and Multilingualism**

  These two concepts cannot be dissociated from the concept of culture that covers "values, beliefs, languages, knowledge and arts, traditions, institutions, and ways of life by which a person or group expresses the significance they give to their existence and development."[4]

  Multilingualism and cultural diversity are characteristic of Africa. According to estimates, the number of languages spoken on the continents is in the neighbourhood of 2,500, and no African state can claim to be monolingual. Still according to current data, the number of languages spoken and/or written in each country varies between two in Burundi and over 400 in Nigeria. Close to half Sub-Saharan African countries speak an African language as a mother tongue. Counting speakers of secondary languages that the latter sometimes master as well as the mother tongue, the proportion of these countries rises to over 2/3. Sixteen of Africa's cross-border languages are spoken by over 150 million people. Beyond the education sector, at least 56 African languages are used in the administration and at least 63 used in legal systems. Over 65 African languages are used in written commercial communication and over 240 in the media.[5]

  The multiplicity of languages constitutes an asset and not an isolating factor of the continent with regard to the emergence of knowledge economies transmitted by international languages of wider communication. The choice of languages, their recognition and use in the education system, the development of their expressive potential and their acceptability by the wider public do not follow any principle of exclusion, but are rather translated by a progressive, concentric, and global approach. That is why UNESCO recommends that African policies and practices should foster multilingualism, especially centred on the mother tongue, with adequate space for languages of international communications.[6]

  Adult education should particularly be thought out in this regard. It should, indeed, tie in with the ideological and cultural movement based on a multilingual vision where African languages, as well as official languages (French, English, Portuguese, Arabic, etc.), play their roles within a dispensation that fosters inclusion and continental integration.[7]

- **Continental Integration**

  African integration is the achievement of a sense of solidarity for the entire continent. It has become a necessity for Africans to get together to ensure sustainable and balanced social and economic development. The most tangible aspect of this integration was achieved by the setting up of the African Union, with the mission of uniting to promote democracy on the continent,

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[3] *Ibid.*

[4] *Stéfania Gandolfi, Patrice Meyer Bisch and Victor Topanou (2006). The Ethics of international cooperation effective human rights.*

[5] *Adama Ouane and Christine Glanz (2010). "Why and how Africa should invest in African languages and multilingual education." ADEA and the UNESCO Institute for Lifelong Learning.*

[6] *Ibid.*

[7] *Kaboré (A.P) and Rasmata Nabaloum-Bakyono. (2014). "Socio-psychology of adult education in Africa" (p 23). UIL and PUA.*

improve human rights, consolidate peace, and taking necessary measures for Africa's economic and social development.

It is generally accepted that such integration hinges on at least a certain number of pillars: (i) the recognition and valorisation of Africa's social and cultural heritage; (ii) the pooling of "national sovereignties" for the benefit of a "collective sovereignty;" (iii) the convergence of sector and macroeconomic policies; (iv) the establishment of a regional market to stimulate investment and trade; (v) the construction of physical regional infrastructure to create social and economic cohesion in the regional space and maintain the flow of communication between parties; (vi) the promotion of education based on humanism, which involves the valorisation of cultural diversity, universality and interculturality; (vii) the construction and assertion of a cultural and identity; and (viii) the recognition of the positive influence of external contacts through Africa's long pre-history and history.

- **Endogenous Knowledge and Know-how**

The notion of endogenous knowledge, which is so dear to Beninese philosopher Hountondji, presupposes knowledge that is "centred, oriented, rooted in a culture"[8] and that is incarnated in a tradition of thought. The word, endogenous, is reminiscent of the origin of knowledge. It means that the knowledge emanates from oneself and draws from the empirical and intellectual facts of a given culture. In other words, endogenous knowledge is "a set of products internal to oneself, such as scientific and social activities, with their germination and generation processes that originate from practice and cultural existence."[9]

Such a definition draws a line between locally produced endogenous knowledge that is internal to the one who produces it, and exogenous knowledge imported from elsewhere with an origin situated beyond the subject the lives it like an epistemological and social experience. Several authors agree to include in endogenous knowledge what emanates from ancestral traditions in fields as wide as medicine, pharmacopoeia, biology, agriculture, botany and technology.

This topic is discussed at length in the study conducted by the WGNFE on the use of endogenous knowledge and know-how to improve relations between the school and the community.[10]

The concepts presented above will serve as framework for the design and implementation of educational policies that foster pan-Africanism, African renaissance, continental integration, endogenous knowledge, multiculturalism and multilingualism, and which, **prepare** mentalities and **ready up** the necessary work force for a united and prosperous Africa.

All these concepts reflect the combined challenges of a logical approach. In Sub-theme III, it will be necessary to: (i) examine how education can be used to (ii); foster continental integration; (iii) based on pan-Africanist ideals and on the valorisation of African cultures' and (iv) by focusing on the difficulties of implementing Agenda 2030 and Vision 2063. It will especially be necessary to identify and analyse key opportunities and challenges of education and training systems' efforts to achieve this Agenda and Vision.

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[8] *Paulin Jidenu Hountondji (P.J) (1994). Endogenous knowledge, avenues of research, Paris, Karthala.*

[9] *Etounga-Manguele, D. 1992. "Does Africa need a cultural adjustment programme?". Paris, Nouvelles du Sud, 1992.*

[10] *WGNFE (2014). Innovative approaches, endogenous knowledge and know-how for better school-community adequacy.*

2.0. CULTURAL RENAISSANCE, PAN-AFRICANISM AND CONTINENTAL INTEGRATION: THREE THEMES TO FEATURE AT THE TRIENNALE

Sub-theme 3 of the ADEA 2017 Triennale strives to identify knowledge, experiences and implementation best practices that should be integrated into all levels of education and training in order to develop education for Africa's cultural renaissance, for pan-Africanist ideals, and for continental integration.

This sub-theme is relatively new. For the first time, ADEA's Biennial and Triennale programmes id focusing on the cultural aspect of education.

This interest derives from the recommendations of the Education for Sustainable Development Programme, "*Transforming our world: the 2030 Agenda for Sustainable Development*" and for the African Union's "Agenda 2063, *The Africa We Want.*"

Paragraph 36 of the former underscores that: "*We pledge to foster inter-cultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development*" (UN Document: A/RES/70/1, 25 September 2015).

Objective 4 especially spells out the need for inclusive and equitable quality education and training geared towards lifelong learning. In targets 4.6 and 4.7, it dwells on the need to build education and training around the promotion of a culture of peace, non-violence and global citizenship. Such education should respect and appreciate cultural diversities and consider them as indispensable elements of sustainable social and economic development.

The second African Union Agenda, through its 2nd, 4th and 5th aspirations, lays emphasis, not only on "*Africa with a strong cultural identity, values and ethics*", but also on "*an integrated politically united Africa founded on pan-Africanist ideals and on the vision of African renaissance, with a solid cultural heritage and common ethical values.*" The Agenda outlines specific strategies to achieve these goals. They include building effectively educated and trained citizens of tomorrow with solid skills in mathematics, science and technology – citizens that demonstrate a real sense of innovation in a world where what matters is no longer raw material, but added value. The Agenda aspires to100% literacy and arithmetic rates by 2025.

These guidelines, recommendations and suggestions underscore the postulates and hypotheses of Sub-theme 3 of the Triennale.

Three of the postulates are worth mentioning here. The first underscores **culture as an essential factor of sustainability**.

The second maintains that *Africa's economic and social development can only be sustainably achieved by the construction of continental unity and the promotion of a solid African identity capable of integrating the abundant diversity of its cultural and linguistic components*.

The third postulate, which derives from the two preceding ones, underscores that *Africa has developed particularly effective strategies to face this cultural and linguistic diversity*.

On the basis of these three hypotheses, Sub-theme 3 proposes that *The African Union can be built advantageously around a humanistic approach to education, which itself is built around a multicultural and multilingual ethic that promotes inclusion, mutual understanding and social cohesion.*

It is on the basis of this vision that a preliminary literature review was carried out to define and structure the proceedings. Following this exercise, seven major challenges were identified with regard to education towards pan-Africanism, cultural renaissance, and African integration. This review led to the identification of areas of reflection and four major themes that will structure the rest of the work.

These topics are discussed in detail in the following methodology that also attempts to identify limitations and remedial measures.

3.0. LIMITATIONS AND METHODOLOGICAL PROVISIONS

The framing of Sub-theme 3 derives from certain constraints, the first being the complexity of the subject. As explained above, this is the first ADEA Biennial/Triennale to focus on this theme. Indeed, this interest stems from the recommendations of the Education for Sustainable Development Programme adopted by all countries and Africa Union's Agenda 2063.

The relative novelty of the theme to the Triennale necessitated preliminary research into the basic concepts and issues so as to identify the major challenges and concerns related to pan-Africanism, cultural renaissance and African integration into the curriculum. This preliminary research identified seven major challenges that can be formulated as follows:

1. **Although everyone agrees on the need to integrate African cultures and values into the curriculum of education systems, educators are faced with major practice-related challenges:**

   - limited knowledge of traditions;

   - the difficulty of integrating in curricula [11] those traditions that have been identified. By way of illustration, despite considerable investment of time and resources in Burkina Faso, attempts such as "*Art Classes*", "*Tuareg tent*", "*Theatre in school*", "*Night of School Orchestras*", and the "*Museum at School*", faced enormous difficulty in getting perpetuated;

   - the poor knowledge of African history (e.g. a lot of work has been done by UNESCO and other institutions that is little known to the general public);

   - the difficulty of integrating concepts related to pan-Africanism and African integration;

   - the difficulty of correcting the image Africans themselves have of Africa and Africans; and

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[11] *It is customary to use curricula for subjects to be taught (maths, physics, history, sociology, etc.) and for programmes.*

- the reluctance of many decision makers, both in education and in socio-economic circles, to make the effort to understand the need to integrate the cultural dimension for successful projects and programmes.

2. **The problem of using mother tongues** [12] **as medium and vehicle of instruction and subject matter is complex.** Several attempts have been made in countries, but such attempts have always met with difficulty of implementation and the passive resistance from certain decision makers, teachers, parents and/or systems built on the basis of European languages. All of this is complicated by the lack of an environment that fosters the use of these languages: bill boards, languages of communication in public services, etc.).

3. There is a limited **dissemination of existing work**. Work on multiculturalism is hardly known, poorly valued and insufficiently exploited in the construction of African curricula. The Sub-theme 3 group therefore thought it necessary to further explore **the idea of an African education based on a humanistic approach and on the recognition of the importance of building a common identity within an accepted cultural diversity**.

4. A quick review of the curricula and classroom practice in most African countries highlights the neglect of African history. **Current educational culture tends to focus on the preparation of the "Homo-Economicus;" which practically reduces the school to a job preparation centre**, limited to the development of skills needed in the world of work. As is the case with culture, African history is therefore insufficiently taken into account in the curriculum and, at best, neglected and reduced to its incongruous portion. As Professor Cheikh Anta Diop aptly noted, *"Intellectuals must study the past, not for the pleasure they find there, but for drawing lessons from it."* [13] This is why Sub-theme 3 is proposing an entire component on African history.

5. **Pan-Africanism and African integration are not part of African popular consumption cultures.** The group's vision is not to confuse teaching with education. It would therefore like to give all the space that education deserves outside the classroom. That is why it aims to add a component on the integration of African Renaissance to contemporary popular cultures through education.

6. **Social issues, especially those related to cultures, are ignored in most programmes on the economic and social development of the continent.** As a result, these programmes have little relevance to socio-cultural realities and the specific needs of the population. The organisers therefore proposed to develop a reflection on the place that culture and civilisations should occupy in educational programmes. They proposed reflection on the development of an integrated approach to education to support the creation of the United States of Africa.

7. **The prevailing approaches place little emphasis on what matters most: (i) the school or education and training centre; (ii) the teacher in a classroom situation, (iii) the learner; and (iv) the school environment.** To ensure that all the above thrusts can be implemented effectively and

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[12] *According to some schools of thought, the concepts used in these languages vary considerably. Some prefer the concept of 'national languages', as opposed to 'international languages', including Indo-European languages; others prefer 'vernacular' or 'dialectal languages', as opposed to languages that are mainly written; others rather use the concept of 'indigenous languages', as opposed to 'foreign languages,' etc. These concepts often have very pronounced ideological and political connotations. To avoid being drawn into the debates, the organisers of Sub-theme 3 have adopted the concept of 'mother tongues' despite the limitations it could have and the debates such a choice could raise.*

[13] *See: Alert under the tropics, articles 1946-1960, culture and development in black Africa. Présence Africaine - Paris (2006).*

efficiently, it is necessary to reflect more on the management and steering of education systems. It is for this reason that Sub-theme 3 has proposed a component of reflection on the promotion of integrated management and steering of education systems.

Sub-theme 3 has proposed 7 areas of reflection corresponding to the 7 concerns. The reflection around these areas made it possible to define the research and structure the work around four themes:

1) **Language and Quality of Education**, focused on challenges 1, 4 and 6 defined above;

2) **Culture and History**, focused on issues related to challenges 2 and 3;

3) **Pan-Africanism and Continental Integration**, focused on issues related to the 5th challenge;

4) **Resource Mobilization**, focused on the implementation of these recommendations.

Focus groups were built around these four issues. At the level of each of these groups, adequate documentation was assembled and a literary review conducted in order to identify and diagnose the problems. As suggested in the introductory part, these problems were then analysed and lessons learned from them. Ultimately, a minimum of recommendations was developed to try to support policies and practices under the 2030 Program and Vision 2063.

4.0. STATE OF EDUCATION TOWARDS PAN-AFRICANISM AND CULTURAL RENAISSANCE TO PROMOTE CONTINENTAL INTEGRATION

The WGNFE, where the collection of contributions for Sub-theme 3 was centralized, collected 48 studies and study proposals, 26 of which were presented and discussed in Luanda as part of sub-regional consultations. In addition, WGNFE explored a number of strategic documents related to Sub-theme 3, namely, (CESA) 2016-2025,[14] the Cultural Charter for Africa of 5 July 1976, the Charter for African Cultural Renaissance, and the African Union's Agenda 2063. The review of these documents made a good diagnostic possible. As explained in the methodology, the review of these documents led to the identification of areas of work and to a final regrouping into four as follows:

• Languages and Quality of Education;

• Culture and History of Africa; and

• Pan-Africanism and African Integration.

• A fourth group was set up to address the issue of the resources needed for implementation, within the perspective of education for sustainable development.

4.1. Languages and Quality of Education

The diagnostic revealed five main themes to be considered in African language policies:

1. *Languages as a medium for teaching:* This theme was widely discussed in the papers submitted for Sub-theme 3. The studies covered topics as varied as literacy, pedagogy, andragogy and linguistic policy.

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[14] *The Africa Union's Continental Education Strategy for Africa (CESA 16-25).*

Still with regard to the issue of the teaching medium, several studies have addressed the role of mother tongues in promoting sustainable education and the correlation between the use of these languages and improved quality teaching. Readings showed, for example, that the Angolan policy of using indigenous languages in the first cycle of education and literacy centres effectively contributed to the promotion of their cultural heritage and to the improvement of school results and quality of education in some Angolan provinces, including those using Kikongo, Kibongo and Ubundu.

Similarly, Makanda [15] points out in his study on African languages, a synthesis of which was presented at the Luanda forum, the essential role that mother tongues must play in learners' cognitive development. He argues that, like Mandarin in China and Japanese in the "Land of the Rising Sun", African states should promote the use of mother tongues in the curriculum in order to protect their cultural identities, and reinforce the use of these languages in the appropriation of new technologies.

Using the Democratic Republic of Congo (DRC) as an example, Makanda explains how the legal framework allowing the use of four mother tongues (Lingala, Kikongo, Swahili and Chiluba) as languages of instruction in primary education and as disciplines in secondary and higher education has boosted access and equity in the areas under consideration. He concludes by highlighting the urgency of advocacy for laws that promote continental integration and African cultural renaissance in educational programmes. According to Chamuhon[16] cultural renaissance in Africa, particularly in Angola, requires laws, regulations and strong institutions and families to transmit positive African values to the younger generations.

2. *Languages as medium and cultural vector:* Authors like Filipe Zau, after a thorough diagnostic, recommend the promotion of intercultural education based on the principle of sustainability and "endogeneity". They also propose the promotion of such education through language policies within the same linguistic group. Such measures would support the principles of justice and democracy as the basis for sustainable economic and social development.

3. *Languages as a tool for greater social justice:* Some studies, such as the one conducted by Souad, with WGNFE [17] contribution, demonstrated the importance of using ICT in the teaching-learning process to boost access and equity, including in national languages literacy programmes for rural women and vulnerable youth in urban areas. Several initiatives to use ICT to boost literacy exist, such as community and denominational radios used in rural areas as literacy tools. The development of mobile technology, the convergence of all media to digital media and the rapid growth of the Internet have dramatically changed the profile of the literacy sector. ICTs have become everyday tools used by young people from both privileged and disadvantaged backgrounds. For example, the use of mobile phones in the field of remittances is a great success and allows millions of people with little or no literacy to enter the digital economy. Programmes such as "Zankey Faba," a virtual network especially for vulnerable African youth, are beginning to make their mark on the African educational landscape.[18]

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[15] *Makanda A. (2016).*

[16] *Chamuhongo A. (2016).*

[17] *Souad A. and WGNFE (2015).*

[18] *For more information, visit the website www.GTENF.org, especially under the column Zankey Faba.*

4. *Languages as part of a common core of knowledge and skills to be mastered by learners:* Several studies have also stressed, within the framework of the implementation of a successful holistic approach, the need for a set of common core skills that encompasses all forms of education (formal, non-formal and informal). For example, a WGNFE study proposes a matrix based on the minimum skills, knowledge, aptitudes and attitudes, including competences in pan-Africanism and cultural renaissance that each African should possess to meet their expectations and those of society.[19]

5. *Languages as an instrument for promoting moral values of endogenous know-how:* Studies on the WGNFE Quranic Centres and the Karanta IEC explore alternative forms of education to support conventional methods that have demonstrated limitations. Thus, they emphasize the potential of the approaches used by Quranic Centres and Integrated Education Centres to boost access, equity and quality of education. Indeed, when properly used, they can help to convey African moral and socio-cultural values[20], integrate endogenous knowledge and know-how into curricula[21] and promote sub-regional community development for the benefit of cross-border populations.[22]

Studies have often examined the importance of the participation of the school environment in supporting learning processes. Thus, for example, Joy and Hilma cite the example of Namibia. [23] In that country's education system, social responsibility plays a decisive role in the success of learning. Similarly, the experience of school management committees in Mali,[24] which is discussed in Boury's contribution, demonstrates that these structures contribute to the improvement of school performance in education systems.

Whatever the theme of these studies, strong consensus emerged on two or three points:

- Education systems stand to benefit greatly from the widespread use of mother tongues as (i) educational tools, (ii) a vector for asserting African identities, and (iii) a privileged means of disseminating endogenous knowledge and know-how in the globalized world Africans now live in;

- Mother tongues should play an important role alongside the administrative or official languages. They must occupy a predominant place if Africans really want to assert their identity in the contemporary world characterized by the intensity of "cultural giving and taking" and by the monopolistic tendencies of certain cultures and ways of life.

- Mother tongues can only sustainably play their predominant role in supporting cultural, social and economic development if the systems are resolutely committed to a policy of developing literate environments sensitive to the issue of African languages.

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[19] *Yekhlef A. and WGNFE (2015).*

[20] *WGNFE (2015).*

[21] *WGNFE (2015).*

[22] *KARANTA Foundation.*

[23] *Joy, M and Hilma (2016).*

[24] *Boury, M. (2016).*

4.2. African Culture and History:

1. The diagnostic revealed an inadequate integration of history into education and training programmes. Indeed, the place reserved in programmes for the teaching of history is insufficient. Not only do the hourly credits reserved for this subject tend to decrease, but the very autonomy of history as a discipline is undermined because here and there the trend is to associate history with other disciplines (literature, social sciences, civic education and citizenship training).[25]

In addition, the history textbooks used in most schools are full of clichés and stereotypes, some of them from the colonial period. It is necessary to strengthen national cultural identities to: (i) legitimise national policies that assert intellectual and cultural independence from former colonial powers; (ii) empower schools to play their crucial roles in the future that Africans wished to provide for themselves through the education of the younger generations; (iii) to better integrate endogenous knowledge into school curricula ' and, above all, (iv) to make the school more relevant to the conditions and needs of the grassroots communities.

To realize these goals, a number of challenges must be addressed. The challenges of teaching African history to African children can be contextual, political and methodological, and include the problems of harmonization between teaching cycles, of resource mobilization, of adequate teacher training in secondary and higher education, and of integration with systems currently in use in the formal, non-formal and informal sectors.[26]

The teaching of African history can be improved through the use the guidelines provided in UNESCO's monumental General History of Africa. These are: (i) reviewing African history as it is currently taught; (ii) making it accessible through simple, varied and multi-lingual didactic materials; and (iii) valorising historical heritages by increasingly popularising historical figures.

Moreover, in order to familiarise children and young people with Africa's past and cultures, museums should be used as a learning framework, effectively introducing endogenous knowledge in the curriculum in the same way as what has been experimented in Mali, [27] and public places should be dedicated to great African heroes and landmark events.

The WGNFE and El Moctar study on the subject emphasizes the issues arising from the concern not only to make the systems more effective, but "*to strengthen national cultural identities, to legitimize state policies that seek to assert their intellectual and cultural independence in relation to the old colonial powers and to empower this so-called modern school in relation to the future that Africans wish for themselves through the education of younger generations.*"

The study argues that a "*coherent and rational body of knowledge, developed and proven over time and bequeathed as a culture to successive generations*" should be integrated into the curriculum.[28]

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[25] *UNESCO (2013). Review of the contents of general History in Africa.*

[26] *UNESCO (2013), op. cit.*

[27] *WGNFE and El Moctar (2016), op. cit.*

[28] *Especially see: WGNFE and El Moctar study report (2016) on the capitalization of the integration of endogenous knowledge in the education programmes of pastoral and nomad populations of the interior delta of Niger.*

Other studies, conducted in East and Southern Africa, particularly those conducted on culture and the African past especially on the Ubuntu approach by Biraimah[29] and Oviawe, [30] reached similar conclusions. These studies found that the Ubuntu approach, which aims to promote humanism based on humanistic interdependence, positivism, a collective approach to solving social problems, could be validly taught in our schools to expose more learners to African cultures and values. Similar to Ubuntu, there exist 'joking cousins' or 'joking kinship' that is widespread especially in the West Africa, and that serve as excellent models for facilitating inter-family and interethnic relationships. Such practices could be integrated into the curriculum of schools, in particular bilingual schools.

Practical examples of the implementation of initiatives that facilitate school-to-community integration are offered by Burkina Faso through programmes such as the WAMP (West African Museum Programme), which proposes good practices in helping villages to take ownership of their own history, document local community values and traditional cultural techniques, collect works of art, promote great African figures, publicize the great events that marked the country's past, and many others.[31]

2. Beyond the valorisation of traditional ancestral history and cultures, some documents support the need to fundamentally revise the meaning of the school in its present form. The study presented by Baba Moussa, [32] for example, proposes to break with formal education that fosters schooling, and move towards a holistic model that takes into account the concept of continuous and inclusive learning and integrates three dimensions: endogenous knowledge, practical knowledge and innovative knowledge. [33] This is the best guarantee for successful socio-cultural integration (African renaissance) and real socio-professional promotion (employment and sustainable development).

3. It is essential to realize that education in the 21st century takes place both in and outside the classroom. In this regard, the studies recommended the enhanced and efficient use of ICT in the teaching-learning process. They also suggested exploring further experiences such as CARTEL and CITO,[34] which use storytelling and theatre to valorise African identity and values.

4. With regard to adult education, the literature revealed that literacy faces major challenges that adversely affect access and equity. In today's world characterized by an extraordinary expansion of communication and information, this is contrary to the dissemination of African cultures and traditions. Indeed, the number of illiterates, whether functional or not, is still too high. UNESCO statistics are instructive in this regard. Data from 2012 shows that in Sub-Saharan Africa, 23% (30 million) of school-aged children did not have any form of schooling, 21 million adolescents (15 years and above) had not attended a "modern" school, and 153 million adults (60% of them women) were functionally illiterate, with no minimum basic reading, writing and math skills. According to

[29] Biraimah K. L. (2016).

[30] See Oviawe J.O. (2016).

[31] WGNFE (2016) Report of meeting with Cultural Operators partnering with Swiss Cooperation in Burkina Faso.

[32] Baba Moussa A. R. (2016).

[33] Baba Moussa A. R., op. cit.

[34] Rapport of meeting with cultural gold miners, op. cit.

Nigeria's national statistics for 2010, nearly 60 million Nigerians were unable to read or write,[35] and among them were more than 9 million out-of-school children in 2009, which corresponds to 37% of school-aged children.[36]

The latest UIL statistics show that at a time when the rest of the world has made considerable advances in literacy over the past decade, progress in Sub-Saharan Africa has remained modest, with an increase of barely 6%, and in a context where the gender ratio is only 0.74. Indeed, in 2011, more than 182 million adults were still illiterate, which represents almost 1/3 of the group concerned.[37]

Documents analysed identified the causes of this worrying situation as follows:

a) Low participation rates of people in learning due to persistent inequalities in access and participation (the disadvantaged being mostly women, the rural population, older adults, migrants, indigenous peoples, linguistic and ethnic minorities, and persons with special needs);

b) Inadequacy of literacy policies;

c) Inappropriate modes of governance;

d) Insufficient financing;

e) Lack of support for literacy as a key competence of learning, and pathway to economic and social development;

f) Inadequate learning conditions in relation to an extremely heterogeneous customer base;

g) Lack of relevance of programmes to the needs of adults and the community;

h) Insufficient monitoring and evaluation of the impact of adult education, which makes it difficult for countries and their partners to regulate the quality of learning. A comprehensive report is being prepared on this subject within the framework of CONFINTEA VI.[38]

Didactic supervision is also covered in several documents. As the documents suggest, the conceptual foundations of the African perspective and innovative approaches must be appropriated through the dissemination of abundant literature on the subject. As Fischman and Gandin [39] point out, there is a need to strengthen human capital for the gradual empowerment of social components, which can take charge of self-reliant development. Baba Moussa, however, insists on the development of educational approaches that take into account the African vision.[40]

Concerning issues related to culture and African integration, the studies note some achievements. Several literacy programmes take into account local cultures and African history. [41]

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[35] *NBS, 2010 Literacy Survey*

[36] *Bah-Lalya et al. (2016).*

[37] *See UIS (2013).*

[38] *Unesco-UIL Brazil's ministry of Education (2010).*

[39] *Fischman G. E. and Luis Armando Gandin (2016).*

[40] *Baba-Moussa. The fundamentals and philosophy of adult education in Africa, op. cit.*

[41] *ASIBA-Association for Support to Grassroots Initiatives (2010).*

4.3. Pan-Africanism and Integration of the Continent

Several studies on the theme of pan-Africanism have been presented and discussed. The available documentation particularly emphasized the following issues:

- Training teachers from the perspective of pan-Africanism (example of MACHIMBOMBANDO or bus trip between Angola and Tanzania);

- Integrating the youth into the process of unifying the continent;

- Developing a common educational policy with mother tongues as vehicle and border suture zones as space for experimentation (T. Sall);

- How best to deconstruct, decolonize and rewrite school curricula to better reflect African identification concerns and continental integration (Kambundo); and

- How to use the education offered to transhumant and cross-border ethnic groups to strengthen African integration. In this regard, the work of PREPP and CEI was examined at the Luanda consultation workshop.

In general, these studies highlighted the following findings:

- The Pan-African ideals can provide a solid basis for continental integration.

- The mobility and contacts that characterize the African populations can be advantageously exploited to promote knowledge of the other.

- The approach used in the MACHIMBOMBANDO programme can serve as a model for training teachers who are closer to the grassroots communities. This approach, which consists in organizing study tours for trainee teachers in the local communities of several countries, makes it possible to expose the future teachers to multicultural realities, promotes openness to others through contacts and immersion in the grassroots communities. This would, in turn, strengthen links between school and community by enabling future teachers to acquire skills in multiculturalism and multilingualism, which they could transpose into schools.

- African youth and women could constitute a very important human capital to be valued for a sustainable African integration. Bilingualism/multilingualism, accompanied by the development of adequate teaching materials, can be a significant factor in integration and education.

4.4. Identification of Resources

The documents presented and available, in particular, those of Gomes and Alcochette, identified four major impediments to the effective implementation of the recommendations made under Sub-theme 3:

- lack of funding for the integration of culture into the curriculum;

- low participation of national entities (state enterprises, local authorities, etc.) in the financing of education;

- lack of competent human resources, programmes and teaching materials adapted to meet the educational needs of populations in border areas; and

- lack of educational programmes open to endogenous African cultures.

Two documents addressing the availability of resources were particularly worthy of consideration. The first project, "*Savoir de Plus*" in Angola, produced a logical framework and indicators, as well as commitments formulated in matrices. The project had a fixed work methodology that allowed for regular contributions and thus ensured the sustainability of funding. It was based on a survey conducted in four provinces (Namibe, Benguela, Cabinda and Malanje) with the involvement of several partners, including UNICEF and the World Bank.

The second project proposed funding for scientific research based on new mechanisms that take into account quality issues in the area of human resources and funding from public and private enterprises.

These two projects have prompted reflections on the African dependence on external financing, which makes it difficult to ensure the sustainability of African educational programmes.

The studies proposed various scenarios for funding and resource mobilization. These include:

a) Advocating States' compliance with commitments on education financing (4 to 6% of GDP or 15 to 20% of the State's General Budget);

b) Reducing taxes on African cultural works and products that have an impact on education;

c) Capitalizing on funding experiences (synergy of resources, development of innovative and adapted management strategies and tools, and others), from certain African programmes, etc. Another illustration of this model has been proposed by the KARANTA action plan which includes Burkina Faso, Mali, Niger and Senegal;

d) Reserving a percentage of the taxes to be levied on sales of certain national products with high budgetary value, for African cultural renaissance education programmes and the ideals of pan-Africanism;

e) Charging a fee to users of educational products, but avoiding double taxation;

f) Co-financing cross-border education programmes between countries hosting populations that speak the same language;

g) Encouraging public-private partnership for the financing of education in Pan-Africanism and African Renaissance;

h) Integrating financing support to Pan-African pilot programmes in the budget planning of African countries;

i) Encouraging states to pass laws on patronage for substantial funding of education, backed by a reduction in taxes for patron companies;

j) Developing joint pilot programmes carried out by several border countries, simple, inexpensive, of short duration (the time of holiday camps) and adapted to the ideals of pan-Africanism and specific realities of the targets. Programmes such as the Education Centers for Integration (CIEs) co-managed by Burkina and Mali and the PREPP cross-border programmes covering a dozen countries of the Sahel-Saharan strip can be used to support such initiatives;

k)   Educating States that share cross-border languages (Swahili, Lingala and Kikongo in Central and Eastern Africa; Pular and Manding in West Africa; and Arab in North Africa) to mobilize resources for implementation of specific sub regional programmes;

l)   Promoting pilot experiments in the various countries of the region for the implementation of the recommendations of Agenda 2030 and those of 2063 in order to serve as a basis for comparison between the different educational systems;

m) Mapping African human resources (profile, country of origin and residence, languages, areas of expertise, actual experiences, etc.) and ensuring their effective use by States; and

n)   Creating and maintaining an environment of peace vital for the optimization of the use of resources.

5.0. WHERE DO WE STAND?

After the diagnosis, the Sub-theme 3 team carried out an analysis of the contributions received. The first observation was the extreme wealth and relevance of the documentation collected. The idea of organizing the Triennale on the basis of co-construction, which includes sub-regional consultations of countries and outputs of the work of the ADEA centres, proved effective, not only in collecting abundant and relevant information, but also for the dissemination of this information, where it is most valuable: in the countries. It should also be noted that this method has helped to increase awareness of ADEA and its work.

The diagnosis has also confirmed Assumption 2 of the Guidance Note, which is that *"the economic and social development of Africa cannot be achieved on a sustainable basis without the construction of a continental unit and the promotion of an African identity, solid and capable of integrating the abundant diversity of its cultural and linguistic components* ".

The various studies have demonstrated the relevance of pan-Africanism as an ideal and as a remarkable instrument for continental integration.

The evidence that emerged from the examination of the reports of the studies is that the cultural dimension must be an integral part of any programme and project of sustainable development in education.

Many studies have demonstrated the relevance of the use of African languages as tools of integration and African cultural renaissance. These studies have clearly indicated that linguistic and cultural diversity is more a factor of enrichment than division.

5.1. Language and Quality of Education

As noted above, the 2017 Triennale is distinguished by its focus on the implementation of the 2030 Programme and Agenda 2063, in particular Objective 4 of the 2030 Programme, which stipulates the need for inclusive education, equitable and of quality to promote lifelong learning. Targets 4.6 and 4.7 of this programme stress the need to ensure that young people and adults have basic literacy skills (reading, writing and numeracy), while at the same time developing their basic skills for sustainable development (human rights, culture of peace and global citizenship, and appreciation of diversity).

The studies that have been brought to the attention of Sub-theme 3 are particularly relevant to this concern. For example, Afonso's work, submitted to the participants of the Luanda Forum, explains how Angola designed and implemented for four decades some of the most successful literacy campaigns in Africa. The campaigns enabled the country to increase its literacy rate from 15% at independence to almost 75% in 2015. [42] The other results of these campaigns include improved literacy levels, greater empowerment of disadvantaged groups and substantial socio-economic transformation within the rural classes. Afonso noted that these successes were achieved through the mobilization of civil society organizations (CSOs), faith-based organizations and armed forces to support large-scale literacy interventions. These campaigns provided an opportunity to work in depth on local cultures, inspire an active social dynamic, and revitalize the use of certain local languages, notably in the north of the country with Kikongo, Kibungo and Ubuntu. They also helped to spread messages that would improve the social and economic well-being of Angolans.

In fact, several studies, reports and syntheses recorded under Sub-theme 3 reflect the close correlation between the use of mother tongues within bilingual/multilingual contexts and the promotion of African cultures.[43]

These studies have also shown a correlation between the use of mother tongues in education and sustainable socio-economic development. Indeed, mother tongues offer added value to cultural renaissance and contribute to improving the quality of education. In particular, they facilitate the understanding and participation of children in the classroom and contribute to the development of African social and cultural skills. Therefore, there is a consensus that mother tongues should be the lingua franca [44] in African schools and education centres, at least for the first years of schooling.

A large body of literature demonstrates the link between the use of mother tongues as a medium of instruction and the improvement of quality of learning. Barbosa, in particular, encourages countries to integrate mother tongues as learning tools in curricula[45]. It is regrettable few countries use of mother tongues as medium of instruction. The Triennale can be an adequate forum to discuss this issue and continue the advocacy [46] for greater use of the mother tongue in teaching.

In the same vein, studies have revealed the importance of having legal frameworks for promoting the use of mother tongues in education systems. The DRC [47] offers an excellent model worthy of emulation. In most countries, laws do not exist, implementation modalities are imprecise, or teachers are reluctant not adequately trained to implement them. Educational systems must ensure that the following exit profiles are achieved through the use of native language as a means of instruction: a) critical thinking skills, b) problem solving, c) leadership and communication skills, (d) social and cultural skills, (e) skills for living together with others, and (f) other skills.

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[42] *Afonso V.M. (2016).*

[43] *See Zau F, Barbosa, and the work of UIL, in particular the paper by Ouane A. and Christine Glanz (2010).*

[44] *According to Adama Ouane and Glanz (2011), the concept 'lingua franca' may refer, for example, to a widely circulated national language of communication.*

[45] *Barbosa, V., op. cit. Misiker A. F. (2016).*

[46] *ADEA has already undertaken a series of work in this direction. Recalling, the resolutions of the 2005 Windhoek Conference, the African Conference on Integration of African Languages and Cultures into the Education of Ouagadougou in 2010, 2012Triennale.*

[47] *See Record of Proceedings of the Regional Consultation Forum on Sub-theme 3, Ouagadougou, July 2016.*

Moreover, it is important to develop a common core of competences that responds to the need to train African human resources with a minimum of basic skills, social skills, and pan-African/cultural renaissance awareness

The review of studies and reports on Sub-theme 3 also revealed the importance of community involvement in school management. The contributions of Angola, Mali and Mauritania, as well as the experiences documented in several other African countries, have demonstrated the positive influence of School Management Committees (COGES) on the quality of education.

In view of the foregoing, the Triennale would provide an appropriate opportunity to emphasize, at the continental level, the need to:

1. continue and systematize codification of African languages;

2. legislate the terms and conditions for the use of mother tongues in the curriculum;

3. systematically integrate modules on the transcription of African languages in the curricula of teacher training schools;

4. develop teaching materials tailored to African cultural realities and in sufficient quantities;

5. generalize the integration of a common skills base, as has been tested in Benin, Ghana and Senegal in African education systems. This skills base pays particular attention to African cultural identity and pan-Africanism; and

6. generalise the use of COGES in schools and centres of basic education.

5.2. Culture and History

Item 6.1.1 of the 4th aspiration of the Agenda stipulates that at least 80% of primary and secondary education programmes should focus on indigenous African cultures and values. [48] Similarly, item 6.1.3 recommends that the local content of media production be increased by 60% by 2030 and that creative arts, folklore, national cultures and oral history. In addition, the cultural heritage should be regained, protected, archived and valued.

These concerns are reflected in several case studies, research and consultation reports recorded at the sub-theme level.

These documents clearly identify the challenges and opportunities to address them.

• The first of these challenges is, as noted by Kautondokwa[49], Mbuku Mbumba[50] and Aparício[51], the inadequate use of African heritage in educational programmes. Historical figures have little media coverage, African museums are not used as a learning framework, and endogenous knowledge is ignored.

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[48] *The Framework Document of the African Union Commission (2015) specifically states in Aspiration 5 that the ambition is to build 'Africa with a strong cultural identity, values, ethics and heritage. And one of the targets is "to ensure that at least 80 percent of the content of educational programmes is related to African indigenous culture, values and languages in primary and secondary education by 2030".*

[49] *Kautondokwa E. (2016).*

[50] *MBUKU MBUMBA J. P. (2016).*

[51] *Aparício A. (2016).*

- The second challenge identified is the inadequacy between the school and its environment. In Africa, 60 years after independence, education is still largely limited to schools. [52] It is not sufficiently open to its environment, [53] does not integrate the three dimensions of endogenous knowledge, practical knowledge and innovative knowledge, and does not promote African cultural renaissance and the harmonious socio-professional development of learners.[54]

- A third challenge is the lack of a strong foundation for adult education. As observed by Kabore et al.[55], adult education does not take into account the conceptual foundations of the African perspective, which underlines at least three foundations: the importance of socialization, the weight of group membership and the search for consensus as a cardinal principle.

A fourth challenge is that African educational systems are designed from models inherited from the colonial period. In these systems, local cultures, African history and endogenous knowledge are not sufficiently integrated into the teaching and training curricula.

The fifth challenge is the extreme diversity of African cultures and traditions, which could, a priori, constitute hinder the construction of national and African identities. However, contributions at Sub-theme 3 argue that intercultural education in Africa can contribute to the building of African identity without the loss of cultural identity.[56]

From the above, there emerges the need to reinvent "the African school". The new school must be open to endogenous values and practical knowledge, be resolutely oriented towards production and innovations that will bring progress, and at the same time respond to the globalized world and adopt an approach that encompasses formal, non-formal and informal learning.

5.3. Pan-Africanism and African Integration

Objectives 6.1 of Vision 2063 suggests for secondary schools two years of exposure to an African language other than the students' own and compulsory study of African history. At the tertiary level, it is recommended that 75% of institutions offer a language and literature programme of at least 3 local languages. Generally, it is recommended that in government offices African languages be adopted as the Lingua Franca by 2025 and that intergenerational dialogue mechanisms be put in place by 2020.

The documents received under Sub-theme 3 do not make such detailed proposals as those mentioned above. However, the content of these documents reflects the concerns identified in the recommendations of Agenda 2030 and Vision 2063.

Indeed, it emerges from these documents that African realities and cultures are not sufficiently taken into account in the training of teachers. To this end, the MACHIMBOMBANDO example, mentioned

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[52] *Baba Moussa, op. cit.*

[53] *Abdourahmane Ag Mohamed El Moctar Capitalization of the experience on the integration of endogenous knowledge in the curriculum in Mali.*

[54] *WGNFE (2015). Innovative approaches to knowledge and endogenous know-how for a better fitting community school.*

[55] *Baba Moussa, op. cit. Also refer to Paré-Kabore and Nabaloum-Bakiono (2014).*

[56] *Bruno Julio KAMBUNDO B. J. (2016).*

above, offer future teachers exposure to multiculturalism and multilingualism across several countries of a sub-region. They could thus acquire knowledge and practices that they would transpose into schools.

The documents also revealed that theory and practice are insufficiently alternated in teacher training, that national strategic planning tools are weakly articulated with sub-regional guidelines, and that physical boundaries are inconsistent with the existence of ethnic groups and African realities.[57]

From the above, and despite the paucity of contributions on pan-Africanism and the African renaissance, there are nevertheless two important proposals:

• The first argues that African integration would be more effective if there was a bottom-up at grassroots level through mother tongues. Education systems need to draw lessons from this to foster an educational approach based on multilingualism, multiculturalism, which require the introduction of endogenous values into the curriculum, elimination of discrimination at school, acceptance of others, and living together.

• The second proposal concerns the need to decolonize the public image of Africa and to combat Afro-pessimism by promoting exchanges and "knowledge of the other". It is necessary to develop common media programmes in African languages, thus magnifying pan-Africanism and the values peculiar to our continent.[58]

5.4. Identification of Resources for the Implementation of Sub-Theme 3

The debates organized as part of the preparation of the report of Sub-theme 3 identified funding challenge as one of the main causes of delays in the delivery of educational programmes. Funding would be a decisive factor in the delays experienced by countries in the implementation of the EFA and MDG targets.

The problem of funding becomes more serious when it comes to relatively new fields such as pan-Africanism, African culture, continental integration and others. The observation is that countries allocate very little to the integration of African culture into the curricula and the scientific research that must accompany this process. In addition, the lack of qualified teachers, adapted curricula and teaching materials in line with the educational needs of grassroots communities is significant. In many cases, cross-border populations with the same languages, cultural practices and educational needs share completely different teaching materials.

Another observation is that the participation of state enterprises, private enterprises and local authorities in the financing of education is low compared to the many needs.

The studies made concrete proposals to improve the overall funding system. Among these proposals is the creation of new mechanisms that would take into account quality issues in the field of human resources and financing from public and private enterprises.[59]

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[57] *Sall T. (2016).*

[58] *WGNFE (2016) Report on Meeting with the Cultural Operators partners - Swiss Cooperation in Burkina Faso.*

[59] *Alcochette, A. (2016).*

Other proposals are to develop a logical framework, indicators and commitments contained in a matrix that would better ensure the regularity and sustainability of funding.[60] Still others focus on the need to make cross-border interculturality an asset, and not a handicap.[61]

6.0. LESSONS LEARNED

From all the reflections on the subjects raised above, there are several lessons to be learned, including the following:

• Pan-Africanism appears to be a relevant ideal and a concern for continental integration. The second postulate – that "*the economic and social development of Africa cannot be achieved on a sustainable basis without the construction of a continental unity and the promotion of a strong African identity capable of integrating the abundant diversity of its cultural and linguistic components*" – is being confirmed.

• Multilingualism and multiculturalism are excellent vehicles for the acquisition of social and cultural skills necessary for cultural renaissance. They can contribute effectively to elimination of discrimination, acceptance of the other and harmonization of societies.

• Continuous and inclusive learning is essential to the promotion of Pan-African ideals.

• To achieve African integration, it is more efficient to begin at the bottom, from mother tongues and curricula in border areas which are genuine spaces for experimentation and dissemination.

• African history must be revisited and made accessible through simple, varied and multilingual teaching materials. Historical legacies must be valued through the popularisation of historical figures, use of museums as a learning framework, introduction of endogenous knowledge and other initiatives in schools.

• It is urgent to decolonise the imaginary by promoting exchange and knowledge of the other.

• Priority should be given to gender issues in education.

• The meaning of school must be deeply revised so as to break with *"education trapped in school form"* and move towards a holistic model.

• in the curricular of adult education need to be fundamentally revised and refocused on African and gender perspectives. In particular, it is necessary to use, at this level, the mother tongues as languages of instruction to promote cultural renaissance and continental integration;

• Laws must be legislated and adopted throughout the continent for the implementation of cultural renaissance and the ideals of pan-Africanism;

• The use of ICTs in the learning process narrows the digital divide and hastens Africa's integration into the digital world of the 21st Century.

7.0. RECOMMENDATIONS

The work undertaken before, during and after the Luanda Consultative Workshop identified a number of major challenges hindering successful and harmonious integration of Sub-theme 3

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[60] *Gomes, C (2016).*

[61] *Sall, T., op. cit.*

preoccupations, relate to the curriculum of universities, schools and African training centres, as well as the everyday life of young people from the neighborhoods and villages of the continent. The analysis of the challenges and opportunities in relation to the concerns expressed by the 2030 Programme and Vision 2063 provided valuable lessons. Taking into account the need to focus on what matters most, Sub-theme 3 formulates some major recommendations, which, for the most part, appear in the outcomes from the work of Luanda.

1. **Making a bottom entry at the grassroots level.** Current experiments in some border areas such as PREPP and IEC[62] were particularly interesting as models to be promoted and shared, with minor adjustments. All the studies have sufficiently demonstrated that Africa has strong educational models based on multilingualism and multiculturalism as a vehicle for the acquisition of social and cultural skills necessary for cultural renaissance, elimination of discrimination, and the acceptance of the other and peaceful co-existence. It is now necessary to value, harmonize them and disseminate these models in concentric circles and/or on the basis of agreements between countries. The most important thing is to start the process.

2. **Fully reviewing the Curriculum**, which must effectively integrate endogenous knowledge and know-how, practical knowledge and innovative knowledge for a better socio-cultural integration of the African child. The use of mother tongues as languages of instruction, especially for the first years of schooling, is essential for the integration of the notions of African cultural renaissance and of the continent into the curriculum. At the same time, multilingualism must be promoted in schools. There is also a need to develop a common set of values and skills to serve all education and training, regardless of the form in which they take place. On an experimental basis, one can start in border areas (suture zones) and on multi-location groups with transnational languages.

3. **Thoroughly reviewing the meaning of school** in order to break with "*education trapped in school form*". We must move towards a holistic model that integrates the notion of continuous and inclusive learning essential to the promotion of the ideals of pan-Africanism and accepts that education in the 21st century will take place both in the classroom and outside. In this perspective, the enhancement of the efficient use of ICT in the learning process is recommended. Experiences such as CARTEL and CITO, which use storytelling and theater to promote African identity and values at the learner level, are worth exploring further;

4. **Valuing Africa's past** with a view to helping to build the future of the continent and effectively integrating it into the education and training of young people. The Charter of the African Cultural Renaissance indicates that the monumental document supervised by UNESCO on the General History of Africa "constitutes a valid basis for the teaching of the history of Africa and recommends wide distribution, including in African languages and the publication of abbreviated and simplified versions of the history of Africa for the general public". This will include: (i) revisiting African history; (ii) making it accessible by simple, varied and multi-lingual teaching aids; (iii) valuing the historical legacies by increasingly popularizing historical figures; (iv) effectively introducing endogenous knowledge into the curriculum just like what was

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[62] *PREPP: The Regional Education Programme/Training of Pastoral Populations*
   EIC: Education Integration Centers

experimented in Mali; [63] (v) using museums as a learning environment just like what is happening with the West Africa Museum Programmes (WAMP); and (vi) dedicating public places to the great African heroes and great events that have marked the history of the continent.

5. **Decolonising the public image of Africa and the imaginary** by promoting exchanges and *"knowledge of the other"*. It is necessary to develop common media programmes in African languages to promote pan-Africanism. The experiences of the IMAGINE Institute and the Cinema Success Associations of Burkina Faso, which try to train young people in the use of sound and image for the purposes of educational social communication and to preserve the African cultural heritage, appeared sufficiently interesting to inspire other countries.

6. **Focusing on adult education from the African perspective.** The aim is to strengthen programmes for disadvantaged groups, including women in rural areas, vulnerable urban youth, [64] nomadic pastoral groups and children practicing forms of non-formal education such as those of the Koranic schools of the Sahelo-Saharan strip. The UNESCO APAL collection and DVV International offer practical case studies of interest. A number of studies conducted by the ADEA Working Group on Non-Formal Education explore some facets of this patronage work to be undertaken immediately to overcome ignorance and its economic, socio-political and security implications.

7. **Genuinely capitalising on good practices** to promote the dissemination of best practices on cultural renaissance and hemispheric integration. In this context, it is necessary to support and disseminate to other African regions practices such as MACHIMBOMBANDO, which is a process of integration of the concerns of rural communities through study tours within these communities. Such journeys of student-teachers from Angola to Tanzania to other countries in the region (Botswana, Namibia, Zambia, Zimbabwe, Malawi, Mozambique, DRC, etc.) deeply enhanced the knowledge of future teachers on Africa before they start teaching.

8. **Adopting laws stipulating the inclusion** in the curriculum cultural renaissance and the ideals of pan-Africanism. Several recommendations for studies suggest supporting educational reforms related to the African Renaissance and continental integration by specific and detailed legislation.

9. **Creating and maintaining a sustainable peace environment**, particularly in the countries in conflict and in post-conflict situations. This is a guarantee for cultural, socio-economic development, within the framework of pan-Africanism.

10. **Reflecting on procurement of resources – especially financial support.** The shortage of resources is a hindrance to the effective implementation of the above recommendations. Studies have revealed that inadequate funding for culture, low participation of national entities in this funding, lack of skilled human resources, educational programmes open to endogenous African cultures, and lack of tailored teaching materials weigh enormously on implementations.

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[63] *See in particular the study of Abdourahmane Ag Mohamed El Moctar on the capitalization of the experience on the integration of endogenous knowledge into the curriculum in Mali.*

[64] *Also refer to the website www.GTENF.org and all the work on vulnerable young people carried out by ADEA's WGNFE and its partners, in particular the UIL, through a virtual network called "Zankey Faba". It currently covers 7 countries.*

8.0. NEXT STEPS: PARALLEL SESSIONS AND STANDS

A parallel round table or session is envisaged to pursue the debates on:

- "**The New African School**". Anticipated speakers include representatives from ministries of education such as those of Angola and Benin; the WGNFE and its Working Groups/countries (Mauritania);

- Institutions and programmes of the tertiary sector such as the Machibombando programme of Angola; ADEA partner institutions and programmes such as ERNWACA, UIL, SDC and UNESCO/HQ; active cultural structures in the field, as well as operators, including CARTEL of Burkina; an association of cultural operators and partners of BUCO; institutions of higher learning such as the University of California in Irvine; and renowned scholars, practitioners and experts.

Also envisaged for the Triennale is an exhibition stand for the display of:

- Documents from partners, in particular UIL, SDC, Angola, ERNWACA, PREPP/Andal and Pinal, APENF, UNESCO Chair Bergamon University, PAVEA and others;

- Documents, photos and slides of the WGNFE and the immediate partners are expected to feature in the exhibitions.

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