

# Triennale

Education and Training in Africa



Bulletin n° 3

Ouagadougou, February 17, 2012



## Happy birthday FAWE, "You are a model to us all"

FAWE has to reposition itself to provide technical assistance to African Ministries of Education in terms of gender sensitive budgeting.

It also has to become a hub of research activities that could inform policy.

This was according to Professor Christine Dranzoa from Uganda, who was the rapporteur at the end of the plenary on women's key role in sustainable development, also looking ahead at the future of FAWE.

The discussions on Thursday afternoon were part of the 20th birthday celebrations of FAWE, which culminated at a gala dinner hosted by the first lady Mrs. Chantal Compaoré at SIAO, the Ouagadougou craft centre.

Prof. Dranzoa said FAWE had the expertise to help Ministries - any Ministry which received a budget for gender issues - to incorporate gender elements in its work.

However, she said FAWE had to continue to bring key players aboard, including Education Ministries and the African Union.

Despite the progress on gender issues, Ms. Aïcha Bah Diallo, chairperson of FAWE Africa, said the organization was mindful that there were challenges facing boys in certain areas. It therefore was calling for a gender dimension to be included in all deliberations.

The plenary was a powerful reminder of how FAWE, which stemmed from an ADEA working group, has been making a mark on education, from the policy level down to individual lives.

Ms. Dapùe Nawa Chimuka, national coordinator of FAWE in Zambia, said that due to the organization's work, changes were made to legislation so that girls who had babies could reclaim their places in school and a ban was placed on the practice of taking children out of school to be married.



In turn participant Faith Metiaki told how she fled from her village in Kenya because she did not want to get married at the age of 10. She went to a FAWE school, was educated and today travels the world to tell her story.

“My village sees me as a role model. I was poor, but my story proves that it does not matter where you begin, but where you end. Thank you to FAWE and its donors. Do not underestimate the impact you have” she said.

## Celebrating African culture

ADEA's gala evening, which took place yesterday at the SIAO, showcased African culture – varied, rich and high in color – through a number of talented stylists, singers and choreographers who passed a message of love, solidarity and peace.

The evening began with the internationally famous choral group “Le Choeur la Grâce” from Kinshasa, Congo-Brazzaville. The group was founded in 1985 and is a member of the International Federation of Choral Music.

The Fashion for Peace Caravan presented the collections of six stylists:

- **Clara Lawson Ames**, born in Togo and naturalized in Burkina Faso, presented her collection drawn from Siren of Sahel, where the work of Burkina weavers is rendered sublime in Faso Dan Fani cotton fabric.
- **Katherine Pradeau**, a French designer, works with the Tuareg women of Niger through her Gazelle d'Or Association. She presented the best of their leather and silver craftwork, with a Parisian twist.
- **Salima Abdelwahab**, from Tangiers, Morocco, presented a mixed collection reflecting her multiple cultures and featuring sustainable textiles.
- **Thulare Monareng** of South Africa embodies in her sole person what African fashion is today: cosmopolitan, trendy and open to the many influences of the world, while keeping the marks of her own identity.
- **Suna Ahmed** of Egypt, with her Suna Moya label, took us on a voyage in jewellery and fashion, a veritable bridge between the East and West, to the crossroads of spiritual mingling.
- **Anna Ngann Yonn** of Cameroon for the Kreyann label, presents a very glamorous version of African fashion. After studying at ESMOD in Paris, she elected to return to her home country in order to employ the women workers there and stimulate the textile and fashion sector in Cameroon.

Other artists presented during the gala included:

- **Bil Aka Kora**, a young singer-songwriter born in 1971, the leading light of Burkina Faso's Afro-Beat movement.

Other speakers included the Minister Bernadette Legzim-Balouki of Togo and member of the FAWE executive committee, Marie Lydia Toto Raharimalala from Madagascar and vice-chair of FAWE in Africa, and Ms. Marema Dioum of FAWE. Mr. Thiaye Bebe, a teacher from Burkina Faso, spoke about the yields in terms of girls' achievement after gender was integrated into the curriculum.

Ahlyn Byll-Cataria, current Executive Secretary, said yesterday that FAWE was “a model to us all”. ■

He has combined traditional sound with the melodic requirements of contemporary songwriting to create a style all his own, known as Djongo Music, which is rooted in traditional Kassena rhythms.

- **John Arcadius**, a constant traveler between Belgium, his adopted country, and Benin, his native land and source of inspiration. This author, songwriter, singer and musician (guitar, percussion) sings mainly in Fon, but also in French and English. His Afro-Pop music is a blend of African and Latin influences, with a touch of blues and folk.
- **Salia Sanou**, a Burkina choreographer and a leading light of contemporary African dance, argues for a modern conception of his art, combining adherence to tradition, openness to the world and the use of new creative materials. Deeply involved in the development and spread of dance in Africa, Salia Sanou served as artistic director of the Choreographic Meetings of African and the Indian Ocean and founded the first Center for African Choreographic Development in Ouagadougou. ■



## Sustainable development and spirituality

To talk of development sustainable in terms of technology, economics and saving the planet amounts to a refusal to shoulder responsibility to society and a condemnation sooner or later to self-destruction. Africa must not restrict its vision to these aspects alone because the reforms and innovations it will implement will fail to bear fruit. Those reforms and innovations will work to improve symptoms that are simply the consequence of deep-seated causes of malaise in all our societies that no country, no government has so far wished to look in the face. This responsibility to life will become effective only when the state of mind by which it is accompanied opens up to a spiritual dimension of which an ideal and generosity will be the cornerstones, leading us to understand that integrity, love and knowledge of oneself and others will enable us to take action for our development and our happiness. It will encourage neutrality, which alone can guide our judgments and our choices. To reject that responsibility will equate to accepting suffering, injustice and fear as inseparable from all societies and cultures, thus consolidating them.

Spirituality is a set of fundamental values – love, liberty, beauty, rigor, an ideal and determination – enabling Human Beings to succeed in knowing their own needs, independently of cultures.

Africa is at a crossroads in its history. Africa has understood that peace depends on educating its children. Its culture and its attachment to God continue to be among its key advantages, incorrect interpretation of which would imperil its development. Only spirituality will help Africa free itself of the residues burdening the collective unconscious of its peoples in order to see more clearly the path that can guide it towards happiness, dignity and liberty. To refuse spirituality would be to seek a utopia and to refuse happiness would aggravate its wounds. Practical application of the five fundamental values will enable Africa to learn the lessons from the errors of the West and to understand that development of technology and science should be simply two dimensions supporting that of spirituality. Africa must trust in its lucidity that will guide it to the best choices for the continued existence of the beautiful Earth of which we are “all and on all continents” responsible, adult guardians.

The Consciousness of Human Beings encourages understanding and acceptance of the fundamental values, Human Beings' subconscious rejects them from fear of the unknown. That is why it is imperative to educate the subconscious of all, up to the highest spheres of government, from the earliest years of childhood and throughout life.

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## A broad consensus for greater private-sector involvement in education and training

At a plenary session on Thursday in the International Conference Center of Ouagadougou, the participants at the Triennale unanimously recognized the need for extensive involvement of the private sector in education and training in African countries.

According to Côte d'Ivoire's Minister of Technical Education and Vocational Training Albert Flindé, who chaired the panel on the private sector, it is increasingly obvious that defining the priorities of education and training can no longer be the exclusive responsibility of governments.

*“In my country, Côte d'Ivoire, the private sector has already indicated that it intends to take up its full role in defining the country's priorities for education and training. This is a positive development, because the private sector, in its capacity as employer of young graduates, should have a say in these priorities”,* he declared.

Other panelists expressed agreement with the minister, while also pleading for an education and training strategy that takes account of the real situation of each country's economy.

In this respect, businesses will make known their training needs for the short, medium and long terms so that public training and education policies can take these needs into account. The aim is to reverse the current tendency to produce graduates who do not meet the real needs of national economies.

Other panelists called for greater public support to the informal sector, to help it become organized so that in its turn it can become a creator of jobs.

*“The informal sector represents 70 to 80% of economic activity in some countries. It would be good for states to support it and help it become more formal. It would then become a huge source of jobs in our countries”,* declared Assitan Traoré, president of the Malian Craft Workers Federation (FNAM).

The private sector was involved in the preparations for the Triennale through a consultation organized by ADEA in Tunis in May 2011. That meeting was part of ADEA's inclusive and participatory process of preparing for the Triennale. ■

## Ouagadougou: a cultural capital

Originally, the name Ouagadougou means “the place where one receives honors”. Today, the capital of Burkina Faso, known familiarly as Ouaga, has become a cultural city par excellence. It has a population of about 2 million and owes some of its fame to the regular holding of important cultural events on a continental scale, such as the Pan-African Film and Television Festival of Ouagadougou (FESPACO) and the International Exhibition of Craftwork and Culture (SIAO). The FESPACO, founded in 1969, is probably the most well-known event in African cinema. The biennial competition is reserved for African auteurs and offers a prestigious first prize, the Golden Stallion of Yennenga. The next festival is scheduled for February 2013. Every two years, Ouagadougou also hosts the SIAO, an international cultural fair for craft workers, and the first and only craft exhibition in Francophone Africa that is open both to the general public and to the trade. It brings together craft workers, retailers and those interested in craftwork. The 2012 festival is scheduled for late October. In addition to these two major activities, events such as the Interna-

tional Theater Festival for Development (FITI) and the International Theater and Puppet Festival of Ouagadougou (FITMO) are rapidly growing in reputation. Ouagadougou has also become the venue for many other festivals, such as the “Jazz à Ouaga” festival and the International Festival for Freedom of Speech and of the Press (FILEP).

### Seeing the sights

Ouagadougou has many tourist sites that welcome many visitors daily. One of the most frequently visited is the palace of the Mogho Naba, the emperor of the Mossi, Burkina Faso’s majority ethnic group. Another popular site is Bangr Weogo Park, a preserved natural forest in the heart of Ouagadougou. Other tourist sites close to Ouagadougou include the granite sculpture garden of Laongo, the crocodile pond of Bazoulé, and the Manega museum. The Rood Woko market in the city center is one of the largest markets in West Africa, offering local products such as faso danfani loincloths and shea butter. At the Ouagadougou craft village, professional craft workers welcome buyers of Burkina artworks every day. ■

ADEA has shown its commitment to sustainable environmental development for this Triennale by being considerate in the use of natural resources.

ADEA has, for instance, attempted to limit the use of paper for its own documentation. Instead, it has relied on USBs as well as its website to serve as a library and distribution center.

However, the use of paper cannot be completely avoided. In those instances where paper had to be used ADEA tried to acquire recycled paper. But recycled paper is more expensive than new paper and therefore the stock of such paper is limited in most African countries, including Burkina Faso. The use of glossy paper for this newsletter and other Triennale documents was therefore not based on “look and feel”, but on availability

L’engagement de l’ADEA pour le développement durable s’est aussi traduit pendant cette Triennale, par son souci de préserver les ressources naturelles.

Aussi, l’ADEA s’est elle efforcée à limiter l’utilisation de papier pour la documentation de la Triennale. Elle a préférée s’appuyer sur les clés USB ainsi que sur le site web qui a servi de bibliothèque et de centre de distribution.

L’utilisation du papier ne peut cependant être complètement évitée. Pour les documents principaux l’ADEA a tenté d’utiliser du papier recyclé. Ce papier recyclé est néanmoins plus coûteux et son stock limité dans la plupart des pays africains, y compris au Burkina Faso. L’utilisation de papier couché utilisé pour ce bulletin et pour d’autres documents, ne correspond donc pas à un choix esthétique, mais à des contraintes de disponibilité.

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The success of sustainable development will be a consequence – a positive and active consequence – of that education, which will restore to Human Beings a state of mind conducive to the happiness of each individual. Spirituality, thus defined, will become a factor multiplying desired results at every level of development. For more information, go to [www.martinelibertino.ch](http://www.martinelibertino.ch) ■

The daily ADEA Bulletin attempts to provide a snapshot only of a day’s proceedings. Delegates are welcome to send contributions to [cpretor@gmail.com](mailto:cpretor@gmail.com). A newsletter capturing the Triennale in full will be published on April 1.

Le bulletin quotidien de la Triennale a pour objectif de donner un petit aperçu des débats. Les contributions des participants sont les bienvenues et peuvent être envoyées à [cpretor@gmail.com](mailto:cpretor@gmail.com). La lettre d’information de l’ADEA, qui sera publiée le 1er avril 2012, donnera un compte rendu plus complet de la conférence.



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