

CONCEPT NOTE ON **SUB-THEME 3**

Implementing Education for African Cultural Renaissance  
and Pan-African Ideals



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## 1. Background

The sub-theme III of the ADEA 2017 Triennale seeks to identify the knowledge, experiences and best practices of implementation that must be integrated into education and training at all levels in order to develop education on African Cultural Renaissance, the ideals of Pan-Africanism and continental integration. We should remember that this Triennale is based on the Education Programme for Sustainable Development by 2030 and Agenda 2063 of the African Union. The sub-theme aims to explore ways and means to be considered, in terms of implementation efforts in education to achieve these ideals.

The first premise is that culture, especially in the diversity with which it occurs in Africa, must be recognized as a sustainability factor in the sense that it enables people to take full ownership of development programmes, recognize their roles in such programmes and participate in the pursuit of the educational goals. Africa has developed particularly effective strategies to deal with the cultural and linguistic diversity. The implementation of both the 2030 Programmes of Education for Sustainable Development and Vision 2063 of the African Union can be favourably built around a **humanist approach to education**, which is in turn built around a multicultural and multilingual code of ethics that promotes inclusion, mutual understanding and social cohesion. Such an approach would facilitate the identification of African target groups for the educational programmes in question. It would improve the ownership of programmes and thereby contribute to their sustainability.

The second premise is that, in the minds of today's learners who are the builders of tomorrow, the economic and social development of Africa cannot actually be achieved on a sustainable basis without **building a continental unity and promoting an African identity**. To paraphrase the Preamble to the Constitution of UNESCO, acculturation, cleavages and conflicts begin in the minds of young people; it is in the minds of young people that we must raise the ideals of Pan-Africanism, peace and continental integration.

It is with these premises that it was decided at the ADEA 2017 Triennale that we should establish a sub-theme on African Cultural Renaissance, the ideals of Pan-Africanism and continental integration. This document, which is an on-going work, is proposing a basis for organizing research work and exchange of ideas about this sub-theme. Its purpose is to present an initial draft as a basis for sharing and which should be amended and improved by stakeholders progressively when consultations are held, as part of a co-construction approach recommended for this Triennale.

Firstly, the document is proposing the need to develop a common understanding of a number of concepts that constitute the basis that underpins sub-theme III. Then, it briefly presents the opportunities and major challenges related to the thematic area and effective implementation of educational programmes and training on Pan-Africanism, multiculturalism / multilingualism, cultural renaissance and African integration in Africa.

Once these fundamentals are clarified, the document will focus on the programmatic aspects in order to provide answers to the following questions: What methodological guidelines should be adopted for the preparatory work? What activities should be prioritized, given the limitations of time and resources? What products should be expected? How to divide tasks between the various parties? What schedule should be followed?

It is expected that this process will lead to the preparation of thematic summaries to be included in the documents that will be presented at the Triennale.

## 2. Clarification of concepts

### Pan-Africanism

Pan-Africanism is a concept that is being developed in response to the outcomes of the gradual dismantling of slavery in America. It is a political ideal and a movement that promotes and encourages the practice of solidarity among Africans wherever they find themselves around the world. It is a social, cultural as well as political vision for the emancipation of Africans and a movement that aims to unify Africans on the continent and in the Diaspora. It is based on the belief that the peoples of Africa and the Diaspora share a common history and a common destiny and their social, economic and political progress is linked with their unity. This is why Pan-Africanism has the ultimate goal of achieving an integrated political organization of all nations and peoples of Africa and its Diaspora.

The concept is found, in the first place, in the writings and speeches of some founding figures, including Edward Wilmot Blyden and Anténor Firmin. In the early twentieth century, other figures such as Benito Sylvain or W. E. B. Du Bois contribute to the political affirmation of the Pan-African Project. With decolonization, the concept takes on a new dimension and it is embodied in leaders such as Kwame Nkrumah, Julius Nyerere and Mohamed V.

Pan-Africanism finds expression in Africa today in various fields such as politics, economics, literature and culture. The African Union<sup>1</sup> is currently the largest pan-African 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 of having, a way to build Africa.<sup>2</sup> The concept implies:

- African historical consciousness, strengthened by thorough and independent knowledge of all the cultural past of the continent;
- Fruitful dialogue by Africans with their own cultural heritage (dance, music, oral and written literature, aesthetic values, social values, African languages, and others);
- New creativity of Africans in today's world where there is the need to "receive" but also to "give" to "participate" to "build", and to "act".

In the same vein, Evelyne Brener affirms that African Renaissance *"is a paradigm shift, which brings Africa from death to life, from the place of despair to the place of all expectations. This is the rebuilding of the African Being. Maintain our being and our assets, our culture and our civilization, in*

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<sup>1</sup> [www.wikipedia.org/wiki/panafricanism](http://www.wikipedia.org/wiki/panafricanism)

<sup>2</sup> This term was used explicitly for the first time in 1948, by Professor Cheikh Anta Diop in the article: "when will we talk about African Renaissance?" Published in the collection, "Warning signs in the Tropics".

*short, our natural, cultural, economic, spiritual heritage; enjoy it to prove that they are for us, that is the task which we must accomplish, each of us according to our capacities".<sup>3</sup>*

## Multiculturalism and Multilingualism

These two concepts cannot be separated from the notion of culture which includes *"the values, beliefs, languages, knowledge and the arts, traditions, institutions and ways of life through which a person or a group expresses the meanings he/she gives to his/her existence and development"*.<sup>4</sup>

Multilingualism and cultural diversity are characteristic of Africa. According to estimates, the number of languages spoken on the continent is about 2,500 and no African country can boast of monolingualism. Still according to current data, the number of spoken and / or written languages in each country varies between 2 in Burundi and more than 400 in Nigeria. Almost half of the countries in sub-Saharan Africa have spoken African language as mother tongue. Taking into account the number of those who have command of a second language besides their mother tongue, their proportion in the countries represents more than 2/3 of the population. Sixteen of the cross-border languages of Africa are spoken by more than 150 Million people. Outside the education sector, at least 56 African languages are used in the administration and at least 63 are used in judicial systems. More than 65 African languages are used in written business communications, and more than 240 in the media.<sup>5</sup>

This dynamic and vivifying linguistic expansion is an asset and not an isolation factor of the continent in relation to the emergence of knowledge economies conveyed through international languages of wider communication. The choice of languages, their recognition and their place in the education system, the development of their expressive potential as well as their accessibility to the general public do not follow an exclusion principle, but rather result from a gradual, concentric and comprehensive approach. This is why UNESCO recommends that policies and practices in Africa should promote multilingualism, mainly based on the mother tongue, with adequate space for the languages of international communication.<sup>6</sup>

It is in this perspective that we should think of adult education in particular. It must, indeed, be part of an ideological and cultural movement that is based on a multilingual vision where African languages as well as the official languages (French, English, Portuguese, Arabic, etc.) play their role in partitions that promote inclusion and continental integration.<sup>7</sup>

## Continental Integration

African integration constitutes the realization of the feeling of solidarity for the entire continent. It is presented as a necessity for Africans who have to come together to ensure sustainable and balanced

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<sup>3</sup> idem

<sup>4</sup> Stéfania Gandolfi, Patrice Meyer Bisch and Victor Topanou, (2006) The ethics of international co-operation and the effectiveness of human rights

<sup>5</sup> Adama Ouane and Christine Glanz (2010). "Why and how Africa should invest in African languages and multilingual education." ADEA and UNESCO Institute for life-long learning.

<sup>6</sup> idem

<sup>7</sup> Kaboré (A.P) and Rasmata Nabaloum-Bakyono. 2014 "Socio-psychology of adult education in Africa" (p23). UIL and AUP.

social and economic development. The most tangible form of this integration is realized through the creation of the African Union whose mission is to unite in order to ensure the promotion of democracy on the continent, improve human rights, establish peace and take the necessary measures for economic and social development of Africa.

It is generally accepted that such integration is based on a number of pillars at least: (1) recognition and development of social and African cultural heritage, (2) the sharing of "national sovereignty" for the benefit of a "collective sovereignty", (3) the convergence of sector and macro-economic policies, (4) the formation of a regional market to boost investment and trade, (5) the construction of regional physical infrastructure to create social and economic cohesion in the regional and maintain the free flow of communication between the parties (6) promotion of education based on humanism which involves the enhancement of cultural diversity, the universality and interculturalism (7) affirmation and construction of a cultural and identity community embodied in Pan-Africanism (8) the recognition of the positive influence of external contacts throughout the long prehistory and African history.

## Endogenous Knowledge and Know-How

The concept of endogenous knowledge that is so dear to the heart of the Benin philosopher, Hountondji, involves knowledge "directed toward, centered and rooted in a culture"<sup>8</sup> and which is embodied in a tradition of thought. The word endogenous refers to the origin of knowledge itself. It means that knowledge emerges from oneself and is based on empirical and intellectual data of a given culture. In other words, endogenous knowledge should be understood as a "set of internal productions from oneself, as scientific and social activities, have their germination and generation process that originates from practical and cultural experiences".<sup>9</sup>

This definition draws a line between endogenous knowledge which is from local productions, in any case, internal to the one that produces them on the one hand and, on the other hand, exogenous knowledge imported from elsewhere and whose origin is outside the subject who lives it as an epistemological and social experience. Several authors agree to include in endogenous knowledge that which emanates from ancestral traditions concerning areas as extensive as medicine, pharmacopoeia, biology, agriculture, botany, and technology.

This topic is amply discussed in the study that was conducted by WGNFE on the use of endogenous knowledge and know-how to improve the links between school and the community.<sup>10</sup> There will be the need to produce a summary on the operationalization of the recommendations of this study at this Triennale.

It is the set of concepts presented above that will provide a framework for the development and implementation of education policies that emphasize Pan-Africanism, African Renaissance, continental integration, endogenous knowledge, multiculturalism, multilingualism, and which,

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<sup>8</sup> Paulin Jidenu Hountondji (P.J) 1994. Endogenous knowledge, leads to research, Paris, Karthala.

<sup>9</sup> Daniel Etounga-Manguéle (D). 1992. " Does Africa need a cultural adjustment programme?" Paris, News from the South, 1992.

<sup>10</sup> WGNFE (2014). Innovative approaches, endogenous knowledge and know-how for a better matching of school – community.

therefore, prepare, on the one hand, attitudes and on the other hand, prepare the needed workforce for a united and prosperous Africa.

All these concepts reflect the issues that are combined in a logical approach. This includes, under sub-theme III: (1) examining how education can be used for (2) promoting continental integration (3) based on the ideals of Pan-Africanism and the development of African cultures (4) focusing on the difficulties of implementation efforts related to Agenda 2030 and Vision 2063. There would be the need to identify and analyze, in particular, the opportunities and major challenges facing education and training systems in their efforts to achieve this agenda and vision.

### **3. Opportunities and Major Challenges Relating to the Implementation of Education on Cultural Renaissance and African Integration**

2017 Triennale will follow the recommendations of the 2012 edition, as well as the Charter for African Cultural Renaissance, the United Nations Agenda 2015 - 2030 and the Vision 2063 of the African Union. It is deliberately choosing to dedicate a sub-theme to the African Renaissance and continental integration. One of the main reasons that led the organizers to focus on this thematic area lies in the actions that prevailed in the building of the African Union. Indeed the Charter of the continental organization stipulates clearly that the unity of Africa must have its basis in its history, cultural diversity and the affirmation of cultural identity that denotes a common concern of all African peoples.

"Diversity" and "Common Identity" are the keywords around which we must base a humanist approach of an African education that recognizes the importance of building a common identity in the context of an accepted cultural diversity.

In this perspective, the first approach is that of taking into account existing best practices. For example, the "Ubuntu" paradigm that embodies the new humanist ideology is very popular in Southern Africa and forms the basis for a community code of ethics, identity discourses and even a Pan-African ideology. The challenge would be to see how to extend such reflection to a regional level. There would be the need, among other things, to invite the actors of this paradigm to contribute to the Triennale in the form of testimonies.

There would also be the need to make more visible existing work on multiculturalism, which results from confirmed research work and which has been scientifically validated, but is unfortunately not sufficiently known and used by policy-makers. The Triennale would therefore be an excellent opportunity to better disseminate such findings and make them more widely known, and enable them to be owned by the African education community and policy-makers.

It is recognized that African cultures have developed highly effective strategies to manage cultural and linguistic diversity. The Triennale would also be an excellent opportunity to disseminate these strategies and practices aimed at promoting greater social inclusion, mutual understanding and cohesion within the groups and between them.

It would also be an opportunity to promote some notion of culture reflecting a more dynamic dialectical perception of the forces at play within the target groups and in which education and acculturation are decisive issues. The Triennale is an opportunity to do advocacy not only on *Cultural Diversity* and *African Identity* but also the notion of "*integration*" to the rest of a world that is

increasingly interconnected and interdependent. There is the need for the identity approach to be coupled with a Universalist approach in this interconnected world. It is necessary, in this approach, to recognize a place for interculturalism, continuous changes taking place before our eyes and for “knowing how to live together”.<sup>11</sup>

Indeed, while there is the need to cause the Youth to take root in African culture, it is essential to incorporate African values into other universal values and be open to the enriching contributions of other civilizations and cultures. Only this approach has the potential in the medium and long term to reduce poverty, reduce inequalities and injustices, and provide happy resolutions of conflicts, in short, engage in a harmonious and sustainable development of the continent. Education is a tool for achieving this ideal. There are opportunities that will enable us carry out an efficient implementation of this thematic area if the related challenges are resolved. Indeed:

- The African past must be better informed because we have to know where we are coming from in order to correctly identify where we want to go. **The research work on the general history of Africa** that began in the 1970s continues and constitutes an extraordinary opportunity to better inform the issues of sub-theme III. The productions in this context will, among other things, be a leading document to achieve such an objective.
- In the same vein, we must conduct an **inventory and ensure dissemination, appropriation and use of the research work already carried out on the tangible and intangible cultural heritage** of the continent.
- In the same breath, we should promote African languages as vectors and vehicles of this heritage and use them as an educational tool par excellence. It is recognized today that “educational policies that integrate multilingualism and cultural diversity as a resource may be much more beneficial to social cohesion, since they rely on the communication practices of the society and people”;<sup>12</sup>
- With regard to education and training in particular, we must recognize that a **review of the school curricula** is already underway in several countries to enhance African heritage and support the continental integration. However, this review does not yet sufficiently take into account the values and cultures. The work must therefore continue. We must review the school curricula, mostly inherited from the colonial period, in order to keep everything that can contribute to social and economic development in Africa without leading to a blind acculturation. This exercise of tidying up is essential and it is taking place in several countries through the fundamental educational reforms aimed, among other things, at ensuring effective integration of languages and cultures into the curriculum, translating scientific and technical concepts in these languages, teaching authentic African history in schools and training centres, promoting a culture of peace, responsible citizenship and many other elements essential to a harmonious continental integration and promotion of African culture;
- Everywhere, the process is underway for the integration of new technologies into school administration, management of education systems and educational methods for teaching and

<sup>11</sup> Bokova (I), 2010, A New Humanism for the 21st Century. UNESCO, Paris.

<sup>12</sup> Alidou, Glanz, Nikièma, (2011) – idem

learning process. Everywhere the **processes of securing new technologies** are already set in motion. The case of Congo, which was observed during the peer review supervised by WGNFE, is a clear example. But the challenges are still enormous given the rapid changes taking place in the rest of the world in terms of ICT, the rate of dissemination of these technologies in the public and the channels they pass through. Africa must be made to keep the pace of the countries of other continents and, here too, the continent should be distinguished by its capacity not only to adapt these technologies to their specific contexts, but also to bring, contribute to the rest of the world. In general, there is a well-known inadequacy in filtering, at the level of teaching and learning processes, influences from global culture transmitted mainly by new technologies. There is still the problem of how to keep what is useful for African youth and how to abandon the rest that is needlessly and dangerously helping to adapt to new cultures.

The operationalization of the above ideas has unfortunately been complicated by a series of persistent challenges. Indeed:

- The integration at sub-regional and regional level is struggling to find its bearings in an environment where most of the energy is still devoted to conflict resolution;
- Social issues, particularly those relating to cultures do not feature prominently in the discussions on the economic and social development. There are, of course, regional institutions which have units devoted to cultures and integration. But they are struggling to stimulate a process of building sub-regional and regional programmes and ensuring effective implementations;
- With regard to national education policies there is still the question of how to integrate into the curricula being used in most of the countries, education on the African Cultural Renaissance, multilingualism and multiculturalism, the ideals of Pan-Africanism and the continental integration, the humanist ideology. This raises the question of how to ensure that endogenous knowledge and expertise are effectively reflected in these school curricula? What role should be given to national languages in the learning and teaching process? How to create a literate environment structured around the African languages to support and enhance learning? How to make African education systems more introverted so that they are more relevant to the needs of learners? How best to introduce values into the curriculum?
- Conversely, we should overcome the pernicious effects of the major diversity of African cultures and societies, diversity that creates the situation where foreign languages in several countries tend to become the "*lingua franca*". This means that there is the need to promote a "Multilingual Code of Ethics that does not separate languages from each other but rather helps learners to develop language awareness, learn several languages simultaneously and the respective cultures, understand the complementarities that exist between languages in contact and cultures and teach them to become skilful communicators in multilingual settings."<sup>13</sup>
- The Diaspora could play a more decisive role as guarantor of the African culture;

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<sup>13</sup> (Pattanayak 2003; Ouane 2009) idem

- There are still serious limitations in terms of material, financial and human resources regarding the dimension of the ambitions. Promises were made during the implementation of VTE and MDGs. They were not all honoured.

It is these and other obstacles that prevent successful implementation of the African Renaissance ideals and continental integration. They are central to the sub-theme III which WGNFE is required to co-ordinate in collaboration with its partners. The task is enormous and can be resolved only through a participatory and selective approach, given the resources in terms of the time and means available. This will involve, as a first step, identifying and prioritizing activities that can be carried out within the time limits and as a second step, divide the roles among them.

#### **4. Identification of Key Implementation Activities of Sub-theme III**

Among the key activities that emerge from the above-mentioned issues, there would be the need, given the time and resources available, to focus on the following:

- Continue the work of identifying and documenting traditions and other manifestations of African cultures in order to consolidate African integration;
- Make public the various studies and best practices that are listed at the UIL and other structures and continue thinking about how to disseminate the findings at country level and implement them;
- Examine how to integrate African endogenous knowledge and expertise well into the curriculum. Avenues have been proposed in the study by WGNFE. Countries are trying to see how to apply them. The team put together in the sub-theme III will try to give an account of it;
- See how to integrate the general history of Africa and Pan-Africanist projects into national school curricula at the primary, secondary and vocational and technical training levels. This covers both the formal and non formal as well as the informal aspects;
- Think about the development of teaching materials that reflect the Pan-Africanist ideals
- Think about the research and teaching programmes that integrate the Pan-Africanist perspective in order to put them at the service of the liberation, Cultural Renaissance and the "regeneration" of Africa.
- Examine how the Quranic centres and research work on cross-border nomadic groups could be leveraged to promote multilingualism and contribute, at grass-root level, to peace between communities, riparian countries and thereby promote African integration. In this regard, the PREPP and CEI experiences provide interesting examples of a detailed analysis on challenges in promoting balanced multilingualism in order to contribute to peace between communities and countries, African integration, development of the economies of the continent , and development of its cultures and identity;
- Examine how we can better design and operationalize programmes through better planning, a more rational funding and a good steering of the implantation of education on African Cultural Renaissance and ideals of Pan-Africanism;

- Engage social media to discuss pan-Africanism and African integration; this will involve providing some information on the following issues at least: How do we perceive the themes of cultural Renaissance, Pan-Africanism and African Union and how can these themes be eventually integrated into education and training programmes. WGNFE, through its two sites (WGNFE and Zankey Faba), COMED, ADEA platform on youth, the SDC Education Network could favourably be used to facilitate this consultation;
- Call for contributions from partners to carry out the following activities identified within the time limits.

## 5. Division of Tasks

As a reminder, the complexity of the above challenges requires a participatory and co-construction approach in line with the recommendations of the concept note. In concrete terms, we could do the following:

- As part of the co-construction, all of the suggested studies would be conducted under the supervision of a team to be co-ordinated by WGNFE. Study results would be analyzed and a first draft would be prepared. This work would be done in close collaboration with key partners in particular, the countries, SDC, UIL and ICQN-LNL. It is with them that we should prepare the programme documents, participate in the organization of the Sub-regional Workshop, contribute to the selection of studies and other products and formalize these studies by contract. WGNFE will provide the knowledge capital it has in terms of endogenous knowledge and expertise, multilingualism, development of a common set of skills and other relevant work carried out by its partners;
- The champion countries (Senegal and Burkina Faso in particular) would play the role of cohosting the sub-regional meetings, supervise the studies at their level and ensure the relay with other countries. The aim is to develop a thorough country ownership of objectives and strategies related to the 2030 programme and the Agenda 2063, strengthen the commitment of countries in the implementation of the objectives that were set, develop together not only challenges of implementation but also the strategies to address them, identify, analyze and share lessons on best practices, and jointly prepare the Triennale;
- ICQN-ECD could identify, analyze and propose approaches for capitalization of products, studies, films, audiovisual aids and other evidence that are designed from African social and cultural values (e.g. the Bisongos in Burkina Faso and early childhood satellite schools in Mali);
- ICQN-LNL, WGBLM and WGHE could focus on difficulties in the implementation of best practices relating to multilingualism, the need to develop teaching materials relating to African Renaissance and African Integration;
- WGEMPS could focus on operational planning, funding and monitoring of the implantation of education on African Cultural Renaissance and ideals of Pan-Africanism;
- WG/COUNTRY, Civil Society (e.g. ACALAN) and the private sector would be part of the activities delineated above and contribute to the organization, according to the thematic areas of sub-theme III and their areas of expertise;

- WGNFE, COMED, the ADEA Secretariat, the SDC network would be part of activating the social media in accordance with the provisions in item 4 on the identification of activities to be undertaken.
- TFPs would support the effort through a substantive and programmatic support. Therefore:
  - The Cultural Department of UNESCO may perhaps be favourably requested to share its experience on "Pedagogical Use of the General History of Africa"; ISESCO may contribute to the financing and the thinking about promoting national languages and their use for strengthening inter-community peace and the strengthening of African integration at the grass-root level. This work could be carried out in collaboration with PREPP and ICQN-LNL;
  - SDC could make a valuable substantial, financial and programmatic contribution. It could help in the co-ordination, especially the stabilization of the concept note, participation in the Sub- regional Workshop, and fund raising and the provision of its network for communication and advocacy;
  - UIL could bring the same kind of financial, programmatic and substantive contribution; it may in particular get involved firmly in co-ordination, document editing, publication and dissemination. Its stock of best educational practices, validated research work on African languages and other advanced areas could be made available for wider dissemination through the Triennale;
  - The AU would make its network available, it would facilitate co-ordination. The AU could document on the African Renaissance and the historical and political context of Pan-Africanism and African Integration;
  - ADEA Secretariat and the Organizing Committee of the Triennale would steer the entire process and would contribute to resource mobilization. Calls for contribution will be made to the above partners in accordance with their respective expertise and their availability.

## 6. Expected deliverables

- **Study Reports** on best practices concerning:
  - 1) The humanist approach to education, multilingualism and multiculturalism,
  - 2) The general history of Africa,
  - 3) The integration of African languages,
  - 4) The endogenous knowledge and expertise,
  - 5) Pan-Africanist projects in education and vocational and technical training in the nonformal and informal education programmes,
  - 6) Scientific research and innovations concerning in particular the Pan-Africanist doctrine,
  - 7) Management and monitoring of education systems and advocacy on African Renaissance, Pan-Africanism and African federalism.
- A **Summary** for sub -theme 3 to be produced, validated and submitted to the Triennale;

- **Audio-visual aids** including films, testimonies, research findings and others;
- At the Triennale the following will be held (a) a **parallel session**, (b) **fora** and (c) an **exhibition stand** to enable us know more about study results and products. A call for contributions will be made for the stands in order to identify the most significant products. WGNFE will present its publications and other works there.

## 7. Schedule

The schedule is adjusted to the one proposed by the general co-ordination of the 2017 Triennale, taking particular account of the first progress report that is scheduled to be presented at the **meeting at the end of May 2016**. This meeting will be organized around the deadlines in the following table:

No	Deadline	Activity
1.	24 <sup>th</sup> - 27 <sup>th</sup> February 2016	Discussions, finalization of methodology, division of tasks.
2.	15 <sup>th</sup> March 2016	Coordinators of sub-themes must identify pilot countries and partners and formalizing the preparation work by contract.
3.	End of March 2016	Launch the consultations and the preparation process in all the champion countries and institutions that must produce the studies.
4.	End of May 2016	A 1 <sup>st</sup> assessment to be carried out.
5	End of September 2016	The analysis and summary work commences at the level of documents received and the results of the consultations at the level of WGs and ICQNs are collected.
6.	End of October 2016	General consultations on the first results of analytic work.
7.	End of November 2016	Beginning of summaries by the thematic Coordinators of the sub-themes.
8.	December	End of analyses.
9.	15 <sup>th</sup> January 2017	All research findings to be ready.

## 8. Resources

To be determined once the activities are accepted





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