

## Sharing workshop report on national dialogue case studies in West Africa



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# Sommaire

## Day 1

### Opening ceremony

### Communication 1

Communication 2: The conflicts in the ECOWAS Region: from identity conflicts to power conflict (Michel Saraka, Program manager - Analyst- Department of Early Warning - Political Affairs, Peace and Security- ECOWAS))..... 8

Discussion ..... 9

Communication 3: The traditional mechanisms of conflict prevention and resolution in West Africa (Professor Thierno Bah, a specialist in military history in Africa)..... 10

Discussion ..... 11

Discussion ..... 15

Day 2 ..... 17

..... 17

First communication: Dialogue as a conflict resolution tool in West Africa: Guinea's experience of national consultations and the Reform of the Security Sector (Ms Diallo Adja Taibou, Member of the civilian-military committee Guinea)..... 17

Second communication: Dialogue as a tool for conflict resolution in West Africa: the experience of the REFMAP women (Fatoumata Morgane, a founding member of the Network of the Mano River Women's Peace network) ..... 18

Discussions on the two communications ..... 18

Third Communication: Dialogue as a tool for conflict resolution in West Africa: the Senegalese experience of national conferences (Prof. Penda Ba, teacher-researcher at the University Gaston Berger of Saint Louis) ..... 19

Discussion ..... 20

Fourth Presentation: Dialogue as conflict resolution tool: The role of MINUSMA in the peace process in Mali (Aissatou Sedat Jobe, SSR - DDR MINUSMA / Bamako) ..... 20

Discussion ..... 21

Fifth communication: Dialogue as a tool for conflict resolution in West Africa: the experience of women of Casamance (Ndeye Marie Diedhiou Thiam, Coordinator of the Platform of Women for Peace in Casamance) ..... 22

Discussion ..... 22

Day 3 ..... 24

..... 24

First communication: Social dialogue as a tool of conflict resolution in West Africa: the experience of Guinea Bissau (Father Domingos Da Fonseca, President of the National Reconciliation Commission) 24

Second communication: Social dialogue as a tool of conflict resolution in West Africa: the experience of Benin (Constant Gnacadja) ..... 25

..... 25

**Discussion** ..... 25

Restitution of the first session of group work ..... 28

General recommendations ..... 29

Specific recommendations..... 29

Dialogue framework ..... 29

Recommendations..... 29

Closing ceremony..... 30

## Opening ceremony

The African continent is still plagued by conflicts that present diverse and complex faces. Indeed, alongside the political crises that continues to be an obstacle for developing the continent, terrorism that is expanding in the Sahel and Sudan, particularly concern authorities in charge of security, NGOs, CSOs (civil society organizations) but also ordinary citizens.

It is in that context that Partners West Africa (PWA), in collaboration with the United States Institute of Peace (USIP) held on the 18th, 19th and the 20th of January, 2015 at the Hotel Savana a workshop on West African national dialogues case studies.

The opening ceremony was chaired by the President of the High Council for Social Dialogue, Mrs Innocence Ntap Ndiaye. After expressing her gratitude to General Lamine Cissé, Chairman of the Board and to Mrs. Adjaratou Wakha Aïdara Ndiaye, West Africa Partners Executive Director for the invitation, Mrs. Ntap Ndiaye welcomed all participants from Senegal and the sub-region. She then emphasized the place of dialogue in Africa and its importance in the prevention and resolution of conflicts. Mrs. Aidara Ndiaye then took the floor to thank the participants for having accepted the invitation. She regretted the absence of two guests. Mr. Danjuma Aku could not board in Abuja for booking issues and Mrs Salimata Porquet from Ivory Coast who called the day before the trip to excuse her absence for medical reasons. Dr Aidara Ndiaye stressed the importance of dialogue in the African current context in general and in the West African region in particular before she gave the floor to General Lamine Cissé, Chairman of the Board of Directors of PWA. After welcoming the participants, General Cissé explained the security situation in West Africa. According to the General, this workshop came at the right time considering the conflicts that exist in the sub-region. For dialogue, if it is inclusive and sincere, may enable these countries to overcome the crisis. Mrs Innocence Ntap Ndiaye will thereafter, take the floor to declare the workshop opened.

This workshop was an opportunity to analyze, through several communications, dialogue and conflict resolution mechanisms. The experiences of several countries in West Africa were presented and discussed by officials from ECOWAS, Senegal, Mali, Guinea and Guinea Bissau. This work led to interesting results. This report is a synthesis of the various works of the workshop.

The workshop will begin with the communication of the Professor Oumar Ndong, of the Dakar Centre for Diplomatic and Strategic Studies.

## Day 1:

### Communication 1:

The conflicts in the ECOWAS region: from national liberation conflicts to border conflicts (Professor Oumar Ndong: Scientific Director of the Master GECOP)

Professor Ndong began his presentation by recalling the African political context after independence. He recalled that the period of the fathers of independence was marked by the regime of one party giving little space to those who did not share the same vision as the leaders in power. The period was also marked by instability (coups and military upsurging in public space), with the exception of Senegal and Cape Vert. The post colonial state carries issues that did not facilitate the governance and lead to the economical, political and social instability

He also recalled the reasons for the creation of ECOWAS and its mandate. It was created on May 28 1975. It now has 11 states which are considered among the poorest in the world and marked by great fragility of their institutions. At its inception, the aim of ECOWAS was to facilitate economic integration and cooperation among the states, to harmonize and coordinate policies of member states. However, in the beginning, it was not equipped to face conflict resolution. The agreement of non-aggression and defense (ANAD) allowed the states to guard against external aggression. This institution has played a significant role in the 80s in the conflict between Burkina Faso and Mali. The Senegal-Mauritania conflict has created some difficulties to this institution, leading to its dissolution.

Professor Ndong also mentioned the liberation struggle in Guinea Bissau. It is at the end of this liberation war which began in the 60s that Guinea had its independence in 1974. This war is the consequence of the proliferation of small arms in the sub-regional regional area, erosion of boundaries between civil and military (notion of fighting citizen), installation of bases in Guinea and Senegal fold back areas. The war has created instability which continued with a coup and the arrival of Nino Viera who in turn, was nearly overthrown in 1985.

Mali and Burkina have maintained quite difficult neighborly relations. It is in that context that there was "the war of the poor" that will last two days with one casualty in the Burkinabe side and two casualties in the Malian side. A lieutenant will be illustrated during the conflict, Thomas Sankara. He led the unit that took the village of Bouma and killed two soldiers before

seizing weapons. To end this conflict, the ANAD will ask the ceasefire and lacking of means to continue the war, a dialogue will take over.

The fight will resume later in December 1974 with the arrival of Thomas Sankara as President of Burkina. The clashes will cause 141 casualties and nearly 300 injured in the Burkinabe side and 38 casualties and 17 injured in the Malian side. The ANAD tried its best to find a definitive solution to resolve the conflict.

Professor Ndongu also noted that these events occurred in a context of economic downturn where Malian state could no longer pay salaries. President Moussa Traore harnessed the war to mask the country's economic difficulties. He also stressed the difficult temper of Mali and Burkina Faso Presidents as a source of conflict.

Its therefore the political context that convinced the authorities of ECOWAS to undertake policy reform. Important means will be put in place but they emphasized on external aggressions.

Internal conflicts developing in the Mano River States have convinced authorities to set up mechanisms of collective security, leading to a revision of the ECOWAS Treaty establishment. This will give birth to the Article 58 in 1993 empowering ECOWAS to ensure the security of Member States. The 1999 Protocol will come as reinforcements to consider conflict management within Member States. The revision of the ECOWAS instruments helped resolve many problems which are still topical. Among these instruments, there are the juxtaposed checkpoints that allow having a collegial management of issues between states.

The professor Ndongu finished his presentation by noting that conflicts over national liberation issues and border issues provide a good basis in the assessment of conflicts in West Africa. However, the phases that follow, marked by internal conflicts, will cause more problems for regional integration institution responsible for the States collective security management

## **Discussion**

Following communication of the Professor Oumar Ndongu, the moderator opened the floor to the participants who brought their contributions and addressed questions to the Professor. The question of whether Guinea-Bissau liberation war has not inspired the Liberation War in Casamance was raised. To this question the answer Professor replied that it might be a chance that the Guinea liberation war influenced the crisis in Casamance, but it would be minimal.

The Ngabou naturally influenced the crisis, but it cannot be said to be the determining factor of the crisis. It is true that the epicenter of the crisis was in Guinea, but at some point he moved to Gambia today.

The interventions also focused on the importance of culture in conflict resolution. The example of the griot Sory Kouyaté Kandian was given. The Professor confirmed the intervention of this griot through a song he composed and which helped ease tensions between Guinea and Burkina. However, traditional communicators can also aggravate the situation between countries. The engagement of civil society and local and regional organizations was also mentioned. Indeed, networks like the Mano river network play a very important role in the prevention and the resolution of conflicts. The representative of the Mano river network, Mrs Fatoumata Morgane tackled that issue later in her presentation. The contributors also stressed the need to consider all forms of crises including minor crises and border crises that are the source of many conflicts in Africa. They gave the example of Ghana and Ivory Coast, Ghana and Nigeria, Nigeria and Cameroon, Benin and Niger, Benin and Burkina Faso. Other interventions were noted. The participants also stressed the importance of choosing leaders in conflict resolution. Especially since the real responsible of conflicts are the political leaders. Because people often transcend these boundaries issues. They do not feel very different even though they belong to different ethnic groups. These are the elites who, for political reasons, harness the concept of identity.

The Professor returned to the issue, adding that communities are integrated, which is not the case of the administrations. With regard to border conflicts, General Lamine Cissé contributed by mentioning the conflict between Mali and Burkina Faso in 1978. He stressed the Community character of the conflict that was part of a colonial action referring to traced borders issues. The situation is similar between Gambia and Senegal. To avoid conflict, he recalled that a civil team and a military team helped to surrender 14 villages in The Gambia. This was also the case between Senegal and Guinea with the Cape Roxo. He also reiterated that the border problems were not an African specificity, giving the example between the USA and Canada and Central Africa between Nigeria and Cameroon in the Bakassi Islands where he attended the delimitation of maritime boundaries in 2007-2008. He complimented the ECOWAS and the African Union for the actions that have been undertaken for the prevention and the resolution of conflicts over borders. He'll invite different neighboring countries to practice tolerance, which constitutes a crisis management tool.

The border issue has returned several times during discussions. Their porosity is behind the expansion of terrorist groups (the case of Mali) and the flow of weapons. The participants invited to awareness and partnership among ECOWAS member countries. They also stressed the importance to refer to existing mechanisms such as CSOs; women's networks such as Mano river network etc. to prevent and resolve internal, external and border conflicts.

## Communication 2: The conflicts in the ECOWAS Region: from identity conflicts to power conflict (Mr Michel saraka, Program manager - Analyst- Department of Early Warning - Political Affairs, Peace and Security- ECOWAS)

Mr. Saraka's began by defining the context in which conflicts have developed in Africa. Since the end of the Cold War, concerns have grown in relation to the resurgence of violent conflicts in Africa and especially in West Africa. Internal conflicts are born in Liberia, Sierra Leone, Guinea Bissau, Ivory Coast, Mali, Nigeria and Senegal. These conflicts are in part linked to identity, extremism, etc. The consequences are numerous. Human trafficking, terrorism, the displacement of thousands of individuals, the list is exhaustive. He then listed the causes which are the poor governance and corruption, violations of human rights, poverty and unemployment, the proliferation of light weapons and small arms. Mr. SAKARA also talked about ethnic marginalization and identity problem. He emphasized on the fact that people are extremely fragmented, divided by ethnicity. Ethnicity has often taken precedence over culture and the borders that were set in Berlin since 1885. According to Mr. saraka, ethnicity itself is not a problem, but this concept was manipulated, creating fractions between populations. Indeed, cultural diversity and the expression of different identities represent active properties. But in Africa, instead of being richness, cultural diversity has become a factor of division, violent conflicts and civil wars.

The manipulation of ethnicity has caused social divisions in many West African countries. This is the case in Liberia, Ivory Coast, where leaders have manipulated the ethnic issue by promoting a part of the population at the expense of another party, often more important proportion-wise. That has led to resentment that sometimes ended up in civil wars. Nigeria is another example. During the Biafra war, there was an opportunity for the Ibo tribe to create a state based on ethnicity. This has been seen in other countries such as Guinea, Mali and the Republic of AZAWAD, Ghana with Andanuis and even in Senegal with the conflict in Casamance.

According to Mr. Saraka, ethnicity itself is not violent but if the issue is manipulated, it can be dangerous. Different ethnic groups are an asset that must be valued. The moral ethnicity puts the ethny at the service of the population; it is the political tribalism which is dangerous. This is the "ethnicization" of politics.

In his conclusion, Mr Saraka invited the organizations such as PWA, CSOs, ECOWAS and the AU to include the ethnic dimension in projects and in economic and social



policies to build peace, fight extremism and wipe out identity conflicts . Although the ethnic issue tends to disappear nowadays, it still persists. That is the reason why such initiatives as partners West Africa's have to be supported

## Discussion

Some participants highlighted the case of Casamance, adding that the causes of the conflict are elsewhere. Indeed, it is reaction to the feeling of being abandoned by the State of Senegal. The crisis in Casamance is not a conflict of identity. It is important at this point to emphasize that originally the MFDC had no separatist aim. It was a movement whose main objective was to work for the interest of all the people of Casamance. It is then that the movement will be used to express the discontent of the population of this natural region facing many challenges. The contributions also focused on the identity and the role of Medias. The participants agreed on two points. The first is that in most of our countries, ethnic groups have always lived in perfect melting pot. However, political elites, for purely personal reasons, relied on ethnicity to sustain their time in power. The ethnic group is a mobilization space and constitutes a lever, which are operated by political leaders to get the power. And in our democratic societies where the president is elected by the majority, conflicts are frequent because the ethnic groups are manipulated. As the Alexis de Tocqueville said: "the tyranny of the majority is a problem in the exercise of power." The second point is the important role of the media in raising public awareness and conflict prevention. The media are very useful in the management of issues that can be a source of conflict.

Political crises are among the causes that are quite strong in Africa, monarchical devolution, manipulation of constitutions, poverty, and corruption. The example of Senegal is important to share with the political problems in 2011-2012. Senegal is listed among the countries that have succeeded regular alternations. But from 2011 the population is disillusioned because of the corruption. Aware of the possibility to end up in a conflict, the civil society has mobilized to create a space of action and discussion. The M23 and the organizations of the civil society plus the youth were very active. It must be underlined the role of national conferences to reflect on a dynamic Senegal to avoid the crisis. The issue of freedom of expression has been raised. Often, the media would be complicit in violations of human rights. The example of Chad with the Zagawa was given. Participants argue that such situation creates impunity, which is a threat to the stability of States. But quite often, States have their own media that are silent on violations of human rights issues, which is

unfortunate. According to stakeholders, the media should not be partners of the States but must support the people without discrimination and must, if necessary, report any abuse of power. The media should not be at the service of power but in the service of freedom and human rights. The media have an important role in raising awareness and educating people.

It was also mentioned that Senegal is an example of a stable country. Indeed, there is heterogeneity in Senegal, despite everything, in all sectors. But the joking kinship, the religious system (brotherhood) and the dynamic nature of CSO members allowed and still allow facing many conflicts based on ethnic, religious and cultural considerations. Finally, the research question was raised. Participants called on African countries to be more interested and invest in research. Because that is how our history and our values will be preserved.

### **Communication3: The traditional mechanisms of conflict prevention and resolution in West Africa (Professor Thierno Bah, specialist in military history in Africa)**

According to Professor Thierno Bah, the evolution of the history of Africa is characterized by wars. But whenever a conflict broke out, tensions were managed through dialogue, compromise, coexistence and the desire of peace. Prevention mechanisms and conflict resolution were numerous. One that shows the most is the joking relationship called Sanakouya in most African countries. The purpose of this mechanism is the neutralization of the load of violence and alterity through laughter as precise Professor Bah, Africans are a people who laugh a lot. The Sanakouya, old phenomenon, with the objective of not arriving to major conflicts. Beyond the joking relationship, Professor Bah approached political alliances topic. These alliances are characterized by a non-aggression pact that the two communities established at the end of a major conflict, under the seal of the sacredness through the immolation of an animal, a totem or religion. This mechanism allowed establishing a general confidence. Then Professor recalled the importance of women in conflict resolution and peacekeeping. Indeed, the issue of war and peace is related to the circulation of women. For the exchange of women is an alternative to violence. The conflict ends with matrimonial transactions. Exogamy is an effective pacification factor in Africa. And children born of such alliances are erected in peacemakers. The professor Bah then highlight border management. Borders are delicate, porous, elastic and extensive. They are an area subjected to a consensual management, they are a place of exchange. They have motivated the creation of peaceful structures to prevent the outbreak of conflict.

The professor Bah also addressed the specific social practices in Senegal namely the "balma Akh", the "masla" and the "waxtane". The "balma akh" plays a major role in conflict resolution in Senegal. It is used on religious holidays and on a daily basis to deal with any situation that may cause conflicts. The "masla" promotes peace and is based on virtue. And "waxtane", logo therapy, avoids conflicts and reduces the problems between people and between communities. These three mechanisms are therefore in Senegal a base that enabled the emergence of Teranga and promoted social stability. It is in this context that Dakar, Senegal's capital city, is named from the shortcut of "ndakarou" or "ndek raw" which means "safe" or "the one who lives in lives in peace ". It will also address the Palaver. This mechanism is characterized by the authority and sacredness. The actors must demonstrate proven expertise and palaver must take place in a sacred place. The palaver is a long-term deal and its debate circuit is extremely complex, inviting its players to be patient. His goal is to break the cycle of violence in order to restore harmony. Finally Professor Bah address the griots. Peacemaker, wise man and scholar, the Griot plays the role of master of ceremonies. Through his person, the griot enables communication, facilitates communication and finds solutions to problems. This is the case of Kouyaté Sor Kanjan who played a major role in resolving the conflict between Mali and Burkina. However, they can also "pour oil on the fire" and urging leaders to war.

In conclusion, Professor Bah invited participants to learn from the past. If we want to face acculturation and the tearing of our societies, it is important to refer to the cultural and traditional values. He will end with the following words "Africa has in its traditions an arsenal of response to face the factors threatening its stability, feeding the conflict and constituting an obstacle to its development.

## **Discussion**

Following the communication of Prof. Bah, debates have been opened. The first contributor added to the list of existing dialogue frameworks in Senegal, the Islamic-Christian dialogue where traditional and religious authorities are involved. The professor Bah added to this that the Christian Muslim Dialogue is an important element that must be underlined in the debate. By the way, the inauguration ceremony of the Dakar Cathedral was made by Sheikh Moussa Camara, a great Muslim scholar. He also emphasized the role of women working in the service of peace since a long time. He gave the example of Aline Siteo Diatta. A second contribution addressed the traditional mechanisms of conflict resolution, arguing that they do

not work for modern conflicts. Because the public spaces that were meant to serve as dialogue spaces participated in creating dissension. There is a manipulation of the mechanisms of traditions and symbols. Based on this statement, a question was addressed to Professor about whether or not we should re-examine these mechanisms by keeping the substance to adapt it to young people who may not understand them? Professor Bah respond to the question by saying that we must actually criticize our traditions and values to rewrite them in order to take the essential in order to rebuilding and protecting our values. The observation of the Casamance crisis shows that people have abused these mechanisms.

It also seems that these mechanisms do not work for complex conflicts. Taking the example of Casamance, although Sérères were not killed, it does not mean that the conflict is resolved. However covenants are violated, there is a resurgence of violence, and the MFDC is no longer recognized. Therefore it would be wise to keep the traditional mechanisms still operating. While the conflict does not evolve, but no solution has yet been found. He adds that teaching and research on these ancient mechanisms is important to avoid losing our values. Paul Valéry said: "Forgetting the past is mortal." We must go beyond the university; it is important to go to the base. A contribution will then be given by a participant. He will argue that at a formal level, there are mechanisms that work: the African Union with the Council of Elders that uses traditional mechanisms; these mechanisms exist in the ECOWAS. The mediation component plays an important role. But it is regrettable that this mechanism did not work in the Malian conflict. Professor Bah encouraged the use of these mechanisms by sub-regional institutions.

He will continue listing the limits of these mechanisms. Unquestionably, he says, one must criticize our traditions, take the essential and adapt it to our daily lives. The reinvention of new values is an important thing. Because with the galloping urbanization, how to keep the substance. The example is illustrative of Japanese with the palaver not an African specificity. It is important to make the connection between what was then and what is happening now. One participant urged African countries to preserve dialogue mechanisms. We must keep the dialogue as it is important because of its universal character. It will recall the wise words of Martin Luther King who said, "People hate because they do not know, they do not know because they do not talk to each other," stressing the need and importance of communicating and maintain good relations. African societies are dialogue societies but also societies of xenophobia (South Africa, Senegal with the Lebanese Syrian).

Another speaker suggested teaching traditional values in education and from primary school. It should also include TV programs for children for that purpose. The joking kinship is a value to pass through generation and maintain because it tends to disappear. He also stressed the importance of women in the prevention and resolution of conflicts. Another contribution will go in the direction of traditional dialogue mechanisms. Note that only the legal and political mechanisms are not enough to solve our security problems, which the legitimate traditional mechanisms need to adapt to our new realities. They are not updated, which is the limit. Was added to this the politicization of traditional leaders and their trivializations. Which is unfortunate because through their sermons, they convey important messages that can help to preserve peace and resolve conflicts? But their exploitation by the politicians led to a loss of credibility and legitimacy of traditional authorities. A contributor will say that culture is dying in Africa. "Our children do not play to learn". And three factors threaten the cultural heritage: the school's privatization and the emulsion between the different social level that allowed keeping the games, the modification of education and socialization which enable the effectiveness of equality of opportunities and finally new technologies that dissocialize children. About the interventions related to the teaching of these values, Professor Bah responded that the teaching of these mechanisms is their aspiration (the teachers). But it has to go through mass criticism in universities before being taught in schools. He added that we are cultural and economic consumers. With regards of some of these aspects, there are efforts being made in Nigeria and Senegal. We need educational series that address our cultures. In addition, the new social context with the professionalization of women raises the issue of education of children. It will return to the need to integrate the current context and reinvent our values. It is a perpetual construction of our values. Most of our cultural heritage is outside the continent (Western atmosphere, Japan). We therefore should not adopt an essentialist posture but it is high time we questioned these traditions, sieved them in order to generate new values compatible to our time.

#### Communication 4: The legal and diplomatic mechanisms for resolving conflicts in the ECOWAS region (Mr. Constant Gnacadja, Conflict Prevention - Directorate of Political Affairs - ECOWAS Commission)

Mr. Gnacadja began his speech with a history of ECOWAS missions. At the creation of ECOWAS in 1975, the organization had the task of economic integration, to promote cooperation and integration, to strengthen relations between member countries with the objective to develop Africa. Early, this objective would be thwarted by political crises in the region and rivalries between heads of state. ECOWAS has intervened by sending military control group of the ceasefire, from the Nigerian federal army but also other member states of the organization. It had to give a central place to issues of peace, security and defense. Subsequently, Mr. Gnacadja broached with the revised Treaty of ECOWAS. The article 58 of that treaty would be devoted to regional security. With this article, the Member State must undertake to work to safeguard and consolidate relations favorable to the peace-keeping, stability and security in the region. It is also strengthening appropriate mechanisms to ensure the prevention and resolution in time of conflicts between and within States. He also stressed the Protocol on the prevention mechanism, management, conflict resolution, peace-keeping and security adopted in December 1999 in Lome, Togo. According to the Protocol, the Conference of Heads of State and Government is the supreme decision-making. But according to the crises, extraordinary meetings can be held. Then there is the Mediation and Security Council and the Commission for Defense and Security.

Mr. Gnacadja also tackled the Council of Elders, which is composed of eminent personalities that can, on behalf of ECOWAS, use their favors and expertise to make mediation and act as mediator. They come from various social strata including women, politicians, traditional and religious leaders. They are solicited whenever the need arises. He then emphasized on the additional protocol for democracy and good governance. This protocol allows each state to seek technical and financial assistance for good elections. He will also discuss the framework for preventing conflicts of ECOWAS. This framework has helped to make all existing protocols operational. It also enabled ECOWAS to legitimize and further structure its operations in emerging or declared political crises in member countries. After presenting the mechanisms it will address their applications. Niger is a case of success with President Tandja. Sanctions were made and democracy returned. He also stressed the coup during the transition in Burkina Faso through the condemnation of the coup and a progressive strategy of return to stability. The case of Guinea was also stressed. ECOWAS has sent a delegation which allowed to play the role of mediator.

He then addressed the challenges of these mechanisms. The case of the post-election management in Ivory Coast was difficult because there were several actors (France, South Africa, Nigeria, and Burkina Faso). Also, interests were different, there was an absence of coordination of multiple interventions, a breach of the subsidiary principle etc. He also noted the case of Mali, he considers quite similar to the case of Ivory Coast. Finally, it will discuss the perspectives highlighting the reactivation of the Secretariat of the ECOWAS conflict prevention framework (CPCC) composed of the ECOWAS, Member States and CSOs, creating facilitating division of mediation, decentralization system, early warning and awareness of Member States according to Article 36 relating to the protocol on democracy and good governance (implementation of peace-infrastructure).

In conclusion, he saluted PWA for the initiative of organizing the workshop. He invited to break the culture of silence, feeding the crisis in our societies. Because silence is guilty, he added. He will finish his presentation saying that we must have the strength to say no and learn from our success and challenges.

## Discussion

Following its communication, the participants made contributions.

One speaker recalled that ECOWAS went from an integration organization to a conflict crisis management organization. And the revision of the Treaty is proof that the institution's authorities realized that political instabilities have negative impacts on the development and integration. The Council of the wise was also mentioned. This is an important mechanism because it supports the sociological dimension. Regarding the mentioned instruments, the participants welcomed the Additional Protocol they find very rich. A speaker will address conflict prevention framework. He noted the measures taken by the African Union for the democratization of security, and civil society organizations that can participate in the management of conflicts. He highlighted the multiplication of actors that finds its relevance in the context of the development of terrorism.

Other speakers mentioned the inability of ECOWAS in certain crises in the sub-region. For example, the crisis in Ivory Coast where ECOWAS was powerless. However we must recognize that since 1999 efforts were made to reform the texts and ensure their applicability. We should also highlight the issue of the financial resources, which is the reason why the intervention often arrives late. The issue of women was also discussed in relation to the 13/25 resolution. According to the speaker, parity must lean on the expertise of women. The misunderstanding of the 13/25 is degrading for Africa. That is why it is important to ask about the training given to women. Are they adapted to their needs and the needs of the labor market? The speaker added that we must reject this instrumentalization of women for opposing men. The real debate is that we must return to our values. Women should return to their traditional role of educator who has always been theirs. Another speaker agreed to that, and even preferring the term gender integration to parity. The resolution 13/25 will then be specified by a speaker. The 13/25 is anything other than parity. This is especially the role of women in management and conflict prevention. So it is necessary to return to the spirit of the 13/25 that does not refer to parity. Also on this momentum, one speaker said he is willing for a positive discrimination of women. Social dynamics are sustainable. In 10 years, these dynamics will help to integrate women more strenuously. Ultimately, it must therefore be a positive discrimination. The idea is not shared by all participants. With equal competence,

there must be discrimination for women. But women must first acquire the skills needed to fill positions of responsibility. A speaker will reframe the debate on the problems of Africa that must be put forward and avoid falling on gender issues.

To all these contributions, Mr. Gnacadja said that the challenges are still there and that is why the work must continue. It is true that among the economic communities West Africa is doing a great work but we must keep working. Regarding ECOWAS interventions in crises, we must agree to follow the steps to get to a level that will allow the institution to react in a quick, efficient and reactive way.



## Day 2

The second day of the workshop began with a summary of the first day. The synthesis was presented by Mr. Lamine FAYE (reporter).

### First communication: Dialogue as a conflict resolution tool in West Africa: Guinea's experience of national consultations and the Reform of the Security Sector (Ms Diallo Adja Taibou, Member of Guinean civil-military committee)

The communication of Mrs Hadja Taibou Diallo began with a presentation of Guinea geographically and socially. She then recalled the recent history of Guinea since independence. Guinea is marked by crises and among the consequences: the loss of lives, violence of human rights, and the destruction of public buildings and strikes that caused many deaths. She mentioned the 2006's strike where soldiers fired on students killing many among them, the events of September 28th 2008 and the various political events between 2011 and 2015. The events at the 28 September stadium with Captain Dadis Camara, was the occasion for serious violations of human rights and many women were raped. Ms. Diallo was keen to point out that all that violence is often caused by politicians. The person of Guinea, she says, is not violent. As proof, Guinea did not reach independence by arms.

To put an end to all these crises, organizations and structures were put in place to facilitate dialogue between stakeholders from 2007 to 2010. She cited among other organizations the Mano river network, the ADDEF the REPSFECO / Guinea, etc. Through these organizations, steps have been taken to end the violence by establishing dynamic dialogue at both state level and the driving forces. All segments of Guinean society were taken into account: religious, youth and women were gathered to raise awareness. As results of the national conferences: the signing of agreements of Ouagadougou, materialized by a national transitional council to act as a legislative body, the establishment of a transitional government, the signing of the political agreement in 2012 more recently the signing of a political agreement 20 August 2015 for the finalization of the electoral list. Civil society is also illustrated by putting himself in front of the stage for the protection of the population. A civilian-military committee was set up in each prefecture and an antenna is installed with the mission to alert in case of first part crisis. She also mentioned the convergence pact for social stability in Guinea, initiated by the National Transition Council (NTC) to accelerate the process of dialogue and national reconciliation. Many other measures were taken such as the establishment of an observatory. However it is taking time to be operational. Military training sessions are organized, and a national network of traditional communicators is established. She was keen to note especially the partnership between the Civil-Military Committee and Partners West Africa (PWA) which allowed the establishment of the Reform of the Security Sector (RSS). She thinks that this important work is beginning to bear fruit because the Defense and Security Forces (FDS) are tending towards changing their attitude regarding the civilian population .

She noted that despite all these mechanisms, the population is still under tension and confrontation is still possible. She ended by inviting all stakeholders to get involved to help Guinea en the crisis.

## Second communication: Dialogue as a tool for conflict resolution in West Africa: the experience of the REFMAP women (Fatoumata Morgane, a founding member of the Network of the Mano River's Women for Peace)

Following the presentation of Ms. Diallo, Mrs. Fatoumata Morgane made her presentation on the experience of REFMAP women (Women's Network of the Mano River) and the actions they have initiated regarding the prevention and resolution of conflicts in the three countries that share the river Mano namely Guinea, Sierra Leone and Liberia. REFMAP is a sub-regional organization founded in 2000 that integrates gender in all conflict resolution processes and peacekeeping operations. Important actions were carried out by the network namely the creation in 2005 of the national network of traditional communicators composed of several actors. In the context of women's empowerment, modules have been developed for capacity building on gender, the 1325 resolution, peaceful resolution of conflicts and on early warning at the village level. The REFMAP managed to allow women to participate in the dialogue between the political, and in the monitoring committee of the RSS. Ms. Morgan has strongly emphasized on the importance of the choice of the person appointed to act as a mediator or facilitator in the prevention and resolution of conflicts.

She made some recommendations regarding that issue. She suggested that they should be trustworthy people, which the actors are sensitive to and can be convinced by.

### Discussions on the two communications

The discussions allowed many participants to intervene on two Guinean experiences either to raise questions or to make a contribution. Several issues were discussed. It was recalled the rather violent character of the historical trajectory of Guinea since independence through the various regimes that have succeeded. Many of the speakers appreciated the experiences of Guinean women in networking to positively influence the dialogue between actors for Peace in the country. Recommendations were formulated toward inviting Guinean women to approach the other women in the sub-region to share their experiences, for example, women of Casamance. Some regretted the lack of capitalization of these experiences that can be references for studies on conflicts in West Africa. ECOWAS could take on the creation of a research center that will capitalize the experiences of women in dialogue, prevention and conflict resolution. It also emerged in the debate the need to develop the concept of "cognitive chance" that enables trust between actors of dialogue, ensuring the fairness and ensures sincerity and respect on agreements resulting from the dialogue.

### Third Communication: Dialogue as a tool for conflict resolution in West Africa: the Senegalese experience of national conferences (Prof. Penda Ba, teacher-researcher at the University Gaston Berger of Saint Louis)

Professor Penda Ba made a presentation which focused on the Senegalese experience of the national conferences. She began by defining the conferences as a series of consultations and free discussion among equals in finding solutions to the problems of Senegal. The particularity of the conferences, she said, is that for the first time, Senegalese had the opportunity to discuss all issues concerning the life of the Senegalese nation without limit.

Professor Ba recalled the context in which the conferences were born. This context is the defeat of the opposition in favor of the President Abdoulaye Wade in the presidential election of 2007. That surprise defeat led the opposition to demand the review of the conditions to go to elections. President Wade did not respond favorably to their request, and then the opposition called for a boycott of elections. This appeal will be heard because much of Senegalese, who came to vote in the presidential election, decided not to vote for the legislative one. The participation rate went from 77% at the presidential elections to 34% in the legislative one. In this context, the opposition had to find an alternative to their absence from the Chamber which is the highest instance for dialogue. It is in this context that the Senegalese opposition initiated the national conferences. But faced with a problem of legitimacy, the opposition parties decided to invite civil society to participate in these consultations. CSOs having understood the situation, in which the opposition was, required key conditions before participating in the conferences.

So, initiated by the opposition, the national conference will be opened to civil society and became a space for dialogue between all sectors of Senegalese society (unions, NGOs, Human Rights advocacy organizations, associations, populations etc.) with a final goal: to find consensual solutions to political, economic, and social crises.

Professor Ba identified three stages in the evolution of the national conferences. A Phase 1 she calls preparing phase and which lasted one year (June 2007 to May 2008). It is marked by the development of the term of references, the choice of a neutral and independent person to lead the work, and question related to the funding.

Following the first phase, it was necessary to begin the second one: the conferences (June 2008 to May 2009), even though they were expected to last six months. To organize the consultations two commissions were created: the thematic commissions and cross-disciplinary commission. These consultations were opened to every citizen. They allowed the establishment of a Charter, a General Report, 9 thematic reports, 35 departmental reports and three reports of the Diaspora. She noted the use of national languages in these consultations and especially the need to accept the principle of dialogue (rejection of dogmatism, consensus).

The first success of the conferences, according to Prof. Ba is the ability to have all stakeholders around the table to discuss all Senegalese political, economic and social issues.

The third and final phase is the post-conferences, processing since 2009. Professor Ba noted that for this period the conferences fell into a sort of lethargy in favor of finding a single candidate for presidential election of 2012. She also noted that many of the same political actors and civil society who participated in the conferences are now filling positions in the government even though the conferences conclusions are not implemented.

She noted, and well, the lack of ownership of the results of the conferences by the Senegalese population and thinks that the explanations lays in the lack of restitution of the national conferences outcome.

## Discussion

Several questions were raised about the national conferences. Among them the inclusiveness of the conferences, the application of the results of the monitoring and evaluation, etc. The discussions showed that the national meetings were an important moment in the evolution of Senegalese democracy even though the question of what became the national conference was raised by several speakers.

About the low participation of the African Diaspora in these consultations, some noted that it is explained by the fact that this Diaspora for its great majority, had already pledged for President Abdoulaye Wade. This was put into perspective in discussions focusing on the inability of the African Diaspora to organize and their difficulty to mobilize. However, it did not fail to participate through notes they sent.

Since 2012 it is noted a willingness of the "assisarts" (those who participated in the conferences) to monitor the conferences with the creation of a body called GTS (Working and Monitoring Group) following the election of President Macky Sall. This body aims to track commitments and implementation of the results of the sittings. That is why some have questioned the initial objective of the national conferences initiators. Was not it a way for the opposition to come back to power? This question is all legitimate now that many of the founders of the conferences are in power with President Macky Sall who had also promised to apply the results from the national conference once he was elected.

Some believe that this work cannot be lost. The reflection should be continued by universities and academics.

## Fourth Presentation: Dialogue as conflict resolution tool: The role of MINUSMA in the peace process in Mali (Aissatou Sedat Jobe, SSR - DDR MINUSMA / Bamako)

The communication of Mrs Aissatou Sedat Jobe was on the fifth Malian crisis that saw Tuareg separatist movements of Azawad take the north. She came back on racial connotation of the conflict, on its internationalization with the arrival of new jihadist actors, the resurgence of the conflict, and the regionalization of the conflict with the flow of drugs, weapons across borders that Mali shares with neighboring countries. Mrs. Jobe is also talked

about the inability of Mali to manage the consequences of the Libyan crisis on their territory with the arrival of many armed fighters.

According to Mrs. Jobe, the coup in Mali has not helped solve the problem because we have a situation with in one hand an unconstitutional government and in the other separatist movements. The intervention of French and MINUSMA which had a mandate to protect civilians, led to the Malian awareness and the need for dialogue. This dialogue between Malian resulted, says Mrs Jobe, to the Ouagadougou preliminary agreement which aimed to end the conflict with rebel groups. It enabled the organization of elections.

Another important point in the resolution of the crisis in Mali process is the involvement of neighboring countries with Mali for mediation; this is the case for Algeria. This mediation involved all partners such as ECOWAS, the AU, the EU, neighboring countries, etc. Mrs. Jobe recalled the role of the MINUSMA which was to facilitate and promote the dissemination of information to the population. The MUNISMA has been involved since the beginning of the crisis with the agreements of Ouagadougou.

## Discussion

Discussions were around the complexity of the Malian conflict with the presence of many players but who lack of sincerity. To this must be added the problem of managing the Malian crisis by ECOWAS. An intervention particularly stressed the danger control of northern Mali by jihadists, which represents a real threat to all countries in the sub-region. In addition, the areas controlled by jihadists contain many newly discovered natural resources. Would these resources be the issues around which the various actors are fighting for? The intervention of France was very helpful in providing a solution to the crisis in Mali. But she has not made everyone glad because geostrategic interests were at stake.

## Fifth communication: Dialogue as a tool for conflict resolution in West Africa: the experience of women of Casamance (Mrs. Ndeye Marie Diedhiou Thiam, Coordinator of the Platform of Women for Peace in Casamance)

Mrs. Ndeye Marie Diedhiou Thiam began her communication with the history of the conflict in Casamance, one of the oldest armed conflicts on the continent (the conflict in Casamance began in 1982). She recalled the role that women played in the early days of the conflict by participating in the preparation of fighters on the moral and mystical aspects because they also felt the frustration of the people of Casamance. Mrs. Thiam also came back on women's war effort to bring help to their children and their husbands who are fighting through the collection of money and food. This situation lasted from 1982 to 1999.

The question of the oath between the MFDC fighters to go to war came back in Mrs. Thiam communication which stresses women's participation in the sacred woods concerning the decision to go to war.

It is a war that inflicted on women and young people a lot of violence. That's what brought the women to be aware of the need to commit in order to restore peace. Indeed these are the negative consequences of this conflict especially on women, which led them to become involved in its resolution. This was most evident in the 90s with women leaders who are beginning to mobilize. They will take a lot of initiatives and push the actors to give them a place in the search for solutions. These women have received support from some NGOs as CONGAD. That allowed issuing a recommendation for the establishment of a Women's Solidarity Committee in Casamance.

Mrs. Thiam also mentioned the establishment of a platform for Peace in Casamance. This platform has initiated many actions including the organization of night prayers, the establishment of a memorandum for peace and community meetings.

### Discussion

Discussions were around the need for women of Casamance to involve more women in Senegal to give to the actions of the women in conflict resolution a national character. This was all the more necessary that in meetings abroad, it happened that two women delegations speaking on behalf of Senegal: one who speaks for the women in Casamance and another for other women in Senegal. This gives the impression that the conflict in Casamance is not national.

It is more than necessary that women of Casamance accept that other women's organizations across the country get involved in the search for solution to the crisis. We must avoid the conflict to be a Casamance question.

In its response Mrs. Thiam tried to show the initiatives taken by the platform of the women of Casamance to involve other women in the country to engage in conflict resolution. Thus, meetings were even held in Dakar to allow other women to get involved. This platform has managed to move the Queen (woman leader of the sacred wood) in Dakar.

Recommendations have been made to involve more women from other regions especially from Dakar suburb where many of the people from Casamance live.

Some have pointed out the need to find a solution to the Casamance crisis that appears as a minor conflict, certainly, but that can be manipulated by actors inside and outside the country. It is a sort of Achilles tendon that makes the country vulnerable as it becomes manipulated. The example of Ivory Coast has been given on the question of "Ivorianity" that some have used to make it an ideological weapon that led to the conflict that Ivory Coast has experienced for 10 years.

## Day 3

The third day of the workshop began with a summary of the work of the second day. The synthesis was presented by Mr. Lamine FAYE (reporter). This synthesis was followed by two presentations, and group work before the closing ceremony.

### First communication: Social dialogue as a tool of conflict resolution in West Africa: the experience of Guinea Bissau (Père Domingos Da Fonseca, President of the National Reconciliation Commission)

Father Domingos Da Fonseca began his communication with thanks to PWA in the name of national Bissau-Guinean Assembly for the invitation. Thereafter, he talked about the political situation in Guinea Bissau. Guinea experienced a liberation war from 1963 to 1974. According to Father Da Fonseca, this war is the cause of problems that have not been solved since long time ago. He added that Guinea-Bissau gained independence with many problems at all levels. The political history of Guinea-Bissau is marked by constant tensions, mistrust and conflict. He then spoke of Amilcar Cabral who played an important role in the progress of Guinea-Bissau to independence. He called him the founder of the Guinea-Bissau nation. As a political leader, Amilcar Cabral played an important role in the armed struggle. But he ended up losing control he had over the army. This made the internal dialogue very difficult because the army became responsible for insecurity in Guinea-Bissau. All those who had a different idea than the power were considered as enemies. However a glimmer of hope had sprung at the first Congress in 1983 to discipline the military.

The climate of mistrust and lack of transparency threatened institutions. The date of September 24, 1974 remained in the memories. This date marks the beginning of the episodes of violence and military and administrative instability. It is marked by a series of armed confrontations and endless coups. Since 2000, no elected president has managed to finish his term. Bissau-Guineans have managed to break free from colonization, but have not managed to free themselves from the feeling of revenge, hatred running through the society. This explains the situation in which the country is evolving. Dialogue becomes increasingly difficult. This explains the institutional crisis that Guinea-Bissau lives. After analyzing the situation, the president Malang Becaye created a dialogue commission. This commission was able to achieve anywhere in the Diaspora conferences to listen to Guinea-Bissau population on the causes of conflicts. The commission did not fail to take into account the experiences of NGOs. It also took into account the people and group's initiatives to capitalize all information and returned them. Unfortunately in January 2012, we witnessed a coup that ousted the government that had taken the initiative to get the country out of the crisis. A transitional government was set up. This government was unable to continue the dialogue.

Guinea-Bissau is a country, which geographically and geo-strategically has much of interest to several internal and external actors. The 2014 elections were a hope for the country to be out of this chaotic situation. But given the interests involved, the government was dismissed after a year.



To deal with this crisis and find solutions, a Commission which Father Da Fonseca is the president, was set up to define the mechanisms of reconciliation. This reconciliation is made complicated by the actors who put forward their particular interests over the interests of the Bissau Guinean nation. According to Father Da Fonseca, the Commission he heads and which is responsible for social dialogue is making efforts but is facing a lack of means.

## Second communication: Social dialogue as a tool of conflict resolution in West Africa: the experience of Benin (Mr. Constant Gnacadja)

Mr. Gnacadja began his communications with emphasis on the situation of crisis in which Benin was after its independence. That is why it was called the "sick child of Africa" in the 1970s. Since 1972 Benin have decided to mark a break with the former colonial power in opting for a Soviet revolutionary orientation. President Kerekou is increasing recruitment in the public service, which increases the state charges.

But this revolutionary option of Benin from 1972 to 1989 failed to provide a solution to many crises that crossed Benin. Benin's situation was complicated with organizational problems, money problems that prevented the power to meet its commitments. Since 1989 the country's economy is one of the most difficult. Poor planning and resource management are increasing social pressure. It is in this context of the single party and the fall of the Berlin Wall that we witnessed violent protests through trade union strikes. We are witnessing arrests, mass imprisonments.

It is in this context of acute social tension that President Kerekou decided to organize a national conference. He decided to entrust the management of this conference in a neutral figure with the aim of drafting a new constitution, the choice of a new prime minister and especially to evolve to a multiparty system.

Mr. Gnacadja let us know that the conference was held from February 19th to 28th in a hotel. Participants wanted the sovereignty of the conference despite the fact that the President had just attended to the work occasionally. According to Mr. Gnacadja, initiatives as the National Conference participate in confiscating a part of the powers vested in the President. The Conference brought together 380 delegates. Following the work, among the 380 delegates, 370 agreed and 10 delegates voted against.

According to Mr. Gnacadja, the issue was whether or not the president would accept the agreements resulting from the work of the National Conferences. Despite pressure from some of his supporters, President Kerekou accepted decisions from the National Conferences and selected a new Prime Minister to lead the transition and implement the Conference agreements.

### Discussion

The discussions have allowed many participants to intervene on both communications. Issues relating to the involvement of traditional institutions in the crisis in Guinea-Bissau have been

raised. Other issues related to the security reform process and the involvement of women in prevention and crisis management strategies have also been addressed to Father Da Fonseca.

Some noted the interest that the Casamance people give to the crisis in Guinea-Bissau without missing to ask how the Commission of dialogue can face capacity issues when originally it is the government that helped for its creation.

One speaker noted the paradox of Guinea-Bissau, which has one of the best constitutions in the continent for trying to devote the balance of power. But the fundamental problem of Guinea-Bissau remains the abusive use of power.

Father Da Fonseca, responded by noting the need a clear lecture to the period of struggle for liberation to understand the evolution of Guinea-Bissau and its current situation. He began by noting the difference of views between the President Senghor and Amilcar Cabral on the danger of the arming the illiterate people. To conduct the war of liberation, Amilcar Cabral was surrounded by the Cape Verdean who had a certain level of education, while Guinea-Bissau was going to fight on the front.

Despite the fact that Guinea-Bissau has a common language, Creole, which could be a factor of unity, sociologically this unit was not effective. Amilcar Cabral used his oratorical skill to mobilize Guinea-Bissau for the cause of liberation. Father Da Fonseca said that at some point in the fight, the military began to escape the political power. The military accepted less and less command from the politicians. This caused a division in the country with the military on the one hand and holders of political power on the other. Father Fonseca noted that dialogue presupposes a level of equality between the actors.

The objective of Amilcar Cabral was first to fight for the liberation of Guinea-Bissau, then had to handle power to politicians. He noted that the first phase was a success but the second phase was a failure because the military did not agree to return to the barracks.

Father Da Fonseca mentioned the crises that Guinea-Bissau has been through after independence. There has been the removal of executives who participated in the struggle for independence. He also noted the diabolical nature of power. There has been the establishment of ideological schools that participated in indoctrination. This involved dividing the society.

The drug issue was discussed also. Poverty and the unexploited immense wealth of Guinea Bissau involved in the development of the circulation of the drug. It is in this context that we must understand the military manipulation by politicians.

The reform of the security sector is difficult because we cannot send the military in the barracks in a context of lack of resources. The first effort that has been done has not solved the problem because of the corruption that plagues the country, aid designed to enable the military to return to barracks, were diverted. Today the problem of the training of politicians is a major challenge for the country.

About the Communication of Benin's experience, it should be noted that the discussions had turned on Benin's political situation in a pre-election context. Mr. Gnacadja underlined the attempts by the outgoing president to impose a dolphin. He also stressed the increasing number of nominations for the presidential election (48 candidates of which 19 are from the ruling party). This situation is the result of a lack of consensus within the ruling party for the

candidate. He suspected that the departing president seek to create chaos to impose its candidate. Especially since this threat could lead to a political instability.

Following the discussions, the groups work started. The groups discussed the strengths and benefits from dialogue frameworks and weaknesses and obstacles existing in the dialogue systems in Africa. After the restitution of works, participants adopted in plenary the table below.

## Restitution of the first session of group work

Dialogue framework	Strengths / advantages/forces	Weaknesses / obstacles/weakness
<b>➤ ECOWAS</b> <ul style="list-style-type: none"> <li>• Mediation Division</li> <li>• The Council of Elders</li> <li>• The Conference of Heads of State</li> </ul>	<ul style="list-style-type: none"> <li>▪ The process of existing mechanisms,</li> <li>▪ Acknowledgment and collective response to problems,</li> <li>▪ The institutionalization of the frames,</li> <li>▪ political convergence for solving problems,</li> <li>▪ Valuation and recognition of the cultures of space</li> </ul>	<ul style="list-style-type: none"> <li>▪ Ignorance of the mechanisms (communication failure)</li> <li>▪ Lack of trust between actors (competing interests)</li> <li>▪ Seizine mechanisms (national sovereignty)</li> <li>▪ The slowness and delays in decisions</li> </ul>
<b>➤ Traditional mechanism</b> <ul style="list-style-type: none"> <li>• The palaver tree</li> <li>• Sacred wood /forest</li> <li>• Traditional and religious chiefdoms</li> <li>• The joking kinship</li> </ul>	<ul style="list-style-type: none"> <li>• The expression of the worldview (African cosmogony)</li> <li>• the regulation of social life,</li> <li>• the valuation of cultures,</li> <li>• social cohesion,</li> <li>• prevention and conflict resolution</li> <li>• Safeguarding traditional values</li> </ul>	<ul style="list-style-type: none"> <li>• Non-match between the current realities and the traditional mechanisms,</li> <li>• Internal and external manipulation by political actors.</li> <li>• Regionalism and the "ethnicization"</li> <li>• The loss of traditional values</li> <li>• Non-evolving nature of the mechanisms</li> <li>• The conservatism of certain traditional values</li> <li>• The unavailability of resources (financial, human, logistical, etc.)</li> </ul>
<b>➤ National conferences</b>	<ul style="list-style-type: none"> <li>▪ Collective, Inclusive</li> <li>▪ All aspects of the country's politics were discussed</li> <li>▪ Strategic planning</li> <li>▪ Use of national languages</li> </ul>	<ul style="list-style-type: none"> <li>▪ Politicization</li> <li>▪ The game of political actors in power</li> </ul>
<b>➤ NGO's and SCO's</b>	<ul style="list-style-type: none"> <li>▪ Inclusion of all segments of society,</li> <li>▪ Field knowledge</li> <li>▪ Support and care of local issues</li> </ul>	<ul style="list-style-type: none"> <li>▪ Influence of political,</li> <li>▪ Weak finances obtained from Partners</li> <li>▪ Actors professionalism and empowerment issue</li> <li>▪ Lack of synergy</li> </ul> <p>Leadership squabbles</p>

After the restitution, the participants concerted their action on the recommendations. These will be divided into two parts: general recommendations and specific recommendations.

## General recommendations

The first recommendation is made in the attention of Partners West Africa

1. Organize PWA academic days for students enrolled in Master (Security, Political Science etc.) about the history of conflicts in Africa (Guinea Bissau, for example, and other cases). To evaluate
2. Use the new information and communication technologies
3. Ensuring greater involvement and representation of women, youth, traditional and religious leaders in the dialogue
4. Promote and strengthen civil-military dialogue
5. Actively involve the defense and security forces in the dialogue
6. Using national languages in the popularization of dialogues conclusions
7. Involve all components of the nation in the consultation frameworks

## Specific recommendations

Dialogue framework	Recommendations
<ul style="list-style-type: none"> <li>➤ ECOWAS                             <ul style="list-style-type: none"> <li>• Mediation Division</li> <li>• The Council of Elders</li> <li>• The conference of heads of states</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>▪ Promote better communication of texts and functioning of ECOWAS</li> <li>▪ Publicize the good practices of the institution</li> </ul>
<ul style="list-style-type: none"> <li>➤ Traditional mechanism                             <ul style="list-style-type: none"> <li>• The palaver tree</li> <li>• Sacred wood /forest</li> <li>• Traditional and religious chiefdoms</li> <li>• The joking kinship</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>▪ Inventory and documentation: make an inventory of all research and documentation available on the various forms of dialogue</li> <li>▪ Establish a data center on Women's History and their organizations in the sub-region</li> <li>▪ Develop a tool to update and ensure better transmission of traditional values embodied in the reality of today</li> </ul>
<ul style="list-style-type: none"> <li>➤ National conferences</li> </ul>	<ul style="list-style-type: none"> <li>▪ Working with the institutions to ensure the implementation of the results of the conferences but also from their advertising in the sub-region</li> </ul>
<ul style="list-style-type: none"> <li>➤ NGO's and SCO's</li> </ul>	<ul style="list-style-type: none"> <li>▪ Ensure networking and effective coordination of organizations at the national and sub-regional levels with the same objectives (Casamance, Guinea Bissau, Gambia, Guinea Conakry)</li> </ul>

## Closing ceremony

After adoption of the recommendations on joint agreement, the participants expressed their joy for the results they had at the end of group work. They then invited PWA to follow up the outcome which is very important. They congratulated PWA for conducting research work and for taking the initiative to organize this workshop. The Director of PWA Mrs Aïdara Ndiaye and the Chairman of the Board of PWA General Lamine Cissé congratulated the participants for their work, for their engagement and for the interest they have shown during these three days. The work resulted in important recommendations. The dialogue is probably for West African countries, an effective and peaceful way out to the crisis through which it passes. The workshop will then be declared closed by General Lamine Cissé.