INTERNATIONAL SYMPOSIUM:

REVISITING THEORIES OF ENDOGENOUS GOVERNANCE IN AFRICA

11th-12th May 2022

REPORT

SUMMARY

REVISITING THEORIES OF ENDOGENOUS GOVERNANCE IN AFRICA

The International Symposium on Revisiting Theories and Practices of Endogenous Governance in Africa took place online on the 11th and 12th of May between 2 p.m. and 6 p.m. UK time. Renowned and distinguished African scholars presented their research and discussed theories and practices of endogenous governance in Africa and how these can and have been be revalorized in the 21st century. The programme of the two-day international symposium was set as follows:

SESSION ONE: 11th May 2022 (14:00 – 18:00 GMT)
SHOWCASING ENDOGENOUS SYSTEMS OF GOVERNANCE IN AFRICA

- **First Human Social Organizations and Governance in Africa, Augustin Holl**
- **Philosophy and Cosmogony of Ancient Egypt, Yoporeka Somet**
- **The Oromo Gada System, Zelalem Tesfaye Sirna**
- **The Kurukan Fuga Charter of Mali Empire, Ibrahim 'Iba' N'Diaye**
- **The Xeer Issa: Foundation of pastoral democracy, Ali Moussa Iye**
- **Awale: Dialogue and Consensus Building through a Game, Martial Ze Belinga**

Session One's discussions sought to identify core values, processes, approaches and practices that are common to African systems of governance, on which an African political philosophy might be built.

These discussions were skilfully and excellently facilitated by Mshaï Mwangola, an oraturist and performance scholar who uses the lens of culture in her work as an artist, academic and activist.

SESSION TWO: 12th May 2022 (14:00- 18:00 GMT)
EXPERIENCES OF REVALORISING ENDOGENOUS SYSTEMS OF GOVERNANCE

- **Rwanda: The Gacaca Courts, Alice Urusaro Karekezi**
- **Botswana: Decentralised Process in Local Governance, David Sebudubudu**
- **Palmares, Ambrosio, Congos: governance forms of the African diaspora in Brazil, Larissa Oliveira e Gabarra**
- **Suriname: Governance System of Maroon Communities, Martina Amoksi**

Session Two's discussions aimed to highlight the main principles, values, and paradigms of African endogenous systems of governance. It explored how these might contribute to the current debate and understanding on governance and collective well-being.

Discussions were skilfully and excellently facilitated by Professor Augustin Holl.

WHY A SEMINAR ON THE POTENTIAL OF AFRICAN ENDOGENOUS GOVERNANCE?

In contemporary Africa, the debate on governance has often been confiscated by exogenous actors and trapped in geopolitical confrontations. Discussions mostly focus on analysing African societies' maturity and capacities to adopt Western practices of democracy imposed as the model of good governance. Analyses attempt in paternalistic and even racist way to identify the factors in African cultures and personality that might prevent the peoples of the continent from making a good use of the political recipes they have been prescripted, such as multipartism, elections, voting system, majority rule, representative institutions etc.

However, the profound crisis of the dominant models of democracy in the very societies where they were developed raise serious questions about the relevance and universality of the presumptions and principles on which they were built. This shortcoming offers a new opportunity for African soceietes to liberate themselves from the colonialty of power and to revisit their endogenous knowledge and practices of governance. This exploration has become even more urgent at a time when the imported systems of governance have totally failed with all the disastrous consequences that have been witnessed over the last 60 years.

 Since, the necessity for Africa to build its future on the pillars founded on its cultures, worldviews, and endogenous knowledge, has been largely recognised and clearly reaffirmed by The African Union's Agenda 2063,

The Africa We Want. The ways that power is distributed and exercised, resources shared, dialogue organised and stakeholders involved in non-Western societies became an important object of research and debate across the world. An increasing number of people understood that behind any model of governance there are underlying metaphysical, spiritual and philosophical principles that frame the "political ontology" in each society or civilisation and inform about various visions of power in human society. Governance is therefore only a part of a larger system of interpretations, interactions, processes, which tends to define the relationships amongst peoples, groups and institutions, as well as between humans and other living and non-living beings in the world.

Being the continent where humanity started and created its first communities, Africa has developed throughout its long history rich philosophies, wisdom and praxis aimed to humanising systems of governance through regulating power, enriching social interactions, distributing resources, and harmonising human's relationships with nature and other non-human entities. Examples of this rich heritage include the political traditions of Ubuntu of the Bantu peoples, the Kurukan Fuga Charter of the Mandingos, the Xeer of Somalis, the Gada of Oromos and the Madqa of the Afars, to name but a few. Africa is also home to incredibly diverse socio-political organisations ranging from multi-ethnic and multi-cultural empire structures to small homogeneous community formations. It is the continent par excellence where sophisticated methods of consensus-building, conflict transformation, and relational reconciliation have been elaborated. Finaly Africa is also a place where interesting experiments to revitalise indigenous values and practices were initiated to respond to the needs and aspirations of populations.

More than 60 years after formal independence, the legacies of coloniality continues to shape the mindset of African current leadership. In most African countries, political and institutional mimicry of the ruling classes has led to the emergence of fragile nation-states, unsustainable socio-political and economic structures and inappropriate governance policies, all based on Western paradigms. The question of endogenous governance is therefore at the heart of the major challenges faced by African nations today. What is at stake here is how they could recover their sovereignty in imagining their own paths to democracy.

It was to address this challenge that we organised this international online seminar in order to explore some significant examples of endogenous governance within the Global Africa (the continent and its Diasporas) that present potential for the emergence of participatory democracy and governance rooted in local cultures that could be adapted to the current needs of the concerned African societies.

It brought together around 12 high level scholars from different parts of Africa and from the Diaspora who presented the result of their research on endogenous systems of governance; discuss their communalities and complementarities and potential to renew African political thinking and defines some guidelines for African countries willing to revitalize their indigenous systems of governance and re-envision their contribution to the emergence of alternative approaches to democracy.

SESSION ONE:
SHOWCASING ENDOGENOUS SYSTEMS OF GOVERNANCE IN AFRICA

Session One sought to study the endogenous governance systems that have evolved in Africa over the long term, from the earliest human societies through ancient African history to modern times, not forgetting the socio-political recreations of these systems in the African diaspora.

The panelists of this Session were invited to address in their presentation the philosophical and spiritual foundations of the studied system of governance and pay particular attention to the processes involved in dealing with unexpected situations and to the collective control of decision-making.

1.   FIRST HUMAN SOCIAL ORGANIZATIONS AND GOVERNANCE IN AFRICA

Professor Augustin Holl, Professor, Director of the Africa Research Centre at Xiamen University in China and founder of Afrospectives, gave an overview of the first human social organizations and forms of governance in Africa. Drawing on archaeological records, he highlighted some aspects of the social dynamics of first human organizations. He recalled that Humans belongs to the order of primates, and are very close cousins to the Chimpanzees who are social animals and that primatology research allows to formulate hypotheses on Early humans forms of social organizations.

For a very long time, our remote ancestors lived in small hunter-gatherers bands, highly mobile, within a certain territory. As shown by studies of contemporary hunter-gatherers, decisions are made by conscensus and the group-size varies according to seasons and available resources. Sharing is the dominant ethic. Around 8,000 BCE, with the adoption of agriculture and livestock husbandry, slowly, steadily, but differentially, humans initiated larger settlements with higher concentration of people. Early agricultural and herders sites in rock-shelters or small hamlets, such as Nabta Playa in Eastern Sahara(Egypt), remained however small for a long period time. It is during the last 7/6,000 years that diverse forms of social organizations, ranging from scattered pastoral camps, agricultural hamlets, villages, chiefdoms, and states entered Africa historical record. Studies on the 2000-5/300 BCE Pre-Ghana social formation from the Dhar Tichitt (Mauretania), 1900 BCE-1800 CE Chadic Chiefdom of Houlouf (Cameroon), and 7/600 BCE-1400 CE Self-sustaining autonomous villages from the Mouhoun Bend (Burkina Faso) are relied upon to showcase the diversity of ancient forms of governance in Africa.

Holl's overview of the organization of early human societies introduced perfectly the next presentation on the governance system of ancient Egypt.

2. PHILOSOPHY AND COSMOGONY OF ANCIENT EGYPT IN AFRICA

This presentation was given by Yoporeka Somet, Associate Professor and Director of the Centre for African Renaissance Studies (CARS) at Dedan Kimathi University of Technology in Kenya. He focused his analysis on the Pharaonic Cosmogony which posits that in the beginning, there was an uncreated, chaotic and unorganised matter (the Nun), from which sprang, at an indeterminate moment, a kind of demiurge that, by expanding, caused the existence of all existing beings: divinities, human beings, animals, plants, minerals, etc.

This balance, called Ma'at, at the same time cosmic, social and eschatological, is placed under the responsibility of a character who is both human and divine: the Pharaoh. His mission, which is a sort of substitute for the demiurge, consists in establishing Ma'at by rejecting everything that is opposed to it: injustice, violence, disorder, lies, theft, etc. In fact, his governance is from the outset placed under the sign of truth, justice, solidarity, benevolence, right, etc. A series of consequences follow from this: respect for the balance of nature and of all life, the search for a just and equitable social order, equality of all before the law, respect for the rights of each person: man, woman, child, foreigner, etc. These are some of the main characteristics of the Pharaonic State, which is considered by some contemporary Egyptologist as "the first known State governed by the Rule of Law". It remains more than ever today in Africa a source of inspiration.

The next presentation showcases a system of governance, the Gada of Oromo people, inspired from this ancient Egypt cosmogony and philosophy.

# 3.   THE OROMO GADA SYSTEM

The presentation was given by Zelalem Tesfaye Sirna, Assistant Professor of Law at Salale University in Ethiopia. He discussed the Oromo Gadaa system as an indigenous egalitarian socio-political, and religious system, which has its root in the ancient Egyptian civilization. It is practiced until today among the Oromo nation of the Horn of Africa, particularly in several parts the contemporary Oromia Regional State of Ethiopia. As a system of governance, the Gadaa operates in an age-sets social structure and often accompanied by rites of passage. It has four main offices; the executive (Adula), legislative/general assembly (chaffee), judiciary (Mana murtii aadaa) and religious leader (Qaalluu).
The Gadaa system has five parties or groups of leadership that orderly succeeded each other every eight years in assuming political responsibilities. The leadership in power is headed by the Chair (Abba Gadaa). The Gadaa General Assembly takes place under a sycamore tree (Odaa) once every eight years and renews the Council of leadership.

The presentation discussed the metaphysical, spiritual and philosophical foundations of the Gadaa system of governance; It investigated how power was organized, shared, delegated, and expressed within the Gadaa system; and analyzed how this governance system facilitated consensus-building on major issues of concerned communities.
Although the Gadaa is now enlisted as a UNESCO Intangible Heritage, it is not given official recognition by the national Constitutional system in Ethiopia. Instead, Gadaa functions parallel to the state political institutions. Nevertheless, despite its limitations and challenges, the Oromia Regional States has launched an initiative to accommodate the Gadaa customary court system (Mana murtii aadaa); and introduced Gadaa course into the country's curriculum. It may be considered as a milestone in promoting this endogenous governance system at local and regional level in Ethiopia

The urgency to revisit indigenous knowledge is also strong in Mali where experiments towards a renewed civic consciousness and a refoundation of modern state are being made on the basis of the Kurukan Fuga Charter of Malian Empire.
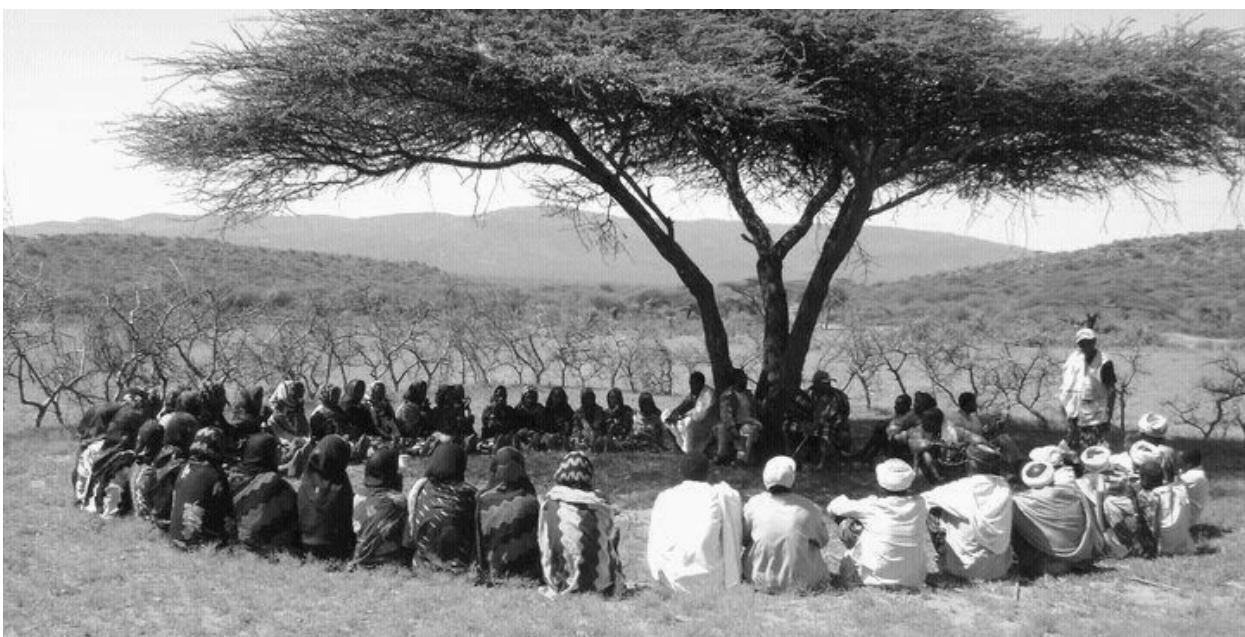
4.   THE KURUKAN FUGA CHARTER OF MALI EMPIRE

This presentation was given by Mr. Ibrahim 'Iba' N'Diaye, Director of the "Centre d'Etudes Multipolaires, Do Kayidara". He recalled that the Malian nation, which is heir to great empires (Wagadu, Mali and Songhay) and kingdoms (Jara, Tekrur, Sooso, Manden, Masina, etc.), has developed traditional systems of governance to prevent, manage and/or resolve conflicts, promote living together and guarantee peace, to a very large extent. Following several violent episodes of conquest to control areas of wealth production and trans-Saharan trade, the people of Mali had developed a crucible of solidarity-based governance which has been discussed and adopted and validated at the Assizes of Kurukanfuga I in 1235-36 and Kurukanfuga II in 1255-56, on the basis of the teachings drawn from the traditional initiatory school called 'do 'kayidara'. This holistic system of governance based on cardinal values and essential principles has introduced a distinct humanism called 'mOgOya' or 'Maaya', which celebrates 'human person' and elevates it above the condition of 'animality' or lawlessness or 'baganya'. The sedentary, semi-nomadic and nomadic components of the Malian nation had formalized and codified ways of maintaining personal peace in the home, social cohesion in the city and shared prosperity in the country. Today, it is essential to explore the contours and contents of such schemes for organizing society and governing the city in order to bring about the emergence of a renewed civic consciousness and to succeed in the process of rebuilding the modern state.

The conditions for the creation of the Kurukan Fuga Charter of Mali following a period of unrest and violence in West Africa echo the circumstances for the birth of another endogenous system of governance in the East Africa: the Issa Xeer, at the foundation of the Somali Pastoral democracy.

5. THE ISSA XEER: FOUNDATION OF PASTORAL DEMOCRACY

This presentation was given by Mr. Ali Moussa Iye, writer and independent researcher in political anthropology and founder of Afrospectives. He analyzed an indigenous system of governance known as the "Issa Xeer" developed by Somali pastoralists of the Horn of Africa.

He recalled that the Xeer emerged in the 16th century in the Horn of Africa as a response to the socio-political crisis that occurred in this region. It was a direct product of the collapse of the governance systems, political consensus and commercial ties in place in the Horn of Africa during a harsh period marked by mistrust, fear, and conflicts. The Xeer was a socio-political contract offering a new ethical, political and social organizations which created a new regrouping of communities. It is a holistic system of institutions, rules and regulations which integrates in its representations the metaphysics of numbers, spiritual beliefs of the concerned communities through a very articulated theoretical framework.

The Xeer comprises three main components:
* A Political Constitution, defines the distribution of power to the different institutions and the process of their decision-making. It comprises of four bodies, which exercise different types of power, in a very interesting manner:
* A Penal code, which establishes a community system of justice, focusing on reconciliation and compensation and whose ultimate goal is not to punish but to repair,
* A Code of social conduct which defines a series of metaphysical, spiritual, and social principles and values to regulate the collective and individual behaviors

Focusing on the Xeer as a political constitution, the panelists described the power sharing between the main organs : the Council of Elders (Guddi), the Supreme Court (Gande), the King (Ugaas) and the Military Chief (Mirix) in case of emergency situation. In light of current political developments in Africa and particularly in the Horn of Africa, he discussed some concrete contributions of the Xeer to the debate on democracy and the rule of law, concerning the following issues: the balance between on the one hand the rule of blood and the rule of law, and between individual rights and collective duties on the other; the consensual process of decision making; mechanisms to prevent power abuse, the procedure of representation, the choice and role of the king and the treatment of minority groups.
He concluded that the exploration of these kind of experiences would facilitate the emergence of an autonomous reflection on the issues of the rule of the majority, the separation of powers, the secret vote, the ballot system, and the method of representation, in light of the analysis of their own endogenous systems of governance.

6. AWALE: DIALOGUE AND CONSENSUS BUILDING THROUGH A GAME

This last presentation of Session One was given by Mr. Martial Ze Belinga, independent researcher in economy and sociology and co-founder of Afrospectives. The process of decolonizing the world from western/westernised epistemologies has come to be a global challenge, for the humanity has produced many ways and elaborated solutions to the complex issues of a peaceful coexistence, through the time. Culture, artifacts and mentifacts are used to draw from a popular game called "Awale/ Wari/ Adjito/ Songo/ Kisoro" spread from Africa to its diasporas (Guyane, Surinam, Brazil, Barbados, …), social rules dedicated to the protection of life, and even to dialogue and consensus building.

It is worth noting that a mind game used in Africa for centuries has survived the tragedies of slavery, colonization, cultural alienation, in the continent and abroad in the diasporas. This suggests the deep relation between African people and the anthropological and sociological meta discourses of the game. Particularly the rules of the game that emphasizes social values of solidarity, common destiny, non starvation (sometimes is obliged to help the opponent which can't play), etc. The materiel aspect of the games, the shapes of the boards and holes, the number of seeds, subjected to many variations, metaphorize social archetypes, worldviews, cosmogonies, origins, ancestry, love, couple of male and female, etc.

One ideology behind the seeds and boards seems to be related to how to deal with adversity, conflicts, toxic interactions among many African communities. Some versions of Awale, called Kiela in Angola, are said to transform enemies into friends. Meaning conflicts could be sold or lowered through repeated ludic interactions, proximity, substitution of physical violence to plays and non-violent competitions on such issues as : choosing a leader, selecting elites, settling a dispute between individuals or groups, etc. The main lesson that the long-lasting African mind game of Awale/Warri/ Solo/Omweso may give appears to be among others, its functionality and place in the socialization of governance rules, consensus building via apparently trivial artefacts and mentifacts. It discloses the way so-called "oral societies" keep record, write and play as routine sociofacts, the essential values of their history, heritage and identity.

GENERAL DEBATE

The General debate following the presentations were articulated around the following main questions:

- What are the metaphysical, spiritual and philosophical foundations of the studied system of governance?
- How is power organized, shared, delegated, and expressed within the system of governance? What roles do the stakeholders play (elders, youth, women, spiritual leaders, healers and other entities)?
- How does the governance system facilitate consensus-building on major issues of concerned communities?
- What are the approaches and processes involved in dealing with unexpected situations, such as contestation, divergence, disagreement, and so forth?
- How does the community monitor and evaluate the working of the system and the roles of the decision-makers and leaders?

The pannelists responded to the various questions and observations raised by the participants on the relevance and potential of such endogenous governance systems today in the current African context. Although their operationality depends of the the process of transmission of principles and values on which they are based, it was recognized that the political philosophy and consensus-building and power exercice methodologies can inspire the establishment of inclusive and participatroy democracy at local and even national levels in concerned countries.

The commonalities and differences among the practices presented were also discussed. The following main communilaities have been highlighted: inclusive processus in consensus-building, importance of dialogue and deep consultations before taking decision; core values and principles rooted in cosmogonic and spiritual visions on the importance of togetherness, interdependance and common good; justice as a response to repair, compensate, heal and reconcile; leadership and authority based on ethical examplarity.

The dicussion raised also the following challenges: how to revitalize and integrate endogenous political philosohy and ethics in African countries faced with different socio-economic conditions perpetuating the colonial models of interaction and domination? What social and political transformations are required to achieve this renaissance? What kind of education and training should be put in place to prepare citizens and leadership capable to promote these principles and values ? It was recognised that further and more focused exchanges and research are needed to seriously address these questions.

SESSION TWO:
EXPERIENCES OF REVALORISING ENDOGENOUS SYSTEMS OF GOVERNANCE

Session Two aimed to analyse some concrete experiences of revitalisation of African endogenous systems of governance undertaken in Africa and in the African diaspora during different periods of history. The idea was to show how some countries and communities have managed to revisit and exploit the potential of their cultural and political heritage to respond to specific needs.

The panellists of this session presented four interesting experiences : the use of traditional justice (Gacaca Courts) to deal with some aspects of the Tutsi genocide in Rwanda, the integration of traditional power structure into the governmental political framework in Botswana, the governance system put in place by the Maroons communities in Brazil and in Suriname to resist slavery and domination.

These presentations were intended to feed the debate on the lessons to be learnt in order to develop systems of governance that could ensure balanced power sharing and exercise and collective well-being in contemporary Africa.

7. RWANDA: THE GACACA COURTS

Ms Alice Urusaro Karekezi, Lecturer in Peace and Development Studies at the Center for Conflict Management of the University of Rwanda, opened up the second session with her presentation on the Gacaca Courts as a case study of Rwanda.
After explaining the meaning of Gacaca in kinyarwanda language (a "flat place with grass", a place to rest and feel comfortable), she highlighted that two major tensions about this endogenous system of justice in Africa have been competing, though in relative isolation.

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Some people regret the deviation of this tradition and stress their loss of relevance, authenticity and popularity due to the colonial rule and alienation. Others who believe in the European modernity reject this kind of tradition that they considered outdated. Both sides often neglect to empirically examine the extent to what endogenous systems of governance in Africa need to be revived in particular African context and in front of situations of crisis. Faced with the huge number of people involved in the genocide, and noting the slowness and solely punitive aspect of modern and international justice, Rwanda had the survival reflex to return to Gacaca courts and adapt it to its catastrophic situation. This exploration, which has borne fruit, could be carried out under calmer conditions in Africa. By employing a Post/decolonial approach in reinvesting our endogenous knowledge and practices, we can uncover the prospects of their use and adaptation in contemporary Africa.

To that end, she recalled the important role played by culture and in particular language and education in promoting such heritage and the necessity to engage a fruitful interactions between central and decentralised powers

8.   BOTSWANA: DECENTRALISED PROCESS IN LOCAL GOVERNANCE

This presentation was given by Professor David Sebudubudu who teaches at the Department of Political and Administrative Studies at the Faculty of Social Sciences of the University of Botswana. He gave a critical account of Botswana's endogenous governance system, which has been sustained to complement its modern governance system, since the country's self-rule 56 years ago. He analysed the strategies, processes and procedures that Botswana's modern State has put in place to institutionalise the integration of endogenous systems.

This experience is what renders it peculiar – compared to countries that ditched endogenous systems of governance at independence.

He highlighted that Botswana is not a pure liberal democracy, as it is generally thought, because its system of governance was designed to suit local conditions. Thus, he argued that the institutionalisation of endogenous system of governance plays a critical role in shaping and influencing the country's governmental structures, as a process of participation and building consensus, and self-preservation that has greatly contributed to the country's relative political stability. Evidently, this endogenous system of governance was underpinned by the country's political culture.

9.   PALMARES, AMBROSIO, CONGOS: GOVERNANCE FORMS OF THE AFRICAN DIASPORA IN BRAZIL

This presentation was given by Professor Larissa Oliveira e Gabarra who teaches at the University of International Integration of the Afro-Brazilian Lusophony.

She recalled that in Brazil, studies on the African diaspora have their origins in the research on slavery. It was not until the 1980s that slavery studies began to think about Africa in Brazil, which brought the field of knowledge closer to African studies. She explained that this academic movement is the result of the mobilisation of the United Black Movement (MNU), which brought to the debate "black protagonism" in Brazilian history. She analysed how Zumbi do Palmares (leader of Brazil's most populous Maroon) became the main figure of what would be the construction of a world organised by Africans in Brazil. She highlighted that other forms of socialisation and political organisation during the Portuguese colonisation have also reappropriated and revalorized African governance system in hostile situation, such as the case of the Congo Kingdoms.

She presented the Maroon resistance (such as Palmares) and the Kingdoms of the Congo as authentic socio-political organisations in order to escape the slavery based society, and recalled that from the point of view of the Brazilian historiography on black social movements, they are considered as example of recreations of African endogenous governance systems in the Americas.
She added that both, quilombos and the Congo kingdoms in Brazil, are alternative forms of sociability, and that they still exist today as examples of African government in the diaspora.

10.   SURINAME: GOVERNANCE SYSTEM OF MAROON COMMUNITIES

This last presentation of the second session was given by Professor Martina Amoksi who is a Historian at the Anton de Kom University of Suriname.

She started her presentation by noting that from the last quarter of the 17th century, enslaved persons from West Africa were imported on a large scale to Suriname, who were employed on the sugar plantations and had to work and live under extremely harsh conditions.

As a result, despite these risks, many chose freedom and fled into the immense forests inside Suriname. Using their ancestral knowledge about nature and human organisations, the Maroons communities were able to build up new societies based on values and principles opposed to those of the slave-based societies. Under extremely difficult circumstances, they succeeded to develop a new culture whose building blocks are largely African, but the structure itself is largely original.

The traditional authority of the Maroons has its origin and derives its foundation and recognition from the peace treaties concluded with the colonial authorities in the eighteenth century. A system based on matrilineal succession was established which gives an important role to women. A centralized leadership was established. The gambler or Chief has a protocol and a representative task. He exclusively regulates relations with the central government in Paramaribo and is in charge of the doenkuutu, the tribal assembly. In addition to the function of doenman, the traditional authority among the Maroons also includes the functions of edekabiten (chief captain), kabiten (captain) and basiya. (please see the power point presentation to complete)

GENERAL DEBATE

The discussions of Session Two were articulated around the following questions:

• In what specific contexts and at what levels are the African systems of governance used and revalorized ?

• What are the various limitations and the challenges met in these experiences?

• What are the main results and lessons to be learnt from them ?

Discussions highlighted the utility resilience and relevance of African endogenous governance systems in various challenging situations including slavery, racial segregation, harsh urban conditions, genocide. They have offered Afro descent communities in African and in the African diaspora possibilities of survival, renaissance et creation against various odds.

Some of the main lessons learnt that were mentioned include:

➔ Endogenous systems of governance are based on ethical principles, such as the principle that all persons are equal, and on ontological frameworks, such as non-individualism and interaction with non human entities.

➔ Holistic, inclusive and collective well-being dimensions of endogenous governance facilitate their operationality in dealing with situation of crisis and harsh conditions;

➔ Importance of dialogue, listening, inclusion and healing in consensus building which requires consultation processes outside the meetings

➔ Participatory consensus-building requires its own kind of epistemology and separation of powers as well as a variety of different public meeting spaces

➔ Necessity to develop strong philosophical, ethical and spiritual frameworks rooted in the cultural specificities of concerned people in any revitalization of endogenous systems.

➔ Urgency to transform the system of education inherited from coloniality and build new contents and methods of learning and teaching to transmit these principles and values

➔ Risks of marginalisation and instrumentalization of traditional governance systems by national elites who may consider them as a threat to their control of power

➔ Resistance against the pressure of external actors who may consider endogenous governance as a threat to their economic and cultural domination and may discourage African States to explore them

The rich exchanges allowed to share insights on the principles, values and paradigms drawn from these experiences that should inspire the renovation of governance in Africa: processes and practices of consensus building and decision-making, modes of representation and selection of leadership, protection of minority groups, symbolic representations of authority, spiritual believes and philosophical narratives guiding practices

In order to seriously engage in the revitalization effort, it was suggested to launch national debate in interested African countries to develop a critical thinking about endogenous knowledge and a conceptual framework to engage the necessary transformations