CONTENTS

1. INTRODUCTION: .......................................................................................................................................... 1

2. SUMMARY OF KEY MESSAGES: .............................................................................................................. 3

3. DISCUSSION EXCERPTS: ........................................................................................................................... 5

   How African Futures have been conceptualised? Which stakeholders and systems have driven African futuring? .... 5

4. KEY ADDRESSES: ......................................................................................................................................... 9

   Prof. Peter Anyang’ Nyong’o, Kenyan Senator: Kisumu County, and Director Africa Research and Resource Forum........ 9
   Mari-Ange Theobold, UNESCO ..................................................................................................................... 11
   Dr. Alioune Sall, African Futures Institute ................................................................................................... 13
   Prof. Patricia McFadden, Thabo Mbeki African Leadership Institute ......................................................... 17
   Ms Tanja Hichert, Futures Research Practitioner .......................................................................................... 20
   Dr. Riel Miller, UNESCO ............................................................................................................................ 22
   Dr. Alioune Sall ............................................................................................................................................. 23
   Panel on Media.............................................................................................................................................. 25
   William Bird, Media Monitoring ................................................................................................................. 25
   Dr. Geci Karuri-Sebina, SA Node of the Millennium Project .................................................................... 26
   Future Forum Closing Messages ................................................................................................................... 29

5. THE CONFERENCE PROGRAMME: ............................................................................................................ 31

6. SPEAKER BIOGRAPHIES: ....................................................................................................................... 34

7. ABOUT THE SESSION HOSTS: .................................................................................................................. 50

8. ARTIST PARTINGS: ...................................................................................................................................... 51
1 INTRODUCTION

The All-Africa Futures Forum was hosted in Johannesburg, South Africa, on 26-28 May 2014 by the Southern African Node of the Millennium Project in collaboration with UNESCO and the Wits School of Governance.

This session was a follow-on event in several regards. For the SA Node of the Millennium Project, this event continued from a first African convening held seven years prior in South Africa:

• The Creation and Use of ‘Future Intelligence Capacity’ to Promote the Goals of a Successful Knowledge Society

  Held on November 6-8th, 2007 in Stellenbosch.

From a more global perspective, for UNESCO this is the 3rd in a series of Futures Forums held on Africa, including:

• Imagining Africa’s Future #1: Beyond Models of Catch-up and Convergence.

  Held on March 11th, 2013 in Paris

• Imagining Africa’s Future #2: Decolonizing the Future – Visions and Methods.

  Held on December 6th, 2013 in Paris

This All-African Futures Forum took on the theme Transforming Africa’s Futures. The aim of the three-day forum was to bring together African futures thinkers, and practitioners to explore how the “discipline of anticipation” has been shaped and applied in Africa and how it can be deliberately leveraged towards transforming Africa’s future onto more positive trajectories.

The invitation to participants asked the question:
“What are the innovative foresight concepts, tools and planning methods that are necessary to transform Africa’s future?”

The objectives of the Forum were articulated as:

• Exploring innovative foresight concepts, tools and planning methods that are transforming Africa’s future;
• Strengthening the anticipatory capabilities of African policy makers practitioners and planners;
• Allowing the private, public and civil society sector to input, debate and interrogate the thinking, application and potentials for partnerships; and
• Enabling the establishment of an African Network of Foresight Practitioners.

The Future Forum was held over three days:

DAY 1: THINKING AFRICAN FUTURES: CONCEPTUALISATION

There is increasing talk about the future of Africa, instead of focusing only on the present and the past. There have also been African conversations about an “African Renaissance” and how Africans can take more control of their own future. The much talked about African Union (AU) Vision 2063 is partly about these new directions. In this way, the future has invited itself into the
discourse of development. It is now time to interrogate anew how Africans are “thinking African futures” as a basis for beginning to rethink the future of Africa:

- Conceptualizations of African futures?
- (A brief audit and history of African futures)
- How is the future of Africa being conceptualised?
- Who is conceptualizing the future of Africa?
- Whose futures are being considered?
- Whose interests have been served?

DAY 2: APPROACHING THE FUTURE: METHODOLOGIES AND WAYS OF KNOWING

There have been various knowledge-based methods used to think about the future and in particular about the future of Africa. The approaches and methodologies for thinking the future have grown exponentially, and many have been used to design the future of Africa. There is little knowledge on which ones have worked effectively, and why. Furthermore, the broader “discipline of anticipation” which encompasses all these methodologies is itself fairly young and evolving. It is therefore useful to explore the underlying reasons and choices that justify the use of these methodologies for “approaching the future” of Africa and think about the following questions:

- Hypotheses made about the future of Africa?
- Methodologies used to design the future of Africa?
- Endogenous knowledge systems used to deal with the future of Africa?
- Outputs and learnings from these methods?
- African foresight practitioners need for old, new, and/or adapted methods?

DAY 3: OWNING THE FUTURE: PLANNING

Regardless of the methodologies used, the principle reason for exploring the future is for the purpose of claiming it. Decisions to change planning course lead to setting of goals about the future plans. Much of the history of African foresight work about the future of Africa remain as visions, rather than specific strategies or applied plans. So the notion of articulating foresight into concrete decision planning exercises is a challenge in Africa. It is therefore paramount to examine the brief planning history of foresight practices in Africa to determine local, national and regional case trends of successes and failures to rates. We will review and analyse:

- General trends from foresight exercises to planning the future of Africa;
- Individual/local/national/regional key planning decision cases, actions and programmes about the future of Africa for the past two decades;
- Lessons that could be learned about foresight exercises towards more effective planning decisions – political, economic, social and technological; and
- Directions emerging for the future of foresight towards positively transforming Africa’s futures.
2 SUMMARY OF KEY MESSAGES

The following summaries were presented:

WHICH STAKEHOLDERS AND SYSTEMS HAVE DRIVEN AFRICAN FUTURING?

Broadly for all questions, our starting response was one of scepticism and it was this scepticism that we would like to share and deepen. The reason for that is that we found from the way the methodologies are shaped we have a range of exclusion and inclusion issues. So that is very much from the way the language is framed, how cultures are drawn in, how basically, the person’s perspective translate to defining the future’s ideas. We particularly want to mention some very specific missing voices: of course we are overwhelmed by the demographic level, the issue of intergenerational gap that refers to age and world views, and we were clear that it is not that the age represents a world view, but we would very much like to see an increase in a widening participation, especially from those holding views that maybe are not the dominant ones. We also raised the spectre that has not evaporated – that of the notion of racism and how it translates into perspectives from the Continent being excluded globally.

The missing voice of governments was mentioned, because in many instances when we talk about these futures, there is a multiplicity of governments involved in making them happen. Part of these missing voices, is what we recognise in terms of a logic that springs from a neo-liberal Catholicism which is a logic framed in terms of growth. Specifically, to identify how that logic of growth itself for the object of growth excludes development and we feel that sometimes that translates as a fundamentalism, so when people speak of alternative ways of framing the economy, those voices are excluded completely.

Some colleagues argued strongly that we need a new language. Maybe we need a new way of engaging in the discourse itself; one that will address the three tiers of governance in Africa. We also looked at where the power is, the locus of power with respect to framing futures, and once we were able to identify that, what the focal areas of those locuses of power are and what they identify? It is important, because if we are not going to be locked into a singular version of the future, we need to encourage the plurality of futures to emerge. Using the word emergence in that context, is because we don’t know what it looks like, but we see elements of that around us that gives an indication of a future that is different. So trying to bring that in will necessarily require some form of unlearning.

It is important in its awkwardness. Because we continue, at least through the institutions which we are part of, to reproduce the very same learning frameworks that exclude alternatives, we need to do something about that. A colleague pointed out that much of our real learning is taking place in practice. And there is a huge gap between what is taking place in practice and us learning relative to what is in the textbook and what gets transmitted. That also speaks to the dominance in higher education. This group strongly feel that we made some very opinionated comments about Africa 2063, the process of participation and also how we would like to engage with that going forward.

The bottom line we are trying to draw, especially when it comes to a transformative agenda for Africa, is how such future aspirations have a progressive element included in the Agenda itself. It is that progressiveness that talks about a better future.

But this is not a purely utopian talk; it should be grounded materially in terms of where we are and how those constraints can be removed. Colleagues also raised both life histories and case studies of alternatives in practice, in other words trying to get a futures perspectives by using tools other than the conventional. By and large, a huge part of this derives from participation and bringing in other voices that otherwise would not have considered themselves part of the futures exercise.

Important lesson drawn: also in the context of emergence and how the new is already amongst us, maybe we don’t have the apparatus through which we could fully recognise it.
FUNCTION: HOW HAVE AFRICAN FUTURES BEEN CONCEPTUALISED?

We concluded with a summary which one of our participants has given around the postulates for future studies - three main postulates. He proposed that the first is the uncertainty realm that nobody knows about, the future, and so it is the realm of freedom because it is a realm of uncertainty. The second is the realm of power in a domain in which you can't anticipate everything and there is a purpose in which people try to anticipate, there is realm of power agenda behind that. The third is the realm of will. It is about trying to forge the common project in which you can rally people behind and that is the reason why people do futures work.

Who are the bearers of the future? The main point made is that "change is an outcome of a paradigmatic shift, without that you may have evolution but you will not have a transformational shift." (Direct quote). That, in fact, the questions are: Where are the heterodoxies for us, where are the innovators, where are the seeds for change? Those are the questions if you want to talk about foresight that can be transformative. These are in a sense a bit normative.

The bulk of the conversation comprised what people see in futuring that is happening – other issues around a call for better consciousness in the sense that I need to unlearn what has been learned and what appears to have informed a lot of futuring and thinking about Africa, and where we are going. Do we have reforming elite that can in fact create alternative futures because that may not appear self-evident in terms where we are now?

There were questions about identity, such as whether we suffer some crises in perhaps planning of the future we aspire to be, but not what we are in reality, and that is a commentary of what one might see in the current state of futuring.

There were calls for ‘vigilance’ because of threats that is seen in the way futuring has been done. A number of these are in terms of recognising power and the role of power, which are very visible in how futuring and the purpose of foresight have been done. The internationalisation of narratives about us, the question who in fact has the power, who the actors are, and what they are trying to achieve are important to consider, eg. why are we investing in foresight?

There were issues around conflict; that there are sometimes external influences and agency and a need to know what happens there. There was also questions about giving too much credit perhaps to these grand narratives, such as Africa is rising, instead of creating our own narratives. An example was given from experience in East Africa about how perhaps more participatory and self-interrogating ways to approach foresight are used as opposed to starting from some of those grand externally conceptualised questions.

There is a very real threat when thinking about the purpose of foresight; to think of foresight as entertainment and in a sense becoming a self-centred enterprise. We seem to have a lot of catchy phrases and ever-moving targets that do not appear to be of much concern to those engaged in it.

Two ways of thinking came up: the idea that there are very utilitarian instrumentalist views and approaches to do foresight and perhaps there is a role for that, and we spoke about some of the tools for methodology, but in fact there are other more open-ended, more exploratory approaches for foresight and seeing futures in different ways: Direct quote: “To liberate our thinking we also may need to liberate ourselves from what we think we already know.” That is us as futurists. This applies to what we want in terms of different ability or skills around future literacy (to be discussed the following day).

A call for action was made that the future is made, it is not predicted. It is not just futuring, but it also needs action otherwise they might find themselves where they already were.
3 DISCUSSION EXCERPTS:

HOW HAVE AFRICAN FUTURES BEEN CONCEPTUALISED? WHICH STAKEHOLDERS AND SYSTEMS HAVE DRIVEN AFRICAN FUTURING?

DR. RASIGAN MAHARAJH, SA NODE OF THE MILLENNIUM PROJECT

The notion is, when we think of the future, that we are being influenced by the past but also how the present is taking place around us. The idea of us being neutral or separate from what shaped us is a strange concern. Why? Because the perspective of the observer is the result of a range of confluent issues, the one being the metaphysical conceptualisation – eg. how do we make sense of what is happening around us?

We also have some existential reasoning that helps define who we are. At the same time the material position we occupy has a major impact on how we think about the past, how we utilise that to frame our present and how we project that into the future. So in short, history, culture and society matter.

So, in seeking who we are it is important to recognise the many tools we try to see the future. I want to highlight some of the axes around which one can locate many of the tools. By this I mean between creativity and sort of open-ended thinking and across from that, an evidence-based approach which is much more empirically grounded. You will see the tools mapped out (show on board) in quadrant form and across between hard competencies (expertise vs the more participative and sharing of information). In that are the types of tools that are broadly referred to as toolkits. The tools draw on a range of capabilities, competencies and capacities.

Are we capable of being neutral? If we are incapable then would we be willing to at least accept that the subjective biases influence the assumptions we make normatively? If so, we rarely find an explicit statement of the biases from which those projections have been developed. This session allows us to now start making a bit more concrete about explaining the biases behind arguments for the object of strengthening the dialogues that we want. So, the type of questions at micro level for the session draws on the Who, Why, What and SWOT.

The Who question: To share ideas about who has been futuring about Africa; who the role players are that are doing future studies, but then also who are the stakeholders? The two are separate.

The Why question: Why are they doing futuring? Similar to why we are doing academic studies. Could be to influence policy, how this working on futures then establishes or constraints parameters in which futures are considered. Why also have sub-questions. Whose interest is being served or advanced by the futures put on the table? Once we looked at both, we realise for some role players and some stakeholders, the pay-off may be not the document itself but what the document by influencing agendas then opens up.

The What: Quick answer – listing a complete set of tools, what kinds of foresights inputs, products messages and actions that have emerged in the future studies that we have.

A document is mentioned that sits in zero draft which is Africa 2063 - official one presented at month ago. An earlier version of the draft which was presented to the heads of state, was pushed back because many have not seen it before and threw it back for more consultation. Not enough participation.
DR. JULIUS GATUNE, AFRICA CENTRE OF ECONOMIC TRANSFORMATION

If you look at the perception of Africa that has shifted, starting from antiquity, people always had a vision of Africa, a statement of Africa as the land of the gods.

- 60s: Winds of change, positive foresights and fairly positive projections that Africa is going to do quite well.
- 70s: It did well until the 70s. The language changes from hope to turbulence.
- 80s: Africa is in crisis, the idea of Africa is dying - the perspectives of Africa being a hopeless continent. We start seeing word crisis, then actions. On one hand people say structural transformation, then the plan of action and separate lands. We have to become more self-reliant.
- 90s brought Mandela, the African Renaissance, future very different. Started to hear of the new frontier for business (McKenzie report as an example) - the narrative now is how do we bring in investments, etc.
- The growth itself – how it changed, rollercoaster up and down, every time when the GDP went down the projections were bad, but not much attention was given to the underlying drivers, the short-term changes that influence how people see Africa (gave example of Africa being like the “snakes and ladders” game).

PROF. DJÉNÉBA TRAORÉ, WEST AFRICA INSTITUTE

The aim of regionalisation is to be a community of people who have access to health, education, water sanitation, etc. I don’t know who would be able to implement the new policies on the future of Africa, nor if they will be able to do that. It is my question to propose that a strategy panel should be implemented at the level of each country. Institutions could put in place a good communication strategy and we will give the same information to all of the people so that we are unite and have the same goal to develop Africa. We should stop the exploitation of natural resources by the council, and so on, and renegotiate the previous arguments so that Africa can benefit from the loss of its natural resources and can develop on this basis.

DR. ADEBAYO OLUKOSHI, AFRICAN INSTITUTE FOR ECONOMIC DEVELOPMENT AND PLANNING

What Mammo and I said could be accommodated in the four questions proposed to us. Prof. Djénéba Traoré has suggested a fifth one: Who will be the bearer of the new future?

The general discussion opened up to discuss five questions:

- For what purpose has foresight studies been done about Africa (different from what has been done in Africa). In the contemporary period let us keep in mind the EU has a 50-year plan for Africa, and China has also produced its own 50-year plan for Africa. I don’t know if the USA has done something similar.
DR. ALIOUNE SALL, AFRICAN FUTURES INSTITUTE

There have been 16 foresight exercises - explicit or implicit - about Africa by various institutions in Japan, China and Germany, etc. The purpose has been to push for a new identity, a new concept of development. The Japanese were more concerned about human security than state security and therefore this strategy would be influenced as such; the German are clearly concerned about Africa being the reservoir for environmental protection, etc. The CIA study about Africa is mainly concerned about enhancing the security and avoiding Africa to be the weak link and a threat for the development of terrorism.

So, it is easy to push for a new agenda or averts what they see as a threat or determining policies and strategies of investments. It is clear from the Emerging Markets, former staff of the IMF, their strategy is clear to direct financials towards a number of countries, sectors, etc. It is always result-oriented, never for the sake of having simply an understanding of the dynamics of change. And like Africans probably they find ways to translate outcomes of those studies into concrete policies and strategies.

DR. RIEL MILLER, UNESCO

Question around power – there is a purpose for futures work that needs to be questioned. What is the agency that is presupposed? Humans can create the future; we can through our imagination invent a future and either generate it through self-fulfilling prophesy, then we repeat it as a script. In that way we turn the future into the reality we expected. There are many narratives about our ancestors that make them look either stupid or clever depending on which way you tell the story. Is reality like that? Did they know what they were doing? Does that not cast us in a role and thinking that is false?

Authenticity as a way of respecting the past because the authenticity of the present is embedded in the past – so, as a way of respecting the past and understanding the richness of the present, which is not the richness capture by averages, statistics or common denominators.

But the way we think about the future, the purpose that we have to think of the future of creating an image that we then use to plan, leads to ignoring much of the richness around us today. We are here today because we are clearly able to plan, and we use it, that is not the problem and we make many plans, but what we don't do very much is using the future that is not about planning.

The conceptualisation of the future itself is a very important challenge and if we are going to liberate our thinking, we should liberate it from what we already know and have been doing. That puts us right up front of a process of learning and experimentation. Quoting Alioune: “We don’t know yet how to do it” but we know how to plan, how to do utopias and dystopias and we know we have experience of the narrative of the glory and the power of humanity. Now we are trying to invent other narratives and that put humans and agencies in a different role. They don’t exclude power, but they create a modesty which I think we don’t know how to practice. That is one of the key challenges to acknowledge that and don’t run off. We can’t continue the way we were, but we can’t rush off without recognising our ignorance I think we will just commit the same mistakes.

PROF. MAMMO MUCHIE, SA RESEARCH CHAIR ON INNOVATION

“The future is made, it is not predicted”.

I think one point that also came out is imagination. There are lots of discussion on how do we disinherit the colonial imagination and how do we end coloniality. How do we become drivers and not followers? How does the future frame conceptualisation, what kind of conceptualisation would allow us to create a free future? My hypothesis is, given what Africa went through and how it got commoditized, that the freedom of Africa, is the freedom of humanity. Putting Africa first is putting humanity first.
A great vision, a great ambition of this kind is extremely important to drive us. By freeing humanity those who have oppressed Africa, get redeemed, it is redemption; they get spiritual redemption in a way. So materiality and spirituality have to be somehow combined to drive to victory for a new future for all of us. That is important. Some great ambition and vision is necessary and it is not there yet. We all need to change even our ideology in our unity.

How can we create as Marx did with his Communist Manifesto, also an Africa Renaissance Unity Manifesto that actually drives a whole world where we embody the extraordinarily values and principles that have come from Africa that have the power to save the world? That has been ignored also because of all this coloniality.

So I think this is very important to end with a quote of Franz Fanon and it applies to all of us: “I do not want to disassociate myself from the proposal for the future of my brothers and sisters.” So, do not propose a future, or whatever you want to propose, don’t propose it to your brothers and sisters if you don’t want it for yourself. Follow Franz Vernon.
4 KEY ADDRESSES

PROF. PETER ANYANG’ NYONG’O, KENYAN SENATOR: KISUMU COUNTY, AND DIRECTOR AFRICA RESEARCH AND RESOURCE FORUM

TRANSFORMING AFRICAN FUTURES

The Second UNESCO Future Forum Africa made an observation which must have caught the attention of many thinkers who contemplate seriously, not only about the future of Africa, but about the predicament of the whole of humankind in the next fifty years and beyond.

That Forum observed, among other things, that “the emergence of the complexity paradigm (about the future of humankind) compels us to forego a number of habits, including the excessive role of a deterministic and reductionist framework of economic change. The challenge is not just to add on society to an economic logic, but to rethink the way change happens and how human agency can play a role in complex emergent systems.”

In other words, while we are now aware that there are already complex processes going on in nature, social habits, production systems and human relations that will adversely affect the environment and human livelihoods in the next fifty years and beyond, we need to be very careful how we analyse and explain these processes, and hence how we can influence/change their effects or outcomes for the good of humankind. This requires a process of knowledge production “which is neither deterministic nor reductionist,” but complex enough to use conceptual tools from many disciplines in both the natural and social sciences, literature, philosophy, theology and common sense.

But there are certain things that we know, facts that keep on staring at our faces every day. For example, if we don’t do anything about the way we produce food and what kind of foods we eat, we will not be able to feed the majority of our people in the next 50 years. Already millions of people are going hungry given the present methods of food production, distribution and marketing. How about when the global population more than doubles in the next fifty or so years?

Again the “Executive Summary” on state-of-the-art on futures studies has summarized the state of the world now and in the future very extensively. Here it is fitting to briefly refer to the Executive Summary of the 2008 State of the Future which notes that “half the world is vulnerable to social instability and violence due to rising food and energy prices, failing states, falling water tables, climate change, decreasing water-food-energy supply per person, desertification, and increasing migrations due to political, environmental, and economic conditions.”

Having said that, what should humankind do to make the future safer and more liveable: indeed, how can we guarantee a future in which we can all “feel at home”? What is our “to do tool kit” for realizing the African Union’s vision 2063 which aspires to “an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the global arena”?

In response to this very key and down to earth question, the Executive Summary further counsels us that “these great conversations will be better informed if we realise that the world is improving better than most pessimists know and that future dangers are worse than most optimists indicate. Better ideas, new technologies, and creative management approaches are popping up all over the world, but the lack of imagination and courage to make serious change is drowning the innovations needed to make the world work for all.” Perhaps we in Africa are not taking full advantage of all the new technologies and better ideas at the global level. Perhaps we do not encourage, nurture, tolerate and sustain the change agents, real or potential, in our midst.

Philosophers, as Karl Marx very well observed in the “Theses on Feuerbach”, “have described the world in all kinds of ways; the point, however, is to change it.” But how do we change it? First and foremost by a clear and dispassionate understanding of the social processes and relations that we are looking at, analysing them without being biased either by our subjective pessimism
about the world, nor by our optimistic over-enthusiasm with the positive outcomes we so much desire. Bare, brutal and stubborn facts must be exposed for what they really are, whether discerned as such by the tools of the natural or social sciences; whether revealed to us by the lyrics of poetry or by the prophesies that emanate from spiritual contemplation. A culture of social inquiry and scientific research, well institutionalised but allowing individual minds to roam and search in quest for knowledge, is vital.

Marx and Engels rightly warned us about the dangers of appearances taken as reality, or as knowledge itself, when dealing with social analyses. A mirage seen on the paved road as the sun sets in the far west may appear like a lake towards which no vehicle would dare be driven. If we left that appearance to hinder the progress we are making in our journey, we would be worse off for it. But how are we quite sure it really is not a lake, especially if we have not driven on such a road for some time? If indeed it is a lake, there would have been an earlier sign closing the road to traffic because of being dangerously waterlogged. In the event of no such sign, and given no heavy rain prior to our journey, no evidence could possibly be adduced making that appearance coincide with the reality of a real lake on the road we are travelling on.

In other words, scientific inquiry, both in the social and natural sciences, depend very heavily on evidence adduced, experiments proven, correlations to be relied upon, and hence ideas to be verified by tested experiences over time. What we know about Africa, and what we propose should be done to influence positive change towards Vision 2063 for Africa, must equally be based on this rigorous analysis of the processes and institutional dynamics needed to midwife this change. The Executive Summary has listed, tabulated and graphically presented these processes and institutional dynamics that must, of necessity, be included in our “to do tool kit” for rigorously pursuing and realising a safer and more prosperous future in Africa; an Africa in which we shall all feel at home.

In the sector of economic growth, African countries are already making some notable gains in terms of market reforms, improved investment climates, poverty reduction, lower mortality rates, income per capita and increasing enrolment in primary and secondary schools. But the gap between the rich and the poor keeps on widening, income disparities are nowhere being reigned in, environmental degradation continue due to inappropriate methods of agricultural and energy production, increasing conflicts, violence and terrorism also continue to threaten the viability of life on mother earth, now and in the future. Faced with this reality, the “to do tool kit” for a future prosperous and safe Africa must be able to provide the means for a process of structural transformation of social relations radically altering the way nature is used or consumed for human good from a more extractive and destructive way to a more sustainable and preservative way.

In any case we need to carefully interrogate the “character and content” of economic growth in Africa. To what can we attribute this economic growth from one country to the other? Is it due mainly to increased earnings from raw material exports and exports from extractive industries? Does it translate into dynamic industrialisation, with an integrated growth of the home market linking agriculture to industry, hence leading to urban growth based on greater productivity in both sectors? Or do Africans continue to crowd in urban slums simply to escape the drudgery and harshness of rural life?

The state, as it were, still remains central to socio-economic changes in Africa, for better or for worse. It is the nature of the state as the centre for cohesion in our societies, that will by and large nurture political and social relations and institutions, which are accepted by citizens as legitimate and promotive of communal good rather than sectarian and non-inclusive interests. But the experience in Africa with competitive politics and pluralism since independence has been unfortunate. The first years of independence saw the advent of the one-party authoritarian regimes, punctuated by military dictatorships of all kinds. These were discredited by popular struggles for democracy leading to the advent of what has now been called “The Second Liberation”, and putting faith in multi-party democracy as the best way of establishing legitimate developmental states.

The competitive electoral processes have been disappointing by the rampant lack of fairness and freedom of choice in such elections. Results of such elections have frequently been contested and dabbled illegitimate. Even when governments are formed through majoritarian winner-takes-all system, large minorities have been left out of the political equation leading to politics of exclusion disenfranchising large sections of society from the fair and distribution of what quite often is called “the national cake”. A more inclusive political culture, requiring the nurturing of a healthier accommodation of diversity in the outcome of electoral competition in the formation of government, and accepting proportional representation in both the executive and the legislature, would perhaps lead to more stable and legitimate democratic and developmental states.
All this would require processes of socialisation that promote political cultures and social relations that go beyond sheer material interest to embrace cultural, moral and intellectual well-being of all citizens. The Christian dictum “man shall not live by bread alone” here becomes very relevant. It is not enough to ensure that all the people are fed. It is equally important that those who are fed produce what they eat, enjoy the strength they gain from eating by engaging in activities all enjoy and have an equal say on how the leftovers are used. In other words, any society, however materially well-off, based on social discrimination and social bigotry, is not likely to make all its citizens feel at home in that society.

The Africa of the future needs therefore to be constructed through processes of structural transformation that take into full account of the need for both sustainable material and social survival. A society replete with social inequality has built within itself potential sources of conflict: it is a structurally violent society in the language of Johan Galtung. Likewise, a political process which produces a politically powerful ruling elite every five years to the bitter resentment if a sizeable section of society is equally structurally violent politically however justified the process is in terms of majoritarian democracy.

In constructing the sustainable political systems that will safeguard Africa’s future, preference needs to be given to consociational democracy, or democracy based on consensus building. Governments in such democracies, though formed out of democratic electoral contests, will be based on the proportional representation of all players so that the exclusive winner take all practice is avoided. The winner take all is, by its very nature, conducive to structural violence and can, from time to time, degenerate into political disintegration and state failure.

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MARI-ANGE THEOBOLD, UNESCO

UNESCO’S AFRICA STRATEGY

Ladies and gentlemen, it is a great pleasure and privilege to be with you this morning at the All Africa Futures Forum where we will join our efforts and ideas to transform African future. I am pleased to convey the best wishes of the Director-General of UNESCO, Irina Bokova and Hans d’Orville, Assistant Director-General for Strategy Planning, for the joint initiative with such prestigious partners as the WITS School of Governance hosted here at Wits University and the SA Node of the Millennium Project with which we work closely to enrich our thinking and improve our action.

We sometimes hear that Africa is the mother of earth, and that immediately have us wonder if she is proud of her child today. But in Africa lies the future of earth. I am not a professional of foresight studies but I would certainly be ready to use the future to motivate action today and to advance Africa’s agenda and UNESCO’s fields of competence.

This is what I expect from these three days: I will not go into a detailed analysis of the past, present and future of Africa. The speakers will do it better than I can. Let me just recall how Africa is at the heart of UNESCO. First, Africa is one of two of our global priorities - the other one being gender equality - a united and prosperous Africa at peace with itself and the rest of the world, governed and built by its own citizens and representing a dynamic force on the international scene. That is the African Union’s vision in pursuit of which African states have designed their development and efforts, individually and collectively. UNESCO supports Africa in its achievement of that collective goal.

Our Medium-Term Strategy goes from 2014 to 2022. It expresses a new vision in a world context of political, social and economic changes in which Africa has for some years been a dynamic stakeholder and no longer a mere subject. Next year, the United Nations will adopt the Post-2015 Development Agenda for another 15 years. As you know, a very large consultation has been undertaken and the elaboration of the Sustainable Development Goals is still under negotiation. Early this year in January, governments of the African unions presented the Common African Position on the Post-2015 Development Agenda.

A participatory approach had led to the elaboration of this Common African Position involving stakeholders at all levels, among them public and private sectors, parliamentarians, civil societies, women and youth associations, academics, etc. This approach has helped address the consultation gap in the preparation of the Millennium Development Goals in 2000. I recall this to underline
the importance of the alignment of our strategy to the needs and aspirations of all Africans.

Six pillars have been identified by Africans themselves as the continent’s development priorities. I will quote them, but I would like to say that, beyond words each of them translates into everyday reality. This summarizes the rational of our actions for the Continent. The first pillar is structural economic transformation and inclusive growth. The second pillar is science and technology innovation, the third is people-centered development, the fourth is environmental sustainability, natural resources management and disastrous risk management. The fifth is peace and security and the sixth, finance and partnerships. Four of these pillars are directly supported by UNESCO’s Operational Strategy for Priority Africa, which also indirectly addresses the other two.

Up to 2017 we are committed to implement a more targeted peace-building, poverty eradication and inclusive sustainable development strategy through six flagship projects. Specific goals and expected results, implementation schedules by various stakeholders, performance indicators and budget data have been set out to identify the most appropriate forms of action. Here, I would like to pay tribute to the quality of the foresight work which allows us to be tuned to the needs of Africa. Alioune, who has been there, knows very well how we worked together for this result.

Allow me here to give you the title of the six flagship programmes of UNESCO’s Operational Strategy for Africa, - a very quick insight to the content and rationale. The first one is promoting a culture of peace and non-violence. I know that to non-initiatives, people, if I may say, the culture of peace may seem murky or difficult to grasp. Actually, we both address the cause of conflicts and hand-in-hand capacities for peaceful resolution. This promotes values and traditional indigenous practices of the culture of peace involving women and young people on a daily basis.

The second one is strengthening education systems by improving equity, quality and relevance. What does this mean? It means strengthening national capacities to improve teaching policy formulation and implementation. It means assessing teaching needs, attracting and retaining those most qualified for the teaching profession. It also means developing capacities of national teachers, training institutions and supporting qualitative policy for teaching and learning environments.

The next two flagships programmes are on sciences and maybe the most in line with the aspirations expressed by Africans for the Post-2015 Agenda. First, harnessing STI and the knowledge for the sustainable social-economic development of Africa, and fostering science for the sustainable management of Africa’s natural resources and for disaster reduction. Science, technology and innovation in STI are accelerators for sustainable development which has been largely ignored by the MDGs Agenda. So here again, we will assess, review, develop and harmonize knowledge production policies (including STI policies), mobilize existing African think tanks - exactly what we do now here in Johannesburg - strengthen African higher education and research institutions, promote North-South, South-South and South-North-South cooperation.

On natural resources our action will target scientific institutions in the fields of environmental, earth, ocean and climate systems sciences. We will train a critical mass of natural resources and disaster risk managers and we will support the development of tools for disaster risk reduction. The fifth one is harnessing the power of culture for sustainable development and peace in the context of regional integration. If you allow me, the fifth one is the closest to my heart. It puts culture on the forefront of the driver and enabler for sustainable development and cuts across the three pillars of development - social, economic and environmental.

Consequently, we promote the contribution of cultural diversity, heritage and creativity to peace, sustainable economic development and regional integration. It is my strong believe that whatever the Development Agenda is, it will never be sustainable if culture is not part of it as a cross-cutting element.

The sixth and last flagship is promoting an environment conducive to peace, to freedom of expression and media development. Here the aim is to create policy and regulatory conditions, conducive to press freedom, to advocate for protection of journalists against impunity and train a critical mass of media professionals in key fields of Africa’s development. It is also to empower community radio initiatives through a supportive policy and regulatory environment. UNESCO will pay closer attention to continue growth in Internet and mobile penetration within Africa’s cities and rural areas, fueled by the improved economic outlook of the continent and its youthful population demographic.

One word on youth: It will be addressed in a cross-cutting manner in all these programmes in line with other strategies to empower
young girls and boys. Needless to say how it is vital for Africa and for me; it is Africa’s chance. It is vital to respond to the expectations and needs of the youth. It is now time to involve and empower the numerous young brains in Africa in all areas, including the one we discussed today. Let us harness their intelligence, their creativity and energy to ensure success in Africa’s future.

Let me conclude with a final word, last but not least, on the place of foresight in UNESCO. This Future Forum is the third one in a series which started in March 2013 on Imagining Africa’s Future: Beyond Models of Catch-up and Convergence, and the second one was held in December 2013 on Decolonizing African Futures: Exploring and Realigning Alternative Systems, in which I had the pleasure to participate. Foresight has a long history in UNESCO and no-one can imagine an organization such as ours not being on the forefront of anticipation. The introductory part of a Medium-Term Strategy almost exclusively reflects foresight dimensions. The Bureau of Strategy Planning’s section for foresight and anticipation was placed until 2013 with the African department, the two first fora (forums) dedicated to Africa. Foresight is now part of the Social and Human Sciences Sector and part of an important new endeavour to strengthen and renew the organizational work in the fields of social transformation, intercultural dialogue and social inclusion. These matters lie at the heart of the Forums on the Culture of Peace, organized by UNESCO in Africa in Abidjan and Luanda and lie at the heart of international debate.

I would sum up how we live together in this world. While housed in a specific place foresight remains an ongoing task of all UNESCO Sectors for the programme planning. I look forward to listening to you, to your expertise and vision to new ideas beyond muddles to forward-looking plans together.

DR. ALIOUNE SALL, AFRICAN FUTURES INSTITUTE

THE STATE OF AFRICAN FUTURES

Foresight had always been part of UNESCO’s DNA. The brief today is to take stock of what we know about visionary exercises that have taken place, what lessons were learned and how to improve on what has been going on.

Ideally, one has to go beyond what exist today and try to understand the dynamics of a contestant landscape. Future is always a contestant landscape. What are the main determinants of the future from different angles? Who are the actors that will make things happen or not happen? What are the strategies of all the actors in shaping future?

A minimalist approach would be to offer some pointers, some game changers:

1. Where do we stay now, the kind of audit that Koffi was referring to;
2. Then try and reflect on what works and what does not work regarding future studies;
3. Why were the three days designed as we have done it?
4. Why the focus on three scales: the African scale, the national scale and the local one?

As for the audit of the state of the future: if foresight refers to images of the future and representation of the future as well as projections from the current situation to the future or the images of the future, then foresight has been part of the African experience since Berlin in October 1884. Regulating the trade in the Congo was the subject of the conference. It was seen beyond the Congo; the continent was seen as a geological scandal that could not be left unattended, as an African was not considered able to attend to the Continent.

The Continent was not to be left to its own fate, it needed to be civilized and Europe saw that it was the best continent for civilizing and putting some order into what was considered a geological scandal. Europe was also seen as having to play a role in building and consolidating its power by making good use of resources which were out there and which the African could not possibly exploit in satisfactory manner.
Therefore, based on the representation of the future and their role in the future, companies, states, military, merchants and missionaries worked together to make sure colonization would take place in an ordinarily manner.

Foresight was also used after the WW II to enable imperial powers to think through a decolonization which would be a false decolonization which would lead to what Nkrumah named Neo-Colonialism.

After WW II in the French colonies De Gaulle saw that in order to avoid a national liberation movement, it was better to engineer a system whereby African colonies would remain dependent on the central metropolis, yet would enjoy some kind of autonomy to rule their own affairs but not without reference to the center, to the metropolis.

This led to the infamous discourse of Brazzaville where General de Gaulle for the first time had the idea of some kind of autonomy, a self-governing mechanism, to apply to the Francophone countries. To some extent it failed because Nigeria went into war, a liberation war. Cameroon tried it, the former Portuguese colonies, Angola, South Africa, and others waged wars to free itself from the grips of colonization and apartheid, etc. To some extent the project was a success – because although we have had this wave of independence in the 1960s, how many countries can claim that they have reduced their dependency. There is increased tendency today for many African countries to have dependency on external aid, on external resources and on external ideology for survival.

To a large extent foresight has been used for disempowering African countries and African people, otherwise it does not make sense. Anticipatory systems cannot be divorced from power, because obviously it makes sense to try to anticipate if one uses this knowledge to free oneself, the continent territory, or it is not very useful.

Now since independence, there have been three waves of foresight exercises and the use of it. Between the early 60s in the days of independence and the early 80s which was the infancy of development planning, it was a time of euphoria. Modernization was the dominant ideology in countries like Kenya, Senegal, Cote d’Ivoire, Guinea, Ghana and Mali. There were some attempts to try and explore what future could hold for the development of the continent. During that period all countries had some kind of mechanism for planning based on a representation of the future.

The desired future was one of the modern Africa, an ideology of modern Africa and the state was to play a major role in the modernization process. Strangely, even institutions such as the World Bank at that time were of the view that the state had indeed a major role to play on the Continent. People had forgotten it by the 80s. The World Bank pushed for the establishment of state-owned enterprises saying that there were no private sectors that can fulfil that major role.

All of the long-term perspective studies from 1960 to 1980 were normative scenarios. Based on representation of the future where the state would be the major player and the objective to achieve was determined by the ruling class which knew what was good for the country.

Normative scenario or exploratory focus was on national long-term perspective because in 1993 the African states decided that borders would not be tampered with. Africa would develop within the borders inherited from the colonial masters. Therefore the scope of studies was mainly national exercises. The agents for the long-term perspective studies were mainly government machinery, planning commissions and a lot of technical expertise coming from developing corporation agencies.

**This important exercise was a game changer to some extent. A study called Africa and the problems of the future in 1976 with the funding from the UN Institute for Training and Research, led to different types of scenario for Africa.**

A first attempt for an exploratory approach to the future of Africa was the study coordinated by Prof Samir Amin at the time. His findings were presented in 1979 February in a conference held in Monrovia, Liberia, Which Africa by year 2000? During the conference, for the first time, Prof Mahdi Elmandjra from Morocco talked about the need to decolonise the future of Africa, saying: “We have managed to decolonize our past but if we don't pay attention to it, our future will be colonized by representation and ideas that others have about us. So we need to be clear about what it is that we want for ourselves and decolonize our future.”
An important game changer was that for the first time under the auspices of OAU Africans decided to not think about their future as individuals but think about their future collectively. To assume that images given of Africa are real and to not assume there is only one future possible.

That conference was going to be the intellectual father for the plan of action that was to be devised and drawn up and presented the following year in April 1980 in Lagos.

In the 80s and 90s, Africans had found themselves caught between a rock and a hard place. In 1980, following adoption of Lagos plan of action, the World Bank came out with their development report for sub-Saharan Africa - the basis for structural adjustment for the next 10 years, the so-called “lost decade”.

Conceptually, development was seen as a matter of markets – getting shares on the market, getting prices right, etc. Africans reacted by accepting that markets did matter but were concerned about what is it that they are going to put on the market. It became a debate about industrialization or no industrialization. In the end Africans ended up drawing normative scenarios according to the Lagos plan of action.

World Bank also had a normative scenario – a scenario of one-size-fits-all.

Question is: at what pace are Africans going to develop? Will industrialization enable us to speed up the process of development? Industrialization here meaning basically increasing share in the marketplace.

The lack of dialogue that turned out to be a dialogue of the death, led African states to be “schizophrenic". On one hand they were rejecting the mantra of the World Bank but on the other hand they were accepting that globalization could be of interest to them. They want to participate in the globalization process as industrialized countries.

Change entered in early 90s when some African intellectuals suggested that they need to rethink planning and renewal of planning in Africa, because the debate about structural adjustment or not, is overlooking the important question: How do we plan our development? Industrialization or something else? No more short-term plans.

An important game changer was the conference, Renewal of planning, in Kinshasa in 1990.

In the mid 90s, the battle for the soul of development had certain outcomes. Conceptually, two visions of development were tabled: One, the Washington consensus and the other, the New York consensus (the one proposed by UNICEF and UNDP on global level). They favored development with a human face vs the Washington consensus, which was basically about liberalism.

Methodologically, it was a mix of exploratory scenarios and normative scenarios. Here we witnessed diversification of source of ideas – the agent for long-term perspective studies. No more the scope of governments, or international agencies. A number of civil society organizations, academics, communicators in area of foresight exercise, got involved. SID played an important role in East Africa. In sub-Saharan Africa the African Futures Institutes (formerly called National long-term perspective studies) played a role in popularizing and pushing for foresight exercises.

A team was established in 1992 in Abidjan. That group had done a lot of work as this was the first time that an all-African team was established in Africa with a sole mandate of pushing for foresight exercises. Seven experts worked full-time, travelling the continent. About 30 countries have long-term perspective studies owed to the group called NLTPS.

In the mid-90s there was the Africa 2025 study carried out by African Future Study Institute on Future Competiveness, and a methodological guide on how to conduct future studies in Africa, in that category of the work of the Agenda 2063 of the African Union Commission. Not all was rosy in that period, because there is still ambiguity epitomized by the Agenda 2063. While a lot of emphasis is on participation, making sure that the aspirations of the people are the bedrock for devising future strategies, you can still see obsessive attention to the issue of growth; growth no matter what.
Still, we see a lot of attention being paid to Africa as being attractive to foreign direct investment as if FDI was to be the vehicle for becoming whatever. In the Agenda 2063 draft there is still an obsession of becoming middle-income countries, as if a middle-income country could solve the problem of poverty, while very clearly today we see extreme poverty still in poor countries, but poverty still prevails in middle-income countries. So it does not solve the problem of poverty.

We have to ask ourselves: What has worked and what has not worked regarding future studies on the continent?

*What has worked is basically the study of the dynamics of change in Africa. There is a good deal of literature on that. Academics contributed to it, so did activists, governments and the private sector. So in the national long-term perspective studies it has been an easy process to reach the point where we can comfortably answer a number of questions, including asking: Where do we come from, where are we, where might we go? This has been the easy part of the future studies.*

More difficult is the part of formulating a vision, a shared vision. But even that has been done to some extent. Why has it been so? I think if it was easy to reach a consensus and there are reasons for that:

The consensus that has been established since 1992 to pay attention to long-term perspective studies and that consensus was reached during the conference that was held in Maastricht in July 1992, where it was debated on what is going on with development assistance in Africa. Why isn’t development taking place at the speed that it should? One conclusion was to rethink development and understand that it cannot take place overnight, that long-term perspective was needed if development was to be built and be sustainable in the long run. So that consensus has helped conclude a number of studies that have been carried out.

Foresight has to do with the independent nature of the team. We insisted that long-term perspective studies cannot be done by government only. The nation is broader than government and therefore we had to push for diverse groups used for the independent teams.

*What has not worked considering the more than 30 foresight studies conducted? The translation of the vision into operational strategies has been a difficult process. We have failed in a number of cases. Four reasons for failure or underachievement:*

1. Technical – we had an ad hoc team involved in carrying out the studies but when it came to operationalization you can’t do that with an ad hoc team. You have line ministries, government machinery, international agencies – they all believe they have a role to play, but do not always understand the process to follow to reach the vision.

2. Tools and methods for strategic planning – you cannot plan for the future in the same view as for something that is certain, as the future is uncertain. The future takes places in complexity. Managing the complexity requires specific tools which are not available. You need to create them. All the models that exist assume that there will be continuity. Few models can think through this continuity and incorporate the continuity. All start with the idea of all things being equal, but we know that things will not be equal as we go into the future. There is a serious problem of a lack of availability of tools and methods, as well as the challenge of managing uncertainty and complexity. It has not yet been resolved.

3. Certain elements are the negative and distractive politics, where Kenya is an example. Peter referred to the initiative taken to make sure planning would be different to what it was before, but as soon as they lost power, the replacement just decided to forget about it saying they are not in the business of empowering people but in the business of ruling a country.

4. Finally there had been a competition between vehicle and vector of operationalization. For example, as soon as studies were completed, the World Bank came with its PRSP as a response to development challenges, as if reducing poverty rather than creating wealth could be a strategy to address development challenges, or MDGs. But MDGs were concerned with the social sector, but what about the productive sector? There was no reference to the productive sector. How are you going to develop the social sector without the productive sector? So the vehicle that was proposed for operationalization for a very holistic and ambitious vision was simply not there.
How do you overcome the challenge of the lack of an appropriate vehicle, lack of appropriate tools, lack of appropriate political and institutional machinery, etc?

I don’t have the answer but this program [of the Future Forum] has been designed with the assumption that an underlying foresight exercise is a conceptualization of development and a theory of change. There is no foresight exercise without that. And the associated concept of change; will it be incremental, a gradual change or by leaps and bounds? Are we still on the old mode of Rostov or Stalin, what is it that we are talking about? Are we factionalists, functionalists, Marxists? All these questions have to be asked in the conceptual framework in the theory of change.

Therefore, we thought that it was important to bring in people whose job would be to help conceptualize change. And notions like development, nation, integration, even a notion like Africa have to be unpacked. We cannot talk about that without asking ourselves what they mean today and what it may mean in the future. That explains why we have thought useful to bring here academics, people who are involved in theory, etc. But there is also no foresight exercise without some kind of methodological framework or analytical framework to respond to some questions like the one mentioned.

Now there are different methodological frameworks regarding future studies. There are commonalities among them but also differences between them. So we thought it to be important to bring in practitioners so that they can compare notes and see what methodological framework gives what and what the differences between the frameworks are. Finally we thought that practitioners and policy makers should also be involved because ultimately a foresight exercise makes sense only if one wants to be proactive and transform the reality. If you are not interested in transforming then there is no need for foresight exercises based on the postulate that foresight is the realm of power and the realm of will. So unless you have the power and the will to change the reality or to adopt the policy that will help transform the reality, there is no need for foresight exercise.

It is important to bring together practitioners, theoreticians, intellectuals, activists and communicators, because the glue holding all together is the communicators.

Whether we like it or not, the African state is a reality today. We may call it by all names but it is a reality. The African state like many other states is today probably too small for big things and too big for small things. That is an observation that I have made, not only for Africa but also for other industrialized countries. The way to overcome the challenge is to work on two tracks. One is to pass on to the regional level a number of activities that do not make sense at the national level. Issues of security, for example. How can any African country ensure security with its own resources? We have seen Mali, other parts of the country, we have armies, many of which are unable to find 200 girls that have disappeared and need international help. Issues of public health: how can we stop HIV spreading to your border? You need to have issues of an environmental nature, so regional activities do make sense and transferring power to the region is something that makes sense. Because the state is too big for little things, it is important to empower the community to make the decisions on things that matter for them.

PROF. PATRICIA MCFADDEN, THABO MBEKI AFRICAN LEADERSHIP INSTITUTE

DAY ONE: CLOSING SPEECH

I am honored to do this wonderful task. It is a challenge in itself but it also is really about being situated in the energy of the moment and I would do my best to speak to the heart of the matter.

The conference space was opened as a vista by centering the significance of this gathering around the following imperative: Why should we care about African futures as a discipline and as a vision; a mapping of the ways in which we become the future that we desire, the ultimate goal within an ever-moving, expanding, adjustment to the future dynamics of the universe, with its ultimate goal, the provision of lives of dignity for all Africans. This, I read to be the ultimate goal of what we are doing and what we will continue to do until we change this matter and go back into the Universe and hopefully come back reincarnated to continue this amazing process.
We were reminded of the interconnectedness and the interconnectivity of Africa’s present, past and future revisited in this university context as a site for the practice of, and engagement with, foresight. That foundational capacity and powerful resource have shaped and furthered the trajectories of human society for as long as we have travelled the planet. Having stood up and moved forward in this amazing place we call Africa today, given the dynamics of change, which this futurist initiative is unleashing, the university as a site of contestation and the production of new knowledge must, of necessity, change. Change by questioning certain dominant trends such as the elitism of existing knowledge paradigms, the exclusionary character of most professions and the teaching and learning of individualism, as well as a deep-seated hegemony of competitiveness which is the marker of new liberal notions and practices of human success.

I was particularly pleased when I was invited to this meeting by the use of the term “node” as a visioning and creative gesture and an opportunity that is continuously expanding, welcoming new knowledge and learning energies as it enables new ideas and visions to take us forward in time and space. The notion of the node also attracted me because it requires that we break with the habit of hierarchical thinking and practice which replicates differentiators, boundaries, distances and borders. Hierarchies are the custodians of inequality and exclusion. They recycle distance and elitism and systems of privilege and class entitlement.

We must embrace vertical thinking so that we can understand that every imperative and challenge speak to the possibilities for alternatives that already exist in the Universe. The notion of foresight was identified as a site of intellectual gathering and decision-making in the consolidation of capitalism and imperialism over the past five centuries when the trajectories of European exploitation and the degradation of Africans and other peoples and their homelands, cultures, identities and persons became the foundation stones of European and enlightenment (read: supremacy, hegemony and identity).

The question that emerges then is for Europeans and for all who have enjoyed privileges as a consequence of this historical process, on and off the Continent, essentially through the invention and application of race as an identity and racism as an institutionalized privilege and power: How are the Europeans redefining foresight in ways that will rupture the half millennium which has positioned them as dependents upon the continued exploitation and hegemony of Africans and our resources such as land, minerals, natural resources and the seas? A different future is inevitable and this gathering and the many engagements that Africans are conducting so as to shift Africa’s trajectory into tomorrow, reiterate this imperative for all communities whose progress have been premised on the ancient regime or the ancient order of colonialism and globalized capitalist plunder of the resources of this planet and other spaces on the earth.

Through the redefinition of foresight as the futuring of alternative modes of being, thinking and action, the conversation generated three very important notions: I think these notions already exist in many discourses, but I read them as threads that ran through the conversations today. These notions are crafting, visioning and imagining, forming the strongest threads in the day’s discussions. Crafting was used as discursive practice that occurs when the future is brought into the present - the future being the material from which new ideas and possibilities are creatively articulated and presented to communities and individuals.

I have found that the action of crafting opens up my own sense of thinking and activism and provides me with the insight that I need to continuously position myself at the cutting-edge of feminist and community issues, particularly in relation to the black female body where I live. In terms of being an African on the Continent and in the world, when I craft as an activist, as an intellectual who have an organic relationship with the communities that I live in and work with for an alternative future, I experience creative growth in all kinds of ways. And I found that it is a very critical notion and a resource for us who are agents involved in the agency of transformation.

**Visioning is particularly useful and powerful because it not only underpins rupturing as a process of setting the used future aside, but visioning also creates new senses of community and solidarity in strengthening alliances or establishing new relationships, and of reiterating the comments in new ways that translate into struggles around commonly owned resources, knowledge systems and forms of expression like language and arts in their widest sense.**

**Rupture is the positioning of transformation. It provides the essential opportunity to think and feel on the possibilities of the future, to feel them by pushing the past back in time and sensibility. As we all know and have experienced, the old persists largely through fear and terror, conformity and a demand for loyalty. When we understand the political, social, cultural and aesthetic significance of rupture, we can move forward without the baggage of the past.**
How do we embrace rupture as a stance and as an intellectual and activist resource that makes us futurists in the widest sense? I think that when we understand and use the notion of precarity, and the notion of agency as intellectual drivers, that will take us to new spaces and livelihoods and we can begin to open up the future in more inclusive and dynamic ways.

Other discussions in the groups and in this room focused largely around power because that is the definer of human relationships, of how we relate to the earth, how we relate to our world and to the planet. So, power in all its forms (class, gender, race, etc) poses the essential question and the essential challenge, essential to the core of creating new epistemologies that will enable us to deconstruct the various realms of power, of uncertainty and will also enable us to free the realm of will that will frame our philosophies, our futurism and activism.

Among the persisting questions that arose during our conversations today were the following:

What are the orthodoxies that must be clarified? Where are the heterodoxies that will enable us to open the windows onto new vistas? What do we see in the futuring that has already been done or still awaits our attention? How do we unlearn what constraints us in the practice of futuring and how do we learn to be vigilant about who defines the future so as to maintain the ownership and custodianship of the alternative vision? How can foresight be used in the interest of Africa and the African majority and liberate ourselves as futurists by producing futurist literature that will encourage a generation to a different possibility as a legacy to all future generations?

Let me use a few anecdotes to elucidate the significance. This morning we heard that while the UN and UNESCO, in particular, have played an important role in enabling this meeting and similar occasions, we also heard critique of how the very constraints that are inbuilt in the multinational institutions, accompany the financial and technical support offered for such initiatives. They state the issue of energy as fossil fuel and its intersectional impacts on the environments of the continent, specifically mining and the extractive activities, which are central to the emerging African discourse.

Shale gas is the latest industry that follows a disastrous trajectory of excessive wealth and accumulation for a small group of humans, mainly older white males in Southern Africa and in the societies of the West, and conditions of social, economic, political, legal and cultural exclusion of African people across the continent. We know what the consequences of mining and extraction are for the majority of humans everywhere. They are war, disease, violence and death, invisibilitation and exclusion. Therefore, when we speak about shale gas, the primary indicators should be the massive negative consequences of such economic activity and the refusal of anything that falls into the so-called productive practice that is anti-people.

This critique of fracking which is being resisted by affected communities everywhere must alert us as futurists that this is surely a used future. As Sohail Inayatullah puts it: “This used future is leading to a global crisis in fresh water depletion, climate change and destruction of the environment, not to mention human dignity.”

We can draw parallels with issues of militarism and militarization and the ecological and environmental consequences of such industries and practices. These are not productive industries, even though in capitalist societies they are placed at the peak of the production hierarchy. We know about the impunity for the violation of human integrity, particularly the sexual violation of women’s integrity and those of girls, beyond the theatres of wars that continue to mar the African landscape and the world in general. The normalization of institutionalized violence as national security obscures the thinking of most people to the possibilities of crafting non-militarized societies. Such suggestions are treated as pie in the sky, and peace activists and peace movements are often treated with contempt.

However, let us turn the world on its head. Such an expression, ironically, can be read as significant to the immense possibilities of the Universe, open with endless possibilities for transformation. So if we think about pie in the sky as speaking to all those things we don’t know that can make us more amazing human beings on the planet, but which we still don’t know, because we don’t even know a fraction of what the Universe offers us.

Therefore, when we place futurism in relation to the notion of precarity as a condition of security deriving from capitalist exploitation and explosion, as well as being about resistance, and when we explore the intersection of precarity in a futuristic sense with agency as the most powerful expression of human creativity and transformation, we move forward.
The discourse about Africa’s future must center the multiple expressions of newness and foresight already in existence, expressed in the demands and consciousness of engagement that emanate from alternative movements and resistances. These can be harvested from women and feminist movements, communities of radical intellectuals and activists who are creating a new future as they struggle to defend our forests, the rivers, the seas and the lives of all living things in the Universe, by adopting the vegan lifestyle, for example.

This also includes environmental and ecological movements, LGBTI movements, the movements and activism of differently-abled people, movements for land reclamation and the initiation of alternative agricultural practices for everyone - here I am talking about organic food as living food for everyone, not just for the enlightened elite - movements for alternative agriculture practices and food for wellness, and to change the meanings of work so that we can create lives of dignity for all.

Racism and exclusionary practices that treat African ideas and visions as insignificant and peripheral must be challenged so that the new, largely muzzled voices can be heard on the Continent and allow for a polarity of views about the future to emerge. Emergence should be understood as the blossoming of new languages, African-owned aspirations and a progressiveness that embodies and speaks to the future, specifically in relation to Africa. The richness of the African diaspora community that lives across the vast spaces of the Continent are a largely untapped resource in the re-imagination of a differently constituted African future, and the traditions of Africans returning to the continent in spite of all the constraints that are put against this vital practice, the active return to the homeland, speak to this future that awaits us and awaits our embrace. I come out of the struggles for liberation and African dignity. My identity and future are securely located in an understanding and practice of freedom that is totally uncompromised and uncompromising in relation to my human integrity and wholeness.

I am a vegan, a healer and a producer of organic food which I share with my community. I live and I work as a teacher and a learner of new ideas and as a radical feminist intellectual who believes in an alternative future and works to make it real. Finally, to quote my colleague: “The new is already amongst us, in us, with us.” And this beautiful statement that Alice Walker has bequeathed us speaks most eloquently to this recognition: “We are the ones we have been waiting for.”

I am honored to journey into tomorrow with you as companions, friends and commoners in the world.

MS TANJA HICHERT, FUTURES RESEARCH PRACTITIONER

FUTURES EPISTEMOLOGIES AND METHODOLOGIES

“The future is not something ‘over there’ and/or ‘far away’; it is ‘here and now.’”

“When one starts looking for signs of the future, one has to be tuned in to the scientists, the artists, the mystics, the radicals and we have all of them here.”

“The future is happening right now while we are thinking and talking about other things.”

There are different methodologies and ways of working with the future, the practical tools. Roberto Poli, UNESCO’s Chair for Anticipation, was acknowledged for his anticipation work in making the future more accessible (www.projectanticipation.org).

The different ways of using the future are:

1. Optimization: This is all about how to “colonize” the future (e.g. through planning), There is one future out there separate from today and we are going towards it. A lot of work falls into that. Example: Forecasting where Africa is going in terms of population numbers would fall into that category.
2. Contingency: How to prepare for anticipated surprises (The dominant forms of anticipatory activity in western societies).

3. Novelty: The future is in the present, the future is now. This way works from the premise that there is a past but if the future is in the present, it gives us a much thicker present. The thick present is what we are working with to make better decisions, to do things and to address some of the problems.

What does the future in the present mean? Practicing novelty by seeing patterns, mapping, it is narrative, it assembles, and it is crafting and creating. It is about sensemaking, connecting and inventing to get the aha! moment. Novel activities for the future are in the present, focusing on ideas, concepts, values, practices, behaviours and feelings.

How do we engage with that? A useful methodological tool is the Horizon Framework of Bill Sharpe. It is used for horizon scanning but also for strategic conversation and inductive scenario building.

There are three horizons: (See graphic below)

1st Horizon: In the present there is a high degree of strategic fit, how systems and power and organizations work. It is relevant in the present, but over time it becomes less relevant.

2nd Horizon is more about exploring ways, of doing things differently, but it is all built from where we have come from out of history.

3rd Horizon: Here, there are pockets of the future embedded in the present, but they are not evenly distributed. One works with the future that is in the present and then looks where that is going to go to. It is exploring completely new ways of doing things. It is about redesigning systems and redoing ways. It is about radical innovation, game changers, having plenty of unknowns but starting to become comfortable working with them.

NAVIGATING THREE HORIZONS

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<thead>
<tr>
<th>H1</th>
<th>H2</th>
<th>H3</th>
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<tbody>
<tr>
<td>The current way of “doing things” dominates</td>
<td>Exploring ways of doing things differently, but still built out from core</td>
<td>Aspiration &amp; future promise</td>
</tr>
<tr>
<td>• Annual operating plan</td>
<td>• Emerging concepts &amp; models</td>
<td>• Radical innovation</td>
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<tr>
<td>• Specific campaigns &amp; plans</td>
<td>• Disruptive, more collaborative</td>
<td>• Social narratives</td>
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<td>• Incremental innovation</td>
<td>• Emerging, desirable state</td>
<td>• Game changing</td>
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<td>• Dominant system</td>
<td>• Extending capabilities</td>
<td>• Viable options, plenty of unknowns</td>
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<td>• Leveraging on existing capabilities</td>
<td>• etc.</td>
<td>• Envision, explore &amp; embody</td>
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<tr>
<td>• etc.</td>
<td></td>
<td>• Radical new capabilities</td>
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Reinette Biggs et al, was quoted for her regime shift work in socio-ecological systems: “One should develop habits of mind. These habits of mind are openness. Hold your strong opinions lightly. Embrace surprise, serendipity and epiphany. Embrace surprise and luck and something will appear that you would not otherwise expect. Accept everyone as co-learners, not experts or competitors. Reflect often, formally or informally, individually and collectively.”

Having these habits of minds become critical when you deal with complex and emergent issues.

Tanja ended saying: “Seize the ‘just do it’ moment. There is not going to be a right time. In complexity, small changes could have a huge effect and throwing loads of money and brains at big things could make absolutely no difference. Have the courage to take action from which you can learn, even if it is out of your comfort zone and avoid premature convergence. Avoid being too quick to judge and take cognizance of the rule of unintended consequences.”
DR. RIEL MILLER, UNESCO

FUTURES LITERACY

"Futures literacy is a way of internalizing the constant development of our understanding, the potential of the present and changing anticipatory assumptions. It is about the potential of the present, not the certainty of the future."

"There is no particular person who has got that formula or the magic to know the way to solve the world’s problems."

"The purpose of looking at the future is to disturb the present." (Gaston Berger)

If we have this moral imperative which says the present is unacceptable and if we take this responsibility to use our will, our capacity to think, to consciously invent the future and act in the present, how do we make that operational? It is not very self-evident despite many systems in place today.

There is a huge imperative in the western mind-set that has to do with scale, massification and status which creates a powerful image in our minds. Most of the methods used today ignore the huge and rich information in the Universe around us because it does not lead to something that is scalable.

Yet, if we biased our thinking on how we interact with reality, we forget our ancestors because they are not massified, they are very specific.

How do we balance the parts of the world that we understand with the much more fleeting? We can make use and make sense of the new tools or methodology by using narrative capacity, collective intelligence, and the capacity to reframe.

If you ask people to think about the future they very quickly reveal their assumptions. Why? The future does not exist. So you have to have a framework for inventing it. If I ask you to think about the future which you can’t touch or point to, you have to have a framework to describe it. You have to have words, relationships to be able to do that, eg. the future of prosperity or the future of health.

Futures work can make good learning more effective by reframing assumptions or creating new anticipatorial assumptions by inventing new scenarios, thinking about new values. The process helps people to be less confused and to distinguish between contingent optimization and novelty futures.

If you ask people to prepare for tsunamis, they know what to do, they can plan. The success of planning lives within us; it is part of our ancestry. We have to distinguish planning from the capacity to be free through improvisation. Novelty is the specificity and the emergence of things around us. How do we distinguish between things that repeat, things that are different and the nature of the differences? Are they getting bigger or smaller or is it something new which we have not seen before and have to invent words for?

New questions are essential for the search and here your instincts, your gut and feelings play a role. You have to take responsibility for your decisions because it is not a choice of what already exists.

If we are going to take advantage of uncertainty and turn it into a friend, how are we going to do it?

We can only do it if we are able to appreciate novelty; the realization that around us are ‘unknown unknowns’- things that we cannot identify or speak about, but what we can discover if we use tools, for example the microscope which allows us to see bacteria we could not see before.
This novelty process works through simple levels such as temporal awareness, values and expectations, feelings and rigorous imagining/creativity. We need that rigorous creativity to have new anticipatorily assumptions.

Definition of future literacy: Future literacy is the capacity to tell anticipatory stories using rigorous imagining based on sharing depth of knowledge across the community. We need to work with and expand collective intelligence. Collective intelligence has to do with one’s path and trajectory - you bring things that you don’t even know you know until you work with it or tell it to others. You don’t even know how to express until you learn to articulate. That is what collective intelligence brings – it is raw data or material brought to this laboratory to try and get knowledge through it.

So what are we trying to do? Make sense of difference in repetition in all its forms, discontinuity in continuity and preparatory reactive improvisation. So there is reform, which has to do with endogenous change, seeking solutions for existing systems, there is valorizing the present, a retro fit strategy or a transition strategy where you think you want to go.

The capacity to be free calls for walking on two legs, meaning that we can distinguish between closed and open systems. What we prepare for, what we attempt to create, what we discover, what we plan for, revealing what we did not know we knew, new sense-making and inventing the unknowable, have to do with spontaneity and improvisation that requires preparation and a foundation, but it also requires another way of thinking, towards a capacity to distinguish between search and choice and be less biased towards path dependency. Building things that will last are legacy and path dependency.

One of the fundamental sources of the failure of hope today is a poverty of the imagination (Karl Popper said the poverty of historism is a poverty of imagination). The poverty of imagination is routed in part in our inability to walk on two legs. Our way of thinking about the future in ways that relate to certainty, to killing uncertainty, to plan, to colonise the future.

Those things are giving people the tools, to embrace freedom and have the imagination of hope on their terms that respects their specificity and their context.

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**DR. ALIOUNE SALL**

**CONCEPTUALISATIONS AND APPROACHES TO THE FUTURE**

There tend to be three reasons for the justification of future studies:

1. “*Whether we like it or not, future is where we are going to spend the rest of our lives.*” (On skepticism regarding future studies)
2. Our development partners have a vision of what Africa is or should be. That is where the ‘colonizing’ of Africa comes from and we are trying to ‘decolonize’ our future.
3. Out of the three temporalities which are part of the human and the societal DNA, the division between “the past, present and the future, the only one of the three that we can influence is the future.” Limited capacity to change the present.

Doing foresight studies is a way to empower yourself and your society. There are many methodologies but none are that silver bullet for foresight studies.

The common characteristics of methodologies: they are all systemic and all long-term. You start from the point of view that what matters are not the individual components of the system but the interaction between the various elements. The difference between the different approaches is the degree of formalization and quantification.
The African Futures Institute methodology – how it has been developed and applied in the various countries:

We take as a starting point that we don’t know the future and nobody will ever. BUT we do know what we will contribute to the future.

**There are three elements that will determine the future:**

1. Understand where your current situation and where you come from. That will contribute to your future.
2. “What you do or don’t do matters for the future.” The future cannot simply be a continuation of the past; it is not a reproduction of the current situation. You do not have to be subjected to the past, you can modify it by what you do or don't do. Therefore actions matter. It does not mean that everything you do will change the future because you are not alone but part of a community that has an influence.
3. What the global environment is in which you are incorporated and what is happening over there.

**The following analytical steps apply:**

1. Constructing a base by gathering information and knowledge on your current situation, the strategy of the actors (internal or external) and the elements you can’t control, such as the climate, but which will have a bearing on the future.

   Tools and methods for constructing the base, such as the retrospective analysis, help answer the questions, Where do we come from? Where are we now?, by collecting information on these elements: What has not changed? What is likely not to change? Example: the aridity of the climate in the Sahara will not become green in our lifetime.

   Trends to identify – urbanization is a trend that is not likely to change. NB: you also need to be aware of the seeds of change, those variables which may have an influence on the trends which may even change a trend. Collecting info on those three is important to construct the base.

2. To answer the question: Where may we be in the future? Knowing where you come from, knowing where you are and knowing how you have come to be where you are, only then can you explore what future may hold for you. Distinguish between two types of scenarios.

   Answering the question of where may we be, is the content part of the scenario. Two types: Exploratory scenarios take you from your currency situation to where you may be without any value judgement. The normative scenarios ask where you want to be. Try to look back what it is that might take you from where you are to where you want to be.

3. Formulation of strategy to achieve what you want to be, to operationalize your vision.

**Each analytical step has its challenges:**

1. Challenge in step one, the construction of base: The issue of aspirations. What you do or don't do matters for the future but what drives you to a large extent are your aspirations. Do we incorporate collection on info on aspirations in the first analytical step or later? The issue is still being debated. Agenda 2063 is based on the collection of info on aspirations in first step, but there is a risk that the construction of scenario will be influenced by collection of aspirations. Countries may be influenced by the overwhelming nature of the challenge, for example, having a short-term aspiration for the poor to be fed.

   We quickly think we understand and know the situation and do not spend enough time to construct the base. This is the most difficult part where the most time should be spent. If you don't understand your situation and the complexity of it then it is very unlikely to construct a meaningful scenario.

2. Challenge in step two: An important issue is the quantification and formulation of scenario. I am not convinced that qualification of scenario is the nec plus ultra (nothing farther beyond). A good scenario for me is as important as some quantification, particularly when the data is problematic.
3. Challenge in step three: Main problem is that identification of levers for strategy is a difficult process because the answer to better health is not just bigger hospitals. It could simply be a community that is better organised or one that would approach health in a different way. So the technocratic response to challenges may not be the best one.

PANEL ON MEDIA

THE COMMUNICATORS OF FUTURES

CHRIS MAROLENG, GROUP EXECUTIVE: CORPORATE AFFAIRS, MTN GROUP

Why is it important to tell the African story? We have noted that in many instances Africa is captured in stereotype – it is all about famine, conflict, corruption, bad governance and generally a dehumanized continent, which is negative. The reality is that we need to realize we are talking about 54 countries. So telling the story of Africa authentically is difficult. A mantra used by one of our insurance companies says: A lot of people talk about Africa but we talk of home. So, the difference of the discourse of storytellers contrast with those from outside.

When we talked about cities there was a reflection that the way a city was developed, it was almost as if cities were transplanted from elsewhere and was created in that image. That begins to question whether Africa is rising in the interest of Africa.

It is the platform that determines our ability to communicate. When you look at the old ways of story-telling there were platforms that were dominated by a few monopolies in the world. They decided what is of interest and what not on the African continent, but we need to tell the story of Africa by Africans. Social media, for example, may help more Africans participate in telling our story.

WILLIAM BIRD, MEDIA MONITORING

When we look at media globally and the way we portray our continent, we fall into the same trap and portray Africa as global media do.

The basic expression I want to use is that the media does not tell you what to think, but what to think about. The fact is that the media is constructing our realities of Africa every moment of the day. Unless we conceive the media as an integral part of our future we will miss a huge chunk of our future.

Social media changed the way media worked as they have to listen now what people think and say, whereas it used to be the media telling others what to hear on the news, etc. In many countries we still have the belief that the state dominant media and that undermine our ability to tell our own stories.

There are a couple of things for a different future: we need citizens to engage more, the Internet is a platform and powerful but useless unless there is a deliberate attempt to make sure it serves the interest of ordinary citizens. In the developed world that platform is being harnessed by the dark forces. By that, I mean massive corporations, who know what you are doing, everything
about you, they know a great deal of detail about you so that they can sell you stuff. We should give young people that inbuilt “bullshit detector”, to help them sift through all the information.

Data – potentially something that will shift our future. There are ways of using data that we can start making our democracies work for us. Gives example of the Johannesburg Road Agency’s app, Find and Fix It, which allow people to take a photo of a pothole and send it through to them to fix.

ADAMA GAYE, SENEGALESE JOURNALIST

On whether it is true that the media tells you what to think about:

In the past the media used to say it as it is. These days it is not always the case. It is a problem of how the media should tell the story about Africa.

When I was based in London working for a journal on West Africa, the Economist published a famous story about the failed, hopeless African continent. We were the first to challenge them. And it changed. Now the same afro-pessimist has turned out to be the afro-euphorist. I think in 2010 the Economist came back with an article called The Storytelling Continues. Now we are hearing Africans should tell their own story. That is propaganda. And propaganda is not telling it as it is. I think that we need to go back to the basics to ensure that journalists must understand what they are talking about.

You hardly see in Africa structures that Africans have put in place to discourse things seriously. There is a need to make sure that to at least re-appropriate the agenda of thinking about Africa, to talk seriously about Africa. To challenge critically what has been done over the last 20 years about future work.

KOFFI KOUAKOU, WITS SCHOOL OF GOVERNANCE

Talking about the myth to reframe our present reality:

One point I always make, when I hear, let us be practical, to do something, this has it limits. Science has a ceiling. If you can’t go ahead you have to imagine it. Find something to move beyond it. Imagination can be illogical; it does not have to look real. Combining myth and reality is a very powerful thing. Myths are still very powerful. Most of the things we do are based on myths. There is a fine line between fiction and reality. Focus on mythology for the myth helps you to put the ideal together to get to the highest point where we desire to be. And out of the ideal you can make it manifest.

The key thing in this session is to look at how communication for which the media and other instruments are powerful, anticipatory tools, should be understood. Much of our conversation is very much against something. Either you are against colonialism or China, maybe we need something very simple that we can adapt and get going. Are we ready to do that? Move on to action instead of criticising the West for putting something up.

DR. GECI KARURI-SEBINA, SA NODE OF THE MILLENNIUM PROJECT

FUTURE FORUM SYNTHESIS

I am not going to summarize three days in five minutes as everything will be captured on our website. It will be more about observations and broad points.
Let me start by saying my late father used to say: “In any meaningful engagement, I am either learning or I am teaching.” He believed there is no other purpose for more than one person to be congregated in a space, in terms of it being meaningful. So we trust in that wisdom. Hopefully in these three days you have been learning or sharing something and we would have to blame you if you did not.

So why do we come to these kind of conversations? I think it is because we are looking for something. I would imagine that for people who have taken time to be here, it is because something is worrying us and also because we want to do something about it; but that something is evasive. We are not sure we know the questions; we certainly do not have the answers. We are not finding the guidance we are seeking at our desks or in our boardrooms, or in our books or our newspapers, our twitter feeds or our Facebook accounts; maybe not even in our consultations with our “pillows.”

So, we talk, we come to conventions like this and seek knowledge, partnerships, collective ideas and collective actions that may somehow take us forward. But this also tends to be very frustrating. It is frustrating because we have learned to be wary of the distorting questions that are framed; to be very alert to the easy and deluding answers that frequently arise. It is also frustrating because we get the sense that that somehow, we just do not seem to be getting there! And while the response to our expectations is evasive, what is also frustrating, if we were retrospective, is our realization that we always knew that the answer would not come, and a conference would not necessarily fill the gaps we face. Yet, we are still here. So why are we here?

We are here because some of us are young, we are seeking voice, we are seeking space, direction or meaning. Some of us are not so young, so perhaps we are seeking survival, value, maybe profit, and we are hoping that when we turn off the lights at the end of the day, or perhaps at the end of our lives, we can hold that we have done something meaningful. That we have made something better for tomorrow - for our daughters, if not for ourselves. So, I believe we are here because we know that we still need to talk, as frustrating as it is, so that we can learn, so that we can share, so that we can edge forward.

So what have we heard, or said, at this conference? We did not set out, and nor have we succeeded to, to craft a new vision for Africa through a convening like this. Our aim was simply to explore how, or whether, foresight could contribute in transforming Africa’s future.

We have heard that Africa is not one, so there are many stories, there are many formations, there are many realities: there are many futures. We have also heard that meaningful transformations, and there will be many, will require serious unlearning and unthinking about orthodoxies that must be removed, and that we then need to consider what heterodoxies must be introduced.

We have realized we have got to perhaps rethink some of our imagined opportunities and our agency, but also our imagined constraints. Perhaps we can do more than we think. We have learned about the power and ownership of the futures, that we need to be vigilant and to recognize that our dominant narratives are crafted by dominant classes and dominant interests. That in spite of the importance of science, culture, education and imagination in transforming Africa’s future, so too is the importance of the inclusion of many people; of the different ways of thinking and doing, of different conceptualizations of space, even of time, as we heard today. Many of these are embodied in realities that are around us every day, but we may fail to see them in some of our formalisms.

We have therefore discussed competing perspectives on futures and futuring. The conference has debated how planning strategies could be used, or not, to avoid reproducing for example negative aspects of Africa’s histories into its futures – in the forms of colonization, of dependency, of poverty and inequality and indignity, and so forth. Instead, we are seeking transformation onto more positive and hopeful trajectories.

But we have also been warned about the need for greater modesty in how we contemplate our capacity to invent, or re-invent, the future. The idea that the present, the specific, the emergent, the improvisation approaches that are more grounded in the now are also critically important as an addition, or perhaps even as an alternative, to how we think about foresight and the future.
It has also been emphasized since Day 1 that in fact a plurality of futures opportunities can be generated or made possible or simply allowed if we move away at least from simply extrapolating or outsourcing the future. We don't want to continue to be the recipients of externally determined futures, or as speaker Patricia McFadden said, “used futures.” There has ultimately been an important call to everybody to more conscious action towards creating and reimagining better futures for Africa.

After all, again as Prof. McFadden indicated quoting Alice Walker, “we are the ones we have been waiting for.” So the rest I'll leave to the documentation. I wanted to leave you with some highlights, so I have put some actual quotes here (attributions not included).

We said we want to rethink the future, so one of the quotes was about “a future where we can feel at home” and the cities group also talked about “the spaces we want to live in.” This is really important. This is after all about where we are now, and I think we all want to be in better places.

“The future is made, not predicted.”

“We need to be afro-responsible, not just afro-anything else.”

“Change will come from those that have nothing to lose but their shackles.”

“We must run whilst they walk.”

“The future is uncertain but it is also a safe space. The future does give people the space to think and re-imagine.”

“The past belongs to the ancestors, the present belongs to God, and the future belongs to human beings.”

Fang saying (The conclusion therefore was that the future is where we can win!)

“Foresight was used to disempower Africa, to disown Africans, to conquer them. The challenge today is to use these systems to empower people to free ourselves, our territories and even our governments.”

“We need to take charge of our futures; we need to decide whether we are ready to do what is required next.”

“Focusing only on the future is a problem. The real present is happening, and is escaping us at this very moment.”

“You have to find ways of practicing this foresight, find ways to make it relevant here otherwise it becomes irrelevant for local governments.”

Then there were comments about our push for transformation:

“We have missed the point. The complexities that we need to unpack, the thing that we need to understand first, is who we are and what we want to be. We have excluded that rather than including it in thinking about our trajectories.”

“We need to Respect and Empower so that everyone has their own idea about what they want to do to make their own better life.”

On the media:

“The media is not just an image-laundering tool, a tool for public relations.”

“The media is here to tell it like it is.”

Dr. Sall was asked to conclude with his three key messages. I think his response was important: “We need to dare to think, dare to speak, and dare to act.”

This is important because the idea of action came through from a number of people as being very important. So if all of this [conference engagement] does not sound practical enough to you, remember that, yes, you have learned or you have taught,
but also YOU are going to go out there and do something, or not do something.

Happily, I can confirm that you have suffered no damage from being here. If you feel that we did not answer or identify the most burning questions that you thought we ought to have done, just remember – and I am quoting Martin Luther King, Jr. who said that: *(There is an almost universal quest for easy answers and half-baked solutions. Nothing pains some people more than having to think.)*

Indeed we have got to continue thinking, and we have got to continue dialoguing. I would argue that we have to continue keeping an eye forward, even though we also have to keep an eye on the now. To focus on the now does not mean to ignore what we see or want to see ahead. And indeed we have to continue acting.

Two final important quotes, useful in coming to the end:

*The times are urgent; it is time to slow down.*

*We need to calm down and listen to some music.*

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**FUTURE FORUM CLOSING MESSAGES:**

**MR KOFFI KOUAKOU, SENIOR LECTURER, SCHOOL OF GOVERNANCE, WITS UNIVERSITY**

Thank you all for having attended to join us to have a conversation about not only the future of Africa, but depending if you want imperatives that force us to really think not only who we are but who we think we want to be, being in the city or the country or in a different space.

I also want to thank all the sponsors and the background people, especially the organiser, Jean Chawapiwa.

Most importantly, it is not just about academia when we talk about the future. It is about all of us. Even in the communication space, you have to tell your own stories. Nigeria is already doing it. Well, they just need to change the name of it, instead of Nollywood, they have got to find another word. I think most importantly, we can tell our own stories individually. Waiting for government or institutions or even for the groups here to do it, it may be not too late, but they may tell something that you don’t want to tell, so tell your story. Communicate it and make the future happens as you can. Again on behalf of Wits University, I wish you all the best.

**MS CLAUDIA JUECH, MANAGING DIRECTOR FOR STRATEGIC RESEARCH, ROCKEFELLER FOUNDATION**

I might have had the longest trip, I come from New York. It has really been a true pleasure to be here among the distinguished group of future thinkers and I want to thank the SA Node, Geci and her team, UNESCO’s Riel, the Wits University with the School of Governance for organizing this and all the artists in the room. It has been truly inspirational. I jokingly sometimes refer to myself as the in-house futurist at Rockefeller, so I am not new to foresight work but I took away quite a bit, and I think the two most important things I took away were: When I am in those kinds of conversations in other places of the world, in Asia and South America, we talk most of the time about economics and politics, political realities and as a secondary point about culture, but we rarely ever talk about spiritual or intangible factors that influence our futures. That was an important reminder for me and I think really a piece not to forget how much that is shaping not only our future but also our present.
And secondly, more concretely, what I take away for our work is, if the future will be one where self-organizing, when it comes to cities or states or other areas of life, will be even more the norm than it is today what does that mean for the work that we support, and how do we need to think about it differently?

So thank you very much and I hope that we truly follow what Geci was talking about. I think we spoke, we thought and now we need to act and share it with others.

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**DR RIEL MILLER, HEAD OF FORESIGHT, UNESCO**

Really, what I want to do is say that we should all get up and dance, do something, do something. And we should move. But since we are not going to dance, I just want to say thank you to everybody. It has been a very enlightening and inspiring moment. It is wonderful to come here and be with you to talk and think about these things and share together. It really felt collaborative and it does feel to me, and this is very critical, that we are going to follow through. The real challenges are the things that we want to see happen and we can make them happen. To me that was very inspiring and I want to thank you very much.

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**DR RASIGAN MAHARAJH, ASSOCIATE RESEARCH FELLOW**

As was raised from this morning, there is urgency that is required. There is urgency in terms of the actions we need to take, but unless we do that with considered thought, this idea of hurry up slowly will follow. I worry about us making extreme mistakes. We have and we can recognize the mistakes from the past and if we can clearly identify what they are, using the methodologies that we have discussed, I think we can help build a better future if we work together towards that end. But that is in terms of what happens when we leave this room.

But in this room itself we have shared an experience of two and a half days. To me it was a wonderful experience. It has been rich in terms of learning and I continue not only to be inspired but by this level of optimism that I think gets generated once we have the tools towards it; we can redress things that are dysfunctional. This, I mean creates wide open vistas for us. If we can use these tools then to help the one billion people that we are part of, but that are outside this classroom, in making that transition, I think we would have achieved very much. But for these two and a half days, it was us in this room. I would like to thank you as Chair of the Southern Africa Node of the Millennium Project, all of the people that have been involved as partners, or as Alioune has raised on the first day, as co-conspirators, in helping us move forward.

We should pay specific attention to all the hard work of the people who pulled this event together. Koffi has mentioned some, but specifically for the committee that worked towards this end, it is a small committee, we should acknowledge Geci and Koffi. We also have Dr Alioune Sall who is on the committee and we have Stewart, who was also co-chair yesterday.

So I think also in terms of, as people have reminded us, the ancestors who have brought us here, and to those that we will be ancestors to. Let us pay the due respect to the type of knowledge that we have generated together and diffuse it in an equitable form. That will allow us the kind of inclusive future we want. So, thank you very much.
## 5 THE CONFERENCE PROGRAMME

### DAY 1

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<thead>
<tr>
<th>TIME</th>
<th>PROGRAMME</th>
<th>FACILITATOR</th>
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<tbody>
<tr>
<td>09:30</td>
<td>Opening &amp; Welcome</td>
<td>Koffi Kouakou</td>
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<td></td>
<td>Inspiration</td>
<td>Dr. Adebayo Akomolafe</td>
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<td></td>
<td>Welcome Address</td>
<td>Prof. Rob Moore &lt;br&gt;Deputy Vice-Chancellor: Wits University</td>
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<td>UNESCO Africa Strategy</td>
<td>Marie-Ange Theobald</td>
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<td></td>
<td>Keynote Address: Transforming African Futures</td>
<td>Prof. Peter Anyang’ Nyong’ &lt;br&gt;Senator, Kenya</td>
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<td>Forum Context: The State of African Futures</td>
<td>Dr. Alioune Sall</td>
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<td></td>
<td>Opening Discussion: Audience and speakers</td>
<td>Facilitator</td>
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<td>11:30</td>
<td>TEA</td>
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<td>12:00</td>
<td>PARALLEL 1: Conceptualisation: Thinking about African Futures</td>
<td>I. Function: How African Futures have &lt;br&gt;II. Form: Which stakeholders and systems have driven African futuring? &lt;br&gt;Prof. Adebayo Olukoshi &lt;br&gt;Prof. Mammo Muchie &lt;br&gt;Prof. Djénéba Traore &lt;br&gt;Dr. Rasigan Maharajh &lt;br&gt;Dr. Wally Serote &lt;br&gt;Nadia El Imam</td>
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<td>13:30</td>
<td>LUNCH</td>
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<td>14:30</td>
<td>PARALLEL 1 Continued</td>
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<td>15:30</td>
<td>Plenary 2</td>
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<td>Parallel Session feedbacks Facilitators</td>
<td>Facilitator</td>
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<td></td>
<td>Closing speech &amp; Summation</td>
<td>Patricia McFadden (Prof)</td>
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<td>Discussion - Audience, Parallel Session</td>
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<td>Facilitators &amp; Speakers</td>
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<td>17:30</td>
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<td>Cocktails</td>
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<td>18:00</td>
<td>Dinner</td>
<td>Speaker</td>
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### DAY 2

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<tr>
<td>09:00</td>
<td>Opening Plenary</td>
<td>Stewart Barret</td>
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<td></td>
<td>Day 1 Reflection &amp; Daily Inspiration</td>
<td>Kewulay Kamara</td>
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<td>Futures Epistemologies and Methodologies</td>
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<td></td>
<td>• Presentations conceptualisations and approaches to the future</td>
<td>Dr. Riel Miller</td>
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<td></td>
<td>• Discussions</td>
<td>Dr. Alioune Sall</td>
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<td>Tanja Hichert</td>
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<td>09:15</td>
<td>PARALLEL 2: Anticipatory Systems: Approaching Africa Futures</td>
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<td>The parallel sessions will be designed as a set of futures workshops which</td>
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<td>employ various methodological approaches applied to a thematic area.</td>
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<td>I. Africa</td>
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<td>Dr. Alioune Sall</td>
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<td>Dr. Rasigian Maharajh</td>
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<td>Kewulay Kamara</td>
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<td>Prof. Anthoni van Nieuwker</td>
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<td>II. National</td>
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<td>Dr. Riel Miller</td>
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<td>Dr. Olugbenga Adesida</td>
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<td>Prof. Alex van der Heever</td>
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<td>Tanja Hichert</td>
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<td>Arthur Muliro</td>
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<td>Prof. Anne McLennan</td>
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<td>PARALLEL 2 Continued</td>
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<td>09:00</td>
<td>Opening Plenary</td>
<td>Aidan Eyakuze</td>
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<td></td>
<td>Day 2 Reflection &amp; Daily Inspiration</td>
<td>Dr. Adebayo Akomolafe</td>
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**10:00 - PARALLEL 3: Planning and Action - Owning the Futures**

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<th>I. Africa</th>
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<tr>
<td>Dr. Mama Keita (Dr)</td>
<td>Dr. Alinah Segobye</td>
<td>Sithole Mbanga</td>
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<td>Adama Gaye</td>
<td>Dr. Sethoai Santho</td>
<td>Dr. Vuyo Mahlati</td>
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<td>Dr. Olugbenga Adesida</td>
<td>Prof. Anyang’Nyong’o</td>
<td>Mokena Makeka</td>
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<td>Devang Vussonji</td>
<td>Arthur Muliro</td>
<td>Prof. Djénéba Traore</td>
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<td>Dr. Jacobus Cilliers</td>
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<td>Julius Gatune</td>
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**11:30 - TEA**

**Closing Plenary**

- Parallel Session report backs: Session Facilitators
- Panel discussion - Communicators: Dr. Nixon Kariithi, Chris Maroleng, Adama Gaye
- Future Forum Synthesis: Dr. Geci Karuri-Sebina
- Future Forum Closure: Koffi Kouakou (Wits), Claudia Juech (Rockefeller Foundation), Dr. Rasigan Maharajh (SA Node), Dr. Riel Miller (UNESCO)

**14:00 - END of Futures Forum**

**LUNCH**
6 SPEAKER BIOGRAPHIES

DR OLUGBENGA ADESIDA

Olugbenga Adesida is a co-founder and partner of Ihaba, a business development venture, and the knowledge Network, a strategy consulting firm. He is leading the effort to incubate three start-ups and serving as the director for the Africa Innovation Summit. Olugbenga has worked extensively in Africa as strategy consultant and earlier in his career he worked with the United Nations Development Program (UNDP) between 1992 and 1998.

Olugbenga has published articles in several journals and has edited or co-edited special issues of Foresight, Futures, African Development Review and African Journal for Science, Technology and Innovation. He co-edited the book, African Voices, African Visions in 2001. He is particularly interested in issues relating to the future and the interplay between institutions, innovation and national competitiveness. He is a member of the Board of Directors of the African Leadership Institute (South Africa) and the Pedro Pires Institute for Leadership (Cape Verde).

Olugbenga holds a BA and an MA in Economics from the City College of New York (US) and a PhD from the London School of Economics (UK) with a research on the role of intermediary institutions in the diffusion of complex technological innovations.

DR ADEBAYO AKOMOLAFE

Adebayo Akomolafe (PhD) is a clinical psychologist, lecturer, speaker and author from Covenant University in Nigeria. Born September 18, 1983, he is an international figure, poet and activist for a radical paradigm shift in consciousness and current ways of living. His is an emerging voice in the world calling for a multi-dimensional shift in consciousness and systemic reification by turning to each other in small ways, and reconnecting with our ‘shamanic effusiveness and utter magnificence’. Having studied Yoruba traditional shamans and their local understandings of mental health, Bayo has emerged as a voice for the re-enchantment of indigenous ways of being in the world. His readings of ‘knowledge’, ‘development’, ‘progress’ and ‘truth’ as Euro-American metanarratives led him (and his wife, Ej) to develop the first International Workshop on Alternative Research Paradigms and Indigenous Knowledge Promotion (WARP, 2011). His writings and publications have taken him to multiple conferences and counter-cultural events around the world. He initiated a book project called ‘We will tell our stories: Reimagining the Social Sciences in Africa’ in 2011, and is currently publishing the book with Professors Molefi Asante (USA), Augustine Nwoye (South Africa) and Tsitsi Dangarembga (Zimbabwe), among other African intellectuals.

Bayo is co-designer of Dreamscape, Kalengo (a reality television concept based on community), and the Dreamweavers’ Network – a critical challenge to the academia’s elitist approach to knowledge production. He was appointed Visiting Scientist to Tavistock Institute of Human Relations (UK) in February 2012, and is also a member of the Global Cooperative Forum in Switzerland.

Bayo recently gave the only keynote address at a Summit jointly organized by the European Union, DEEEP (Developing Europeans’ Engagement for the Eradication of Poverty), CIVICUS, CONCORD and GCAP (Global Call to Action Against Poverty), has spoken at multiple events, and given invited talks – always espousing a paradigmatic shift from the consciousness parameters that continue to reinforce today’s dominant ethos. His deeply personal and potent special talks have inspired organizations and communities in India, Malaysia, Australia, Switzerland, United Kingdom, Turkey, New Zealand, South Africa, and Nigeria.
Dr Jacobus (Jakkie) Cilliers is the Executive Director of the Institute for Security Studies (www.issafrica.org). Dr Cilliers co-founded the Institute for Security Studies (ISS) in 1990 and played an important role in the transformation of the South African armed forces and the institution of civilian control over the military in the period 1990 to 1996. At present most of Dr Cilliers’ interests relate to issues around Africa’s long-term future (www.issafrica.org/futures). Dr Cilliers has presented numerous papers at conferences and seminars and published a number of books on various matters relating to peace and security in Africa and serves on the editorial boards of the African Security Review and the South African Journal of International Affairs. He is a regular commentator on local and international radio and television and has attended a large number of international conferences. He is an Extraordinary Professor in the Centre of Human Rights and the Department of Political Sciences, Faculty Humanities at the University of Pretoria. He also serves on the International Advisory Board of the Geneva Centre for Security Policy (GCSP) in Switzerland and as a member of the board of advisers of the Center on International Conflict Resolution, Columbia University, New York.

Olugbenga holds a BA and an MA in Economics from the City College of New York (US) and a PhD from the London School of Economics (UK) with a research on the role of intermediary institutions in the diffusion of complex technological innovations.

Bayo currently teaches in Covenant University in the Department of Psychology. While he remains in the university system (a framework he believes is becoming obsolete), he is most excited to serve as Director of ‘The iFund’, an initiative endowed by the David Oyedepo Foundation and instituted to nurture innovation cultures in higher education contexts, challenge the roles of the student as passive recipient of instruction, design critical platforms for student expression, and fund student-generated ideas for social impact.

Co-founders of a network called Koru and authors of a global tool for the rejuvenation of intimacy, the ‘Koru Circles’, Bayo and his ‘life-force’, Ej, are currently on an enchanted (and vulnerable) journey to reclaim their lives and intimacy with the earth, with others and with a larger palette of possibilities. He is writing his second book, ‘And We Shall Dance with the Mountains: Subversive Journeys at the Edges of a Planetary Future’ and a novel, ‘The Boy Who Stayed Outside’. Ej and Bayo are ecstatic parents of a girl, Alethea-Aanya – their mentor.

Bayo writes copiously for numerous magazines such as Kosmos (www.kosmosjournal.org) and SHIFT. One of his most celebrated essays is titled ‘The Times are Urgent; Let’s Slow Down’, which he wrote with Marta Benavides (Guatemala) as an open letter to civil society organizations and activists around the world. His most abiding interests are the idea of civilizational transitions, localization, the multidimensionality and paradox of ‘reality’ and consciousness, and radical planetary possibilities. His most fervent passions are Ej, drawing, singing, writing, designing, speaking, and travelling.
AIDAN EYAKUZE

Aidan Eyakuze, an economist, is a founding director of Serengeti Advisers Limited, a Tanzania-based regional advisory firm in economic policy, corporate finance and media analysis. He maintains a keen intellectual and professional interest in economic policy, financial markets and emerging trends in information and communications technologies and their impact on society. He is also the Associate Regional Director of the Society for International Development (SID) Eastern Africa office. Aidan is a scenario practitioner who has participated in national scenario-building projects in Kenya (2000 & 2010), Tanzania (2003), South Africa (2004), Nigeria (2007) and East Africa (2005-2008). As Director of the SID’s Futures Programme since 2006, he leads the publication of the State of East Africa Reports and facilitates futures thinking for private sector, civil society and public organisations.

Aidan is an Archbishop Desmond Tutu Leadership Fellow and is a member of the Aspen Global Leadership Network (AGLN). He served on the Governing Board of the Millennium Challenge Account (Tanzania) and is a non-executive director at ICEALion General Insurance Company (Tanzania) and NIC Bank Tanzania Limited.

NADIA EL-IMAM

Nominated for the Swedish Parliament in 2014 and named Minister of Labour in a “dream government of New Thinkers” imagined for Sweden by the leading financial newspaper in Scandinavia and currently prototyping a ground-breaking new methodology for UNDP, Nadia EL-Imam is clearly on to something.

Ms EL-Imam is the founding director and CEO of Edgeryders, a social enterprise and distributed think tank of citizen experts that combines the intense focus and rigor of consultancy with the scale, openness, and democratic legitimacy of citizen consultation. Edgeryders deploys community building tools and cutting-edge research techniques to detect, aggregate, and analyse citizen-spotted solutions to key economic, social-ecological, and political challenges that societies are faced with. Nadia EL-Imam has co-authored a number of books and policy publications, held keynotes at national conferences on growth and economic development, and had international high-profile speaking engagements, such as at Learning without Frontiers. She has a background in engineering and user experience design, and she puts it to use where it matters most, building bridges between large organizations at the centre and innovators at the edge. A polyglot and global citizen with roots in Africa, Asia, and Europe, she has substantial experience in working with international organizations and diverse contexts.

Ms EL-Imam will show us how to find amazing innovators at the edge anywhere, even in a place where you have never been and the language of whose residents you cannot speak. Furthermore, she will argue that the people you find in this way are not known to local experts and policy makers and that they are the first to see change coming and in many cases are the change makers themselves.
ADAMA GAYE

Adama Gaye is a veteran Senegalese Journalist who has written and commented extensively on African Affairs over the past thirty years. The author of China-Africa: The Dragon and The Ostreich, the first book to document the recent increase of China’s involvement in the continent, he runs currently his business consultancy, Newforce Africa, based out in Dakar and specializing on business and investments in Africa. Gaye is a graduate from the Universities of Dakar, Sorbonne, Oxford and Geneva Graduate Institute of International studies. A former Editor of West Africa Magazine, in London, and former Director of Information of Ecowas, in Lagos-Abuja, Gaye is a regular guest on the BBC, Aljazeera, CNN, France 24. He has also written for various media such as Jeune Afrique, New African, Newsweek and African local newspapers. In addition to China, African affairs, he also specializes in oil and gas in Africa.

TANJA HICHERT

Tanja Hichert is a South African futures research practitioner with specialised skills in scenario planning, facilitating strategic conversations and horizon scanning. She has a background in business, having spent 15 years mostly in the field of strategic planning, working for multi-national corporations. Her consultancy now supplies strategy futures services to South African and international clients in a wide range of industries including FMCG, media, banking, insurance, mining and utilities. She has developed particular techniques and expertise in applying scenario planning to risk management and also trains risk managers in this regard.

Her public sector work, in association with the SA Institute for International Affairs, (Africa’s top-rated think tank) includes projects on, amongst others, sub-Saharan trade agreement futures and the future of agriculture in Africa.

Tanja also conducts workshops for government institutions, amongst others on the future of transport, the future of migration and has trained the Joint Command of the SA National Defence Force on applying complexity thinking to decision-making. In addition to managing Hichert & Associates, Tanja is a senior research associate at the University of Stellenbosch’s Institute for Futures Research (IFR). Tanja lectures M.Phil (Future Studies) students, MBA students, and conducts scanning and scenario planning training workshops for public and private sector members of the institute.

In her private capacity she serves as a director of the South African node of the Millennium Project (a global participatory futures research think tank) and helped organise the first African Futures Conference which brought together futurists, scholars, business planners, and policy makers from all over the continent. She was actively involved in founding the Foresight for Development platform, which aims to collect the work of, and connect African futures and foresight practitioners. In this capacity she produced a monthly scanning newsletter covering weak signals and early signs of change in the region for the Rockefeller Foundation. She also serves as a member of a global Foresight Experts Working Group for GFAR (Global Forum for Agricultural Research) and is a Board member of the Association of Professional Futurists (APF). Tanja recently co-organised the APF’s first Africa gathering on the theme “Anticipation, complexity and future” in conjunction with the Stellenbosch-based Centre for Studies in Complexity. She is based close to Cape Town and works all over the world.
KEWULAY KAMARA

Kewulay Kamara, internationally renowned poet/storyteller, multi-media artist, development pioneer and lecturer, has been the subject of three feature articles in The New York Times and has appeared on A&E Television, Public Television and other major media outlets. Kewulay has performed at The Cathedral of St John the Divine, The Kitchen, Symphony Space, Gerald Lynch Theater, City Center, The Museum of Natural History and Oxford University, and participated in The Peoples Poetry Gatherings, and the Geraldine R. Dodge Poetry and Langston Hughes Festivals. He is the recipient of numerous grants from major foundations including the Ford Foundation, New York State Council on the Arts, the National Geographic, and National Endowment for the Arts. His documentary of epic poetry and history is forthcoming.

Kewulay received an MA in Economics at the Graduate Faculty New School for Social Research and presented a thesis for an MFA in Performance and Integrated Media Arts at Brooklyn College CUNY. He has lectured for 25 years at the City University of New York.

Kewulay is founder and Executive Director of Badenya Inc., a non-profit cultural/educational organization that established Dankawalie Secondary School in Sierra Leone. Mr. Kamara serves on UNESCO’s Steering Committee on Foresight and Strategic Planning. In January 2014, Mr. Kamara conducted a two-day futures workshop on transition to adulthood in Sierra Leone. He spends his time between New York and Sierra Leone where he has led a variety of development and cultural preservation initiatives for more than twenty years.

DR GECI KARURI-SEBINA

Dr. Geci Karuri-Sebina has been Executive Manager at South African Cities Network since 2011. She previously worked with the South African National Treasury, the Council for Scientific and Industrial Research, the Human Sciences Research Council, and the UCLA Advanced Policy Institute. Geci’s interests span a range of development foresight, policy, planning and practice topics, particularly relating to urban governance, the built environment, innovation and local development. She holds Master’s degrees in Urban Planning and in Architecture & Urban Design, both from the University of California Los Angeles (UCLA), and a PhD (planning and innovation systems) from the University of Witwatersrand in Johannesburg. Among other involvements and associations, Geci serves as a founding director of the Southern African Node of the Millennium Project, an Associate Editor of the African Journal for Science, Technology, Innovation and Development (Taylor & Francis) and Africa Regional Editor for foresight, the international journal of future studies, strategic thinking and policy (Emerald).

Online profile: za.linkedin.com/in/gecik/

DR MAMA KEITA

Mama Keita has been with the Macroeconomic Policy Division of the UNECA as an Economic Affairs Officer since March 2011. She is located in the Renweal of planning section, working towards the provision of evidence-based advisory services to countries on development plans, strategies and frameworks. Her work also encompasses assessing the progress
Koffi M. Kouakou is a senior lecturer in government communications and scenario planning and former programme director of the Unilever Mandela Rhodes Academy (UMRA) at the Wits School of Governance, formerly the Graduate School of Public and Development Management (P&DM) at Wits University. He is also a Long Now futurist, author and social commentator. He is a former co-director of CSIR Virtual Reality Solutions and a small business strategist. He has coordinated the World Bank initiative on environmental information systems initiative in Sub-Saharan Africa in Washington and Pretoria.

He specialises in information technologies adapted to environmental issues in emerging countries and serves on the board of Innovative Resources Management, a Washington DC based non-governmental organisation that uses novel models for resources management, allocations and the implications of new technologies for communities. He is associate member of the African Futures Institute and the Millennium Project South Africa Node.

He has served as a board member of Convergence Journal, an international business magazine on management and strategy practices; and a regular contributor to international and local media and business magazines such as Aljazeera, BBC, Deutsche Welle, France24, RFI, The People’s Daily, VOA; SAFM, 702 Radio, Business Day, ITWeb Brainstorm, The Media, CIO.COM; and a member of the African Economics Editors Network.

He has written about the future of Africa, African futures, environmental information, technology, the role of strategic communications and trends in African development, the New Partnership for Africa’s Development (Nepad), technology and higher education in Africa, and the digital divide. He is co-author of the book AfricaDotEdu: IT Opportunities and Higher Education in Africa. See www.africadotedu.org for summary.

She is a native of Guinea, has a background in statistics and holds a Ph.D in economics from the University of Montreal, Canada.
DR RASIGAN MAHARAJH

Rasigan Maharajh is concurrently Nodal Head of the Department of Science and Technology and National Research Foundation’s Centre of Excellence in Scientometrics and Science, Technology and Innovation Policy; the founding Chief Director of the Institute for Economic Research on Innovation at Tshwane University of Technology; an Associate Research Fellow of the Tellus Institute in Boston; and the Chairperson of the Southern African Node of the Millennium Project.

In 2014, he was Visiting Professor at Rede de Pesquisa em Sistemas e Arranjos Produtivos e Inovativos Locais in the Instituto de Economia of the Federal University of Rio de Janeiro, Brazil and Visiting Research Scholar at the George Perkins Marsh Institute of Clark University, USA. Rasigan re-joined academia in 2004, after deployments as: Head of Policy at the Council for Scientific and Industrial Research; and, National Coordinator of the Science and Technology Policy Transition Project for South Africa’s first democratic government.

Prior to 1995, Rasigan was Senior Researcher at the Education Policy Unit of the University of Natal; National Coordinator and Researcher at Operation Upgrade of Southern Africa; Research Assistant at the Macro-Education Policy Unit of the University of Durban-Westville; Research Assistant and Desk-Top Publisher at the Labour and Community Project of the South African Council for Higher Education; and Casual Labourer at Pick and Pay Supermarkets. During this period, Rasigan simultaneously held elected leadership positions within the organised student, youth and labour structures of the United Democratic Front, the Congress of South African Trade Unions and the African National Congress.

Rasigan graduated with a Doctor of Philosophy degree from the Forskningspolitiska Institutet of Lund University in Sweden. He is also an alumnus of the University of KwaZulu-Natal of South Africa and the Harvard Business School of the United States. Rasigan is an active member of the Global Network for the Economics of Learning, Innovation and Competence-building Systems (Globelics) and serves on the Scientific Board for the Africa Region (AfricaLICS). Rasigan holds appointments to the governing boards of various enterprises, is a Ministerial Representative on the Council of Rhodes University (2012 – 2017) and an elected Senator of Tshwane University of Technology (2012 – 2017). Rasigan has worked in and presented his research in over thirty countries as Visiting Researcher, Scholar and Professor.

DR VUYO MAHLATI

Dr. Vuyo Mahlati is the Principal Consultant and Co-owner of African Financial Group (AFG) responsible for Pan African and Emerging Markets Innovative Financial Solutions. AFG has a joint venture with Bridge Capital. Dr. Vuyo is the current President of the International Women’s Forum South Africa. In May 2010 she was appointed by the President to serve as one of the inaugural members of South Africa’s National Development Plan, adopted as the national strategic framework by Cabinet and Parliament in 2012. In March 2009 she was a South African Delegate and Technical Advisor for the Presidency to the United Nations Commission on the Status of Women where she presented on the Financial Crisis theme. This enhanced South Africa’s contribution to bringing urgency and intensifying the global call for inclusive economic growth and development.

Vuyo holds a PhD from the University of Stellenbosch. Her thesis focused on the role of value chains in mainstreaming rural entrepreneurs into global markets, and was the only one selected by the Faculty of Economic and Management Sciences to be presented at the University’s inaugural New Voices in Science Colloquium. She obtained her MSc from the UK London School of Economics. Her directorships include being the non-executive director of Lion of Africa Insurance Company, a subsidiary of the Johannesburg Stock Exchange Listed Brimstone Investment Company. She has served two terms as the
MOKENA MAKEKA

Mokena Makeka directs Makeka Design Lab, an international award-winning Architecture practice. He has advised the SA Minister of Human Settlements, sat on the World Economic Forum Global Agenda Council for Design, and is the winner of the Gold Loerie Award for Communication Design in 2011. He is adjunct professor at GSAPP, Columbia University in New York, and the WITS 2014 Resident Equity Scholar in the School of architecture and planning. He also serves on the South African Creative Industries Federation.

He is a 2014 Desmond Tutu Fellow nominee for leadership, and is a CityPress top 100 South African.

He has served as the chairperson of Isandla Institute, Cape Town Heritage Trust, and sat on the FIFA 2010 Arts & Culture Task team.

He serves on the International scientific committee of Durban 2014 UIA conference. He has spoken on urbanism, social innovation and Architecture in Beijing, Shanghai, London, Sao Paolo, Rio de Janeiro, Manaus, Cairo, New York, Johannesburg, and Cape-Town.

He is the recipient of the 2010 Johnnie Walker Celebrating Strides Award for design. Makeka co-wrote ‘Men About Town’, a column in the Cape Times. Mokena is the Founder of MoDILA (The Museum of Design Innovation Leadership & Art, South Africa)

SITOLELE MBANGA

Sithole Mbanga is Chief Executive Officer of South African Cities Network and has been with the organization since 2002. He was previously the Local Government Coordinator at the National Business Initiative (NBI), was involved with conducting capacity building training in Municipal Service Partnerships (MSP), and participated in the development and improvisation of DPLG’s national policy on Integrated Development Planning (IDP).
PROF. PATRICIA MCFADDEN

I have worked as a Radical African Woman for the past 40 years – beginning my writing career by publishing a journalistic piece in the 'Times of Swaziland' on the dire conditions of Swazi working women in the fields and factories of a pineapple company called 'Libby's'. That was my stepping stone into the world of radical theorising, activism and living my feminist politics as a life-style of choice.

Forty years later – at the age of 62 – I have travelled as widely as I could, taught in several universities on three continents – mainly on the African continent – and published in various feminist and political economy journals; facilitating for the publication of the work of young African intellectuals in the Southern African Feminist Review (SAFERE – a SAPES Trust Journal that ran for ten years), as well as providing various feminist websites with articles and commentaries on the challenges of being female, black, radical and strong anywhere in the world where patriarchy holds hegemonic sway.

My work is readily available on feminist sites and in anthologies and magazines, and my skills as a teacher, mentor, activist and organic farmer (as a vegan I am growing most of my own food on the mountain in Swaziland), are gifts I readily bestow to young people who choose the radical political path to freedom and an alternative life of dignity and wellness. The future is now, and the young have to embrace it, particularly in the conceptualisation and living of alternative life-styles that respect and protect the dignity and integrity of all human bodies and the earth as our source of life.

My most recent research interests revolve around the challenges facing radical feminist and political economy scholars and activists in relation to the imperatives of becoming post-the-colonial, specifically in terms of becoming contemporary citizens of our respective African societies in the fullest sense – in political, socio-economic, legal, sexual and personal senses, as we seek to transform the capitalist neo-colonial state in Africa. Issues of Feudal Patriarchy and its persistence as militarism and authoritarianism, especially in Southern Africa, is of most immediate interest in my writing against sexual violation and the ubiquity of patriarchal impunity of all forms in the lives of female humans and working communities across the continent.

DR RIEL MILLER

Riel Miller is Head of Foresight at UNESCO, Paris. His primary expertise is in designing processes that use the imaginary future to understand the present. For three decades his work has concentrated on how to assess and direct the potential for socio-economic transformation in the private and public sectors. He has championed the development of the Discipline of Anticipation as a way to advance the capacity to use the future. Riel is widely published on topics ranging from the future of the financial sector and the internet to the future of schooling and social equity. He teaches around the world and for six years was a faculty member of the Masters in Public Affairs, Institut de Sciences Politique (Sciences-Po), Paris, France. Riel is a former board member of both the Association of Professional Futurists and the World Futures Studies Federation. He serves on numerous editorial boards and gives keynote speeches around the world.
**PROF. ROB MOORE**

Professor Rob Moore is Deputy Vice Chancellor (Partnerships and Advancement) at the University of the Witwatersrand (‘Wits’) in Johannesburg. He joined Wits in 2006 as Director of Strategic Planning and, in 2007, he was appointed as Deputy Vice Chancellor (Advancement & Partnerships). His work includes responsibility for the advancement of the University’s strategic purposes in partnership with other institutions in society.

Among other things, he assists in developing the relationships between Wits and partners in government, industry, civil society and other universities. He was Project Director for South Africa’s Ministerial Review Committee on the National System of Innovation, a study conducted in 2010 and 2011 and published in 2012.

Prior to joining Wits, he spent twelve years (1992 – 2004) at the University of Cape Town researching and teaching in higher education studies. His research interests have focused on issues of higher education policy and institutional adaptation. In particular, he has published on issues of institutional responsiveness to policy, on curriculum reform, and on the development of management capacity in higher education.

His expertise in this area led to his secondment from UCT to the Council on Higher Education (CHE) from 2004 to 2006 where he held the post of Director of Institutional Audits in the Higher Education Quality Committee (HEQC). In this role, he was responsible for carrying out the first iteration of the audits of institutional management systems of South African universities.

He sits on the Boards of the Gauteng City Region Observatory (GCRO) (as alternate Chairman), the Southern African Liaison Office (SALO), and the Cradle of Humankind Trust (CoHT).

**PROF. MAMMO MUCHIE**

Professor Muchie holds a DPhil in Science, Technology, and Innovation for Development (STI4D) from the University of Sussex. He is currently a DST/NRF Research Professor of Innovation Studies at Tshwane University of Technology. He is also a NRF rated Research Professor. He is a fellow of the South African Academy of Sciences and the African Academy of Sciences. He is currently adjunct professor at the Adama Science, Technology University, Ethiopia. He has been senior research associate at the SLPMTD programme and now has become also Senior Research Associate at the TMCD Centre of Oxford University collaborating with researchers on DILIC and the potential new research area of Africa-China industrial high-technology sectors.

He has held various positions, among which include the Director of the Research Programme on Civil Society and African Integration at the then University of Kwa Zulu-Natal, Honorary Professor at Jiaxing University in China, Assistant Professor in Amsterdam University, Visiting Professor in Carlton College, USA, Principal Lecturer at Middlesex University, Professor at Aalborg University and part–time Lecturer at Cambridge University.

He was part of the foundering members of the Globelics initiative to start the new relationship between Northern and Southern researchers by focusing research on the challenges of building African innovation systems. Thus Africa has been put first in highlighting the Globelics foundation of a new field on Innovation and Development. (www.globelics.org). He is a scientific Board member of Globelics and the Globelics Academy. He is the founder and Chief Editor of the African Journal on Science, Technology, Innovation and Development that has been founded in 2009. (www.ajstid.com). He is also editor of the Globalics journal of Innovation and Development. He helped to found first the African Globalics Doctoral
Academy that has also been founded in 2009 (http://agda.uonb.ac.ke) and AfricaLics (www.africalics.org) He is part of the founding scientific board member of the network that connects North Africa, with the Middle East and southern Europe (www.medalics.org). Perhaps one of the most significant contributions to promote the emerging field on innovation studies in Africa was the South African research Chairs Initiative (SARChI). The first chair on innovation studies supported by the DST/NRF in South Africa was awarded to Prof. Muchie to promote doctoral and post-doctoral research in Africa. He is also a founding scientific advisor to the African Solar network (www.ansole.org). He is chairman of the Network of Ethiopian scholars (www.nesglobal.org) and is chief editor of the open access electronic journal The Ethiopian Electronic Journal for Research & Innovation Foresight (Ee-JeRF) (www.nesglobal.org/eejef). He is also editor of the Globelics Journal of Innovation and Development (published by Routledge) (www.globelics.org), and the Journal of Agriculture and Economic Development, Associate Editor of the Journal of Economics and Institutions, University of Malaysia and others.

He has been appointed as a scientific and academic advisor to the local e-Governance research that involved ten African countries on ICT4D funded by IDRC and managed by CAFRAD. He has been appointed as a consultant on UNESCO’s higher education, Research and Knowledge forum. He has served as a post doctoral mentor in the NRF national postdoctoral Forum. His abiding interest is to see Africa fully free and united by contributing through science, knowledge, research and high quality training distinguished with originality and relevance.

Professor Muchie has widely published in the areas of: international political economy, development economics of innovation and the making of African systems of innovation, and new technologies and development. Since 1985, he has produced over 365 publications, including books, chapters in books, and articles in internationally accredited journals and entries in institutional publications.

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**ARTHUR MULIRO**

Arthur Muliro is Deputy Managing Director at the Secretariat of the Society for International Development (SID) in Rome.

Amongst other responsibilities, Mr. Muliro leads SID’s Futures programme that works closely with diverse development stakeholders to develop future-oriented public-interest scenarios that are focused on the challenges of institutional transition and transformation. He has successfully managed large-scale public interest scenario projects in Kenya, Uganda and Tanzania and regionally in East Africa.

Prior to joining SID, Mr. Muliro worked for the Centre for Innovative Leadership, a Johannesburg-based consulting firm specializing in organizational learning and scenario thinking. He also worked for several years in student leadership at various levels regionally and internationally.
SENATOR PROF. PETER ANYANG’ NYONG’O

Hon. Sen. (Prof.) Peter Anyang’ Nyong’o graduated from Makerere University, Kampala, in 1971 with a BA (First Class Honours) in Political Science and Philosophy before proceeding to the University of Chicago where he received his MA (1974) and PhD (1977) in Political Science. Taught at the University of Nairobi (1977-81), El Colegio de Mexico (1971-84) and Addis Ababa University (1984-86) then joined the African Academy of Sciences as Head of Programs from 1987 to 1992.

Having been involved in the struggle against authoritarian rule in Kenya throughout his academic career, he was among the leaders who made a break through into multiple party politics in 1992. He was then elected to Parliament in that year and has served in various capacities since then. He was Minister for Planning and National Development (2003-05) and Minister for Medical Services (2008-2013). He is currently the Senator for Kisumu County.

He has published several books and articles on democracy, democratisation, the state and the political economy of development in Africa. Among the publications are “Popular Struggles for Democracy in Africa”, (London: Zed Books, 1987); “The Study of African Politics: A Critical Appreciation of A Heritage” (Nairobi: Ball Foundation, 2002); “A Leap Into the Future” (Nairobi: Word Alive Publishers, 2095). In 1995 he was awarded the German-African Award for his contribution to democracy and democratisation in Africa. He was recently Gro Harlem Brundland Senior Leadership Fellow in the Division of Policy Translation and Leadership Development, the Harvard School of Public Health, from Dec. 2013 to March 2014.

ADEBAYO OLUKOSHI

Adebayo Olukoshi is Research Professor of International Economic Relations. He holds a PhD from Leeds University and is currently the Director of the African Institute for economic Development and Planning (IDEP) headquartered in Dakar, Senegal. He has previously served as Executive Secretary of the Council for the Development of Social science Research in Africa (CODESRIA). His research interests centre on the politics of economic development.

DR ALIOUNE SALL

Founder and Executive Director of the African Futures Institute, a Pan-African think-tank established in 2004 and specialized in foresight exercises, research and capacity development. The Institute is headquartered in Pretoria (South Africa) and has provided technical support to more than 20 African countries engaged in long term perspectives studies or operationalisation thereof. The Institute has also consulted for the African Union Commission and its NEPAD agency, as well as several bilateral and multilateral development cooperation agencies.

Prior to establishing the African Futures Institute, Alioune has had a distinguished career in the United Nations Development Programme. The positions he has held in the UNDP include: Regional Coordinator of the African Futures Program (1997-2003); Chief, Office of the UNDP Assistant Administrator for Africa (1995-1997); Chief, UNDP Liaison Office in South Africa (1993-1995); Senior Adviser in the Bureau for Program Policy and Evaluation (1988-1993); and Technical Adviser to CILSS on Human Resources Development (1979-1986).
Before joining the UNDP, Alioune Sall worked with the Dakar-based UN Institute for Economic Development and Planning (IDEP) and ENDA as researcher and lecturer from 1975 to 1979.

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**ARTHUR MULIRO**

Sehoai Santho is currently an Independent Development Consultant. His Professional experience covers lecturing and research on the Political Economy of Southern Africa at the National University of Lesotho (NUL) -1983-2002.

Since 2003, He has served as a Development Consultant for Private Foundations, Bilateral and Multilateral Development Agencies in Lesotho, South Africa and the SADC Region.

**Professional Roles and Directorships:**


Fellow of Leadership and Public Values Programme of United States - Southern Africa Centre (Duke University (USA) and University of Cape Town / Graduate School of Business (UCT/GSB), 2007/2008.

Member of Review Team of Global AIDS 2031 report on HIV/AIDS Trends in hyper-endemic SADC Countries (including Lesotho) at the Nelson Mandela Foundation (NMF), April 2010, Johannesburg, South Africa.

Member of Board of Directors and Strategic Planning Committee Chairperson – Southern African Regional Poverty Network (2005-2007), Pretoria – South Africa.


Facilitator of SADC Civil Society preparations for SADC International Conference on Poverty and Development (ICPD) held in Mauritius –18 – 20 April 2008.

Member of Board of Directors of Mineworkers Development Agency (MDA) of National Union of Mineworkers (NUM), Johannesburg, South Africa: 1996 – 2015.

Consultant on monitoring Busan Aid Effectiveness Principles and Global Partnership for effective development cooperation from July 2013. Also facilitated Lesotho preparations for Mexico High Level Meeting (April 2014) on the Busan Principles on Aid Effectiveness and Agenda of Action.

Member of Board of Directors of Momentum - Metropolitan Insurance Company - Lesotho (2011 - 2015).
PROF. ALINAH KELO SEGOBYE

Professor Alinah Kelo Segobye is former Deputy Executive Director at the Human Sciences Research Council in South Africa. She served as Associate Professor of Archaeology and Acting Coordinator of the Master’s in Development Practice Program (School of Graduate Studies) at the University of Botswana until relocating to SA in 2012. Segobye holds an honorary professorship at the Thabo Mbeki Leadership Institute (TMALI), UNISA. She has worked as a consultant for the African HIV/AIDS Comprehensive Partnerships (ACHAP). Segobye researches in the areas of the archaeology of Southern Africa, indigenous knowledge systems, heritage studies and development in Africa. Segobye has served as an advisor, facilitator and expert for a number of international organizations. She serves on the board of a number of organizations including ACHAP Botswana. She has authored and co-authored a number of essays and book chapters on a diverse range of themes including the future of the past in Africa.

DR WALLY SEROTE

In the 18 years of exile, Mongane Wally Serote participated on various levels of the ANC structures in the mobilization, planning, negotiations and leading in the struggle for the Liberation of South Africa in the Political, armed, struggle and cultural sectors.

He was the lead of the regional underground structure in Botswana, Head of the Department of Arts and Culture; member of the Regional Political Military committee in Botswana and in Britain. He was the cultural ache of the ANC, in Britain and Europe. From 1990, he was head of Arts and Culture of the ANC in South Africa. He spearheaded the organization and mobilization of the cultural workers through major festivals, symposiums, conferences in Botswana (1982), Amsterdam (1987) London (1990), Johannesburg (1993) which resulted in the formation of National organizations of writers, musicialions, Theatre, Dance, Photographers, filmmakers. He participated in the negotiations for the transformation of the international cultural and other forms of boycotts of the Apartheid system into structures of democracy in the new dispensation in South Africa.

He is a writer of a number of Novels, poetry collections, essays and plays, and has been awarded national and international awards in this regard, including the Inkamanga in Silver, by President Thabo Mbeki.

He became a member of Parliament and chair person of Arts and Culture, languages, science and technology portfolio committee of Parliament.

He initiated, spearheaded facilitated the research, discussions and debate at National level and organized and put on the national agenda, through negotiations with the Universities, science Councils, various indigenous organizations e.g. Dikgosi, Dingaka, different government departments, various communities nationally for Indigenous Knowledge Systems (IKS) to be accepted as a tool for the social and economic upliftment, nationally. And he lead a team which organized the first IK conference in 1998.

He participated in the Arts, Culture, heritage sectors of the national negotiations at codesa. He has a Master of fine Arts with Columbia University in New York as a Fulbright student.

He was CEO of the National Heritage and Memorial – Freedom Park.

He is the CEO of iARI. He chairs various boards of organizations e.g. The Johannesburg Theatres, the Indigenous Knowledge system Trust of South African, (iIkssa).
He was initiated as a Ngaka in 1999. He has initiated and spearheaded discussion at a National level for the creation of the medicinal gardens in the 9 provinces of South Africa.

He has been awarded an honourary Professorship by the University of South Africa.

**PROF. DJÉNÉBA TRAORÉ**

Professor Djénéba Traoré is currently the Director General at the West Africa Institute (WAI). She holds a Master’s degree in Educational Integration of Information Communication and Technology (ICT) from the Faculty of Graduate Studies at the University of Montreal (Canada), a Ph.D. degree from the Faculty of Social Sciences of the Humboldt University of Berlin.

Regarding her professional experience, she has been appointed as the Rector of the University of Literatures and Humanities of Bamako (Mali); October 2011–December 2012; Senior Advisor, in charge of communication at the Ministry of National Education of Mali (July 2000-May 2003); Expert of the African and Malagasy Council for Higher Education (CAMES) on the Recognition and Equivalence of Diplomas Program (1995-1999); Secretary General of the National Commission in charge of diplomas equivalency at the National Directorate of Higher Education (1991-2000); Member of the Task-Force in charge of the creation the University of Mali (1993-1996).

Other Achievements: Consultant in matters relating to “Gender” for the African Center for Training and Administrative Research for Development (CAFRAD); Trainer in “HIV/AIDS” for the World Food Program (WFP); Resource person of the Association for the Development of Education in Africa (ADEA); Author of several publications on the role and place of women in the administration (and society) in Mali, African literature, German literature and the integration of information and communication technologies (ICTs) in education in Africa; Fulbright Scholar; ELES Research Excellence & Lifetime Award at the E-Learning/E-Health for Africa (ELES4A) Conference 2012; Ambassador for ELES.

**DEVANG VUSSONJI**

Devang is an Associate Partner in Dalberg’s Johannesburg office. He also leads Dalberg’s Youth Development practice, which focuses on topics related to education and employment for youth. He advises both public and private sector clients on topics such as primary and secondary education, vocational training, employment readiness programs, innovative financing mechanisms, and enterprise development.

In the K-12 education sector, Devang recently assisted the CDC Group in conducting due diligence on a chain of low-fee private schools in Kenya. The due diligence included site visits and stakeholder interviews, and it enabled the CDC Group to make an informed investment decision. Devang has also advised the Michael and Susan Dell Foundation on developing a public-private partnership for the introduction of contract/charter schools in South Africa. The engagement will result in the development of three pilot schools, which will provide a new PPP model in the education sector. In the vocational training sector, on behalf of Yellowwoods Investments, Devang recently led a review of the vocational skills training landscape in India and Africa. The review identified a number of opportunities for collaboration and knowledge-sharing across the two continents. Devang has also advised Harambee, a youth employment organization in South Africa, on its scale-up and financial sustainability strategy as well as the Association of African Business Schools on the development of...
a management training program for the agribusiness sector in Africa.

Devang has also helped develop a number of innovative financing mechanisms. Most recently, he helped develop HUGinsure – the world’s first social impact insurance mechanism. HUG will enable non-profit organizations accelerate funding that can be deployed quickly in time-sensitive situations such as natural disasters. It will also enable social enterprises access more working capital and thereby scale their operations at a faster pace. On another engagement, Devang assisted in the development of a social impact bond for malaria control in Mozambique. He has also advised the Clinton Health Access Initiative on the development of an endowment fund for malaria reduction across the African continent and he participated as an expert panellist on the subject at a cross-country consultation workshop on health financing in Swaziland.

Outside of Dalberg, Devang has volunteered as a Due Diligence Committee Member at the Beyond Capital Fund, helping the organization invest in social enterprises in the health, water and sanitation sectors. Prior to joining Dalberg, Devang worked for six years with Mercer Consulting in the United States where he advised Fortune 500 companies on strategic human capital and performance measurement issues. He was an Education Pioneers Fellow in Chicago through which he advised the Chicago Jesuit Academy – a ‘charter’-type school – on scaling its operations. Devang has also advised the Meritas Family of Schools, a network of private boarding schools, on their performance management framework and helped the organization implement a system to monitor and evaluate school performance. Devang taught mathematics in rural Tanzania and is familiar with the unique challenges facing teachers and administrators in Africa.

Devang holds an MBA with honours from the University of Chicago Booth School of Business and an undergraduate degree in Economics from Claremont McKenna College. He was born and raised in India.
UNESCO, the United Nations Educational, Scientific and Cultural Organisation, is a specialised agency of the United Nations system. The organisation was created more than a half century ago in order to respond to the firm belief of nations, forged by two world wars in less than a generation, that political and economic agreements are not enough to build a lasting peace. Peace must be established on the basis of humanity’s moral and intellectual solidarity. UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. http://en.unesco.org/

The objective of the Southern African Node of the Millennium Project is to promote futures thinking in South Africa across all sectors with foresight practitioners, futurists, strategists and planners in public, private sectors, civil society and academia. The Node serves a broader African foresight network agenda through the virtual platform www.ForesightForDevelopment.org, and has recently extended into new partnerships in the southern African region. www.sampnode.org.za

The University of Witwatersrand’s School of Governance is considered the leading regional institution in the arena of governance, policy and development management for the public sector. Since its inception in 1993, Wits School of Governance has been at the forefront of an international movement to transform public and development management, and currently produces the largest number of postgraduates in its field in Southern Africa. http://www.wsg.wits.ac.za

The event was also made possible through generous support from the Rockefeller Foundation. The Rockefeller Foundation is a philanthropic organization and private foundation in the United States of America. For over a century, the Foundation’s mission has been to promote the well-being of humanity throughout the world. www.rockefellerfoundation.org
ARTIST PAINTINGS