

Nomination form International Memory of the World Register

2014-91

William Ponty School Collection of Papers

1.0 Summary (maximum 200 words)

Give a brief description of the documentary heritage nominated and the reasons for this nomination.

This part constitutes the “showcase” of your nomination and, preferably it should be the last part to be drafted. It should contain all the essential points, so that anyone reading it can understand your presentation without even reading the entire nomination.

To provide French West Africa with school teachers, a teacher training trainee college was created in Saint Louis by order of 24 November 2000. The school, attached to the General Government, was called William Ponty School.

In 1933, the school became a real African education centre with the development of Papers of William Ponty School, which are manuscripts written by third-year students during their summer holidays.

These studies deal with 28 topics related to socio-cultural aspects of Black Africa (see CD-Rom).

They are precious documents bequeathed by eminent Africans who notably occupied the following high positions:

- Mamadou DIA, Senegal, President of the Council;
- Boubacar DialloTelli, Republic of Guinea, First Secretary General of the African Union (AU), from 1964 to 1972;
- Lansana Bévogui, Republic of Guinea, Prime Minister;
- Philippe Yacé, Côte d'Ivoire, Speaker of the National Assembly;
- Assane Seck, Senegal, Minister, University Professor;
- Alexandre Sénou Adandé, Dahomey, now Benin, Minister.

These documents have a universal scope because of the diversity of the regions and ethnic groups studied, their consultation by experts from the whole world and their scientific and historical value. Their popularization will contribute to enhance their visibility.

2.1 Name of nominator (individual or organization)

Institut Fondamental d'Afrique Noire Cheikh Anta DIOP Institut fondamental d'Afrique noire Cheikh Anta Diop (IFAN Ch. A. Diop)

2.2 Relationship to the nominated documentary heritage

The *Institut Fondamental d'Afrique Noire Cheikh Anta Diop* (IFAN Ch. A. Diop) has been managing the legal deposit of Manuals of William Ponty School since 1946.

2.3 Person(s) to be contacted (and who can provide information on the nomination)

Mr. Gora Dia, Library Director, Head, Documentation Service *IFAN Ch. A. Diop*.

2.4 Full address of person to be contacted

Name	Address
Gora Dia	IFAN Ch. A. Diop. BP 206, Dakar, Senegal

Telephone	Fax	E-mail
Office: (221) 33 824 16 52 (221) 33 825 98 90	(221) 33 824 49 18	gora.dia@ucad.edu.sn goradia2003@yahoo.fr
Mobile: (221) 77 650 95 34		

3.0 Identity and description of the documentary heritage

3.1 Name and identification details of the items being nominated

In case of registration, the exact title and institution will appear on the certificate that will be delivered to you

In this part of the form you must describe the document or collection in sufficient detail to highlight the reasons for the nomination. A collection must be limited in time (comprising a starting and closing date) and closed.

These "William Ponty Collection" archived at the *Institut fondamental d'Afrique noire Cheikh Anta Diop* mainly cover the former territorial entities of FWA and FEA. 721 of them come from the William Ponty School. They are manuscripts written with ink. They were developed between 1933 and 1957.

They document twenty-eight socio-cultural subjects. During the summer holidays, the task entrusted to the students, teacher trainees, doctors or administrative officers was to practise conducting field surveys and prepares documentaries notably on the history, folklore and African traditions.

These research works were presented in their final year of study in the form of dissertations.

The concern of the educational administration was to inculcate in the students aptitudes or to enhance their skills through research, selection of useful information and drafting.

The "holiday homework" proposed to the students, in order to highlight aspects of their socio-cultural environment, constitutes an important stepping stone in the long chain of teaching innovations introduced in the education system of the colonial era.

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- Mamadou DIA, Senegal, President of the Council;
 - Boubacar DialloTelli, Republic of Guinea, First Secretary General of the Organisation African Union (OAU) 1964 to 1972;
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- Lansana Bévogui, Republic of Guinea, Prime Minister;
 - Philippe Yacé, Côte d'Ivoire, Speaker of the National Assembly;
 - Assane Seck, Senegal, Minister , University Professor;
 - Alexandre Sénou Adandé, Dahomey, now Benin, Minister.

They comprise of many illustrations (drawings, sketches, maps, photographs, etc), some of which will be presented in the CD-ROM. Physically, these documents look like composition books with a 25cm format and thick and fragile sheets.

The conception of a database, a catalogue and the digitalization of samples constitute the main documentary and safeguard activities carried out on the collection by the Documentation Department of the *IFAN Cheick Anta Diop* of Dakar, in Senegal.

3.4 History/provenance

Describe what you know of the history of the collection or document. Your knowledge may not be complete, but give the best possible description.

The books come from "William Ponty School".

They were written between 1933 and 1957.

They are studies written by students in their third year in the form of holiday assignments in their respective regions.

These are small certificates in geography, ethnology, economy, sociology with undeniable testimonial value.

According to the School's Operational Report of "William Ponty School" is a vocational school geared towards African realities and adaptation of far-reaching teaching methods".

By virtue of Decree No. 46-1644 of July 17, 1946 instituting the legal deposit and the order of September 28, 1946 appointing designating the official responsible for the legal deposit, the *IFAN Cheick Anta Diop* has been managing this department since that date. As manager of the legal deposit, the *IFAN CH. A. Diop* always ensured the processing and safeguard of the collection.

4.0 Legal information

4.1 Owner of the documentary heritage (name and contact details)

Name	Address	
<i>IFAN CH. A. Diop</i>	BP 206, Dakar, Senegal	
<hr/>		
Telephone	Fax	E-mail
(221) 33 8241652 33 825 98 90	(221) 33 824 49 18	ifan@ucad.sn

4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

Name	Address	
<i>IFAN Ch. A. Diop</i>	BP 206, Dakar, Senegal	
<hr/>		
Telephone	Fax	E-mail
(221) 33 824 16 52 33 825 98 90	(221) 33 824 49 18	ifan@ucad.sn

4.3 Legal status

Provide information on the legal and administrative responsibility for the preservation of the documentary heritage.

The administrative and legal responsibility of the *IFAN CH. A. Diop* relating to the William Ponty Collection of books derive from its management of the legal deposit since 1946.

4.4 Accessibility

Describe how the items / collection may be accessed

All access restrictions should be explicitly stated below:

Encouraging accessibility is a basic objective of the MoW Programme. Consequently, digitization with a view to facilitating access is encouraged and you should indicate whether this work has already been done or is planned. You should also mention the legal or cultural factors that restrict access.

The books are accessible upon request and their consultation is done on site at the *IFAN CH.A. Diop* library. Nevertheless, for a better safeguard of the documents, restrictions relating to their photocopy and use of digital devices are required. Accessibility has been improved through an on-going digitalization programme, entitled "*African cultural properties.*"

Safeguard and development of audio-visual, iconographic, sound and text documentary heritage of the IFAN Sheik Anta Diop.

High resolution copies are stored on a storage server and the introductory section of some of the books are in the Web server at: [HTTP bca.ucad.sn/jspui](http://bca.ucad.sn/jspui).

4.5 Copyright

Describe the copyright status of the item(s) / collection

*Where copyright status is known, it should be stated. However, the copyright status of a document or collection has **no bearing** on its significance and is not taken into account in determining whether it meets the criteria for inscription.*

The question of royalties does not arise in the case of books because of their non-lucrative exploitation by the IFAN CH. A. Diop.

5.0 Assessment against the selection criteria

5.1 Authenticity.

Is the documentary heritage authentic? Have its identity and provenance been reliably established?

The William Ponty Collection constitutes a closed collection of books. The originals are kept at the Documentation Department of the IFAN CH. A. Diop. Their identity and provenance are reliable because they emanate from the school and were written by authors whose notoriety exceeds the borders of the African continent.

5.2 World significance

Is the heritage unique and irreplaceable? Would its disappearance constitute a harmful impoverishment of the heritage of humanity? Has it had a great impact on the time and/or within a particular cultural area of the world? Has it had a major influence (positive or negative) on the course of history?

The William Ponty School Collection has a highly important historical, scientific and cultural value. They are unique and irreplaceable.

Their conservation constitutes a major stake for humanity since they contribute to the knowledge of the historical and the sociocultural aspects of the people of the traditional Black Africa.

The popularization of these books will undoubtedly be of interest to the African community and its diaspora who will find there the many facets of traditional life and a source of motivation to conduct in-depth research of the history of the people of Africa.

Another dimension of the international nature of the books is their solicitation by scientists from the various continents, particularly Europe and America. The recurring requests from foreign citizens, testifies of their authors contribution to the civilization and the collective memory of humanity.

These solicitations by people from outside testify to the contribution of their authors to the civilization and collective memory of humanity.

William Ponty School Books have major influence on the course of history through:

- the development of the intellectual skills of an African scientific elite which will constitute a pool of experts to take charge of the destinies of their respective country;
- the knowledge of various forms of social organization of traditional Africa.

5.3 Comparative criteria:

Does the heritage meet any of the following tests? (It must meet at least one of them.)

1 Time

Is the document representative of its era (which may be a period of crisis, or significant social or cultural change? Does it represent a new discovery or is it the "first of its kind"?

After having conquered and annexed most of West Africa, the need for establishing a colonial administration and the needs for labour was going to involve the spread of education in all the colonies. This process was accelerated shortly after the 2nd World War.

The development of education was related to economic needs, the popularization of the colonial ideology, the africanization of the executives working in the colonies since expatriate teachers and administrators were enrolled for military service on the eve of the First World War.

The emphasis was especially placed on primary education.

According to professor Abdoulaye BATHILY:

"The William Ponty Teacher Training school and the Jules Carie Medical School were until 1938, the only establishments, where higher education was provided whereas the certificates had no value in the metropolis"

Bathily, Abdoulaye. - African Nationalism at the XXe century - Necks of specialization.

- Dakar: University of Dakar, 1997

The Thirties constitute a turning point in French West Africa, mainly since 1900 with a beginning of materialisation of France's declined ambitions for studies on mankind and his natural environment in Africa.

The key stages of this policy include the following:

the creation of the Committee of historical and scientific Studies of the AOF in 1915;

the creation of the IFAN in 1936;

The training of Africans through various schools in Africa and metropolis.

These actions resulted in an explosion of ideas, which contributed much to the awakening of conscience of the people of Africa.

The production of the William Ponty School books constitute a turning point in the development and the diversification of educational curricular in Africa.

The formation of an African elite, which became aware of its intellectual and managerial abilities through ideological currents which spread until the post-independence era.

They then constitute a major asset for the promotion of cultural and linguistic diversity through advanced studies relating to the number of regions, to the most remote villages and especially to the ethnic groups (see the CD-ROM).

2 Place

Does the document contain crucial information about a locality important in world history and culture? For example, was the location itself an important influence on the events or phenomena represented by the document? Does it describe physical environments, cities or institutions that have since vanished?

The William Ponty School played a key role in training pupils who contributed in advancing ideas and taking into account the intellectual and artistic potentialities of Africans through thorough reflexions and by their capacity to take control of their destiny.

This school was established in places full of history.

It includes:

Saint-Louis, first capital of Senegal (1903-1912);

The Island of Gorée, with the slave trade (1913-1937);

Sébikotane, in Dakar suburbs, which shelters the last school (1938-1965).

The various countries, regions and the most remote villages, which played a key role in the history of the AOF and the AEF were studied.

These include:

Abomey (Benin), Bandiagara (Mali), Boundou (Senegal), Cayor (Senegal), Fouta-Djallon (Guinea), Fouta-Toro (Senegal), Gorée (Senegal), Joal (Senegal), Kankan (Guinea), Macina (Mali), Mopti (Mali), Nzésékoré (Guinea), Odienné (Ivory Coast), Oubangui Chari (Chad), Ouidah (Benin), Oporto-Novo (Benin), Parakou (Benin), Saint-Louis (Senegal), Trarza (Mauritania), Zébressou (Ivory Coast).

3 People

Does the cultural context of the document's creation reflect significant aspects of human behaviour, or of social, industrial, artistic or political development? Or does it capture the essence of great movements, transitions, advances or regression? Does it illustrate the lives of prominent individuals in the above fields?

The books made possible to discover the lifestyles of the people of Africa and their know-how especially in the cultural field.

They have a positive influence on the knowledge of the people of Africa living in the South of the Sahara, their lifestyle, their know-how, their intellectual and artistic skills.

The information contained enabled a change in the vision and perception of the colonizer. Thus, the most significant progress is the development of quality education by training teachers, administrators, business agents and preparing candidates to enter the Medical school.

They also make it possible to obtain a better insight into these boys' intellectual abilities, most of whom will constitute the young African states elite.

They are characterized by the eagerness to learn, an opened frankness, a kind of complete new faith.

After school, Pontin was a "new man"; trained for the love and devotion to work. This school's pupils had to hold high positions before and after the independences: Prime Ministers and ministers, international organizations agents.

Here below are the students

Alexandre Sénou Adandé, Dahomey, now called Benin, Minister. 1912-1993

His studies at the William Ponty teacher training college lasted three years (1932 to 1935).

At the end of his training, he had to spend the mandatory eighteen months under the flags (1935-1936), at the Ouidah camp, in Dahomey, where he pursued a training program of "raise-corporal" at the end which the Inspector general of Teaching, Albert Charton, affected him, in 1936, to the general Inspection of French Western Africa (A.O.F.) to serve, the French Institute of Black Africa (IFAN) in the future.

He received a training as archivist through an internship supervised by a palaeographer, Mr. Charpy (1936-1937).

After Dahomey's independence, A. S. Adandé and his family returned to the country where he resumed service in local Centrifan before being called to the first government of the independent Dahomey formed by the President Hubert Koutoukou Maga, on November 30, 1960.

<http://alexandresenoucentenaire.blogspot.com/2012/04/hommagea-alexandre-senou-adande-agent.html>

Boubacar Diallo TELLI (Guinea). 1925-1977

Of his real name Boubacar Diallo TELLI, born in 1925, is a Guinean diplomat. 1925-1977

He was the First Secretary General of the African Union (UA), where he was in office for eight years, from 1964 to 1972.

Active participant in the accession of Guinea to the United Nations, on December 12, 1958. He was called back to God in 1977.

http://fr.wikipedia.org/wiki/Diallo_Telli

Kéba MBAYE (Senegal): 1924 – 2007

Kéba Mbaye (1924-2007) was a Senegalese lawyer, who occupied the high positions in the Senegalese jurisdiction and the Olympic movement.

Born in 1924 in Kaolack, he attends the William Ponty Teacher training school of Sébikhotane and

worked for some time as a teacher.

He pursues his studies, initially with the Faculty of Law of Dakar, then in Paris with the National École of the French Overseas Territories (ENFOM), in the judiciary.

Passionate with sport – tennis and golf in particular –, Kéba Mbaye is a member of the International Olympic Committee from 1973 to 2002. Also Vice-president of the ICO from 1988 to 1992 and from 1998 to 2002 and member of the executive commission from 1984 to 1988 and from 1993 to 1998. At the request of Juan Antonio Samaranch, he sets up in 1983 the Sport Arbitration court of which he remains President until his death.

Succeeding to Isaac Foster in 1963, he is the President of the Senegalese Supreme Court for 17 years, also President of the Senegalese Constitutional Council from 1990 to 1993.

He was also Vice-president of the International Court of Justice of The Hague from 1983 to 1991. He was one of the five members of the group of international experts responsible inquired by the Security Council of the United Nations to investigate into the crimes committed in Yugoslavia in 1992 .

He was called back to God in 2007 in Dakar, aged 83 years old.

http://fr.wikipedia.org/wiki/k_éba_Mbaye

Sidi Mohamed DIAGANA (Mauritania) : 1971- 1975

Sidi Mohamed Diagana was born in 1929 in Kaédi in a marabou family within which he pursued his coranic studies and initiated himself to the religious precepts in the Mahadra family. Following his coranic studies, he joined the primary school in Kaédi and obtained the primary school certificate before joining the famous Ecole Blanchot in Saint-Louis in Sénégal.

He joined the William Ponty Teacher training school of Sébikotane from which he graduates with a teacher's diploma. He worked as Principal of several cities of the country. In 1957, he is accepted in the École normale supérieure de Saint- Cloud, in France, where he graduates with a Diplôme d'Inspecteur de l'Enseignement.

Feu Sidi Mohamed Diagana, held several political and ministerial offices. He was called back to God in 2008. <http://www.armee.mr/fr/index.php/15-2002-06-06-23-34-25/640-feu-sidi-mohamed-diagana>

Louis Lansana BEAVOGUI (Guinea) : 1923-1984

Elected mayor of Kissidougou at 31 years old, he becomes member of parliament in January 1956, thus becoming one of the three representatives of Guinea to the French National Assembly. After his country's independence in October 2, 1958, he is nominated Minister for Planning and Economic Affairs, then Foreign Affairs Minister in 1961. In May 1969, he leaves as Minister for Foreign Affairs he has held for eight years and returns to his former position as Minister for the Economy.

At the end of the IXth congress of the Guinean Democratic Party (GDP, in power), the 25th April 1972, the president Ahmed Sékou Touré nominates him Prime Minister.

Sekou Toure died on the 26 March 1984. Lansana Beavogui is then responsible to act as President of the republic. He died in 1984.

http://fr.wikipedia.org/wiki/Louis_Lansana_Beavogui

Philippe YACÉ (Ivory Coast) : 1920-1998

He was born in 1920 in Jacquerville, After primary school, he joined the Ecole nationale supérieure where he trained. He left as a graduate and major. Returning to Ivory Coast, he was quickly called back by duty or “patriotic” obligation. It is under the impulse of the General Charles De Gaulle that the men belonging to the French colonies are enrolled in the Battalion of AOF soldiers.

After the Cadre-Deferre Law of 1956 granted autonomy to the colonies, the Ivory Coast becomes a Republic in September 28, 1958. In 1959, Philippe Yacé becomes the first President of the legislative Assembly of Ivory Coast. Félix Houphouët-Boigny becomes the first president of the Republic of Côte d’Ivoire the 27 November 1960, the Legislative Assembly becomes a National Assembly with Philippe Yacé elected as President on 3 November 1960. Philippe Yacé, President of the National Assembly of la Côte d’Ivoire, becomes secretary general of the PDCI-RDA.

In 1968, he becomes President of the European Economic Community of the African and Malagasy States (CEE-EAMA) and becomes in 1978, the President of the International association of French Members of Parliament. He will take over the presidency of the economic and social council from 1990 until his death in 1998.

http://fr.wikipedia.org/wiki/Philippe_Yacé

Mamadou DIA (Senegal) : 1911-2009

Mamadou Dia, who was born in 1911 in Khombole in Senegal and died the 25 January 2009 in Dakar is a senegalese politician who was Senegal Prime Minister.

Trained at the Koranic school then at Diourbel local school, he joins the higher primary school Blanchot of Saint-Louis in 1924 while continuing his Koranic studies.

A teacher advances his age by a year in order for him to pass the William Ponty Teacher training school of Gorée entrance examination (federal Teacher training school of AOF). Admitted in 1927, and ranked first of the AOF, he becomes teacher in Saint-Louis and Fissel, then regional Principal of Fatick in 1943. He interacts with Joseph Mbaye, Fara Sow, Abdoulaye Sadjî and Ousmane Socé Diop,

Under the Defferre framework-law, adopted the 23 June 1956, he becomes the Vice-president of Senegal's Government Council in May 1957 for the Governor Pierre Lami, and the President of the Government of Senegal.

Dia succeeds to himself as Prime minister after the independence on the 4 April 1960.

Expert in economic issues, Dia sets up the first economic development plan of Senegal. He also tries to develop an enlightened Islamism and a modern administration, not without causing some clashes with conservative circles.

In a speech on “the development policies and the various African voices for socialism”, on December 8, 1962 in Dakar, he champions the “revolutionary rejection of the old structures” and a “total change which substitutes the colonial system and the slave trade for a free society and a development economy”. From these adventures were born “the events from 1962”. In 1976 he tries to come-back to the political scene and sets up a political party, the Popular Democratic Movement whose aim is to set up a self-management socialism.

http://fr.wikipedia.org/wiki/Mamadou_Dia

4 Subject and theme

Does the subject matter of the document represent particular historical or intellectual developments in the natural, social and human sciences? Or in politics, ideology, sport or the arts?

Significant progress and discoveries were noted with the creation of the books by:

- the emergence of intellectual and political personalities;
- the awakening of the intellectual value of African with the blossoming and the orientation of political ideas;
- the detection of artistic talents of the pontins with the presence of illustrations of high invoice.

These studies deal with the sociocultural aspects of the traditional Black Africa and relate to the following topics: agriculture and breeding, African food, animals from the bush, African art, African drink, hunting, habits and beliefs, Koranic school, African economy, education of the African child, family, funerals, history and colonization of Africa, African musical instruments, African games and toys, African literature, African markets, marriage, African occupations, monographs of African villages, fishes, African pharmacopeia, African religions, dreams, tanning, dyeing, transport and communication, African clothing.

5 Form and style

Does the document have outstanding aesthetic, stylistic or linguistic value? Or is it a typical exemplar of a type of presentation, custom or medium? Is it an example of a disappeared or disappearing carrier or format?

These books are presented in the form of former pupils old books. These are manuscripts written with ink and having an exceptional aesthetic value with illustrations (see the CD-ROM).

6 Social/ spiritual/ community significance:

Application of this criterion must reflect living significance – does documentary heritage have an emotional hold on people who are alive today? Is it venerated as holy or for its mystical qualities, or revered for its association with significant people and events?

(Once those who have revered the documentary heritage for its social/ spiritual/ community significance no longer do so, or are no longer living, it loses this specific significance and may eventually acquire historical significance.)

These books represent an inheritance of great scientific and historical value because they deal with sociocultural aspects of certain regions of French Western Africa and French equatorial Africa. They are a common and single heritage.

At the present time, they are indispensable for any research in Social sciences in Africa.

The books are a real treasure with the diversity of countries, villages and ethnic groups.

They are mainly consulted thanks to their scientific value.

They have a great emotional importance for families and the younger generations, thanks to the roles played by their authors who represent a source of pride and recognition.

Which justifies safeguarding and the popularization of these treasures.

6.0 Contextual information

6.1 Scarcity

The books are a single documentary inheritance.

They are exceptional and their scarcity is dependent:

with the physical configuration described above;

with the difficulty in finding the type of format of the books in the documentary units;

with the uniqueness of this documentary inheritance which is only held by the IFAN CH.

6.2 Integrity

In 1958, a catalogue of the books had been worked out by François Afanou and Pierre Togbe. It contained 791 documents. According to the designers, this number does not match the one entrusted to the IFAN on the eve of the second world war. In fact all the African plays books of Pontins disappeared. This finding was done around 1958 by Miss J Baudst, assistant librarian at the documentation department of IFAN.

In 1997, the design of a data base entitled Ponty enabled to obtain reliable indicators on the books with 721 references.

Since then, a rigorous management of the books is carried out by IFAN Ch.

'Nomination form translated by Mr. Frederick Hammond under the UNV Programme'