

**The Cooperation Concept, the Theories in the Presence and Origin of the International Organization of the Francophonie: 1981-2016**Hortense Kouya Kouya<sup>[1]</sup>, Dominique Oba<sup>[2]</sup><sup>[1]</sup>Marien Ngouabi University, Faculty of Letters, Arts and Human Sciences Brazzaville, Republic of Congo<sup>[2]</sup>Marien Ngouabi University, Teacher Training College, Brazzaville, Republic of Congo

**Abstract.** In the aftermath of the Second World War, which took place from 1939 to 1945, African countries began to claim their independence from their respective metropolises in turn. In 1945, the United Nations (UN) had to play a very important role on the international scene. Its objective was to develop friendly relations between nations, based on respect of the principles of equality, the rights of peoples to self-determination. This approach has not left the Republic of Congo indifferent, which continues to cooperate with friendly countries and international organizations in order to ensure its development and to join the concert of nations. In this momentum it is a question of reviewing the presentation of the theory present, following a critical analysis of the theory, then retaining only the theoretical substrate that has survived the critical analysis and which will therefore guide our study. This article, which began with 1981, is justified by Congo's accession to the OIF and 2016, the date of the 2016 presidential election.

**Keywords:** Cooperation, theories in the presence, OIF, partnership development

**Introduction**

International relations have produced a diversity of schools of thought which complement each other. They have developed several paradigms. Let us recall that the paradigm is a “coherent model of representation of the world and of interpretation of reality widely accepted in a particular field. It is a way of seeing things which rests on a defined basis, on a theoretical model or on a current of thought...”. We have distinguished since antiquity three paradigms of international relations (international society as a relationship between sovereign states seized by means of the following concepts : national interest, power, war or balance, the second international society as a universal community, an individual and transnational whole. This second approach develops the concepts of international cooperation and solidarity (gives birth to the League of Nations, the UN for example). The third sees international society as a system of domination by powerful over the weaks.

The sphere of international relations evolves between balance and change, interdependence and dependence. Consequently, international phenomena can only be understood through a theoretical pluralism (there are three main conceptions of international relations: realistic conceptions, functionalist conceptions and Marxist conceptions), the only possible response to naturally multiple realities.

*Theories provide an intellectual order in the subject matter to be studied in international relations. They allow us to conceptualize and contextualize both past and present events. They also provide us with a range of ways to interpret complex issues. Theories help us guide and discipline our minds in the face of bewildering phenomena around us. They help us to think critically, logically, logically and consistently.* (Burchill, 2001)

The primordial task of science, that is to say its permanent task, is to find the suitable concepts to carry out the analysis (Easton, 1974).

The aim of this article is to lay down the theoretical foundations on which this research is based. With this in mind, we will proceed, initially by the presentation of the theory involved,

following a critical analysis of the theory and then only retain the theoretical substrate that has survived the critical analysis and which therefore will orient our study. This article which has for starting field, 1981 is justified by the adhesion of Congo to the OIF and 2016, the year of the presidential election of 2016. This article therefore proposes the concept of cooperation, the theories in presence and genesis of the International Organization of the Francophonie: 1981-2016.

### **Definition of the Word Cooperation**

Cooperation can be seen as a policy of exchanges between two states (Morvan et al., 2010). In 1828. Garnier and *al* said the following:

*Cooperation is defined as a method of economic action by which people with common interests that constitute a company or the rights of each to management are equal and where the profit is distributed among the only partners in proportion to their activity.* (Garnier et al., 2017)

It was also defined as a form of aid to certain developing countries in 1950 (Dubois et al., 1977). In other words, cooperation is an action to participate in a common work. Cooperation is also seen as a policy of understanding and cultural, economic or scientific exchanges between States; especially aid to the development of less developed nations. It is a form of collective organization that aims to promote the economic and social field, a system based on a shared vision of the various players in the spirit of general interest, in the service of all stake holders. Bilateral or multilateral themselves translated into the action of international organizations. It should be noted that this cooperation necessarily takes the form of agreements, treaties and conventions freely negotiated by the contracting parties Nzoussi (2008).

Cooperation in cultural matters is the act of leading to growth or development. This fact is cultural because it relates to culture, defined as being " a way of living according to norms and criteria rather than as the sum of intellectual or material achievements of intellectual and artistic creativity: such as books, paintings etc." (World Culture Report, 2000).

### **Theory Presence**

Given that the concept of cooperation in itself seems to be complex and of rather fragmented meaning, we will base our research on the study of this theoretical field. This study will constitute the point of part of our state of the theoretical question. We will consider the work on cooperation between the International Organization of La Francophonie and the Congo in cultural and political matters before seeing the existing theory for this concept.

### **The Cooperation of the International Organization of the Francophonie and the Congo in Cultural and Political Matters**

International relations are marked by conflict and cooperation (Raymond, 1967). Since violence is an integral part of international relations and takes the form of war. But these relations are also marked by the cooperation which exists in the most sensitive inter-state relations. The first forms of cooperation appeared in the field of war and the initiation and conduct of hostilities. Such conferences in the Hague at the beginning of XX<sup>th</sup> century, the creation of the United Nations in 1945 to maintain international peace and security (system of collective security, regulation of the use of force).

Historically, states have become aware of the need to cooperate with each other after a disaster, after major wars. In international relations, the State is the privileged unit of analysis. It is considered unitary and rational, acting in cost-benefit logic and seeking to maximize its interest in the absence of a government superior to the States, these are autonomous and independent. Since the main objective pursued by the State is power, the sovereignty at the disposal of the State gives it the monopoly of the legitimate use of force on

its territory. As in 1648, after the Thirty Years' War (Treaty of Westphalia), 1815, Congress of Vienna after the Napoleonic Wars, 1919, Treaty of Versailles, new cooperation; 1945. After the Second World War, the creation of the UN is marked by international law and recourse to international institutions. It is in this sense that the victors of World War II EU, UK, Russia, China came together to create an instrument of cooperation and collective security (by granting each other some privileges : Permanent seat on the Security Council and right veto).

The experience of internal construction has shown, in fact, that the process of cooperation is a problem of transnationalism. The sphere of international relations evolves between balance and change, interdependence and dependence; consequently, international phenomena can only be understood through a theoretical pluralism. There are three major conceptions of international relations including conceptions of functionalism, but there does not and cannot exist a general theory of international relations. The complexity of international life. Any doctrine reflects the time when it was formulated and the international context at the time.

However, despite this, general agreement on a few concepts is possible. This is to say that transnationalism refers to a type of relationship, to a society, to actors, to a game, to actions and to a policy. From an inspirational point of view, it is considered to be related to functionalism and the work of David Mitrany. More generally, it is based on the paradigm of interdependence which assumes:

*The existence of a complex network of communication and cooperation networks in the international system which results in a certain relativization of the predominance of the state actor, a reduction in the degree of conflict, the appearance of new actors, etc. (Battistella, 2006)*

It is based on the assumption of the existence of international relations. Indeed, *All social relations which, by deliberate will or by destination, are deployed on the world stage beyond the national state framework and which are carried out while at least partially escaping the control or mediating action of the states. (Hasbi, 1990)*

### **Transnationalism**

The prospect transnationalism is part of the non paradigms stato -Center. It sees individuals and civil society as full-fledged actors in world politics. It underlines the interdependent links that link all the actors, state and non-state. It is in this sense Wright quoted by Battistella (2006) said the following:

*It is not only nations that international relations relate. It is to very diverse types of groups - nation, States, Governments, peoples, regions alliances, confederations, international organizations, and even industrial, cultural, religious organizations - that we should be interested in the study of international relations. If we want this study to be realistic. (Q. Wright quoted by D. Battistella, 2006)*

International relations signify the set of relations which are woven between the actors of the international scene and which escape the control of the States. Transnationalism offers an amended and less radical view than globalism. It is part of a long tradition which, throughout the twentieth century, postulated the closure of the world and the autonomy of civil society from the state. In this sense, transnationalism is in many ways content to update with the help of the Internet the pluralist doctrine of Eugen Ehrlich and Harold Laski who, from the 1900s, considered that the unity of the state was a fiction incapable of accounting for the diversity of individual identities and the resulting split in loyalty. The fact that from 1931, Paul Valery could write in the foreword to *Regards on the modern world* that "the time of the finite world begins" thus testifies to the permanence of the need to think of the world differently, but also of the impossibility to satisfy this need. And therefore, a fortiori, the limits of these intellectual constructions which offer an original and critical look at the world, without providing the

instruments to change it. In this regard, the evolution of ecological movements (which are at the heart of the transnationalist argument) is symptomatic of the shortcomings of this work which is certainly capable of describing the role of these alternative groups in the awareness of new problems, but who can not explain why this same alternative resigns themselves to becoming government parties in order to be able to act with the maximum efficiency. It is because of governance to demonstrate that the doctrine of cooperation and integration finds its origin in the very inadequacy of States to face the new challenges of interdependence (Roche, 2006).

The sphere of international relations evolves between balance and change, interdependence and dependence; consequently, international phenomena can only be understood through a theoretical pluralism from which we can distinguish three main conceptions of international relations: realistic conceptions Marxist conceptions and functionalist designs that help us deal with our cooperation issue.

### **The Functionalism**

Heir to this tradition, the functionalist school presents itself as an original attempt to reconcile the interests of States. It was first of all an empirical theory implemented by practitioners, politicians or senior international officials David Mitrany, who published in 1943 *A Working Peace Systems*, embodied this school of thought, shaped by his experience as a senior official in the Foreign Office as by his passage at unilever. The second characteristic of functionalism resided in the transformation of the objectives of international action, since the latter had to allow nations to live harmoniously with one another as a priority, rather than basing their mutual relations on perpetual fear. The project was ambitious, because it was a question of going beyond the analysis centered on the State to reach the Man. To the criteria of interest and security. Mitrany therefore substituted the criteria of peace, well-being and participation as the ultimate objectives of international action. As these correspond to precise functions, it was then conceivable to develop the role and the attributions of functional international organizations, the only actors able to replace confrontation with cooperation. The characteristic of this very technical approach to international life was its progressiveness and its empiricism. The authority being dissociated from a determined territorial base, several authorities, each pursuing different goals, could therefore coexist in the same space. This territorial dissociation was coupled with a functional dissociation, certain attributes remaining in the political field (security, justice, diplomacy, etc.) and while international cooperation was essential for socio-economic fields. The habit of cooperation which resulted from it and the advantages derived from this pooling of necessarily limited means made it possible to envisage a gradual enlargement to other areas of competence and a gradual transition to economic integration.

In spite of its radical character and its fierce opposition to the state, the functionalist doctrine exercised a determining influence on the founding fathers of Europe who found themselves in Mitrany's pacifism. Close to English Labor, he was indeed able to gain access to political leaders, as revealed in Robert Schuman's great speech of May 9, 1950, in which the initiator of the European Coal and Steel Community declared that: Europe will not be built all at once (...) It will be built through concrete achievements, giving States the habit of cooperating together with a view to a fusion of interests essential to the establishment of the Community economic. Despite the success of the ECSC, the failure of the CED - which was partly explained by the pacifism of the first Europeans - demonstrated that the construction of Europe had to take into account the national dimension, which justified the transformation of the doctrine into neo-functionalism, more concerned with the articulation between the supranational and the national level.

### **The Neo-Functionalism**

Following the creation of the ECSC and then the signing of the Treaties of Rome, functionalism turned into “neo-functionalism” less systematically opposed to States. In *The Uniting of Europe*, Ernst Haas (1958) defines this new approach as a

*A process by which the political actors of several national communities are determined to reorient their political allegiances, aspirations and activities towards a new center whose institutions possess or demand jurisdiction over pre-existing national states. The end result of such a process is the creation of a new political unit capping the pre-existing units.”* (Haas, 1958)

Unlike functionalism, neo-functionalism wanted to be much less critical of states. Rather than diluting sovereignties by splitting up allegiances, neo-functionalism envisaged creating a federal-type super-state on an enlarged territorial basis, while preserving the original sovereignties, neo-functionalism is thus characterized by three distinctive features:

- Like functionalism, neo-functionalism considers that shared interest is the most solid cement of international cooperation. This design thus derives from the liberalism of the XX<sup>th</sup> century, which envisaged that peace derives from the interstate commerce. The liberal scheme is nevertheless completed by taking into account the need to preserve political authority, envisaged within the framework of a federation of states;

- Integration is carried out technically by political, administrative, trade union or industrial elites convinced of its necessity. The integrated fields are then excluded from the political field and entrusted to bureaucratic authorities. Political questions, which are not likely to be integrated, remain in the domain of States. It is in this regard that neo-functionalism differs the most from functionalism since it does not envisage the disappearance of States and does not systematically condemn the mode of political organization in areas where it is more efficient than management office automation;

- The ideal has no place in this vision of international life. Integration must therefore be carried out function after function, in a pragmatic manner. Once launched, the integration process is broadened, to new areas by an applied gearing effect.

Functionalism and neo-functionalism never claimed to conform to true theories. Distinct from federalism, the objective of which is to transfer the powers of different sovereign communities to a higher entity, such as simple intergovernmental cooperation observable in the traditional framework of international organizations. They were presented only as elements of discovery and learning of a desire to live in common among States. The central idea therefore did not consist of a simple and simple attention to realism. The interest in functionalism remained the central instrument of international life. But not the originality of the approach resided in the search for effective methods of an unprecedented international solidarity based on the fusion of these same interests, the egoism of nations can be overcome by collaboration also beneficial to them.

After having made a tour of the theories involved and their various limits, it is necessary to proceed with precision of the conceptual substrate which has survived the sieve of critical analysis and which must, therefore, guide our work. However, it seems to us objectively to situate our conception of cooperation without first establishing a basic definition of the concept of cooperation. Then, we will undertake to specify and clarify the concept of cooperation before underlining, at the conceptual level, what are the links which, within the framework of our analysis, should exist for this concept.

### **History of ACCT at the International Organization of La Francophonie from 1970 to 2005**

*At a time when the dead empires gave way to vast republics of minds, allow me to limit myself to the values that we defend together in this area, to the responses that*

*the French culture of yesterday, the culture of Francophone of tomorrow brings to the decisive questions that today's civilization poses to us all.*<sup>1</sup>

As a result, it is a formidable achievement for the Francophonie to have demonstrated not only the possibility, but also the fruitfulness of various cultures which coexist peacefully. However, there is a great danger of apprehending the French language and its influence in the world as an obsolete and cumbersome heritage. The Francophonie must be considered as a permanent conquest by which it is necessary to assume an identity, based on independence and on solidarity, as well as on the rejection of alignment and underdevelopment.

In the rubble of colonialism, we found this wonderful tool. The French language”, liked to repeat the poet Léopold Sédar Senghor, former president of Senegal. A formula that reflects the philosophy of the founding fathers of the institutional Francophonie - Senghor and his counterparts Tounsi, Habib Bourguiba, and Nigerien, Hamani Diori, as well as Prince Norodom Sihanouk of Cambodia - and which consists in making use of French in service of peace, solidarity, development and rapprochement of peoples through the permanent dialogue of cultures.

Appeared in 1880 from the pen of the geographer Onésime Reclus<sup>2</sup> to describe the linguistic and cultural community that France constituted with its colonies. The Francophonie has today freed itself from this colonial connotation to designate two different, but complementary realities; in its broadest sense.

It encompasses all actions to promote French and the values it conveys, regardless of the countries in which it takes place; in the institutional sense. It is written with a capital (F). It qualifies the international organization which brings together the 56 states and governments that have chosen to adhere to its charter<sup>3</sup> and which have in common a triple diversity, geographical (Maghreb, Black Africa, Indian Ocean...), political, that is to say all types of political regimes, all levels of freedom, all degrees of secularism and cultural<sup>4</sup>.

Today, Francophonie (with a lower case) is understood to mean all the peoples or groups of speakers who use the French language partially or entirely in their daily life or in their communications, the term Francophonie (with an initial capital) rather designates the 'all governments, countries or official bodies which have in common the use of French in their work or their exchanges. We are talking about two different realities depending on whether we write Francophonie (peoples or speakers) or Francophonie (government or country). In the latter case, La Francophonie is associated with the International Organization of La Francophonie.

The French language continues to occupy an important place in the world, despite its weaknesses in certain sectors, such as the hard sciences, commercial law or international relations, and despite the pessimism fueled by certain nostalgic remarks. French is, along with English, the only language spoken on the five continents and remains the working language of international organizations. It is especially the mother tongue of nearly 80 million speakers,

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<sup>1</sup>Remarks by André Malraux, writer, then Minister of State for Cultural Affairs under General de Gaulle, during the Niamey conference (17-20 February 1969) prelude to the creation of the Agency (Francophonie) for cultural cooperation and technical.

<sup>2</sup>The personality of Onésime Reclus, who was born in 1837 and died in 1916, is interesting in more ways than one. The Reclus family has several known geographers or intellectuals, at least in their time: one of Onésime's brothers is Elysée Reclus. The two brothers, as well as part of the family, had to go into exile for having opposed the coup d'état of December 2, 1851. In 1870, Onésime Reclus, a convinced republican, participated in the Commune. He is very attached to the ideals of the Republic, heir to the Revolution of 1789: "Liberty, Equality, Fraternity", very much alive at this time during which the republican regime was established in France. He believes in justice, solidarity and cooperation between peoples. For him, the Francophonie is also the symbol of solidarity with the peoples who speak French, that of sharing culture and exchange. The term "Francophonie" will not survive its author: other words compete with it: Francité, Francitude, Francophone community, etc. The term Frenchness prevails for a few years.

<sup>3</sup>The Charter of La Francophonie was adopted on November 15, 1997, in Hanoi (Vietnam).

<sup>4</sup>Other meanings can also be given to the Francophonie; linguistic 'who speaks the French language, geographical all French-speaking countries or spiritual and mystical, the feeling of belonging to the same community.

which puts the 11<sup>th</sup> largest in the world, more than 2,000 recorded languages and 9<sup>th</sup> place with 180 million people. If we take into account French as a second language<sup>5</sup>. Finally, the number of Francophones is officially estimated at 110 million worldwide, that is to say people capable of dealing, in French, with everyday communication situations<sup>6</sup>. If the foundations of the associative Francophonie date from 1945, the institutional Francophonie is recent<sup>7</sup>. Its founding act was the creation, on March 20, 1970 in Niamey, of the Cultural and Technical Cooperation Agency, which has since become the Francophonie Agency. It was wanted and conceived as a linguistic and cultural community by the countries of the south themselves, following independence<sup>8</sup>.

It was thus, for these countries, to keep alive the links that a history and common references had created around a language, this project quickly overflowed the contours of the old French empire; new countries have joined the founding members and the institutions of the Francophonies have developed. The holding in Paris, in February 1986, of the first Conference of Heads of State and Government having in common the use of French marked a turning point in the history of the Francophonie. By providing the latter with a high-level political structure intended to supervise the multisectoral development of French-speaking cooperation.

Since then, the peaks have multiplied. The ninth conference of heads of state and government of countries sharing French, held in Beirut, consolidated the international role of la Francophonie and demonstrated its ability to be one of the instruments that help to master and harmonize globalization<sup>9</sup>. The political vocation of the Francophonie, reinforced by the renovation of means and methods, is organized around two poles: on the one hand, the deepening of democracy and the rule of law within the Francophone space ; on the other hand, the linguistic and cultural diversity that the summit participants undertook to promote by working in favor of an international convention on cultural diversity within the framework of UNESCO. A new role has also been assigned to the Francophonie as an active player in globalization; participation in sustainable development<sup>10</sup>, by promoting real international solidarity.

Remember that the term “Francophonie” obviously comes from the word “French”, a Romance language belonging to the Indo-European family. You can consult a table showing a historical typology of Romance languages<sup>11</sup>.

In 1969, the first conference of French-speaking States was held (under the patronage of André Malraux, French Minister of Cultural Affairs) in Niamey. In 1970, the Cultural and Technical Cooperation Agency (ACCT) was created at the initiative of the African and

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<sup>5</sup>It is very difficult to estimate the real number of Francophone individuals in the world. According to Maurice Druon, former Permanent Secretary of the Académie française, it is in reality 400 to 500 million individuals who, on our planet, understand our language and practice it so as to be heard in the most immediate areas of everyday life.

<sup>6</sup>International Organization of the Francophonie, Advisory Council, *La Francophonie dans le monde, 2002-2003*, Larousse, 2003, p. 19. Note that the evolution of the number of French speakers is strongly correlated with multiple factors and dependent on the socio-economic situation of the countries. In 1986, in his work *La France et ses colonies*, Onésime Reclus estimated the number of French speakers at around 51,750,000.

<sup>7</sup>In fact, the first initiatives in this area date back to 1906, notably with the creation of the International Federation for Culture and the expansion of the French language; May not all these projects succeeded due to the inertia of the governments of the time. After the Second World War, many associations will aim to promote the French language born in 1961. Cf.; Xavier DENLAU: *la francophonie*, PUF, Paris, 2003, pp. 49.

<sup>8</sup>This creation took place without direct intervention from France, General de Gaulle having expressed reservations with regard to the constitution of a structured organization of the Francophonie. The Agence de la Francophonie was mainly carried on the baptismal font by five emblematic statesmen; the Tunisian Habib Bourguiba, the Cambodian Norodom Sihanouk, the Nigerien Hamani Diori, the Lebanese Charles Hélou and the Senegalese Leopold Sédar Senghor.

<sup>9</sup>The tenth Francophonie Summit, to be held in Ouagadougou (Burkina Faso) on November 26 and 27, 2004, should provide the Francophonie with a strategic framework intended to guide its action over the next ten years; cf. the website [www.summit-francophonie.org/ouaga2004](http://www.summit-francophonie.org/ouaga2004).

<sup>10</sup>Sustainable development must make it possible “to meet the needs of the present generations without compromising the possibility for future generations to meet their own needs, according to the definition given by the report. Our Common Future from the United Nations Commission on Environment and Development (Brundtland Report) of 1987.

<sup>11</sup>Art (what is La Francophonie) OIF website.

Malagasy Common Organization (OCAM), founded in 1966. The charter creating the agency was signed by 21 countries on the 20th March 1970. Co-operation was initially limited to the technical field. It must be said that, until then, France had refused to create an international organization of the “French Commonwealth” type, probably because of the trauma caused by decolonization. Above all, the French did not want to look like “colonial”, even if it was mainly Africans and Quebeckers who called for such an organization. Léopold Sédar Senghor of Senegal once again called for a “Francophone summit”. In 1973, the first Franco-African summit was held in Paris, which excluded Canada and Quebec. It must be said that a controversy had erupted between Paris and Ottawa which did not even want to recognize Quebec as a «participating government”. It will be necessary to wait for the departure of the Canadian political scene of Prime Minister Pierre Elliot Trudeau to unblock the file. In 1984, the Haut Conseil de la Francophonie was created and the international cable channel TV5 was launched. French President François Mitterrand was ultimately at the origin of the summit of heads of state. In 1986, the Conference of Heads of State and Government of countries having in common the use of French, more simply referred to as the “ Francophone summit ”, met for the first time in Versailles and Paris. The Canadian government ended up accepting not only that Quebec participates in the summit as a “participating government”. But also New Brunswick (the only officially bilingual province in Canada). This was the start of the Francophone summits.

For years, some observers have criticized these summits for being limited to agreeing on the use of English around the world. From 1997, we had the idea of giving the organization the name of the International Organization of La Francophonie and appointing a prestigious figure at its head. Boutros Boutros-Ghali, former Secretary General of the United Nations. It was undoubtedly for the Francophonie, on the one hand, to strengthen its dimension, on the other hand, its political visibility. Consequently, other observers criticized the organization for advocating “linguistic diversity” after having vituperated against English. In fact, it is not that simple, as the descriptions of all the Francophone Summits illustrate.

In February 2007, the Secretary General of La Francophonie proceeded to set up the “Strategic Think Tank of the Francophonie”, an organization which now performs one of the functions formerly assigned to the former Haut Conseil de la Francophonie. The mission of this «cell» is to reflect on the following five themes:

- International migration;
- Francophone identity in the era of globalization;
- The dialogue of civilizations;
- Enlarged Europe and the Francophonie;
- Cultural industries and education.

On March 20, 1970, the agreement establishing the Agency for Cultural and Technical Cooperation (ACCT). A new intergovernmental organization founded on the sharing of a common language, French, it is responsible for promoting and disseminating the cultures of these members and intensifying cultural and technical cooperation between them. The Niamey Convention assigns to ACCT the duty of being the expression of a new solidarity and an additional factor of bringing peoples together through the permanent dialogue of civilizations.

The francophone project has evolved considerably since the creation of the ACCT in 1970. Became the Agence de la Francophonie in 1997 and to take into account its exclusive intergovernmental status, it was decided in 1999 to retain as the name of use: l'Agence Intergouvernementale de la Francophonie.

On November 23, 2005 in Antananarivo, the Conference of the Francophonie adopted a new Charter of the Francophonie which gives the Agence de la Francophonie the name of the International Organization of La Francophonie (article 9) OIF. The ACCT is responsible for the preparation and follow-up of all ministerial conferences convened as part of the summits.

The term "Francophonie" was reborn in the 1960s, at the same time as the process of decolonization developed. It was in November 1962, in the review "Esprit" that he reappeared. In a special issue devoted to the place of French in the world, the review brought together contributions from a large number of writers and intellectuals, of all nationalities: Camille Bourniquei, PH Simon, Jean Pellerin, Jean Marc Leger, etc. It was quickly taken up and popularized by the positions taken by certain politicians, Francophones and Francophiles, but not French: Léopold Senghor, Hamani Diori, Habib Bourguiba, Norodom Sihanouk, etc. But, at the same time, it takes on an ideological connotation since it seems to manifest the desire for a moderate Africa to collect the heritage of colonization. This leads to its rejection by "militant Africa" which sees it as the instrument of neo-colonialism. Elsewhere, starting with Quebec, the word Francophonie meets aspirations for autonomy and independence.

However, the gradual emergence, in Africa in particular, of a French-speaking conscience reflects the search for a new type of relationship between peoples. This is also true when we know that states, a priori not particularly French-speaking, such as Bulgaria, Slovakia, Macedonia, Egypt, etc., adhere to the International Organization of La Francophonie. For these States, it is the search for a system and a method of thought, a model and a form of organization of the State, a more balanced foreign policy, etc., which constitute, with the development of learning the French language as a tool, the foundation of their approach. The French language is becoming, in a "globalized" world, a form of resistance to the Anglo-Saxon model.

La Francophonie is also an idea, which lives and becomes concrete thanks to a wide variety of initiatives. Many associations were created after the Second World War, thus concretizing the resurgent vitality of the Francophonie: in 1950 the international association of journalists and the French-language press, which has since become the Union de la presse francophone (UPF), see the day. In 1954, at the initiative of Canadians, the French Cultural Union was born. From 1958, French-speaking associations multiplied in a large number of fields: the University Agency, TV5, the International Association of French-speaking Mayors, the Intergovernmental Agency of the Francophonie which was the main operator of the Organization International of La Francophonie. Beside, but in conjunction with it, specialized French-speaking associations are created: in the field of Law, mediation, in that of teaching and teachers of French, but also in the more political one of Parliaments, strong symbols of Democracy in particular (the Parliamentary Assembly of La Francophonie – APF), French-speaking institutes (new technologies, environment,), Senghor University in Alexandria, etc.

These associations formed, for the first of them to emerge, a network which resonated politically and diplomatically with decolonization, with attempts to organize a "community" bringing together the former colonies (which failed in the institutional form envisaged), but from which a Ministry of Cooperation was born. It was also French-speaking African countries that created the African and Malagasy Union, which would be dissolved and which would be reborn under the term of African and Malagasy Union for Economic Cooperation, which later became Agency for Cultural and Technical Cooperation, then, in 1997. Agence Intergouvernementale de la Francophonie which was then integrated into the International Organization of La Francophonie (OIF).

La Francophonie is a consistent legal framework with its authorities to frame its action, to make it both more readable and more operational; La Francophonie refers to texts that have been adopted by its authorities. These texts constitute the basic repository of the Francophonie. Other texts, generally thematic, complete a system which also includes a text relating to the terms of membership of the OIF, charters of associations or French-speaking networks, etc.

### **The Main Texts of this Institution**

The Charter of La Francophonie It is the legal support for the entire French-speaking institutional framework. Adopted by the VIIth Summit of the Francophonie (14/16 1 997) the Charter of the Francophonie is the legal support of the whole of the Francophone institutional framework. Adopted by the 7th Francophonie Summit (14/16 November 1997 in Hanoi), it was revised by the XXI Ministerial Conference of the Francophonie in Antananarivo (23 November 2005).

The ten-year strategic framework It was adopted by the Xth Francophonie Summit (November 26/27, 2004) held in Ouagadougou. It formulates strategic orientations and guiding principles which apply to the programming of the OIF and the specialized operators of the Francophonie for the period 2005-2014.

Bamako Declaration This is a normative text, adopted during the international symposium on the practices of Democracy, rights and freedoms in the French-speaking world. It provides the Francophonie with means of action in the event of a breach of democratic legality or a serious violation of human rights in one of its member countries.

Other Declarations: Declaration of Saint Boniface (May 2006) on conflict prevention; Luxembourg Declaration (February 2000) on Gender Equality; Paris Declaration (February 2008) on the organization and administration of independent and high-quality justice. Next to these texts are also the tools.

The Francophonie has several tools to act: some are institutional and are therefore specific to the International Organization of La Francophonie, others constitute networks of institutions and others, finally, are located on other levels.

The OIF has legal support which, like other international organizations, consists of a Charter of La Francophonie adopted at the Hanoi summit in 1997, as well as a certain number of texts, which commit these member countries (see above). The OIF therefore presents itself as an international organization that integrates.

### **The Summits**

The Summit, the supreme body, which meets approximately every two years: Versailles (1986), Quebec (1987), Dakar (1989), Paris (1991), Mauritius (1994), Cotonou (1995), Hanoi (1997), Moncton (1999), Beirut (2002), Ouagadougou (2004), Bucharest (2006), Quebec (2008), Montreux (2010); in 2012, it was held in Kinshasa (DRC).

### **The Structures**

The Ministerial Conference of the Francophonie (CMF) which brings together foreign ministers or ministers responsible for La Francophonie and ensures execution of AGM's taken by the top can add to it:

- The Conference of Francophone Ministers of Education (CONFEMEN) and the Conference of Francophone Ministers of Youth and Sports (CONFESJES);
- The International Committee of the Games of La Francophonie, organizer of the Games (the next of which will take place in Nice in 2013);
- The Permanent Council of La Francophonie (CPF), responsible for preparing summits and which, at the same time, is the Organization's board of directors;
- The Francophonie Parliamentary Assembly (APF).

### **Conclusion**

Cooperation is a concept that has its origins in the development of international relations. Today no country can do without cooperation to move forward. Today, transnationalism refers to a type of relationship, to a society, to actors, to a

game, to actions and to a policy. Cooperation appears nowadays as a panacea for the problems of certain countries.

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