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In the Name of Allah Most Gracious Most Merciful



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In the Name of Allah Most Gracious Most Merciful
International University of Africa
**The Academic Conference of interaction and
interrelation in Africa**

The pages of this file are the papers manifesting the activities presented to the congress of African universities. It aims at boosting the interrelations and the interaction linking between African Universities exemplified in: administration, education staffs as well as student affairs. These links may contribute to creating spiritual, intellectual, political as well as social integrational proximity, beside raising the awareness by African reality . Exchanging experts is an African need aiming at finding preliminary common visions for solving the continent's problems.

This actually leads to acquaintance, and interrelations between African universities and helps in discovering the most feasible methods for Africanizing these universities, and lead them to act as one tongue and voice of the continent. The conference also aims at unifying African intellectuals so as to find out a common entity arising from African- African dialogues and African- African co-operation beside opening intercommunicational channels among Africans.

This first file includes the researches that are received in the date fixed by the conference administration and thus enabled us and facilitated the process of translation and printing.

Finally we hope that all the research papers that have appeared in this conference are going to be included in their proper files in the second edition.

Thanks
Conference Administration.

Arabic and Islamic Education in West Africa Confrontation of the Defiance's of Invasion.

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This paper seeks to define the dimensions of the challenges that confront education in western Africa, the region which was subjected to the French influence, and aims at clarifying the treatments and solutions to which these communities responded against these defiances. That was through exhibiting the different phases of resistance and confrontation during the colonial period, and the systems used during the independence period to create with the colonial inheritance and to bring back to the Arabic and Islamic Education its lost consideration.

First : The Educational System in West Africa during the Colonial Rule:

When the colonial authorities first came to western Africa they were face to face with the Islamic Educational system which refined mostly on the Masgid and the Sheikh school which were prevalent every where in all regions already reached by Islam, where people were taught the principles of Islam, of Reading and writing Arabic language and mathematics.

That means that Moslems alone who were possessing the ability write and read and hence both as well as their knowledge of computations and administration the colonial rule began to orient the Moslems to government office

rule began to orient the Moslems to government office services. But this led again to the prevalence of Islam. The Colonial authorities were the compelled to take a group of measures and procedure aiming after to stop the influence and progress Islam.

One of these measures w through sustaing and sponsoring the missionary Christian schools from the general budget, will the aim of graduating a new generation of Christian administrator as an element of support for the French administration to evaluate the region from the Islamic influence and the Moslem administrators.

In the field of the language of communication and administration, the French administration supported by the missionary schools- began to cater for the education of the French language which developed to become the language of the administration archives, education and as the daily communication will them.

The colonial authorities sought to divert the prevailing cultures in the African communities and tie them to the European culture, and the took place through teaching the European history and ignoring the African history, and all what had relations to Africa.

After Chad was fully subjected to French the latter then headed for the total eradication of the roots of the arab-Islamic culture and imposing modern educational institutions whose philosophy and visions rely on French tradition and civilization one of the most prominent actualities which points at the cruelty and savageness of the French rule and its desire to wipe out all the features of the arabo-Islamic culture was their tracial to get rid of all the scholars of Islam (the

Ulama), and that was through the famous massacre of (Kabkab) which was committed by the French officer captain Decorle in 1917 the French administration sought for the admission of a sort of action to degrade the Africans and to ascertain the supremacy of the white man and his message aiming at transforming the Africans from what they thought to be the darkness of backwardness to the bright lights of the European civilization .

—That was through destroying the image of Islam. So they exploited to their favour history connected to the slave trade and described the arabs as slave traders and that was to spill more oil on the fire of their envy and hatred and to create a firmstand for themselves in the country. So slave trade became one of their false evidence and tool to confiscate the authority from the people of Tchad, and they worked hard for the circulation of these false allegation and to ascertain them in their books and their school programs and methods.

The reaction of the Africans came totally different. This modern educational system came under the umbrella of the colonialists and the Christian church, and its policy and programs imposed on the Tchadian also to learn the Christian religion as a price for their learning the other materials of study. So it was natural that they opposed it and did not pay heed to it. This implied that they constitute their own private schools to teach their youngsters the Quran and to principles of their religion, as well as the Arabic language.

- Thus, when the French imposed on the princes, the “sultans” and the chiefs of the tribes sending of their sons to these French schools on the intertion of guaranteeing to create a generation of educated rulers, some of them were sending

their slaves and servants to these French school as if they were their sons their real sons to “ Dar for” and to Almahad Alilmy”- an Islamic institute based in Omdurman is Sudan, as well as to the Islamic university of (Alashar Mosque) in Egypt.

Secondly: The educational Policies in Western Africa in the National Institute: The educational policies in west Africa are in diversity from one state to the other, according to the circumstances and affordability in each one of them and their ability to confront the defiance’s of the colonial heritage. We shall present examples to all that.

The Niger state tried the admission of some changes to the inherited educational system and that was through the improvements that they introduced as the following.

The admission of the Arabic language and the Islamic teachings in the official education. The school of (Sai) is considered as the embyrio of the Arabic official schools in the Niger state. The Arabic schools were adhered officially to the ministry of education and some Arabic preliminary schools on the pattern of sai schools, as a response to the wish of the people .

There are two systems of education in Niger, one dominated by the French language, and the other is a mixture of French and Arabic language. –But this system of education was confronted by many problems and obstacles.

In Tchad, the state tried to treat and rectify the situation by transforming the secondary schools to schools of double language .Nevertheless the citizens continued in their old dislike for the official school because of its secular orientation and the weakness of Arabic lessons and programs in them. So

the citizens in this situation headed for the construction of national Islamic institutions (Ma'ahid Ilmiya) although these sorts of institutions lacked much and were far behind in their systems and programs and the preparation and training of their teachers. Their prototype was borrowed from some religious institutes in Sudan.

In the middle of the seventies commenced a sort of prevalence in the national Arabic schools which follow-in their programs and systems the official schools in the Arab countries. The state decided in the beginning of the eighties to acknowledge the Arabic language as an official language and this was followed by the acknowledgement of the national Arabic schools and the private one.

In the framework of this policy the state initiated in 1982 a section connected to the teachers institute with the main objective to teachers of the Arabic language.

As for Senegal the matter was more complex when observers have noticed the failure of the independence in bringing the awaited for changes. (eve DESARE) wrote in the *Destiny of Africa* saying:” the whites are still present in Africa and are still playing an important role. They have declined.

Apparently at least their privileges in Senegal , but their presence still constitutes a prominent factor- if not to say principal – in the different administrations- Education, social and cultural activities are still as it was in the past, connected to them (the whites) parting from these new givens which were un expected the thinker to the arabo-Islamic culture have realized the dangerous situation, and felt the necessity and obligation react for insuring the passage of the arab- Islamic

culture especially under the shadow of the new transformation.

The different leftist and secular parties in Senegal had divided the bulk of the Moslems who were organized under their different so fist " Taregas, in addition to the show up of new fundamental calls aiming specially against the Arabic language, for that reason, the leadership of Islamic work took quick steps to formulate a general union to collect and group their ranks and unify their words .

Actually this union,(The F.A.S) was formed in 6 October 1962 and this union-in a short period-could buried about 6,000 private arabo-French schools which catered for arabo-Islamic teachings, together will the teaching of French and all other teaching materials and sciences.

On the other side, the Senegalese of Arab culture became aware of the necessary for the trade union work all section so a s to carry forward their ambitious needs thus the National Union for the Senegalese writers and Journalists was formed to group and include the Arab speaking Senegalese. These unions succeeded in spite of their impoverished status when they issued an Arabic magazine in the name of (AIAFKAR). Also the Imams of the mosques and the callers of Islam have organized in their own unions.

The Senegalese arabs-Islamic orientation area now obliged to confront a group of divergent current which had noting in to common except the expulsion of the Senegalese from the circle of the Islamic solution for the problems and education.

The theory of " Negritude" was in advance in the ranks of these currents for a long time, as it is well known, the negritude is a current which had weak connection which the

public sectors. It is Paris which gave it the facilities of growing and progressing room the inside of its (salens) to make about of it a social and cultural phenomena, to recognize the African identity only through the medium of French culture.

- The most dangerous objective of the theory of the negritude is the endeavor to differentiate between the Arabism and religion. Also among the secular currents was that call from some of the scholars of the universities for the necessity to authenticate the African culture through ignoring and by-passing the historical Islamic civilization. One of the most famous of these scholars is Sheikh anta Diop who continued to call for going back to the old pharonic history for the authentication of the African culture.