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(*) Papers should range between 3000/5000 words.

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(*) Sources and footnotes should be typed on separate sheets at the end of the paper, but reference to them should be indicated by numerical figures throughout the paper, the figures must also be between brackets.

(*) Authors are requested to indicate their qualifications, their present occupation, address etc.

(*) The author should enclose with his paper a signed letter to certify that the paper has not been published in part or whole before. He should also under-take not to pass it to any other publisher before the journal decides on it. On the other hand the editors will decide whether or not the paper is accepted to publication not more than three months after it has been received.

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(*) In transliteration, it is preferable to follow the system of the Encyclopaedia of Islam (New Edition)

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Dr. Abd al-Rahman Ahmed Osman
DIRASAT IFRIQIYYA

A RESEARCH JOURNAL PUBLISHED TWICE ANNUALLY
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CENTRE FOR RESEARCH AND AFRICAN STUDIES

VIEWS EXPRESSED IN ARTICLES PUBLISHED IN THIS JOURNAL ARE TOTALLY THE RESPONSIBILITY OF THEIR RESPECTIVE AUTHORS AND DO NOT NECESSARILY REFLECT THE OPINION OF THE JOURNAL OR THE UNIVERSITY
FOREWORD

Many Muslims scholars in Africa feel that there is a pressing need for a journal to bridge the academic gap between Africa and the rest of the Muslim world, and also to serve as a forum through which scholars can exchange ideas and develop research ties.

This task is being taken up by the INTERNATIONAL UNIVERSITY OF AFRICA. This is an academic institution set up for the purpose of strengthening Islamic culture in “Africa South of Sahara”. One of the challenges which we have to face is the lack of accurate information about this areas and the many misunderstandings about its history and societies. Such areas of study have, in the past, been the monopoly of a few western scholars who have not always been un-blesed vis-a-vis Islam and African Muslims.

The time is now ripe for Muslim scholars, who specialize in this area, to come forward and bring some balance to the world of research.

We are accordingly inviting our readers, to join hands with us, so that we may set this project moving. We hope that you will be able to participate by sending papers on any of the subjects mentioned below. It will also help if you would kindly circulate this journal among your colleagues and (or) draw our attention to any scholars whom you feel will be able to help in realizing this project.

Dirasat Irfiyya takes special interest in the following areas of specialization:

1. Islamic education in Africa.
2. The Arabic language in Africa.
3. The spread of Islam in Africa.
4. Islamic Da’wa and Christian missionary activities in Africa.
5. The cultural background of African Muslim societies and their impact on African practice of Islam.
6. Social, economic and political relations between Africa and the rest of the Muslim World.
7. Institutions of scholarship in and (or) having to do with Africa.

The journal will publish essays in Arabic, English or French. It will initially be published twice annually.

Authors of papers accepted for publication are offered an honorarium in appreciation.
DIRASAT IFRIQUIYA

Très nombreux sont les chercheurs musulmans en Afrique qui éprouvent le besoin pressant d'un journal qui puisse jeter un pont sur le fossé académique séparant l'Afrique du reste du monde musulman et qui serve de forum où les chercheurs peuvent échanger les opinions et développer des liens de recherche. Le projet a été pris d'abord par le Centre Islamique Africain de Khartoum, puis l'U.I.A, le développement logique du C.I.A. Université Internationale d'Afrique de Khartoum. C'est l'institution académique spécialement fondée dans le but de renforcer la culture islamique en "Afrique au Sud du Sahara". Parmi les défis auxquels nous devons faire face est le manque d'informations exactes sur cette région ainsi que les multiples malentendus concernant son histoire et sa société. Ces domaines d'études étaient, dans le passé, le monopole de quelques chercheurs occidentaux qui n'étaient pas toujours neutres vis-à-vis de l'Islam et des musulmans Africains.

Il est temps que les chercheurs musulmans dans ce domaine se montrent et établissent un certain équilibre dans le domaine de la recherche. Nous vous écrivons maintenant pour vous inviter, en tant que chercheur accompli, à nous donner la main pour relancer ce projet.

Nous espérons que vous pouvez y participer en envoyant des études consacrées aux sujets mentionnés ci-dessous. Il serait très utile si vous pouviez faire circuler cette lettre parmi vos collègues et/ou nous signaler les chercheurs qui vous paraissent capables d'aider à la réalisation de ce projet.

Les domaines de spécialisation du journal sont les suivants:

1. L'Éducation Islamique en Afrique.
2. La langue arabe en Afrique.
4. La Da'wah islamique et les activités missionnaires chrétiennes en Afrique.
5. Les relations sociales, économiques et politiques entre l'Afrique et le reste du monde musulman.
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Titre: "Dirassat Ifriquiya" (Études Africaines).
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Durée: Le journal sera publié au début, deux fois par an.

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Les articles acceptés par le Comité de la rédaction seront publiés et leurs auteurs seront rémunérés.

Dans l'attente de vous lire bientôt, nous vous remercions d'avance et nous vous prions d'agréer l'expression de nos sentiments distingués.

Les articles non-acceptés ne sont pas retournables et les opinions émises n'engagent que leurs auteurs.
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SUBSCRIPTIONS SHOULD BE ADDRESSED TO INTERNATIONAL UNIVERSITY OF AFRICA
AFRICA TOWARDS EDUCATIONAL REFORMS:
LOOKING AHEAD

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INTRODUCTION

Education is the mechanism by which society generates the knowledge necessary for its survival and sustenance and transmit this from one generation to another; largely through process of instructions to the young. In other words, it can be argued that the education is a pre-condition for development, economic growth and poverty elimination. It is the most powerful leverage for the promotion of welfare for civic and social advancement for the progress of democracy and respect for human rights, building of peace and promotion of a clean and conducive environment. That certainly allows pluralism and cultural diversity to prosper. It could be informal, conducted in the home or workplace or a playground; were usually it is formal and is conducted in places and contexts set apart for such work, for example, a classroom.

EDUCATION IN PRE-COLONIAL AFRICA

It has been established that education takes place in all societies as part of the process of socialization and it is very normal and Africa was not out of this system. In pre-colonial Africa, by in large general education began at home as soon as a child learned his own language, education beyond this was generally informal. Reading and writing were taught in Muslim Africa by village Quranic schools, or in Ethiopia by parochial schools1. At this elementary stage the first objective was to familiarize the students with their Holy Books, generally practicing them learn portions by rote. In fact the real concept of three Rs
came in next stage. It is also true that formal instructions also existed wherever the literacy was found.

Formal higher education was available only in the madrasa of North Africa or the higher monastic school of Ethiopia. In other part of Africa like in West Africa ulame or Ethiopian debtora taught higher skills on a more informal basis. These stressed disciplines and considered ancillary to religion, such as grammar, literature, music (in Ethiopia), or law (in Muslim Africa generally)^2. Still further advanced were desiderated to be culturally valuable, such as medicine, geography, history and mathematics. Even in formal schools, there was a general practice of education in a form of apprenticeship characterized by close personal relations between teachers and pupils. Not only that, generally students was attached to a single teacher, but had a liberty to change from one to another. In Ethiopia practices was such that teachers usually remained attached to a particular monastery while Muslims teachers were highly mobile.

EDUCATION IN COLONIAL AFRICA

The effort of European and American missionaries in the nineteenth century to spread Christianity in Africa stimulated western education.

Scholars have established that education was to be a major tool in the cultural conquest of Africa, and the colonial powers recognized that fact at an early date.

France established the first government schools in Senegal in 1818 – not missionaries, run by such men who were ‘Out of respect of the Muslim Faith’. Initial local language was used for medium of instruction which was changed to French language even for elementary schools in whole of French Africa. Vocational training was the main goal of education in Africa throughout the nineteenth century. By 1854, the Senegalese government established an Ecole des Otages (literally school for hostages) in Saint Louis, mostly for the sons of hinterland chiefs and kings who were even
sent to France to prove of their parent's friendship for France. But the colonial authorities mainly aimed to produce elite who would be attached to the French interest.

On the British side, the earliest schools were the mission school of Sierra Leone and in Cape Town by 1803 the first school of instruction in English was established. Generally education was left in the hands of missionaries but they were even paid by the government. The main purpose of the early mission schools were Evangelization. In schools the young could be taught Christian beliefs and the basic literacy which would enable them to read the Bible. The missionaries' societies had different views as to the kind and level of education was necessary for successful evangelization. They even established similar education systems in village areas and were called village of bush schools under the control of a teacher/evangelist. These bush schools were supervised from a central mission station which was almost invariably staffed by a European missionary.

After the European conquest of Africa, above pattern was transmitted all over tropical Africa with small variation.

ANALYSIS OF COLONIAL EDUCATION

In the field of education, what was provided during the colonial days was grossly inadequate, unevenly distributed and badly oriented, that was not as beneficial as it should have been for the African masses.

Without western education there would be no clerks and technicians to fill those posts in the administration and commerce as it was either not profitable or impossible to fill with Europeans. Very few students went to primary schools under the colonial regime, let alone to secondary school. It is also true that colonial government spent small amount of money from their annual budgets on African education.

As we know that the missionaries had a limited objects as such little thought was given as to what form of education was suitable
for the Africans. French aimed at producing ‘French Africans’ who would be loyal to France and uninterested in local administration. On the other hand Britain wanted to produce an ‘African African’, and was aware she could not educate the people of a colony with expecting them to ask for self-government.

Female education was always been ignored by both the colonial authority and missionaries. Women were mostly given basis knowledge of hygiene.

The practical role of secondary school was to become the strongest agents of Europeanization. Most were boarding schools, so that pupils were separated from their home environment and placed in another where every aspect of their lives could be moulded to fit their teachers’ mental image of civilization.

The impact of this colonial education on African societies has been profound and almost permanent. This left Africa with a huge illiteracy problem, a problem whose solution will take a long time to recover. The educated elites that were produced were by and large an alienated elite, an elite that adored European culture and civilization and looked down on the African culture. The foundation of African societies were so shaken that this brought a sense of uncertainty, frustration and insecurity. The neglect of technical and industrial education and more emphasis on liberal and clerical training led Africans consequences, love for white-collar jobs and also created among the educated folk a contempt for manual labour and agricultural work which is still with us. Most serious is the language one: the lingua franca promoted through the educational system may have been beneficial but it has the regrettable consequences of preventing the development of some of the indigenous languages into national language.

**PRESENT EDUCATION SYSTEM IN AFRICA**

In most part of Africa what we have as educational institutions today are almost the replica of the colonial education systems. The independent government of Africa today face an
enormous task of giving their people an education that will prepare for life to live in an industrialized world. In all African countries public education is provided by the government. But most governments lack money to provide education for everyone hence many children are still denied schooling.

Universities have been founded in many countries to educate the administrators and technicians needed to run a modern state. One of the oldest universities in the world is in Africa – the al-Azhar university in Cairo, a Muslim institution founded in the 10th century. There are also old Muslim University in Morocco and Tunisia. A few universities of the European type were founded in Africa during the colonial period and presently all the larger African countries have at least are institution of higher learning.

After looking into the kind of education and universities we have now, next comes very important issue i.e. what kind of education and university do we need which will be afforded by the people of Africa and by the government.

Internationally, the emergence of global markets has created a competitive world economic system characterized by rapid knowledge generation and technological innovation. These changes affect local labour markets and the types of skills they required. Within Africa, high population growth rates and increased access to education have boosted the social demand for high education further, leading to rising university enrolment and a proliferation of tertiary institutions. Universities have also changed, becoming mass-based and diversified institutions operating under severe financial constraints. In many countries, conditions which engender these second generation have deteriorated to the point where the need for action is now urgent.

INITIATIVE REFORMS

The answer will certainly differ from one country to another in accordance with national circumstances, culture, and priorities.
A general census in Africa holds that its principal higher education issues are quality, relevance, finances, efficiency, equality, and governance. Now it is important to make it clear that how these issues should be addressed. Different scholars and different committee time to time have forwarded measures for reforms.

The self-study is one of above reforms. It is an institutional review, initiated by management, that uses a process of internal consultation to evaluate the existing mission statement, organizational structure, key policies and installed capacity for consistency and responsiveness to the external environment. The resulting institutional development proposal can be shared with government, donor, and private sector representatives in the effort to handle agreement regarding the educational sectors’ future role and objects.

An inter-institutional steering committee, a sub-sector review can be undertaken by the government to appraise high education policies and its financial and organizational implications. Representation could often include key government ministries, university leaders and relevant professional associations that could normally present a final report to government for executive decision.

An intermediary coordinating agency with oversight responsibility for the higher education sector could play a mediating role between government and the educational system in the effort to establish common ground for policy initiative.

Furthermore an external visiting committee could be comprised of outside extents who periodically review all aspects of a high education system or institution at the invitation of government.

There is a general agreement that educational quality is declining as the result of increased enrolment and on another hand due to reduced funding. During the 1980s the capacity of African governments to finance public services fell sharply. Higher education suffered in consequence, with its share of overall
educations sector budgets sliding from 19.1 percent (1980-84) to 17.6 percent (1985-88). This policy of reducing the budget for the education has to be reviewed and extra resources for funding have to be taken seriously.

Rising graduate unemployment; inadequate performance on the job, and weak research production combine to bring the relevance of educational sectors to national needs under growing public scrutiny. Relevance is understood to include educational choices within the university that are in tune with the national economy and responsive to the prevailing labour market; appropriate curricula; capacity of critical and innovative thinking on issues of national importance, the transmission of essential professional and cultural values; institutional processes and behaviour that equip graduates for leadership in society; and adequate regional, gender, and ethnic representation in the composition of staff and students.

There is a need for African countries to aspire to globalization and can be undertaken at our own pace, and on our own terms, with being stampeded by the developed world. Now have will race, ethnicity and language diversity promote the achievement of global sharing of knowledge and diversification of faculty and curriculum in African institutions. Even in developed countries like America had faced these challenges but they are successfully combating these challenges. A very encouraging phenomenon is rapidly growing through staff and students exchange programme. A very significant numbers of foreign students and faculty are undertaking educational exchange and study abroad programme with African high learning institutions. This is a positive aspect of globalization.

On African University Day celebration professor Adjepong mentioned that the African virtual University and other forms of distance education initiatives in African which are and can contribute to Africa’s globalization of tertiary education. But as things stand now, the universities in the Anglophone and
Francophone countries cannot even share courses (except perhaps in sciences) unless different courses could be developed for the two groups even through exchange of two different languages.

REGONAL INTEGRATION AND EDUCATIONAL REFORMS

The regional programmes has created links between partner organizations and across borders linkages which has assisted organizations that may be working in isolation in their own country render valuable support from a similar organization in another country. Furthermore, the regional programmes have facilitated the setting up of joint projects with partner organizations working in different countries. This grouping of countries has mostly promoted the advancement for their countries as well as to the neighboring countries, to a large extent.

Organization like United Nations Educational Scientific and Cultural Organizations (UNESCO) aims at structuring around four complementary objectives;

Promoting human capacity – building in the African region’s member states and, at sub-regional level, fostering initiatives to facilitate the coordination of programmes in the field of science and technology education to make basic education accessible to all;

Helping African countries to establish a strategy for the prevention of HIV/AIDS and other infections diseases by developing and implementing national educational plans and acknowledging cultural values;

Mobilizing, and acting as a catalyst for, international cooperation in support of initiatives by member states by fostering exchanges and cooperation, particularly with AU, African sub-regional organizations, the United Nations system, the World Bank and the African Development Bank with a view to drafting and implementing common policies and strategies in the organization’s
priority fields in order to establish a sustainable culture of peace and to ensure sustainable development in Africa.

Promoting the active participation of communities and representatives of civil society in the planning and implementation of development programmes, as well as their involvement in decision making at all national and local levels; and encouraging practices designed to strengthen the process of peaceful co-existence, democratization, democratic governance and tolerance.

The goal of New Partnerships for African Development (NEPAD), in education science and technology, is to promote cross-border cooperation and connectivity by utilizing knowledge currently available in existing centers of excellence across the continent. It has also aimed at progress towards the regional and continental integration.

Countries under Southern African Development Committee (SADC) and other countries in Africa in general have as been inadequate effort to address social and economic needs of the majority of the population. The full development of education, transportation, employment mechanisms, and sustainable development, its one of the main aim (and in any country), cannot be achieved in isolation of the inputs but on other hand involvement of the other partners makes it more possible and adequate.

The Association for the Development of Education in Africa (ADEA) and its Biennial meeting focuses to promote the regional get-together on education in Africa. Since 1994, the ADEA began to address this issue by sponsoring the compilation and dissemination of cross-country and country group comparative data sets. The executive secretary of ADEA Mr. M. Ndoye declared two obligations like the correction of inequalities between Urban and Rural areas and need to engage partners going beyond the educational sectors. He further emphasized that the educational reforms cannot be relevant if they are not articulate to development programmes. In 1995, ADEA went one step forward
by sponsoring the development of a window-based programme, statistical profile of education in sub-Saharan African (SPESSA) allowing the electronic dissemination of the data sets. SPESSA provides the user with access to the data (compiled by the ADEA from UNESCO and World Bank sources) in an interactive format. SPESSA was originally designed for ADEA by USAID’s Africa Bureau. With SPESSA the user can choose countries in sub-Saharan African and/or country groups in sub-Saharan African and the world for a map or a list. The data in SPESSA provide information on the principally features of educational development for forty-eight countries in sub-Saharan Africa. Indeed, a very promising beginning towards the development in African educational sector.

CONCLUSION

The above study has discussed the past, present and future aspects of African education and forwards few principal messages as follows:

African countries are required to integrate with other countries to eradicate illiteracy and to match with developed countries. If globalization in higher education is to succeed, if Africa is not going to be left behind in the same way that the globalization of economic activity is marginalizing the continent, and if the world is going to be a global village in the true sense of the word, then several factors for educational sectors in Africa need to be addressed.

In order to increase access, maintain standards of educational quality, and ensure institutional stability, university much diversify their financial bases, particularly through cost-recovery for non-academic services, the introduction targeted fees, and a calculated expansion of income-generating activities. Our government and people must be prepared to bear the cost because quality higher education in whatever form is not cheap. If we expect to move
with the rest of the world into the twenty first century, then we
must be prepared to face these harsh realities.

Learning institutions must seize the initiative in order to
achieve their own stabilization and revitalization; this can be done
by undertaking an institutional self study that update the
institution’s mission statement and can be used to build the internal
and external consensus needed to undertake reform.

Greater autonomy from government, particularly in
financial administration is required.

More professional management at all levels – through staff
training, strategic and computerized management information
system is the best short-term strategy for freeing resources
(through improved efficiency) to meet needs.
The role of donor is to support the development of long-term
institution-building strategies. Activities consistent with this
approach include the preparation of updated learning institution
mission statements, effort to strengthen and professionalized
management, institutional linkage arrangements to bolster
particular departments and research on higher education policy and
performance. Policies should not only be made but it is required to
be implemented on time.

At present, relatively little analysis of Africa’s higher
education needs, is carried out by the Africans as much of the
current policy discussion in this field is framed and promoted by
the donor agencies where few African use to be there. If needed
reforms are to be made appropriate and lasting, the talents and
experiences of African scholars must be brought to bear. Very
importantly, the process must begin immediately as the African
higher education crisis has already reached to its advanced stage.
Lastly AFRICA MUST STOP BRAIN DRAIN from this continent
to prosper through indigenous African.
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