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Guiding Notes to the Contributors

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

(*) Typing should be clear, double spaced and on one side of paper.

(*) A margin of 1/4 inches should be left on the right in case of Arabic, on the left, in the case of papers in either English or French.

(*) 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.

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(*) All papers, reviews & documentary material should be mailed to the Editor-in-Chief of Dirasat Ifriqyya "the I. U. A., P. O. Box 2469, Khartoum, Sudan.

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Dr. Abd al-Rahman Ahmed Osman
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 unbiased 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 Ifriqiyya 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 IFRIQIYYA

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 leurs 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 mettent 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 pouvez 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.
3- L'expansion de l'Islam en Afrique (perspectives historiques et sociales).
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.
6- Un arrêté-plan culturel des sociétés musulmanes africaines et leurs influences sur la pratique de l'Islam en Afrique.
7- Les établissements de Bourses en Afrique et/ou en rapport avec L'Afrique.
8- la coopération afro-arabe.

Titre : "Dirasat Ifriqiyya" (Études Africaines).
Langue : Les articles doivent être rédigés en arabe, en anglais ou en français.
Durée : Le journal sera publié au début, deux fois par an.

Selection des articles :
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-admis ne sont pas restituables et les opinions émises n'engagent que leurs auteurs.
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SUBSCRIPTIONS SHOULD BE ADDRESSED TO INTERNATIONAL UNIVERSITY OF AFRICA
The Cultural Premises of Political and Socio-economic Integration in Africa
(with special reference to the Sahel and Sahara Community)

Prof. Sayed Hamed Hurreiz
International University of Africa

Introduction
This study falls into two parts. The first part deals with certain factors related to integration in a general way. It focuses on three components of culture; namely, religion, language and politics, while providing examples from traditional societies within Eastern and sub-Saharan Africa. The second part discusses the theme of the study i.e. the cultural premises of integration with reference to the Sahel and Sahara Community.

The theoretical perspective on which this presentation is based stresses that:

(a) Culture in its various aspects and manifestations e.g. Social Systems, Socio-economic & Political institutions, Language, religious beliefs and practices, performing arts ... serves as a potential basis for political unity. Nonetheless most African regimes and rulers have consolidated their efforts on political and military control at the national or regional levels, neglecting other aspects mentioned above, and also ruling out a broader regional or pan-African outlook. Here, we have to distinguish between rulers and leaders, the latter are, supposedly, endowed with a broader vision.

(b) Since culture is the result of interaction between Man and Environment, similar natural habitat constitute the main factors responsible for the emergence of a comparable mode of living, which is in turn responsible for the
The Cultural Premises

emergence of the same culture or similar cultures. In this respect we need to remember that the concept of the Sahara being a cultural barrier and thus, a dividing cultural, social, ethnic and political boundary is an over-exaggeration. In fact, Saharan, sub-Saharan countries, as well as, countries within the northern fringes of Tropical Africa and the Southern fringes of the Mediterranean enjoyed remarkable linkages and mutual influences. According, they constitute a fertile land for integration. Likewise, it is futile to speak of the Sahara, or for that matter, the Equatorial forest as natural barriers in the age of space conquest and technological advancement.

(c) The real barriers and obstacles, however, are ethnic, social, religious, political and mental rather than natural. Some of those factors are local and regional, whereas, most of them are foreign. The right steps towards achieving integration and, hopefully, unity, lie in the appropriate identification and handling of such obstacles. Intellectuals and academics as well as educational, political and cultural institutions should play a role in tackling problems leading to dispute and disintegration. Likewise, they are expected to provide definite, clear and attainable solutions to such problems.

The Cultural Foundations of Integration

The main components of culture, namely, Language, traditional customs and practices, religious beliefs and ceremonies as well as spiritual traditions influence integration positively or negatively. However, we should not isolate culture in dark corners and past realms because it is a living institution and a continuous process. Therefore, African culture has been associated with contemporary challenges and future aspirations.

Moreover, previous studies indicated that African culture has always witnessed mutual and reciprocal influences either within the continent or from abroad. Trade, religion, military expansion, political domination were among past influences;
whereas, encroaching modern mass media, globalization and the new International Order with its own political and socio-economic realities are, undoubtedly, creating considerable influence on African culture at the present time.

**The Impact of Traditional Religion on Integration**

In spite of the present changes and challenges mentioned above, African culture, especially traditional culture has its own logic and its world-view, which affects life at both the individual and the communal group level. Such world-view has direct bearing on African beliefs and African behavior, and it creates a sense of unity, in fact a spirit of union, between Africans. It may be argued that it integrates and unites African peoples both geographically and historically i.e. through the two parameters necessary for the spread and continuity of African culture.

This argument arises from the fundamental African belief that conceptualizes “the dead, the living and the unborn” as constituting one continuum. It arises from the African religious system, namely ancestor veneration (ancestor worship) that pays great respect for our forefathers, and acknowledges their role and their contribution to our well-being and success. We owe our success to our ancestors and also our failure if we do not fulfill our obligations towards them. They, too, have obligations towards us. We also (i.e. the living) have obligations towards our sons and daughter; those who have been born and the others that have not been born yet. We also need to remember that today’s living are to-morrow’s dead. This is important so that the circle of the continuum is completed, and in order for this religious belief and pertinent ceremonies and rituals arising from it to be realized.

Such beliefs and practices which constitute a fundamental component of traditional African religion are very common and widely spread in various African regions. Even when followers of traditional African religion converted to Christianity or Islam, they carried along their beliefs related to ancestor veneration (as well as other beliefs) into their new religions. In the case of Islam,
especially with regard to Muslim brotherhoods which attracted, accommodated and integrated new disciples and followers from different African regions and ethnic groups, the head of the tariga (brotherhood) or its Sheikh or patron was considered as the venerated elders (or ancestor) of all the followers, regardless of their parentage, ethnic or previous religious background.

The head of the tariga and all its followers were collectively responsible for the welfare of every individual member. The Sheikh, however, was directly and personally responsible for the welfare and success of his followers. Thus, he performed the function of the ancestor on a broader level, incorporating members from numerous ethnic groups and divergent political and socio-economic backgrounds. Such ideas are prevalent in Africa wherever Muslim brotherhoods are common whether in Senegal, Algiers, Morocco, Sudan or Somalia.

The manner in which religious ceremonies and practices associated with Muslim brotherhoods, were celebrated in the African setting was analogous to African performing arts. In fact most of those ceremonies were accompanied by chanting and rhythmic drumming in typical African beats. In this manner numerous new believers were attracted to the new creed and were easily integrated into the brotherhood. This gave what was referred to as "popular Islam" its distinctive character and flavour. What concerns us here is that such brotherhoods activated and broadened the role of religion in various African countries, due to the capturing style advocated by "popular Islam". Previous studies refer to the tempting style used by "popular Islam" in attracting and, eventually, integrating new followers and believers.

**Traditional Culture, Resistance Movements & Integration**

Generally speaking, political institutions and political leadership were closely related to African religious systems and spiritual traditions. This relationship is clearly evident in resistance movements, which were launched by various African groups.
against colonial powers in different regions of Africa. Spiritual traditions inspired leaders of African resistance and liberation movements and helped them in mobilizing their followers, as well as in integrating them into unified fronts. Moreover, such traditions gave leaders and followers alike a notable sense of conviction. Tradition-based resistance movements attracted freedom fighters from different ethnic groups and from various regions in order to fight a common enemy, namely, colonialism. Although such movements were mainly based on African traditional religion, it is not unlikely that some of the followers recruited in these political and military movements were Muslims or Christians. Thus it may be argued that these movements were inter-ethnic and multi-religious i.e. they were highly integrative. Previous studies have also indicated that such movements which required integration of diverse groups as well as national spirit, were not only based on the close relationship between religion and politics mentioned above, but they were also associated with socio-economic factors. Thus, a multitude of religious, spiritual, social, economic and political factors i.e. factors that can collectively be grouped and accommodated under one term which is culture served as a major cause behind such uprisings. African resistance movements or uprisings were referred to as "primary resistance movements" or "water cult movements" (2). Those movements utilized mythological spiritual beliefs deeply rooted in culture and history such as the sanctity and sacredness of water and the divinity of certain African rivers such as Rufiji river and the Nile river and its tributaries. Nonetheless, they addressed current issues and contemporary realities. In this connection it is quite relevant to refer to Evans-Pritchard’s description of the phenomenon of spiritual leaders (the so-called African prophets) who stirred, mobilized and headed those movements "as a politico-religious institution which has recently emerged in answer to changes in the social order"

Common fate and harsh living conditions within which African peoples found themselves under colonial rule constituted
another unifying factor. For instance, numerous ethnic groups living in vast area stretching form the southern Sudan to Tanganyika found themselves compelled to rise against British and German oppression. The reasons behind such uprisings may be summarized as follows:

"Oppressive economic conditions caused heavy taxes, social injustice aggravated by exploitation and free or semi-free labour suffered by the masses at the advent of colonial domination, led to such prophetic movements based on spiritual power. However, such institutions could only become operative through charismatic leaders and men of conviction. Among such leaders are Deng Kur, ater Wol, Dhiew Alam and Ariandhit of the Dinka and Kinjikitele of the Maji Maji uprising..." (3)

Those movements coincided with the earlier encounters with colonial rule and the first few years during which colonial powers tightened their grip and consolidated their control over African territories and their indigenous inhabitants. Most of them occurred during the 1st two decades of the nineteenth century and the first two decades of the nineteenth century and the first two decades of the twentieth century. They created a sense of affinity between oppressed masses within Eastern Africa. They also constituted a sense of inspiration and national pride for African leaders and intellectuals. Addressing the United Nations Fourth Committee in 1956, Julius Nyrere describes the Maji Maji rebellion and refers to it with zealous enthusiasm and national pride fifty years after its inception (4). This incident indicates that such movements had, and, indeed still have, more than the trans-ethnic, trans-regional and inter-religious qualities that promote integration. They also have an inspiring, continuous and undwindling spirit that safeguards both integration and continuity.

Following the same trend which indicates the close relationship between religion and politics, namely resistance and liberation movements, we refer briefly to the role of "popular Islam ", in the form of Muslim brotherhoods (tarigas ), in
nationalist movements. If our previous example was derived from Eastern Africa, this example covers most countries of the Sub-Saharan Africa, especially the wider Sudanic Belt from Somalia to Senegal. Within this region various ethnic groups inspired by religious and national spirit, namely Muslim brotherhoods, mobilized and led by charismatic religo-political leaders rebelled against British, Italian and French colonial powers. In certain cases they achieved complete liberation. Likewise, a sense of affinity and linkage was achieved between the leaders and peoples of those countries; sometimes spiritually, politically and socially from within a distance, and often through visits, intermarriage or even settlement. Thus, integration at different levels was a fact of life for many centuries in this region.

Language

If religion, particularly traditional African religion, was (and still is) closely linked up to politics as indicated in the previous discussion showing the manipulation of religious systems and spiritual traditions in launching trans-ethnic resistance movements, and consequently promoting integration, language, which is also closely linked up to both religion and politics plays a significant role in integrating African groups. This role which was performed by certain African Languages in the past, and that was credited with achieving integration and inter-communication on wider basis may be regarded as one of the corner stones and basic challenges of African unity at the present time as well as in the future; a matter which requires ambitious pan-African cultural and educational polices.

In an illuminating study Ali A. Mazrui and Al- Amin M. Mazrui pointed out and discussed a number of inter-related factors that have influenced the role of Kiswahili in integration within Eastern Africa and some countries of central Africa. Among those factors, trade, the army, religion (both Islam and Christianity), urbanization and consequent detribalization, wider social and political participation, education, science and technology, mass
media, new social formations ... etc. were mentioned. All those factors were vividly discussed within the inevitable concept of change under the heading: “Kiswahili and the Politics of Change” (5). This discussion can serve as a basis for working out the pan-African cultural and educational politics advocated above.

Arabic has played such an integrative role similar to that played by Kiswahili, but on a much wider basis and during an earlier period. If the spread of kiswahili as a language of wider communication is confined to Eastern and parts of Central Africa, the area covered by Arabic as a genuine African mother tongue and as a language of wider communication and integration covers most of the North African and Sub-Saharan countries.

The Role of SEN SAD in Regional Integration

The second part of this presentation will highlight and discuss briefly the foundation of the Sahel and Sahara Countries Community: its origin and objectives, especially in the area of regional integration. The term SEN SAD (also written as CEN SAD sometimes) is an abbreviation using the first letters of the Arabic words Sahel and Sahara. It is argued that although SEN SAD as a recent political and socio-economic African institution has emerged only a few years back (1998) yet its origin is deeply rooted in African history. Therefore it can be looked at from two angles: first, as a result of historical and long-lasting process of integration. Secondly as an institution capable of enhancing and promoting integration at the present time as well as in the future.

Foundation of SEN SAD, its Progress and Objectives

SEN SAD was founded on February 5th 1998 in Tripoli, Libya. The founding members of SEN SAD are Libya, Sudan, Burkina Faso, Chad, Mali and Niger. Although it may presently be looked at as a sub-group of the African Union, yet its foundation is prior to the establishment of the African Union in its new shape. Within less than one decade its membership has more than tripled.
In 2002 Egypt, Tunisia, Morocco, Somalia, Djibouti, Eritrea, Gambia, Senegal and Central African Republic joined. Accordingly, the membership of SEN SAD jumped to fifteen countries. By May 2005 its membership rose to twenty one countries when Nigeria, Togo, Benin, Guinea-Bissan, Ivory Coast and Liberia joined the organization.

In the SEN SAD Summit held in Ouagadougou in May 2005, Nigerian President, O. Obasanjo expressed the feeling of his counterparts about the progress of this organization when he stated that "It is growing every day by leaps and bounds " . Various participants in that meeting referred to the integrative regional role of the organization (6).

Objectives of SEN SAD

Objectives of SEN SAN are either directly or implicitly specified in its constitution or in the work of its governing and executive bodies and specialized organs, as well as in the deliberations of its meetings. Among such objectives, the following may be mentioned:

- Striving to achieve peace and security within member states through resolution of conflict.
- Promoting stability and development within member states.
- Encouraging member states to develop trade relations and to create infrastructures that contribute to improving peoples livelihood.
- Facilitating population movements within the region.
- Promoting economic integration and resolving commercial and monetary issues that help in achieving such goal.

Besides the supreme council, which is the council of Heads of State, the Executive council and the Secretariat, the organizational structure of SEN SAD also includes the African Bank and the Socio-Economic Council. Judging from the nature of those organs and the objectives mentioned in the previous paragraph, it is very clear that trade and economic development
were the major concern of SEN SAD. However, much time and effort was spent on issues related to disputes and attempts to resolve conflict; a matter which is also true of other African organizations. It goes without saying that no development can be achieved without peace, and that integration cannot be realized amidst ethnic feuds or war between neighbouring countries. Thorough examination of the objectives, deliberations and activities of SEN SAD indicates that very little has been done in the areas of culture and education, hence great potentials for integration are under-utilized, or rather, not utilized at all.

Regardless of the shortcomings that have been mentioned, SEN SAD has great possibilities for regional integration, mainly because the peoples living within this area already have a lot in common due to deeply rooted historical linkages, cultural traditions and soci-economic relations. Accordingly, SEN SAD can be seen, as mentioned before as a result of already existing (though not-formalized) integration. The roots of this people-oriented and tradition-based integration will be discussed briefly in the following section. Since such integration is now formalized in the shape of an official organization it can help in achieving unity, if it is utilized appropriately.

**Historical Roots of Integration in SEN SAD Region**

The roots of integration in the area covered by SEN SAD Community can be traced back to the eleventh century A. D. This period witnessed the introduction of the camel in parts of Northern and Sub-Saharan Africa. It also witnessed the rise of the Takarur Kingdom and the conversion of different West African Sultans to Islam. Starting from this period we began to hear about caravans caring pilgrims and merchants through specific routes and facilitating movement and closer intercommunication and interaction amongst different ethnic groups across various countries.

The same factors discussed earlier, namely religion, trade, politics, language ... etc. played a significant integrative role within
this part of Africa creating a wider cultural zone incorporating parts of North and North-East Africa and most of the Sudanic Belt. Caravans carried and brought along pilgrims and traders. They also carried **Sheikhs**, religious leaders and patrons of Muslim brotherhoods. Likewise, they also helped in disseminating cultural influences amongst various peoples of this zone. Moreover, and in fact more important they helped de-tribalize, politicize and integrate millions of Africans. A sense of socio-political affinity and spiritual linkage was created within a wide sector of the African population. **Takarur, Fulani, Fur, Egyptians, Tunisians, Mauritian**, (shanagit), **Nubians, Beja, Somalis** ... etc found themselves within the same neighborhood. 

Language was very significant in this process of acculturation and integration. For instance, Arabic, Hausa, and other languages of wider communication were important factors in realizing cultural unity within this region. In order to indicate the relevance of **language** in the integration process with special reference to this region, we can examine briefly the distribution of one of the important language families of Africa, namely Afro-Asiatic. The Afro Asiatic family includes Arabic as well as other Semetic languages spoken in East Africa such as Amharic and Tigrina. Other groups of this family include Berber languages such as Tuareg and Tamazight; as where the Cushitic group includes Somali and Oromo and the Chadic group of languages in represented by Hausa. What concerns us here, and perhaps, provides some support for our line of argument is that all those languages are found within the region of the Sahel and the Sahara and East Africa.

**General Reflections**

We finalize this section by the following reflection

(a) The region covered by SEN SAD is approximately the same area covered by the Sudanic Belt and (some) Countries of North Africa.
The Cultural Premises

(b) Yesterday’s cultural relations are to-day’s foundations of political intergration.

(c) The present number of SEN SAD member states is approximately about the same number of ALECSO member states.

(d) During the earlier years of its foundation, membership of SEN SAD was predominantly Muslim and Afro-Arab countries.

(e) Presently about 1/3 (one third) of SEN SAD members are Afro-Arab states.

(f) Most of the languages of the Afro-Asiatic language family including languages of wider communication such as Arabic and Hausa are spoken within this region.

(g) Although culture and history paved the way for the foundation of SEN SAD, the organization did not pay attention to cultural affairs in its governing bodies or activities.

Factors Of Disintegration

The previous discussion indicated that East-West integration through Sub-Saharan Africa and certain countries of Northern Africa has been promoted by deeply rooted historically contacts that can be utilized in present integrative efforts. However, integration on the North-South parameter leaves much to be desired. During the colonial period very rigid and well-planned policies were directed towards preventing integration of African peoples by blocking possibilities and avenues of population movement and interaction. In this manner colonial powers shaped cultural zones and cultural entities the way they considered best for achieving their objectives. Religion language and ethnicity received special attention in this venture and produced negative results from which Africa in suffering at the present time. Through well calculated and carefully planned educational policies, a wide gulf was created between African intellectuals and African masses.
a matter which calls for the return of African education to its grass roots. A similar curtain was drawn between the same groups, or closely related groups living within the same country, or between followers of the same religion, consequently we started to hear about the iron curtain and the iron belt. Thus, disintegration was accomplished both vertically and horizontally.

Alas! Even countries which achieved a considerable level of integration like Sudanic Belt (sub-Saharan countries) are presently facing the danger of disintegration at the national as well as the regional level. A quick glance at what is happening in Somalia or Darfur, both of which fall in with the same region, indicates the drastic retreat suffered in cultural and socio-political unity within this area. Unfortunately national leaders, often instigated and inspired by foreign influences are becoming devastating agents of African disintegration.

Conclusion

The real danger facing integration arises from disruptive and disintegrative political plans and strategies, whether arising from within, or infiltrating from abroad. The gloomiest and most destructive result of such plans and strategies is the establishment of mental, emotional and spiritual barriers and hurdles between Africans.

1- African politicians, political analysts and political institutions, educationists and educational institutions, socialist and social institution, creative writers... etc. Should join hands in order to
   - Safeguard, promote and consolidate unifying factors in African Culture(s).
   - Face disintegrative political strategies coming from abroad by integrative and unifying cultural policies arising from within.
   - Promote a pan-African and global unifying outlook that incorporates people of different religious, ethnic, linguistic and political backgrounds e.g. Christians Muslims, animists,
totemists, as well as Bantu, Nuba, Beja...ect. and population of Arab, Indian, and European ancestry or Americans of African origin (Afro-Americans).

2- When we remember that the seeds of the African Union were sown in Sert, Libya and started germinating in Durban, South African, we realize the ambition and determination of Africa leaders to lay the foundation of unity on a wider pan-African level. Likewise, when we see that political leaders and intellectuals like T. Mbeki from the most southern corner of the African continent, appreciative and proud of the scholarly tradition of Timbuktu, which is neither his country, nor does it belong to his region or represent his religious faith, then, and only then, we realize that Africa is liberating itself from ethnocentrism and religious prejudice. We need more and more of this trend. For instance, we need to see Meroetic civilization and the heroic saga of the patriotic freedom fighters of South Africa taught in our universities. Moreover, it is imperative that African languages, especially languages of wider communication, should become vehicles of official, as well as, personal interaction, not only in social and cultural fields, but also in scientific and technological affairs. The achievement of such objective is not impossible. It requires formidable reform in educational and cultural policies, and eventually, competent institutions that can plan and lead such reform. If Africans really wish to make the twenty first century, the century of Africa, we need to re-shape and build the African mentality in order realize this noble goal before the end of the first decade of the century (8).
Notes

1- For further discussion, see S.H Hurreiz “Traditional Education in Africa” in Studies in African Applied Folklore, Khartoum, 2006, PP, 57-77
4- Julius Nyerere, Freedom and Unity, Dar Es Salam: O.U.P. 1966, pp.40-41
6- http://www.uneca.org/cen-sad/
7- For further information on sufi brotherhoods and their integrative role, see,
8- Address of President T.Mbeki to the Staff of the International University of Africa in Khartoum on Jan.2 nd. 2005