



***EDUCATION
FOR AFRICA
IN THE
21st CENTURY***

*Edited by
Clifford FYLE*

UNESCO REGIONAL OFFICE, DAKAR

UNESCO REGIONAL OFFICE FOR
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**Education for Africa in the
21st Century**

Edited by Clifford N. Fyle

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The views expressed by the author are not necessarily those of UNESCO and do not commit the Organization.

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Preface

This work is the final outcome of the UNESCO Interdisciplinary Round Table on Education and Learning for the 21st Century in Africa, which was held at the UNESCO Regional Office (BREDA), in Dakar, Senegal from 6 to 9 July 1992. The final report of the round table has been published, but a summary of its discussions and conclusions is reproduced here in the Introduction.

Preparing the round table involved the production of a paper outlining the major issues and presenting a tentative position, and to use this paper as a working document for the meeting. This enabled participants to comment on a complete array of pertinent issues, using their experiences as high level educationists and educational technicians in Africa. The result has been a rich and insightful report.

The present publication is based on this report but goes beyond it. It is an attempt at a more in-depth analysis of the issues than the three-day round table had time to do, an attempt also at an amplification and clearer presentation of the conclusions and their significance, and an organisation of all this sequentially so as to produce workable guidelines for shaping and organising education in the Africa of the future. The publication should be a valuable input into the work of the UNESCO International Commission on Education for the 21st Century, for the purpose of which input the round table was convened in the first place. It is also hoped that the major value of the publication would be as a guide for African education arising from within Africa itself, and that its usefulness in this respect would last long after the end of the work of the UNESCO International Commission.

Thanks are due first of all to the Director of BREDA, Mr. Pai Obanya, who first prepared a working draft of the agenda for the 1992 round table, and who suggested the writing of the present volume. Thanks are due also to the members of the BREDA ad hoc committee set up for the production of this volume, both for their advice on how to handle the Report of the round table for the present purpose, and for their criticisms and suggestions for improvement of the manuscript.

Preface

These are E. Ayandele, Regional Adviser for Culture, T.A. Bah, Coordinator, African Biosciences Network, Mme E. Sankale, Publications Officer and Mrs. E. Wangari, Head of the Dakar Unit of the Natural Sciences and Technology Unit of BREDA.

Clifford N. Fyle
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Introduction

The Regional Interdisciplinary Round Table on Learning for the 21st Century was held in BREDA, Dakar, Senegal from 6-9 July, 1992 and was attended by 12 participants representative of Angola, Botswana, Cameroon, Congo, Guinea, Mali, Nigeria, Senegal, the Seychelles, Sierra Leone and Zimbabwe, as well as staff of BREDA and of international organisations with offices in Senegal. In the light of the present African situation within the world context and of development trends, these participants prognosticated on the kind of African Society that could exist in the 21st century and the implications for Education and Learning so as to produce such a society. They gave their views on the goals of education in 21st century Africa and on the planning, management and teaching strategies that would be needed in order to reach those goals.

As regards Africa in the world context, participants noted that the cultural mergers now being experienced all over the world, as well as the drastic political and even cultural changes particularly in the Northern Hemisphere and the growing world trends towards urbanisation, have significant social, economic and educational implications for Africa. Also, the adjustment programmes being imposed on the African countries are having a not too desirable effect on the development of these countries.

Participants concluded that cultural and economic wars rather than military wars would be a feature of 21st century Africa, given the need for the continent to strive for preservation of her cultural identity, as well as the certainty of less financial commitment of the West to African development. Youth unemployment, as well as man's continued exploitation of the environment with its highly dangerous consequences, are also likely to be major factors to overcome. In such a situation the kind of society to work towards would be a virile, self-reliant, egalitarian and integrated African society, self sufficient in food and economically viable, stable but with a mechanism for adapting itself to change. The present trends in Africa and the

world towards democracy and press freedom, as well as towards inter-linkages between different peoples, should be encouraged as they are positive steps in this direction.

As regards educational goals, participants recognized education as a fundamental human right and stressed the necessity of meeting basic needs through the acquisition of knowledges, skills and correct cultural and moral values and attitudes. Education in this respect should also follow the demands of the 21st century society as desirable, by training for teamwork, problem solving, innovativeness and adaptability to change, patriotism and leadership. For such purposes, a drastic rethinking, reformulation and redefinition of African education is required, rooted in culture, taking into account Africa's present low level of development and giving due attention to human sciences as well as to science and technology education. Such a reformulation should not be static but should be evaluated every decade to take account of changing situations.

New strategies for such an education may need to be determined, in addition to or replacement of the known strategies of formal and non-formal education. In particular, traditional education is worth careful consideration for its possible contribution in this regard. Schooling itself, though considered important, is an educational strategy that has not been uniformly successful, although it continues to be an important strategy in Africa and other parts of the world.

More particular strategies would include identifying needs for education and literacy in the family, community and larger socioeconomic context (education for early childhood inter alia was stressed here); the setting of time bound targets; designing of national policies; planning; the improvement of national management and other capacities; mobilizing of the media; the full use of natural, human and financial resources; an emphasis on curriculum development, teacher training and proper training procedures; and the effective use of languages for educational purposes. Language development and use in education was identified as an important issue for Africa.

At the regional level, exchange of experiences and expertise should be priorities - the setting up of centres of excellence for specific kinds of training was mentioned as an

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important example. The Organisation of African Unity, UNESCO in Africa, and other African regional bodies have an important role to play in the promotion of regional cooperation in Education.

International cooperation was envisaged not only in funding but also in the areas of training of key personnel; information; research; educational materials production; educational use of the media; and the management and use of distance education services. Such international cooperation in education was seen as a necessary prerequisite for creating a stable and peaceful world environment.

Chapter I

AFRICA AND THE WORLD CONTEXT

1. The African Situation vis-a-vis the World Situation

Africa cannot be teased out from the rest of the world, because most of the changes and happenings at world level have an important bearing on the continent. Thus one would need, for a start, to amplify and clarify the African situation in terms of both physical and man-made changes and in terms of the current world situation and as regards foreseeable world trends. As regards physical changes, there is the need for worldwide environmental protection. Then there is the need to take both short term and long term climatic changes into account, whether these changes occur within or outside Africa; and this is a pressing need for the continent as for other regions, because the weather and the environment are global issues both in their functions and their effect upon our planet. In addition there is the need for some population policy, mostly for control, and this again is a global issue of great pertinence. As regards man-made changes, there is the fact that modern communication facilities have considerably shrunken the size of the world, while at the same time the continent by and large lacks the know-how to exploit modern communication technology to full advantage, or even the basic infrastructures. There is the need for an efficient travel system - Africa does not even have a reasonable road network. There are problems of world health and world food supply caused often by man's wanton use of the environment but as pressing in Africa as elsewhere. There is the problem of world instability, because of the turmoils, both new and continuing, not only in Europe, Asia, South America and the Middle East but notably within Africa itself - almost half of its entire countries are in the throes of conflict or political change, hopefully for better but often one fears for the worse; and this instability is one reason why Africa is engaged in a

desperate fight to preserve its cultural identity - our cultures and customs are the one strong pillar when everything else seems to fail.

As regards world trends, we may list the following that are of importance :

a) Polyculturalism versus synchro-culturalisation

These two forces together seem to be changing the face of the entire globe. Modern communications technology on the one hand, and on the other hand regional or continental mergers such as the Arab League, the European Economic Community, the Organization of African Unity, the Association of South East Asian Nations and the Organization of American States, to name but a few, are powerful forces towards synchro-culturalisation. Even the continued dependance of the developing countries on a few world leaders such as the United States, Great Britain, France and Japan, is a strong contributory factor. But at the same time polyculturalism can be seen at work, for example in the drastic realignments completely changing the face of Eastern Europe; and in the attempts at carving out new states as evidenced by the Eastern European problem; the Palestinian problem, the Quebec problem in Canada, the Irish problem in Britain, the Basque problem in Spain, not to mention the Sahariawi problem, the Liberian problem, the Somalia problem and the Ethiopian problem in Africa itself.

It is impossible to entirely predict the results of these two forces pulling in opposite directions; but the processes and the fallouts have important implications for the Africa of the twenty-first century.

b) The trend towards urbanisation

There is a growing trend in the world towards urbanisation. This trend, which is observable in Africa, has implications for social, economic and educational development in the region.

c) The direction and nature of cooperation

The direction and nature of cooperation at the international level is also changing. North-South cooperation that was in focus several years ago is now shifting to East-West cooperation. The world bipolarity of East and West has fizzled out. With the current Western domination, Africa has lost the choice that it had in the past between alignment to the East or to the West (apart from remaining non-aligned). The Association of Non-Aligned Nations is itself a kind of alignment, but it has not been able to point to a new and definite direction. This may be because of the concept itself of non-alignment and its implications.

d) Structural adjustment programmes

The structural adjustment programmes of the International Monetary Fund are more or less being imposed on the African States. Whether these programmes are for the long-term good of Africa, as claimed by that world institution, is open to question. Certainly this has been disputed by the UN Economic Commission for Africa, which has brought out its own alternative to the Structural adjustment policies. In the short term, however, these programmes seem to be having a doubtful influence on progress and purposeful development in the African states, and to accentuate their problems of foreign dependence.

**2. The World Educational Situation as seen
by Jomtien (1990)**

In this connection, one needs to refer to the World Declaration on Education for All and Framework for Action to Meet Basic Learning Needs. This Declaration and Framework for Action arise from the World Conference on Education for All held in Jomtien, Thailand in March 1990. The preamble to the Declaration described the world educational situation in terms which continue to be relevant, as follows:

- More than 40 years ago, the nations of the world, speaking through the Universal Declaration of Human rights, asserted

that "everyone has a right to education". Despite notable efforts by countries around the globe to ensure the right to education for all, the following realities persist:

- More than 100 million children, including at least 60 million girls, have no access to primary schooling;
- More than 960 million adults, two-thirds of whom are women, are illiterate, and functional illiteracy is a significant problem in all countries industrialized and developing;
- More than one-third of the world's adults have no access to the printed knowledge, new skills and technologies that could improve the quality of their lives and help them shape, and adapt to, social and cultural change; and
- More than 100 million children and countless adults fail to complete basic education programmes; millions more satisfy the attendance requirements but do not acquire essential knowledge and skills;

- At the same time, the world faces daunting problems, notably: mounting debt burdens, the threat of economic stagnation and decline; rapid population growth, widening economic disparities among and within nations; war, occupation, civil strife, violent crime; the preventable deaths of millions of children; and widespread environmental degradation. These problems constrain efforts to meet basic learning needs, while the lack of basic education among a significant proportion of the population prevents societies from addressing such problems with strength and purpose.

- These problems have led to major setbacks in basic education in many of the least developed countries. In some other countries, economic growth has been available to finance education expansion, but even so, many millions remain in poverty and unschooled or illiterate. In certain industrialized countries, too, cutbacks in government expenditure over the 1980s have led to the deterioration of education.

- Yet the world is also at the threshold of a new century, with all its promise and possibilities. Today, there is genuine progress toward peaceful detente and greater cooperation

among nations. Today, the essential rights and capacities of women are being realized. Today, there are many useful scientific and cultural developments. Today, the sheer quantity of information available in the world - much of it relevant to survival and basic well-being - is exponentially greater than that available only a few years ago, and the rate of its growth is accelerating. This includes information about obtaining more life-enhancing knowledge - or learning how to learn. A synergistic effect occurs when important information is coupled with another modern advance - our new capacity to communicate.

- These new forces, when combined with the cumulative experience of reform, innovation, research and the remarkable educational progress of many countries, make the goal of basic education for all - for the first time in history - an attainable goal".

The remarks above would apply not only to basic education but in fact to all education.

3. Peculiarities of the African situation

a) The struggle for survival

The war-ravaged situation in several of the African countries and the present turmoils caused by the wave of political change, resulting in the breakdown of governments, severe disruptions of trade and commerce, and much loss of life and property, have imposed themselves upon a continent already riddled with balance of payment problems and a foreign debt of unprecedented proportions, the destructive effects of draughts and desertification, floods, locust infestation and other natural disasters. Corruption and mismanagement seem to be the order of the day; hunger and poverty are widespread even in the midst of sometimes abundant natural resources; and the breakdown of law and order is not an unusual phenomenon.

This is the extent of the African crisis, and it is the debit side of the coin. On the credit side, many of the states have managed to survive as states. Even this is a big achievement,

although this survival is often in jeopardy. In many cases also there are abundant natural resources, as well as manpower potential, that could spell wealth if properly exploited and managed; and the cultures and traditional values, though they tend to be eroded, have survived and can be potent and powerful tools for social and economic development.

b) The Population Issue

Another factor to take into account is that of population. This is a political, highly sensitive and delicate issue Africa is often presented as over-populated. A careful analysis however, shows that Africa in relation to its land area is not over-populated as compared, for example, with such places as China and India. However, changing population dynamics in Africa may have an effect on the quality of life in the continent.

c) Issues of leadership and action

Another issue worth addressing is that of poor leadership. The continent is blessed with vast natural resources but paradoxically its peoples are poor. This situation has arisen as a result of poor management and the lack of proper attitudes to development on the part of a good number of leaders at all levels.

Related to this is the issue of powerlessness, which is one of serious concern. Africans do not seem to be in firm control of their own affairs. If the continent is to make a significant contribution to world thought and action and even to its own development, it needs to take into account the ideas, often brilliant ones, that are offered by its own peoples, and to depend less and less on ideas from abroad, formulated without the intimate knowledge of African peculiarities which only an insider can have. It needs to concentrate on conceiving, initiating and pursuing action, rather than on being pre-occupied in a major way with reacting and responding to outside criticisms. Above all, it needs to develop a concern for accountability, the apparently glaring lack of which is a powerful contributor to the present and increasing poverty of the continent.

One result of the poverty is that the educational system in many African countries is creating class societies. This comes about mainly through the direct or indirect introduction of school, university and other fees for education and training, which in turn is a consequence of the inability of African governments to fund education effectively.

Agencies such as the Organisation of African States and the Economic Community of West African States may develop programmes that will motivate African peoples and their leaders to conceptualization and action, with certain checks, balances and sanctions that will deter them from allowing themselves to be teleguided from outside. But there is the priority need for the adoption of an educational agenda, both for now and for the twenty-first century, that will bring about a change of mentality in this regard.

d) Culture and African Education

A major problem that has bedeviled educational development in Africa is the lack of full recognition of the important role that culture plays in education. Education is to a large extent, the transmission of the cultural heritage of the people. Culture is at the beginning and at the end of the educational process. To the extent that culture is recognized in educational plans of action, to the same extent will such plans of action be successful. The success story of Japan is largely due to the important place accorded to the culture of the people in educational development. The slow progress being made in Africa in the area of education, is due largely to the marginalisation of African culture and the imposition instead of Western forms of education and schooling.

While it is recognized that African culture is diverse and not monolithic, certain commonalities, however, exist. The brand of African culture that falls within this common zone and that must be pushed should be identified early. This will form one of the bases for the education of the African of the 21st Century.

e) Research In Africa

Research activities in Africa are yet to attain a tempo that will ensure a more rapid rate of general educational development as well as science and technology development. There is the need to re-value research. Research capacity should be boosted with a view to identifying the gaps that should be filled in the African society of the twenty-first century.

An important area of research that needs to be stressed is that of theory building and the modification of research conceptual frameworks, with a view to building and developing truly African theories as are essential for the indigenisation both of education and all other aspects of development, but without discarding those frameworks which time and testing have confirmed or are likely to confirm as valid and relevant in the situation of the continent as at present.

Chapter 2

THE AFRICAN SOCIETY OF THE TWENTY-FIRST CENTURY

1. The Prospects, the Needs and the Problems

What will be the features of the African society of the 21st century?

Given the limitations of the human mind and of human conduct, it is impossible to make accurate predictions. But there are certain factors presently observable, both positive and negative, which are bound to affect and to shape the characteristics of the Africa of tomorrow. Some of these factors are as follows:

a) A change in ideologies and values

Africa, largely because of its colonial past but also because of continuing economic and even educational dependence, has had to embrace a large number of eastern and western beliefs and ideologies in the conduct of its life and business. For example, the concept of associating *white* with the good and beautiful and *black* with darkness and evil is a European concept originating from the colour of the white man's skin, and it is a concept foreign to Africa where generally there is a sharp conceptual difference between blackness and darkness and evil, and where in stories and legends it is in fact devils and bad spirits who are dressed in white. But the association of blackness with evil has been so dominant that it has created in the African a disbelief in his own skin colour and consequently in himself, leading to a loss of his own identity and much mental and spiritual confusion. The black man's language, the prime vehicle of his thought and his culture and therefore the prime factor of his personality development, has suffered the same fate - till today large numbers of Africans do not accept even their own

languages as viable instruments of culture and communication. The language and the colour are glaring examples, but the same is true in general of African values and value systems.

The phrase "Black is beautiful", which one hears in some contexts these days, is an indication of the effort of some Africans and African descendants to regain their identity.

There is need for the African to develop new ideologies based upon a revalorisation of his traditional values and value systems. With research and codification, the movement towards this is gathering momentum and should certainly flourish in the coming years.

b) Democracy, freedom of speech and expression

Freedom of speech and expression should flourish in the new African society also, because the traditional African society was a free and democratic society, even though this democracy may not be the same kind as the "one man one vote" democracy now being prescribed for Africa by an anxious Western world. But "one man one vote" is itself not the ultimate answer for ensuring the well-being of society, as the state of life in the western countries themselves will show, and it is not a sine qua non for individual success and prosperity, which is the ultimate goal. Is Japan, for example, a democratic country in the Western sense of the word?

Society is forever in search of the best ways of governing itself. Western style democracy was imposed on the African countries at independence in the 1960's, but almost everywhere it broke down because it had no roots in Africa. Since then the one party state (theoretically government by consensus) has been tried, but that system of government has also proved unsuccessful - at the best it has definitely not been a prescription for prosperity; and at the worst it has degenerated to corrupt dictatorships and even a complete breakdown of law and order and moral degradation. Now Western style democracy is being forcefully prescribed again, even in spite of the lessons of the recent past. What the outcome would be is anybody's guess. Africa needs in the coming years to evolve its own approach to

democracy, an approach that would reflect its own culture, behavioural norms and spiritual values, taking into account modern necessities and demands but also drawing powerful lessons from its traditional ways of society organisation.

c) Interlinkages among different peoples of the world

Such interlinkages should greatly increase in the 21st Century. If nothing else, the development of mass communication technologies will produce this increase. Such interlinkages will make the world a global village of which Africa will be only a part. There is need for Africa to carve out an identity for itself within the concept of this global village. This can be done through Education.

d) Economic and political integration

The possibility also exists for economic and political integration to be achieved at the subregional and regional levels. The adoption of common subregional currencies and the mergers of states are possible events that may be experienced in the Africa of the 21st Century.

e) Economic and cultural "war"

In the economic field, however, there is expected to be considerable activity if only in the bid to raise the living standards of African peoples. But this activity however is expected to be matched by an activity at least as equally intense in the more developed countries, to be caused most probably by a fading out of military wars and consequent cuts in defence budgets of the world powers. But the new money available from these cuts will not necessary be used as aid to Africa, as it is sometimes assumed. Rather, it is most likely to be used to solve the crisis problems of the developed countries themselves and to increase their economic activity - everyone looks first of all to his own interests. Thus there is the distinct possibility of an economic war, and Africa must look to itself.

This economic war will be matched in kind by the cultural war that will face Africa in the attempt to preserve its

cultural identity. Africa should be ready for confrontation with other continents in both the cultural and economic war. The battle will be decisive in its favour if its goals of education are changed to include creativity and adaptability, because only those who are creative and adaptable will survive. A start must be made even now to identify those values which should be preserved and to decide how the African education of the 21st century can help to preserve essential elements of culture. Also, the 21st century teacher may not have the same kind of profile as at present, but at least he will have to use new technologies for his instructional purposes. This calls for a new approach to teacher preparation.

It calls, more generally, for a revolution of intelligence. In the 21st century, Africa will need to get more actively involved in knowledge production, through research. The research activity is essential for Africa's own survival, as we have said. But it would also contribute substantially to the build up of the body of world knowledge and world technology, because knowledge is one and indivisible, and any technology once developed is at the service of all mankind.

f) The problem of youth unemployment

In connection with the economic activity, the problem of youth unemployment, especially of young graduates, is one that should be attacked in 21st century Africa. African countries should work towards the provision of learning experiences that turn these youths into job creators rather than job seekers. Poverty, corruption and moral degradation are also likely features of 21st century Africa that the educational plans should seek to redress.

g) Need for different educational concerns

The need will continue to cater in some form or the other for both basic education and higher education, and to stress in curricula both science and technology education and environmental education. The needs for both basic and higher education, as well as for sciences and technology education., are clear. Higher education produces skills, knowledge through research as well as training for basic and

other formal and non-formal education. For environmental education there is an awareness problem. The need to preserve the balance of nature and to manage natural resources, though of steadily growing importance in Africa as elsewhere, has so far been little reflected in African educational plans and programmes.

2. Suggestions for the Future African Society

"Given present trends such as indicated above, what kind of African society do we expect to evolve? And since human beings themselves an important part in the shaping of his own future, what kind of society are we working towards or must we work towards? The UNESCO Regional Interdisciplinary Round Table on Learning for the 21st Century in Africa (Dakar 1992) gave certain prescriptions, which are discussed point by point below.

Point 1: A self-reliant society, capable of feeding itself adequately; an agricultural and an industrial producer, doing business of terms of equality with the outside world.

The need for African self-reliance has been preached ever since the dawn independence in the 1960's. The dependency syndrome in Africa is a heritage of the last century when the European colonial powers unilaterally divided the continent among themselves, and each colonial power tied the African economies to its own so as to suit its own interests, the Europeans themselves dictating not only the prices of what they sold to their colonies but also what they paid for the labour and the products of those colonies, whenever in fact they paid at all. The efforts of the early philanthropists to turn the African to God and dignify him with education (according to their lights) was quickly turned by businessmen and others to their own profit, and by and large education became merely a tool for the production of a class of Africans who could serve the purposes of the colonial masters in trade, and also in administration where the main purpose was merely to preserve the colonial status quo. The African had to look to the colonialist not only for his education (such as it was) but also for his own trade and for the rewards

for his labour, he had no choice in the matter. This is how the dependency syndrome was created. But the matter went much deeper, even as far as language and culture. The colonial language became the only "civilized" language for the Africans, their own languages being prescribed for use only in so far as the colonialists needed them for their local administration, and their cultural activities being looked down upon except where their dances and gymnastics provided curious entertainment.

There is no point blaming the colonialists. They were merely human beings acting according to their lights, and if positions had been reversed the African himself might have done the same. But history is hard to erase, and the dependency syndrome has continued to modern times. What is more, the use of the former colonialist languages as the world's international languages, and even more so the structure of world business and trade, are tending to preserve and even reinforce the continuing dependency syndrome. This is a major reason why Africa is becoming poorer and poorer with an ever increasing mountain of debt, it continues to earn less for what it gives and to pay more for what it receives. Thus the dependency syndrome is a cause for very great concern, and this is the significance of the African call for self-reliance.

There is of course no need for this dependency syndrome. It is well-known that Africa is a continent of large agricultural, forest, sea and mineral resources. To illustrate with agriculture alone, any large country in Africa's tropical belt such as Zaire or Uganda could feed the whole the population of 600 million people or so in 52 countries. That this is not happening, and that rather Africa is dependent on food aid from outside the continent, is a result not of lack of capability and sometimes even know-how, but of a number of inter-related factors, not only the dependency syndrome but other factors such as lack of tools and infrastructures, inadequate road, sea and air transport for the movement of produce, and lack of telecommunication facilities and their high cost. And of course all this is aided by the political instability of the continent, a continent caught in the throes of finding how best to govern and to manage itself. And what goes for agriculture goes as well for industrial production,

except that here there is in addition the problem of the lack of scientific and technical know-how. But even where this know-how is available, the dependency syndrome translates itself this time into a preference for the confection and manufacture of Western world conceived products, rather than into the development of technologies to satisfy truly African needs.

Point 2: A society with a cultural identity of its own

It has been said that the cultural heritage is the only sure foundation on which nations can and should be built, and that it is the foundation of development.

When one refers to the culture of a people, the reference is not merely to their music, arts, literature and other such manifestations, but more so to their approach towards satisfying their needs in the context of the demands of their climate and geography; their needs for food and water, clothing and shelter, exercise and relaxation, personal liberty, for the development and optimal utilisation of physical and mental aptitudes and capabilities, and for group identity, leadership and performance, as well as for justice and equity. The approach to all this is governed by the innate desire for understanding nature, for economy of effort and functionality, and also for beauty, self-expression and creativity, achievement, excellence and performance.

This is culture; and it is as a result of it that a people develop their own architecture; dress, food and health habits and practices; arts and crafts and other occupations; patterns of trade and community organisation; beliefs, values, philosophies and even religion. Their language is their vehicle of thought as well as the primary means for recording and transmitting all these and ensuring their continued evolution, particularly through the practices which they have also developed for the education of their young.¹

This is how civilisations both ancient and modern have been built. Cultural values die hard and are never completely eroded; but the tragedy of Africa has been that because of its recent colonial history much erosion has in fact taken place;

¹For a fuller discussion see Fyle; the Goals and the Practice of Cultural Education, in EDUCAFRICA no. 11, December 1984 - UNESCO, Dakar.

and the so-called "educated elite" who came to power at independence were just as mentally colonised as any one else, perhaps even more so or they would not have become politicians. Therefore, for the most part, they have tended to think of national development in terms of foreign models and most notably those of the former colonial powers, and even of their own self-aggrandisement. This is the major reason why development in Africa has so far failed over the past thirty years or more.

Even when they managed to set development targets for industry, commerce, agriculture and other spheres of life, these targets, and the educational system put in operation in order to meet them, have been based on foreign considerations rather than on African cultural and living realities.

The cultural implications of development make it important for Africa to look to its past. There is of course the universal principle of change, and 21st century Africa can never be the same as the Africa of the 19th century. But the past informs the present and can have lessons for the future. The first necessity is for a wholesale revalorisation of all aspects of the culture, a thorough examination of customs, beliefs and ways of life to discover and understand not only the permanent and continuing aspects but also those aspects which, even if presently neglected, may provide guidelines and direction for the modern and the future society. It is a formidable interdisciplinary research undertaking, but it could yield telling results.

The second necessity is for a proper attitude to development especially on the part of the leaders, an attitude of looking to indigenous practices, customs and beliefs for adapting and creating indigenous models rather than relying foreign ones, even though, given modern world conditions, some foreign input will indeed be necessary. How to ensure this attitude, however, is a problem. Perhaps Africa needs a new generation of leaders that have not known colonialism, as is now beginning to emerge.

Point 3: an integrated society, with stability, yet aware of the need for change and possessing a mechanism for adapting itself to such change.

Though the change principle is applicable to all countries and regions of the world, it is perhaps most pertinent and even more applicable to Africa when we consider that we have here a continent steeped in poverty, hunger and debt, and this in spite of abundant natural resources. Drastic change is needed, and quickly; in the rapid application of new skills and developing a mechanism for their continuous acquisition, all the more urgent when we consider that even in developed countries an estimated 50 per cent of skills in the new knowledge-based industries become outdated every 3 to 5 years; in the patterns of government, administration and management, so as to provide a favourable growth environment; and above all in attitudes and values, so as to provide the spirit of self-reliance and the creativity and enterprise which are the true ingredients of development.

In this regard, the change problem of Africa is two-fold. Firstly, it is a problem of quickly achieving this drastic change, which is the only way of ensuring a fair start on the road to successful development; and secondly, of developing a mechanism for sustaining this change and for adaptability to the further changes which, given the rapid pace of modern scientific and technological development, are certain to arise continuously in the years ahead.

For a good number of years now the eradication of illiteracy has been touted as the great panacea for the development ills of African and world society. Make the people functionally literate, and all will be developmentally well. Thus a great deal of international effort and funding has gone into universal functional literacy, with UNESCO at the forefront of the endeavour. Within the last three years or so it has not been just functional literacy but basic education to achieve "Educational for All by the year 2000" as it was labelled by Jomtien 1990. This basic education for all is a broader concept than just universal functional literacy, but it is meant roughly to achieve the same goals, and this time not only UNESCO but also UNICEF and the World Bank and

indeed the whole international community are at the forefront. But the problem for Africa and the rest of the world, the developing world in particular, is not just the acquisition of the ability to read and write and the acquisition of some basic life skills, which is what functional literacy is all about, it is much deeper than that. The problem is one of adaptability and adjustment, and this necessitates a continuous process of education and re-education, in other words, continuing and lifelong education.

This continuing and lifelong education is a transverse theme that should cut across both formal and non-formal education or whatever may be developed to replace them. It should at least guarantee four things. Firstly, and in the initial stages, a rehabilitation of society and society attitudes towards the proper processes of economical and social development; secondly, an avoidance of a relapse into illiteracy or functional illiteracy, which is otherwise sure to happen if literacy is not used or if skills become redundant; thirdly, it will help community members to fruitfully and usefully employ their leisure time, which should be a blessing because the absence of leisure or the wrong use of it can be very expensive to the individual or the community in terms of crime, drug abuse or other kinds of antisocial behaviour; and fourthly, it should ensure that community members constantly develop the know-how to meet the changes in vocational and work demands which will continually arise.

One aspect of continuing and lifelong education is that it can only succeed if it is the responsibility of the learners themselves, and thus it is dependent on teaching learners how to learn, in all literacy and educational environments. Features such as the following would need emphasis for this purpose:

- giving learners the opportunity to negotiate and set their own goals;
- providing flexible/open access to resources;
- placing greater emphasis on experimental learning;
- using new technologies and other resources in an interactive rather than in a transmissive way in learning programmes;

- providing opportunities to clarify and reflect on new and alternative ideas and perspectives (either as individuals or in groups through talk, debate);
- placing greater emphasis on action as a product of learning activities (i.e. what people can do as opposed to what they know)².

Another aspect is that continuing and lifelong education can only succeed if there is enough sensitization and motivation. This calls for thorough sensitization campaigns, especially for policy makers but also of the communities themselves. It calls also for the constant updating and flow of information both from national and foreign sources. Where non-existent, infrastructures would need to be set up to collect and disseminate this information, such infrastructures as the open universities or centres of continuing education that currently exist or are being set up in some African countries.

Point 4: A society that extols moral values, ensures freedom, justice and fairplay, respect for the rights of others, democracy, equality of opportunity for all without rural/urban, class, gender, creed or any such distinctions

These are universal values, and the point to make here is that they can only be properly met with good organisation, management and accountability. Good organisation implies that the structure of government must be designed to be in conformity with the culture, customs and ways of life of the people. One problem for Africa is that most of its countries have inherited two systems of governments, a traditional system of what used to be called 'native rule' and which had evolved over the years, and a western style system of democracy imposed from outside and which is still being forcefully recommended by the western world. The two have been in conflict ever since independence, and we know now that the latter has not worked. Not only that, but it has only

²This tabulation is quoted from R. Driver: Beliefs and Action in Educational Change - in International Symposium and Round Table proceedings: qualities required of education today to meet foreseeable demands in the twenty-first century, Beijing, China, 1989, UNESCO.

succeeded in whittling down the former, so that this also is hardly effective any more. It is a basic conflict that Africa has to resolve. A unified and culture-sensitive structure of government needs to be urgently found.

Management involves not only good organizational structure but also planning, coordination, motivation, control and very importantly, group participation. Management without group participation is only a recipe for totalitarianism, such as has occurred in many parts of the world including Africa itself. As regards accountability, it is built in naturally into any good structure of government with a good management system, where everyone has a two way responsibility both to his superiors as well as to those below him, and even the leader must ultimately take his orders from the people as a whole or fail to survive.

Western style democracy may have its shortcomings, as for example when two and more political parties are equally matched and government becomes impossible, or the undemocratic fact that the political party in power tends to have the advantage at election time; but at its best this accountability is one of its virtues. In evolving its own unified system or systems of government and management, it is a lesson that African states take into account.

3. Guidelines for 21st Century Education in Africa

Arising from the above, the following guidelines for African education may be stated:

- Firstly, the structure of the educational system, like the structure of society itself, would need to be re-examined and possibly remodelled. Education is not synonymous with schooling - in this connection it is worth noting that the present world-prevailing system of schooling is a European conception and not more than some two hundred years old; it has not been uniformly successful even in Europe itself, it is overbearingly expensive and what is more, mostly out of tune with culture and life in Africa. In this respect, the report of the UNESCO International Symposium and Round Table on Qualities required of Education To day to Meet Foreseeable Demands in the Twenty-first Century (Beijing, China, 1989),

makes the following point which Africa would do well to take into account: *"Rather than considering how to prepare young people for the future, we need to think about preparing for the future with the help of young people through their active participation in and involvement with constructive and cooperative educational environments"*.

- The second guideline is what the above report refers to as the creation of a "pedagogy of democratic fellowship", or group participation in other words, in the education of children. In fact not only children but all learners need to collaborate and to support each other in their learning. However the over-riding principle is that of self-learning, with teachers performing the role not of instructors but of facilitators, organizers and managers.

- Thirdly, and again to quote the report, "for adults, there are many conflicts, tensions, contradictions and double standards in their lives. There is thus a role for adult education which will emphasize value clarification, problem solving, and address the conflicting issues in their life". Needless to say, problem solving is necessary not only for adults but for all learners in all forms of education. Problem solving also involves the use of creativity, which is needed if new and innovative answers are to be found to meet the demanding challenges that are constantly arising both for the individual and society.

- The fourth guideline, which the report does not mention, is that of teaching for accountability. First of all accountability to one's own self, and this involves not only the teaching of moral values but also the development of auto-evaluation, such evaluation both for better control and management of a specific task while it is in progress, secondly, evaluation at the end of a task to assess its successes and failures and the lessons to be learnt, both formative and summative evaluation, to use the technical terms.

The evaluation also involves an assessment of the behaviour and work of others and of society as a whole, for purposes of support, increased collaboration, correction, and

even removal or replacement if necessary for ensuring better performance.

Finally, one must stress the importance of a free flow of information, both for teachers as well as for learners, if society is to succeed in its efforts towards good government and prosperity.

It has been said that a large part of the task of reorganisation is education, and this is true whether it is the case of any individual on his occupation or of society as a whole. It is clear that African society has to reorganise for better performance, and this underlines the need for the proper reorganisation of its education.

Chapter 3

IMPLICATIONS OF THE 21st CENTURY PROFILE FOR EDUCATION AND LEARNING

1. Profile and Education of the 21st Century African

a) The Profile

Following on the discussion of the kind of society we expect in 21st Century Africa, one needs to determine what kind of person is desirable for that society. The question was discussed at the UNESCO Round Table on Learning for the 21st Century in Africa and the Round Table agreed on the following profile:

- a person capable satisfying his basic physical needs for food and water, clothing and shelter, health and strength, in an environment as natural as possible; and his basic mental needs of individual freedom and the optimal use of his special aptitudes and abilities. A person in whom the will to work is fully developed as a means of satisfying these needs;

- a person who is able to satisfy his inner spiritual "personality" desires and thus to fulfil himself;

- a) a good team member and team worker, undertaking cooperative work as such with others for the benefit of the whole group, which is society;

- b) a person aware of change and able to adapt to them, and to be at the same time himself an innovator and an agent of change;

- c) a good organiser and a good leader, exercising such leadership primarily through consultation.

The stress on consultation was noted as an important traditional African characteristic to be encouraged.

- a person with a cultural identity and a full awareness of this identity: a patriot.

b) The Type of Education Needed

The Round Table also stressed what it regarded as a fundamental idea that if Africa is to attain full independence as well as cultural liberation, there is no other weapon but education.

Africa, in its opinion, should aim at giving an education with the following major characteristics:

- a new, totally reformulated, re-thought and re-defined education, which should be renewed every ten years or so after careful evaluation;
- an education that takes into account the main imperatives of Africa's present low level of development, that recognises the role of social and human sciences and emphasizes science and technology education;
- a practical education for Africans who will, through this, become technically and intellectually well-equipped and will build up a competitive economy for the region, and find efficient, realistic and low cost solutions to the problems facing the continent;
- an education that is national in orientation and which will embody African culture;
- an education that will promote democracy and human rights;
- an education that will promote African cooperation and integration as well as world understanding.

Some points in this formulation have been treated earlier, such as the leadership issue, democracy and the cultural orientation, but there are others which need comment. One of them is the ten-year prescription for educational evaluation. The Round Table was thinking in terms of a full scale review of the whole educational system for purposes of drastic reform, which at the pace of modern advancement in many spheres would certainly require restructuring every ten years or so. But it has been noted earlier that educational reform is a continuous and ongoing process. The whole system needs to be constantly under review, parts of it will need changes every now and then and cannot wait for a ten-year period. The two types of evaluation

should be complementary, the constant evaluation for necessary even if ad hoc adjustments, and the periodic full scale evaluation decennially or so for a wholesale restructuring as necessary.

Secondly, one notes with approval the Round Table's stress inter alia on the social and human sciences, which in this technological era often tend to be sacrificed or forgotten. Disciplines such as philosophy and logic, sociology, geography, history if not just dates and wars but a true history of peoples and their culture, and also literature and drama, such disciplines are as essential to human survival as science and technology, and even more so because they are fundamental to one's understanding of oneself and of others. Such an understanding is necessary for human cohabitation and survival through the avoidance of wars, conflicts and other such socially destructive factors, but it is the kind of understanding that science and technology by themselves cannot give.

The disciplines are many and therefore in educational curricula they have tended to be lumped together in an amorphous teaching programme called the Social Studies. But this social studies is a most important curriculum programme, and its objectives, activities and outputs need to be carefully defined so as to meet the goals of human cohabitation and survival. Through its programmes for peace and human understanding UNESCO is making some efforts in this regard, but these efforts need much expansion and strengthening.

A third comment as regards the Round Table formulation is that there is little or no mention of education of the spirit. Some thousands of years ago the Greek philosopher Plato referred to this as "the true education of the inner being", and its basic importance is that it is the driving force of the human animal in all its physical and mental activities. The education of the spirit has to do not so much with religion but with such values as creativity, achievement and excellence, moral values, and judgements; and these are the primordial factors for human functioning, the grassroots essentials. Education of the spirit cannot be a curriculum subject, it is a transverse theme cutting across disciplines, to be taken up as and whenever the opportunity arises in language studies, the

social studies and even maths, science and technology also, as well as physical education, where the old Roman saying of *mens sana in copore sano* "a healthy mind in a healthy body", applies. But even in preference to the Social Studies, the education of the spirit can be considered as the most important theme in all educational curriculum specification.

Lastly, there is the demand for the promotion of African cooperation and integration through education. This demand is not new, it has been promulgated by relevant institutions such as the Organisation of African Unity (OAU) and the United Nations Economic Commission for Africa (ECA). It may be regarded in fact as an extension of the self-help theme, this working together of subregional and even regional Africa in contact. In theory it holds great promise for Africa and its future prosperity, through the functioning of nations more and more like one unit, making use of each other's experience and expertise. In practice however such cooperation is most difficult to achieve, because the outlook of the African countries is towards the former colonialist countries of Britain, France, Portugal and so on, rather than towards each other.

One must therefore view with caution this idea of cooperation and integration. Whenever it is possible it is to be encouraged; but it requires an African change of national attitude, that of looking towards each other instead of first looking abroad, and the prospects for this kind of cooperation do not seem to be very bright at the moment.

2. Education Versus Schooling

It is important to clarify the concepts of education and schooling. Education is a transforming process which can take place in the school or outside the school, the two are far from being intrinsically related. Education signifies all types of learning related to everyday living. It includes the acquisition of skills, change of attitudes and values, and the assimilation of knowledge and information. Schooling, on the other hand, is the provision of learning experiences within a particular system largely only within classroom walls. Thus the school is only one environment for learning. Education of

itself has no walls. The educational environment can be anywhere, in the home or even in the streets.

Education takes place in many forms throughout life while schooling is a more deliberate and conscious activity which takes place in a particular environment. Thus schooling is an enabling factor in education, but only an enabling factor. It is important to note this point. Education is what African nations are really after, not necessarily schooling.

Schooling itself is an educational strategy. The school is an institution that exposes the learner to certain kinds of experiences. Education on the other hand, occurs everywhere. It is basically all the kinds of experiences that the learner is exposed to.

In making the distinction between education and schooling, it is important to look for things that are missed out in school and that will need to be put in place so that learners can have a functional and meaningful education.

There are for example, such things as the freedom of the spirit; its ability to roam widely in nature but at the same time to develop a capacity for self-direction; the development also of the mental capacity to jump to urgent conclusions and take immediate and purposeful action in view of prevailing circumstances; the free pursuit of an idea or thought or activity to its logical conclusion and to the exploration of whatever other idea, thought or activity it might lead; the free use of talent and aptitude in a natural and not an artificial or simulated situation. Such qualities are essential for the well-being and development of the mind and body of the individual, as essential, in their own way, as food and water and clothing. But it is difficult or well-nigh impossible for the school to bring them out, hemmed in as it is by its walls, its curricula and syllabuses, and the almost herd-like conformity often demanded by the classroom situation.

We need to discover a more natural and self-directed kind of education for the purpose. Also such an education, because it is natural, would have the advantage of immediacy. And it could be given at little or no cost almost anywhere and everywhere, thus doing away with the cost-intensiveness of schooling and making unnecessary the huge amounts that are spent on modern schooling.

Besides, if we insist on schooling, what kind of schooling are we talking about? Is it formal, non-formal, traditional or even continuous education systems of schooling? The distinction between formal and non-formal is a blurred one and continuous education is only an extension of the latter. Also the traditional has been grossly eroded, the formal education is too cost intensive and therefore largely unworkable, and the non-formal education generally lacks the organisation of learning and teaching that one would expect. If we are to have schooling, then we must be more precise as to the kind of schooling and what it involves.

Such questions were not a problem in the traditional and informal education of Africa. For example, a young man learnt the skills of living from his father, his elders or compeers. He derived his moral values and cultural values from the community at large, and there was adequate room for him to exercise and satisfy his curiosity and the demand for creativity and so on through his own observations and experiments in a vast and free milieu, to achieve his own creation of new or improved artefacts, his own improvements of the status quo from where others had left off, and so on. This is education, in a school without formal teachers, stringencies, high costs, and walls. Is this what we are after? If we are to have schooling, what kind of schooling and how should it be organised? The need for an answer is urgent.

Then, and finally here, one would need to note the factor of flexibility in education. In the final analysis education is an individual thing suited to aptitudes, tastes, even worldly circumstances, and so on. A negative aspect of this is that education is not class neutral, that the quality of education you receive depends largely on who you are and what is your worldly condition; but the positive aspect is that education is individual and is tailored to a person's needs and aptitude requirements. It is the dream of every teacher, a dream which unfortunately however cannot be achieved except at very high cost by those who can afford, hence again the factor of no class neutrality.

One problem with education for all is that it does not fully take into account individual personality and aptitude requirements. A way out of the impasse needs to be found. Traditional Africa had the solution of almost complete

informality, and perhaps we should consider modifying or adapting this for an answer. There may be other answers from outside the continent.

3. Culture and the Goals of Education

It is important to clarify the use of the term "African culture" in the context of education. The term merely implies that there are certain similarities as regards cultural manifestations in the countries of the region; and one talks about African culture in the same way as one might talk about European culture, covering the whole of Europe, or Amerindian culture, that of the American Indians of the whole of North and South America. However, in spite of similarities, it is misleading to assume that the culture of any African country is identical with that of another. If anything, one needs to remember that culture is man's reaction to his environment, most noticeably climate and geography and in consequence vegetation, natural resources, weather etc; and when it comes to these no two countries in Africa or anywhere else in the world are identical. Thus, at least for educational purposes, one thinks in terms of national cultures rather than of a global African culture.

This having been said, the question arises as to what educational diet we should prescribe for learners in order to transmit the desirable elements of the national culture.

The fundamental objectives are as given in Article I of the Jomtien World Declaration, those of meeting learning needs through the acquisition of knowledges, skills, values and attitudes and the transmission and enrichment of cultural and moral values. The Jomtien concern in the Declaration is to emphasize basic education, as a basis for lifelong learning and for further levels of education, but the objectives are indeed pertinent to all education.

As stated in the Jomtien preamble, education is a fundamental human right; it can help ensure a better world; it is an indispensable key to personal and social improvement; and it needs to use traditional knowledge and the indigenous cultural heritage. But current educational provision is seriously deficient in this respect and needs an expanded vision, a new philosophy, in terms of universalizing access

and promoting equity; focusing on learning; broadening the means and scope of basic education; enhancing the environment for learning; and strengthening partnerships.

The whole of the Jomtien Framework for Action is concerned with this question. The strategies described include firstly the setting of goals, not only the ultimate goal of meeting learning needs but also carefully formulated intermediate goals and time bound targets, and also adopting certain principles of action. These principles include identifying needs for relevant, quality education and literacy and capitalising on the use of both traditional and modern media and technologies, as well as action to enhance and correlate education with the family and community environment and the larger socio-economic context; the adoption of multisectoral strategies and action which are integral to the overall development effort; the evaluation of current educational practices and institutional arrangements; and joint cooperative action with non-governmental, bilateral, multilateral and international organs.

At the national level, priority actions include assessing needs, designing policies, planning, improving capacities, mobilizing communicational channels, as well as building partnerships, and mobilizing resources. At the regional level, priority actions include exchanging information, experiences and expertise and undertaking joint activities; at the world level, such actions include international cooperation; enhancing national capacities; providing sustained long-term support for national and regional actions; and consultations on policy issues.

One must also note the influence on education of child-rearing practices. It is at the child-rearing stage that can best be promoted those aspects of the national culture that we want accentuated in educational development. It is also at the child-rearing stage that we can suppress those practices that inhibit exploration, innovation, creativity and wide purposeful thinking.

As mentioned earlier, because of attitudes developed as a result of Africa's recent past, many of the virtues of traditional African societies are being looked down upon or forgotten. One such is the role of women in decision-making. Not only were women the heads in some traditional African

societies, but by and large it was they who in private discussions provided for their husbands the solutions of community and other problems that these husbands took back to council meetings.

There are other African traditional virtues which have been identified and which are worthy of emphasis in national education. These may be listed as follows:

- cooperation
- generosity
- hospitality
- non-exclusion of elders in decision-making
- solidarity
- respect for life
- freedom of enterprise
- freedom of expression
- respect for the opinions of others
- justice
- technical efficiency
- thirst for knowledge.

Some of these have been mentioned before in our specificities for the 21st Century African, and some are universals. Still some however are more culture specific than they may at first appear. For example, respect for elders and their opinions is a big thing in many African societies, and the giving and receiving of hospitality follows fixed cultural principles, practices and norms. So does even the exercise of freedom of expression (when to speak, how to speak to which categories of persons, etc.)

The above are the guidelines that can be prescribed for African 21st Century teaching and learning. How exactly these may be translated into curricula would depend very much on the educational system that is adopted. But the important thing is to know what we want our curriculum to achieve, and this is what we have attempted to clarify.

Chapter 4

STRATEGIES FOR PROMOTING EDUCATION IN AFRICA

One needs to start here by discussing the pre-requisites, those factors which, no matter what strategies are adopted, will have to be taken into account if the strategies are to have a chance of succeeding at all. Then one would mention those aspects on which the strategies would have to focus, those dealing with the learner and his teaching, with a focus on human and community development. Thirdly, one would mention the major tasks that would need to be performed, and finally, the major problems and their possible solutions.

1. The Prerequisites

a) The target groups

The first matter of course is to define our target groups, those whom we want to concentrate on for our 21st century education. The Sixth Conference of African Ministers of Education and Those Responsible for Economic Planning in the African Member States (MINEDAF VI) indicates target groups and target group concerns as follows:

- the protection and education of young children
- the universalisation of primary education
- the promotion of basic education for girls and women;
- improving access to basic education for marginal and dis-advantaged populations;
- the promotion of basic education for young illiterates in the 12-17 age group as well as for adults;
- improving teaching and learning outcomes for the different target groups identified at the national level.

Thus education for all, but especially basic education with an emphasis on young children, girls and women, marginal and disadvantaged groups, and young illiterates as

well as adults, is the educational target. In this respect MINEDAF VI closely follows the 1991 Jomtien World Conference on Education for All, whose specificities though worded differently were much the same. The prescription of both Jomtien and MINEDAF VI were for the year 2000 but the stresses are likely to be the same at least up to the beginning years of the 21st Century, given the present instability of the African continent, the poverty and the debt burden, and the problems and difficulties besetting African education itself. One would add however that very soon there would need to be a greater stress on higher education, because of the pressing demands for research and for highly skilled personnel in an age of rapid technological change, and so as to inform and direct other levels of education.

b) What systems for the delivery of Education?

As the 1992 Dakar Round Table pointed out, schooling itself is an educational strategy, invented only recently in time to suit the purposes of some European countries. It is not the only educational delivery system known to man, but it is the one that has become dominant worldwide. However schooling as a delivery system needs examination and rethinking. It has not completely succeeded even in the countries for which it was invented; and its great disadvantage especially for Africa, the world's least developed continent, is its cost-intensiveness. The search for alternative or complementary delivery systems has begun; UNESCO is making efforts in this regard and also African countries are being urged to look to their past to see if traditional and much less cost intensive delivery systems could be discovered and adapted to their modern needs. Also new and innovative delivery systems could be created and used for various purposes and at different levels of education. For example, in a rural community and at the literacy and basic education level, a flexible "school" in which parents could be educated at the same time as their children, and at the same times of the day, might be an answer. The appropriateness or otherwise of the delivery system is a question of serious significance because it can make or break our 21st Century African education.

c) Learning is not synonymous with education

An appreciation of this fact is part of the educationalists' training, but the fact should also be made clear to all politicians, economic planners, women activists, and all those concerned with education from the lowest to the highest levels. Learning is the short term process of acquiring some knowledge or skill, whereas education is a long term ongoing process involving not only various kinds of learning but also attitude and outlook change, mental growth, and personality development,. The confusion of the two terms is dangerous,. For example it has brought about the equation of education with such a term as the widely current "human resource development", oblivious of the fact that a human being is not a resource but the user of resources; and it has also fired the quick-fix method of some of the so called donor agencies and organisations who spend money on quick but uncoordinated and random learning projects in the belief that these are educational endeavours. In the present African crisis situation, any short term learning and skills development project may be useful; but it is a mistake to assume that such projects are really educational in the correct sense of the word.

d) Adoption of a "do-it-yourself" attitude

The self-help or Ujaama concept (as it is known in Eastern Africa), is one that has been around in some African countries for a relatively long time. It is a useful concept - a country has to look to itself for its own development and avoid the dependency situation that for historical and other reasons has become common in Africa. An extension of the concept which is often preached is that of self help on a region-wide basis; meaning the exchange among countries of useful ideas, skills and even personnel for inter-African development, or technical cooperation for developing countries (TCDC) as it is often referred to. All this is valid, as long as it is recognised that for development in any sphere, including education, some external input is necessary, from countries not only within but even outside this region, both in

terms of technical assistance and, given Africa's current crisis state, even more so in terms of funding. Self-help is paramount, but international cooperation is also of great importance provided that it is of the right quality, amount and kind.

e) National Commitment

To say that everyone has a right to education is one thing, but the exercise of that right is quite another matter, especially in countries such as many in Africa where there has been in recent times a falling demand for education. This fall in demand is a complex phenomenon, but in part it is a result of the well known modest priority of education in national concerns, coupled with the current economic instability and mismanagement in many of the countries, as well as loss of quality of the education itself. Education is not being seen to deliver the goods in terms of human advancement and well being. And so, for example, many parents where they can would prefer to engage their children in gainful economic employment, even if only street petty trading, rather than send them to an educational institution.

Sometimes this fall in demand is blamed on a lack of political will on the part of a country's leaders. But the lack of political will is only a reflection by and large of a lack of the national commitment. To procure such a commitment necessitates first of all a clear and well defined educational programme that can be seen to meet community needs, and to make strong efforts to sell this programme to the nation at large. Primarily it is a task for the African educationist, but it is so urgent and important that it cannot be left to him alone. Urgent international involvement is needed. An organisation such as UNESCO should be in the forward line in this regard.

f) Defining the language policy in African education

It has been said that modern Africa is the one region in the world where generally speaking education is given through someone else's language. The overriding concern to be at par with the outside world is what is tending to perpetuate this situation; but it is a root cause of the cultural

alienation, the dropouts, the wastage and loss of quality of African education because, especially at the basic level, teachers are teaching in a language which is completely foreign to their learners and of which even they themselves have only a very imperfect grasp. To do this so as to be at par with the world in education and communication is a self-defeating exercise, even a dangerous one because it can lead to a lack of human self-respect and self-confidence, which is the very opposite of the goals of education.

Linguistically, Africa is a very complex continent, but the only answer seems to be to develop as many of the mother tongues as practicable, starting with the most widely prevalent in communication, and to use these languages as educational media at least for the beginning years of education. This is one reason why the MINEDAF VI Conference recommended the promotion of national and community languages as a specific national development strategy, and the Dakar 1992 Round Table mentioned it as the first priority for curriculum content in education for the 21st Century. The development and use of the languages as such of course is not a simple matter, being fraught with sometimes severe problems of national language prejudice, not to talk of problems of manpower and costs in a situation where money is in very short supply; but again national sensitization can help solve the language prejudice problems; and the effort is well worth making because without it the total national education development plans run the risk of being doomed to failure from the beginning.

2. Points of Focus of the Strategies

a) Points of focus versus the enabling features

The points of focus are those aspects of the educational programme that need our concentration. The first and foremost of these is the focus on the learner, because the physical, mental and spiritual development of the learner both as an individual and as a member of society is what education is all about. Then there is the focus on community involvement in education; then that on the curriculum and interdisciplinarity; then those on the teacher, on work and

employment; on science and technology teaching; and on continuous and lifelong education.

By and large these focuses have to do with learning and teaching. They do not have to do with the features that are needed to facilitate particular educational systems of delivery, for examples the school classrooms, boarding and hostel accommodation, school feeding arrangements and so on that are needed to promote education through the school or even university. Such enabling features are no doubt necessary but they are occasioned by and vary according to the delivery system.

Improved learning and teaching would be of much more importance than school buildings and classrooms. This is why it is worrying, for example, to have the African and world development banks referring to the latter as educational hardware and to the former as educational software. They may have good reason for doing so but in more than one sense they are in direct violation of education principles.

**b) Focus on work and employment,
science and technology**

In the face of African economic stringencies, everyone would agree that education should lead to work and employment. Thus the UNESCO Fourth Conference of African Ministers of Education (MINEDAF VI, 1976) declared that schools should concern themselves with work even to the extent of becoming production units; and many African Ministries of education and their schools, trade centres and similar establishments have been striving with more or less success to promote their technical and vocational education. As regards science and technology teaching, science as a school subject has been on the curricula of African secondary schools for five decades or more, but science and technology teaching has received a great boost within the past ten years or so with the widespread recognition that such teaching from the primary years upwards is essential if Africa is to survive in an increasingly technological world. Thus there is no question of the acceptance of these two focuses of strategy. The only questions have been their adequate provision and

employment; on science and technology teaching; and on continuous and lifelong education.

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teaching effectiveness to suit the needs of modern Africa within the world community.

c) Focus on the learner, the teacher, the curriculum

In any education system there have to be a learner, some kind of a teacher, and some curriculum whether written or unwritten or even self-devised. These are the three basic ingredients.

As regards the learner, however, the problem has been that, outside professional circles of educationists, he tends not to be regarded as the centre of and *raison d'être* for the whole educational process but rather as a "resource" for economic development. Given Africa's current economic problems one can understand why, but this attitude carries the grave danger of over stressing skills development to the detriment of other aspects of physical, mental and spiritual growth. We can see some of the results of this in the internecine conflicts and other social maladies which presently bedevil many countries in Africa and elsewhere.

As regards the teacher, the problems have been what kind of teacher for what kind of delivery system; what knowledges should he or she have to perform satisfactorily; what training to give for the purpose; how much free hand should he or she have in his teaching (for example how far should a curriculum be centrally determined or how far should a teacher determine his own curriculum), and in terms of salary and status, how should he maintain himself and preserve his respect as an important and valuable member of society? In short the questions are those of teacher profile, training, performance and status. The sizeable number of teacher training institutions and in-service courses still do not procure anywhere near enough teachers of the right quality and of adequate quantity; inspection and supervision arrangements which are meant for guidance suffer from a lack of knowledgeable and adequately trained and motivated inspectors and supervisors; and as in other parts of the world, teacher living conditions and status are hampered by poor salaries far from regularly paid and a lack of suitable recognition. In Africa the three most important people in a small community used to be the religious leader, the health

man and the teacher, but the teacher dropped out a long time ago.

As regards the curriculum, the question has been what to include for the satisfaction of both individual and national needs. In any delivery system, even one which integrated the acquisition of knowledges and skills, the four main curriculum areas are those of languages, science/mathematics, physical/health education, and social/cultural/moral education. But in languages there is the question as to which languages for what purposes and at what point to have and use them in the curriculum—certainly mother tongue languages at the beginning, but after that the choice of languages for acquisition and usage requires some thinking. In the sciences and technology there is the big question as regards the availability of materials and equipment. For physical and health education there is the problem that this is usually equated with sports and so given little or no recognition as a proper curriculum subject area. And as for social/cultural/moral education, again in some delivery systems and certainty in the system of schooling, it suffers from the lack of clear curriculum objectives and therefore from an inability to arrive at a unified structuring of the various elements involved (history, geography, religious knowledge, population education, political education, sex education, etc.).

d) Community involvement, continuous/lifelong education

These two areas were not stressed in the early African post-independence decade of the 60's, when the great concern was with the expansion of education; but they began to receive attention in the early seventies, when the concern began to shift towards the purposes and the quality of education. The community involvement concern has much increased in importance because by and large the African governments cannot afford the high costs of the western style education that they are trying to give, and communities are being encouraged to absorb some of these costs.

But it is being recognised that community involvement could be deeper, even for African Education as at present. For example, if this education was community based, that is to

say if instead of its being highly centralised in and managed by a special government ministry, local communities were responsible for their schools and teaching staff, then these schools could be more efficiently supervised, managed and even financed and staffed because the communities would see to it; the curriculum and teaching would be much more closely geared to the community needs because the communities which pay the piper would call the tune; and all this could only mean a much higher quality education at far less cost to government. There is much logic in this thinking, and this is why community involvement in education has become such an important focus of strategy. Of course it could be even more important because, as we have seen earlier, community involvement may provide a way of changing the whole delivery system itself. As regards training for continuous and lifelong education, this also began to be noticed as an important area of concentration in the 1970's when, after the first wave of expansion of school intake, there began to be a concern of the danger of a relapse into illiteracy on the part of the growing numbers for those who could not continue their education. Training for continuous/lifelong education was also seen as a means of guaranteeing continued self-improvement for those who desire it and of ensuring the wise use of leisure, and this was in the national interest because continued self-improvement, in addition to its benefits to the individual, would help in providing additional educated and skilled manpower; and also a wise use of leisure time would be a sure way of helping to combat crime and other antisocial behaviour. But continuous and lifelong education have become even more important worldwide, with the rapid modern technological advances which are always changing job demands, and therefore necessitating constant training and retraining, if workers are to continue to remain employable and if society is to continue to progress. This is the *raison d'être* for the strategy and it is very pertinent for the 21st century.

3. The Tasks to be Performed

a) Choice of the delivery system

This is our first concern. We have said that the prevailing system of schooling, for what we describe as formal education, has not been uniformly successful and in any case is too cost-intensive to be altogether effective. But schooling, in spite of its many drawbacks which we have noted, has at least the advantages that learning is structured over a set period and according to defined levels, organised, and capable of being evaluated. Do we want to replace it altogether? If so, what system can we devise that would get rid of the drawbacks and at the same time preserve the advantages that we have noted?

A generalised system of non-formal education, such as is commonly used for literacy and functional education, is a possible answer. So at a higher level are the continuing education and open university programmes that are now being established in some parts of Africa, following the successes (as it would seem) of similar programmes elsewhere. But would non-formal education on the one hand, and continuing education programmes on the other, both as we know them, be adequate as complete delivery systems within a nation? What would be the strengths of these systems in this regard? Would they avoid the drawbacks and yet preserve the advantages of schooling?

The most attractive of delivery systems of course, if it can be managed, is an informal education where learning is untrammled and self-directed, and teaching is immediate, thoroughly practical, and almost or entirely freely given. This was the great strength of traditional education, both in Africa and elsewhere, as also the fact that it was community based. But while traditional education may have many useful lessons for us, it is not to be forgotten that it had its own disadvantages too, otherwise, for example, schooling as a system would not have evolved out of it. For one thing it was too localised to the small immediate community in its coverage, and it cannot altogether suffice for a modern world where, due to technological advances in communication, the demands of trade, and so on, a person living at the farthest

corner of the globe is as much one's neighbour as the person next door.

Perhaps the best kind of system would be one which combines the attractive features of any two or even all three of the systems of formal, non-formal and informal evaluation. Alternatively one may have alternative approaches, where two or more subsystems are devised for any particular national situation, but made to function in an integrated sort of manner. There is of course ongoing study and experimentation in this connection with world bodies such as UNESCO and UNICEF in the lead as regards publicity and promotion. The ideas and information that these bodies are collecting are useful as a starting point; but this is a case where no nation can entirely depend on the outside but has to discover and try out its own solutions according to its national circumstances, and there is an immediate and pressing call for national research and experimentation.

b) Policy, planning and management

After the choice of delivery systems, the next task, of course, is to develop and produce a good education plan. Following the Jomtien World Declaration and Plan of Action, the various countries of Africa have been engaged in preparing their own national plans of action for basic education and a few of them have even begun to implement these plans; but here we are thinking in terms not of just basic education but of all education, and not just for the year 2000 but for well beyond. If alternative delivery systems of education such as are now being researched are decided upon, they would be basic to the plan. As for all planning, a set of basic policies for education would have to be presumed, policies based on considerations such as have been suggested throughout this volume. But also the plan should have in-built mechanisms for the sound management of education, whether or not this is a fully community based education. It should also be flexible, with in-built mechanisms also for continuous planning and replanning. This is essential because as human beings we can only make judgements from present and observable tendencies, and we have no

means of knowing what changes may occur even in the near future, let alone in the years that lie far ahead.

c) Awareness-raising and public mobilisation

The next task would be to sell the plan to the nation, because whether or not the plan is for community based education, public support and commitment would be vital for its success. This would need public explanations and discussions at both national and community levels. The plan may even have to be revised in the light of these discussions. But all this is to the good, because in the final analysis the plan is for the people and it is necessary for the planners and educationists to carry the nation along with them.

d) Research and innovations

A good deal of research would be necessary for such a plan to be produced. The research need has been noticed even in connection with the choice of delivery systems as in a) above. Some research is ongoing even now not only internationally but also in the African countries themselves. But rapid change in national and world conditions is the order of the day for now and the foreseeable future, and as conditions change it would be necessary for education to adapt itself to these changes. The implication is that educational research should be a continuous and ongoing process, and the research should lead to the innovations that would be necessary in all aspects for continuous improvement and adaptation. Part of the built-in flexibility of the plan is that it should have mechanisms for absorbing the results of the research and for testing, refining and eventually generalising the consequent educational innovations. Given such a strategy, educational reform would be not just a once and for all target but an ongoing process, continually adapting itself to change.

e) Content, methodology, training and preparation of materials

Whatever the systems of delivery, the content of teaching would also need constant checking and updating in order to adapt it to changing conditions of life and needs of society. Methods of teaching would also need regular examination to ensure that they are suitable for their purposes. This point needs stressing, because it is not often realised how vital is the adoption of proper methodologies for the success of the teaching and therefore of the whole educational programme. The case of the methodology for teaching in African languages in both formal and non-formal education is one clear example, but the methods for other teaching should also need adaptation and development if only to fit changing curriculum content. Finally, it goes without saying that with every change in content and particularly in methodology, there should be a corresponding adaptation or revision of the educational materials in use, and the necessary training and retraining of personnel for the use of the new or revised content, methods and materials.

All these, again, should not be taken for granted. They are features that need to be catered for in the mechanisms of the education plan.

Technical Support and the Mobilization of Resources

As regards technical support, the MINEDAF VI Conference mentioned earlier, as part of a long term plan of action, had specified certain areas that would be useful for regional collaboration, with a view to optimising available resources, creating an adequate learning environment and reducing dependence on outside assistance. These areas are as follows:

- the training of planners and managers in order to enhance capabilities for the management and analysis of data;
- the strengthening of capabilities for evaluating the quality of education, particularly through the

compilation of data and the analysis of indicators on the quality of education;

- enhancing capacities for the preparation and production of teaching and learning materials and increasing their availability;
- the training and further training of teachers to enable them to provide high quality teaching suited to the needs of different types of learners;
- the use of the media to meet educational needs, particularly with reference to distance education strategies, which will be the subject of research, exchange of information, staff training and the production of teaching aids.

In producing its long term plan of action, MINEDAF VI was thinking specifically in terms of basic education, but the areas as specified are relevant for the whole educational system; and as far as foreseeable, they are likely to be valid even if there are changes in the system itself. Also, not only regional cooperation would be useful but also international technical cooperation. As regards the latter, there is much technical educational know-how available all over the world, and there is no sense in re-inventing the wheel.

In connection with the mobilization of resources, we are thinking in terms of the enabling factors, namely funds, the structures, the personnel, the institutional arrangements, equipment and materials, and so on. For the purpose of ensuring all these, we would need to consider how much the following can be made available and how they can be managed and used:

- funding provided through the budgets of central governments;
- other resources within the nation, both financial and technical: for example local community resources; private sector contributions to education; resources of local non-governmental organisations and other such bodies;
- international as well as bilateral funding.

Conclusion

This has been an attempt to make specifications and provide guidelines for the African education of the 21st century. What is given here is not meant to be a prophecy but a guide to policy, planning, implementation and management, based upon African needs and specificities and world trends as far as these can be discerned.

An important point that cannot be overstressed is that Africa should fairly and squarely shoulder the responsibility for its own education. It is not helpful to continue to blame the difficulties and problems of African education on the colonial past, as is still fashionable in some circles.

The colonial era came to an end over thirty years ago, and a new generation has even arisen that did not know this past. African education has known some successes, the very fact that the countries have survived in their present form is a witness to this; but where there have been failures, the thing to do is to work towards putting them right. It is not useful either to complain about lack of resources. There is much goodwill for African education in the world, and even if there were not, Africa has more than enough resources on its own. The problem is not with the resources as such but rather with resource management. National resource management of course is beyond the scope of a national education plan; but the important thing in this respect is the plan itself; and the essence of a good plan is sound, workable ideas. If there are such ideas, funding should not be a problem.

It is not helpful, in addition, to blame the ills of African education on the lack of a political will. What we call the political will is nothing more than the reflection of the will of the people themselves. If the people of a country want a certain type of education or educational provision, there are ways of forcing their politicians to take action. But the people have got to be convinced and made to express their will, and this is where the national educationists come in. Even if it is a revolution in the national educational thinking that is called for, they are the ones who are best placed to spearhead this revolution. Information and sensitization are of the essence here. This is one reason why MINEDAF VI, among its strategies for resource mobilization, talks about generating

awareness and mobilizing local communities and the different partners engaged in education, and also organising large-scale literacy campaigns. Literacy is a powerful aid in educational and other awareness raising.

Finally, while it is true that Africa should look to itself first and foremost for its own educational salvation, it is also true that if this educational salvation is to properly take off, a sizeable input of funds would have to come from outside the continent. Such financial assistance should be looked at more and more as assistance for mutual benefit and less and less as foreign aid. The fact that till today the net flow of world capital is from the less developing nations mostly in Africa to the more developed nations, whereas it ought to be the other way round, is only one aspect of the matter. Another even more important aspect is the fact that with the world shrinking more and more into a global village, the destinies of nations are becoming more and more intertwined, both economically and even physically, so that if African education and therefore Africa itself fails, this failure is bound to have a significant adverse effect on even the richest and most powerful world nations. Thus it is in the interest of the more developed nations to come out strongly in support of Africa and African education, because in doing so they are also significantly helping themselves.

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ANNEX I

UNESCO REGIONAL INTERDISCIPLINARY ROUND TABLE ON LEARNING FOR THE 21st CENTURY (BRED, DAKAR, SENEGAL, 6-9 JULY 1992)

Working Paper

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1. Background and Objectives of the Round Table

This Round Table is being organised in line with the Programme and Budget for 1992-1993 as approved by the General Conference of UNESCO at its 26th session in October 1991. It relates to the UNESCO action on Education for the 21st Century, and the renewal of Educational content and methods for the purpose. According to the Approved Programme and Budget, the Round Table "will help to analyse curriculum reforms from various viewpoints: relevance, overload, integration of interdisciplinary content, influence of media and future development of working life, as well as technology, cultural aspects and equality between the sexes". In this way, the Round Table should help to define an agenda for the future of Education in Africa. It should also provide an African input for the work of the UNESCO Commission on Education for the 21st Century, which is being established with a view to examining pedagogical concepts in order to contribute to a new approach to Education.

The Round Table is also being organised in line with another UNESCO activity, that of enhancing the Humanistic and International Dimensions of Education as a contribution to peace, human rights and the elimination of all forms of discrimination in formal and non-formal education, within the framework of the World Decade for Cultural Development. The objective in this case is to provide guidelines for policy makers, curriculum developers and teacher trainers for humanistic and cultural education, including the arts, religious and moral values, environmental ethics, and international understanding and cooperation. This second activity is linked to the first and is also meant to provide an input for the work of the UNESCO Commission on Education for the 21st Century. For these reasons, both activities are being treated together at this Round Table.

The accent at this Round Table is on interdisciplinarity and on a coverage of views from every section of UNESCO's Africa Region.

2. The African and World situation

2.1. The World Crisis

Participants are referred to the document, "World Declaration on Education for All and Framework for Action to Meet Basic Learning Needs" (World Conference on Education for All, Jomtien, Thailand, March 1990). In the preamble to the Declaration, the World situation is describe in these terms:

PREAMBLE

- More than 40 years ago, the nations of the world, speaking through the Universal Declaration of Human rights, asserted that "everyone has a right to education". Despite notable efforts by countries around the globe to ensure the right to education for all, the following realities persist:

- More than 100 million children, including at least 60 million girls, have no access to primary schooling;

- More than 960 million adults, two-thirds of whom are women, are illiterate, and functional illiteracy is a significant problem in all countries, industrialized and developing;

- More than one-third of the world's adults have no access to the printed knowledge, new skills and technologies that could improve the quality of their lives and help them shape, and adapt to, social and cultural change; and

- More than 100 million children and countless adults fail to complete basic education programmes; millions more satisfy the attendance requirements but do not acquire essential knowledge and skills;

At the same time, the world faces daunting problems, notably: mounting debt burdens, the threat of economic stagnation and decline, rapid population growth, widening economic disparities among and within nations, war, occupation, civil strife, violent crime, the preventable deaths

of millions of children and widespread environmental degradation. These problems constrain efforts to meet basic learning needs, while the lack of basic education among a significant proportion of the population prevents societies from addressing such problems with strength and purpose.

These problems have led to major setbacks in basic education in the 1980s in many of the least developed countries. In some other countries, economic growth has been available to finance educational expansion, but even so, many millions remain in poverty and unschooled or illiterate. In certain industrialized countries, too, cutbacks in government expenditure over the 1980s have led to the deterioration of education.

Yet the world is also at the threshold of a new century, with all its promise and possibilities. Today, there is genuine progress toward peaceful detente and greater cooperation among nations. Today, the essential rights and capacities of women are being realized. Today, there are many useful scientific and cultural developments. Today, the sheer quantity of information available in the world - much of it relevant to survival and basic well-being - is exponentially greater than that available only a few years ago, and the rate of its growth is accelerating. This includes information about obtaining more life-enhancing knowledge - or learning how to learn. A synergistic effect occurs when important information is coupled with another modern advance - our new capacity to communicate.

These new forces, when combined with the cumulative experience of reform, innovation, research and the remarkable educational progress of many countries, make the goal of basic education for all - for the first time in history - an attainable goal.

2.2. The Status quo in Africa

The war-ravaged situation in several of the African countries and the present turmoils caused by the wave of political change, resulting in the breakdown of governments, severe disruptions of trade and commerce, and much loss of life and property, have imposed themselves upon a continent already riddled with balance of payment problems and a

foreign debt of unprecedented proportions, the destructive effects of draughts and desertification, floods, locust infestation and other natural disasters. Corruption and mismanagement seem to be the order of the day; hunger and poverty are widespread even in the midst of sometimes abundant natural resources; and the breakdown of law and order is not an unusual phenomenon.

This is the extent of the African crisis, and it is the debit side of the coin. On the credit side, many of the states have managed to survive as states. Even this is a big achievement, although this survival is often in jeopardy. In many cases also there are abundant natural resources, as well as manpower potential, that could spell wealth if properly exploited and managed; and the cultures and traditional values, though they tend to be eroded, have survived and can be potent and powerful tools for social and economic development.

2.3. The African Society of the Future

The kind of African society to be desired has been much discussed and there have been attempts at a definition. As far back as 1978, the UNESCO Regional Symposium on Educational Goals and Theories in Africa held in Dakar with high level participation from all over the Continent, arrived at the following specificities:

- A self-reliant society, capable of feeding itself adequately; an agricultural and an industrial producer, economically viable, doing business on terms of equality with the outside world;
- A society with a cultural identity of its own;
- An integrated society, with stability, yet aware of constant change and the need for it, and possessing a mechanism for adapting itself to such change;
- A society that extols moral values, ensures freedom, justice and fairplay, respect for the rights of others, democracy, equality of opportunity for all without rural/urban, class or any such distinctions.

The symposium was insistent that the above specificities were not inventions of the Western world but were at the very heart of traditional African society.

The organisation Futuribles International however, as a result of a questionnaire sent out to high level experts all over the continent (1986), came up with the following society concerns for Africa, by order of priority rating:

- | | |
|---------------------------|----------------------------------|
| 1. Individual liberty | 2. Employment/work |
| 3. Risk taking/creativity | 4. Political independence |
| 5. Law and order | 6. Health |
| 7. Shelter/clothing/food | 8. Education |
| 9. Family | 10. Money |
| 11. Fellowship/solidarity | 12. Possession of material goods |
| 13. Peace | 14. Productivity |
| 15. Friendship/Amity | 16. Children |
| 17. Honesty/moral values | 18. Religion |
| 19. Patriotism | 20. Personal/growth |

The Round Table may wish to examine these statements of society specificities and concerns, so as to arrive at an agreed position for Africa taking recent national and worldwide developments into account.

3. The Implications for Education and Learning

3.1. The Jomtien Perspectives

3.1.1. Basic Principles of Education

The fundamental objectives of Education are given in Article one of the World Declaration, that of meeting basic learning needs through the acquisition of knowledges, skills, values and attitudes, and the transmission and enrichment of cultural and moral values. The Jomtien concern in the Declaration is to emphasize basic education, as a basis for lifelong learning and for further levels of education.

The principles of Education are given in the preamble, namely that education is a fundamental human right, it can help ensure a better world, it is an indispensable key to personal and social improvement, and it needs to use traditional knowledge and the indigenous cultural heritage. But current educational provision is seriously deficient and needs an expanded vision, a new philosophy, and this is

described in articles 2-7 in terms of universalizing access and promoting equity; focusing on learning; broadening the means and scope of basic education; enhancing the environment for learning; and strengthening partnerships.

3.1.2. Universal Strategies - New Approaches to Educational Policy Formulation and Education Management

The whole of the Jomtien Framework for Action is concerned with this question. The strategies described include firstly the setting of goals, not only the ultimate goal of meeting learning needs but also carefully formulated intermediate goals and time bound targets; and also adopting certain principles of action. These principles include identifying needs for relevant, quality schooling and out of school education and literacy and capitalising on the use of both traditional and modern media and technologies as well as action to enhance and correlate education with the family and community environment and the larger socio-economic context; the adoption of multisectoral strategies and action which are integral to the overall development effort; the evaluation of current educational practices and institutional arrangements; and joint cooperative actions with non-governmental, bilateral, multilateral and international organs.

At the national level, priority actions include assessing needs, designing policies, planning, improving capacities, mobilising communication channels as well as building partnerships and mobilising resources. At the regional level, priority actions include exchanging information, experiences and expertise and undertaking joint activities; at the world level, such actions include international cooperation; enhancing national capacities, providing sustained long-term support for national and regional actions; and consultations on policy issues.

3.2. The African Perspectives

3.2.1. Basic Principles of African Education

The Educational Objectives for Africa are given in Recommendation 2 of the MINEDAF VI recommendations.

They include the protection and education of young children, the universalisation of primary education; the promotion of basic education for girls and women; improving access to basic education for marginal and disadvantaged populations; the promotion of basic education for young illiterate in the 12 to 17 age group as well as for adults; and improving teaching and learning outcomes for the different target groups identified at the national level.

Also, the Symposium on Educational Goals and Theories in Africa, referred to earlier, had considered the goals and objectives in terms of the kind of human being it was desirable for African education to produce. Its specifications were as follows:

- A man capable of satisfying his basic physical needs for food and water, clothing and shelter, health and strength, in an environment as natural as possible; and his basic mental needs of individual freedom and the optimal use of his special aptitudes and abilities. A man in whom the will to work is fully developed as a means of satisfying these needs;
- A man who is able to satisfy his inner spiritual "personality" desires and thus to fulfil himself;
 - (a) a good team member and team worker, undertaking cooperative work as such with others for the benefit of the whole group, which is society;
 - (b) aware of change and be able to adapt to it, and be at the same time himself an innovator and agent of change;
 - (c) a good organiser and a good leader, exercising such leadership primarily through consultation. (The stress on consultation was noted as an important traditional African characteristic).
- A man with a cultural identity and a full awareness of this identity: a patriot.

The above definition of the kind of man desired translates itself into educational goals, which this Round Table may wish to discuss or modify.

3.2.2. Strategies in African Education

As regards Africa, the whole of the recommendations of MINEDAF VI were concerned with strategies.

Participants are referred to these recommendations. Recommendation 1, in particular, outlines global strategies for basic education and for reducing illiteracy, (by at least half, more according to the circumstances of the country); supportive strategies in respect of national development policies; educational policy strategies for planning and management, curriculum, teaching and research, educational management and evaluation; and strategies in respect of the mobilisation of resources and of subregional and regional cooperation. Recommendation 2 outlines a regional plan of action for cooperation in training for planning and management, evaluation and materials production, and in the use of the media especially for distance education. Recommendation 3 outlines a mechanism for MINEDAF Conference follow-up; and Recommendation 4 is concerned with cooperation for the development of African Education.

3.3. Curriculum and Methods for Education and Learning

3.3.1. Content Guidelines and Strategies

(a) For these, first of all the objectives of African education, more or less as indicated earlier, would need to be taken into account;

(b) Also, a synthesis of some 35 documents relating to Educational Goals, Strategies and Innovations for the 21st Century, was prepared largely with a view to this Round Table exercise. The synthesis is organised according to the following themes, which indicate some content guidelines and strategies for Education, as follows:

- The renewal of Education and the concept of lifelong learning

- Education for Human Resource Development
- Basic Education for All
- Education and Employment
- Education and the information media
- Education and technology

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- Education and Human Rights teaching
- Natural resources, the environment and education
- Education and language
- Towards a single international curriculum standard
- Education for a reasonable birthrate.

(c) In addition, the report of the UNESCO Regional Advisory Committee on Education in Asia (1991), in its third chapter on "Improvement of Quality of Education at the Threshold of the Twenty-First Century" treats the following themes:

- Quality of Education
- Education for better quality of life
- Humanistic, Ethical and Cultural Values
- Early Childhood Care and Education
- Secondary Education
- Higher Education
- Distance Education
- Technical and Vocational Education
- Teacher Education
- Science and Technology Education
- Environmental Education
- Population Education
- Health and Nutrition Education
- Drug Education
- Educational Policy, Planning and Management
- Research, Innovation and Technology

(d) The Round Table may wish to discuss how far both of the above outline statements apply to African education.

A more appropriate schema, taking into account the considerations so far indicated in this document, may be such as outlined below:

1. Education for Human rights, peace and international understanding
2. Cultural education, creative education
3. Civic education, law and order, education for leadership, moral education, religious education
4. Physical and health education
5. Education for employment, work, productivity
6. Business education, money management
7. Population education, family and home management

8. Environmental education
9. Science and Technology Education.

3.3.2. Curriculum and Methods Development Strategies

A meeting of the nature of this Round Table cannot go into details of curriculum content and teaching methods; but it can point out the broad lines of curriculum organisation, and some crucial strategies for curriculum developers to take into account. Such broad lines and strategies may be as follows:

1. Education for generating the demand for education itself, in view of the falling demand in Africa
2. Educational access, quality of education
3. Use of languages in teaching, first language teaching strategies for first language education
4. Basic and non-formal education, education for all
5. Continuing and lifelong education
6. Early childhood education
7. Secondary and higher education
8. Traditional skills/values/strategies and their use in education
9. Educational research, development of innovations
10. The media in education, distance education.

The first of these broad themes as suggested, education for generating the educational demand itself, is a new one. The falling demand for education in Africa was noted by MINEDAF VI and is a cause for great concern. Education itself must take the lead in helping to reverse this falling trend, and the Round Table may wish to provide ideas as to how this can be done.

Another of the strategies, the use of elements from African traditional education, has received much lip service over the years but scanty action in implementation, if indeed any. The difficulties may be that of lack of enough knowledge about traditional education, inadequate effort to determine exactly what elements are to be used, and how. If so, it is a case for cultural, historical and educational research, dissemination of information, and training.

The other strategies included above have often been discussed. Also they feature prominently in the Jomtien document, in the MINEDAF VI recommendations and Dakar Declaration, and in ongoing UNESCO action. Therefore it is not necessary to elaborate on them here. Participants may wish, however, to decide on relative weighting and priorities. For example, how practical is a stress on early childhood education in relation to the other levels of education, given Africa's scarce resources for education? On the other hand, is it a justifiable claim that continuing and lifelong education is much under-rated and deserves high priority, even more so than secondary education? (See Final Report of the UNESCO Consultation on New Tasks for Continuing Education in the 21st Century). Also, what should be the place and the concerns of secondary education, i.e. pre-university education above the basic level? It has not received much attention in recent discussions. In comparison with other elements, how much stress should be laid on research? On innovations and exchange? Such questions are worthy of consideration.

4. Mobilization of Resources, cooperation

4.1 Mobilization of Resources

In the Jomtien document, Article 9 of the World Declaration is concerned with mobilising resources through enlarged public sector support; attracting new resources through more efficient use of existing resources and improved programmes; and a reallocation of resources between sectors, for example from military to educational expenditure. Also Section 1.6 of the Framework for Action, as well as Article 7 of the World Declaration, talk about building partnerships and mobilising resources, principally through mobilising and bringing together all possible partners both old and new; through improved educational efficiency and a more efficient search for, allocation and use of funds, as well as through making more visible the high benefits of education in relation to its cost.

MINEDAF VI, in its Recommendation 4, urges the African countries inter alia to "promote new and more active

partnerships within each Member State, making provision for popular participation, in particular through social mobilization based, for example, on the mass media; (and) mobilize national resources through multisectoral and interactive participation by all those involved in basic education, secondary education and higher education alike". It also recommends to UNESCO to "promote the use of African expertise in the preparation and execution of educational projects and update existing directories for the purpose".

4.2. Cooperation

Cooperation within the nations themselves consists of mobilising all possible national partners for education, as indicated in 4.1 above. As regards regional cooperation, the Framework for Action specifies the development and use of both intergovernmental and nongovernmental mechanisms. For Africa, MINEDAF VI specifies stepping up the exchange of information and experiences between Member States; promoting technical cooperation in education, and giving effect to regional integration provisions in respect of the development of human resources as set out in the Treaty of the African Economic Community (Recommendation 1, 31-33).

As regards international cooperation, the Jomtien World Declaration in its Article 10 requires the strengthening of international solidarity through substantial and long-term increases in resources for education with priority for least developed and low income countries; and working together to create a stable and peaceful world environment as an educational prerequisite. The Framework for Action specifies cooperation with UNESCO and other governmental and nongovernmental international organisations interested in Education (section 2.2). Funding apart, it indicates six areas particularly useful for technical cooperation at both regional and international levels, namely the training of key personnel; improving the collection and analysis of information; research; the production of educational materials; the use of the communication media in meeting learning needs; and the management and use of distance education services.

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Participants are invited to discuss both the philosophical issues and the practicalities involved, particularly relating to regional and international cooperation. for example:

- how far is regional cooperation practicable in Africa, given the communication difficulties and the hunger, poverty, and other similar problems of the continent?
- What practical measures are needed for effective regional cooperation?
- Similarly, what practical measures are a prerequisite for effective international cooperation?
- How much of this international cooperation can the African nations legitimately expect, in view of increasing and pressing needs for assistance in other parts of the world?
- Is this cooperation to be seen in terms of 'gifts' from more developed countries?. Is it a human right? Or is it a necessary condition for coexistence and even just existence itself in an ever shrinking world?
- Who dictates the terms of this cooperation? The more developed partners? The developing partners? Or if it is a matter for joint consultation, to what degree in each case?

ANNEX II

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