

Decolonisation of research in the African university

Key-note presented by

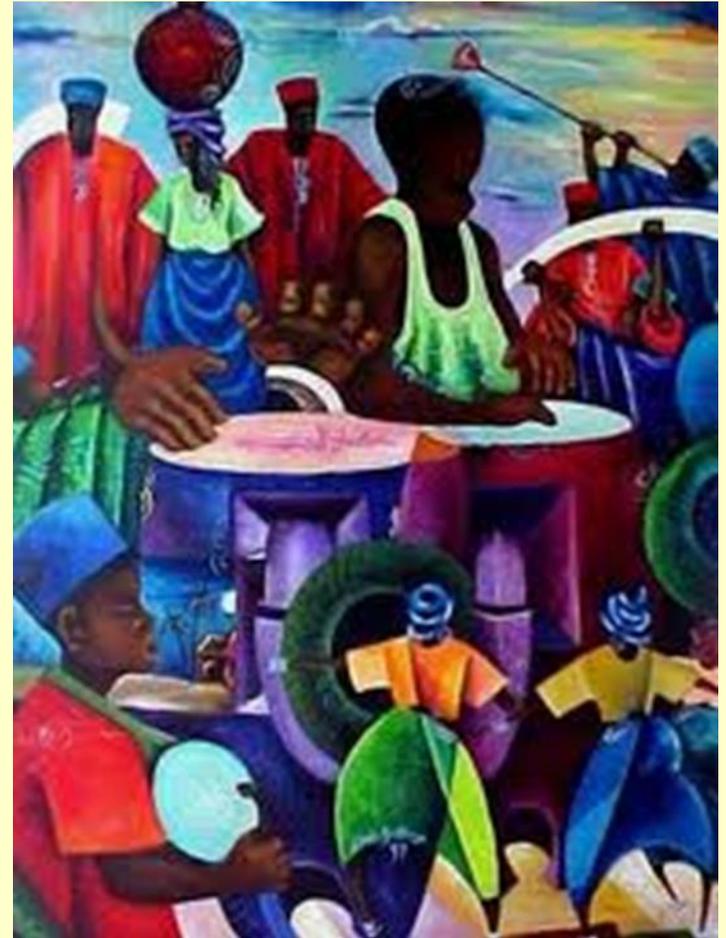
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at Moi University, Eldoret,
Kenya on the 24th of
September 2015 in connection
with the launch of CERM-ESA
project



Talking points

- What is a truly African university?
- Reanalysis of the history of indigenous education in Africa
- Taking the experiences of Africans into account
- Narrative Study of Lives in Africa
- Language and Culture
- A paradigm shift on theories on language of instruction

Further talking points

- Languages of instruction at higher levels of education
- The myth of the many languages in Africa
- Will Tanzania show the way?
- Rewriting the curriculum
- The African ubuntu paradigm
- PISA for Development - A Renewed Curriculum Dependency?

What is a truly African university?

Despite the multiplicity of models of university systems, the universities in Africa should not only be relevant to the continent's situation, they should also be truly African (Ajayi, Goma & Johnson, 1996: 234)

	Foreign language	Local language
Foreign content	A) Textbooks written and published abroad in a foreign language adopted for use without any modification	B) Direct translations of e.g. textbooks and curriculum material made abroad into a local language
Local content	C) Some well-known authors write from Africa in the ex-colonial languages. Most research even on local experiences is written in ex-colonial languages	D) Texts taken from the local culture written in the local language

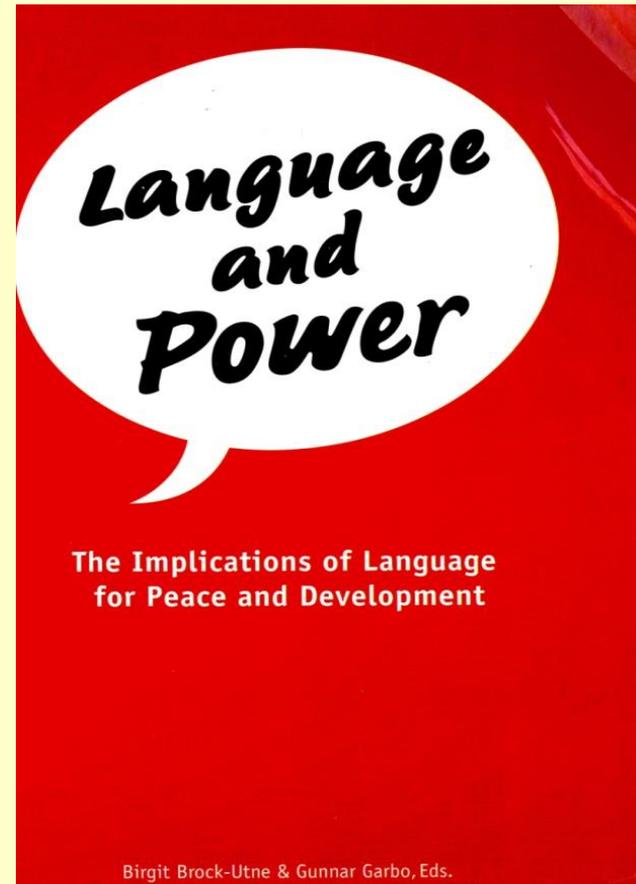
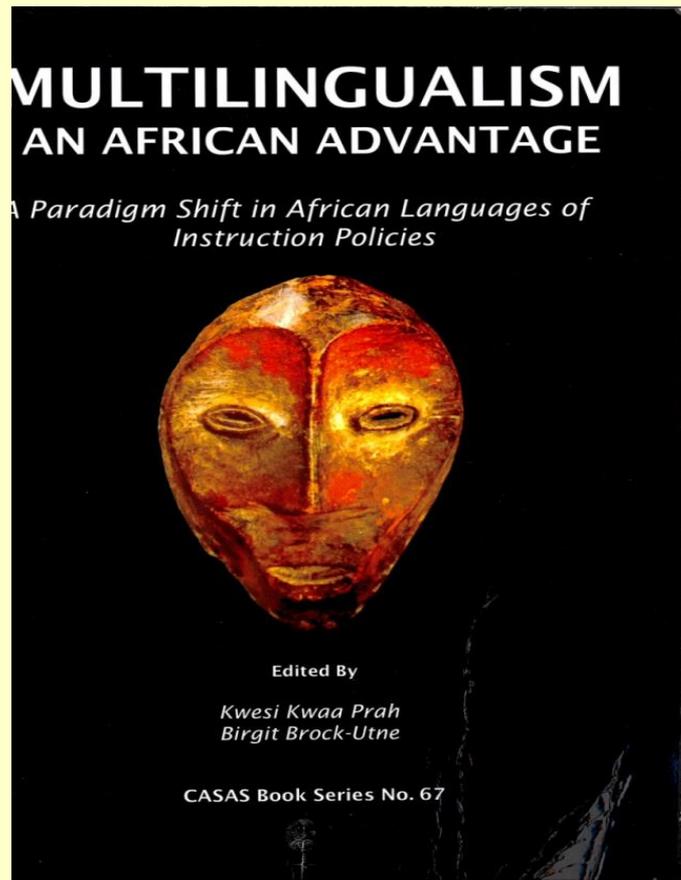
Theories on language of instruction – a paradigm shift

Western concepts like:

- Bilingual
- 1st language, 2nd language, mother tongue
- An African critique of the use of:
- Diglossia (Kembo-Sure, 2019 vs Fischman, 1972)

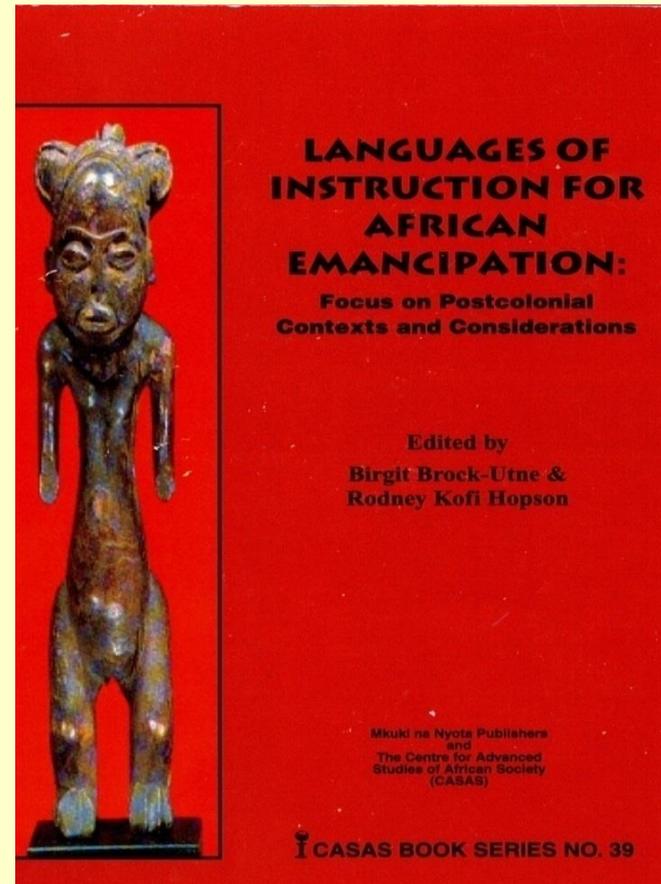
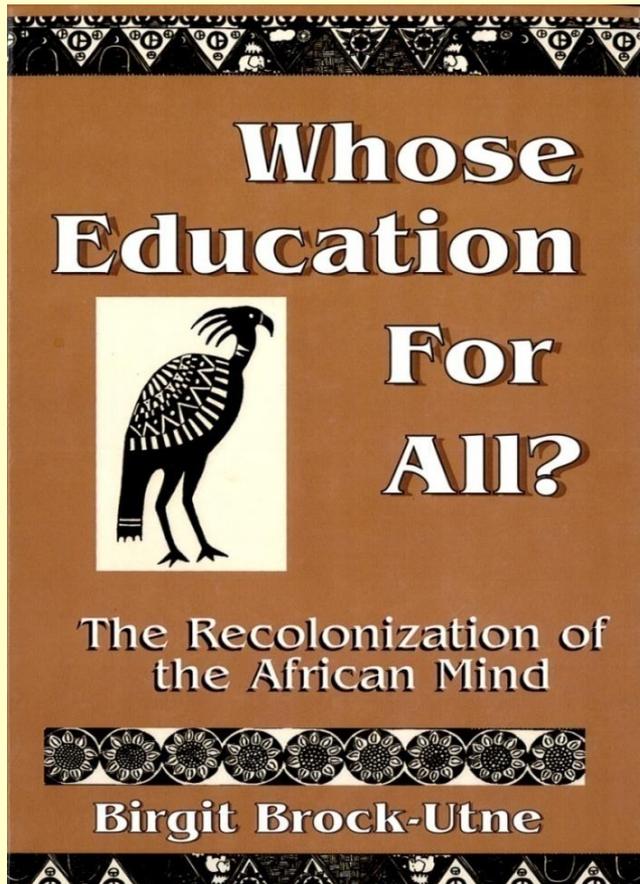
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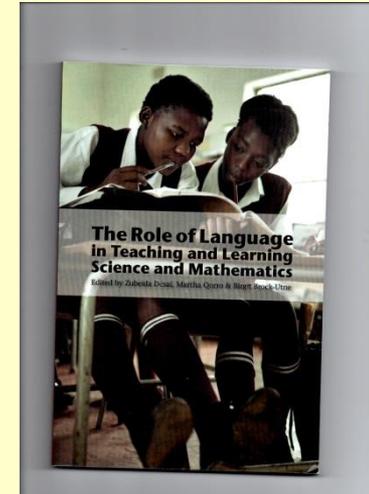
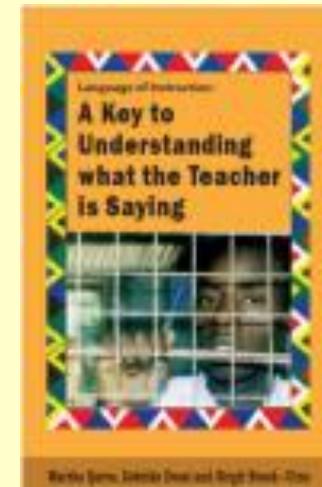
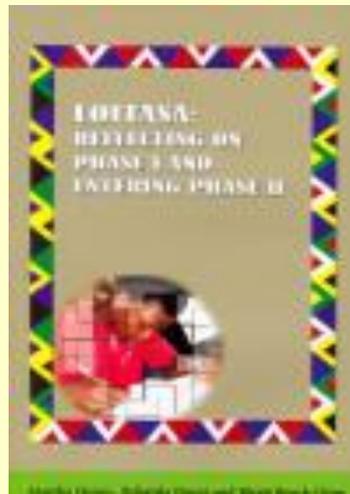
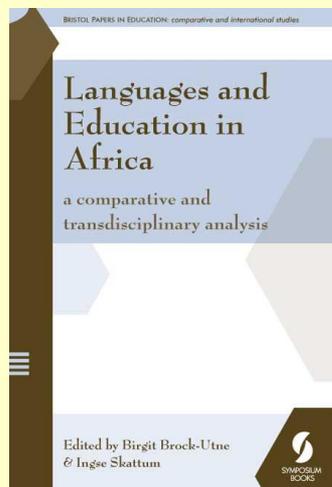
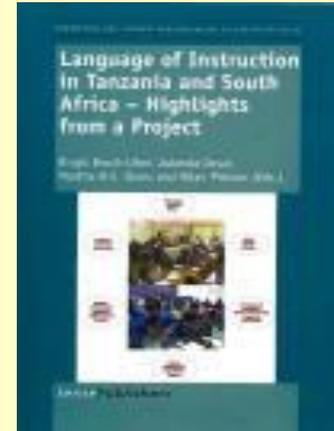
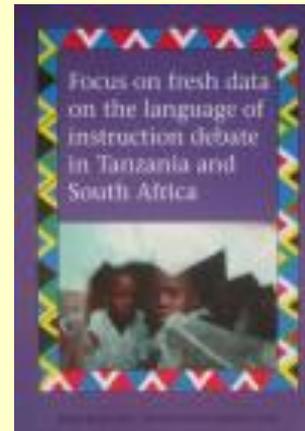
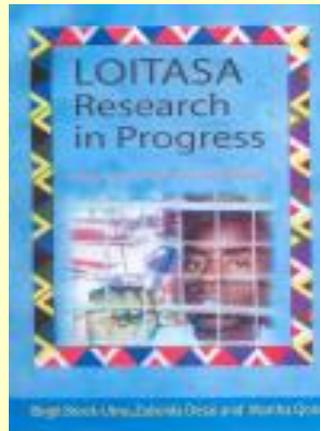
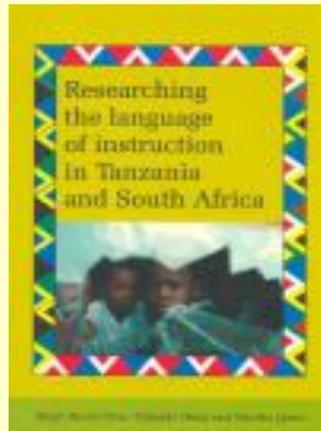
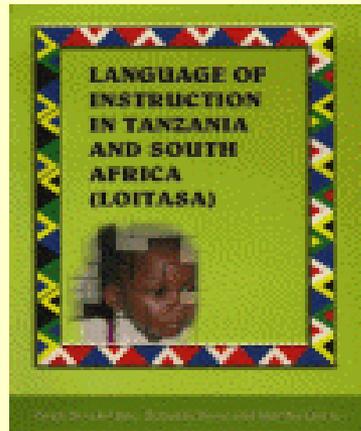


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LOITASA (Language of Instruction in Tanzania and South Africa) Books



Prestige Planning

Prestige Planning entails associating African languages with an economic value on the labour market and requiring academic skills in these languages as one criterion for access to employment (Kamwangamalu, 2015:14)

Wizara (2014) Sera ya Elimu na Mafunzo. Education and Training policy

In Kiswahili

Lengo: Kutumia lugha ya kiswahili katika ufundishaji

Tamko: Lugha ya Taifa ya Kiswahili itatumika kufundishia na kujifunzia katika ngazi zote za elimu na mafunzo na Serikali itaweka utaratibu wa kuwezesha matumizi ya lugha hii kuwa endelevu na yenye ufanisi katika kuwapatia walengwa elimu na mafunzo yenye tija kitaifa na kimataifa
(Wizara,2004:38)

English translation

Goal:To use the language of Kiswahili in teaching

Declaration:The National language Kiswahili will be used for teaching and learning at all levels of education and training, and the government will work to enable the use of this language in order for it to be sustainable and effective in providing education and training for national and international productivity

Main reasons why the LOI is not changing

- The role of the former colonial masters – now the so-called «development partners»
- The role of the African elites
- The misunderstanding by lay people thinking that the best way to learn English is to have it as the language of instruction
- The lack of *Prestige Planning* for African languages from African states
(Kamwangamalu:2015)

Rubagumya et.al on linguistic human rights (2011: 83)

What is needed above all in Tanzania, as in Africa in general, is higher quality education through African languages. Communities in Africa will only be able to learn and teach through their own languages once they see that their use in schools is effective and their role in society brings rewards. The duration of education through these languages must be extended, its effectiveness increased and the number of languages used as media of instruction expanded.

From the LEA conference at the UiO June 2006

An African participant: “We cannot solely put the blame on the donors. The African elite must also take part of the blame. And let us face it, we who are here belong to the elite. We are part of the problem.”

Another African participant: “Yes, that is correct. We intellectuals are part of the problem. But we are also part of the solution.”

Rewriting the curriculum

- Teaching and Learning History in Contemporary Africa: Past, Present and Future
- The African ubuntu paradigm – the contrast between Decartes' contextless mentalist individualism in cogito ergo sum (I think therefore I am) and the African contextually pregnant, social constructivist relationism in umuntu,umuntu,babantu (I am because you are)

Martha Qorro on quality of education

Is it possible to improve the quality of education without addressing the issue of language of instruction?



Steps forward and steps backward

- African languages as languages of instruction at higher levels of education
- Examples: Institute for Kiswahili Research,
- Department of Kiswahili
- Teaching of Philosophy through the medium of Kiswahili in Makumira University College
- TIMSS tests – Ghana no 44 out of 45, South Africa as no 45
- PISA for Development – «global» governance of education

Thank you for listening

Asanteni sana

**Enkosi kakhulu
Tatenda (Shona)**

**Zikomo kwambiri
(Nyanja/Chewa)**

**Twatasha sana
(Bemba)**

Mange takk

