

3rd Session

TECHNOLOGICAL EDUCATION IN THE ISLAMIC COUNTRIES

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Technology and Vocational Education: A Case Study of The Gambia

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Abstract

This paper provides an overview of education in the Sudan. It starts with a brief historical background explaining the formation of the present day Sudan followed by a short country profile. A comprehensive survey of education in the country is given supported by statistics covering primary, secondary and higher education along the lines of public, private and gender. The position of religious studies in public education and in religious schools is discussed.

Finally, conclusions and recommendations are presented highlighting the critical priority aspects and focusing on the areas which are candidate for cooperation among Islamic countries.

Sudan:

The term Sudan was formerly used to denote the area in Africa extending from the Atlantic Ocean in the west, to the Red Sea in the east and from the southern borders of the Sahara in the north up to the equator in the south. The historical events which took place since the year 1876, the year in which the first European conference concerning the future of Africa was held at Brussels in Belgium, resulted in the partition of this part of the continent into smaller regions among the European powers [11]. The only part which continued to retain the former name 'Sudan' is the recent Republic of the Sudan, which includes what was formerly known as the 'Nilotic Sudan'. This country took its final shape after the First World War in 1916 when the

Sultanate of Darfur was conquered by the British and annexed to the Anglo-Egyptian Sudan. Sudan is the country which is now bordered by Egypt in the north, Libya in the northwest, Chad and Central Africa in the west, Uganda and Kenya in the south and Ethiopia and Eritrea in the east. It has a coastal line along the Red Sea.



History:

Northern Sudan was the scene of many old civilizations (3000 B.C. – 450 A.D.) the latest was the Koshite and the Neriotic kingdoms which left pyramids, temples, royal cities and schools representing one of the earliest African kingdoms. Christianity came to Sudan in the 5th century A.D. and established three kingdoms spanning the whole of Nilotic Sudan. Islam came gradually to Sudan from Arabia in the east, through Egypt in the north and from North and West Africa in the west. [6, 7, 16]

The major influx of Muslim Arabs came after the conclusion of a treaty in 651 between the Christian Nubian Kingdom in northern Sudan and the Muslim rulers of Egypt (during the reign of the third caliphate Othman). The treaty allowed the safe and secure passage of Arab Muslims through Nubia to the rest of Sudan and regulated relations between the two parties. It remained unviolated for six centuries, which was long enough to enable the peaceful penetration of Islam in the Sudan [16]. The Muslim Arab tribes moved into the vast plains of the Sudan. This exodus of Muslims affected the country linguistically, religiously, and racially.[10]

The end of the last Christian kingdom was brought about by the invasion of the Funj (whose origin is still unknown) and the Arabs. The Funj later adopted Islam. The Funj sultanate covered most of Nilotic Sudan. Islam spread in Sudan under the Funj. Preachers, Sufis, and learned men from all over the Muslim world came and got established in the country. Many Muslim kingdoms covered the land of the present day Sudan: Waday in the west, the Fur Sultanate in Darfur, the Tagali Sultanate in the southwest Nuba mountains and the Funj. [15]

With the Turko-Egyptian conquest of Sudan in 1820, the present day Sudan finally took shape. Their rule was swept away by the Mahdi's religious revolt which created a national Islamic regime (1885-1898) which was later destroyed by the bloody Anglo-Egyptian conquest. With the conquest of Darfur in 1916 the shape of the Sudan was complete. The British administration of the Anglo-Egyptian Sudan closed the borders of southern Sudan and ruled it separately from the rest of the country. The southern region was divided among Christian missionaries, which provided the only education system in the south. Over the next fifty years, this policy created a

southern Sudan with an educated Christian leadership and a predominant Christian influence, over a majority of illiterate pagans.

Sudan got its independence from the British and Egyptian condominium in 1956. Since then, its national governments have continuously alternated between democratic and military regimes. The costly war between the north and south (originally started in 1955, just before independence) has hampered the development of the country . In January 2005 the Comprehensive Peace Agreement (CPA) between the north and south was signed. It granted the southern rebels autonomy for six years after which a referendum for independence is scheduled to be held.

The Educational System:

General Education:

Public education constitutes the main source of education in the country (Tablesland 2). A national curriculum is set by the government's Ministry of Education for all levels of basic education. It is followed by all schools except for a handful of foreign schools. The educational ladder was the 6+3+3 pattern until 1991 when it was changed to 2+8+3 pattern to include a two year pre-school stage, an eight year basic elementary stage, and a three year higher secondary stage. Currently, a process of going back to 12 years of school is underway and the pattern is expected to be changed to 8+4, 9+3, or 8+1+3.

Compulsory primary education is goal. Significant increase in the number of schools and pupils has taken place since 1990. However, the bottle neck is now the secondary education as only 26% of those who complete the primary education are admitted to the secondary level.

Religious Studies:

Religious education is part of the curriculum. The ministry provides the curriculum, teachers and textbooks for Islamic religious schools as well as Christian studies. The standard curriculum of the ministry is considered adequate knowledge required by a believer. Religious Studies are a

compulsory subject in the Sudan school Certificate and is a prerequisite for university admission. In all higher education institutions 12 credit hours of Islamic studies are a compulsory college/university requirement.

4. 2. 0 Higher Education:

The opening of twenty public universities during the last fifteen years has made access to higher education reasonably attainable. About 32% of the seats are reserved to the less developed regions of the country. It is noteworthy that the number of the female students at the bachelor level exceeds that of males (Table 3). The large student population poses the challenge of maintaining the quality and providing adequate facilities and services. This consumes most of the available resource leaving only a little for research.

Distance and Open learning:

Considerable advances have been made in the area of Distance and Open learning. Almost all universities have divisions dealing with this activity. The Sudan Open University, which is only five years old, has a student population of 51,000 spread through Central Sudan. In collaboration with the Ministry of Education it seeks to educate teachers working outside the capital and in rural areas.

Technical and Vocational Education (TVE):

TVE at secondary school level has been steadily deteriorating. The policy of leaving higher secondary education to be run by the states has had a negative impact on TVE because states preferred the cheap and popular academic education. Recently, many subjects of TVE have been included in the academic secondary school which broaden the knowledge and education of the student, but will not produce a standard TVE graduate. TVE requires a lot of attention.

At the level of higher education TVE has been addressed in two ways. Firstly, a project of 27 technical colleges is underway. Seven colleges have

already been established. In 2007 their total student enrollment has reached 2600. Secondly, The (2 – 3 years) diploma programs in higher education are supposed to be technical programs, However, many of them are academic in nature. Most of the students enter these programs with a view of bridging to the bachelor programs. Given the required resources and the necessary motivation more of these diploma programs could be converted into real standard technical education.

Islamic Religious Education:

In Sudan, the Koranic school is called a "khalwa". It is the indigenous traditional school and has been the place of learning for centuries. It is usually attached to the mosque. The colonial regimes that conquered the Sudan avoided reforming the khalwa and created parallel modern education schools instead. The khalwa changed very little throughout time. It maintains, to a large extent, the same teaching style and environment of centuries ago.

The khalwa provides food and accommodation for its students. The availability of food and shelter makes it attractive for some nomads and rural people. The quality of food and the type of shelter depends on the financial situation of the khalwa; the flow of donations, which, in most cases, is poor. However, there are some large well-known centers (khalwas) which are well-financed, managed and organized. The students of the khalwa are typically those who missed the opportunity to enter public schools. In Sudan there are currently about 5,500 such Koranic schools[17]. They range in size and resources. Typically a student learns reading and writing. Then he starts reading and memorizing the Koran. Afterwards, he is taught *fiqh* and math. Some khalwas have a well-structured curriculum, but many do not. 90% of students leave before completing the memorization of the Koran. There are recent activities to renovate the khalwa and to make use of the modern experience and methods in memorization of the Koran[17]. An excellent reference on Koranic schools is (Awn, 1991)[1].

Secondary School Level:

In 1912, a religious school system was established. It was modeled after the modern schools and concentrates on the learning of Arabic and

Islamic subjects. That system continued until after independence when it became under the Ministry of Religious Affairs and later the Ministry of Education. Finally, it was absorbed in the public education system[1]. The graduates of the khalwas who memorize the Koran and who pass a set of prescribed tests join a secondary school called Schools of Qiraat. The curriculum is specialized in Koranic studies and Arabic. The students sit for a special branch of the Sudan School Certificate and are admitted to universities in their specializations and in particular to the University of Holy Koran and Islamic Studies. In 2004, the number of students who completed these schools and sat for the Sudan School Certificate was 1,183 which represented only 0.34% of the secondary school graduates who sat for the certificate. The Taasil Consultancy of the President's Office has introduced a project for the establishing of specialized Koranic Sciences institutes to replace the schools of Qiraat. These would be at secondary school level [14].

4.5 ICT in Education:

Information and Communication Technologies (ICT) is a new media. Thus its presence and utilization in education is an indicator of reformation and coping with new tools. Table 4 shows the level of penetration of ICTs at the various levels of education. It is evident that more effort has to be expended in this direction.[4, 9]

4.6 Teacher Training:

The crucial challenge is the provision of better qualified and trained teachers at all levels and particularly in subjects such as mathematics, science, English, and preschool education. There is a critical need to give top-level priority to teacher training as it is the pre-requisite to the improving of teaching and learning.

Table 1 : Higher Education (Post - Secondary)2004 – 2005

	No. of students	% Males	% Females
Bachelor (4-6years) (32% reserved for least developed regions)	313 848	47.63	52.37
Diploma (2-3 years)	102 371	53.3	46.7
Technical College (3 years)	1 920	–	–

Postgraduate

(PhD,Master,PGDiploma)	19 466*	60.58	39.42**
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Source: www.mohe.gov.sd; Foreign Students are predominantly males.

***Postgraduate Students**

	No of Students	% Male	% Female
PhD	2 547	75	25**
Master	11 584	58	42
Postgraduate Diploma	5 335	60	40
Total	19 466		

Table 2 : Number of Educational Institutions and ICT Levels in Sudan

Institution	Description	Total	%
Schools	Public Schools	11752	
	Private schools	1035	
	Technical schools	81	
	Others	5808	
	Number of school students for all levels	4.553.297	
Universities	Public universities/higher institutions	27	
	Private universities/higher institutions	47	
	Technical	6	
	Number of university students	446 998	
Computer labs	Public schools with computer labs	4363	37.12 %
	Private schools with computer labs	647	62.5 %

	Technical schools with computer labs	20	25 %
	Public universities with computer labs	27	100 %
	Private colleges with computer labs	47	100 %
Internet	Schools with internet connection	20	0.12 %
	Public universities with internet connection	27	100 %
	Private colleges with internet connection	47	100 %

Source: Ministry of Education; Education statistic year book 2004-2005 ; Khartoum 2004.

Conclusion and Recommendations:-

Country Level:

- i. A strategic priority is to have one comprehensive policy for all educational levels, e.g. the general education policy would be designed in coordination with higher education and vice versa. This would remove the imbalances between primary, secondary and higher education.
- ii. The current decentralized system of education which gives the full responsibility of pre-school, basic and adult education to states (provinces) has to be revised. This system would lead to poor educational services in poor states.
- iii. Any expansion in education should give priority to secondary school level and to technical vocational education.

- iv. Some innovative comprehensive plans have to invent ways of removing the stigma associated with vocational and technical education.
- v. The teaching profession at all levels is worthy of moral, financial and logistical support, training and promotions.

Suggested Areas for Cooperation:-

- i. The availability of Islamic digital content is a priority. Content on the internet and on CDs which is decent and conforming to Islamic values is needed by the children and adults alike. This is a major source of education.
- ii. Availing opportunities for sabbaticals and postdoctoral research.
- iii. Accreditation, evaluation and assessment of quality of higher educational programs.

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Technology and Vocational Education: A Case Study of the Gambia

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Introduction

Globalization is a reality with multi-faceted dimensions. However, its strongest manifestations remains the rapid technological progress that has tightly squeezed time and space. Science and technology has been recognized globally as central to the promotion of economic development, poverty reduction, improved human health, good governance and environmental sustainability. If Muslim countries are to survive the present realities, the solution is nether ignoring nor in adopting wholeheartedly the tenets of globalization. The Muslim countries must on the one hand engage themselves in regional and international co-operations in scientific and technological institutionalization of their education systems. It is against this background that inter-Islamic Network on Space Science and Technology (ISNET) was founded in 1987 by nine OIC member states¹. The main objectives of ISNET are *inter alia*:

a)-*To collaborate and cooperate with OIC member countries in the peaceful uses of outer space*

¹ The founding fathers are: Bangladesh, Iraq, Indonesia, Morocco, Niger, Pakistan, Saudi Arabia, Tunisia and Turkey. Syria joined in 1997 while Iran and Sudan were admitted in 2004.

f)-To help and assist in training and development of quality manpower in OIC countries through organizing periodic short and long-term training courses, training workshops, seminars and on-the job training

And to support the large percentage of the illiterate segment in Muslim populations, institutions of vocational training must be sustained to promote self-reliance and self-employment on the other

The Gambia is a member of OIC and a member of Sub-Saharan African countries, states faced with exceptionally tough challenges of development and application of science and technology and countries that suffer the legacy of under development. It is therefore felt that promotion of new education orientation is the key to help rescue these countries.

This paper explores the status of technological and vocational education in the Gambia, its achievements weaknesses and challenges and maps out the way forward.

1-The Gambia

1.0-Geography

The Gambia is a tiny country situated in the extreme west coast of the African continent. It lies between the meridian 16 48 and 13 47 west longitude and between parallel 13 3' and 13 49 north latitude. With an area of 4008 square miles, the Gambia is surrounded by the Republic of Senegal on three sides. Its fourth side is open to the Atlantic ocean

¹ Report for the Twelfth General Assembly Meeting of COMSTECH, Islamabad, 21-23 February 2006 published by ISNET

The Gambia: inside Senegal



1.1-People

According to 2003 statistics, the Gambia has a population of 1.4 million with an average growth rate of 2.8 percent,¹ and density of 128 per square kilometer with a high infant mortality rate. Over 40.9 percent of the population is under the age of 15 and life expectancy of 53 years. The Gambian population belongs to five major language groups in West Africa: Mandingo, Fula, Wolof, Jola and Sarankhule, over 95% of the total population are Muslims. The president the vice-president and most of the ministers are Muslims. Until it got its independence from Britain in February 1965, the Gambia was a part of the British colonies in West Africa

¹ See National Training Authority's (NIA) Propjet Proposal 1 February 2007

1.2-Economy

Gambia was ranked 155 in UNDP Human Development index 2005. of the 103 low income earning countries, Gambia was ranked 88 in 2005. Agriculture accounts for 29%of gross domestic product (GDP) and employs 75% of the labor force¹. The Gambia is amongst the poorest countries in the world with a GDP per capita of US\$ 257 (2002) compared with US\$ for Sub-Saharan Africa. The 1998 household poverty survey revealed a high incidence of poverty in the country²

Both the government and the people have become very aware that a new approach to education is the key to this situation. It is also realized that conventional forms of education must be supported with technical and vocational skills the only way to uplift more 40% of the population to self-sufficiency

1.3-Education

The Gambian Department of State for Education (DoSE) has the overall responsibility for all levels of education in the Gambia. The Gambia has a formal system of education, which is divided into four levels: six years of lower basic, three years of upper basic, and three years of senior secondary level followed by three years of education at the tertiary institutions or four years t the university level. The first nine years of education constitute the basic education cycle, which is mainly provided by government schools managed directly by DoSE. Post basic education including senior secondary, technical, vocational, tertiary and university education are largely managed by boards in autonomous or semi-autonomous institutes.

The country has been divided into six educational regions. There is one university in the Gambia with a first batch of graduates in 2007. As at 2005, the literacy proportion was at 40%. Literacy is higher in males (55%) females 27%

¹ See Adam Jimba Jobe, Director of the Directorate of Science and Technology, Department of State for Education , an unpublished paper entitled: IT in Science Education in the Gambia presented in 2007

² See NIA ibid

Until the 1996, there was no university in the county. However, in order to realize a shift from the conventional form of education to more science technology and vocational oriented approach a number of tertiary institutions were established: Gambia Technical Training Institute (GTTI), it produces diploma courses in various branches of engineering and other programmes, Management and Development Institute (MDI) and the Gambia College was established for teacher training

2-Technical and Vocational Education in the Gambia

2.0-A Brief History:

Technical and vocational training began in the Gambia in 1948. At that time, a Vocational Training Center was established under the supervision of the Directorate of Education. The Center provided training in basic carpentry skills to artisans and early school leavers. In 1977, the Directorate of National Vocational Training Program (DNVTP) was under the supervision of the Office of the President. And in 1979, the National Vocational training Board (NVTB) was set up, in 1992, the National Council for Technical Educational and Vocational Training (NCTEVT) was set up under the New Education Act and the present NTA Authority was established in 2003 by the National Training Authority Act¹.

2.1-Background Information for Recent Technology Education

In order to promote science and technology education, a directorate of science and technology was established in 2001 in the Department of State for Education charged with the responsibility of promoting IT education. For most of the information in this paper, I am indebted to the Director of this directorate, Mr. Jimba Jobe

Sequel to the formation of the Directorate of Science and Technology Education in 2001, it was observed that one of the major problems and issues hindering Science and Technology Education in the Gambia was the lack of

¹ Ibid, pp 3&3

practical application in Science and Technology and lack of resources for implementing such activities, particularly, infrastructure.

As part of the drive to alleviate the status and promote technology in education in The Gambia, the Computer Literacy Program was established with an aim of introducing basic computer skills education in all senior secondary schools so that teachers can use the application of ICT to the teaching of individual subjects. The reasoning was to widen the resource materials available to Science teachers and, in the light of the UNESCO Science and Technology for All movement, to make Science studies real and relevant to the students.

Equally, it was envisaged that by 2005 training in the use of ICT in Science will be fully integrated into the training programme for Science teachers at the teacher training college (Gambia College). However, there is still difficulty in integrating this into the Gambia College teacher training curriculum because of factors like personnel, power supply and the absence of legislatures to make it a mandatory course among others.

2.2-Science and Technology Education in the 2004-2015 Education Policy

In rethinking education (STE) has been given priority in the 2004-2015 Education Policy (here after referred to as the Policy).

Part 10 of the policy stresses:

The Science and Technology Education (STE) policy will be pursued to ensure that there is development of a strong science and technology commencing at the basic level to the development of an in-country based research scientists and engineers at tertiary and higher education level.

In order to realise the above vision, the following priorities and objectives will be pursued:

i-Raising the status of STE

ii-Constant renewal and improvement of the quality and relevance of STE Curricula, teaching/learning methodologies and methods of assessment

iii-Capacity building for STE providers, administrators and policy-makers¹

These are three out of eleven objectives set out in the policy to solve the IT problem in the Gambian education

2.3--Status of IT in Education in the Gambia

As member of the United Nations United Nations Millennium Development Goals and the emergence of the African Union, and the Gambian set vision 2020 as a target to move toward food and electricity sufficiency. As a member of the Economic Community of West African States (ECOWAS), the Gambia is aware of the Problems set out in Abuja 2004 meeting. Among the various problems identified in that meeting were:

- a) lack of adequate implementation of national science and technology (S&T) activities
- b) Inadequate infrastructure, equipment facilities and personnel
- c) A weak level of funding. The region allocate less than 0.34% of its GNP to research compared to 2.2% in France, 2.6% in USA and 5% in Japan²
- d) A deterioration of science education with gender imbalance in S&T

There has been a gradual increase of general awareness in the Gambia that if we as a nation are to accept the realities of globalization, the Gambia has to strive to eliminate the above stated and other problems in S&T education. This very important prerequisite has compelled both government and the Department of state for Education in particular together with other development partners to build new IT laboratories in some schools and up-grade existing structures in others. At the same time, new computers were bought for most for these

¹ Republic of the Gambia, Department of State for Education, Education Policy 2004-2015, May 2004

² ECOWAS, Final Report of the Meeting of ECOWAS experts in Science and Technology, Nigeria, 2004

schools. We have IT labs in almost all senior secondary schools in this country except the few that were built very recently (after 2004).

However, it may interest you to note that some of these labs still have problems like, absence of Internet connection, frequent power cuts or complete absence of electricity in some areas, thus reducing these labs to white elephants.

It is important to note that teachers will not only learn how to use the software, but will be made aware of when it is effective to use ICT for teaching and learning and when it is not. Management of the content and the learning process is as important as the IT skills themselves.

2.4-Achievements in IT

The use of IT in subject teaching is vital if our students are to be able to compete and have the same learning opportunities as their contemporaries in other countries. Teachers therefore play a vital role in ensuring that the youth of the Gambia are equipped to take our country forward in achieving the aims of Vision 2020.

With the eagerness to realize these objectives, the Directorate for Science and Technology Education in collaboration with a team of experts from Sheffield Hallam University, UK, has recently carried out training sessions for science teachers in secondary schools on the use of IT and was able to train thirty (30) teachers from 15 different secondary schools, two from each school in the first workshops.

Four of the teachers in the initial training with the team from Sheffield Hallam University, in conjunction with officers from DSTE, also carried out another training session for others teachers.

Since the Department of State for Education alone cannot shoulder the problem of IT in education, it is important to mention that other partners like government and Gamtel (Telecommunication Company) have equally done some valuable contributions.

Some of these examples include the rural electrification project by government making electricity available in most parts of the country. Gamtel

also have expanded and increased their broadband capacity with much faster internet dialing facilities and the introduction of mobile/wireless internet facilities.

There has also been an encouraging development in the S&T education. Amongst the serious steps taken by the present government is to establish the University of the Gambia (UTG) in the late 19s. And although very young, the UTG took study of science as a priority. Before its departmentalization, there were only four faculties, and one of them was the faculty of science and technology, which has now been turned into Department of Science and Technology

And recently, the UTG in collaboration with the University of St Mary's of Canada and Quantum Net Private Company, another development partner, the Institute of Science and Technology is established in 2007 to make S&T education accessible to all.

3-Vocational Education

In this global age, knowledge of IT becomes indispensable in food self-sufficiency and in high-tech know-how. However, IT is more appealing to those with higher academic standard and what makes it more challenging to the under developed world is that it is expensive, it demands more than what many under-developed countries like the Gambia can efficiently afford.

Vocational education (or Vocational Education and Training (VET), also called *Career and Technical Education* (CTE)) prepares learners for careers that are based in manual or practical activities, traditionally non-academic and totally related to a specific trade, occupation or vocation, hence the term, in which the learner participates. It is sometimes referred to as *technical education*, as the learner directly develops expertise in a particular group of techniques or technology

Generally, vocation and career are used interchangeably¹. Vocational education might be contrasted with education in a usually broader scientific field, which might concentrate on theory and abstract conceptual knowledge, characteristic of tertiary education.

¹ W http://en.wikipedia.org/wiki/vocational_education

3.0-The Gambian Context

Since according to the Department of State for Education, 54% of the Gambian population is functionally illiterate, indicating that around half of the workforce is illiterate and as a result, unable to play with more sophisticated IT know-how, some lighter form of technical and vocational training are necessary to support this segment of people.

In part 4, of the Policy in a chapter entitled: Vocational and Technical Education, it is stressed:

Programmes of technical and vocational education and training (TVET) will be strengthened, expanded and diversified to meet the emerging needs of a growing labour market. Efforts will be made to ensure that the quality and relevance of training and skills development match the demands of the market. There will be increased private sector participation in the provision and financing of training and skills development especially of the rural youth.

To realize effective management and supervision of the subvented institutions, the Policy established some directorates and support structures. In part 14.3, the Policy establishes a National Training authority (NTA) as a support structure to supervise vocational training. The Policy stresses:

The National Training Authority (NTA) shall be the regulatory body responsible for the award of national vocational qualifications (NVQ) in association with education and training establishments and employers in The Gambia. The NTA will be strengthened and further developed to regulate, set standards and certify the qualifications of graduates of programmes of study in the technical and vocational training institutions at the post-secondary level. It will also serve as a catalyst in programme development and validating authority.

A policy document on Gambia Skills Qualification Framework (GSQF) was reached at in 2006. A Qualification Framework can be regarded as a coherent structure of standards, levels qualifications and processes, developed and maintained in a quality assured manner with the aim of

improving, regularising and localising the attainment of occupational skills. It is an important tool in improving the national economy

The Gambia technical and vocational education training (TVET) sector contains three sectors:

Firstly, secondary technical and vocational education and training (grades 9) programs, secondly, post-secondary technical and vocational education and training (grades 12), which is provided at GTTI and thirdly, in-plant training, which is mostly used by employers who want their staff trained in specific areas

Having similar educational experience with most of the African countries, the GSQF has drawn heavily from other African systems like Ghana , South Africa, Senegal and Namibia but is benchmarked also with other international and in particular UK practices and in the emerging European Qualifications Framework.

3.1-Setting a Sustainable Skill Standard

Developmental needs do not only stop at the level of training but it is to train to a particular standard, to attain the desirable skills and competencies deem necessary by employers or the performance of a particular occupation to a required level of quality to meet certain industrial needs.

In order to materialize this goal, the National Training Authority Act 2002 gives the NTA the mandate to provide a system to:

- a) regulate national vocational qualifications;
- b) coordinate the quality of delivery of technical and vocational education and training;
- c) make technical and vocational education and training relevance to all occupations, skilled artisans, semi skilled worker and to occupations classified in unskilled category
- d) encourage and promote life long learning to all Gambians

Skill standards are developed by employers to meet their industrial needs, although usually with assistance from training specialists. They are therefore wider than academic education and are usually specified under three components:

*-Knowledge: the underlying theory required to do the job, e.g.

an understanding of electricity (what you know)

*-Ability or process: that is the practical ability to do a piece of work e.g.

changing a tyre, conducting a surgical operation (what you can do)

*-Wider competence or attribute: A mixture of work related attributes such as communications skills, attitudes and accountabilities (*how you apply it*)

4- Madrasas (Islamic Schools) in Relation to Technology and Vocational Training

We have just seen the three sectors targeted by the vocational training policy: grade 9, 12 and in-plant training. It is unfortunate that the *Madrashas* are not as yet part of the target group. The main reasons for that are the following:

- 1- Before the synchronization process started 6 years ago, pre-vocational courses
were not part of the *madrasah* curriculum
- 2- There has been a language barrier, while English is the language used in the training schools Arabic is used in the *madrashas*
- 3- As at now, although there been some involvement in some skill training rses like Math and English than the technical and vocational courses.

However, given the realities of gradual increase in enrolment in Madrasha education that represents more than 10% of the over all national

enrolment, the 2004-2015 Education Policy gives more attention to Islamic education

In order to formalize this attention, a Secretariat was established known as General Secretariat for Islamic and Arabic Education (GSIAE).

The objectives of the Secretariat is two fold : a) it is on one hand to strengthen unity and understanding among *madrasas* and to coordinate their activities in terms of curriculum development, teacher training, production of learning and teaching materials and b) to coordinate between this unit and the conventional educational system on the other.

In this vein, a synchronized syllabus was developed in collaboration with the Department of State for Education, incorporating major academic subject like Math and English into the Islamic syllabus to make the *madrasah* products marketable.

As pointed out earlier, the Gambia has been divided into six educational regions and in 2005-2006 academic year total enrolments in Upper Basics were 64392 with 33355 boys and 31037 girls. And in Lower Basics, the sum total was 182627 and in Senior Secondary schools, 26600 of which 14883 were boys and 11717 girls. The grand total of all is 273,619.

And in the same academic year 392 Islamic schools were registered in six regions with a total student population of 60, 334. The total number of female students enrolled was 26,507 while the male population was 33,798, which give the grand total of 60, 334, employing 1321 teachers.

Adding the *madrasah* population to the conventional school population, the grand total becomes 333,953 and as such the *madrasah* student population represents 18.07%.

With all these and achievements in enrolment and synchronization, skill training courses are still at the level of proposals. According to the Director of NTA Mr. Gawlu Nyang attempts are on the way to inject pre-vocational courses in the *madrasah* syllabus to give the students opportunity to join their conventional counterparts.

As for IT, it is generally very weak in the *masrasah* syllabus. However, the Secretary General of the GSIAE told me that some understanding has been reached recently between his office and the Muslim

Hands Organization to offer training courses in computer in Arabic and English for madrasah students

5-Challenges in IT and Vocational Skills

Many of the challenges faced in the teaching of science using ICT include:

- Lack of qualified personnel
- Lack of spare parts and hardware
- Inadequate power supply (although there are a lot of improvement)
- Poorly trained teachers
- Poor infrastructures in the schools (poor equipped labs)
- Inadequate/low numbers of computers per school (i.e. student: computer ratios very high)
- Higher attrition rate of qualified teachers into commercial Institutions
- Lack of clear policy for the under skilled segment of the madrasah graduates

6-Way forward

- Current and new personnel must be trained
- Hardware and spare parts need to be made available
- Alternative ways harnessing energy needs to be explore .E.g. Solar energy
- Private sector needs to encourage to take up a more active role in the development of IT in this country

- Teacher training must cater for IT in education. I.e. the curriculum needs to incorporate IT.
- Good and well furnish laboratories must be established in schools
- Highly qualified personnel must be remunerated well to curb the attrition rate.
- GSIAE must enter in memorandums of understanding with UTG and NTA to find solution to the gradually increasing madrasha products, which represents nearly 13% of the Gambian work force

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Republique Du Cameroun

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Ministère de l'Education de Base

RESUME

La présente réflexion voudrait démontrer que l'Etat du Cameroun a toujours entretenu des rapports de complémentarité avec les confessions religieuses en matière d'éducation. Par souci de comparaison, l'étude intègre dans une approche systémique plusieurs dimensions :

- situation géographique du Cameroun ;
- situation administrative ;
- situation économique ;
- situation démographique ;
- brèves données historiques sur l'éducation au Cameroun ;
- finalités et philosophies éducatives des ordres confessionnelles ;
- l'offre d'éducation confessionnelle ;
- financement et
- place de la religion dans la formation.

Dans son orientation, la contribution repose sur l'analyse des textes ou des documents, et sur l'exploitation des données collectées auprès des responsables des différents ordres. En clair, il s'agira d'une part de présenter la situation générale du Cameroun, la situation de l'éducation confessionnelle avant et après l'indépendance avec un point d'honneur sur l'enseignement islamique et d'autre part, de dégager les réponses que l'Etat post-colonial apporte à la problématique de la laïcisation de l'enseignement.

Les données montrent de quelle manière les entités religieuses en tant que forces endogènes au système éducatif contribuent à la dynamique de la liberté d'enseignement-apprentissage.

Abstract

The aim of this study is to demonstrate that there is a strong link and a real complementary relationship between State of Cameroon and religious denominations in the field of education. For the sake of comparison, the study includes in a systemic approach several dimensions:

- geographic situation of Cameroon;
- administrative organisation;
- economic situation;
- languages status;
- short historical information on education in Cameroon;
- philosophy and aims of denominational education;
- offer of denominational education;
- financing and
- role of religion in training.

In its approach, the study relies on the analysis of official texts on documents, and on the exploitation of data collected from officials of various orders. In a nutshell, the contribution will, on the one hand, present the general situation of Cameroon, introduce denominational education before and after independence with an accent on the Islamic education and in the other, point out how the postcolonial State resolve the problem of secularisation of education. Data show how religious entities, as endogenous forces to the educative system, contribute to the drive for freedom of education.

I. Situation Generale Du Cameroun

I.1. Situation géographique du Cameroun

Le Cameroun est un pays de l'Afrique Centrale au fonds du Golfe de Guinée, un peu au dessus de l'équateur. Il s'étend en latitude entre 1°40 et 13° (nord) puis en longitude entre 8°80 et 16°10 (ouest). Les coordonnées géographiques indiquent clairement que le Cameroun est un pays de l'hémisphère nord. Il partage ses frontières avec six (6) pays africains :

- Le Tchad au nord
- La République Centrafricaine à l'est
- Le Nigeria à l'ouest
- Le Gabon, le Congo, la Guinée Equatoriale au sud.

Le pays dispose aussi d'une frontière maritime qui lui donne une ouverture sur l'océan atlantique.

Superficie : 475 442 km²

Monnaie : Franc CFA

Capitale : Yaoundé

Population : 16 184 748 (est. Juillet 2002)

Langues officielles : Anglais, Français

Religions : Islam, Christianisme, Animisme

Pyramide des âges : 0-14 ans : 42.1% (garçons 3 443 505 ; filles 3 367 571)

15-64 ans : 54.5% (hommes 4 431 524 ; femmes 4 392 155)

65 ans et plus : 3.4% (hommes 253 242 ; femmes 296 751) (est. 2002)

Croissance de la population : 2.36% (est. 2002)

Natalité : 35.66 naissances / 1 000 habitants (est. 2002)

Mortalité : 12.08 décès / 1 000 habitants (est. 2002)

Migration nette : NA immigrant(s) / 1 000 habitants (est. 2002)

Répartition par sexe : - à la naissance : 1.3 garçon(s)/fille(s)

- moins de 15 ans : 1.02 garçon(s)/fille(s)

- 15- 64 ans : 1.01 homme(s)/femme(s)

- 65 ans et plus : 0.85 homme(s)/femme(s)

- Population totale : 1.01 homme(s)/femme(s) (est. 2002)

Mortalité infantile : 68.79 décès / 1 000 naissances normales (est. 2002)

Espérance de vie à la naissance : - population totale : 54.36 ans / femmes : 55.23 ans / hommes : 53.51 ans (est. 2002)

Fertilité : 4.72 naissance(s)/ femme (est. 2002)

Groupes ethniques : Camerounais des Highlands 31%, Bantous Equatoriaux 19%, Kirdi 11%, Peuls 10%, Bantous du Nord-Ouest 8%, Nigritiques de l'Est 7%, autres Africains 13%, non-Africains moins de 1%.

Langues : 24 groupes de langues Africaines principales, Anglais (officielle), Français (officielle)

Alphabétisation : définition : les personnes de 15 ans et plus qui savent lire et écrire population totale : 63.4% Hommes : 75% Femmes : 52.1% (est.1995)

Langues coloniales : Allemand, Anglais et Français

Système politique : République

Articles constitutionnels (langue) : Art. 1, 31 et 69 de la Constitution du 18 janvier 1996.

Lois linguistiques : Loi n° 98/004 du 14 avril 1998 d'Orientation de l'Éducation au Cameroun ; Instruction générale n° 2 du 4 juin relative à l'Organisation du travail gouvernemental ; Loi n°005 du 16 avril 2001 portant Orientation de l'enseignement supérieur.

Le Cameroun est formé de plaines au niveau du Littoral, de hauteurs volcaniques isolées qui culminent à 4070 mètres avec le Mont Cameroun, de chaînes massives au centre (Massif de l'Adamaoua), de collines et de plateaux aux extrémités Nord et Sud.

Ce relief rend très difficile le développement de tout le pays :

- le Sud, qui regroupe les deux plus grandes villes Douala et Yaoundé, est le siège d'une grande partie de la population, moteur de l'activité économique du pays.
- Le Nord présente un habitat disséminé ne facilitant guère l'intégration de cette population à la vie du Cameroun.

Cette disparité au sein d'un même pays amène des conditions de vie très différentes selon les populations et pousse les jeunes à rejoindre de plus en plus les grandes villes.

Le climat caractéristique des pays chauds rythmé par deux saisons :

- saison sèche de novembre à avril ;
- saison des pluies d'avril à novembre.

Mais les conditions climatiques varient d'une région à l'autre, passant de l'équatorial à la savane et au sahélien. Ces caractéristiques déterminent l'abondance, l'insuffisance voire la pénurie de récolte. Elles conditionnent le mode de vie de la population ainsi que son activité.

I.2. Structure administrative du Cameroun

La République du Cameroun compte dix provinces administratives qui sont les suivantes (avec leur chef-lieu) : au Nord, l'Extrême-Nord (Maroua), le Nord (Garoua), l'Adamaoua (Ngaoundéré) ; à l'Ouest, le Nord-Ouest

(Bamenda), le Sud-Ouest (Buéa), l'ouest (Bafoussam) et le Littoral (Douala) ; au Sud, le Centre (Yaoundé), l'Est (Bertoua) et le Sud (Ebolowa).

Les deux provinces anglophones du Cameroun sont les provinces du Nord-Ouest et du Sud-Ouest, les autres étant toutes francophones.

L'article 69 reconnaît le bilinguisme de la Constitution :

Article 69

This law shall be registered and published in the Official Gazette of the Republic of Cameroon in English and French and implemented as the Constitution of the Republic of Cameroon.

Article 69

La présente Constitution sera enregistrée et publiée au Journal officiel de la République du Cameroun en français et en anglais. Elle sera exécutée comme Constitution de la République du Cameroun.

En principe, dans les Universités, les étudiants reçoivent leur instruction en français ou en anglais, selon la langue que le professeur maîtrise le mieux. Ceux et celles qui maîtrisent les deux langues (la minorité des étudiants) sont avantagés.

Il n'existe pas de loi concernant la langue de l'Administration au Cameroun. Toutefois, l'article 38 de l'*Instruction générale n°2 du 4 juin 1998 relative à l'organisation du travail gouvernemental* précise ce qui suit :

Article 38

Notre Constitution stipule que le Cameroun est un pays bilingue, qui adopte l'anglais et le français comme langues officielles d'égale valeur et qui garantit la promotion du bilinguisme sur toute l'étendue de son territoire. A cet égard, il n'est pas inutile de rappeler que le premier ministre, les membres du gouvernement et les responsables des Pouvoirs publics à tous les niveaux

sont tenus d'œuvrer au développement du bilinguisme...

I.3. Situation économique du Cameroun

I.3.1. *Agriculture, élevage et industrie*

L'économie camerounaise présente des caractéristiques des pays du tiers monde. En effet le secteur primaire occupe plus de 70% de la population active, celle-ci exerce essentiellement dans l'agriculture et l'élevage. Dans les terres de l'Ouest, les sols volcaniques sont très fertiles, on y cultive du café, du cacao, du thé, du quinquenima, du tabac ainsi que les cultures vivrières pour approvisionner les grandes villes (la maïs, le haricot, l'arachide, le macabo). Plusieurs structures ont été mises sur pieds mais la plupart sont en délabrement (Soderim, Wada, Cemadec).

Dans la région Bamiléké, on pratique uniquement l'élevage du petit bétail et dans le Bamboutos et Bamenda c'est le contraire. Dans le plateau sud Cameroun, l'économie régionale est dominée par le secteur traditionnel, on y trouve : le macabo, la banane, la banane plantain, le manioc. Les cultures commerciales sont dominées par le cacao (SODECAO), le café, le tabac (SITABAC), canne à sucre (SOSUCAM), palmier à huile (SOCAPALM). On y trouve le petit bétail (chèvres, porcs, volailles).

La forêt joue un rôle important et donne lieu à l'implantation des nombreuses sociétés forestières (SFID, SOFIDEM...). Le sous-sol est prometteur avec les indices d'uranium, de fer, d'or. Dans les plateaux de l'Adamaoua, l'agriculture est secondaire et pratiquée par la minorité (Dourou, Baya), on y trouve : macabo, ignames, maïs, mil, manioc, arachide.

L'élevage est l'activité principale ; elle est traditionnelle et semi moderne. La pêche est très peu pratiquée dans les retenues d'eau. La région est pauvre en industrie sauf l'huilerie de Maïscam et les matières premières sont non exploitées (la bauxite). Dans les plaines du Nord et les monts Mandara, on cultive les arachides, le mil, le sorgho. Les cultures commerciales sont le coton (SODECOTON) et le riz (SEMORIZ). L'élevage y est très favorable et bénéficie du soutien des centres vétérinaires. L'industrie artisanale est très développée au Nord Cameroun. On y trouve les usines de drainages de coton à Maroua, la cotonnière CICAM (Garoua), les huileries (huile de coton, huile d'arachide) à Maroua et Pitoa.

I.3.2. *Ressources minérales*

Le Cameroun possède des ressources minérales variées dont l'exploitation est à peine entamée :

- le gisement de fer des mamelles de Kribi ;
- le gisement de bauxite de forte teneur à Ngaoundéré dans l'Adamaoua et à Fongo Tongo près de Dschang ;
- le gisement de cassitérite à Mayo-Darlé.

Le Sud-Est a déjà révélé des ressources d'or. Des recherches sont en cours dans cette région qui présenterait des indices de diamant, rutile, nickel, chrome, cuivre. Le marbre et le calcaire à Figuil dans le Nord. De nombreuses sources d'eau minérale ont déjà été inventoriées à Ndoungué près de Nkongsamba, dans l'Adamaoua et dans la cuvette de Manfé.

L'Allucam est la seule industrie métallurgique lourde du pays. Les recherches pétrolières sont très anciennes au Cameroun. Elles ont commencé sous la colonisation allemande. Il a fallu attendre la fin de l'année 1977 pour voir démarrer la production. Celle-ci est assurée par ELF-SEREPKA et PECTEN Cameroun, filiale de la SHELL, qui exploitent le gisement offshore de Kole qui se trouve dans le Rio del Rey.

I.4. Situation démographique

I.4.1. *Ethnies*

Au point de vue numérique, les principaux groupes ethniques sont les Fangs (19,6%), les Bamiléké et les Bamouns (18,5%), les Doualas, les Loumdous et les Bassas (14,7%), les Peuls (9,6%), les Tikars (7,4%), les Mandaras (5,7%), les Makas (4,9%), les Chambas (2,4%), les Mboms (1,3%) et les Haoussas (1,2%).

Le Nord du Cameroun est dominé (du lac Tchad à la province de l'Adamaoua) par les Peuls musulmans, appelés Foulbé, dont les chefferies détiennent dans le pays une position politique dominante. Ils se sont faits depuis plusieurs siècles les principaux propagateurs de l'Islam. On y trouve

également des populations animistes dites Kirdi ayant échappé à l'islamisation, les Arabes Choas, les Kotokos, les Kapsikis, les Massas, les Mousgoums, les Toupouris, les Mafas, les Guizigas, les Komas, les Mboums, les Falis, les Saras, les Haoussas, les Bayas, etc.

Le Sud est le pays des ethnies bantoues (les Doualas, les Bétis, les Atons, les Bassas, les Bafias, les Boulous, etc.), mais les régions forestières du Sud-Est n'abritent guère que quelques communautés de pygmées. A la différence du Nord et de ses puissantes chefferies, le Sud n'a pas connu de grandes organisations politiques, mais une fragmentation de l'autorité à l'échelon des familles, des lignages et des clans. Dans les régions côtières, les populations, notamment les Doualas, sont entrées tôt en contact avec les Européens et ont été scolarisées par les missions chrétiennes.

Dans l'Ouest, on trouve surtout les Bamouns et les Bamilékés, un peuple qui doit sa notoriété à son dynamisme économique et à son expansion spatiale. Les Bamilékés ont fait du port de Douala la capitale économique du Cameroun. Ces peuples sont majoritairement convertis aux religions chrétiennes, mais les Bamouns sont en partie islamisés.

I.4.2. *Langues*

C'est dans ce monde tripartite et très complexe (entre 250 et 300 langues) que se formèrent les principales langues véhiculaires camerounaises : le foulfouldé ou peul qui est en usage dans tout le Nord, le bété et le bassa dans le Centre-Sud, le boulou et le pidgin-english dans l'Ouest et sur le Littoral, chacune dépassant aujourd'hui les trois millions de locuteurs. On utilise aussi l'éwondo dans la banlieue de Yaoundé et le douala sur la côte. Par ailleurs la population camerounaise est considérée comme bilingue : elle est majoritairement francophone (env. 78% de la population, mais compte une minorité de quelque 22% d'anglophones.

I.5. Pourcentage des adeptes des confessions religieuses par rapport à la population totale

Avec 34,7% de la population, les catholiques sont les plus nombreux. Les adeptes des religions traditionnelles sont 26% ; les musulmans, 21,8% et les protestants, 17,5%.

Ii. La Situation De L'éducation Confessionnelle

Avant Et Après L'indépendance

II.1. Brève historique de l'évolution politique du Cameroun : son impact sur l'enseignement

II.1.1. *La découverte du Cameroun*

Le nom Cameroun vient du portugais *Rios dos Camaroes* signifiant « rivière aux crevettes » en raison de l'abondance de ces crustacées dans l'estuaire du Wouri, qui a valu à ce fleuve cette appellation. Le mot *Camaroes* aurait ensuite évolué en *Camarones* en portugais, puis *Kamerun* sous la colonisation allemande, enfin en *Cameroon* (en anglais) et *Cameroun* (en français).

Les côtes camerounaises furent explorées en 1471 par le Portugais Fernando Poo. Les Européens, qui faisaient du commerce avec les populations locales pour se procurer de l'ivoire, des bois précieux et des esclaves, ne créèrent des établissements commerciaux qu'au XVII^e siècle. A partir de 1845, des missionnaires de la Baptist Missionary Society de Londres s'installèrent sur le littoral camerounais. Ils y exercèrent des activités d'évangélisation et utilisèrent le douala comme langue véhiculaire. Sous l'initiative d'Alfred Saker, les missionnaires entreprirent la traduction de la Bible en douala.

II.1.2. *La colonisation allemande*

En 1884, un ancien consul d'Allemagne à Tunis, Gustav Nachtigal, explora la région et signa à la demande du Chancelier Otto von Bismark des traités avec les souverains doualas de la côte camerounaise. Dès lors, la ville de Douala fut baptisée *Kamerun-Stadt*.

En 1886, le gouvernement de Bismarck autorisa l'intervention de missions catholiques au *Kamerun*. Les missionnaires de la Societas Apostolus Catholici, plus connue sous le nom de son fondateur V. Palloti, s'installèrent dans la colonie en 1890. plus désireux d'entretenir de bonnes relations avec l'administration allemande, ils offrirent un enseignement en allemand à ceux qui le désiraient, tout en continuant à ouvrir des écoles de

village non seulement en douala, mais aussi en bakweri, en éwondo, en nguma, etc., tandis que les protestants continuaient l'enseignement en douala et parfois en boulou.

Le gouverneur allemand von Zimmerer commença en 1891 une politique de germanisation du Kamerun afin de fournir à l'Administration des cadres autochtones parlant l'allemand. Cependant, cette politique tarda tant à être appliquée dans les écoles que finalement fort peu de Camerounais apprirent à parler l'allemand avant la Première Guerre Mondiale.

Ensuite, dès le début de la Première Guerre Mondiale, Français, Belges et Britanniques attaquèrent le Congo belge et le Nigeria, puis cernèrent le Kamerun en lui imposant un blocus maritime. La ville de Douala tomba en 1914, puis toute la région côtière l'année suivante ; en 1916, les troupes allemandes abandonnèrent le Kamerun.

II.1.3. *La colonisation française*

Le traité de Versailles (1919), qui fixait les conditions de la paix, entérina le partage franco-britannique du Kamerun, mais le Cameroun français ou oriental cessa en 1922 d'être une colonie française pour devenir un « territoire sous mandat de la Société des Nations » confié à la France. La France veilla à supprimer toutes les traces de la colonisation allemande pour s'attacher les populations... Plusieurs décrets (1^{er} octobre 1920, 20 décembre 1920 et 26 décembre 1924) rendirent obligatoire l'enseignement en langue française et interdirent l'utilisation des langues locales dans le système éducatif (*Journal officiel de l'Etat du Cameroun, 1924*) : « La langue française est la seule en usage dans les écoles. Il est interdit aux maîtres de se servir avec leurs élèves des idiomes du pays. »

L'administration française ouvrit partout des écoles publiques n'enseignant qu'en français, ce qui occasionna aussi de nombreux conflits avec les missions chrétiennes, car les autorités religieuses interprétaient différemment les directives gouvernementales.

II.1.4. *La colonisation anglaise*

Le Cameroun britannique ou occidental fut intégré au Nigeria en tant que colonie anglaise. L'anglais n'était en général pas beaucoup pratiqué, car

les écoles de missions préféraient les langues africaines. Les Britanniques divisèrent « leur » Cameroun en deux parties, chacune régie par une administration différente.

II.2. Indépendance

Lors du plébiscite du 11 février 1961, une partie du Cameroun britannique, le *Northern Cameroons* opta pour le rattachement à la fédération nigériane, tandis que le *Southern Cameroons* se prononça pour le rattachement au Cameroun français, formant alors la République fédérale du Cameroun. Le Cameroun français prit le français comme langue officielle ; le Cameroun anglais choisit l'anglais. Cependant, sous la présidence de Ahmadou Ahidjo, un musulman du Nord (Peul), le pouvoir central se renforça progressivement et Ahidjo imposa un régime autoritaire à parti unique. Les écoles des provinces « françaises » continuèrent d'enseigner le français, les provinces « anglaises », l'anglais.

En 1982, le président Ahidjo céda le pouvoir pour des raisons de santé à son premier ministre, Paul Biya, un chrétien du Sud d'origine bété, qui continua à régner de façon tout aussi autoritaire. En février 1984, le gouvernement autorisa certaines écoles à enseigner les langues camerounaises à titre expérimental. Le Cameroun est aujourd'hui un Etat « moyen » en Afrique et ses légères avancées en démocratie montrent qu'il y a encore beaucoup de chemin à parcourir. Cependant, sa situation géographique au centre du continent, son bilinguisme anglais-français et son niveau de développement lui donnent un poids relativement important en Afrique.

II.3. Education primaire et secondaire

L'article 15 de la loi n° 98/004 du 14 avril 1998 d'Orientation de l'Education au Cameroun, qui régit le système éducatif et le régime des langues, précise qu'il existe deux systèmes éducatifs, l'un en français, l'autre en anglais. Malgré les efforts du Ministère de l'Education de Base pour propager le bilinguisme chez les enfants, les résultats paraissent plutôt modestes, particulièrement chez les francophones. L'enseignement de

l'anglais pour ces derniers reste très scolaire, car ils ne trouvent à peu près personne à qui parler anglais.

II.4. Brève historique de l'éducation confessionnelle avant 1960

II.4.1. *Les églises et les débuts de la scolarisation* (voir II.1.)

II.4.2. *L'enseignement islamique sous le mandat et la tutelle de la France (1916 – 1956)*

Le début des écoles coraniques d'obédience islamique au Cameroun et singulièrement dans la partie septentrionale, remonte au 18^e siècle aux conquêtes et aux razzias esclavagistes ou de conversion conduites par Ousman Dan Fodio (Iya, 1993). Les premières écoles coraniques furent créées dans les villes de Maroua, Garoua, Ngaoundéré à forte prédominance musulmane. Iya (1993), citant J.Y Martin, rapporte l'étonnement des français de constater, à leur arrivée à Ngaoundéré et Banyo, l'existence de 26 et 16 écoles coraniques assurant une formation religieuse et « intellectuelle ». Cette catégorie de formation a connu un développement important au point où ses effectifs sont restés nettement supérieurs à ceux des écoles officielles jusqu'en 1956.

A tort ou à raison une certaine méfiance a longtemps dominé l'opinion que nourrissait l'administration vis-à-vis de l'école coranique. Elle la considérait comme un « foyer d'obscurantisme religieux, un nid d'agitation politique » ou comme une entrave à l'œuvre scolaire et à l'influence française (Santerre, 1973). Par la suite, l'importance du fait de l'école coranique paraîtra si évidente qu'il eut fallu composer avec qu'elle afin de conquérir le Nord Cameroun islamisé (Iya, 1993). La création des écoles franco-arabes et des écoles de fils de chefs s'apparentait à la démarche visant à rallier à la cause de la colonie l'élite musulmane foubé.

De ce qui précède, il va sans dire que, au sortir de la colonisation en 1960, le Cameroun avait une tradition scolaire à cycle complet assurée par les pouvoirs publics, les Eglises Chrétiennes et dans une certaine mesure dispensée par les écoles coraniques.

II.4.3. *Evolution et situation actuelle de la scolarisation confessionnelle*

Les années 60 ouvrent une nouvelle phase dans le développement de l'éducation confessionnelle. Elles marquent aussi une période où l'enseignement est piloté par les nationaux. L'enseignement privé fut organisé en quatre ordres : catholique, protestant, islamique et privé non confessionnel ou laïc par la loi n° 064/LF/11 du 26 juin 1964. Ces différents ordres d'enseignement demeurent jusqu'à nos jours et exercent sous le contrôle pédagogique et administratif de l'Etat de qui ils perçoivent des subventions comme appui aux charges financières afférentes au fonctionnement de ces initiatives. Depuis lors, de nombreux textes ont été initiés pour cadrer et consolider les activités des institutions scolaires privées confessionnelles et laïques.

II.5. Finalité et philosophie de l'éducation confessionnelle

Derrière tout projet éducatif se profile une visée idéologique et philosophique avouée ou inavouée, de même que toute intention éducative est fondamentalement liée à un idéal de société et d'homme à former. On peut dans cette perspective se demander à quelles finalités les ordres confessionnels ouvraient les écoles et quel était leur rapport avec l'Etat? La scolarisation islamique, dans son essence et dès ses débuts, répondait à l'objectif d'éduquer selon la philosophie et la foi islamique (Iya, 1993). Elle visait, par l'entremise de la langue arabe, l'inculcation aux jeunes des préceptes du Coran et quelques rudiments de la littérature arabe ou du droit musulman.

Cette éducation dans la pratique pédagogique investit le maître marabout d'une mission de formation religieuse d'autorité et du devoir d'initiation de l'élève à l'endurance et à la soumission. En effet, « le musulman ne met pas l'enfant à l'école coranique pour l'instruire, mais pour le former selon la tradition immuable de ses propres parents » (Santerre, 1973, P.43). Dans le sillage de l'école coranique, le soutien apporté, par l'élite du Nord à travers l'Association Islamique du Cameroun (AIC), aux écoles franco-arabes procédait de la volonté de soutenir les activités culturelles islamiques et promouvoir un type d'enseignement susceptible d'intégrer la tradition arabe musulmane et la modernité. Ainsi cadrée dans ses finalités, l'école franco-arabe a constitué une pomme de discorde entre les traditionalistes qui y voyaient un moyen de la propagande islamique et les modernités chez qui elle a suscité l'espoir d'ouverture et d'adaptabilité des valeurs musulmanes dans un contexte en pleine mutation (Iya, 1993).

Tableau 1 : Effectifs des établissements, élèves et enseignants du privé pour les niveaux

primaire et secondaire en 2004

Organisations	Nombre	%	Nombre	%	Nombre	%
Catholique	1165	35,93%	360440	38,12%	10166	35,46%
Protestante	761	23,47%	184321	19,05%	5461	19,05%
Islamique	212	06,54%	30292	03,20%	1304	04,55%
Laique	1104	34,05%	370608	39,19%	11740	40,95%
Total		3242		945661		28671

Source : Carte scolaire, Mineduc ; 2003 – 2004

Tableau 2 : Effectifs féminins inscrits au second cycle du secondaire des ordres

privés confessionnelles en 2003 – 2004

Organisations	Filles	Garçons	Total
Catholique	8139	8769	16908
Protestante	3756	3688	7744
Islamique	21	27	48

Source : Carte scolaire, Mineduc ; 2003 - 2004

Tableau 3 : Effectif des élèves de l'enseignement primaire par ordre d'enseignement en 2003 - 2004

Organisations	Nombre	%	Nombre	%	Nombre	%
Public	1219328	78,5%	1002723	76,3%	2222051	77,5%
Privé Catholique	141615	9,1%	129667	9,9%	271282	9,5%
Privé Protestant	68564	4,4%	64099	4,9%	132663	6%
Privé Islamique	13599	0,9%	11691	0,9%	25290	0,9%
Privé Laïc	109704	1%	105509	8,0%	215213	7,5%
Total			1552810		1313689	
					2866499	

Source : Carte scolaire, Mineduc ; 2003 – 2004

II.6. Financement

En dehors de l'Etat et pour soutenir leurs écoles, les catholiques reçoivent des subsides et des dons venant de Rome ou des bienfaiteurs, les protestants d'Allemagne ou d'Angleterre, les islamiques du Nigeria voisin et des pays arabes.

II.7. Place de la religion

Quelque soit l'ordre confessionnel envisagé, la raison d'être des écoles est l'évangélisation. Et comme tel, l'enseignement est dispensé sur deux registres : le respect des programmes officiels et l'inclusion dans les tranches horaires des cours de catéchisme pour les catholiques et protestants et des matières islamo coraniques dans les écoles franco-arabes. Selon Iya (1993), les enseignements de l'arabe et des matières religieuses occupent près de 80% du temps journalier dans les écoles franco-arabes. La réalité, c'est que les écoles confessionnelles ont pour vocation d'assurer une éducation chrétienne ou musulmane. Cette exigence pastorale implique une référence constante à l'évangile du Christ ou à la doctrine de Mahomet.

Conclusion

La réflexion sur les données collectées, dans le cadre de la présente communication, incline à tirer un certain nombre de conclusions. Force est de constater que l'impact de l'action des missions confessionnelles sur le développement de l'éducation a été et reste considérable.

La création des écoles coraniques ou franco-arabes dérive de la méfiance que les musulmans avaient à l'égard de l'école moderne et française. Comme les autres confessions, les musulmans voulaient une institution capable de dispenser à la fois l'enseignement officiel et les matières de la foi islamique. En définitive, le développement des écoles confessionnelles tient à des raisons d'ordre pastoral, historique, politique et économique.

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