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ABSTRACT

This paper is an attempt to summarize the responses provided by African member states to a questionnaire that was part of the preparation activities for a conference on education. The questionnaire dealt with: (1) education, culture, and development policies; (2) taking the cultural dimension into account in educational programs; (3) the role of education in the cultural and artistic development of the individual; (4) cultural development through interaction between education, the community, and the society at large; and (5) cultural and intercultural aspects of education, as a new responsibility for teachers. The following 21 countries responded to the questionnaire: Benin, Botswana, Burkina Faso, Burundi, Republique Centrafricaine, Cote d'Ivoire, Ethiopia, Guinea, Equatorial Guinea, Kenya, Lesotho, Malawi, Mauritania, Namibia, Nigeria, and Senegal. All of the 21 responding member states have national development plans. The stated objectives for education fall under three major categories: (1) reinforcement of basic education; (2) building on the qualitative gains of the past; and (3) improved educational management. In the area of culture, four major categories of national objectives are easily discernible: (1) preservation of cultural heritage; (2) taking care of the cultural dimension in national development programs; (3) wielding the nation together through respect for the culture of all nationalities; and (4) the promotion of creativity among the citizenry. The link between education and culture policies is not clear. There is a general assumption that these are implicitly linked through the inclusion of practical subjects in education. (DK)

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CONTRIBUTION OF EDUCATION TO CULTURAL DEVELOPMENT

**"Education and cultural development:
policies and practices in the Africa region"**

by

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EDUCATION ON THE THEME:
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EDUCATION AND CULTURAL DEVELOPMENT:
POLICIES AND PRACTICES IN THE AFRICA REGION

UNESCO REGIONAL OFFICE, DAKAR
1992

INTRODUCTION

1. This paper is an attempt to summarize the responses provided by African Member States to questionnaire ED/BIE/CONFINTED/43/Q91 which was part of the preparation activities for the current conference. The questionnaire dealt with (a) Education, culture and development policies, (b) taking the cultural dimension into account in educational programmes, (c) the role of education in the cultural and artistic development of the individual, (d) cul-tural development through interaction between education, the community, and the society at large, and (e) cultural and intercultural aspects of education, as a new responsibility for teachers.

2. The following 21 countries (about 47 % of Member States in Sub-Saharan Africa) responded to the questionnaire: Benin, Botswana, Burkina Faso, Burundi, République Centrafricaine, Côte d'Ivoire, Ethiopia, Guinea, Equatorial Guinea, Kenya, Lesotho, Malawi, Mauritania, Namibia, Nigeria, Senegal.

POLICIES AND STRATEGIES FOR EDUCATION AND CULTURAL DEVELOPMENT

3. All the 21 responding Member States have national development plans, and 19 of them gave the titles of these, viz:

Benin:	Document cadre de politique économique et sociale
Botswana:	National Development Plan: 1991-1997
Burkina Faso:	Plan quinquennal de développement populaire: 1991-1995
Burundi:	5è Plan quinquennal de développement
Centrafrique:	Plan de développement économique et social (1988-1992)
Ethiopia:	Transitional Period Charter
Guinée:	Programme d'ajustement sectoriel de l'éducation

Equatorial Guinée:	Programme triennal d'inversion publiques 1991-1994
Kenya:	Development Plan
Malawi	State Development Policies: 1987-1996
Mauritanie:	Programme de consolidation et de relance
Namibia:	National Development Plan
Nigeria:	Three Year Rolling Plan
Senegal:	Plan de développement des ressources humaines
Tanzania:	The Economic Recovery Plan (ERP) and Priority Social Action Plan (PSAP)
Uganda:	The Rehabilitation and Development Plan
Zambia:	The Fourth National Development Plan
Zimbabwe:	Five Year National Development Plan

These titles show that some well-known recent trends in planning have been adopted by African countries. Examples are the concept of "rolling plans" and the notion of structural adjustment, with some emphasis on the social sector.

4. The stated objectives for Education fall under three major categories:
 - i. reinforcement of basic education, including the expansion of facilities for improved access, the promotion of literacy and non-formal education to "attain Education for All as soon as practicable";
 - ii. building on the qualitative gains of the past, including linking education with real life situations (especially with the world of work), especially on curriculum diversification, with emphasis on the promotion of science and technology education;

- iii. improved educational management, including the improvement of national capacity for management and more intensive pursuit of decentralisation policies.

5. In the area of culture, four major categories of national objectives are easily discernible: preservation of cultural heritage, taking care of the cultural dimension in national development programmes, welding the nation together through respect for the culture of all nationalities, and the promotion of creativity among the citizenry.

6. The link between education and culture policies is not quite clear. There is instead a general assumption that these are implicitly linked through the inclusion of practical subjects in education. There is also not a clear link with the activities of the culture decade, although it is widely admitted that there is "some compatibility" and that "the objectives (of education and culture) are the "same as those of the cultural decade itself".

7. A variety of structures exists for the coordination of education and culture policies:

- coordination through Ministry of Planning or through the Office of the Prime Minister;
- coordination through statutory inter-ministerial committees;
- coordination through the Education and Culture subcommittees of the UNESCO National Commission; and
- informal and ad hoc coordination.

8. Whatever the type of coordination mechanism, each Member State involves a wide variety of structures in the process. In descending order of frequency the respondent Member States involve the following structures: NGOs and local communities (15), local authorities (12), universities (11), the private sector (9), ministries other than Education and Culture (8) and "other partners" (6).

9. In the category of "other partners" are ACCT, ILO, the trade unions, and the World Bank. Those bodies offer advisory services, provide financial support, construct facilities, provide equipment, establish and manage institutions, and even offer professional services free of charge.

10. Only in 5 of the 21 responding countries do we have the same ministry dealing with Education and Culture. The advantage claimed for this arrangement (i.e. same Ministry for Education and Culture) is that it makes for coordinated planning, while the major disadvantage was said to be "lack of cooperation".

11. Asked to present in rank order 10 different objectives of cultural development, a few respondents claimed that these are "difficult to prioritise". On the average however, the following rank order emerged from a summary of the responses:

- i. promotion of literacy and basic education
- ii. promotion of close link between different socio-economic groups
- iii. preservation of national cultural identity
- iv. reinforcement of cultural identity
- v. promoting ethical and moral values
- vi. promoting the humanistic aspects of education
- vii. promoting individual creativity
- viii. respect for the culture of other nations
- ix. promoting cultural and linguistic exchanges with other nations

12. This shows that, in the programmes of African Member States, preserving and reinforcing cultural identity, as well as forging links between different groups within the country (i.e. nation building through culture) are the priorities. It is clear, however, that the promotion of literacy and basic education is the key to everything else.

13. Taking 1990 as base year, the proportion of national budget devoted to education ranged from 10% to 38%, with a median of 20% for most respondents. Only 12 of the 21 respondents showed that some proportion of national budget was devoted to culture. Where figures were given, they ranged from .007% to 9.6%, with a median of .05%.

14. 12 of the responding countries specifically stated that they intend to raise the budgetary allocations to Education and Culture while two others state that reductions should be envisaged in the near future. The major reasons given for a possible rise are (a) "in view of national commitment to providing basic education for all", (b) "in order to raise quality of education", and (c) "to make for better integration of education and culture". In cases where a reduction in budgetary allocations is envisaged, two main reasons were given: "current economic difficulties", and "in line with the policy of structural adjustment".

15. On the question of who bears the costs of education and culture, the following picture emerged from a detailed analysis of the responses (See Table I)

Table I: Pattern of Cost-Sharing for Education and Culture
(21 African States)

PARTY RESPONSIBLE	EDUCATION	CULTURE
1. Central Govt.	Range: 6%-100% (median 53%)	Range 11% -100% (median 61%)
2. Local Govt.	Range:1%-19% (median 8%)	Range: 1% - 62% (median 25%)
3. Private Sources	Range: 1% - 20% (median 8%)	Range: 1% - 17% (median 8%)
4. External Sources	Range: 1% - 87% (median 31%)	Range: 1% - 14% (median 6%)

Thus, the bulk of the costs (average 53% for Education and 61% for Culture) is borne by central governments. Local authorities seem to bear a greater financial burden in promoting Culture than they do with Education (8% of costs for Education and 25% in the case of Culture). The private sector seems to be contributing very little (8% on the average in both cases). External sources are funding Education, on the average to a tune of 31%, while external support for Culture is as low as 6%.

16. On the question of priority areas needing additional resources, five major areas were identified for each of the two sectors as follows, and in experssed order of importance:

EDUCATION	CULTURE
i. universal access/promotion of EFA (including the eradication of illiteracy)	i. restoration of cultural sites, museums and monuments
ii. more and better infrastructure	ii. promotion of cultural industries
iii. pre- and in-service teacher education	iii. development of research capacity
iv. more and more suitable teaching-learning materials	iv. provision of equipment, infrastructure, and funds
v. curriculum enrichment, including diversification of programmes and the promotion of science, mathematics, and technology education	v. development of national cultural policies

CULTURAL DIMENSIONS OF EDUCATION PROGRAMMES

17. The questions to which Member States had to provide answers under this heading included (a) the extent to which cultural elements are incorporated into educational materials, (b) the extent to which due account is taken of the cultures of special groups, such as indigenous peoples, migrants, nomads, and refugees, and (c) the extent to which local authorities can adapt curricula to reflect local culture.

18. Cultural elements are, as a general rule, "infused into the entire curriculum", and "integrated into various school subjects". Informal cultural activities are also systematically promoted in schools. All the responding countries make provisions for the cultures of all indigenous peoples (through the promotion of indigenous languages in education). Nomads, migrants, and refugees are catered for in about half of the countries, while fee-paying private schools care for the cultural needs of "powerful immigrant groups", like Asians, Arabs, Americans, etc.

19. Ten of the responding countries claim that local authorities and teachers are allowed to modify curricula to reflect local culture. This is not possible in 5 other countries. As a general rule, teachers often illustrate lessons by

drawing on "local examples", while the language of the immediate environment is used for teaching whenever practicable. In the more decentralised countries, even school calendars and entire programmes can be modified to suit local conditions.

20. Nineteen of the twenty-one countries agree that there is a threat to traditional culture from a variety of "modern" sources: rapid scientific and technological change, the mass media, and outside models. All these countries claim to be taking measures to meet the threat. This they do by (a) legislation, (b) promoting cultural research in the universities, and (c) encouraging traditional activities in schools.

21. In all the countries, measures are being taken to make school curricula respond to changing times. Thus, to ensure the transmission of today's scientific/technological culture, primary science has been introduced, while steps are being taken to make science more project-oriented. Computer education is also gradually coming into the curricula of a few countries.

22. To create an awareness of another present-day problem, environmental education is being given some prominence in school programmes. To relate education to the world of work, practical subjects are increasingly being taught in almost all the countries. And, to cater for the evolving attitudes of Youth to Education, some countries have strengthened guidance and counselling programmes. Most countries are attempting to diversify curricula, and a couple of countries have developed special programmes for gifted children.

23. INTER-CULTURALITY AND MULTICULTURALISM seem to feature prominently in the educational practices of all the responding countries. Most of the countries (17 out of 21) report that inter-cultural education is reflected in national educational policies, while 18 out of 21 accept "multiculturalism as a concept to be promoted through education". At the primary, secondary and tertiary levels, culture is reflected in the teaching and learning of a wide variety of disciplines: languages (both indigenous and foreign), social and religious studies, the arts, games and even technology.

24. Member States were asked to estimate the frequency with which a set of 10 different resources were used for the teaching and learning of foreign cultures. Table II gives the general trend of the responses from African countries. At all levels of education, textbooks are a regular source of information. Direct contacts (See items 8-10) are almost never used at the primary level. Foreign literature, newspapers/magazines tend to be used regularly at higher levels of education. All other resources are used only

occasionally at all the three levels. This pattern of responses indicates that a lot still remains to be done to use cultural resources fully in formal education.

Table II. Frequency of Use of Teaching-Learning Resources on Foreign Cultures in Education in 21 African countries

INFORMATION SOURCES	Primary	Secondary	Tertiary
1. Textbooks and other materials	R	R	R
2. Foreign literature	O	R	R
3. Newspapers and magazines	O	O	R
4. Radio and Television	O	O	O
5. Museums and exhibitions	O	O	O
6. Cinemas/Theatres	O	O	O
7. Cultural centres of foreign countries	O	O	O
8. Visits abroad	N	O	O
9. Study abroad	N	N	O
10. Contact with foreign teachers/students	N	O	O

N = Never

O = Occasionally

R = Regularly

LANGUAGE IN EDUCATION

25. For most of the countries, the language of colonisation is still the official language (English, French, Spanish). However, indigenous languages (e.g. Setswana in Botswana) are also accorded this status in a few countries. Nearly all the countries use the term "national languages" to mean either (a) the language(s) used for official transactions, or (b) the languages of the various nationalities within a country. 16 of the 21 responding countries have attempted to use indigenous languages for instruction in the early years of primary education, while the remaining 5 simply teach these as subjects.

26. In educational broadcasting, indigenous languages are widely used for adult literacy and at the primary level, while English, French and Spanish are used at all other levels. As a way of ensuring a "language balance" in the curriculum, several countries recommend intensive use of indigenous languages in the day-to-day activities of the administration. This, they see would be a way of motivating people to become literate in their own native languages.

27. "Foreign Language Requirements" are limited, in most of the countries, to attaining a good standard in English or French or Spanish. At the post-secondary level, a number of Anglophone countries have compulsory "Use of English" courses. Foreign languages (mainly French in Anglophone countries and English in Francophone countries) are a feature of secondary education. Most francophone countries teach other languages (German, Spanish, etc.) as well. In a good number of these countries, English is a compulsory subject.

28. At the post-secondary level, the responding countries have departments of foreign languages, teaching mainly French, English, Arabic, Spanish and German. There is no indication that any of the subjects is compulsory for non-majors.

29. Linguistic and cultural exchanges among different regions of the same country are generally encouraged and some countries have evolved "unity" secondary schools, others have taken steps to ensure that admission to schools is done on a "pan-national" basis, while others are promoting the teaching of "second indigenous languages" in schools. In addition, courses in the social sciences and stories in language materials tend to draw from all the cultural zones within each country.

30. Exchanges with other countries are also generally encouraged. In most cases, geographically contiguous countries are inhabited by people who share

a common language and culture. Exchanges with the former colonial power are still relatively strong, through fellowships, the mass media, and even textbooks. Limited financial means have not helped the active promotion of intra-African exchanges and exchanges with countries outside Africa.

31. As a general rule, exchanges tend to be more regular at the post-secondary level, among students, institutions, and individual teachers. In a descending order of importance, the following objectives are stressed in such exchanges:

- to gain useful educational experience (exposure to new ideas, access to up-to-date facilities)
- to consolidate knowledge of foreign languages, and only in a few cases
- to increase awareness of other countries' cultural values.

Most of the exchanges of this nature is through bilateral agreements and through direct contact between persons and institutions. NGO initiatives are not yet very widespread.

EDUCATION AND THE CULTURAL AND ARTISTIC DEVELOPMENT OF THE INDIVIDUAL

31. In 19 of the responding countries, moral and civic education form part and parcel of the curriculum at the primary and secondary levels (18/21 countries at the primary level, 17/21 at the secondary level) but not quite so at the tertiary level (7/21 countries). 12% of these countries, moral/civic education is a "required" course, at the primary and secondary levels.

32. At the post-secondary level, there is a general trend for civic and moral education to be more strongly emphasized in the humanities, the social sciences, and more particularly in the education of teachers. Eight countries report that professional ethics is taught in teacher training institutions. Religious education is given prominence in all the countries, while subjects like history, geography and literature are used for conveying such ideals as peace, democracy and international understanding.

33. Nineteen of the responding countries claim that they pay attention to all the 8 ethical qualities and creative skills listed in the questionnaire. In terms of priority rating, the following represent the average descending rank order :

- i. mutual respect between parents and children
- ii. sensitivity to others' needs and problems
- iii. a sense of responsibility
- iv. self-awareness and self-confidence
- v. sensitivity about environmental protection
- vi. creativity
- vii. respect for human dignity and human rights
- viii. devotion to the cause of peace.

It is interesting to note that traditional, cultural values are at the forefront of the above rank order.

34. Subjects like music, plastic arts, dance, drama, painting/drawing and traditional crafts are part of the curriculum in all the responding African countries. Traditional activities have been built into the performing arts. In most cases, particularly at the primary level, these cultural subjects are simply integrated into everyday activities and they are usually not examinable. At the secondary level, music, art are taught where the facilities exist, and drama is usually treated as part of literature. The number of hours allowed for the teaching and learning of these subjects cannot be determined accurately, as this depends on the work plans of individual teachers. Several universities have specialised departments of the arts.

35. Out-of-class activities in the arts are a common feature of the educational systems of all the countries. In addition to clubs and societies within institutions, pupils and students regularly participate in cultural activities within the wider society.

36. Facilities like art galleries, museums and theatres are considered inadequate for meeting the needs of schools. Where these exist, they are yet to be fully exploited for educational purposes. Special facilities exist in most of the countries for the pre-service and in-service training of teachers of cultural subjects. There is however still a shortage of teachers while the subjects do not seem to enjoy a high prestige among learners.

EDUCATION, THE COMMUNITY AND SOCIETY AT LARGE

37. For promoting the general cultural level of learners, the responding countries make use of the following disciplines: the social sciences, and (in the francophone countries) philosophy. At the post-secondary level, there is the practice of "core courses" (tronc commun) and, in a number of cases, a compulsory "general studies" course.

38. Communal life is, in most cases, the very basis of adult literacy programmes. In most rural areas, pupils live within their traditional communities and participate in all aspects of cultural life. Boarding schools (at the secondary level) encourage the formation of cultural activities of different ethnic groups through clubs and societies and festivals and competitions. The same is true of most schools in urban centres.

39. Women education seems to face three types of problems: difficulty of access, early drop-out, and poor participation in such "hard" subjects as mathematics, science and technology. The responding countries all have policies aimed at promoting women education. Some have created special departments and commissions for the purpose. A few of the countries have legislations in favour of women's participation in formal education. Some countries expressed the hope that the intensification of guidance and counselling services, and the creation of role models for girls would contribute to removing some of the obstacles to women education.

40. All the responding countries consider the school as a cultural centre in the life of the community, in which the following "communal" functions are performed regularly:

- participation in literacy campaigns
- the organisation of cultural events
- environmental protection activities.

The following functions, on the other hand, are carried out only occasionally:

- making school library facilities available to the local population
- organising non-formal courses in general culture and for popularizing scientific knowledge

- contributing to the restoration of cultural monuments
- constructing local infrastructure for cultural and leisure activities

41. The mass media is considered as having both positive and negative effects on learners. While the media is a good source of information and knowledge, its inaccessibility to a majority of the population is a handicap. With specific reference to the television and the cinema, it is generally felt that the films do not portray the best of Western culture and that they are a bad influence on African youth. The point was also made that children being regularly "glued to the television" has not helped the development of good reading habits.

42. Media education exists, but mainly in the form of educational radio and television, and in the form of special educational radio broadcasts to the population in general in the responding countries. Cultural associations and associations of teachers of African languages have collaborated with artists and media practitioners to develop educational programmes, but this practice is not yet wide spread.

43. Cooperation between educational and cultural institutions and other partners involved in the cultural development of the community takes a variety of forms. Artists serve on curriculum development panels in a number of countries. In four countries, such persons are also directly involved in teaching. Wherever possible, school children do visit cultural exhibitions. As a general rule, a wide variety of partners (local authorities, community groups, teachers' organisations, parents/youth/women organisations, etc.) contribute to promoting cultural activities in education. The private sector and business enterprises are however yet to accord any serious attention to school-based culture promotion.

CULTURAL AND INTER-CULTURAL ASPECTS OF EDUCATION AS A NEW RESPONSIBILITY FOR TEACHER

44. In the programmes of teacher training institutions, all the responding countries have a language as a required core course and as a requirement for admission. In the course of teacher training, cultural activities are encouraged through extra-curricula study, mainly of the arts and of the history and culture of various nationalities within each country.

"General studies", "developmental studies", "professional studies", "étude du milieu" are some of the emerging programmes of teacher education in the countries of the region. These courses have become vehicles for integrating such areas of need as cultural heritage, the arts, the humanities, the social sciences, environmental issues, health and population into a programme of activities that serves to raise the general cultural level of the would-be teacher.

45. Sixteen countries report that teacher trainees are involved to a large extent in animating cultural activities. They work with younger learners during vacations, they organise exhibitions, they are members of various community welfare groups. Such communal involvement tends to be more pronounced in rural areas and in institutions for training primary level teachers.

46. The training of teachers of cultural subjects has made some progress in recent years. More specialist courses are now being offered in music, fine art, national languages, etc. for would-be secondary level teachers. Two problems however still cry for solutions in this regard. These subjects are not considered "prestigious" by most students (unlike maths and science, for example). In addition, facilities for teaching cultural subjects in a practical way are still either lacking or are not yet fully exploited where they exist.

47. Only 3 of the 21 responding countries claim that they make special provisions for teachers of minority groups, refugees and nomads. Even in these cases, the experiences are quite recent and are still plagued problems of inadequate facilities and inappropriate curricula.

48. The countries concerned tend to promote through a variety of disciplines: world history, foreign languages, music, religious studies, philosophy and comparative literature. Practical support for the theoretical learning of foreign cultures seems to have "no deliberately designed programme". Attempts are however made to make-do with audio-visuals and by encouraging students to visit exhibitions by the cultural services of foreign missions.

49. Research projects in the culture-related aspects of teacher education were seen as "just about to begin". All the same, some work has been done in the areas of:

- language (particularly the linguistic description of national languages and pilot projects on education in the mother tongue)

- vi. non-textbook resources for cultural and multi-cultural education (newspapers, radio, TV, museums, etc.) are either not readily available, inaccessible or are inadequately exploited;
- vii. the term "national languages" is used by most countries and these are progressively used in Education;
- vii. foreign languages are taught, with varying degrees of intensity in different countries of the region;
- ix. cultural and educational exchanges with other countries (both within and outside Africa) cannot be vigorously pursued, owing to lack of resources;
- x. exchanges with other countries stress more of acquisition of knowledge than the appreciation of other cultures;
- xi. cultural and artistic and ethical values are considered important in the development of the individual, and in this respect, "respect to elders" and "sensitivity to the problems and needs of others" are considered paramount;
- xii. the school has some ties with the immediate community, but the tie tends to be stronger in rural areas; it is also generally stronger at the primary level than at the secondary and higher levels;
- xiii. specialist teachers are being trained for "cultural disciplines" but training is still inadequate (lack of resources) while the low prestige of such subjects is a major problem;
- xlv. research in the area of the "education-culture interface" is only just beginning, but a clear trend is already discernible (focus on women, African languages, etc.).

51. Perhaps, what the survey has succeeded best in doing is pointing to the great deal of work that still remains to be done: coordination between educational, cultural and economic development policies, more intensified exploitation of cultural resources in education, greater interaction between school and society, "enculturation" of teacher education, promoting inter-African exchanges, and building up research capacity. These seem like the major areas on which discussions for future development should focus.

- women and girls (access of women to education in general, women participation in science and technology education, and illiteracy among women)
- needs of special groups (e.g. nomads in Nigeria and pygmies in the Central African Republic)

The results of such studies have helped mainly in (a) providing improved orthographies for some indigenous languages, (b) adapting educational materials to specific situations, and (c) influencing policy (eg. special policies on women education).

CONCLUSIONS

50. In spite of the limitations of this survey, it is possible to speak of the general state of the inter-relationship of Culture and Education in the Africa region. The above summary has at least shown the following:

- i. policies on development in general exist in all African countries, but while these are closely linked with education development projects, a systematic link between these two and cultural policies is yet to be forged;
- ii. nation building, the eradication of illiteracy, and the attainment of basic education are seen everywhere as the priority areas of Education and Culture;
- iii. while a fairly high percentage of national budget goes to Education, the financing of cultural programmes does not appear to receive adequate attention;
- iv. the bulk of expenditure is by central authorities and the private sector is yet to become seriously involved in the financing of Education and Culture;
- v. the "cultural dimension" appears to be taken into account in educational programmes (a) directly through regular review of curricula, and (b) indirectly through the infusion of culture into all teaching-learning activities;

- vi. non-textbook resources for cultural and multi-cultural education (newspapers, radio, TV, museums, etc.) are either not readily available, inaccessible or are inadequately exploited;
 - vii. the term "national languages" is used by most countries and these are progressively used in Education;
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