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UFAHAMU accepts contributions from anyone interested in Africa and related subject areas. Contributions may include scholarly articles, political-economic analysis, commentaries, review articles, film and book reviews, and poetry. Manuscripts must be no longer than 30 pages, clearly typed, double spaced, with footnotes. We request that articles be submitted on one 3.5 inch diskette, if possible. Contributors should keep copies of their manuscripts. The Editorial Board reserves the right to edit any manuscript to meet the objectives of the journal. Authors must submit two copies of their manuscripts and a brief biographical note, including position, academic affiliation and recent significant publications, etc. All correspondence — manuscripts, subscriptions, books for review, inquiries, etc. — should be addressed to the Editor-in-Chief at the above address. We regret that once submitted, materials cannot be returned.

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Cover: Doll; Omolan-gidi. Carved wood, incised. Yoruba, Oyo, Nigeria. Height 22.1 cm, width 7.7 cm, depth 1.5 cm. UCLA Fowler Museum of Cultural History X65.10858

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EDITORIAL

The editors of *Ufahamu* are excited to offer this special issue on Education in Africa, which guest editor Timothy Lintner laboriously put together. Education, in its myriad forms, shapes cultural, social, political and economic relations in all societies. Analyses of education therefore tend to function as windows to understanding the issues affecting society at large. What a community values is what it teaches. Only a small portion of this education takes place in school rooms or lecture halls. Our speech, gestures, behaviors, social interactions, games, popular media, cultural practices, and economic consumption contain within them pedagogical value. As we all know, education takes place in a highly contested social arena where claims to power and privilege shape values as much as "tradition" or "truth" do. Added to the complexities of form and ideology are the specific problems of funding and the necessities of economic development. Discussions about education then, are never simple. We offer the following essays in order that future discourse on education in Africa more easily take into consideration the complexities of these issues.

Lintner's "Learning a New Language: Re-Framing the Discourse on African Education" opens the volume and serves as an introduction to the specific questions and problems raised by the other authors.

George S. Vilakazi's article, "Educational Challenges in Southern Africa for the Twenty-first Century," follows by taking a big-picture look at the current obstacles facing and at the resources available to Southern African educational institutions. Vilakazi links improved education with positive economic development and predicts that the African governments which continue to increase spending on education will receive immediate dividends by way of improved health, standard of living and economic performance.

Mary Dillard examines the history of educational testing in West Africa. In "Objectivity and Opportunism: The Social Power of Mental Measurement in Anglophone West Africa," Dillard traces the complex history of intelligence testing from its early development in the France and Germany in the nineteenth-century through its practical applications in the U.S. and Great Britain in the early part of this century and finally to its usage in postcolonial West Africa. While

intelligence tests often purport to prove "natural" racial hierarchy by making claims to objectivity, Dillard also points out how Africans were able to resist some forms of colonial control by taking advantage of the tests.

The following two essays analyze how Nigerian university administrations respond to economic and political pressure. John C. Anyanwu, in "University Governance in Nigeria: Conflict and Accountability," examines the ways in which military governments, public expectations, intracampus fractional divisions, student demands and occasional individual greed make conflictual demands on administrations. Anyanwu develops a conceptual framework which would allow university administrators to be accountable for their actions while responding to their multiple pressures. Prosper Godonoo's piece, "Economic Adjustment and the Challenges for Higher Education," looks at the macro-level pressures placed on Nigerian universities, with particular reference to IMF structural adjustment programs. Godonoo asserts that structural adjustment in relation to higher education amounts to perpetual "readjustment" to changing IMF policy and world capitalist domination.

The final two essays examine the effects of language on education. Y.I. Rubanza, in "Can a Three-Tier Language Policy Model Work in Tanzania? A New Perspective," explores the contradictory history in Tanzania of making Swahili the national language while continuing to use English as the medium of instruction in schools. Rubanza proposes that Tanzanian schools make Swahili the primary medium of instruction, reduce English to a compulsory subject and to teach indigenous languages in primary school. In "The Absence of National Languages in Education and Its Consequences: A Case Study of Cameroon," Thierry Ngoufan Happi provides an historical and cultural analysis of the absence of indigenous languages in Cameroon's schools. Happi details several critical issues raised by this absence and, importantly, suggests tactics for their introduction in the future.

To end the issue are book reviews by Karen McClafferty and Timothy Lintner. McClafferty reviews Ajayi, Ade, Lameck and Johnson's *The African Experience with Higher Education*, a book which looks at the broader issues facing educationists on the continent as a whole. Lintner reviews Tekeste Negash's *Rethinking Education in*

Ethiopia, which takes a more focused and detailed look at the challenges facing a single African nation.

Lintner had prepared to include a piece focusing specifically on the role of gender in education, a topic which is in dire need of discussion. The author of the article was asked to return to her home country to put much of the theory presented in this volume to practical use and was unable to finish this before she left. Instead of rushing a new, less than complete article to press, we chose to go ahead with what you are about to read. In the future we will continue to make gender a central focus of the journal.

The articles here focus primarily on institutional education — primary and secondary schools, universities and examination councils — but the cover art reinforces the fact that education takes place in all segments of social life. The doll, called Omolangidi by the Yoruba of Nigeria, is primarily a girl's plaything which she ties to her back as if it were a baby. The shape of the doll and the lines carved on the torso are often interpreted to represent Koranic writing tablets used by young students of the Islam throughout West Africa. The doll is currently on exhibit at UCLA's Fowler Museum of Cultural History in an exhibit titled, "Isn't S/He a Doll? Play and Ritual in African Sculpture." The description of the Omolangidi in the show's catalog reads, in part, "The writing-tablet shape as either a free-standing doll or as a relief carving on a doll also emphasizes the value placed on the education of children in Yoruba society."[1] The doll thus, represents both Islamic education and the transmission of gendered identity.

From the dolls we play with as children to the actions we take as adults with respect to the IMF, we always learn and we always teach, or we shape the environment in which other people's education takes place. We believe that you will find the following essays informative and useful for your own education.

Matthew J. Christensen

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[1]Elizabeth L. Cameron, *Isn't S/He a Doll? Play and Ritual in African Sculpture* (Los Angeles: UCLA Fowler Museum of Cultural History, 1996), p. 70.