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THE PROSPECT OF SUDANESE INSTITUTIONS OF HIGHER EDUCATION CHANGING THE LANGUAGE OF INSTRUCTION FROM ENGLISH TO ARABIC, IN LIGHT OF THE SYRIAN EXPERIENCE

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ABSTRACT

THE PROSPECT OF SUDANESE INSTITUTIONS OF HIGHER EDUCATION CHANGING THE LANGUAGE OF INSTRUCTION FROM ENGLISH TO ARABIC, IN LIGHT OF THE SYRIAN EXPERIENCE

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Malik E. M. A. Balla

The implications of educational and language policies in Sudan and developing nations in general make this study relevant and important. The researcher investigated the potential effect on Sudanese institutions of higher education of a government scheme to change the language of instruction from English to Arabic. In doing so, the researcher focused on broader effects on the development and advancement of knowledge transmission associated with teaching in Arabic. The implications a policy of Arabicization of higher education would have on Sudan's national unity, identity, economic growth, and national political system were discussed. The researcher used a comparative approach by analyzing the Syrian experience of teaching exclusively in Arabic for the last 70 years. The role of Sudanese institutions of higher education in the realms of national development, international connections, and institutional relations was examined.

Higher education in Sudan is currently undergoing massive expansion and reorganization. One of the key issues in discussions

of the direction of this reorganization is the choice of primary language of instruction. The majority of those who support the change from English to Arabic come from the predominantly Muslim and Arabic-speaking northern half of Sudan. Opponents of the proposed change are primarily the elite who have studied abroad, as well as southern Sudanese who believe that Arabicization of instruction is part of the North's hidden agenda for advancing the frontiers of Arabic culture and Islamic religion at the expense of local languages and religions.

The results of this research showed that the Syrian experience is far from being perfect; its negative aspects outweigh its positive ones. Sudan, in particular, needs to wait before making the change from English to Arabic as the medium of instruction; such a change is not a priority in light of the urgent problems threatening the country's existence.

For the soul of my father, Elkhair Balla;

my beloved mother, Amena Bint Gali;

and my beloved wife, Hafsa Abdalla (Umm Al-Mumineen).

May God bless them.

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CHAPTER I

INTRODUCTION TO THE STUDY

The Problem

Three practices relative to the language of instruction in higher education are followed in the Arab World: (a) teaching almost entirely in a foreign language, as in the case of Sudan; (b) teaching the scientific subjects largely in foreign languages and the humanities in Arabic, as in the case of Egypt and most Arab countries; and (c) teaching entirely in Arabic, which was pioneered by the University of Damascus in Syria as early as 1920 and now prevails in all Syrian universities and postsecondary institutions. (See Figure 1 for a map of the Arab World.)

The Sudanese institutions of higher education are considering changing the medium of instruction from English to Arabic, in response to commitments that the government or the institutions themselves have made to regional Arab organizations or governmental agencies. Although every institution is governed by its own rules and traditions, all of the institutions are linked to the National Council for Higher Education (NCHE), which serves as a coordinating body between institutions of higher education and the government (see Appendix A). Until recently, the NCHE president also served as the Minister of Education and could be appointed by the Prime Minister or the President of Sudan.

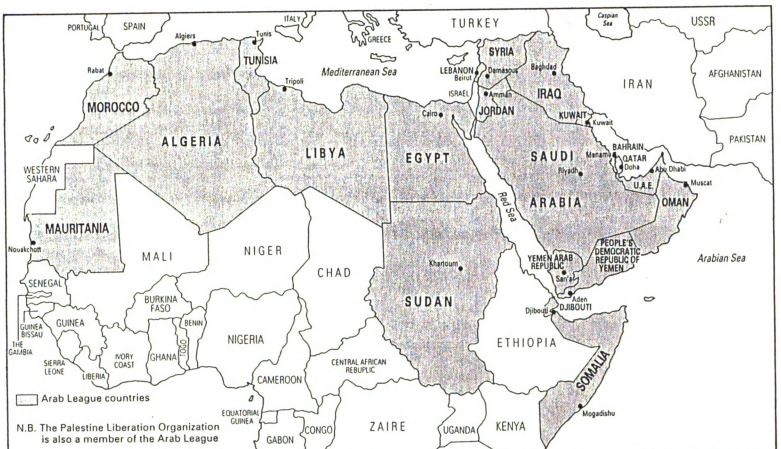

Figure 1: A political map of the contemporary Arab World.

Unlike most Arab countries, Sudan is inhabited by sizable minorities whose mother tongue is not Arabic and who, to some extent, are suspicious of any attempt to promote Arabic over other languages. Consequently, Arabicizing higher education does not have the full support of all citizens of Sudan.

Purpose of the Study

The researcher's purpose in this study was to investigate the prospect of Sudanese institutions of higher education changing the language of instruction from English to Arabic in light of the Syrian experience. An attempt was made to focus on the broad effects that teaching in Arabic has had on Syrian institutions of higher education. The description of the Syrian experience was used to predict the effect that Arabicization might have on Sudanese institutions of higher learning. The researcher compared the historical experiences of these two countries and examined their consequent effect on higher education in those countries. From studying and examining the Syrian experience, recommendations were developed that could be helpful to Sudanese institutions of higher education in considering any language changes for instructional purposes.

Importance of the Study

The findings from this study could help Sudanese policy makers and institutions of higher learning assess both the positive and negative aspects of Arabicizing higher education in light of the Syrian experience, which is more than 70 years old. The study

should be of interest to the central government and the National Council for Higher Education. The findings also will be of interest to universities in Africa, where the use of national versus foreign languages for instruction is undergoing debate and consideration. This research also will of interest to the Association of Arab Universities (AAU), which is debating and encouraging the use of Arabic over foreign languages for instruction. The topic is of vital concern because many Sudanese believe that the nation's future and stability are tied to the language that is used in education.

Research Questions

In this study, the following research questions were addressed:

1. In light of the Syrian experience, should Sudanese institutions of higher education change the language of instruction from English to Arabic? If so, why?

2. What has been the effect of teaching in Arabic rather than a foreign language on Syrian institutions of higher education?

3. In what ways are the Sudanese and Syrian societies similar? How do they differ?

4. How can Sudanese institutions of higher education best change the language of instruction?

Limitations and Generalizability of the Study

One limitation of this study is the fact that the survey was limited to the perceptions of graduates of Syrian universities who were studying or working in the United States. Generalizing the

findings to graduates of these universities who are working or studying in Arabic countries or other countries where English is not the medium of instruction might not be appropriate. The study population was not the only appropriate one for such research. Another important population comprises various groups of people who are studying or working in different countries. However, it would be difficult to contact and investigate such a population for research purposes. The political figures and key persons who can influence the decision-making process were not interviewed for this study, as planned, because of the political situation brought about by the military coup d'etat that took place on June 30, 1989, in Sudan, when the researcher was conducting his field work.

Background on the Countries Included in This Study

Sudan

In terms of area, Sudan is the largest country in Africa and one of the ten largest in the world. It covers an area of about one million square miles, stretching from the Sahara Desert in the north to the equatorial forest north of Uganda and Zaire. Sudan is about 1,250 miles long and about 1,062 miles wide, reaching from the Red Sea to the heart of Africa in the west. The area of Sudan is approximately equal to that of the United States east of the Mississippi River.

Physically, Sudan is heterogeneous; its environment ranges from deserts, savannah grassland, mountains, and swamps to equatorial forest. In essence, the country is like an amphitheater surrounded

by mountains to the south, east, and west. The waters from the Nile/Congo watershed and the Ethiopian plateau collect on the broad and flat Sudanese flood plain and then flow north, forming the longest river in the world: the Nile.

The White Nile starts in the lakes of the African rift valley and enters Sudan at Nimule. As it flows north, it is joined by numerous tributaries that collect rainfall from the Nile and Congo basins. They enter the vast Sudd swamps, where half of the water collected is lost through evaporation, before reemerging near Malkaul and continuing north. The Sudd, which during the wet season is almost the size of Ireland, has always been an obstacle to communication and transportation between the northern and southern parts of the country (Gurdon, 1986).

The Blue Nile begins in Lake Tana and flows from the Ethiopian plateau across the flat plain into the Sudan River. The two rivers meet at Khartoum and create the river Nile, which is the single most important physical feature in that part of the country until it enters Egypt, leaving behind a man-made lake south of the High Dam (see Figure 2).

Demographically, Sudan is perhaps the most diverse African country. The population is estimated at 22 million people (see Appendix A), the majority of whom are concentrated along the river banks. About 65% of the population live in rural areas. However, like all developing countries, Sudan's urban growth rate has increased greatly because of the recent rural-urban migration resulting from the drought and desertification of the late 1970s and

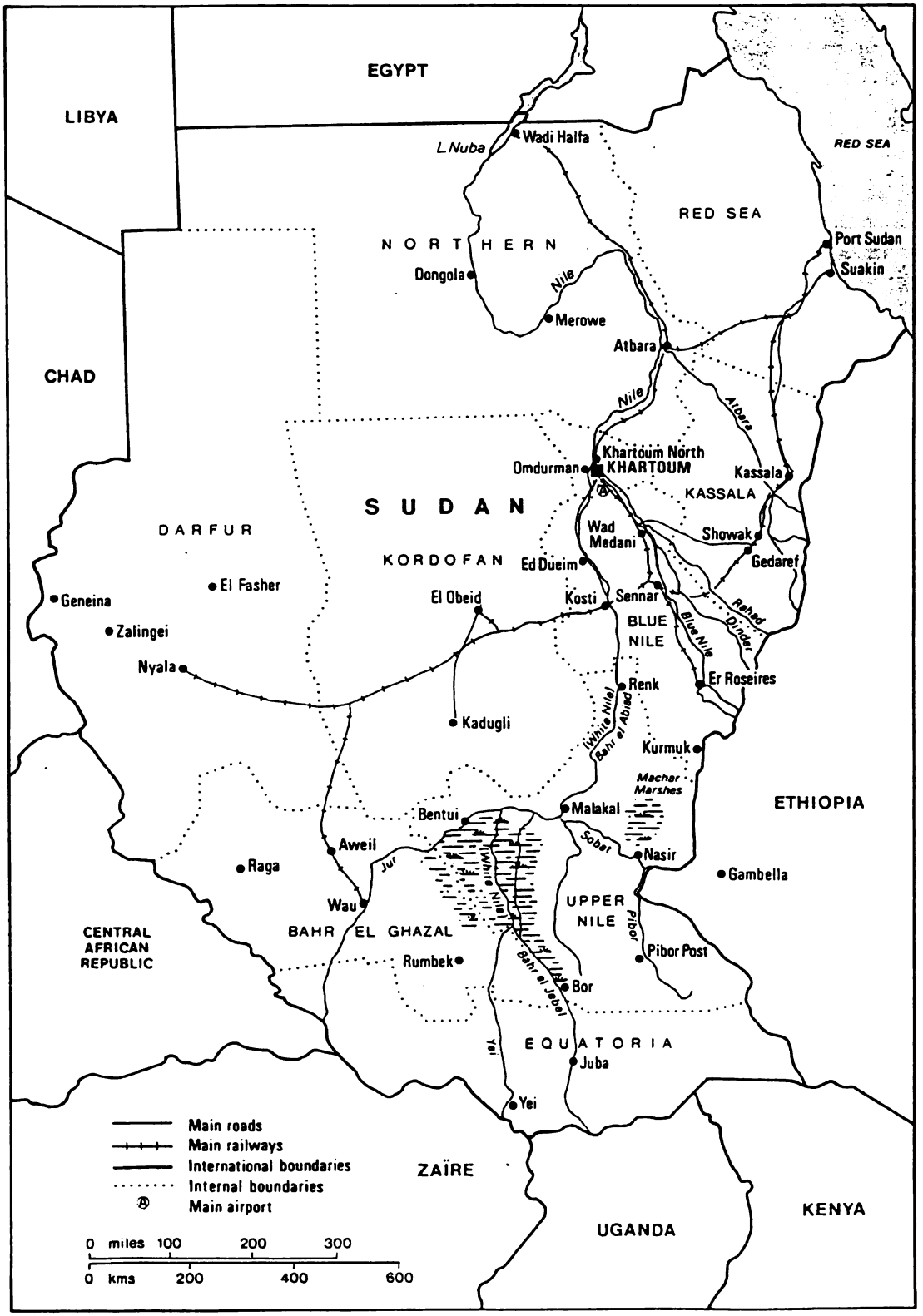

Figure 2: Map of Sudan.

early 1980s and the outbreak of the Second Civil War in the southern part of the country early in 1983. All development projects are concentrated in the central region; these projects, which have drawn seasonal workers to the region, have amplified regional imbalance. Most postindependence governments have been unable to solve this problem because of the vastness of the country, the lack of infrastructure, and the weak economy in which imports exceed exports by a ratio of three to one.

In addition to the difficulties created by unequal development, the vastness of the country, and the lack of infrastructure, Sudan is diverse ethnically, culturally, religiously, and linguistically. Some people tend to view differences in the country solely in terms of the North/South relationship and do not take into consideration other distinctions. They simply say that the North is Arab and Muslim, whereas the South is African and Christian. However, the situation is far more complex, and this complexity has led to problems that the government has been unable to solve. For example, Arabic is more than just a language to sizable groups in the North, East, and West, as well as the South.

The approximately 22 million Sudanese belong to 597 tribes, speak about 115 languages, and can be classified into four ethnic groups. People of Arab extraction inhabit Northern and Central Sudan and constitute the largest major ethnic group. (According to the 1956 census, non-Arabs constituted 62% of the population.) In the East there are the Beja, in the West the Fur, and in the South a

group that forms the second largest group of an indigenous African origin. Islam and Christianity are the principal religions, although native African religions dominate Southern Sudan.

Unlike the experience of Syria, the Arabs peacefully infiltrated the Christian kingdoms of Sudan after they were defeated militarily and were compelled to sign a nonaggression treaty. They presented themselves as a trustworthy people and, through the matriarchal system of succession that existed in Nubia, they assumed power and consequently converted their followers to Islam. They facilitated the spread of Arabic by encouraging teachers and scholars to migrate to Sudan and by persuading Muslim Arabs crossing Sudan on their pilgrimage to Mecca to stay indefinitely. The Arab Muslims' efforts to assume power led to a coalition with the indigenous people and the creation of what was known as the Black Sultanate in the early seventeenth century. This intermingling of Arab Muslims with indigenous Africans helped shape modern Sudan's history. The spread of the Arab Muslims' culture, language, and religion gave them political leadership in the host society (Abd Al-Rahim, Budal, Hardallo, & Woodward, 1985).

Syria

Syria is bordered by Turkey to the north, Iraq to the east, Lebanon and the Mediterranean Sea to the west, and Jordan and Israel to the south (see Figure 3). The total area of Syria is 71,500 square miles. About 43% of the land is cultivable; the remainder is desert or rocky mountain areas. The four geographical regions in Syria are:

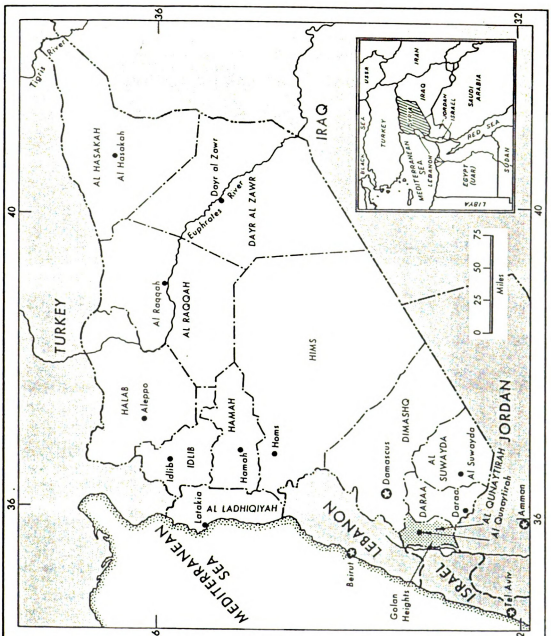

Figure 3: Map of Syria.

1. The coastal region along the Mediterranean Sea.

2. The mountain ranges that lie inland but run parallel to the sea from north to south and are characterized by their height.

3. The eastern mountain ranges, which are not as high as the western ranges.

4. The desert region in the southeastern section adjacent to Jordan and Iraq. The fertile Euphrates River Valley lies in the northeastern part of this region.

Syria's climate is generally cool and rainy in the winter and dry and hot in the summer. Annual rainfall ranges from 30 inches in the coastal area to 10 inches in the eastern desert area.

The Arabs conquered Syria in the seventh century; the area then included the countries known today as Syria, Jordan, and Palestine. A military camp south of Damascus served as a temporary capital. Arabian soldiers, soon to become the new citizens of these conquered provinces, brought their families to the camps. The military camp became the capital of the Muslim state in the late seventh century, when its third governor general, appointed by Ummar in 640 A.D., became the fifth Caliph of Islam in 661 A.D. Muawiyan (the fifth Caliph) and his son Yazid strengthened the position of Arabism and Islam in the region (Hitti, 1959).

About 90% of the 10.5 million Syrians are Arabs; the remainder are primarily Kurds, Armenians, Circassians, and Turks. About 86% are Muslims and 13% are Christians (Parker, 1978). The official language of Syria is Arabic. Before the 1920 Sykes-Picot Agreement, in which the League of Nations gave France a mandate to administer

Syria, the Turkish language was second in use only to Arabic because Syria had been part of the Ottoman Empire. After 1920, French became the second language and was promoted by French authorities and missionaries. Fluency in French became an important aid to a successful career and remained so throughout the mandated period, from 1920 to 1946. Syrians were aligned to Muslims in manner of life as well as in environment (Longrigg, 1958). As with the Indian intelligentsia, who appreciated English culture and yet vigorously opposed British policies, learning French did not indicate Syrians' devotion to France.

The Lebanese Christians, in particular, played an important role in the development of Arabic literature. Many Christians in Syria and Lebanon were the first leaders and intellectuals of the nationalist movement in the Arab World as a whole (Sinai & Pollack, 1976).

To Muslims, the idea of secular nationalism and a self-contained Syrian state was not as powerful an attraction as it was to the Christians. The Muslims regarded themselves as members of the whole Islamic community and therefore subscribed to Pan Arab nationalism, which envisioned all areas of the Arab World as forming one unified state. A place for separate ethnic and cultural groups was possible in this state, but, as in the days of the old caliphate, the state itself would have to be Islamic and would have to extend throughout the Arab World.

In the mid-nineteenth century, the cultivation of Arab language and literature was the concern of Christian missionaries in Syria and Lebanon. Yet toward the turn of the century there was a reversal in the linguistic behavior of Christians and Muslims. The Muslims' educational institutions fostered the use of Arabic; Christians, on the other hand, received a more advanced education in schools and colleges supported by French, American, British, Russian, and German missionaries, each nationality using its own language. This linguistic pluralism was maintained as a consequence of imperialistic rivalries.

In part, difficulties encountered in translating into Arabic led to the practice of teaching the modern western sciences in a foreign language. By 1880, even the Syrian Protestant College resorted to using English in its educational program. Muslims tended to remain aloof from the foreign schools because they were concerned about the danger of Christian theological influences. However, they were willing to attend the Turkish colleges and thus maintained close ties to their Arabic heritage.

In response to this situation in education, the leadership of the Arab nationalist movement changed hands from Christians to Muslims. To no one's surprise, Arabic became the language of instruction in higher education institutions as early as 1920.

Definitions of Terms

The following terms are defined here in the context in which they are used throughout the dissertation.

AAU. The Association of Arab Universities. Its headquarters is in Amman, Jordan.

ALESCO. The Arab League Educational, Scientific, and Cultural Organization. Its headquarters is in Tunisia, Tunis.

Arabicization. The process of changing to the use of Arabic as the medium of instruction, replacing a foreign language.

Institutions of higher education. Universities, colleges, polytechnic schools, and postsecondary institutions of higher education in Sudan (see Appendix B).

Northern Sudan (the North). The five regions in the northern part of Sudan: Eastern, Northern, and Central Sudan, Darfur, and Kordofar.

Southern Sudan (the South). The three regions in the southern part of Sudan: Equatoria, Upper Nile, and Bahr Al Auzal.

Summary and Overview

Chapter I contained a statement of the problem underlying the study, the purpose and importance of the investigation, the research questions, limitations and generalizability of the study, and definitions of key terms. Background information on the two countries of interest in the study was also presented.

Chapter II contains a review of the literature pertinent to this research. The chapter begins with a discussion of higher education in Syria, including how the idea of using Arabic as a medium of instruction originated and has been implemented in Syria. Next, higher education and the language of instruction in Sudan are

considered. The experience of Arabicizing secondary education in Sudan and its repercussions is examined. Also discussed are the implications of the Arabicization policy for sectors other than institutions of higher education, specifically with regard to North/South relations.

The design and methodology of the study are explained in Chapter III. The data-collection procedures and the study sample are described. Also discussed are the techniques used in analyzing and reporting the data.

The study findings are presented in Chapter IV. These findings relate to the current situation in the Syrian institutions of higher education and perceptions of Syrian graduates regarding the use of a foreign language versus their national language as the medium of instruction. Findings relating to the advantages and disadvantages of using a foreign language, as perceived by the Syrian graduates, are also presented. The Syrian experience of teaching exclusively in the Arabic language is evaluated. Concerning Sudan, the contemporary institutions of higher education, their relationship to the government, and their institutional aspirations are discussed. Also considered are the current situation regarding the language of instruction in Sudan and the perceptions of deans and students at the University of Khartoum about changing the language of instruction from English to Arabic. Possible effects of the planned language change on the Sudanese North/South relationship are also discussed.

Chapter V begins with a discussion of the use of Arabic and foreign languages as the medium(s) of instruction in Syria and Sudan. The study findings are interwoven with this discussion. Conclusions based on the findings are presented, followed by recommendations and implications for further research.

CHAPTER II

LITERATURE REVIEW

Introduction

Using a foreign language in education and debating the viability of that language is nothing new. In the fourteenth century, shortly before the Renaissance, Ibn Khaldun wrote in the Muqddimah that "the non-Arab Muslim who studies to become a scholar, learns his subject in a language other than his first [native] one and by writing other than the one [language] whose habit he has mastered" (Rosenthal, trans., 1958).

Potter (1960) noted that five main factors--race, religion, culture, language, and nationality--may be said to divide mankind in the modern world. He believed that "language is the most measurable and the most readily ascertainable of all the factors that cause divisions and hostility among mankind."

In considering the prospect of Sudanese institutions of higher education changing their language of instruction from English to Arabic in light of the Syrian experience, the researcher focused on relevant literature concerning the experience of shifting from the colonial language, usually English, to the national language in these two countries. In the first section, literature on the history of higher education in Syria is discussed. Next, Syria's

experience in using Arabic as the medium of instruction is examined. Higher education and the language of instruction in Sudan are the focus of the third section of the literature review. This is followed by a discussion of the controversy surrounding Arabicizing of education in Sudan.

Review of Literature on Higher Education in Syria

Before the medical school was established in Damascus in 1903, Syrian higher education was tied to events in the Ottoman Empire and Great Syria, which included present-day Lebanon. A law school was established in Beirut ten years after the medical institute was begun in Damascus (Parker, 1978).

After World War I, Syria enjoyed a brief period of independence, during which time the Arab government of Syria combined the law and medical schools in Damascus. Arabic was required as the language of instruction as a result of the efforts of Syrian nationals.

In 1920, the League of Nations granted France a mandate over Syria as a result of the Sykes-Picot Agreement. The invasion of the French brought about many changes in the educational system. In 1923, the Syrian University was formed, and French became the language of instruction in non-Arabic institutions (Knowles, 1977).

Syria attained its independence from France in 1945. New colleges and institutions of higher education were established when Syria united with Egypt to form the United Arab Republic in 1958. The Syrian University became Damascus University. The University of

Aleppo, which was established as part of the Syrian University in 1946, became an independent university in 1960. A third university was established in Latakia in 1971, and many secondary institutions were upgraded to colleges. Two-year institutions attached to universities were designed to prepare middle-level manpower for priority vocations; at the same time, universities were expanding programs at the graduate level in an effort to increase the supply of high-level manpower.

The Syrian Experience With Using Arabic as the Medium of Instruction

Various writers have differing viewpoints on the Syrian experience with using Arabic as the medium of instruction. These views range from admiration to severe criticism. Akrawi (1967) argued that standards of excellence cannot be attained without maintaining a cooperative relationship with outstanding universities in the advanced world. In that regard, he suggested that students entering a university in which Arabic is the medium of instruction be required to have a command of at least two modern languages that are currently used in the Arab World, namely English and French. But as early as 1952, when the use of foreign languages in Syrian institutions was prevalent, Williams (1952) noted that Syrian students coming to study in the United States "experienced great difficulty during their first year. A number of those could speak almost no English upon arrival."

Students are not required to know English to qualify for higher education in Syria. English is taught in the university language

center four to six hours a week, according to the British Council (1978). Parker (1978) noted that a specific number of hours of instruction is not required, and there are shortcomings in the program at all levels. In general, the classes are too large, the textbooks and related materials are usually inadequate, and most Syrian English-language teachers have had little and infrequent contact with native speakers of the language.

According to Haji-Omar (1988), "when language is not fully used as a medium of academic discourse, the students' mastering of it cannot be expected to attain a level they would reach had the language concerned been used as a medium of instruction." Parker (1978) found that "medicine and engineering students do well on English-language tests but that most of them need intensive English-language training experience in the United States before entering an academic program in which success will depend upon English-language proficiency if they choose to study there."

Douglas (1977) found that English proficiency was a major problem for freshmen at the University of Khartoum in Sudan. Students overcame this problem as they advanced in their university studies to the upper level. The freshmen who were best in English did well on their university examinations.

Higher Education and the Language of Instruction in Sudan

Unlike Syrian higher education, the foundations of Sudanese higher education were laid by the colonial administration. Lord

Kitchener conceived Gordon Memorial College shortly after the Battle of Omdurman in 1898, after the British controlled Sudan. After returning to Britain the same year, Kitchener announced the Gordon College plan in a press release to honor General Gordon, who had been killed 13 years earlier during the Mahadist Revolution (Beshir, 1969). The educational objective, according to Currie (1934), was to create a native artisan class and a small native administrative class who would ultimately fill many minor positions.

In 1906, Gordon College, which was begun as an elementary and intermediate school to educate artisans and administrators, was expanded to include secondary education. The new program was designed essentially to prepare elementary teachers. The secondary school also developed other programs to reduce government reliance on Egyptian workers and teachers. Egyptian teachers, although more expensive than their Sudanese counterparts, were still less expensive than the British instructors. Because only British instructors were hired for the secondary level and beyond, English was relied on as the medium of instruction. Sudanese teachers who had completed the teacher-preparation program taught in Arabic at the elementary level.

By 1940, the higher education structure was shaped when implementing the Dela War Commission's recommendations of 1937 on education. Gordon Memorial College became the center of higher education, including the Schools of Agriculture, Arts, Law, Science, Engineering, and Veterinary Science (University of Khartoum, 1981).

Gordon Memorial College was upgraded to Khartoum University College in 1945; it had a special relationship with the University of London, as did many other African colleges in the British colonies. The University of London conducted the examinations for students of Khartoum University College, and it awarded the degrees to students who satisfied its requirements, with an option for others to obtain the local college diploma. The University of Khartoum was the result of the national transformation of the University College into a university when Sudan became an independent state in 1956.

The Idea of Arabicizing Education in Sudan

The idea of Arabicizing education in Sudan gathered momentum when a transition government was formed under the British to work for the country's independence. The government decided to introduce Arabic in schools in southern Sudan to counter what it perceived to be the negative effect of the Southern Policy of 1919-1946 on the situation of the Arabic language and Islam in that part of the country. The Southern Policy (the Closed District Ordinance) created a strange situation because it prevented northerners from entering the South without prior permission from the Governor General.

Abdel Rahaman Ali Taha, the first Sudanese to assume the post of Minister of Education in the pre-independence transitional government, demanded that the colonial government quickly Arabicize southern, eastern, and western Sudan and discourage the emergent

missionary education among various non-Arab Sudanese nationality groups. Taha emphasized that "we must have Arabic in the schools in the South because, he argued, how can a country coalesce if the southerners can't speak Arabic" (Kawa Awina, 1988).

Gumaa (1984) wrote that "Northern Sudanese responded to the Southern Policy of separate development of the South and exclusion of all persons or things Northern after independence by redoubling their efforts to recover lost ground and to strengthen their position and that of Arab culture in the South." With an eye toward cultural integration, the government unified the educational system and nationalized all missionary schools in the South. In 1964, foreign Christian missionaries were expelled from the South.

The colonial British Southern Policy prevented Sudan from taking the necessary steps leading to national integration and one language. To remedy the situation, the government decided at the Rajaf Conference of 1928 to introduce Arabic as a second language in the South, to curb the extensive use of English and local languages in that region. Yor-Ayik (1984) noted that, when Arabic was introduced as a second language in the early 1950s, although indigenous languages and English continued as the main media of instruction in southern schools, "the standard of education [there] was as high as in other parts of the country and sometimes even higher."

The British administrators saw their role as balancing but not resolving communal tension over political and educational matters. British objectives were to maximize economic gain and to minimize state expenditure. Further, the British designed the educational

system, not as a nationally integrated unit, but rather as a collection of institutions with different objectives, often integrated with the purposes of the religious organizations that sponsored them. That is why, in the early stages, the British left education in the South entirely to Christian missionaries and excluded others, mainly Muslims, who were then unable to do the job physically or financially. Awina (1988) wrote, "At political independence in 1956, the Sudan emerged as many independent nations and nation states that had hardly anything in common except, perhaps, memories of a bitter kind."

When Sudan achieved independence, the language situation was as follows: Arabic was the medium of instruction in elementary and intermediate schools throughout most of the country; exceptions were missionary schools, private institutes, and schools in southern Sudan. English was the medium of instruction in all secondary schools (there were very few of them) and in higher education.

As early as 1955, the International Committee on Secondary Education recommended teaching in Arabic instead of English in secondary schools (Hurreiz, 1983). The Committee also recommended that the English language be kept at a high standard in secondary schools. Those recommendations, although accepted by the Ministry of Education, were not implemented until after the October 1964 Revolution, when a nationalistic enthusiasm overtook the country. In July 1965, the Secondary School Teachers Trade Union pressed for Arabicizing the medium of instruction in secondary schools and

threatened to boycott grading the National Certificate of Education. This action forced officials out of their inertia but at the same time prevented careful planning, which is necessary if one wants to follow a wise course in the field of education (Hurreiz, 1983).

The dramatic change of Arabicizing secondary schools was undertaken without any study and apparently without the approval of the Cabinet or even the Prime Minister. The Minister of Education, Mustafa Badawi, announced that Arabic would replace English as the medium of instruction from the 1965-66 academic year onward. This move was popular among teachers and some political groups. In fact, a series of additional changes in educational policy reinforced this direction of action. The same year, candidates for the Sudan School Certificate exam were required to pass a religion exam, along with Arabic and English languages, to qualify for the Certificate.

In a matter of years, the relative ethnic balance at all levels of schooling, including higher education, was reversed. Yor-Ayik (1988) noted that "as soon as Arabic was made the medium of instruction in the southern schools, many cases of dropout were witnessed and eventually the entry to national universities and institutions was drastically reduced."

English became a subject to be taught rather than a medium of instruction. The plan was to teach English effectively for eight years, beginning in the fifth grade, which was then the first year of intermediate school. In 1969, amid this period of planning and of evaluating the English-language problem and its remedies, a military coup d'etat took place. To comply with the situation that

prevailed in most Arab countries, the number of years allocated to English-language instruction in intermediate and secondary schools was reduced. The educational system was altered to include six years of elementary school, three years of intermediate school, and three years of secondary school, as opposed to the previous system in which four years were designated at each level. Hadra (1984) noted that:

> The implementation of this new educational system led to a decrease in the number of hours allocated to English instruction in the intermediate and secondary levels. Here English is offered for seven periods of 40 minutes' duration each; four periods are assigned for language teaching and three for literature reading.

Hadra also observed that:

> The average Sudanese school leaver often has a very inadequate command of English, acquired mainly through reading simplified classics and attending classes taught by Sudanese teachers who often use Arabic in explaining the lessons. Having only this school background, the average Sudanese student must face a totally different situation upon entering the University.
>
> It is not only the Arabicization and the decrease in the number of years of teaching English that have impaired English status at secondary schools, but it is also a lack of motivation, lack of books and teaching aids, and an unfavorable classroom situation. Trained teachers have either left the teaching profession for better-paying jobs or crossed the Red Sea to work in petro-dollars countries where there is a high demand for them because of their bilingualism.

Because of this situation, freshmen entering institutions of higher education often encounter a language problem (Douglas, 1977). As Hadra (1984) described it:

> On entering the university, the Sudanese student is faced with new demands on his command of English. He begins, for the first time, perhaps, hearing English spoken every day by native speakers and educated Sudanese. He is expected to look for information independently in textbooks and other sources and to

> do almost all his assignments in English. He also finds himself in a position where he has to listen to lectures in English and participate orally in English in seminars. He needs English for receptive and productive operation.

Throughout its long history, higher education in Sudan has had an autonomous identity, following the British pattern. During the 1950s, the Sudanese elite in general and university professors and students in particular began to use the higher education institutions to spark nationalism among the Sudanese people and to challenge the colonial authorities and later the Sudanese government, civilian or military. Although the professors themselves were a product of a colonial type of educational system, they were the ones who initiated the call for reform and changes in education, but always with a clear vision of the future. In 1971, a ministerial committee appointed by the President and the Chancellor of the University recommended many changes in the structure of higher education, but the committee did not call for the immediate implementation of Arabicization. In fact, the committee was vague on this issue, stating, "Arabicization plans, for some practical reasons, will not be implemented in all faculties of the University since the scientific faculties will continue to use English as a medium of instruction for some time" (Abbas, 1981). The academic community, as well as the students, refused to accept these recommendations and played an active role in eliminating them.

As a result of the ministerial committee's experience, the Sudanese government decided to deal with the issue of language usage in higher education through the National Council for Higher

Education (NCHE). This Council then formed the Sudanese Committee for Arabicization, with institutional representation. The committee was to study the experiences of other countries and to report its findings. This study has been an ongoing process.

Some pressure groups and individuals advocated Arabicization, but nobody pushed this matter too forcefully. Even the student union dealt cautiously with this subject through debate, research, and conferences such as the one held in 1975, rather than through the typical political actions students had taken with similar issues. This is because students believed the issue was within the faculty domain and, as such, necessitated a political decision preceded by lengthy preparation. In response to a survey conducted by Hurreiz and Bell (1975), only 8% of Khartoum University professors indicated they supported the immediate implementation of Arabicization, whereas 52% advocated a lengthy study. Douglas (1977) found that the majority of students opposed Arabicization, even though they experienced difficulty with English as a medium of instruction.

A committee formed by the Faculty of Economics and Social Studies to investigate implementing Arabicization in the colleges urged that the curriculum be restructured to avoid the need for translation. After two years of study, the committee warned against hasty and emotional decisions and emphasized the necessity of wise planning and specific programming, along with a consideration of the availability of resources (Faculty of Economics and Social Studies,

1984). In its report, the committee predicted the following obstacles to Arabicization:

1. The scarcity of references and periodicals in Arabic, in comparison to what is published in major foreign languages.

2. The possibility of a continuous decrease in students' knowledge of English, which would affect not only students' standards, but also the college or university and its foreign institutional relationships and student-exchange program.

The committee pointed out that, because of the scarcity of references in Arabic and lack of sufficient standards in English, students might rely on teachers' notes, which could have unforeseeable repercussions. The dimensions of the language problem were recognized by the Addis Ababa Agreement, the most influential political document of postindependence Sudan, and were later addressed in the constitution. The role of language is delineated in Article 6 of the Agreement, which states that Arabic should be the official language of Sudan and that English should become the principal language of southern Sudan, without prejudice against the use of any other language or languages as a practical necessity for the efficient and expeditious discharge of executive and administrative functions of the region (Thelwall, 1980).

In the South, English became the language of educated people, who had been given the opportunity to attend schools in the South or in neighboring countries during the First Civil War (1955-1972). An African version of the Arabic language is widely used in the South as a result of opening the southern part of Sudan during Turkish

rule (1821-1885) and British rule (1889-1956), although the British tried to curb its spread by preventing northerners from traveling in the region except by permission from the Governor General.

The linguistic map of Sudan today is no simpler than previous maps, especially since the outbreak of the Second Civil War in 1983. Among other issues that need to be addressed is the pluralistic nature of the Sudanese society. Miller and Rendyani (1984) predicted that, "in the years to come, the political situation will have considerable influence on the language used." Juba Arabic will certainly continue to be the *lingua franca* and a first language, but contact with standard Arabic may be weakened. In that case, Juba Arabic will evolve as an autonomous language, as in the case of Kia Nubia (a version spoken in Uganda).

Some scholars such as Gabjanda (1984) have advocated standardization of the Arabic spoken in both the North and the South, in order to facilitate education. Gabjanda stated, "Unless we adopt standardization, we shall in the near future face a serious educational problem in the South, which will ultimately lead to Berslein's dichotomy of elaborated and restricted codes, since the type of Arabic which is used in school will be foreign to the child."

Because of the political and socio-linguistic dimensions of the language issue, the regional Ministry of Education decided in 1974 to reinstate nine of the languages widely spoken in southern Sudan where teaching materials in these languages were still available.

At the same time, the Ministry entrusted the Summer Institute of Languages at the University of Illinois at Urbana-Champaign with investigating this possibility (Cowan & Czikoc, 1984). The present situation in Sudan, according to Lado (1984), is to encourage the use of the African language in education, particularly in southern Sudan. Experienced Sudanese teachers think a policy of encouraging the use of the local language in education is a favorable means of stressing the acquisition of Arabic, the national or official language.

Use of Arabic as a medium of instruction has for some time ignited tensions and elicited negative reactions, as the literature review revealed. This conflict extends beyond education, involving some elements in the North and others in the South. Mahmud (1984) examined the reactions of educated southerners to the concept of Arabicization--in particular, the cultural and *lingua franca* aspects as conveyed by the local media under the central government and by certain elements of the society, especially those who wholeheartedly favor Arabicization and Islamicization. The southerners' reaction has been represented in many articles published in English-language newspapers and magazines, such as Nile Mirror, Southern Sudan, Sudan Now, and Heritage. Mahmud noted that some southern writers have used the same rhetoric in their defensive reactions as those who advocate Arabicization.

In an apparent response to popular demand in the South, the Regional Parliament for southern Sudan decided in June 1974 to reinstate English as the medium of instruction. Twenty-two members

of Parliament supported the resolution, 13 abstained, and not a single one opposed it. According to Mahmud, this support indicated that the southerners were attempting to accentuate their African identity in the face of what they considered an attempt to Arabicize and Islamicize the South. Yongo-Bure (1988) wrote, "The ruling clique, whether represented by the military or by civilian Arab elites, has consistently pursued this policy of Islamicization and Arabicization so as to assimilate the other nationalities."

In January 1979, the Faculty of Arts at the University of Khartoum sponsored a symposium on Arabicization, which was attended by scholars from Egypt, Syria, Jordan, Morocco, and Sudan. The symposium participants recommended Arabicization of education and urged university/higher education administrators and the government to consider teaching all of the sciences in Arabic.

Arabicization of higher education has been under consideration for a long time in Sudan. The call for using Arabic as a medium of instruction has been influenced to some extent by the enthusiasm and support of the people who oppose or are unenthusiastic about the concept. The Department of History took the initiative of teaching Islamic history in Arabic in the late 1950s, and gradually the department has included courses on the modern history of Sudan and African history, which are also available in English for southerners and non-Arabic-speaking students. The Department of Islamic Studies started using Arabic when it was established in 1980. The Department of Philosophy began teaching in Arabic to freshmen in

1980 as part of a plan to commence Arabicization at all levels. Yet these efforts have been hampered by the unavailability of reference books in Arabic and a lack of qualified faculty to teach these subjects in Arabic. As a result, courses such as logic and modern European philosophy are still taught in English.

Summary

This chapter began with a background on higher education and the Arabicization of instruction in Syria. Next, the history of higher education in Sudan and the debate concerning the language of instruction in that country were discussed. It was shown how the idea of Arabicization has gathered momentum and the various factors that have led to its spread. Literature was also reviewed on the position of English in schools, and how it has changed from being a medium of instruction to just another subject to be taught. In the literature it was revealed that, although the councils of the institutions of higher education have adopted the policy of Arabicization, they have fallen short of adopting this policy due to practical reasons. Implications of the Arabicization policy for North/South relations in Sudan were also discussed.

CHAPTER III

DESIGN OF THE STUDY

Introduction

The researcher's primary purpose in this study was to investigate the prospect of Sudanese institutions of higher education changing the language of instruction from English to Arabic in light of the Syrian experience. The following research questions were addressed:

1. In light of the Syrian experience, should Sudanese institutions of higher education change the language of instruction from English to Arabic? If so, why?

2. What has been the effect of teaching in Arabic rather than a foreign language on Syrian institutions of higher education?

3. In what ways are the Sudanese and Syrian societies similar? How do they differ?

4. How can Sudanese institutions of higher education best change the language of instruction?

Methodology

Educators have alluded to the benefit of using past experience to forecast the future. When analyzing the educational history of a particular country, one should be aware of the consequences of events that have taken place in other countries, especially those

that share some of the characteristics of the country under consideration. Clark (1967) indicated that no one can escape from history or ignore it for long.

Thus, the researcher chose the historical method for this study, believing with Borg and Gall (1983) that historical research can help educators predict future trends and that:

> new conditions may well invalidate predictions based on past performance. Indeed, historical research can help prevent poor decisions by demonstrating that two situations (one in the past and one in the present), which appear similar on the surface, are in fact different in important ways.

An integrated methodology was employed to provide a variety of supporting arguments for the discussion. The methodology included but was not limited to a review of literature and historical research, and collection of information through participant observation and feedback. Because the researcher is a product of Sudanese institutions of higher education, personal experience and knowledge were used to enhance the discussion.

Information with which to address the topic under investigation was gathered in Khartoum, Sudan. Historical documentation and biographic techniques also were used to collect information in Khartoum. Documents related to the research were obtained from the National Records Office in Khartoum, the National Council for Higher Education, and the University of Khartoum.

The researcher was interested in factors pertaining to policy formation and changes that have occurred at various times in educational policy making regarding the change of language as a medium of instruction in general education, and particularly in

higher education, in Northern and Southern Sudan. In doing the archival research, the researcher focused on correspondence files containing letters and memoranda directed to different governmental departments.

The researcher's initial plan was to interview leaders of influential political groups from both the Northern and Southern regions of Sudan. However, he was unable to carry out this strategy because a military coup d'etat took place on June 30, 1989, two days after his arrival in Khartoum. The new military government declared martial law, imprisoned all party leaders, instituted a curfew from dusk to dawn, and banned all political parties, trade unions, and social and professional organizations. Only religious organizations were exempt from this ban. Under these circumstances, the researcher had to adopt a wait-and-see plan with respect to interviewing political leaders. Six months later, the views of government officials and other influential individuals regarding the language of instruction in higher education were announced in authorized newspapers. This information is discussed in Chapter IV.

To collect information on the Syrian experience with Arabicization of the language of instruction, the researcher wrote to Syrian university graduates who were studying or working in the United States, asking their perceptions of having been taught in Arabic as opposed to English. He also conducted personal interviews with graduates who had responded to that letter and with others who had not done so.

Data-Collection Procedures

In applying the historical research methodology in this study, the initial step was to examine published material on the situation of higher education in both Sudan and Syria. The researcher used both primary and secondary sources. This included documents, records, files, newspaper articles, university catalogues, yearbooks, and personal interviews.

In Khartoum, the researcher collected data through informal interviews with faculty and students from the University of Khartoum. A micro-tape recorder was used to record these conversations; the researcher took field notes when recording was not possible. On numerous occasions during the researcher's stay, social gatherings provided opportunities to speak to individuals regarding their perceptions of the current condition of higher education in Sudan and the issue of changing the language of instruction from English to Arabic.

In an effort to increase primary and secondary sources of data regarding the Syrian experience, the researcher decided to contact a sample of Syrian university graduates who were studying or working in the United States. The researcher requested and received permission to do so from the Michigan State University Committee on Research Involving Human Subjects (UCRIHS) (see Appendix C).

The researcher obtained the names of Syrian university graduates through the social and professional organizations to which he thought they were likely to belong. A letter was sent to 45 Syrians who had graduated from universities in Syria, had studied in

Arabic, and were attending graduate school or working in the United States (see Appendix D). In this letter, the researcher asked that the graduates reflect on their perceptions about studying in Arabic versus English and the effect it had had on their careers. Respondents were assured of complete anonymity and the confidentiality of their responses. Graduates living in Michigan, Ohio, Illinois, and Kentucky were selected primarily because of ease of access for follow-up interviews.

Of the 45 Syrian graduates who received this letter, 31 individuals (68.8%) responded, expressing their perceptions of the Syrian experience of higher education and the use of Arabic as the medium of instruction. After receiving their responses, the researcher scheduled structured interviews in three locations to clarify or expand on certain issues. The researcher tape recorded the interviews and also took field notes on them. As Bogdan and Biklen (1987) stated, "interviewing is used to gather descriptive data in the subjects' own words so that the researcher can develop insight on how subjects interpret some piece of the world." These interviews helped the researcher locate and elaborate on some of the material needed and to clarify some information received as a result of the survey of the Syrian graduates.

Subjects

Forty-five Syrians who had graduated from universities in Syria, had studied in the Arabic language, and were attending graduate school or working in the United States were the subjects

for the study. They were living in Michigan, Ohio, Illinois, and Kentucky.

Of the 45 Syrian graduates contacted for the study, 31 (68.8%) responded. Of that number, 25 (80.6%) had graduated from medical schools, 3 (9.6%) had graduated in engineering, 1 (3.2%) had graduated in agriculture, and 2 (6.4%) did not specify their specialty (see Figure 4).

Survey and Interview Analysis

The analysis was undertaken in two parts. First, the responses of the Syrian graduates to the open-ended survey were analyzed. Second, the researcher analyzed documents and publications on the historical and current situation of the institutions of higher education in Sudan, focusing on the advantages and the disadvantages of teaching exclusively in Arabic. The Syrian experience was also evaluated. In the second part of the analysis, the researcher also examined the prospects of Sudanese higher education institutions changing the language of instruction from English to Arabic, as perceived by deans and students from the University of Khartoum. Also considered in this part of the analysis was the relationship between the government and higher education institutions, as well as the North/South dichotomy as related to the language controversy.

An integrated methodology was used to summarize the Syrian graduates' responses to the open-ended survey and to analyze the historical data. The use of historical methodology seemed reasonable for this study because the research was intended to serve

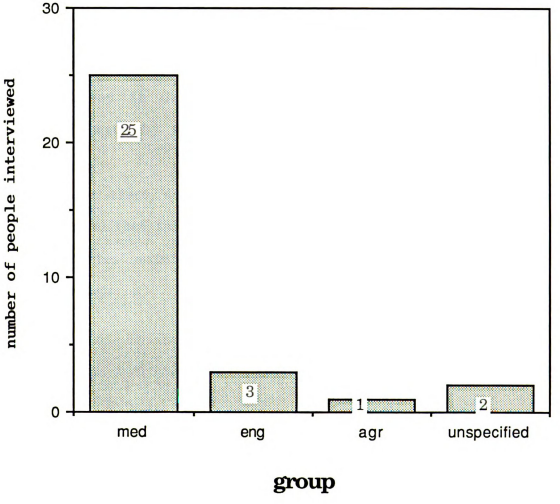

Figure 4: Distribution of respondents according to specialty.

as a reference for future researchers seeking information about aspects of history and the role of language of instruction in educational development and stability. By using the historical method, the researcher intended to shed light on the past and to influence policies yet to be implemented. The study findings will also afford insights to various factions on different sides of the issue, allowing them to reflect on the ultimate wisdom of certain choices versus others. By using the historical method, the researcher hoped to delineate the cultural and educational contributions made by educational institutions to the entire country.

To achieve these objectives, the findings are reported in narrative form so that they can be debated and discussed in relation to other countries' experience and practices. Chapter V contains the study findings.

CHAPTER IV

RESULTS OF THE ANALYSIS

Introduction

The researcher's primary purpose in this study was to investigate the prospect of Sudanese institutions of higher education changing the language of instruction from English to Arabic in light of the Syrian experience. To accomplish this purpose, the following research questions were addressed:

1. In light of the Syrian experience, should Sudanese institutions of higher education change the language of instruction from English to Arabic? If so, why?

2. What has been the effect of teaching in Arabic rather than a foreign language on Syrian institutions of higher education?

3. In what ways are the Sudanese and Syrian societies similar? How do they differ?

4. How can Sudanese institutions of higher education best change the language of instruction?

This chapter contains the open-ended survey responses and results of interviews with Syrians who had graduated from universities in Syria and were studying or working in the United States. The responses to informal interviews with faculty and students at the University of Khartoum are also discussed. The

findings from the analysis of historical documents related to the research are also presented.

The Current Situation in Syrian Institutions of Higher Education

For the last 70 years, Syria has been considered a pioneer in teaching the sciences and humanities in Arabic. However, the Syrian experience is still limited. The university textbooks are either written in Arabic by the professors or translated into Arabic from foreign languages. Upon graduation, students in scientific disciplines are required, as a group, to choose a textbook and translate it into Arabic, after which the university decides whether to edit the translation and publish it. This procedure helps the average Syrian student but does not remedy students' deficiency in acquiring English or another foreign language.

Recently, Syrian university officials have perceived a need for more English classes. The two-year mandatory English program has been extended to five years. The teaching of Arabic has been extended to include all years that students study on campus. Yet officials are not satisfied with the students' achievement in either language. It is evident that teaching in Arabic, although this makes it easier for students to understand the coursework, does not improve their achievement in the Arabic language, literature, grammar, or style.

Students who make an individual effort to learn English are able to pass the required examination for studying abroad in

English. The average student is able to pass that examination after a few attempts.

Perceptions of Syrian Graduate Students Regarding the Language Used in Teaching

The graduates who took part in this study were not asked to identify their stand for or against teaching in Arabic as compared with teaching in a foreign language because the researcher recognized the subjects' emotional and religious attachment to the Arabic language. However, 16 of the 31 respondents (51.6%) volunteered the information that they were opposed to teaching in Arabic versus English as long as the Arab World is a receiver of knowledge and not a producer. These respondents' stand was based on their own experience and the difficulty they had faced upon choosing to specialize, as in the case of medical doctors.

Twelve respondents (38.7%) said they favored teaching in Arabic over any other language because it enabled them to understand and absorb the knowledge they were seeking. These individuals understood the difficulties of studying in Arabic, but they believed these challenges were part of the learning process. Had they not been taught in their own language, they would not have attempted to study in other languages. They also said that, by studying in their own language, they were free to learn another language of their choice, rather than following the foreign language that had been imposed on them. Three respondents (9.5%) did not specify their stand because they were not asked to do so (see Figure 5).

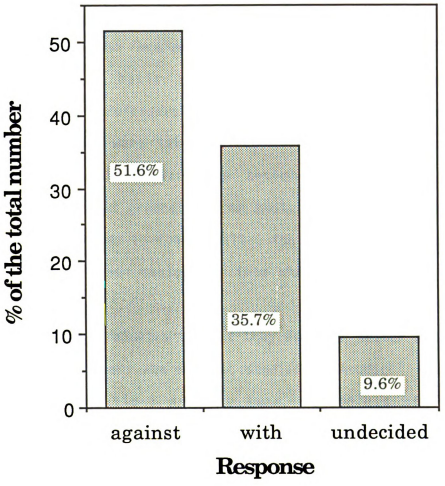

Figure 5: The Syrian respondents' positions on Arabicizing higher education.

Those who favored teaching in Arabic stated that teaching of the English language needs to be strengthened in Syrian universities.

Advantages and Disadvantages of Teaching in Arabic Versus English, as Viewed by Syrian University Graduates

Advantages

Respondents who favored teaching in Arabic saw no difference in the teaching of basic knowledge and said that the Syrian universities and professors were doing their utmost to keep up with developments that were taking place throughout the world. They believed they had received the basic knowledge they needed. Respondents who had graduated from medical schools thought it had been easier for them to conceptualize the meaning in Arabic, and as a result it had been easier for them when they began to practice medicine.

Engineering graduates thought they did even better and had more knowledge than others who had not studied in Arabic. Most of the mathematical equations are the same, regardless of language; however, in the Syrian universities they are expressed in Arabic. For example, $x^2\ y^3 = \sqrt{5}$ is written the same way in both Arabic and English, but in Syrian universities it is read in Arabic instead of English.

To some graduates who favored teaching in Arabic, the matter was one of pride in the language because Arabic is the language of the Quran, which was revealed by God to His Messenger. Consequently, for devout Moslems, teaching in Arabic has strong

religious overtones that must be taken into account when considering changing the language of instruction. Respondents conceived that the Arab World is in a state of weakness and that it cannot be strong unless it experiences an awakening and Arabic evolves into the language of business and education, especially higher education. They saw the Syrian experience as a positive step toward the realization of this awakening.

Disadvantages

Respondents who favored teaching in English cited many disadvantages to using Arabic instead of English in higher education. Many said the Arab World is weak--that it is unable to produce knowledge and is totally dependent on the outside world for acquiring new knowledge. Syria is weak economically, they said, and cannot carry out Arabicization, which requires money as well as resources and trained personnel. Given the current scarcity of basic scientific references, an Arab student is at risk unless he/she is taught in English because the Syrian universities and professors are neither writers nor good translators of basic science textbooks. Even the books that are available in Arabic are outdated and insufficient for modern scientific disciplines. There are some Arabic books in clinical medicine, but students cannot benefit from them without a complete understanding of the basic sciences.

According to the Syrian graduates, one of the main disadvantages of teaching in Arabic is that students will be unable to read and understand periodicals published in English. About

1,500 journals in various medical specialties are published in English. With the influx of computer medical classified indices written in English, the average Syrian university graduate is left behind.

Respondents who were studying in the United States at the time of the study reported that their American professors, who lead the world in research due to the nature of American higher education, looked for graduate students from India, China, and other Asian countries to help with their research because those students study in English. Thus, Syrian students often are deprived of chances to work alongside their professors and to learn from assisting them.

The Syrian medical graduates, although capable, had to struggle with the English language when they arrived in the United States. Few of them were pursuing research degrees; most were studying applied medicine. The latter came to the United States primarily to specialize, in order ultimately to work here or in a wealthy Arab country where such specialization is required. Thus, the language barrier to Syrian university graduates deprives them and their country of a chance to develop their research endeavors at a minimal cost, as the Chinese and Indians can do.

Respondents also saw the lack of Arabic references as a substantial disadvantage of studying in Arabic. The materials they studied at the university were no better than class notes because they were written by the professor and covered essentially what he/she lectured on in class. Also, it is difficult to identify

Arabic references. At present, the only references available are students' notes based on professors' lectures. Notes on which students depend are not even written in standard Arabic but rather in the vernacular, which has a negative effect on their acquisition of the Arabic language.

In addition, translation is not keeping pace with new publications. For example, an important book on internal medicine, Harrison's Principles of Internal Medicine, which is in its twelfth edition this year (1991), is not available to Syrian students. This important book has been published in French, German, Greek, Italian, Japanese, and Portuguese, but not in Arabic. The 1978 edition of this book was translated into Arabic by a group of professors, each focusing on his/her own specialization. Thus, by simple calculation, Syrian students are 12 years behind in knowledge regarding just this one book. Foreign countries whose educational institutions have relationships with those in western countries can obtain the last three-year edition of the textbook from western universities, paying just the transportation expenses. But countries like Syria do not have the means to translate and print books like Harrison's every three years.

During the 1970s, there was a clear enthusiasm for translation and writing; money was available because of the oil boom in the area, and the Arabs were generous in their assistance to Syria. But during the 1980s, conditions dramatically changed. Lebanon, which had helped Syria in its efforts to translate and print books, was in turmoil because of the ongoing civil war. Syria itself became

highly involved in that civil war and was affected by it in all aspects of life. All of these events have played a major part in slowing the translation and production of books in Arabic.

Evaluation of the Syrian Experience

Students comprehend better in their own language; studying in a foreign language requires a greater effort on students' part to overcome the difficulties of that language. The disadvantages of teaching in a foreign language lie not only in the inability to understand but also in the inability to be innovative and deal logically with the particular subject under discussion. Yet these abilities are the essence of university education. The question is whether graduates of Syrian universities are able to be innovative and add to human knowledge by using their own language as the only medium of expression.

The answer to this question appears to be "No." After using its national language in higher education for 70 years, Syria is still a developing country. "The medical literature changes in the West almost every three years, and we will be more than lucky if these changes affect us in 20 years," said one of the Syrian graduates who participated in this study. Syria is part of the Third World and cannot act as a developed country without meeting the criteria of a developed country. It lacks money to attract potential scholars and researchers from among its own citizens or from other Arabic countries who could enhance and enrich the educational experience.

The Syrian professors who are currently working at the universities as teachers, translators, and/or researchers are poorly paid in comparison to their counterparts in other Arab countries. As a result, Syrian universities are losing them to other Arab universities and regional organizations. Professors are struggling to make a living for their families, and that obviously is at the expense of research, writing, and quality teaching.

Today, the revolutionary advances in communications make the world seem like a small village. People are aware of what is going on around them and are able to compare their experiences with those of people in other areas of the world. Development in engineering and medicine requires an international institutional relationship, and the exchange of research results, ideas, and experiments, so that scholars and researchers in various countries can learn from each other. It is important to attain a common language in which to communicate; if it is not Arabic, it might be English because that is the most commonly used language throughout the world.

Some time ago, Syrian university officials recognized their students' need to master English. This realization necessitated teaching English for five and six years in engineering and medical colleges, respectively. Because they have not properly mastered English as a foreign language, translators' work is relatively inadequate. Also, because they have not mastered English, students are unable to make use of the abundant literature written in that language. A Sudanese medical doctor wrote, "I have never heard

since 1939 about any valuable book that had been translated into Arabic as soon as it was published, as is the practice in all active languages" (Mohammad, 1983). "It seems," he continued, "we are concerned about formalities rather than essentials." He explained the situation of his generation:

> We have exerted great efforts in studying medicine in English, we all thank God that we have learned the intermediate terminology through that medium. We were not isolated from the rest of the world as a result of Arabicization. We have to fear God in our coming generations and the future of sciences in Arabic countries.

Contemporary Institutions of Higher Education in Sudan

The researcher conducted informal interviews with faculty and students from the University of Khartoum. The information that was gained through those interviews, as well as published materials and government documents available in Khartoum, is discussed in this and succeeding sections.

Higher education institutions in Sudan have not escaped the state of transition that has existed through Sudan since it achieved independence. The transitional nature of the country has caused virtually every sector, including higher education, to undergo transitions of its own. The continuous changes in the political structure, which did not evolve on the basis of sound economic and social policies, have had a negative effect on governmental institutions and those supported by the government.

Contemporary higher education in Sudan is comparable to what emerged as a result of the Asquith Commission, organized by the

British with the intention of creating a special relationship and ensuring international links to teach and conduct research. Ashby (1986) explained that "both standards and curricula were anchored to those of the University of London under the guidance of a senate committee to deal with special relations."

Some African scholars and critics believe that "the universities as they had been developed in the 1960s were hardly more than white elephants and flashy symbols of modernization, ivory towers equipped by minority elites expensively educated at the expense of the vast majority of the population with whom they have little in common" (Yusufu, 1973). The Sudanese institutions of higher education were determined to avoid being such showy symbols. They did their best to earn solid international recognition by adhering to rigorous standards. As a result, institutions of higher learning, especially universities, were accused of being ivory-tower institutions or of attempting to copy illustrious colonial institutions.

In today's world and even during the latter half of this century, no institution of higher education with university status should be created without an international relationship. This drive toward internationalism may at times conflict with university concerns on purely national issues. Until recent developments and problems arose, the Sudanese universities succeeded in maintaining a good reputation regionally and, to some extent, internationally. Now, however, with dwindling resources, universities have discovered that funds spent on maintaining internationally accepted programs

are not available for expanding locally desirable ones. For example, both the University of Khartoum and Khartoum Polytechnic would like to expand their extramural-studies programs but have experienced great difficulty due to lack of funds. These two institutions have abandoned special programs because of shortages of funds and the need to meet ongoing obligations, such as providing room and board for needy students.

For an institution of higher education to be recognized and respected, it must look beyond its national constituency. Apart from ensuring continued acceptance nationally, the university is obliged to gain international acceptance. Wandria (1977) mentioned several reasons for establishing wide recognition, including the following:

1. If a university is not accepted internationally, prospective employers might hesitate to hire its graduates.

2. A university that does not enjoy international acceptance of its standards jeopardizes the academic future of its most promising graduates. This factor alone could block the advancement of the nation's most able men and women and thus impair the progress of the entire nation.

3. A university that fails to win international acceptance may suffer long-term consequences because mediocrity today increases to greater mediocrity tomorrow. Unacceptable qualifications this year lead to even less acceptable qualifications in the future. Universities and institutions of higher education do their utmost to

avoid the stigma of a declining reputation. They attempt to earn not only international acceptance of their qualifications, but also an outstanding name for the vigor and excellence of their teaching and research. Until recently, Sudanese institutions of higher education were striving to avoid obstacles and deliberate insurgence.

Some people inside and outside Sudan have tried to push their own agendas and have accused the higher education institutions, mainly universities, of transmitting foreign cultures and ideas. These individuals are not pleased with the international recognition the universities have gained and believe any foreign links strengthen these institutions at the expense of national unity. Others believe that reputable professors and students bring honor to a university and ensure that its achievements are brought to the attention of other universities.

The reputation of Sudanese institutions of higher education started to erode as qualified faculty members took positions in the oil-rich countries in Arabia and the Gulf. The general frustration and discontent among faculty members who remained in Sudan also negatively affected the stability of these institutions and thus their reputability. The lack of respect for university laws, traditions, and autonomy by various political regimes has played a major role in eroding the reputation and international recognition of higher education institutions.

The recent conflict between the universities and the government focused on whether the university entrance standards should be

geared to the standards of the secondary school system, locally or abroad, or set at some predetermined level apart from and irrespective of the school system. This conflict led to the firing of top university administrators throughout Sudan and the appointment of new ones, which was a clear violation of the universities' basic laws and regulations. The repercussions of these actions will undoubtedly have a negative effect on higher education, if history is any example (e.g., the reactions to ministerial committee recommendations made in the 1970s).

The current military regime, which came to power on June 30, 1989, as a result of a coup d'etat that toppled the democratically elected government, turned on the universities and other higher education institutions through what it called a revolution in higher education. This revolution started when the current president addressed the nation and asked that the number of students in all institutions of higher education be doubled by the 1990/91 academic year (Al Engaz Al Watani [National Salvation], 1989). He ordered universities and colleges to review their admission policies. Of particular concern to the present research is Article 7, which states that "studies investigating Arabicization of higher have to be concluded during academic year 1989/90."

A quick evaluation of these decisions would seem to indicate that, although Sudan needs trained manpower in education, health, medicine, and business, there is a surplus of agriculturists who have graduated from institutions of higher education and are

unemployed. Doubling the number of students without a sound developmental plan and under the current economic hardships will mean higher unemployment for agriculturists, engineers, and even physicians. Employability in specific professions is the most important factor influencing students' pursuit of higher education. Any strategy to develop higher education must consider the capacity of the labor market to absorb graduates. This issue is dealt with in discussing the language of instruction and the possibility of Sudanese graduates benefiting from the labor market in Africa and the Middle East.

The Current Situation Regarding the Language of Instruction in Sudan

The University of Khartoum put the subject of Arabicization on the table for discussion as early as 1961. In 1976, a committee entrusted with studying Arabicization designed a questionnaire on this topic for the faculty of the College of Arts. The findings showed that 55% of the faculty respondents thought that students would understand more if Arabic was used as the medium of instruction. Fifty percent recommended Arabicizing references before implementing Arabicization in instruction. Thirty percent expressed their readiness to translate books, but 35% did not support the idea. Sixty percent thought that references written in English could still be used if the medium of instruction was changed to Arabic. Fifty percent of them asked for a gradual, mature reflection on the issue. Only 15% asked for an immediate switch to Arabic as the sole medium of instruction in the College of Arts.

The Dean of the Faculty of Arts told this researcher in July 1989 that this study of Arabicization was followed by the establishment of a translation unit in the College in 1976 to prepare graduate students to obtain higher degrees in translation. It was thought this would be helpful for Arabicization in the future. In July 1979 the college sponsored a symposium on Arabicization and the Problems of Arabic Language in University Education (University of Khartoum, 1979). That symposium was attended by interested professors from Jordan, Egypt, and Morocco, as well as Sudan. They believed that Arabicization of university education would indicate acceptance by the Sudanese of their national entity. Symposium participants recommended teaching all sciences in Arabic and promoting foreign languages; they requested that a timetable be established for these recommendations to be accomplished. They thought Arabicization would help Sudan catch up with and participate in civilization.

Steps were taken to Arabicize parts of history and philosophy courses in 1976 and 1979, respectively. After 1980, the Arabicization policy gathered momentum. The newly established Department of Islamic Studies, under the direction of an Islamic activist, adopted Arabic as its medium of instruction from the beginning.

On September 7, 1983, the University Council of the University of Khartoum, the oldest and most reputable institution of higher education in Sudan, adopted a resolution whereby Arabic would be

considered the medium of instruction. However, no measures were taken to implement this resolution except in the College of Education, which first started using Arabic as a medium of instruction at the beginning of the 1983/84 academic year. That move, this researcher was told, occurred not as a result of an in-depth study of the necessity of changing the medium of instruction, but as the outcome of a deal between the president of the University and the faculty and administration of the College.

At that time, the University was preparing to relocate the College in order to use its premises for a preparatory college that was under consideration. The deal allowed the College to stay where it was, provided Arabic instead of English was used in teaching. The president promised to upgrade the level of the division operating in the College to department status. This policy of having duplicate departments teaching the same subject was under attack and about to be rescinded. As the president of the University had said in 1979, "We have a Department of Chemistry with the same syllabus in several faculties--in science, in medicine, in education, in agriculture and in engineering. This kind of duplication I don't like" (Nordestan, 1985). The plan was to upgrade not only the Chemistry Department, but also the departments in all fields found in the Colleges of Science and Arts. The new arrangement satisfied the College administrators and staff and gave the president something of an achievement with the policy makers and supporters of Arabicization. The preparatory reorganization of the

College of Education was delayed and subsequently came to a complete halt.

In an effort to make the change to Arabic gradual and smooth, the College of Arts began offering a master's degree in Arabicization in 1984. A master's degree in Science of Terminology and a Ph.D. degree in Arabicization and Translation were added in the 1989/90 academic year. The master's degree program in Translation was begun, but other programs did not continue due to financial constraints and faculty shortages.

The third college at the University of Khartoum that attempted to change the language of instruction was the College of Law. In an interview, the former dean explained to the researcher that efforts are still being made and indicated that future success will depend on faculty commitment and availability of references. Thus far, faculty have been relying on legislation and laws that have been published in Arabic since 1970. Accordingly, college faculty are teaching Islamic law, criminal law, and constitutional law in Arabic. Whenever a faculty member is willing to teach in Arabic and is convinced that references are available in that language, he is encouraged to use Arabic as the medium of instruction.

To summarize the current situation regarding the language of instruction in Sudan, all institutions of higher education in Sudan except the Khartoum branch of the University of Cairo and the Islamic University of Omdarman use English as the medium of instruction. Arabic is partially used in the Colleges of Education, Law, and Arts at the University of Khartoum. The newly established

College of Education in Atbara, in northern Sudan, is using Arabic in compliance with the 1983 decision of the National Council of Higher Education that newly established universities and colleges should use Arabic as the medium of instruction. Ahlia University College, which was established in Omdurman in 1985, is using both Arabic and English for instruction.

The Sudanese experience with Arabicization has not been a complete success. When asked his opinion about changing the medium of instruction from English to Arabic, the Dean of the Faculty of Science referred to the unsuccessful trial in the College of Education. He said, "I think that step was unfortunate and unplanned. Had I attended the meeting which had decided that, I would have voted against that decision, not because I am against the principle but because of the procedure" (NCHE, 1984). The Dean of Education, however, did not concur with that opinion. He admitted that Arabicization in the science section of the College had been difficult because of the scarcity of books and reference materials. He said he had attended two Arabic regional conferences to unify the terminology used for certain foreign words. The first conference went as planned, but at the second conference political differences among member states resulted in little accomplishment (NCHE, 1984).

Perceptions of Deans at the University of Khartoum About Changing the Language of Instruction

Little consensus exists in higher education institutions in Sudan with regard to changing the language of instruction, or even

about the change that took place in secondary schools 25 years ago. In countries like Sudan, people usually resist publicly stating their views on controversial issues that have ambiguous connotations. On this subject, many people exhibit reluctance and a lack of enthusiasm, which are often interpreted as a courteous stand against the change. On the other hand, supporters of the change try not to link it to its viability but rather to its religious and cultural importance.

In 1984, members of the National Council for Higher Education interviewed several deans at the University of Khartoum concerning their attitudes toward using Arabic instead of English as the medium of instruction (NCHE, 1984). This followed the Khartoum University Council's decision on September 7, 1983, to consider Arabic the medium of instruction.

According to the Dean of Science, many difficulties were involved in making the change to Arabic. "I ask if those emotions will not drag us to embark on an unplanned decision which will hinder the development of education in our beloved country," he said. He continued:

> There is no one professor in science who is qualified to teach in Arabic, and there are no books or dictionaries for this purpose. Terminologies have to be unified first in the Arab World. There are three different translations for the word *acid*, and each and every country insists on using its own translations and eventually write in it. I pray the slogan will not be "let us go into the experiment first and then we will find a solution."

The Dean of Agriculture thought that teaching in Arabic will be possible when books become available in Arabic. The Dean of Law

said that the issue of Arabicization cannot be decided by a decree or a law. Any decision has to come through mature reflection, careful planning, and follow-up. He saw no difficulty in teaching law in Arabic because laws and judicial decisions are issued in that language.

The Dean of Education, whose college teaches most of its courses in Arabic, supported the idea of Arabicization but did not conceal the fact that those attempting to teach science in Arabic were encountering difficulties. However, he warned against using this argument and the scarcity of references to reject Arabicization. He said, "I don't deny that the problem of terminology is a little bit thorny, but it is not to be taken as a pretext not to apply Arabicization."

The Dean of Engineering did not see a problem with the Arabic language itself, but rather in the fact that professors did not have a unified terminology. He viewed the issue in light of scientific advancement of science and the country. "If people are able to advance and push science through their contribution, then the language, any language, will absorb whatever comes of the development." He said that Arabicization of technological subjects was currently unattainable, but that in time it might be possible.

The Dean of Medicine said that the College was conducting what he considered a pilot study by requesting Arabic-speaking lecturers to present their papers in Arabic at conferences and meetings the

College organized. He acknowledged the fact that no professors in the College were qualified to teach medicine in Arabic.

The Dean of Pharmacy conceded that all references used in his department were in English, all professors had been educated at English-speaking universities, most terminologies in the profession had not yet been Arabicized, and the budget was not sufficient to allow Arabicization. He believed there was a need to evaluate the Syrian experience before implementing Arabicization.

The Dean of Economics and Social Studies said:

> Arabicization in the secondary schools was implemented in haste and without careful study. As a result of that experience, student standards were highly affected. This recent move needs to be evaluated and needs a huge budget. We do not want Arabicization to be a translation from one language to another. Its return will be minimal if it is done the same way as changing the language of instruction in secondary schools. . . . The Arabicization process has to be subjected to scientific, practical, and careful study and must not be hasty.

Like the Dean of Economics and Social Studies, the Dean of the Faculty of Arts, who is a distinguished professor in his field and has written several books and articles in English and Arabic alike, told the researcher that people need to look critically into the experience of Arabicizing secondary schools and avoid the shortcomings of that experience. One of the difficulties he predicted was unifying the terminology to create a common language. So far, such unity is lacking in the Arab World. However, unifying terminology is just the first step toward using Arabic as the medium of instruction because Arabicization involves not only preparing dictionaries replete with standard terminologies, but also creating new linguistic methods from Arabic-language sources to express new

concepts. This dean thought that the success of Arabicization efforts depends mainly on mastering the Arabic language, in addition to English and other languages. This success depends solely on a growing economy, as well as social and cultural interactions between various elements of the Sudanese society to create a common ground between them.

These and other views reflect the dissension on the issue of Arabicization. Deans and university professors were concerned about retaining the international recognition their institutions had gained. Professors also realized that there is a genuine necessity to cooperate with the rest of the Arab World and to honor their commitment as members of regional organizations that are putting the use of Arabic as the medium of instruction high on the agenda. Institutions and faculty have been reluctant to adopt Arabicization and will continue to be for some time to come.

A new reality has prevailed in Sudan since the current military regime took over in June 1989. According to the president of Sudan, the government is in favor of using Arabic as the medium of instruction. Also, the newly appointed president of the NCHE has long advocated using Arabic as the medium of instruction in higher education. As head of the newly established Department of Islamic Studies in the College of Arts, he has chosen Arabic as the medium of instruction. Although he insisted on sending new recruits to the department to study in Arabic rather than English, he failed in this attempt because the students concerned were not satisfied with the

standards or the content of programs in suggested Arab universities. They all chose to go to Britain or the United States to study.

Students' Reflections on Changing the Medium of Instruction From English to Arabic

In Sudan, English was never intended to be the *lingua franca*. English was used primarily by educated individuals as a means of modernizing and developing their society. The educated Sudanese have been very good at mastering both Arabic and English. Even some southerners, who traditionally have been more fluent in English, have begun to build a reasonable knowledge of Arabic. College and university students prefer to attend Sudanese institutions of higher education rather than to study on scholarships in Eastern Europe and the Arab World because Sudanese institutions use English as the medium of instruction. Douglas (1977) found that the majority of Khartoum University students opposed Arabicization, even though they experienced difficulty with English.

Howard (1989) attributed students' difficulty with English to the poor teaching of English at the precollege level and to limited use of English in Arabic areas. He wrote:

> Facility in English is limited to the most educated levels of society. Even Khartoum University students perform poorly in English, although it is the language of instruction. This is because English is not introduced as the primary language of instruction at lower levels of the educational system. Of course, the vast majority of Sudanese, urbanites included, have little use for the English language.

Members of Khartoum University's student union distributed a questionnaire to a random sample of 1,100 students in January 1989. Results showed that 72.5% of the students who studied in English

believed that studying in Arabic would hinder their future prospects. They thought they would not be able to obtain advanced degrees because they would be impeded in pursuing modern scientific sources written in English. Almost half (49.3%) of those who studied arts and education in Arabic concurred with the opinion of those who studied solely in English (Khartoum University Student Union, 1987).

Changing the Language of Instruction and the North/South Dichotomy

In reviewing the literature, the researcher found that many writers have concluded that the distrust between the North and South in Sudan is based in large part on the differences in language perceptions between people in the two regions. Educators in the North perceive the use of Arabic as a necessary step toward integrating the whole country and building one state. Those in the South, on the other hand, perceive this effort as merely a step to Arabicize and eventually Islamicize the entire region. They perceive it as an attempt to deny southerners the right to develop their own culture and heritage and to enhance their religious affiliation with others.

Earlier efforts by the central government, which is dominated by the northern faction, to introduce Arabic as the medium of instruction in the South corroborated southern citizens' fears. Some educational policy makers forgot their role as civil servants and stated their personal positions and perceptions in retaliation against the old policy, which put educational planning in the hands

of church missionaries. For example, on December 4, 1969, the Undersecretary of the Ministry of Education for the Southern Region wrote a letter directly to the Minister of Interior instead of to his superior, the Minister of Education, urging that he deny a Christian priest's request to bring in an Italian Catholic priest to teach a religion course. The Undersecretary stated,

> Now we have a course in Christianity to teach in Khartoum and it is in Arabic. With regard to his request to bring an Italian Catholic priest, especially from the Verona Fathers and to the South, this will be the worst thing. My reply to him will be that the government's ban on the return of the White Priests to resume their activities in the South is still intact. I will apologize for not answering his strange request since we have Arabicized all subjects and we are on our way to Arabicize Christianity as a subject in order to harmonize the curriculum and pursue a purely national thorough pace. (Ministry of Education, File 18-2-13)

The Minister of Interior's reply was of the same nature. In his letter of December 21, 1969, he wrote, "We are pleased that your letter agrees with the principal policy that this ministry follows." He went on to say, "We are always careful not to allow the return of the White Priest to the southern provinces to work on religion or teaching. Not only that, but we are very careful not to allow priests from African countries to enter the South unless we thoroughly investigate their personalities and their intentions."

After being transferred to the North, the same Undersecretary targeted the missionary school and continued to use Arabic as a pretext for his religious battle with the Verona Fathers when he succeeded in banning them from the South. In a secret memorandum he wrote on October 20, 1973, the Undersecretary suggested a complete prohibition of Christian missionaries in Muslim areas and confined

them to their churches and schools, prohibiting any contact with government departments and popular organizations (Ministry of Education, File 18-2-13). He protested their schools' use of English as early as nursery school and through the secondary level. The Undersecretary advocated that mission schools be accountable to the Ministry of Interior, although he was one of the key officials in the Ministry of Education.

The Undersecretary's memorandum was a response to a letter from the General Secretary of the Sudan Socialist Union (SSU) in Khartoum, then the governing party in Sudan, which was written on September 26, 1973, to the Minister of Education. In that letter, the Secretary of the SSU stated that he had used his power to block a permit for a Christian school in a relatively poor neighborhood. He refused to grant the permit, he said, because his house servant had been converted to Christianity. He reiterated his refusal to relinquish the upbringing of children in a socialist state to the church.

Because the government feared the spread of Christianity, a retired teacher's proposal to open a secondary school was rejected. Fahmi Suliman was denied permission to open a secondary school in Juba, when the region was in need of any school, because he was a Christian. This was indicated in the Minister of Education's letter of November 17, 1968, to the Minister of Interior requesting that the latter deny him this permission (Ministry of Education, File 18-2-13).

These and other decisions engendered southerners' distrust in and apparent negative reaction to the use of Arabic as the medium of instruction at any level of the educational system. They thought the Muslims were targeting their language and religious beliefs and that the language issue was only a pretext.

In reviewing the government documents, the researcher learned that the southern government attempted to respond to public opinion by reviving the language policy of the Rajaf Conference of 1928, which called for the reinstatement of colloquial languages in primary education and English as the language of instruction in secondary schools. They entrusted a language survey to the International Summer Institute at Illinois University. The researcher has yet to locate a paper written by a Sudanese from the North in which the Institute was not accused of conspiring with international Christian efforts to stop the spread of Arabic and Islam or in which the Institute was not attacked for imperial expansion in collaboration with efforts of the Central Intelligence Agency. Each author wrote from his own ideological perspective, yet none of them mentioned public opinion as reflected by educated southerners.

In 1988, Yor-Ayik, a well-known Arabist and specialist in the Arabic language from southern Sudan, distributed a questionnaire among southern students who were studying in Cairo, Egypt. Some of these students were studying in Arabic, and all of them spoke Arabic. Upon analyzing the responses to the questionnaire, Yor-Ayik concluded that:

> Students have negative attitudes toward the Arabic language and to studying other subjects in it as an extra burden on them. Students have positive and favorable attitudes toward English and obviously its role in this situation, as the medium of instruction, helps the students in liking their programs of study.

Yor-Ayik (1988) attributed the low academic competence of students in southern Sudan to the fact that Arabic had been introduced as a replacement for the indigenous language and for English, as well as to the prolonged North/South conflict. In his study, Yor found that "a meaningful portion of southern students do not support the way in which Arabic has been imposed as the only medium of instruction at all levels in Southern schools." A security report from the South indicated that students were striking because Arabic had been imposed as the medium of instruction. The Security Committee recommended to the Ministry of Interior in Khartoum by telegram on August 26, 1969, that it should stop the Minister of Education's hasty decision to Arabicize the intermediate schools in the South, based on the people's sensitivity to such issues (Ministry of Education, File 7-1-4) (see Appendix E).

The language issue has dominated the North/South dichotomy and will continue to do so for some time to come. At a conference convened by the military government in September 1989 to investigate the possibility of achieving peace in the country, Peter Cyrillo, a hand-picked participant from the South, thanked the military regime for inviting him as a private citizen to attend and to help search for solutions to Sudan's problems. He proceeded to emphasize that "None of us gathered here today . . . can claim to represent any

particular section of our society. Nor can we decide the fate of this country since we have not been mandated to do so by the Sudanese masses" (FBIS-89-195, 1989).

General Cyrillo, who is considered a political moderate, reiterated what most educated southern Sudanese say when talking about the cause of the North/South dichotomy:

> Another aspect of domination, as perpetrated by the various controlling governments, is connected with the question of cultural identity of Sudan. While Sudan is an African country, as evidenced by the 1956 population census, which registered the numbers of Africans in this country as 62%, certain northern political leaders have tended to brand Sudan as an Arab country. However, the number of people with Arab blood in this country is only 38%, according to census figures. The minority ruling circles projected and promoted an inverted image of superiority over the majority of Africans, who have been relegated to second-class citizens who, for all purposes and intent, must be Islamicized and Arabicized.

Cultural domination, Cyrillo went on to say, has been manifested in the predominant use of Arabic throughout the mass media, to the exclusion of other languages, and the use of the Arabic language as a prerequisite for university entrance and as a medium of instruction at all levels of education. He asserted that this tendency on the part of the Arab ruling elite is dangerous and does not augur well for a heterogeneous nation such as Sudan.

At the same time, Yongo-Bure (1988) accused the ruling northern officials, civilian as well as military, of consistently pursuing the policies of Islamicization and Arabicization so as to assimilate the other nationalities. He said, "They [the northerners] have imposed their ideals, culture, language, religion, and other ways of life on the rest of the Sudanese nationalities."

Some people from areas of Sudan other than the South are courteous in defining their diverse cultures and heritages because they share Islam with the northerners. They are, however, concerned about northerners' efforts to promote Arabic at the expense of their indigenous languages. As recently as August 4, 1990, Yusuf Kurtala from the Nuba Mountains in western Sudan responded to a newspaper article in which a former Minister of Information under the Mumryi regime said, "To improve the sense of national belonging and to help more integration, the media must care more about the Arabic language." Kurtala questioned the former Minister's intentions in writing such an article because he believed the media were doing nothing to promote other cultures and languages. "Do the Sudanese media really reflect the cultural reality of Sudan?" he asked, or are they "only dominated by one culture in an effort to efface the culture of other groups?"

The North/South and even the North/West and North/East dichotomy of language will prevail for some time in Sudan because it is a diverse country in which almost all of the cultures and ethnic groups of the whole African continent are found.

Summary

The analysis pertaining to the Syrian experience of Arabicizing higher education and the current situation regarding the language of instruction in Sudan were discussed in this chapter. The findings were based on a review of governmental and institutional documents in Khartoum, Syrian university graduates' written comments about

studying in Arabic and its effect on their careers/graduate study, and interviews with these graduates as well as faculty and students at the University of Khartoum.

Chapter V contains a discussion of the study findings, as well as conclusions and recommendations based on those findings.

CHAPTER V

DISCUSSION, CONCLUSIONS, RECOMMENDATIONS, AND IMPLICATIONS FOR FURTHER RESEARCH

Introduction

This chapter begins with a discussion of the background of the study and the findings of the review of literature and data collected for this research. Conclusions based on the study findings are presented next. Recommendations and implications for further research are also offered.

Discussion

The Arabic language was brought to Sudan gradually by Arab immigrants who infiltrated the Christian kingdom of Nubia and assumed power through the matriarchal system of succession that prevailed there at the time. According to Abd Al Rahim (1985):

> The Arabicization and Islamization of Sudan was mainly brought about through the agency of Muslim Arab immigrants who gradually infiltrated the Christian kingdom of Nubia. Their readiness to mix with the indigenous people, coupled with the matriarchal system of the Nubians on the one hand and the Arab patriarchal organization of the family and the tribe on the other hand, facilitated the assimilation of the immigrants. The spread of their culture and religion gave them political leadership in the host society.

Using this political control, the Arabs were able to ally themselves to other indigenous groups and establish themselves, their culture, and their language throughout the area north of the

swamps, beyond the region that today constitutes southern Sudan. In the early seventeenth century, they established what was known as the Black Sultanate. The stability and relative prosperity of that Sultanate helped to Islamicize and, to some degree, Arabicize the area that today constitutes northern Sudan. The South remained uninfluenced by these developments until the nineteenth century, when the Egyptians, with the help of some Europeans, set out to discover the origins of the river Nile.

In Syria, Arabic became the official language of the entire area for which Damascus, the country's present capital, was the capital for the Islamic Arabic state from 661 to 750 under the Omyyads.

By the time of Turkish-Egyptian rule in Sudan (1821-1885), Arabic was used along with the indigenous languages. Its use in education was confined to elementary schools in Khartoum and to the Quranic schools, which were run by the local Muslim population.

During the Mahadi state (1885-1898), Arabic was the only language used in administration and religious education--the only permissible type of education. Languages other than Arabic or the indigenous languages were seldom heard or were treated as paganistic if heard. Because Arabic was the language of the Quran and Islam, it was considered the official language, even though it was not the mother tongue of most citizens, including government officials. This clearly stemmed from a religious point of view rather than from any antagonistic motives. The colonial power, which was then driven

from the country by the Mahadists, although Muslim, was not Arab and thus was treated as pagan.

The Condominium Period (1898-1956), during which Sudan was ruled jointly by the British and Egyptians, witnessed for the first time the introduction and use of a foreign language, English, which was the language of the more powerful, dominant partner in the Condominium government.

As part of their resistance to the colonial power, the Muslim Sudanese conceded to the Arabic language. The Syrian Muslims reacted similarly to foster the use of Arabic in their educational institutions: as a mechanism to resist the foreign attempt at control through assimilation, which was known to be a French policy. At first, Sudanese Muslims, like their Syrian counterparts, tended to remain aloof from foreign schools and eventually from the modern system of education. They thought that by doing so they would curb the danger of Christian and foreign influence, even from the weaker partner of the Condominium (the Egyptians).

Because of this tendency in the North, the British insisted on a more rigorous policy of separate development in the southern part of Sudan, forming a new phase of the Southern Policy.

> English became the region's *lingua franca*, and southern customs were promoted to the exclusion of all persons and things northern. The Passport and Permit Ordinance of 1922 enabled the British authorities to refuse or withdraw at will permission for non-Sudanese to enter the South or for Sudanese to travel from the North to the South. (Gumaa, 1984)

After independence in 1956, the northern Sudanese responded to the British Southern Policy by redoubling their efforts to recover

lost ground and to strengthen their own position and that of the Arabic language and culture under the pretext of achieving national integrity. In a reaction to the Southern Policy, the central government unified the educational system and nationalized all missionary schools. In 1964, in an attempt to eradicate Christian education, the government expelled all foreign Christian missionaries and replaced them with national ones, who they knew would be unable to carry out that job without foreign assistance.

Southern politicians and educators perceived these actions as attempts to Islamicize and Arabicize the South in defiance of the old British policy. Simply reversing the British policy would not solve the problem of a North/South dichotomy (Gumaa, 1984). Advocates failed to take into account the manner in which Arabicization and Islamicization had occurred in the North and the history of slavery and other factors causing southerners' hostility toward the North. They did not consider the repercussions of suddenly reversing a policy that had strong roots in the South, particularly among members of the educated class. The policy of forced integration only widened the gap between the two regions; the situation reached a climax with the emergence in 1963 of Any a Nya guerrillas, who were committed to military solutions.

These and other political, financial, geographic, and economic factors led to clear differences in developmental activities between the regions. As a result, the South lagged behind the North, and southerners felt exploited. Even after the Civil War ended in 1972, southerners were not permitted to promote their culture, languages,

and distinct heritage. Although the Addis Ababa Accord guaranteed the South local autonomy, instability led to an outbreak of the ongoing Civil War, which began in 1983.

Arabic was adopted as the official language of Sudan at independence. This decision was widely accepted by the Arab element of society and helped strengthen their hold on the state apparatus and economy. Although southerners were not satisfied with this decision, their voices were not heard. Their request for separate cultural development was treated with contempt and intolerance. As a result, the minority and non-Arab segments of the population have rejected, often violently, the notion of Sudan evolving into a cultural Arab nation because promoting Arabic has been perceived as cultural assimilation and a guarantee of political and economic inequality (Cyrillo, 1989).

Since independence, the Sudanese government has made a concerted attempt to pursue a policy of Arabicization in the South. Mazrui (1971) noted that English may be less important among the next generation of southerners than it has been thus far among a small group of southern intellectuals. But whatever the future of English in Sudan, its use has continued to give the country the quality of a linguistic twilight zone--an intermediate stage between the universe of Arabic in Africa and the universe of English.

The geopolitical position of Sudan makes it a crossroads to Africa and the Arab World. The country itself is a miniature Africa. Because its population comprises diverse groups

representing Arabs and people of Negroid origin, Sudan has the potential to harmonize the various cultures of Africa. If Africans' endeavor to achieve unity in diversity can succeed in Sudan, it is likely to succeed throughout the continent. This unity can be achieved only as people come to accept and respect each other's culture, identity, religion, and heritage.

English is the medium of instruction in Sudan's secondary schools and higher education institutions. Arabic and other vernacular languages are used at the elementary and intermediate levels, where English is taught as a foreign language.

The idea of Arabicizing higher education gathered momentum after Sudan's independence in 1956. The movement was inspired by Sudanese nationalism and the Arabicization of government departments and public facilities; it was perceived by some Sudanese as a way to eradicate what remained of colonialism. During this period, higher education institutions were very strong. Because expatriate staff were in the majority, changing the medium of instruction was neither viable nor practical.

During a 1966 meeting of the Council of Arab Ministers of Education, Sudanese officials committed themselves to Arabicizing higher education for the first time. The Sudanese universities followed the same line as the government officials by accepting resolutions of the Association of Arab Universities, which recommended that Arabic be used in preference to foreign languages but said that universities could decide to teach some courses in foreign languages when necessary.

The matter of Arabicization became a political issue, and decision-making authority concerning the policy was taken from the faculty and given to the university councils. The councils adopted the idea, but academic senates have been reluctant to implement it. University and academic officials have given numerous reasons to justify the slow change from English to Arabic, including the need to maintain high academic, professional, and scientific standards. They have been afraid that the whole issue might be decided outside the higher education institutions.

Recent developments and new governmental policies indicate that the Sudanese government, supported by religiously oriented groups, will impose Arabicization policies on higher education institutions. This could happen unless parents and students object and confront the government as they did in 1971, when they rejected the Ministerial Committee's recommendation under the Numyiri government. Supporters of the current government advocate Arabicization and, through the National Council for Higher Education, continue to push for its implementation despite the economic difficulties the country is facing because of a boycott by western governments. Reasons for the boycott are the ongoing Civil War between the North and the South and the government's history of human-rights violations and alliance to authoritarian regimes in the region, which are generally hostile to the West and its allies in the area. Supporters of the government are a potent force in Sudanese politics, despite the

apparent depth of majority feeling against them and their Islamic fundamentalist rhetoric.

Following the June 1989 coup d'etat, Sudan's military government armed its supporters and trained them militarily to replace even the regular army should it oppose their policies. These supporters have demonstrated that they are probably the best organized political group in the country. Their principal purpose is to enhance the role of Islam in Sudan, and they believe that the Arabic language is their vehicle to fulfill this objective. Thus, they are striving to replace English as the language of instruction, although most of their leaders have been educated in foreign languages.

In contrast, the southern Sudanese see the call for Arabicization as a threat to their African identity. They view the attempt by the predominantly Arabic and Islamic North to Arabicize and subsequently Islamicize the South as a clear violation of the constitution and of coexistence in a culturally and religiously diverse country. Southerners consider keeping English as the medium of instruction to be a way of curbing the advancement of the Arabic language and what they perceive as an Islamic crusade.

Conclusions

In analyzing the findings, it would appear that attempts to change the medium of instruction from English to Arabic have had more negative than positive results. Arabicizing the language of instruction may be effective if it is confined to certain subjects,

such as law and the arts. However, changing the medium of instruction in all disciplines might prove harmful and undesirable to the future development of Sudan.

To transmit up-to-date knowledge, especially if one is not a producer of knowledge in his/her own language, one must be able to translate effectively. Translation has proven effective in Japan, where the government has expended tremendous effort and great expense on such undertakings. But both Syria and Sudan are too poor even to consider a translation effort comparable to Japan's. For example, the Japanese translated 170,000 books in 1975, whereas 2,840 books were translated in the Arab World during an 11-year period (Al-Halbawi, 1987). Of these, Syria translated 442 books and Sudan 90 in different disciplines. At this rate, the Arabs would take two centuries to translate what Japan did in one year. It is also interesting that the 1986-87 budget for translation in the Arab League Educational, Science, and Cultural Organization (ALESCO) was just $87,000. This organization represents the whole Arab World, of which Sudan and Syria are among the poorest countries.

The interviews and a review of research revealed a tremendous amount of dissatisfaction with the content of materials that have been translated into Arabic. In Syria, translations have been described as weak, poor, and not keeping pace qualitatively or quantitatively with scientific developments. The medical text Principles of Internal Medicine is one of many examples of the weakness of translators in both languages. Syrian universities cannot edit and update the translations students need to fulfill

graduation requirements because of financial constraints and the lack of qualified translators. The professors themselves are too busy to undertake the translation, and when they team up, the result is inconsistent. Because professors have not been trained as translators, they lack the knowledge about linguistics and socio-linguistics needed to translate accurately.

There is also a lack of cooperation in translating among the various local and regional levels in the Arab World. Even the dictionaries, which are published by an office in Morocco that coordinates Arabicization efforts in the Arab World, are not used in a unified way. Some of these need to be reviewed to ensure that entries accord with rapidly occurring developments. At the most recently established university in Saudi Arabia, which opened in 1975, classes are taught exclusively in English to avoid the controversy aroused by translation. Saudi Arabia is the richest country in the Arab World and provides its translators with the most current technological facilities to make their jobs easier. Yet even in Saudi Arabia, competent translators are scarce.

The issue of Arabicizing higher education is not unique to Sudan; it is debated in almost all Arab countries, including those that are more homogeneous than Sudan. One subject of debate is whether Arabicization will benefit or hinder the advancement of science. Researchers have found that faculty members are not enthusiastic about teaching in English, especially in scientific fields such as medicine and technology. Yet they concede that

tremendous amounts of new research results are published every month, and it is impossible to translate them all into Arabic.

The Dean of the Faculty of Medicine at the University of Cairo warned against haste in teaching medicine in Arabic because "this will have a negative impact on medicine and its future." He cited as examples Greece, Turkey, Romania, Bulgaria, and Syria, where medicine is taught in national languages instead of English. As a result, he said, "the world didn't hear of any medical advancements in any of these countries." He also cited the experience of Hungary, which reverted to teaching medicine in English.

The Dean of the Faculty of Medicine at King Faisal University in Saudi Arabia also warned that teaching medicine in Arabic would "put an end to the future of medicine" in that country unless certain precautions are taken into account before implementing Arabicization. These measures include preparing existing faculty to teach in Arabic and providing enough qualified teachers to replace the current staff. He also said that the requisite books, references, and periodicals must be provided in Arabic (Al Majala, 1990). It seems likely that all Arab universities would need to make these provisions. Yet if Saudi Arabia has not been able to do so, poorer Arab countries are unlikely to succeed.

Syrian efforts to Arabicize higher education, although partially successful, are far from ready to be adopted by other Arab countries. The apparent absence of Syrian scholars from world science makes following their footsteps undesirable, if not dangerous. In Syria, textbooks are inferior in content to the

considerable range of writings available in English. Textbooks and references in Arabic, even those in translation, are extremely scarce.

Students in Syrian universities must do extensive supplementary reading, almost entirely in English, if they want to attain internationally accepted standards. One problem with Syrian institutions of higher education is that politicians have been allowed to make all of the decisions concerning what to do about Arabicization. It is desirable for higher education institutions to make this change in their own time and after careful reflection, rather than having the change thrust upon them. Maintaining high standards in terms of up-to-date laboratory equipment and books and periodicals is the responsibility of university administrators and staff. If these standards are allowed to fall, the shortcomings of the Arab society will carry over to these institutions and may even curtail the interaction of Arabic with other languages, a necessary condition for its development. The blind move toward Arabicization may lead to complete isolation.

Geographically, Sudan is the crossroads between Africa and the Middle East and is the future breadbasket for its Arab neighbors to the north and east. Sudan needs open channels of communication between its neighbors to the north and the south. In a pluralistic society like Sudan's, with its diverse ethnic groups, religions, customs, traditions, beliefs, and languages, encouraging integration and attaining national unity are not easy. Yet Sudan need not be

assimilationist in nature. Acceptance of diversity in language and customs may help unify the society. With regard to strategies for higher education in Sudan, the Minister of Education (1977) emphasized that:

> We must look upon higher education establishments as a source of cultural, social and technological influence on the society, and take care when planning them to distribute them among the regions so that the various parts of the country may benefit from their presence and suitable local conditions be prepared for their activities, meaning institutes of higher education.
>
> The expansion of university education must be dedicated to the need to produce a high level of trained manpower, so as to end the large deficiencies in the supply of expertise in the pure and applied sciences. Studies in the existing universities must be directed into these fields and to supplying candidates with the specialized higher qualifications needed for the expansion and adoption of university education.

Thus, it can be seen that the choice of which language to use in higher education needs to be made in light of achieving these strategies and fostering Sudan's development.

The time to use Arabic as the language of instruction in higher education, especially in the scientific fields, has not yet come. Arabic does not yet have the scientific terminology for use in teaching scientific or medical courses at the university level. This has nothing to do with Arabic as a language, but rather with Arabs themselves. When Arabs were the pioneers, others learned their language and assimilated knowledge from them. If Arabs want their language to survive, they must produce in their language; if their production is tempting and challenging, non-Arabs will learn their language just as they are now learning Arabic for economic purposes. Imposing Arabic immediately as the only medium of

instruction in higher education would close most of the world's scientific literature to Arab students, leaving them totally dependent on their professors for translations. The number of technical publications available in Arabic is negligible, and this situation will not change for many years.

By abolishing the use of such languages as English without being fully prepared for this change and without taking into consideration the repercussions of this action on others, Sudan would cut itself off from scientific interchanges, which would be detrimental to the country's development and future prosperity.

Forging ahead with undesirable decisions regarding the language of instruction will escalate conflicts and deepen the distrust between peoples within a country such as Sudan; this, in turn, will lead to conflicts and civil war. The loser will be the country, its people, and its educational system, which has been built through the hard work of wise men and women. The human cost to contemporary Sudan as a result of wars and conflicts was elaborated by former United States President Jimmy Carter, who said that "more people perished as a result of conflict in Sudan than all other wars in the world combined over the last year and a half" (Christian Science Monitor, 1990).

A recent decision by the Minister of Education could have a lasting negative effect on education in Sudan. According to the government newspaper Al Sudan Al Hadith [Modern Sudan] (1990), the Minister decided to relinquish dependence on British volunteer

teachers and to replace them with teachers from Africa and Asia. He also directed Sudan's Center for Language to treat English as any other secondary language, decreasing its status as a second language, and to concentrate efforts on other European and African languages. At the same time, news from Syria stated that the Syrian government desired to enhance the learning of English from elementary school onward because of the negative effect that neglecting its importance had had.

Decisions such as these will have a lasting negative effect on the educational system in Sudan. To meet the challenges facing Sudan in terms of its social and economic development, a pool of highly educated citizens who are capable of managing a complex modern economy needs to be created. Doing so necessitates the assistance of others throughout the world, rather than their enmity.

Throughout their history, the people of Sudan have been able to reconcile their differences and adapt to new situations. This will still hold true, provided extremists from North and South do not continue to lead the country into war and confrontations. Sudan can serve as an example to other Arab and African countries by integrating what is Arabic, African, Western, Muslim, and Christian with respect to cultures and beliefs. This is what jailed Prime Minister Sadig El Mahdi (1990), who was ousted by the military government, came to realize when he wrote from his prison cell that "Sudan is the best place for creation, reconciliation, and melting.

On the other hand, it can be a place of frustration, dispersion, and polarization."

India has provided other developing nations an example of successful coexistence among differing groups. Underlying the Indians' success was their political willpower, in addition to their readiness to adopt from a foreign culture those elements that suited their own culture. The Indians sought to achieve development by setting aside their emotions in seeking to deal with others and teach exclusively in their language. The Indians cultivated a kind of unity in diversity and kept English as a language with which to develop their country. This made them a power to reckon with, as well as a regional broker for their part of the world.

In its attempt to achieve peace in the country, the Sudanese government convened the National Conference for Peace; the government itself chose the conference participants and orchestrated the recommendations. The government also agreed in principle with the Sudanese People's Liberation Movement (SPLM) to convene a national constitutional conference to solve the problems of Sudan, including its educational problems. If the government is serious about adopting these recommendations and holding a constitutional conference with other parties, abandoning English will be impossible at the day-to-day administrative level if the South is taken into consideration. English is the language of administration in the South. Consequently, if the federal government is to succeed in its efforts to achieve peace, South and North need to arrive at some sort of compromise with respect to the use of English. A strong

case can be made for using English not only in the South but at all levels of the federal government, including the parliament, the cabinet, and other constitutional departments and organizations.

There seems to be a strong case against teaching scientific disciplines in Arabic. The problem is not the difficulty of the Arabic language itself, but rather the unavailability of manpower needed to make Arabicization possible and effective. To prepare capable translators in all fields, adequate financial resources are needed. After more than 30 years of trial in the Arab World, a comprehensive plan of teaching scientific disciplines in Arabic has not yet been achieved. Neither have more than 70 years of effort in Syria yielded success with respect to Arabicization. This researcher believes that any further attempt at Arabicization by a particular country such as Sudan is doomed to failure. Not only will such an attempt remove the country and its higher education institutions from the mainstream of higher education, but repercussions from that effort will prevent further progress.

This researcher believes that using the national language in education is of great importance in unifying a country. However, people must differentiate between a desirable cause and an important need. In Sudanese institutions of higher education, using English is still an important need rather than a desirable cause. Not using English in Sudanese higher education institutions would pose serious problems. Libraries would be underused, and professors would sit idle. The international recognition these institutions

have acquired would be in jeopardy. Professors would seek employment where they can be recognized and their research published and read.

Students will face difficulties studying in a foreign language, but, as one Syrian respondent stated, "I preferred to struggle with the foreign language during my undergraduate years rather than to struggle with it in graduate study and spend more time than I have spent during my college years." A quotation from the literature is worth repeating here. A Sudanese medical doctor stated:

> We have exerted great efforts in studying medicine in English. We all thank God that we have learned the international terminology through that medium and that we are not isolated from the rest of the world as a result of Arabicization. We have to fear God in our coming generation and the future of science in Arabic countries. (Mohammad, 1983)

Recommendations

In light of the conclusions drawn from the study findings, and after focusing on the Syrian experience and its implications, the researcher recommends the following:

1. Delay Arabicization of higher education in Sudan to a more appropriate time, when more resources are available. Arabicization is not a priority in light of the urgent problems now threatening the country's very existence.

2. Change the medium of instruction from English to Arabic in humanities courses where references are available to some extent and where a purely Sudanese experience is feasible for further evaluation.

3. Study and evaluate the suitability of Arabic as a medium of instruction in humanities and law and its effect on the marketability of graduates and their ability to use a foreign language, mainly English, to further their studies and benefit from references not available in Arabic.

4. Identify and develop a highly qualified department of translation to translate and transmit the most recent publications in a coordinated way involving all Arabic-speaking countries. This will reduce the cost for individual countries, especially poor ones like Sudan and Syria.

5. Establish branches of this department of translation in all Arabic-speaking countries to exchange information among private publishers, scientists, and translators on matters pertaining to translated and published research. This would help avoid duplication and facilitate the wise and cost-effective use of available resources.

6. Encourage private businesses and publishing houses to recruit capable translators and to cooperate with the above-suggested departments of translation in all Arabic-speaking countries.

7. Upgrade the teaching Arabic and foreign languages at all levels of general education and in higher education institutions, whenever necessary.

8. Upgrade English-language standards in Sudan, in order to help Sudanese graduates compete effectively in the job market in

Arabic-speaking countries as well as African/English-speaking countries.

9. Establish international institutional relations mainly with universities and research centers throughout the world to help fulfill the needs of the Sudanese institutions with respect to laboratory supplies, periodicals and equipment, computers, and reference materials.

Implications for Further Research

Further research on the language of instruction in Sudan should be considered. The implications of changing the language of instruction are an interesting topic in light of the economic situation in Sudan and the ability of Sudanese graduates to compete for jobs in oil-rich, Arabic-speaking countries where English is used extensively in jobs related to medicine, engineering, and other technological fields. An ability to write and speak Arabic is required, especially when most expatriates from other countries must know English as a prerequisite for establishing contacts and working in the Arab World. The effect of the language policy on Sudan's political stability would also be a desirable topic for further researchers. The reality is that Sudan needs to consider unity in diversity by putting language and its use at the top of future agendas in the country.

APPENDICES

APPENDIX A

AREA AND POPULATION OF SUDAN

AREA AND POPULATION OF SUDAN

Region	(000 Sq. Km)	Population (000's)	
		1956	1973
Northern Sudan			
Central	142	2,070	3,740
Darfur	496	1,329	2,140
Eastern	341	941	1,547
Khartoum	21	505	1,146
Kordofar	381	1,763	2,202
Northern	477	871	1,545
Southern Sudan			
Bahr Al Auzal	214	991	1,397
Equatoria	198	904	792
Upper Nile	236	900	836
Total	2,506	10,263	14,758

Source: B. Yango-Bure, "The First Decade of Development in Southern Sudan" (Khartoum: Institute of African and Asian Studies, University of Khartoum, February 1985), p. 3.

APPENDIX B

INSTITUTIONS OF HIGHER EDUCATION IN SUDAN

INSTITUTIONS OF HIGHER EDUCATION IN SUDAN

University of Khartoum

- Faculty of Arts
- Faculty of Economics and Social Sciences
- School of Management Studies
- Faculty of Law
- Preliminary Year Biological Section
- Preliminary Year Mathematical Section
- School of Mathematical Science
- Faculty of Engineering (Architecture)
- Faculty of Education (Biological)
- Faculty of Education (Mathematical)
- Faculty of Education (Arts)
- Faculty of Education (Home Science)

University of Juba

- Faculty of Medicine
- Faculty of Education (Biological)
- Faculty of Education (Mathematical)
- Faculty of Education (Arts)
- Faculty of Natural Resources and Environmental Studies
- Faculty of Social Studies and Economics

Gezira University

- Faculty of Medicine
- Faculty of Agricultural Sciences
- Faculty of Science and Technology
- Faculty of Economics and Rural Development

Omdurman Islamic University

- Faculty of Arts
- Faculty of Usul-Al-Din and Education
- Faculty of Sharia and Social Sciences
- College for Women

Omdurman Islamic University (Affiliation)

- Faculty of Arts
- Faculty of Usul-Al-Din and Education
- Faculty of Sharia and Social Sciences
- College for Women

Khartoum Polytechnic

College of Engineering and Scientific Studies
Mechanical Engineering
Civil Engineering
Electrical Engineering
Architectural Engineering
Electronic Engineering
Surveying
Textile and Weaving Engineering
Laboratory Technicians Technology
College of Fine and Applied Arts
College of Business Studies
  College of Business Studies
  Secretarial
College of Agricultural Studies
  Agriculture--Shambat
  Veterinary--Koko
  Forestry--Suba
College of Further Education
  College of Business Studies
College of Engineering and Scientific Studies
  Civil Engineering
  Mechanical Engineering
  Electrical Engineering
  Electronic Engineering
  Architectural Engineering
  Surveying

Ahfad University College for Women

Schools of Psychology and Preschool Education
School of Family Sciences
School of Organizational Management

Institutes and Specialized Colleges

Higher Institute for Physical Education
College of Hygiene of Khartoum
Mechanical Engineering College (Atbara)
College of Agriculture and Natural Resources (Abu Naama)
College of Agriculture and Natural Resources (Abu Haraz)
High Nursing College--Khartoum
High Institute of Radiography and Radio-Therapy--Khartoum
College of Holy Koran
High Institute of Ophthalmic Optics
High Institute of Music and Drama--Music
High Institute of Music and Drama--Drama

Notes:

1. Khartoum Polytechnic was recently renamed Sudan University for Technology; the latter includes the same colleges and departments.

2. The Mechanical Engineering College at Atbara and the College of Education were recently amalgamated into the newly established Nile Valley University at Atbara.

3. Kordofar, Parfur, and Al Sharg Universities were recently decreed and are supposed to admit students in 1990-91; little information is available about them.

APPENDIX C

APPROVAL LETTER FROM THE UNIVERSITY COMMITTEE ON RESEARCH INVOLVING HUMAN SUBJECTS

Michigan State University
University Committee on Research Involving
Human Subjects (UCRIHS)
206 Berkey Hall
(517) 353–9738

September 28, 1989

Mr. Malik Balla
1412 B Spartan Village
East Lansing, MI 48823

Dear Mr. Balla:

RE: "PROSPECTIVE OF SUDANESE INSTITUTES OF HIGHER EDUCATION IN CHANGING THE LANGUAGE OF INSTRUCTION FROM ENGLISH TO ARABIC IN LIGHT OF SYRIAN EXPERIENCE
IRB #89–320"

The above project is exempt from full UCRIHS review. The proposed research protocol has been reviewed by another committee member. The rights and welfare of human subjects appear to be protected and you have approval to conduct the research.

You are reminded that UCRIHS approval is valid for one calendar year. If you plan to continue this project beyond one year, please make provisions for obtaining appropriate UCRIHS approval one month prior to September 28, 1990.

Any changes in procedures involving human subjects must be reviewed by UCRIHS prior to initiation of the change. UCRIHS must also be notified promptly of any problems (unexpected side effects, complaints, etc.) involving human subjects during the course of the work.

Thank you for bringing this project to my attention. If I can be of any further help, please do not hesitate to let me know.

Sincerely,

John K. Hudzik, Ph.D.
Chair, UCRIHS

JKH/sar
cc: L. Hekhuis

APPENDIX D

LETTER TO SYRIAN UNIVERSITY GRADUATES

Malik Balla
1412-B Spartan Village
East Lansing, MI 48823

Dear Syrian University Graduate:

I am a Ph.D. candidate at Michigan State University. I am in the last phase of data collection for my dissertation, which is entitled "The Prospect of Sudanese Institutions of Higher Education Changing the Medium of Instruction From English to Arabic, in Light of the Syrian Experience." I need your help and cooperation as someone who studied in the Arabic language and is now studying or working in an English-speaking country. I will appreciate it if you would reflect on your own perceptions about studying in Arabic versus English and the impact of that on your career.

To maintain anonymity and confidentiality of your response, please do not write your name or the name of the school from which you graduated. Please feel free to write either in English or Arabic. I will appreciate it if you pass this letter to other Syrian university graduates who you feel will be interested in sharing their experience with me.

Your participation is completely voluntary, and you may withhold this information any time without any penalty.

Sincerely yours,

Malik Balla
Graduate student from Sudan

APPENDIX E

TELEGRAM FROM THE COMMISSIONER OF EQUATORIA PROVINCE TO THE MINISTER OF INTERIOR, KHARTOUM

Translation of Telegram

FROM: Commissioner, Equatoria Province

TO: Ministry of Interior, Khartoum

Ref. 178

Minister of Education issued instructions to Arabicize studying at intermediate school in the South. Education office executed this policy with the knowledge of the Province Security Committee. Stop. Intermediate school students in Toreet went on strike and kept to the dorms, while Juba Technical School boycotted classes. Stop. The Security Committee feel that the matter needs more investigation and, preferably, Arabicization is to be completed according to a staged plan that can be implemented without agitation. Stop. The Committee see postponing an immediate implementation and to be content with staged implementation because of the situation in the South and its sensitivity. Stop. End.

Date: 8-26-1969

صورة برقية

من المحافظ - المديرية الاستوائية
الى الداخلية - الخرطوم

-

البرقية / ١٧٨

أصدر السيد وزير التربية والتعليم تعليمات لتعريب الدراسة بالمدارس الوسطى بالجنوب ونفذ مكتب التعليم هذه السياسة دون علم لجنة أمن المديرية قف اعتصم طلبة الوسطى بتوريت بالداخليات كما أضرب طلبة جوبا الصناعية عن بعض الحصص قف ترى لجنة الأمن أن الموضوع يحتاج الى دراسة وأنه من الخير أن يتم التعريب حسب الخطة المرحلية التي يمكن تطبيقها دون اثارة قف ترى لجنة الأمن ارجاء التطبيق الفوري والاكتفاء بالتطبيق المرحلي نظرا لظروف الجنوب وحساسيته قف انتهى

التاريخ ١٩٦٩/٨/٢٦

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