

History of Educational Experiments in Sudan

A Brief Account

Dr. Abdel Rahman Mohd Yeddi Elnoor

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8. Basic School Books are Full of Lies, Falses and Misleading: Oh
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“O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants.” (27:19)

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“My Lord! Grant me the power and ability that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds that will please You, and make my offspring good Truly, I am one of the Muslims (submitting to Your will)” [46:15]

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*In the name of Allah, the Most Gracious and the most Merciful
And peace be upon the Prophet and his purged Progeny*

Acknowledgment

Allah's will (be done)! There is no power But with Allah, the Almighty, Praise be to Allah, the Cherisher and the Sustainer of the Worlds, and PBU the Prophet Mohammed and on his purged progeny.

Dear reader, education in Sudan is a history-rooted activity because Sudan experienced some or other type of education since the depth of history. Some educational experiments were successful in serving the society and some others were sources of overwhelming evils. However, there are no reliable references that give a true account of the history of educational experiments in Sudan and at the same time evaluate and present the educational information in the form of a resourceful material that enlightens teachers, learners and policy-makers. Whatever was written is either written by colonial agents that glorified colonialism and wiped out anything other than the colonial period as if the history of Sudan had begun with colonialism or written by the offspring of colonialism who did not possess a proper critical faculty and were good only in presenting a raw and mutilated history of education which they had collected from colonial archives and conducted an uncritical and un-evaluative narration of the same material that aimed to cut off the Sudanese from the teachings of the Heaven. In other words, they indulged in fabricating and giving a detailed narration of unnecessary, faked and insignificant aspects of the history of

colonial education and forgot or rather became oblivious of the glorious educational achievements of the pre-colonial Sudan. Such are the patterns of books and references which glorify the un-existing educational achievements of the colonial period and the bankrupt pro-colonial regimes. Therefore, the available material failed to be reliable books and references that enrich the intellect of teachers and learners or enable the educators to view the history of education as educational experiments, derive lessons from it and then plan proper educational plans. Consequently, those references and books, which display a forged and mutilated history, have imposed themselves on the Sudanese consciousness and became the only available educational resources. Therefore, Sudan produced a type of educators who possess neither educational creativity nor any critical faculty related to their field. They only possessed the crust of knowledge about education. Therefore, everything pertaining to education in Sudan went awry.

As I am wedded to the sublime ideal of expressing nothing, but truth and truth only, whatever the consequences may be, the way I write, made me realize the value of what I write, particularly, after I had detected the ignobility of some of the major material already written by some circles about history of education in Sudan. I started re-reading and analyzing the whole history of education in Sudan. The outcome of such an evaluative and critical analysis is this book which tried to give a brief account of the history of educational experiments in Sudan. I did not like to call it '*educational development*' because colonialism did not establish an actual educational system nor those who came

after it tried to look into the educational activities through a methodological, practical and scientific perspective that benefits the society. Therefore, the whole educational activities launched by the colonial forces, after the invasion of Sudan, were experiments rather than truly established education. As far as the colonial governments are concerned, they erected only few 'centers' for accomplishing a process of disfiguring the innate character of some Sudanese and making them minor administrators who help the colonial rule and later on become rulers who can, after the departure of the colonial army, be monitored by colonial remote-monitoring system. As far as the post-colonial period is concerned, those who were in charge of the political apparatus and the educational activities were not having any proper vision to establish a reliable educational system. Thus, I called whatever has been established during those two periods, Turkish and British periods, as 'educational experiments' rather than 'educational development' as the term 'experiment' is subject to success and failure whereas the term 'development' creates the advancement of the country which we see nothing of it has happened.

At the end, the book has given some model questions to enable students to have a methodological approach to reading and evaluating the history of educational experiments in Sudan as well as to offer teachers models of long and short questions for the sake of setting specialized test papers. At many points, I have avoided going into the details as I felt that they are not necessary to be presented. I

have concentrated on a line of material selection and narration that raises the ideological, methodological and scientific awareness of the reader, enriches his specialized educational knowledge and sharpens his critical faculty.

I hope that this book puts dots on letters as far as various educational experiments in Sudan are concerned. I am indebted to many references which made me react to the educational experiments that Sudan had undergone throughout its history. A list of references and reading materials have been listed in the bibliography.

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Pharaonic and Christian Period

Before the dawn of Islam, Sudan was living in the darkness of ignorance in all sense of the term. The two eras, mainly Pharaonic and Christian, could not offer a reliable way of life that satisfies the hopes, ambitions and aspirations of the people who were living in the gutter and degeneration of the two eras. The following is a brief account of those two periods:

The Remains of Pharaonism:

Pharaonic era existed first. The way it dealt with different problems of life exposes its stray vision of life. Some historians call it a civilization. In fact, it was not a civilization in the true sense of the term. Even if it were a civilization, it was a feudal civilization that enslaved and exploited poor people and built graves to commemorate the annihilated bodies of feudal rulers. Nothing was left behind by it except the art of mummification, female circumcision and pyramids. Some precipitations of the Pharaonic civilization such as female circumcision, Feudalism, etc affected the Sudanese society till the present date. Some people may tend to glorify Pharaonic heritages which are in the form of pyramids, but even pyramids, though they were a form of innovativeness in the field of architecture, were embodiment of selfishness of the ruling class that exploited the masses to immortalize the

corpses of the ruling class. However, we can't deny the fact that these ruins of Pharaonic period indicate that they were having a worldly achievement in the form of their materialistic aspects of life, but it was controlled by the ruling classes who were capable of manipulating the same to create a kind of material welfare for a few feudal rulers. The skills and knowledge required for exploding the materialistic potentialities of man were under the control of the feudal rulers. They were successful in investing them to commemorate their decomposed bodies and fragile skeletons. Compared to the achievement of old civilizations such as Persians, Chinese or Indian in the field of medicine, architecture and human relations, the Pharaonism could not leave much achievement to be appreciated.

The Christian Period:

Some traces of Pharaonic idolatry traditions continued to exist and they were later on consolidated by a new form of idols and incarnations that arrived with the interpolated Christianity of unmarried and immoral clergies of the Churches. In fact, it can be assumed that it was just an extension of the Pharaonic period with its own peculiarity. During the Christian period, contradictory Bibles were existing, consequently, contradictory teachings couldn't establish a proper personality. The society was under the influence of unmarried and indulgent clergies whose behaviors

were contradictory to what they teach and not better in any way than of those corrupt clergies of the present time! It can be assumed that churches were reigning in their own darkness and stray-hood in all sense of the term. Those who were in charge of the church were without any religious content and rather they were aberrant. Therefore, they were not possessing any form of spiritual light to offer to the masses. They could not display any character-model to influence the people or eradicate the chronic problems inherited from the Pharaonic period nor could they offer a satisfactory way of life to the people. They only exploited the natural sense of feeling guilty in man and distributed misleading tokens of false atonement to psychologically shaken sinners so that they might hang them around their necks and wait for the regeneration that was nothing, but a 'godot' that will never arrive. In other words, the permissive and unmarried church-activists reduced their religion into a process of sinners' confession and distribution of un-relieving and false pardoning. They indulged in propagating a type of faith based on the illogical trinity that can't convince a sound intellect. It was far away from the concept of monotheism which the common people were searching for and the Prophet Jesus (PBUH) himself had advocated and lived according to it. Therefore, people were reluctant to accept the new faith as they could not accept its illogical logic and the contradictions it nurses. Consequently,

during the Christian period in Sudan, the culture and intellect of the Sudanese seemed to have deteriorated very sharply. All types of ill-deeds got hold of the Sudanese society. This was, basically, because the church could not offer any constructive contribution to the society except a type of a hollow theological culture that multiplied the spiritual vacuity of the entire society and killed the type of architectural innovativeness in designing graves that was existing in our people during the Pharaonic period. In fact, the Christian period dragged the Sudanese into an engulfing darkness. It can be assumed that Sudan's achievements from the old civilizations of the Nile which had preceded the Christian period were much better than those of the Christian period. The original indigenous culture, which was reigning in the Sudanese society before the intrusion of Christianity, was more innate and possessed a set of innate mode of life that was higher, as far as values are concerned, than that which came with the corrupt church and its interpolated scriptures. Therefore, the Christian kingdoms which were established in Sudan were periods in history without any significant contribution to the life of the Sudanese.

Evaluation of Pharaonic and Christian Periods:

People should not take pride in the large number of Pyramids in the North of Sudan, which are more than those in Egypt, because they are the heritage

of a civilization that had been slapped by the Heaven. In fact, they are the traces of an aberrant history from which people must derive lessons only. They are just sources of lessons for those who want to have history as a lesson.

Both, the Pharaonic and Christian periods were civilizations of graves and corrupt priests. The only conclusion that we can reach to with regard to the above-mentioned dark periods is to look at their ruins, think about them and derive lessons from them. Allah, the Almighty says,

“And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs!”(58:28)

They indicate that the society which is built on such narrow materialistic visions and the domination of interpolated scriptures can not establish any education and therefore it is bound to degenerate and wither away. The Sudanese were waiting for a true salvation to dawn upon them. When Islam dawned in Sudan, the existing ruling class in the Christian kingdoms and their courts, initially resisted it, but the common masses realized that a light that delivers them has dawned and therefore they transcended their rulers and embraced Islam wholeheartedly.

Dawn of the Light of Islam

Introduction:

Arabs were in touch with the North of Sudan even before the dawn of the light of Islam. As they were shepherds, they were in a continuous search for green pastures. They were very peaceful and good-willing people who were loaded with many humanistic values. They used to come to Sudan mostly from the eastern side after crossing the Red Sea. Sometimes they were coming from northern side as they were being chased away from the fenced-fields of the feudal societies in Egypt. Therefore, they opted to go southward into Sudan where they found a save and generous heaven as well as generous men. They intermarried with the intuitive local people. Their cultures intermixed with the existing African cultures and the Arabic language co-existed with native languages. The intermixing cultures became acquainted with each other and a sense of co-existence emerged. Consequently, a form of Afro-Arab culture spread in Sudan.

When Islam dawned in the Arabian Peninsula, it exercised a positive reshaping of the Arabs' character and societies. Islam started spreading in Africa, too. People in the Sahara and Savanna of Africa and many parts of the African continent embraced Islam. This was, basically, because Islam was, as it is still so and would

continue to be so, suitable to the needs and requirements of the Africans whose intuitive nature is very responsive to accept Islam and get developed through it. Therefore, the rays of Islamic light reached the present Congo and the Great Lakes. In fact, it could have spread in the South and entire Africa also, but the climatic conditions of the tropical areas became hurdles in the way of men, who came from Savanna and desert areas, to lead a normal life in the muddy, Sudd and wild jungles of the south of Sudan, currently known as the Southern Sudan, otherwise, the isolated southerners themselves would have opted for Islam wholeheartedly if they had come into contact with it before getting prejudiced by colonial forces who mislead them against their history-old Northern neighbors. Moreover, the South itself was not very much populated. Therefore, Muslim preachers did not find it necessary to penetrate into isolated jungles which were mostly inhibited by wild animals. However, the people living in the South of the Blue Nile (Sinnar), the area of Kordofan, Darfur and east of Sudan were luckier than those who were scattered in the tropical jungles. They enjoyed the privileges of coming into direct contact with the light of Islam and therefore they had ample opportunities to get moral and spiritual regeneration.

As far as the Islamic school of thought that spread in Sudan is concerned, Muslims in Sudan were essentially Shi'a. This can be proved by the fact that the

Islamic education which was existing in the form of Khalwa is essentially an educational culture of Fatimeya State which emerged in Egypt, ruled a wide part of the Islamic world of that time, established and spread Islamic education. In fact, major teachings of Islam came in the 9th. century due to the influence of the Fatimeya State that spread to North Africa and Hijaz. It seems that Sudanese have never embraced the type of Islam that came with Abdullah ibn Abi Sarh in the 7th. century. In fact, historically, Abdullah ibn Abi Sarh apostatized and claimed to have returned to Islam though there is no sign in his behavior or practices which indicates that he returned to Islam. He was sent by Amro ibn Al-As to conquer the Nubians of the North Sudan however spreading Islam was not a much concern for him. The unjust and colonial terms and conditions of the Baqt (Baqt) clearly indicate that it was a military raid for materialistic gains and it was not a venture to spread Islam. He forced the Sudanese to abide by the humiliating Baqt (Baqt) terms and conditions to which Sudanese submitted reluctantly, but it does not seem to have made any advancement to spread Islam. It is important to mention here that all, Omer bin Al Khattab, Amro ibn Al-As and Abdullah ibn Abi Sarh, were from the line of Saqeefa which was against the Islamic approach of the Prophet and his progeny (PBU them). Therefore, it is not expected that they would propagate the true Islam. This becomes very clear when the Baqt

agreement is examined carefully. Its conditions and terms had no relation with the values and teachings of the Islam of the Prophet and his progeny (PBU them). It only reflects the type of Islam the Saqeefa, Omayyad and its affiliates had propagated just to expand their Un-Islamic and unjust State. Moreover, the 'Masjid' which Abdullah ibn Abi Sarh built seems to have never been rehabilitated by prayers and it became a ruin only. It indicates that the relations between the two sides were not stable and just a Masjid which was not rehabilitated by prayers can not be an indication that its builder spread Islam in Sudan. Moreover, the type of deep love exists in the hearts of the Sudanese towards the Prophet and his progeny (PBU them) is contradictory to the culture to which Abdullah ibn Abi Sarh and his masters were adhering. The culture of Abdullah ibn Abi Sarh and his masters was a Nasibi culture that exerted all efforts to exclude the progeny of the Prophet (PBU them) from the life of the people and tarnish the image of the Prophet and his progeny (PBU them). Whereas the Sudanese Islamic culture depends solely on the love and loyalty to the Prophet and his progeny (PBU them). This indicates that true Islam came to Sudan only when the Fatimeya State emerged in the 9th. century and consequently true Islam influenced the Sudanese who came into touch with its major Islamic influence. Sudan came in touch with Muslims who came from North and West Africa. They were essentially adhering to Shi'a

teachings of Islam as propagated by the Fatimeya State. The Shi'a influence remained in Sudan up to the present as the beholder sees the name Al Mahadi is very common in Sudan and Sudanese are Sofists by nature and there were many other practices which indicate the close relation between the Sudanese and the Shi'a school of Islam.

By the end of 9th. century, Islam had shifted the Sudanese society from the darkness of Pharaonism and the Crusade period to the light of Islam. The land of Sudan got lightened by the light of Allah, the Almighty. Islam became the inclusive method of life and Arabic language, gradually, turned into a vehicle of enhancing the glorious Islamic culture. It, naturally, contributed to the intellectual development of the people in the northern parts of Sudan. Both, Islam and Arabic language shaped the character of the Sudanese and therefore the educational system, which was established later-on, based itself on Islamic ideals and Arabic language and contributed, very quickly, to molding the Sudanese character and society as a whole according to the teachings of Islam. Islam enabled the Sudanese to establish, successfully, glorious Islamic kingdoms and protect them by their dears and nears. Contrarily to Pharaonism and Christian Kingdoms, the Islamic kingdoms of Sinnar, Darfur and Kordofan, which emerged by the 17th. century, were capable of offering a model way of life to the people.

The following cursory look into the introduction of Islamic education will make it clear that there was a vast difference between what had been existing in the pre-Islamic Sudanese society and that which came into existence after the dawn of Islam.

Introduction of Islamic Education:

As soon as true Islam dawned in Sudan in the ninth century, Islamic education came into existence in the form of Khalwa. During the period between the 9th. century and the 19th. century, a culture of education and scholarship had developed along the river Nile from the far north of Sudan up to the south of Kordofan, south of Darfur and up to the southern parts of Bahr el Gazal.

This is, basically, because the Islamic educational system has some characteristics which are not found elsewhere in the educational systems of the rest of the world. One of those features is its ability to perfect the character of the learner and prepare him as a perfect member of the society. In fact, Islamic education is admired till today even by non-Muslims in places such as India, China, etc where it had flourished for centuries. It is well known that the Quran had spread knowledge not only in Sudan, but also in the entire Islamic world. In fact, it brought humanity into light from the darkness of ignorance. It put the foundation of knowledge throughout the world. Truly, the Quran uplifted the intellectual quality of the Sudanese Muslims and this

fact reminds readers the Quranic verse that says,

“..instruct them in scripture and wisdom.”(129:2)

The culture of the pre-colonial period Sudan was mostly the means of preaching Islam. The Quran and the authentic Sunna were, as they are still so, the sources of real knowledge and the fountain of a sublime culture which enabled the proper development of the Sudanese character. The Sudanese general culture which dominated the life of the Sudanese people for centuries was the product of religious education, therefore, the civilization and intellectual enlightenment that grew in the North and many parts of Sudan was bearing an exclusively Islamic stamp.

Islamic education made the teachings of Islam predominant in every sphere of life and therefore it may be assumed that Sudan was built up in the religious field as well as in political, economic and social fields. It made the life of the Sudanese rotate around religion, but it did not neglect the worldly affairs. In fact, it guided them.

Early Scholars of Islam in Sudan:

Islamic education produced many saints, scholars and Ulama who enriched the life of people by their characters and knowledge. Scholars appeared at many places all over the country and many religious and intellectual figures such as Idris ibn Jabir, Wad Isa Sowa el Dahab, Dulaib Nasir, Habeeb Nasi,

Mohammed El Masri, Ibarheem ibn Nasir, Hasan wad Hasoana, Dafalla ibn Mohamed Abu Idrees, Arbab ibn Oan and many others contributed to the spread of Islamic education and way of life. They established and administered their educational centers and, generously as well as dedicatedly, gave light of Islam to the Sudanese.

Early Centers of Education:

Khalwa; a form of religious education, spread in the north, the west, the east and even up to the northern parts of the Southern Sudan. There were many centers of religious education. Many seats of learning emerged on the bank of the river Nile. They became radiant centers of Islamic culture and knowledge. People used to come together and establish Khalwa by means of their own material contributions and their direct involvement in the task because they considered it a holy task.

The first Islamic educational center was established by Gullam-Allah who came from Yemen. Later on, Islamic centers of education emerged and spread on the banks of the Nile and their surrounding areas. Many centers of learning flourished in Turung, Koarti, Noari, Zawarah, Dewaim Wad Haj, Tangasi, and Al Gorair in Al Shaygeyya area, Al Dabba, Dongola, Goshabi, Berber, Al Damar, Shendi, Al Halfaya and Tooti.

Many centers appeared also in Al Gazeera area, the White Nile region and Kordofan. In Darfur, there were Khalwas in Kibi, Nazgang, Kabkabia, Nunwashia. In Beja area and Toaker also many centers of learning emerged. It means that, compared to the size of the population in Sudan at that time, suitable quantum of reasonable education was available, free of charge, to every Sudanese.

Education: The Right of Everyone

All the members of the society, without any discrimination or marginalization, were free to get education. In other words, everyone was eligible for having access to Islamic knowledge and was allowed to gain general education. Everyone was given an equal opportunity to develop his mental and intellectual potentialities. There was no discrimination on the basis of tribe, colour, class, poverty or richness. This was, basically, because education was administered by people of God; true Muslims. In fact, those teachers of religion had had deep faith in the sacred duty of spreading knowledge. They did not have any worldly interests nor did they aspire for any personal or material gains.

Educational Administration:

Khalwa was an institution of a single teacher; the Faki who was solely responsible for both the entire educational activity and educational

administration. There was no interference from the society or rulers in the affairs of Islamic education. Contrarily, they were respecting the whole institution and realizing its sacred role in the society. Moreover, learned men got assistance and patronage from every member of the society. It means that Islamic education was undertaken under the patronage of rulers, leaders and Omda; a local leader. They gave full support to education and left the administrative matter to the Faki to accomplish and achieve the main objectives of Islamic education.

Main Strategies of Islamic Education:

There was no a country in the region where the keen quest for knowledge was higher than that of Sudan. Love for knowledge and intellectual pursuit distinguished the Sudanese from others since the depth of the history. Therefore, during the periods of Islamic education, the Sudanese society was successful in realizing the real educational needs and objectives of the people. At the same time Khalwa was successfully providing them education and enabling them to attain intellectual distinction.

However, knowledge was not gained only for the sake of knowledge itself, but it was a means of developing excellent character. It was not meant only for the sake of education, but was also for the sake of present life and the Hereafter as well. In other words,

education was considered as the means of highest end of life and the Hereafter. It means that the aim of Islamic education was very lofty and sublime. The main and central aim of Islamic education was to make education the real source of knowledge that guides man in various fields of life and makes him fear the Almighty, work hard so as to gain halal; income from religiously permissible source of livelihood. It aimed at providing full opportunity for the development of human qualities, acquiring knowledge and enlightening man's intellect and mind as well as working for proper and all-round development of the human being. It means that Islamic education paid a good deal of attention to the formation of character of the learners. Great emphasis was laid on character-building by pumping into the learner the purity of character, simplicity, high thinking and piety. Thus, the main derive of education was to assist in the all-round development of human life in general and of learners in particular. It educated the learners in such a practical way that they always remained religious, brave, helpful, pious and useful members of the society.

This is a clear proof of the fact that Khalwa education was preparing the learner not only for life, but also for the Hereafter. Therefore, developing and fostering the Islamic character in the learners was the main aim of education. Through such an education, the learner realizes the true knowledge that enables him to love Allah and obey Him, lead a life that submits and

surrenders to Truth, rehabilitate the earth and prepare himself for the Hereafter.

Khalwa education produced pious educational outputs who were physically and mentally healthy members of the society. The Khalwa, with its ideals, teacher, learners and educational output, surprised the colonial invaders who envied the excellent moral character of the Sudanese who underwent the process of Khalwa education. It can be assumed that, by its distinct type of educational system, Islam brought sublime moral and intellectual ideals to Sudan and made the Sudanese a distinct nation. Therefore, the elderly Sudanese generations had given a fine example of personality and character that has been shaped by the contemporary Islamic educational system. Not only that, but also it strengthened the social and moral weaving of the Sudanese society, therefore, its influence spread far and wide.

Thus, it is beyond doubt that the main derive of Islamic education made it capable of high character-building, developing various branches of knowledge, engineering social bond and economic prosperity, etc. The main strategies of Islamic education emphasized on the followings:

1. Beginning of Education at a Suitable Age:

Modern psychologists emphasize on early molding of the child's character and disciplining him.

They ask the care-taker of children to adhere to the principle which says, ‘Give me the child from the age of zero to the age of five years and take him for the rest of his life.’ Muslims had realized this fact before modern psychologist did. In order to develop a proper character, it has been realized that education must start at an early age. The Sudanese were very aware that no good results could be achieved if education is begun late in life. It means that the significance of the Hadith; holy saying of the Prophet, which says, “*Seek knowledge from cradle to grave*” guided people. They considered that “*acquiring knowledge in childhood is like carving on a stone and acquiring knowledge in adulthood is like carving on the surface of a sea.*” Therefore, they were keen on admitting their children in Khalwa as early as possible because childhood is a period fit for building up the desired character.

The society was very particular about the age of starting education. In fact, Islam gave much attention to the innate Islamic structure of the human being. Therefore, parents considered that it was their duty to send their children at an early age to the Faki; the teacher of religion in Khalwa, so as to maintain the Godly innate structure on the one hand and adhere to the spirit of the above Hadith on the other hand. This was considered the foundation for the proper and all-round development of the learner’s character. Education started in the early life in order to achieve a full development of

inner and outer personality of the learner. In fact, the child used to be brought to the Faki after few moments of his delivery. The Faki performs Azan; call for prayer, and Iqama; calls for initiating prayer in his ears and reads some Quran in his presence. This is the spiritual birth that follows the physical birth. Then, there is the naming ceremony when the Faki comes and again reads some Quran near the child. When the child reaches the age of two and half or three, he is brought, regularly, to the Khalwa to attend prayers and Quranic sessions. The Faki taught the child how to perform ablution, how to pray, how to eat, how to deal with elders and the young people as well. Immediately, the child learns some Quran, gets acquainted with the broad aspects of Islamic behavior from the chaste environment of Khalwa and becomes ready for further education.

2. Building Godly People:

The Quran is a source of great intellectual and moral development. Islamic education stressed on the development of the character of learners. People were well aware that there is no scope to establish a good society without developing the character of its members on Islamic lines. Since most learners came to Khalwa at an early age, there were ample scopes to develop their character on Islamic lines through various Islamic practices and methods. Islamic education used the following methods to build the character:

a. **Islamic Environment:** The Faki kept the Hawar; the disciple, in an environment where his innate structure remained free from ill-temptations and corrupt influences of life. Thus, it remained sticking to the spirit of:

“the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah, that is the standard Religion: but most among mankind understand not”(30:30)

b. **Model Character:** The Faki was effective in providing a model character to the learner.

c. **Islamic Literature:** The Quran, Seerah of the Prophet and his progeny (PBU them); the life of the Prophet and his progeny (PBU them), Islamic stories and general as well as specialized Islamic studies, etc, were providing great support to develop the Islamic character of the learner.

d. **Regular Daily Prayers:** The learners were encouraged to attend prayers and lessons regularly in an atmosphere of purity and spirituality.

e. **Chaste Life:** Learners used to lead a life of chastity and purity by collective and individual voluntarily fasting, chanting Islamic Nasheeds; poems, etc. These and many other Islamic activities built a chaste life, molded the character of learners on Islamic line and fostered packages of Islamic values within them.

3. Patronizing the Full Growth of Personality:

Islamic education exerted all efforts not only to build the character of the learner, but also to achieve a full growth and development of his personality. The following are some of the values which were adopted to achieve full growth of the personality:

- a. ***Self-respect:*** People were respecting the learned men, therefore, learners were encouraged to acquire knowledge so as to occupy a high place in the hearts of people.
- b. ***Self-reliance:*** Islamic education encouraged the student to participate in the productive aspects of the society whether it was farming, husbandry or otherwise so that he could lead a life of self-reliance and self-sufficiency. Learned men were having their own source of income which benefited the students and the members of the society at large.
- c. ***Self-control:*** The product of Islamic education was resistant to corruption. They were always excellent in displaying their Islamic character and honesty. They, effectively, represented the Islamic spirit in all sense of the term.
- d. ***Self-study:*** Islamic education laid a good deal of stress on self-study. The atmosphere of the Khalwa was full of crave for knowledge. Students got knowledge not only from the Faki, but also from various sources. They become lovers of knowledge.

They used to continue self-study and seek knowledge even after their completion of Khalwa education.

The Ideals of Faki:

In Islamic education, instead of collective teaching, individual teaching prevailed. There was a single model 'the Faki' before the knowledge-seeker. He occupied an important place in people's life. He was a man of influence. He was a great and eminent scholar. He was a man of the highest caliber in the Sudanese society from the point of view of purity, knowledge and spirituality. Living in his Khalwa, his life was full of purity, spirituality, nobleness, straightforwardness, dutifulness and religiosity. He was the teacher of knowledge and the destroyer of ignorance. In fact, he was the leader of the society, the guide of people and the man of influence. He maintained an elevated reputation and a high position in the society.

He has full control over himself because he had been brought up in a spiritual environment that asks little from life. He led a very simple life and his needs were limited. He did not run after life nor was he afraid of death. He used to work with the idea of spiritual and religious services without any consideration for economic or material gains. Therefore, he was successful in inspiring the knowledge-seekers. In fact, due to the presence of the Faki at the center of educational activity, the chances for the development of

the moral, spiritual and intellectual character of the knowledge-seekers were fully utilized and thus education could be made useful for the life and helpful in preparing the knowledge-seeker for the Hereafter.

Being a learned man of higher character, he put the same before the learners and enlightened their inner beings. He paid great attention to the propriety and spiritual development of learners. He was keen to develop the best qualities of the Hawars because, in future, they might become higher, in their knowledge, than the Faki himself.

The Hawar:

The Hawar is the knowledge-seeker who gets education from Faki. It means that he is the disciple of Faki. Hawars pursued their studies under the care and guidance of their teacher; the Faki. The life of the Hawar in Khalwa was simple and well regulated. They used to acquire many qualities of their own teacher. Like their teacher, all the Hawars led a simple life irrespective of the financial background of their families. The motto before them was 'simple living and high thinking'.

Some Hawars were staying in the boarding rooms attached to Khalwa. They came from places far away from the Khalwa, therefore, they were provided free accommodation and food. Some Hawars were being distributed in the houses of some able families where they were welcomed and provided hosting as if they

were the members of the hosting families themselves. Learners also were receiving patronage and help from able people. Due to the availability of such attractive educational provisions, hundreds of learners traveled to different parts of Sudan where famous centers of Islamic education were existing.

As far as the expenditure of their living in Khalwa is concerned, some Hawars also depended on themselves. Therefore, they worked to obtain their livelihood. They worked during the cultivation or the harvesting period to get cash or kind that helped them to carry on their educational process. This fostered their moral character and made them economically productive, psychologically comfortable, physically fit and mentally clever. It means that Islamic education was not only a theoretical study. It also provided students useful knowledge and prepared them to confront the practical aspects of life and become useful members of the society.

The Relation between the Faki and the Hawar:

It is really sad to say that today the relationship between the teachers and the learners is that of sellers and buyers, but in the Islamic education it was not so. It was a close and affectionate relation. The relationship was based on respect of the learner to the Faki and the love of the Faki to the learner. The Faki was a source of both knowledge and model-behavior for the

learner. The Faki was a dispassionate, noble and tender-hearted man. He kept his raw material; 'the Hawars' like his own sons. He affectionately looked after the Hawars. It means that there was an intimate personal touch between the teacher and the taught. In short, the relation between the Faki and the Hawar was just like that of father and son. In fact, the Faki was the model to be followed and emulated. Therefore, knowledge-seekers hear from him, follow his example and emulate him in each and every aspect of life.

The Curriculum:

The means for achieving the above-mentioned aims were in the form of a course of studies which were mostly depending on religion to generate purity, spirituality, nobleness, straight-forwardness and productivity. The course was like the torch-light-guidance that helps the Hawar in leading Islamic way of life. The main characteristics of the educational curriculum depended on the following educational elements:

- Rich Syllabuses:

As far as the subjects of the syllabus were concerned, Islamic education in Sudan was influenced by the spirit of the Quranic verse which says,

"An apostle from Allah, rehearsing scriptures kept pure and holy."(3:98)

Therefore, sources of Islamic literature in the form of the holy Quran, Hadith, Seerah, Tafseer; interpretation of Quran, Fiqh; jurisprudence, Tawheed; monotheism, language, Logics, etc were available. In some educational centers, learners came in contact with the knowledge of traditional medicine, addition, subtraction, division, multiplication, etc. Such an inclusive educational syllabus contributed to the Islamization of the entire life of the society and qualified its members to meet the life-needs of their time.

The main course of studies was the holy Quran. It was the backbone of the whole course. The Hawars were asked to read, recite and study the Quran. Recitation of the holy Quran was the main aim of every learner. Students learned Tajweed; proper reading of Quranic verses, and its art as well as Arabic grammar from the Quran itself. The learners were taught the meaning of the Quran. Other branches of the course were also influenced by the Quran.

Second to the Quran, Hadith was also the source of great and varied types of knowledge. It is a well-known fact that Hadith contains the interpretation of the Quran and the practical application of the Islamic way of life. Learners learned and memorized Hadith by heart.

There were also subjects such as El Fiqh (Jurisprudence), El Tawheed (Monotheism), El Aqeedah (Ideology), El Qawa'ed (Grammar) and El Balaqah (Rhetoric). Books of Tafseer (Interpretation) were also

referred to. The interpretation of both the Quran and Hadith and other branches of Islamic knowledge used to make students acquire a bulk of knowledge, consequently, their Islamic philosophy and logic were also developed and enhanced.

Writing was also taught to learners. Writing activities exploited the Quranic verses and Hadith to improve the handwriting and expressing-skill of the learners.

Whoever completes the basic educational derive successfully, he can move to further education in specialized fields such as elaborate interpretation of Quran and Hadith, advanced studies in Arabic language, rhetoric and Arabic grammar and deeper handling of Fiqh, etc. In short, from the view of syllabuses, the Islamic education was really remarkable.

- ***Daily Prayers and Daily Programs:***

The daily prayers were part and parcel of the curriculum. Since the Quran says,

“set up Regular Prayers: For such prayers are enjoined on believers at stated times.”(103:4)

Prayer in Islam is a source of great sense of peace and security. It is an evidence of the Quranic verse which says,

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah.” (28:13)

On the societal level, elders were keen on going to prayers with the young in conformity with:

“Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.”(132:20)

In the Islamic educational premises, daily obligatory prayers were practiced to consolidate the moral and spiritual uplifting of the growing generations. In fact, daily prayers were, as they are still now and would continue to be so, a complete educational course in themselves. A learner who regularly attends prayers, would witness overwhelming positive changes in his behavior in all sense of the term. Prayers turn him into an excellent model in the society. It proves the fact that purity is the main ingredient of Islamic way of life in general and Islamic education in particular. Learners were waking up early in the morning, brushing their teeth, performing ablution, reading the holy Quran, performing morning prayers and continuing reading the holy Quran.

- ***Emphasis on Religious Aspects of Life:***

Islamic educational curriculum aimed at inner and outer purity as well as the spiritual and physical development of the learner. Thus, education was not only to memorize the holy Quran, but also to give much importance to the practical aspects of Islamic life. Learners were practicing Islamic way of life throughout the day. Consequently, a sublime Islamic culture emerged and spread in the Sudanese society. In fact, though Islamic education had not created a materialistic

civilization, it effectively built a true human civilization on the land of Sudan.

- ***Annual Religious Anniversaries, Occasions, Ceremonies and Festivals:***

The Islamic educational system was keen on taking the opportunities of Islamic occasions such as Mawlid (The birthday anniversary of the Prophet PBUH and his progeny), Israa; night travelling to Jerusalem, and Mi'raj; the ascension to the Heaven, the annual anniversary of the gruesome assassination of Imam Husain (PBUH) by butchers of Yazeed; the cursed, etc to organize Islamic occasions. People organized themselves to praise the Prophet Mohammed (PBUH and his purged progeny) as well as his distinct companions who remained loyal to the progeny and never betrayed them or diverted from their line of religion. A type of poetic sensibilities like that of Hassan bin Thabit; the poetic defender of the Prophet (PBUH and his progeny) was overflowing from the poetic talents of the Sudanese saints to depict the love of Sudanese to the Prophet and his purged progeny (PBU them). In fact, those were the occasions which nourished the growing generations with love for Islam and its symbols. It gave way to the dawn of Sofism that edified the Sudanese character and society throughout the history.

Moreover, every year there was a day when every student will arrange for completing the refining of his recital skill of the Quran, decorating the Khalwa and the

Loah; a piece of even-surface board, on which he writes. The Faki gives gifts to learners and the families present gifts to the Faki.

- ***Co-curricular Activities:***

Many useful co-curricular activities were practiced in Khalwa. Some learners go to fetch water and wood for lighting fire to cook food, tea, coffee, warming, lighting at night for reading, etc. Some learners prepare tea and breakfast for the Faki and the Hawars as well. In some Khalwas where Fakis were having cows, learners would milk the cows. Some others might go and take-care of some cultivation or harvesting activities, etc. This fostered in students the love-for work, sense of achievement and self-reliance.

Discipline within Khalwa Campus:

Rules of discipline were very strict in Khalwa. Although corporal punishment was also an available option, the Faki was not always resorting to it. A sense of spontaneous discipline grew in the learners as a result of the good image learners used to get from their parents about Khalwa, Faki and Islamic studies. This developed in learners the respect for religion and religious people and thus sense of discipline emerged. Moreover, the solemnity of the place and the sacred aim behind coming to it helped maintaining discipline. Therefore, a natural tendency for discipline was the organizing-force of Khalwa education. Very rarely it was

breached. Those who breached it were subjected to corporal punishment. However, in the history of Islamic education no major offense or indiscipline was committed.

Teaching Methodologies in Islamic Education:

The Faki was the engineer of the methodologies of teaching and the approaches of transmitting knowledge and the techniques of fostering it in the learner. These skills manifested themselves in the Faki's ability to handle many learners at once. The method of oral education was mostly prevalent. However, the Khalwa education was carried on verbally as well as through writing and reading. The Faki was, simultaneously, listening, dictating and correcting the writings and verbal performances of Hawars. In fact, the Faki was possessing the ability to coordinate all these activities simultaneously in a wonderful manner. Learners were given a chance to put questions and the Faki answered and clarified them. Every Hawar learned according to his own pace of learning, but intelligent Hawars (students) who possessed quick learning intellects were always there. Such learners used to support developing each other and help slow learners to improve their educational achievement. The methods of teaching can be summarized as follows:

*** *Oral System:***

Islamic education was given mostly verbally. The

Quran was learned by heart. Hawars start learning the Quran and subject it to their memory. The learner used to hear the model-pronunciation (Tajweed) from the Faki and then repeated the same until he subjects it to his understanding and memory. It means that firstly, the Quran was read by the Faki. Then, the learners hear the model-reading of the Faki and imitate it.

*** *Writing Activities:***

The art of writing was developed firstly by making the learner trace the handwriting of the Faki which is pressed on a white-painted wood. In other words, the Faki taught handwriting by using the seed of the dates to write on the whitened board 'Loah'; a piece of polished wood. The pressed-trace of the seed of dates appeared shining on the surface of the polished and white-painted Loah. The learner carefully writes on the shining pressed-trace by using black ink which was made of liquefied coal-powder that is made cohesive and adhesive by some gum and water. Thus, their mastery over Arabic writing and the art of calligraphy was also developed and fostered.

*** *Emphasis on Tajweed "Pronunciation":***

Tajweed is the backbone of correct pronunciation and reading of the Quran. Learners were keen to acquire correct pronunciation because the alteration of a sound or an accent may alter the actual meaning of the verse. Therefore, the Faki used to take much care of the correctness and accuracy of the Quranic pronunciation

of the learners. He used to produce the verse correctly and the learners imitated it. Therefore, learners observe the Faki's model pronunciation and reading which stick to (Tajweed) and then they imitate the same. It means that Tajweed used to be mastered by practice and its rules used to be memorized by means of organizing them in the form of rhythmic verses. Practice made the learners perfectly efficient. Side by side, the learners' mistakes were also corrected.

*** *Recitation Activities:***

There was a unique degree of emphasis on recitation of the Quran. In other words, Islamic system of education was making use of an advanced understanding of psychology. A Hawar had to keep on reading the Quran, polishing his Quranic memory and refining his skill in this regard. On its turn, recitation of the Quran increased the mental sharpness and memory alertness of the learner. It helped the learners to adopt the line of self-study. They became excellent and distinct not only in keeping the Quran by heart and adopting a systematic line of acquiring knowledge, but also in every intellectual aspect such as poetic imagination, rhetoric writing, eloquence, etc.

Medium of Instruction:

Sudan is an Afro-Arab Muslim country. However, there are Muslim tribes who have major African descendants. Their mother-tongues were not

Arabic. However, Islam is essentially a method of life that appeals to different nations. Due to the universal nature of the teachings of Islam and its ability to find a comfortable position in the hearts of people who belong to different languages, Islamic education did not interfere with the local languages and vernaculars of the Sudanese. It just resorted to give knowledge and its method of life in local languages of different places where Arabic was not the mother-tongue of the people. In other words, by adopting the mother-tongue medium to give knowledge to each tribe, Islamic education was successful in spreading Islam and Islamic culture which replaced the local cultures. Gradually, Arabic language also started replacing the local vernaculars because people found the language of the holy Quran sweet, eloquent and capable of developing them intellectually. It means that although the Sudanese were acquiring knowledge through their own mother-tongues, gradually they started mastering Arabic language because they fell in love with the Quran and the Islamic culture.

Number of Students:

A Faki had tens or even hundreds of Hawars in his Khalwa. However, this doesn't mean that large number of learners or what is now called 'crowded classes' affected the extent of educational gain. In fact, the Faki had an exceptional and wonderful capacity of providing individual attention to each student even if all

of them were sitting in front of him at one time. Moreover, some Fakis were having many senior Hawars who acted as assistant-teachers. They had been selected from amongst bright Hawars.

Providing education to a large number of Hawars means that there was a vast foundation of Islamic education which reached all the masses. When the British colonialism invaded Sudan, the numbers of Khalwas were 1500 and the learners were 60,000. If this educational state of affairs is proportionately compared to the current available opportunities of education, Islamic education would, definitely, surpass the modern systems of education.

Free Education:

It was a free education. There were no fees because it was a 'society-supported' educational system. A nation which is capable of establishing such large numbers of Khalwas, is, definitely, also capable of financing them. In other words, families used to support the centers of learning by providing dates, grain, milk, wood, etc, and even cash; each according to his own financial capacity. It means that all the members of the society participated in financing education and therefore they got equal opportunities for intellectual development without paying any regular fees. Therefore, poor and rich families were equally getting the opportunity of providing the same type of education to their children. It

means that in Khalwa, there was no discrimination between students who came from a rich or a poor family. They were treated equally.

Some Fakis were having their own sources of income in the form of land for cultivation, cattle, etc. In such circumstances, learners used to enjoy participating in activities which were benefiting the Khalwa by providing it with grain, vegetables, milk, dates, etc. Thus, some Islamic educational institutions were almost self-reliant. In such an educational system, whatever material support came from people, was acting as a complementary and additional source that secured the catering of the Khalwa.

Duration of Study:

The duration of study was open and depended on the dose of knowledge the learner wanted to take or capable to take. It means that the learner completed his education according to his own pace of progress and sweet-will. Some learners sufficed by learning reading and writing, some others continued till they recited the holy Quran, some others went ahead for studying Hadith, Fiqh, etc.

Teaching/Learning Hours:

The teaching/learning activities were done during day-time as well as during some parts of night time. In other words, there were morning, evening and

night classes. At night, learners used to assemble together to read and recite the Quran. They got light from the fire which was lit by using wood. Attendance was compulsory. However, learners themselves were keen on attending such learning sessions. They did not want to miss them as such sessions were providing an environment full of enthusiasm, ambition, spirituality and sense of achievement. Even some people who work on farms joined evening or night sessions so as to eradicate illiteracy from their life.

No Examinations:

There were no examinations, but the Faki was capable of evaluating each learner during the learning session itself. The Faki used to allow the learner to progress after evaluating his pace of acquiring and retaining what he had been taught. Slow learners were given due attention by the Faki. Sometimes, the Faki was asking a bright learner to take care of a group of slow learners.

Although no Degree, in the true sense of the term was awarded, those who dedicated themselves for learning for a long time were possessing a quantum of a specialized knowledge which is equal to and even higher than that of the holders of Doctorate Degree's Degrees today. In some learning centers, learners who made significant achievements were given a certificate called Ijazah.

Meritorious Learners:

If a particular Hawar displayed an exceptional aptitude for acquiring more doses of knowledge and his pace of learning was fast, then the Faki used to give him special academic attention to qualify him for future educational tasks. Efficient and distinct learners were appointed as assistant teachers in the same Khalwa. It means that meritorious learners used to go ahead for grasping various branches of knowledge and finding chances to employ and activate them. They were getting also chances to travel to learning centers within Sudan and abroad to continue their studies. Later on, after completing their course of studies in Khalwa, many distinct learners opened their own centers of Islamic education. It means that Khalwa education adopted varied types of methods for enhancing the process of acquiring knowledge and fostering it.

Libraries:

Islamic education was keen on making educational material available. Every Khalwa was having its own set of material that helps it to accomplish its light-giving tasks. It contained necessary books and hand-written material which offer and explain the content of the course. When the colonial forces and their accompanying Egyptian mercenaries came from the northward, they exerted all efforts to neutralize the role

of educational curriculum and make it in consonance with the deviatory educational curriculum that colonialism started to implement it in the Azhar in Egypt and in Hijaz as an extension if the mutilation perpetrated by Salahudeen Al Ayoobi in Egypt. It means that colonialism was educationally preparing Sudanese Muslims to accept the educational contents that glorifies Saqeefa deviation, the four schools of creeds namely Hanbalism, Haneefism, Malikism and Shafi'ism that sprang, directly or indirectly, from Imam Al Sadiq (PBUH) School, but deviated from it and get inject by the aberrant thoughts of Ibn Taymeya and Mohammed bin Abdel Wahab in the blood stream of the Sudanese in order to make Sudan part of the deviated Islam that is administered by Aal Saood Kingdom in Hijaz. Nevertheless, the Sudanese intellectuals were capable of preserving the educational material of Khalwa and its outputs against the evils which came from the northward and Aal Saood Kingdom. The Sudanese maintained the Sofist culture which is loyal to the Prophet and his progeny (PBU them). The loyalty to the school of the Prophet and his Itra (PBU them) resisted the Jew-Islam that Aal Saood Kingdom tried to spread till finally the aberrant Aal Saood kingdom got entangled in its own regional misconducts and anticipated a revolt of Wahabism against it, therefore, it started sending its court clergies to Sofism centers in Sudan in order to woo Sofism in Sudan so as to prolong Aal Saood fragile

throne that was isolated and shaken by Grozny conference. This is a clear prove that Sudan was essentially loyal to Aal Al Beit (Prophet's progeny) line of Islam and its culture and has drunk deep, directly or indirectly, from Imam Sadiq School that nourished the educational library of Sudan throughout its Islamic history.

Woman Education:

The Quran has enjoined upon men and women to acquire knowledge. Therefore, women also are having the right to learn. Contrary to the history-rooted negative perceptions about women education which were, basically, Pharaonic and pre-Islam tribal in nature, women education during Islamic era was available though not wide-spread due to the requirements of those times. However, some women recited the entire Quran and learned many aspects of Islamic knowledge. Aaasha bint Al Gaddal was one of the famous learned women who acquired knowledge, taught others and qualified not only other women, but also men. However, due to the moral priority that is embodied in early marriage which had its own precious advantages of protecting the chastity of women, women were preferring to become mothers at an early age and thus providing the society with men who will get education, protect the society and contribute to the family life by working in fields, etc. In other words, the

society preferred early marriage of women to getting education and such a policy protected the chastity and sanctity of women and that of the society as a whole. Therefore, women were not continuing their education as they had an equally holy task embodied in early marriage and the sacred duty of house-hold, child-begetting and child-rearing.

The Outputs of Islamic Education:

The outputs of Islamic education were significant indeed. As it is doing now in many parts of Islamic world, Islamic education in the past also produced or influenced many eminent spiritual scholars and brave Islamic leaders like Mohammed Ahmed Al Mahadi, Nimir Al Nimir, Mohammed Husain Al Tabtabae, Mortada Mutahari, Aayatullah Al Khomeyni, etc who confronted internal and external injustice and left a clear heroic and intellectual imprints in the history of humanity. In Sudan, Islamic education produced scholars, judges, Omda, Islamic leaders, rulers, assistants of Omda, etc. It is true that Khalwa education produced, as R. L. Hill admitted: *“leaders of tribal and village life”*, but it also nourished them by the same ideals of Islam which the common man used to get from the Quran and therefore those leaders were the guardians of the Islamic way of life of the society and not like those rulers of the present day who buy ‘misguidance’ and market it in their own society to misguide their

subjects. R. L. Hill, admitted the high contribution of Islamic education in Sudan by saying: ‘The achievements in education were significant’. This was the condition of the Sudanese society created by Islamic education in the age when people in some parts of Africa, Europe and the world at large were living in the bottom of darkness, ignorance, piracy and strayhood.

Nevertheless, when colonialism invaded Sudan, it tried to suppress Khalwa education. However, Khalwa did not only withstand the antagonism of colonial rulers, but also resisted the cunning designs of the post-colonial secular rulers and secular outputs of colonial education which exerted all efforts to marginalize Khalwa education and its outputs. By 1990, there were about 2663 Khalwa in Sudan. There were about 3291 Shaikh or Faki who work in them. They give education to 1618882 Hawars. The current role played by Islamic schools displays its ancient glory. In fact, Khalwa education put the foundation of the intellectual renaissance of Sudan. Through knowledge, people realized the greatness of Allah and soared up into the spiritual realms of life. Islamic spiritualism reached its zenith in Sofism; the Islamic philosophy that attracted those who searched for spiritual elevation and purity. Sofism made many scholars realize that Islam is destined, sooner or later on, to become the faith of not only the exploited and oppressed Blacks of Africa and Red Indians of American Continents, but also of the

entire world which is suffering from gruesome crimes perpetrated by Zionism in coalition with Wahabism, capitalism of Wall Street and the like which is fabricating chronic shortage of essential material to exploit the entire world, the chronic diseases which are caused by abnormal sexual behaviors or spread by Intelligence Circles, confusion caused by unbridled sexual practices and all types of evils. It is only through Islam that the humanity can rescue and elevate itself and achieve its right position as a true rehabilitator of the Earth.

Conclusion:

The main characteristics of Khalwa education can be summarized as follows:

1. There was no formal system of education.
2. The Khalwa is characterized by sublimity of aims and fullness of education.
3. The Khalwa was fully free from any central control or influence. Therefore, it continued to fulfill its sacred aims.
4. Equal opportunity was given for everyone to gain education.
5. Beginning of education at early age of the child's life.
6. It operates by a single teacher; the Faki.
7. The Hawar lived in direct contact with the Faki who treated him like his own son.

8. Cordial relation between Hairan (Hawars) and the Faki characterized Islamic education.
9. In Islamic education system, the Faki is very much respected.
10. There is no age-limit for enrollment. Everyone can go to Khalwa and get knowledge.
11. The learner can get enrolled at any time of the year. There is no beginning or end for the academic year.
12. The Khalwa works throughout the year and closes only during religious occasions such as Ids, etc.
13. The learner can interrupt his studies at any time and if he wants to join Khalwa again, he can join at any time.
14. The period of education was open and depended on the student's pace of progress.
15. Each Hawar progressed according to his own intellectual capacity and completed his studies according to his own time.
16. The Faki gives individual attention to each learner; the Hawar.
17. Courses of studies and material emphasized on character-building and intellectual development.
18. Islamic education prepared the learner for the entire life in its fullness and the Hereafter in its requirements.
19. The Faki was dedicated to knowledge without any personal or material interest.

20. The Faki did not get any salary in the true meaning of the term. He received encouraging gifts from parents as tokens of gratitude.
21. Psychological system of education made the learner love the whole process of education.
22. The Faki exerted all efforts to develop the mental and intellectual capacity of the learners through Quran, Hadith and other Islamic material.
23. The Faki exerted all efforts to mold the character of the learner on the Islamic line.
24. Learners can attend five-times prayers, therefore, they can easily become qualified Imams.
25. The learning day is long. It starts at the time of Fajr prayers and ends at Isha prayers and sometimes at night with some intervals for meals and rest.
26. Learners had time for having rest, chatting and playing.
27. The Khalwa used local material (stationary) as educational aids such as Loah, pens which are made of wood and ink which is made of powdered coal, gum and water.
28. There are no examinations in Khalwa. Therefore, the learner was not suffering from the psychological pressure caused by modern educations.

29. There is no problem of crowdedness in Khalwa as every Faki has his own bright learners who help him in teaching other learners.
30. Women education was also available at many places and it added to their chaste personalities.
31. Physical education was part of the curriculum.
32. Khalwa does not impose a specific uniform. Every learner comes with the type of cloths he can buy and wear.
33. After completing Khalwa education, some learners used to go for further education either in other parts of Sudan or abroad.
34. After completing their education, learners joined the society as productive, creative and useful members.

At present, the graduate of Khalwa can continue his education up to the university level. He has many educational options that may help him in upgrading his educational achievements.

There are some negative aspects of some Khalwas. They are as follows:

1. Those who are in charge of Khalwa were conversant with Quran, but they were either not conversant with the history of Islam or they were part of a creed that hides the truth from people. Therefore, the injustice faced by the progeny of the Prophet (PBU them) was

not disclosed to the learners.

2. Some Khalwas were making learners recite the Quran without teaching them the meaning.
3. Some Khalwas were not possessing elaborate teaching material for giving learners more than just reciting the Quran.
4. Only some Khalwas were teaching basics of natural sciences such as mathematics, science, physics, chemistry, etc.
5. In some Khalwas, the type of food which was provided for learners who were mostly in periods of physical growing was not containing much protein and energy-provider material, rather, it concentrated more on starchy.
6. Some Khalwas gave due care to the Quran and the life of the Prophet (PBUH and his progeny), but they neglected the life of his progeny (PBU them) though the prophet (PBUH and his progeny) said that *"I have left with you an asset that if you stick to it, you will never go astray; the Book of Allah (Quran) and my way of life as manifested through the members of my family."* It is only through following the Prophet and his progeny (PBU them) and renouncing their enemies, from the time of Saqeefa till to-date, that we can stick to true Islam.

However, these shortcomings were minor things, particularly, if we put into consideration the multi-dimensional benefits Khalwa used to provide for the

individual and community as a whole. In short, it can be said that Islamic education engineered an ideal society in Sudan which was suitable for its time and still has a lot to give in modern times. It strengthened the social and the ideological weave of Sudan to the extent that it created a true brotherhood among the Sudanese whatsoever their tribal or racial backgrounds may be. During the end of the 19th. century, Sudan became almost a major ideological super-power in the world. This fact manifested itself in the Islamic revolution of the Islamic leader Mohammed Ahmed Al Mahadi. He successfully mobilized the entire Sudanese and defeated the Turkish Empire and their Egyptian mercenaries and annihilated a major British leader; Gordon.

During the 1990s, it was gratifying to see innovative initiatives in the field of Islamic education in Sudan in the form of Quranic schools that make students recite the Quran and at the same time learn various branches of sciences. Since 1990, and within two decades only, Sudan produced large numbers of physicians, engineers, etc who are holders of both the Quran and their specializations branches although the general standard of education as a whole has declined significantly.

Turkish Colonialism and Western Education in Sudan

The Turkish occupied Egypt and pacified its people. Then, they turned many Egyptians into cheap mercenaries who, just to get some little subsistence, are ready to help the Turkish to kill people and shed their blood. The Turkish used those Egyptian mercenaries to invade Sudan in 1821. It was another wave of evil which came to us from the northward. The Turkish imposed their language in administration. As they were having commercial relations and ideological coordination with some western countries, the Turkish came to Sudan to pave the way for western powers to invade the whole Africa and prepare the African Muslims to accept the Zionist-cum-Wahabist Islam the colonialism has been supporting and consolidating in Hijaz. Turkish colonial rule allowed also the missionary societies to enter into Sudan and try to evangelize the Sudanese through their self-contradictory Bibles and Western education.

Turkish Attitude towards Khalwa:

In order to execute their colonial agenda, neutralize the intuitive character of the Sudanese and deprive them from religiosity, the Turkish colonial regime tried, cunningly and viciously, to interfere with the functioning of Khalwa education. To gain the support of some of the religious figures of the Sudanese

society, they resorted to allure Fakis and Islamic educational centers by paying some grants to those which were ready to implement the Turkish cunning educational agenda.

To create further detachment between the Sudanese and Islam, the Turkish colonial rule resorted to introduce the Egyptian model of Kuttab because its teachers were ideologically neutralized and were ready to accept almost whatever is Western and dictated on them by Western powers and the colonial agents such as Wahabism. The Turkish tried to establish disfigured institutions and call them 'Khalwas'. Then, they allured some Sudanese and appointed them as supervisors of the works of the newly established 'Khalwas'. Thus, some Sudanese inspectors were appointed to decide upon the courses, implement the Turkish vision of education and mislead the entire society. It means that even the activity of Islamic education was not directed for serving the common man, but in fact dedicated to spread the false that was engineered by Saqeefa and those who came after it and ironically enough it was called Islamic education.

Motives of Turkish Secular Education:

Turkish colonialism indulged in establishing some secular schools to serve their fevered efforts to loot the resources of the Sudanese, secularize them and prepare them to accept the coming waves of

Western thoughts and the misleading of Saqeefa Islam. The chief motive of establishing secular schools in Sudan was to prepare clerks and technicians for the Turkish colonialism and thus to serve the colonial presence in Sudan. Under the so-called economic, administrative and educational 'reform' which was basically directed to exploit the Sudanese and snatch away their resources, they introduced the basics of some natural sciences. Then, to minimize expenditure and achieve a maximum profit from their presence in Sudan, they resorted to select some Sudanese and train them to be clerks, technicians and tools to squeeze their own people.

Establishment of Secular Elementary Schools:

We can assume that before the colonial invasion to Sudan, Khalwa was playing the role of Primary (Elementary) education with its own peculiarity. When colonialism invaded Sudan, it introduced its own form of Primary (Elementary) education. In order to have local administrative personnel, the Turkish invaders erected some few secular Elementary schools. They were erected in Khartoum, Berber, Dongola, Kasala, and Sawakin. They admitted 499 students. They admitted sons of tribal leaders and taught reading, writing, Arabic and arithmetic.

Agricultural Education:

To hasten the process of exploiting the Sudanese and smuggling out the natural resources of Sudan, the Turkish invaders introduced agricultural education. It is important to know that agricultural knowledge in Sudan has already been existing before the Turkish invasion to Sudan. Though it was not in the form of a regular course in Khalwa education, however, simple agricultural knowledge was transmitted from one generation to another and therefore the Sudanese farmers were professional farmers by nature. The Turkish colonialism was not satisfied with the amount of wealth they squeeze out of the pockets of the poor people. They were ambitious of involving the Sudanese into a fever of filling up the pockets of the invaders. Therefore, the Turkish introduced formal courses which gave some formal knowledge about agriculture.

Moreover, to expedite the process of sucking out the natural resources of Sudan, some Sudanese learners were sent to Egypt to obtain further agricultural education and complete a course that lasted for three years. When they returned to Sudan, they were employed to exploit the farmers and shepherds and loot the efforts of their sweating and toiling.

Khedive Abbas (1848-54), the Turkish ruler of Egypt, erected a secular Primary school in Khartoum in 1853. Its course lasted for three years. The course included some elements of reading, writing, Arabic and

Arithmetic. It aimed to enroll the sons of the tribal leaders from different parts of Sudan. Therefore, it provided hostels and medical facilities to learners whose ages ranged from 7 to 12 years. Its Headmaster was Rufa'a Rafe' Al Tahtawi in addition to some teachers who were graduated from Azhar. It was closed down after one year of its erection.

Between the years 1863-1865, many Primary schools which adopted the secular Egyptian system of education were erected in Khartoum, Berber, Dongola, Kordofan, Kasala, Sawakin and Sinnar. An Elementary school was erected in the Equatorial province to educate the children of the army personnel in the area. The school was closed down after only one year of its erection.

Vocational training schools were also established in Khartoum and Kasala. They were supervised by the Egyptian Dept. of education. Some medical and pharmaceutical training courses were also introduced. They enrolled students who completed their Primary education.

Then, the medical and pharmaceutical training was replaced by a school of medicine and pharmacy. Chemistry and physics courses were also introduced.

The entire Turkish experiment of education was failure as its aim was not to educate the Sudanese. Its basic motive was to make the Sudanese a gear in the colonial machine which siphons out the natural

resources of Sudan to Turkey and its colonial masters. It also tried to qualify some Sudanese in the art of exploiting their own people and be a tool in the hand of the colonialist.

Therefore, the entire educational efforts of the Turkish invaders, whether secular or missionary, failed. The Turkish colonialism was demolished by the Sudanese Islamic patriot Mohammed Ahmed Al Mahadi in 1885. He successfully eradicated a dark period of injustice and exploitation of the Sudanese resources and people. It was a period that was characterized by misleading the Muslims and designing cunning plots against Islam and Islamic education.

The Islamic State of Mahadeyya dawned and the history-rooted Islamic education (Khalwa) was resurrected and started flourishing again to educate the Sudanese and link them with the Quran, the Prophet and his progeny (PBU them).

The Islamic State of Al Mahadi

The Islamic Revolution of Al Mahadi:

When the Islamic leader Mohammed Ahmed Al Mahadi led his revolution to rescue Sudan from the clutches of the oppressive Turkish rule and Egyptian mercenaries, the entire Sudanese society turned to be his army and Sudan was relieved from the waves of evil which came from Egypt and those who conquered it. The Sudanese realized the sinister role played by the Egyptian mercenaries who supported the Turkish and spread corruption, exploitation and the culture of sinister feudalism in Sudan.

Revival of Islamic Education:

After chopping off the cunning head of the impure Gordon, Al Mahadi was keen to rescue the Islamic education which suffered during the Turkish colonialism. He demolished the secular education erected by the Turkish invaders that aimed to produce blood-sucking cadres for the Turkish administration and its hungry Egyptian mercenaries. He was well-aware that it was the Khalwa education that created a strong unity among the Sudanese and enabled Al Mahadi to mobilize the entire country against the Turkish colonialism, the Egyptian mercenaries and the

misleading missionary agencies which either sucked the blood of the Sudanese or misled them. Moreover, all the Islamic patriots who joined the army of Al Mahadi were the products of Khalwa education.

Therefore, he revived Islamic education and encouraged it to play a political role by supplying the newly established Islamic State with Islamic personnel who have been truly nourished by the spirit of the Quran, the authentic Sunna and loyalty to the progeny of the Prophet (PBU them). The Mahadeyya State resurrected Khalwa education and its teachers were paid generously. The Sudanese themselves were very eager to rejoice again the bless Khalwa education used to shower on the Sudanese society. Those pseudo-religious figures who had been appointed by Turkish rulers to monitor Khalwa education were sacked and discarded from the new Islamic government.

Again, Islamic education flourished and pumped the blood of spirituality, purity, intellectuality and illumination in the minds of the Sudanese. It can be assumed that the educational system during the Mahadeyya period was an extension of the Islamic educational system which has been existing since the 9th. century; long before the arrival of the Turkish colonialism. It produced excellent people who have been truly educated. This fact has, later on, been admitted even by the British administrative personnel.

Defending the Mahadeyya Educational Experiment:

It is not true, that the educational conditions of Sudan, in the beginning of the 19th. century, was not altogether unsatisfactory as the enemies of Islamic Sudan claimed. In fact, the Islamic education in Sudan had provided a social and intellectual enlightenment which was not existing even in Europe. It is important to know that Europe dominated the world not by knowledge, values or intellect, but by pouring into the mind of the Europeans the malevolent philosophy of Darwin, producing pirates and gangs and moving them to loot and subjugate the weak nations in Africa, America, Asia and Australia. The type of public school, in Britain and other parts of Europe, was confined to students from upper and ruling class and produced arrogant and Darwinian educational out-puts that later-on supported all types of victimization, atrocities, gangster and piracy practiced by Europeans against the colonized nations. In fact, their educational system was producing nasty capitalists and bandits who promoted a culture of invading and exploiting other nations. While Islamic education in Sudan used to produce an educational product that was characterized by high values and morality. Thus, the educational experiment during the Islamic State of Al Mahadi was another example of the success of Islamic education that aims to confront the abnormal cultures.

Due to the internal gimmicks and conflicts which spread out after the death of Al Mahadi, the country came under a fragile rule of conflicting racial groups and at the same time there were fevered campaigns to colonize Africa. Therefore, Sudan was invaded again by the British colonialism. The British barbarian army, supported again by Egyptian mercenaries, took over Sudan after shedding the blood of the Sudanese. Like the Turkish, they also came with their own educational agenda. However, due to the strong educational infrastructure of Islamic education, British colonial rulers themselves have been forced to accept, reluctantly, Khalwa education as a strong foundation on which they opted to establish their colonial administrative and educational infrastructure.

British Colonialism in Sudan

Introduction:

At the end of the 19th. century and the beginning of the 20th. century, Sudan witnessed the invasion of British colonialism. The same period witnessed the Europeans sneaking, with many ill-intentions, into Africa in general and Sudan in particular. It was a period of European race towards Africa which came in the form of bandits and gangs who were competing to devour the resources of the Africans and corrupt them as it is happening now through their local tools. European countries entered into undeclared conflicts to have a strong-hold over the geographical area which they occupy.

Then, the cultural domination started. Colonialism wrongly and snobbishly considered its own culture as the best in the whole world. It started propagating its contradictory theological suppositions and mythical concepts and made the same as a cover for its efforts to rob the wealth of not only the African countries, but also of the Asian and Latin American countries. Thus, colonialism was trying to gain economic, political and cultural domination over not only the dark-continent, but also the entire world.

Vicious Role of Egyptian Mercenaries:

When the British colonialism invaded Sudan in 1899, it was fully supported by mercenaries from Egypt. It means that, again, the Egyptian mercenaries played a malicious role in helping the British invaders to colonize and exploit Sudan.

Thus, it is clear that the waves of evils continued to creep from Egypt to Sudan since the depth of the history. Alien creeds such as Pharaonism, crusade, secularism, deadly and corrupting cultural materials, that 'womanise' men and 'masculine' women, came to Sudan from Egypt although throughout the history till to date Sudan has been pushing the nerve of life and the source of boon 'the Nile' to the northward, but Sudan got nothing except back-stabbing.

Historically, the British colonialism made Egyptians as stupid tools to achieve their colonial motives in Sudan. In other words, Egyptians played on Sudan the same intriguing role which is being played now by many countries to help the Westerners to invade others' territories like Afghanistan, Iraq, Libya, Syria, etc. If Egyptians had not become mercenaries for the Turkish and British invaders, colonial forces would have not invaded Sudan. However, allured by the utopian and faked promises from the British rulers, flocks of hungry Egyptian mercenaries, who had been reared under the crushing wheels of feudalism in their own country, joined the British colonial army as they had done before

with the Turkish colonial army, to help British invaders to invade Sudan. The Egyptian mercenaries were very cruel towards the Sudanese. In fact, they helped the British to shed the blood of the Sudanese mercilessly. The barbaric, gruesome and merciless killing of Sudanese civilians during the invasion was mostly carried out by Egyptian mercenaries. Then, as the Egyptians were the abnormal victims of cruel and unfair feudal land-lords of Egypt, Egyptian mercenaries sunk to their brim into corruption and exercised all types of injustice towards the Sudanese. In short, the Egyptian mercenaries, as they have done in collaboration with the Turkish colonialism, joined the British colonial army to plunder and loot the Sudanese and rob the resources of Sudan. The colonial rulers left to them the duty of executing 'dirty tasks' and they accomplished it ruthlessly and mercilessly. Thus, it is clear that the mercenary-spirit of those who sold themselves off to the colonial forces has facilitated the invasion of Sudan from the side of the north, consequently, Sudan suffered from the betrayal and cruelty of the northern neighbor and still more will come from Egypt if the Sudanese do not take precautions and let Egypt taste the sour consequences of its mercenary-ridden character.

However, as Emperors always do with the mercenaries and those who do not have values, the British did not give the Egyptian mercenaries what they had expected for playing their 'dirty role'. Hungry

Egyptian mercenaries, who had been astonished by the abundant natural resources of Sudan, found that the resources were getting snatched away by the colonial rule and that the mercenaries were being ‘cuckolded’, marginalized and deprived from any tangible return to their cheap and unpatriotic mercenary behavior. Therefore, disappointed and disillusioned and out of malice, the Egyptian mercenaries rebelled in 1900. They instigated also the Sudanese to rebel not out of love and sympathy for the Sudanese, but out of malevolence and envy towards the colonial administration in Sudan which betrayed them, deprived them from any tangible material benefit and monopolized the wealth of Sudan to its own interests. The Egyptian mercenaries tried to make the Sudanese join them in their revolt against the British so as to turn the Sudanese into tools that serve the malicious, selfish and abhorrent agenda of mercenaries. Unfortunately, some foolish Sudanese were carried away by the mercenary propaganda and participated in the revolt without knowing that they were not serving the interest of Sudan, but only serving the selfish and narrow interests of the mercenaries.

Introduction of Colonial Education:

As a result of the Egyptian revolt in 1900, the colonial rulers in Sudan exerted all efforts to get rid of the Egyptian mercenaries and other foreign expatriates. The British started replacing them by the Sudanese who would play the same role. In other words,

by employing colonial education, the colonial administration started giving some education to some Sudanese and employing them to work as minor clerks in colonial administration. In other words, in order to have sufficient numbers of Sudanese clerks, the colonial rule indulged in establishing colonial educational centers.

British Colonial Education in Sudan

The Foundation of British Education in Sudan:

When British colonialism invaded Sudan, with the help of Egyptian mercenaries, it ventured into the process of putting the foundation for colonial education by starting its own versions of education in both, the North in the form of secular schools and in the South in the form of missionary schools.

Initially, colonial rule brought some mercenaries who were mostly Egyptians to work in the field of administration and education in Sudan. Later on, to get rid of the greedy Egyptian mercenaries, the colonial rulers opted for giving some Sudanese a type of training as to enable them to act as only minor functionaries. Thus, it is clear that the function of colonial education was to impose the dirtiest and most parasitic aspects of education that loads the Sudanese with the European materialistic vision of life and make them part of the colonial machinery which aims at siphoning out the natural resources of Sudan in favor of the capitalist and colonial circles in Britain.

Limited and Conditioned Education to the Sudanese:

Colonialism phrased out the motives of

colonial education. James Currie laid down the motives of his education as follows:

1. *“Creation of a competent artisan class.*
2. *Diffusion among the masses of the people of education sufficient to enable them to understand the machinery of Government...*
3. *Creation of a small administrative class, capable of filling many government posts, some of an administrative and others of a technical nature.”*

The above quotation indicates that Currie’s plan of education was an embodiment of an ill-conceived aim, content and method of education.

Colonial educational plans were full of the gestures of their ill-motives and poisoned intentions. This is clearly revealed in the appeal made by the terrorist Kitchener for establishing a college that commemorates the name of the doomed Gordon who received what he had deserved at the hand of the patriot Mohammed Ahmed Al Mahadi. Thus, Kitchener said,

“Certain questions will naturally arise as to whom exactly we should educate, as to the nature of education to be given. Our system would need to be gradually built up. We should begin by teaching the sons of leading men, the heads of villages and the heads of districts.

They belong to a race very capable of learning and ready to learn. The teaching in its early stages would be devoted purely elementary subjects, such as reading, writing, geography and the English language. Later,.... A more advanced course would be instituted, including a training in technical subjects, specially adapted to the requirements of those who inhabit the Valley of the Upper Nile. The principle teachers in the College would be British, and the supervision of the arrangements would be vested in the Governor-General of the Sudan.”

Thus, it is very clear that colonial education was loaded with poverty of conception and meagerness of execution. Nevertheless, Kitchener collected some money after misleading his own people. They did so because they themselves were debauchers, otherwise, they would have realized the exploitative intentions of their armies which acted as overseas pirates. This reminds us the meaning of the Quranic verse which says, *“Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious; against Allah.”(54:43)*

Through providing limited chances of education to the natives, British colonialism indulged into a systematic process of looting the wealth of the Sudanese

and corrupting them.

Colonial Education from Sudanese Resources:

Colonial rulers claimed that Sudan's revenue was 'scanty'. This claim reveals that colonial rulers were liars and, in fact, lie was ingrained in their ill-character. If Sudan's revenues were *scanty*, why did they invade the country? One remembers the same claim which is being repeated by the Imperial forces which occupied Afghanistan and Iraq. Therefore, they held conferences under the emblem of the so-called 'The rehabilitation of Afghanistan', 'The rehabilitation of Iraq' by, misleadingly, projecting that both the countries have no financial potentials or revenues to rehabilitate themselves. In fact, such statements are always uttered to prepare the colonized nation to face heavy debts and mortgage its natural resources to the colonial invaders as it is being done now in many subjugated countries.

Similarly, some misleading historians wrote some books of history which mutilate facts and claim that the Britishers could not provide fund for establishing education in Sudan. In fact, the Britishers did not at all come to educate or serve the Sudanese. Contrarily, it is a well-known fact that the British colonialism came to loot the resources of Sudan, therefore, how can a robber help the robbed and how would Sudan get fund from England to support education in Sudan? One can't expect a bandit or a pirate to be generous towards the people whom he

robs. Thus, colonial education was erected from the resources of Sudan to satisfy the whims of the colonizers.

Moreover, the Britishers were not ready to spend a big part of the money, which they snatch away from Sudanese, on education in Sudan because the colonial rule wanted to run business and government and not service for the natives. Their motive was to establish commercial enterprises that benefit the British parasitic capitalism only and not the Sudanese nation. In other words, colonial rule did not like to waste the looted wealth by bringing foreigners from abroad to work in administration and education in Sudan. It did not like to create much financial involvement that would cut part of the wealth looted by colonialism. Therefore, colonialism engineered a middle course by resorting to establish few schools to educate few people. Colonial rulers worked towards establishing an educational system that produces cheap local clerks and workers who can accomplish different minor tasks. They resorted to squeeze and extract money from Sudanese to establish colonial education. In other words, they erected colonial schools by a small part of the looted wealth which they had taken from the Sudanese by means of squeezing and harassing perpetrated by Egyptian mercenaries or local tools. It is well known that heavy taxes were imposed on the masses to employ a part of it to establish colonial model of education. Consequently, the Sudanese

suffered from the Egyptian mercenaries and district commissioners who were harassing the people and snatching away their properties from them. Meanwhile, the colonial rule was engaged in the process of stealing the Sudanese resources in the form of cattle, cotton, sesame, gum, gold, wood, etc and exporting them to England.

Content of Colonial Education:

Special emphasis was given to the teaching of secular subjects while Arabic paper and some Islamic material were introduced to graduate some Sudanese judges and to appease to parents who were reluctant to send their children to colonial schools. Thus, it was in fact a type of hypocrisy which the colonial forces mastered, displayed and practiced rather than a real interest in Islamic and Arabic material.

The Sudanese Attitudes towards Colonial Education:

When colonial forces occupied Sudan, they might have not found all the Sudanese literate, but undoubtedly and definitely most of the Sudanese were enlightened and highly cultured as a result of the domination of Islamic culture in the Sudanese society. However, one of the manifestations of colonial snobbishness is that colonial forces were having rosy picture of their own system of education and considered

others' system of education inferior. Their main motive was to provide western education to the Sudanese, drive them away from their culture and mutilate their intuitive nature.

On their turn, the local population considered the colonial educational institutions as centers of secularizing the Sudanese and therefore they were reluctant to enroll their children. In 1918 an Elementary school which was erected in Mograth near Singarab village was, sarcastically and satirically, called by the locals of the area as "*Church of Singarab*". Therefore, most of the school entrants were Egyptian children whose fathers were the hungry mercenaries who helped the colonial army to invade Sudan and kill the Sudanese.

Colonial Antagonism towards Value-Based Islamic Education:

When the British fixed their feet in Sudan, they started damaging Islamic education. It seems that the British behavior towards Islamic education was the result of the fact that the Britishers were consumed by a devilish spirit of the wildest antagonism and hostility towards Islam. Moreover, one of the motives of the British colonialism was to revenge the execution of the invader Gordon who had been eliminated by the outputs of Khalwa education. Therefore, they searched for all means to create trouble to Khalwa education. They started interfering with the functioning of Khalwa

education and make it in harmony with the stupid teachings of Wahabism which they were preparing in Hijaz. Consequently, Khalwa education suffered during the British colonialism as it had suffered during the Turkish colonialism. Colonialism acted suspiciously towards the Sudanese religious character. In fact, although they initially depended on the output of Khalwa education to feed their educational system, they were afraid of the Mahadist flavor that was being shaped by Islamic education which watered the tree of the teachings of the progeny of the Prophet (PBU them) in the Sudanese people.

Therefore, by adopting cunning strategies such as harassing many Fakis in order to force them to close down their teaching centers, alluring learners to join, directly, colonial schools, colonialism started its fevered attempts to distance the Muslims in Sudan from their original way of life. Such a vicious intention had been described by the Quran before almost one thousand and five hundred years. The Quran states,

“They but wish that ye should reject Faith, as they do, and thus be on the same footing; as they.”(89:4)

In other words, colonialist’s attitude and behavior toward Islamic education can be understood if we examine the Quranic verse which says,

“Fain would they extinguish Allah’s light with their mouths, but Allah will not allow but that His light should be

*perfected, even though the Unbelievers may detest
(it).”(32:9)*

Cromer’s malicious and contemptuous comment on Khalwa education which he described as “*nearly useless as any educational establishment could be*” reveals the vicious and malevolent colonial agenda nursed by the invaders. Stupidly, he disregarded Islamic education with such a malicious remark. Due to either his ignorance of the indigenous cultures or his deeply ingrained malevolence towards them, he arrogantly degraded the Islamic education.

Colonialism initiated its campaign against Islamic education in Sudan. It worked to achieve its aberrant motives by different ways and methods. On the one hand, through colonial education, they had adopted the policy of secularizing the Muslims in the North and on the other hand through encouraging missionary education, they went for baptizing the pagans in the South; currently called the State of the Southern Sudan. Colonial education did not leave any stone unturned to pull down the deeply-rooted moral values of the Sudanese and plant the seeds of moral corruption among them. In fact, the colonial education was introduced to disturb and disrupt the existing order of things in Sudan rather than offering education to the masses.

While erecting its own system of western education which was completely different in content and spirit from the glorious Islamic education, colonialism

continued to wage war against the Khalwa and made all attempts to drag the Sudanese far away from the pure teachings of Islam. Colonial antagonistic attitudes towards Khalwa education came to the surface again when Cromer commented on the methodology of teaching in Islamic education and criticized it for its emphasis on memorization as he claimed. However, ironically enough, when it erected colonial schools, colonialism resorted to the same method which had been initially adopted by Islamic education. Colonial educational system plunged students into the process of memorizing the words, phrases and sentences of English language and corrupt ideas of the East and the West which were presented in the literary-bias courses to glorify the stray thoughts of the West.

Moreover, they thought that Islamic education could stand, in the long run, in the way of their colonial agenda. They resorted to trouble it by all means. However, colonialism was not ready to create an alternative that satisfies the masses' crave for education. Due to the British professional terrorism that threatened the Islamic educational centers and harassed the teachers of religion, many centers of learning crept far away from main towns and rested in rural areas.

Attempt to Reintroduce 'The Kuttab':

During its fevered campaign to wage war against Khalwa, the British rule like Turkish colonialism

thought of replacing Khalwa by Egyptian model of education that is called the Kuttab. It seems that 'the Kuttab' was an ideologically neutralized system of education otherwise Egypt would have not been filled up with mercenaries and successive colonial rulers would have not been keen to import Kuttab into Sudan. Colonialism tried to adopt also the Egyptian educational books which contributed to the creation of Egyptian mercenaries who were ready to sell off themselves to the devil in order to get a bite of bread. However, the attempt to introduce 'the Kuttabs' failed because the Sudanese found it incapable to satisfy the love of the Sudanese for truly Islamic education system which is free from hypocrisy. It is important to mention here that the Sudanese were not much influenced by the Ayyobian State that ruled Egypt, removed the genuine Islam and propagated Saqeefa Islam. The Sudanese were still under the influence of genuine Islam that came from the Fatimeya State which ruled Egypt, part of North Africa and Hijaz. It means that Sudanese were essentially loyal to the progeny of the Prophet (PBU them) and far away from the culture of Saqeefa which Abdullah ibn Abi Sarh; the hypocrite, has tried to introduce in the 7th. century, but it failed to find a place in the hearts of the Sudanese. In fact, it was not true Islam. It was just an invasion that was done in the name of Islam to squeeze other nations. True Islam came to Sudan from societies which were loyal to the progeny of the Prophet (PBU

them) in West Africa, Yemen, etc. Therefore, we can say that the introduction of Kuttab experiment was a cunning colonial attempt to make the Sudanese abide by the Saqeefa Islam which the colonial rule encouraged in Egypt as it was a type of neutralized Islam.

Colonial Interference in the Courses of Khalwa:

In the third decades of the 20th. century, when the colonial rule completed the process of establishing its meager colonial educational infrastructure in Sudan, it resorted to interfere with the study-course of Khalwa education. It wanted to monitor Khalwa activities to avoid another Islamic movement like that of Mohammed Ahmed Al Mahadi. Its aim was to ‘temper’ the religious instruction with “*instruction in very elementary secular subjects such as arithmetic.*” It started offering training courses to the Faki. It offered also a financial help provided that it monitors the Khalwa. Therefore, some Khalwas, which accepted the ‘bargaining’, received a grant-in-aid.

In other words, small subsidies were granted to those Khalwas which accepted to adopt the ‘educational curriculum’ that abided by the colonial educational parameters. The product of such ‘colonized Khalwas’ was directly selected to colonial educational and industrial as well as vocational training centers. Some graduates of the ‘colonized Khalwas’ were trained for the posts of teachers and Shar’ia judges.

However, colonial rule failed to abolish Khalwa education. In other words, Khalwa withstood the colonial antagonism and could maintain its existence due to the crave of the Sudanese for the religion of Islam and Islamic education that civilized the Muslims and distinguished them from much of the rest of the people of the dark-continent who were sunk in the gutter of ignorance, alcohol consumption, savageness and mental backwardness. It means that the strong Islamic foundation of the society which had been laid by Islamic education enabled the Sudanese to survive in the face of the corrupt colonial cultures and stray ideologies in spite of the fevered British efforts to demolish the religious structure of the Sudanese society. Khalwa education continued to remain an integral part of the Sudanese society. The Sudanese society continued in establishing more Khalwas in various parts of Sudan and protected them.

Therefore, colonialism reluctantly surrendered to the choice of the Sudanese society which opted towards Islam as a method of life. Moreover, many colonial administrators could not hide their admiration for the intellectual enlightenment created by Islamic schools. They were well-aware that Khalwa and Quranic schools were playing an important role in eradicating illiteracy, spreading awareness and fostering the intellectual richness of the Sudanese, nevertheless, they were not in favor of proliferation of Khalwa education Therefore,

colonialism resorted to recruit the distinct outputs of Khalwa education in its own system of secular education. In other words, colonial rule depended on the educational outputs of Khalwa to initiate its own various levels of colonial system of education.

Various Levels of Colonial Education

Different stages of colonial education, on a limited basis, were erected by the colonial rule on the Sudanese land. They have done this by making use of a small part of the wealth looted by colonialism. Colonialism erected Primary, Intermediate (Elementary), Secondary, Technical and Military schools. After completing the Primary education, the learners were sent to Intermediate education to receive further education.

Gordon College:

As high education seemed to be the end of the colonial motives of education, colonial rule was keen on erecting a college, admitting the bright learners and achieving colonial ulterior motives. Therefore, it erected Gordon College in 1902. It was erected to commemorate the name of the doomed Gordon.

Gordon College was opened as a Primary school and it gradually turned into a Secondary level. It included the provision for academic education. The so-called 'College' started with teaching school subjects in addition to carpentry, pottery, technical drawing and the elementary machinery engineering. Gradually, by 1905, it included also some provisions for training teachers and Judges.

Establishment of Secondary Education and Training:

Secondary education was introduced by the colonial rulers who invaded Sudan in the 19th. century. Colonial rule started secondary courses of two sections in 1905. A four-year course to train assistant engineers was introduced. It followed the course-pattern used in Rookee Engineering College in India. There was also a two-year course for training land-surveyors. It also added a four-year course to train Primary school teachers.

During the third decade of the twentieth century, mainly in the 1920's, Gordon College started providing Secondary education and thus turned into a full-fledged Secondary education. All the secondary courses enrolled students who completed Primary schools. Moreover, a training college for Shar'ia judges and teachers was erected in Omdurman in 1900. It gave a training course that lasted for five years. Its course included Shar'ia law, Arabic and arithmetic. Then, Gordon College included a technical training center and an industrial workshop.

An economic museum was also established in 1905. A military school which gave three-year course was established in 1905 in the premise of the college. It enrolled those who completed Primary schools. One of the evidences which expose the racial discrimination nature of the colonial education is that the military college preferred black Sudanese personnel over Arab

Sudanese.

A bacteriological and analytical laboratory was added in 1905. Gordon College also prepared learners to get admission in Kitchener School of Medicine. A small library was also established in 1915.

Aims of Secondary Education:

The vast majority of students put an end for their education by completing Secondary school courses. They returned to the society to play various ordinary roles. Secondary education had important role to play in the educational curriculum. The chief aim of establishing Secondary schools in Sudan during that time was to prepare a class of Sudanese educated on western line who would fill-up minor posts in colonial administration and later-on turn into a ruling class that plays a western role, hands-over the natural resources of Sudan to the Western circles, keeps the Sudanese ignorant and illiterate, offloads the Sudanese from within, fills-up the Sudanese with western culture, allures the Sudanese and drags them towards secular way of life.

Missionary Societies' Attitudes towards Gordon College:

In spite of the apparent colonial agenda of the Gordon College, missionary societies were against establishing High education in Sudan. Such an attitude

was instigated by the fact that the Secondary sections of Gordon College included a little provision for teaching Islamic religion courses. A prejudiced and malevolent missionary society considered that most of those who were studying in Gordon College were Muslims. It went on pouring out its malevolence towards Islam by saying that in such a situation *“the name of Gordon College is a misnomer and can only be calculated to deceive the Christian people of Great Britain. General Gordon is not honored in this institution, but the prophet Mohamed is. Mohamed’s divinity school of the Upper Nile would be a much more appropriate name; for it certainly teaches more of the....Sacred Book than any other subject.”* This insolent comment reveals that colonialism seems to have been wishing to teach one of the many contradictory Bibles to Muslim students. At Edinburgh Conference of missionary societies in 1910, Giffen, of American Presbyterian Society, stupidly and insolently stated that the influence of the college was Islamic and no provision was made to teach the Bible!!

Consequently, and under the pressure of the Church and as the colonial rule wanted Gordon College to be the laboratory that manufactures future secular rulers and administrators of Sudan, it discarded the idea of teaching Islamic studies in the College. Insolently, some missionary societies went to the extent of trying to make the College teach Christian material to Muslim students. Moreover, they were against employing

Egyptian teachers in the educational establishments in Northern Sudan because they considered them to be the product of Al Azhar though Al Azhar itself was teaching a type of Saqeefa Islam that was reigning in Egypt. Only in 1932 and under the pressure and requirements of the Islamic society, some Islamic courses were reintroduced in the Secondary section of the College.

Colonial Educational Expansion:

As the colonial rule was aiming at siphoning out the resources of the country, it established cheap means of transportation. The colonial administration started building railways, stations and harbors to take away the raw material and the natural resources of the Sudan. Therefore, it found itself in need of more vocational education and technical training.

Elementary Education:

British colonialism started with Elementary education. It established the first two Primary (Elementary) schools in Omdurman and Khartoum in 1900 and 1901 respectively. Their courses lasted for four years and they adopted Egyptian syllabuses. They enrolled the graduates of Khalwa. There were already two Primary schools in Sawakin and Halfa which were erected by the Turkish colonialism. The Primary schools course lasted for four years and its aim was to prepare clerks, telegraphists and land-

measurers. Initially, it enrolled the graduates of Khalwa education. Then, to introduce and consolidate tribal and sectarian influence in the society, colonialism resorted to enroll sons of tribal leaders and families with a tradition of learning and influence who completed colonial Elementary schools.

By 1920, there were 80 Elementary schools giving education to 7000 students. In 1928, 7827 students attended the same schools. In 1932, 8943 students attended the same schools. In 1921 the colonial rule decided to establish a mobile school in Bija areas and appointed a moving teacher to give some education to the children of the nomad tribe.

Primary Level:

In 1906 Primary schools were established in Berber, Madani, Omdurman, Sawakin and Halfa. A school called the Sub-Mamoor was erected to train junior administrators for 'political' service. The total number of Primary school students in 1906 was 762. Two Elementary level teachers' training courses were introduced in Sawakin and Rufa'a in 1907. By 1908, the colonial educational establishment comprised Elementary, Primary, Secondary and Military schools.

Vocational Education:

Then, a provision for vocational education was also provided to qualify some Sudanese to provide

cheap technical assistance to the colonial rule. An industrial school was erected in Omdurman in 1901. It trained learners in smith-work, cotton ginning, carpentry, fitting, pottery and molder's work. Its course lasted for three years. It enrolled those who got some education in Khalwa. Additional two technical schools were established in Kasala and Al Dewaim in 1906.

Meager Educational Facilities:

However, there was a general tendency of admitting a limited number of students so as to avoid the dangers arising from the situation of educating the masses on a large scale that may result into unemployment which will emerge as one of the negative consequences of such efforts. Moreover, there was no uniformity in the courses of study in schools. In the 1920s, the colonial rule, due to the emergence of nationalistic tendencies amongst the educational outputs of colonial education, curtailed the educational expansion.

Girls' Education:

The colonialism continued to erect girls' schools while it had curtailed erecting boys' schools during the 1920s. Colonial rule embarked upon offering a specifically designed-type of education to Sudanese girls so as to corrupt the pure innate of the Muslim woman in Sudan. Five Elementary schools for girls were

established in Rufa'a, Kamleen, Marawi, Dongola and El Obeyed. In 1921, an Elementary school for girls was erected in Omdurman. By 1919, the numbers of Elementary schools for girls were five schools attended by 146 while in 1927 they were 10 attended by 694 and by 1932, there were 23 schools attended by 2095 girls.

However, the Church was against opening government schools for Sudanese girls. It desired to monopolize such activities for itself and corrupt them. In fact, for some period, the church was the only agent which provides education to the future mothers of Sudan. A missionary school was erected for girls in Port Sudan in 1906. Other missionary schools for girls were erected in Omdurman, Khartoum North and Wad Madani. They attracted girls from economically sound, but secular background. The churches, malevolently, started providing Sudanese Muslim women education with a Christian outlook. Their courses included also domestic science and home economics so as to decorate its contents, attract and mislead the girls.

However, common Sudanese families who were possessing a sound reasoning and ideological awareness, rejected admitting their daughters in missionary schools as they knew very well that it would be a disastrous adventure for their innate characters. Then, the idea of establishing girls' schools found its way to the minds of some Sudanese who were attracted to colonial system of education. Babikir Bedri erected a school for girls in

Rufa'a. Unfortunately, it was a prototype of colonial education. It, knowing or unknowingly, secularized its educational products.

Problems Confronted Colonial Education:

The colonial campaign of education faced many hurdles. They were as follows:

1. Reluctance of the Sudanese to enroll their children in colonial education.
2. Lack of trained Sudanese teachers.
3. Dependence of education on rote learning and theoretical studies that were irrelevant to the needs of the surrounding and aimed to corrupt rather than educate.
4. Literary bias of the syllabuses.
5. Breaking the link between those who underwent colonial education and the Sudanese society.
6. Reluctance of the educational outputs to go back to the original professions of their forefathers; mainly, agriculture, handicraft, etc and they expected to be employed in colonial government offices.
7. Emphasis on English language as a subject at lower levels and as a medium at higher levels.
8. Defective system of examination that tested the extent of rote learning.
9. Tendency to recruit sons of tribal leaders and the marginalization of the sons of the common man.

Thus, the colonial rule found many defects in its

own educational experiment. Consequently, it formed many successive committees and commission to investigate into the colonial educational experiment and enhance the process of colonizing the Sudanese brain and stealing the resources of Sudan.

This proves that the educational system erected by the colonial force was to displace the learners from their culture and deprive them from their resources. It did not give any valuable technical or scientific education to masses so as to benefit them. Even if it had done so with few learners, its motive was to use them in the colonial exploitative machinery. Therefore, even after the departure of the colonial forces, we could not create any significant achievements except reckless political structures and stray mental outputs.

Colonial Educational Commissions and Committees

During colonial rule, many committees were appointed to reformulate the educational system in accordance with the needs of the changing colonial circumstances in a secular political establishment. The suggestions and recommendations of those commissions and committees contributed only to providing the Sudanese with the crust of knowledge. The following are the major committees and commissions which were formed to investigate into, and recommend about, the colonial educational experiment:

Milner's Report 1921:

Milner's committee was formed to look into education. The recommendations which appeared in Milner's Report can be summarized as follows:

1. Training the Sudanese to replace the Egyptian and Syrian mercenaries.
2. Training the Sudanese for employment not only in posts provided by the government, but also in agricultural, commercial and industrial activities.

It means that the Report urged the government to diversify the employment opportunities for Sudanese in order to accomplish the colonial agenda that targeted administrative, educational, agricultural, commercial

and industrial activities. Thus, the colonial rule realized that many aspects of its colonial experiment still need further revision.

Commission on Gordon College:

The Commission of Gordon College, 1929 was formed to investigate into the following points:

1. The curriculum and the textbook.
2. The staff and organization.
3. The physical training.
4. The standard attained.

The recommendations of the Commission of Gordon College were as follows:

1. Reformation of the content of the courses.
2. Reformation of the general organization of the courses.
3. Exclusion of the clerical subjects from the general course.
4. Revising mathematics and science courses to meet the future needs.

It seems that the Commission on Gordon College urged the colonial rule to expedite the process accomplishing its colonial agenda by exercising what it termed as 'revising' and 'reforming' the educational courses used in Gordon College. The word 'reforming'

was used in a general sense in papers and was employed on the ground to achieve colonial ulterior motives.

The Scott Committee:

In 1932, a Committee headed by G. C. Scott, the Chief Inspector of Education and a vicious enemy of Sudanese culture and Islam was formed. It submitted its report to the Director of Education in May 1932. It criticized education on the following ground:

1. Education depended on rote learning system.
2. It is a job-oriented educational system.
3. It Nurses corrupt ideas that make the learner revolt against his own original way of life.
4. It depended on defective examinations system.

But, cunningly and misleadingly, it claimed that the rote and parrot system of learning followed by learners in the colonial education, was inherited from the Khalwa education. However, ironically enough, it forgot or tried to forget the fact that what had been learnt by rote system of learning in the Khalwa was very near and dear to the sentiments and life of the learner and was easily understood and successfully adopted as an ideal way of life at a time when many Europeans were living in the darkness of chaos and were good only at piracy and looting others' wealth which is still part and parcel of their behavior.

The Committee poured its malice on the

revolutionary and Jihadi aspects of Islam embodied in the Islamic revolution of Al Mahadi by saying that the colonial government could cure what it termed as *'indifferent agriculture, fanatical Mahadism'* and *'the cruelty and barbarity of backward people'*. It seems that it forgot the cruel and barbaric acts committed by the colonial army and its Egyptian mercenaries during their invasion to Sudan. Among other suggestions, it argued for:

1. Giving the Sudanese necessary and more education.
2. Producing native rulers from what it termed as a *'proper system of education'*.
3. Producing clerks to support the native rulers.
4. Reforming the lower levels of education, particularly, the Elementary schools, before expanding the existing system.
5. Not to expand education before reforming the existing education.
6. Improving the method of recruiting the British staff by selecting them from England.
7. Establishing an Elementary Teachers' Training College to conduct researches by educationists who had what was termed as *'adequate'* knowledge of Islam, Arab history, literature and traditions.
8. Establishing an agricultural school to encourage the Sudanese farmers to improve their methods of farming and making the educated Sudanese return to the land by means of a land-settlement-scheme.

9. Establishing post-Elementary schools to educate those who would occupy government posts.
10. Introducing adult-education in the form of traveling libraries, cinemas, etc.
11. Reorganizing the educational administration by dividing the north into four districts, each headed by an inspector to look after the researches, experiments and reforms.

Ironically enough, Scott termed the invaders who displayed extreme cruelty and barbarity during their invasion to Sudan as ‘civilized people’ and that the invaders needed clerks, therefore, the colonial administration erected schools. Thus, for Scott, establishing administrative machinery needs education.

It seems that he did not have sufficient knowledge about the Sudanese and their history. He could not realize that when the English people were living in the darkness of ignorance and hunting each other in different ways, at those times Sudan established significant civilizations which provided light to the whole humanity. Nevertheless, ironically enough, Scott claimed: “*the Sudan native can neither administer*”, he went on claiming, nor can he be “*peacefully administered*”.

The salient features of Scott’s Reports can be summarized as follows:

1. Providing sufficient education to the Sudanese in general and not to link it with employment only.
2. Preparing native rulers by establishing post-Elementary schools.
3. Preparing native administrators to help native rulers.
4. Reforming the foundational level of education.
5. Establishing teachers' training institutions to qualify Sudanese teachers.
6. Improving the service condition of teachers.
7. Improving the methods of selecting British staff by seconding them from England.
8. Introducing adult education through traveling libraries and magic lanterns and cinemas.
9. Re-organizing the administration of education.

Winters' Committee, 1932-1934:

It was appointed by the Governor-General Council in November 1932. Its members were R. K. Winters, the Director of Education, as a Chairman, the Civil Secretary Harold MacMichael, H. E. Fass and R. M. MacGregor as members, and V. L. Griffith as a secretary. Its tasks were as follows:

1. Reviewing the functioning of the school education in the North and recommending necessary measures to be adopted in the fields of education and training that are suitable to the political need of Sudan.

2. Considering important steps to be taken to provide administrative and technical training in administrative and technical Depts. of the colonial government to supplement their usefulness.

The views of Winters' Committee about education were as follows:

1. It criticized the literary bias of the Elementary education syllabuses and considered it unsuitable for Sudan.
2. It criticized the character-quality of those who were produced by Gordon College.

It offered the following recommendations:

1. Improving the content of the material taught and the method of its teaching.
2. Adapting the curricula to the practical needs of the country and reduce the negative effect of unemployment in order to maintain a close link between the educated in urban areas and the tribal leaders in the rural areas.
3. Creating educational outputs which were ready to accept working in wherever they were employed.
4. Preparing the educational outputs of Gordon College to manage their own affairs if they don't get jobs in government Depts.
5. Emphasizing the role of Elementary education as the main agent of reforming education.

6. Changing the aims of Intermediate schools from preparing learners for Gordon College to provide clerks who would occupy minor posts in the provinces and in the fields of commerce and agriculture.
7. Giving a vocational bias course to the Intermediate schools.
8. Promotion and expansion of girls' schools.
9. Selection of special district commissioners to supervise over education in provinces.
10. Preparation of training courses for engineers and custom officers.
11. Abolishing the subsidies given to some Khalwas.
12. Building an Elementary Teachers' Training College in rural area from native building material with a design and layout that make it a model for the locals to build their houses and villages.

The colonial administration established the Elementary Teachers' Training College in Bakht el Ruda in El Diwaim on the bank of the White Nile in 1934. Its purposes were as follows:

1. Providing teachers' training facilities in rural setting to strengthen the bond of teachers with their rural background.
2. Adopting and following the method of class-work, out-of-school works such as agricultural activities, etc.

3. Providing refresher course for serving teachers.
4. Providing suitable education for sons of tribal leaders and those who aspire to reach higher ranks in what they called as 'Sudan Defense Force'.
5. Devising syllabuses of the educational curriculum.
6. Providing post-Elementary education of five years. Four years would be devoted to academic course and the fifth would be devoted to vocational training.
7. Providing proper instruction in English.
8. Providing handwork and agricultural training.

The merits of Winters' Committee can be enumerated as follows:

1. It criticized the content and output of education.
2. It suggested a type of practical and diversified education that prepares the learners for self-employment.
3. It recommended establishing training courses for both teachers and professionals such as engineers, agriculturists, etc.

The demerits of Winters' Committee can be enumerated as follows:

1. Cunningly, it devaluated Khalwa education and recommended depriving it from financial aid.
2. It did not recommend increasing the number of students admitted in Gordon College.

3. It repeated the colonial claim that there were no financial resources.
4. It did not recommend for expansion of education in general and establishing further High education in particular.

Similarities between Winters' Committee and Scott's Committee are as follows:

1. Both recommended reformation of Elementary education.
2. Both emphasized on training teachers.
3. Both advocated establishing Elementary teachers' training college.
4. Both recommended training of native clerks for the administration of the country.
5. Both did not recommend providing facilities of High education.

Differences between Winters' Committee and Scott's Committee are as follows:

1. Scott's Committee wanted to create a radical change in the Elementary education which requires more financial expenditure. However, Winters' Committee recommended implementing the reforming measures without implicating heavy costs.
2. Scott's Committee recommended appointing an educational staff to supervise education in provinces while Winters' Committee recommended selecting

special district commissioners for the same task as it was more practical and less expensive.

The colonial rule felt that it has produced the type of educational outputs it wanted. Therefore, there was a general tendency to shrink the educational efforts in Sudan. Consequently, as a reaction to such a policy, the Sudanese students, unfortunately, started going to Egypt wishing to get further education. Consequently, Sudanese education remained under the influence of the backward education of Egypt which even today failed to feed them corn or process their own cotton into garments or accommodate Egyptians who live in graveyards. Some students opted to join American University in Beirut at their own expenses, consequently, the American University in Beirut contributed in its own way in disfiguring the Sudanese intellect rather than giving a valuable knowledge. Consequently, to avoid getting subjected to bankrupt educational systems in the Arab world, the Sudanese intelligentsia started demanding more educational facilities in Sudan itself.

The Logging Committee, 1935:

The colonial rule appointed a new committee; 'The Logging Committee' in 1935 to accelerate the training of the required number of Sudanese so that it could hasten exploiting the Sudanese

and siphoning out the natural resources of Sudan.

The Committee consisted of G.N. Logging; the Director of Public Works Dept. He was appointed as a Chairman of the Committee. It also included H.B. Emley who was a manager in Sudan Railways, S.L. Milligan; the Director of Surveys, A. Lowden; Director of Agriculture and Forests and H.B. Williams; Director of Veterinary Services.

The tasks of Logging Committee were as follows:

1. Reviewing the policy of employing the Sudanese in technical and higher posts.
2. Advising and recommending over the acceleration of the process of employing the Sudanese without affecting the standard of public service by means of pre-and-post-employment training and conducting amendments in the systems of technical Depts.

The findings of Logging Committee were as follows:

1. Failure of Gordon College to produce suitable candidates for the technical Depts.
2. Courses given in Gordon College were not absorbed by students.
3. Defective standard of English language.
4. Defective standard of science syllabus.
5. Defective training of engineers.

6. Irrelevance of Kitchener's educational aims to the prevailing situations.
7. Inadequacy of the available facilities for qualifying the Sudanese.

The Logging Committee recommended the following points:

1. Avoiding haste Sudanization of jobs.
2. Turning Gordon College into an ordinary Secondary school education that provides a general education and arranging for establishing a university.
3. Removal of the technical Depts. from Gordon College and attaching them to the technical Depts. in the colonial administration.
4. The necessity of devising a new educational course that would cater to general and technical education.
5. Providing technical and scientific training after completion of Secondary education.
6. Carrying-out training within the departments or in a post-Secondary institution.
7. Linking training with departmental requirements.

It is clear that the composition of the Committee itself reflects the blood-sucking and exploitative nature of its motives in general and that of the colonial educational and administrative structure in particular. The Committee was not satisfied with the colonial policy which tried to give formal education to some

Sudanese and then employ them in colonial administration. It seems that the Committee considered the process of education as wasting of time as it was supposed to help colonial agencies in accelerating the process of robbing Sudan of its natural resources. In short, the findings of the Committee expose the fact that the whole educational aims, methods, courses and facilities which had been implemented since the invasion of Sudan were not satisfying the exploitative nature of the colonial rule. It indicates that the colonial rule found that the process of snatching away the natural resources of Sudan was not going as the colonial circles were expecting and aspiring.

Moreover, one of the agenda of the Committee was to put an eye on the agricultural production and animal husbandry which represent the main resources of the country and coordinate with the management of the railway to transport them to Britain. Consequently, in 1935, Kitchener's School of Medicine laboratories were activated to provide instruction to students in zoology, chemistry and physics and a school of law was also established. Schools of engineering agriculture and veterinary science were approved by the council of the Governor-General in 1936.

Moreover, the colonial rule removed the technical and scientific courses provided in Gordon College in 1936 and the college was turned into a General Secondary school that provides general education as it

was recommended by the Committee.

The De la Warr Commission, 1937:

It seems that the Logging Committee had created a storm in the mind of the colonial rule as far as the educational organization, curriculum and method in Sudan are concerned. In 1937, the colonial rule invited a Commission that included the following members: De la Warr; the Chairman, Robert Bernays, Miss Philippa C. Esdaile, B. Mouat Jones, Alexander Kerr, W. H. Mclean, Z.K. Mathews, John Murry and Harold Nicolson.

The purpose of inviting the Commission was to inquire, review and report on:

1. Organization of Gordon College.
2. The curriculum of Gordon College.
3. The staff of Gordon College.
4. Methods of Elementary and Intermediate schools systems in relation to the Elementary Teachers' Training College.

The commission criticized the educational system for:

1. Its memorizing and factual nature which was irrelevant to the needs of the surrounding.
2. Its failure to produce initiative cadres who possess foresight, judgment and adaptation skill to changing situations.

3. Its inability to provide adequate manual training, courses of natural sciences and suitable books.
4. Its failure to push ahead girls' education which lagged behind boys' education leading to a gap between men and women.

As far as the educational performance of Gordon College is concerned, the Commission observed the following points:

1. The emphasis on vocational and technical courses in Gordon College hampered its development into a proper Secondary school and led to confusion of aims and methods.
2. Shortage of British staff.
3. Weak intellectual interests of the Sudanese staff and their very limited knowledge of their country.

The Commission recommended the following points:

1. Avoiding interference with the religious function of Khalwa.
2. Improving Khalwa education by introducing better teaching methods.
3. Linking Elementary education with agriculture.
4. Decreasing the age of pupils entering Elementary schools from eight to five or six and to get rid of memorization habit.
5. Expanding girls' education.

6. Expanding technical education.
7. Lengthening the course of training college for girls.
8. Reviewing and reforming history and natural sciences syllabuses of Gordon College.
9. Increasing the number of British and Sudanese teaching staff in the college and giving the Sudanese staff in the college opportunities to visit England.
10. Raising the standard of Gordon College by introducing externally examined school-leaving certificate examinations to provide the Dept. of Education with a yardstick that assesses the standard of achievement of Sudanese learners compared to standards elsewhere.
11. Approaching one of the British examination bodies to adapt its examinations to Sudan requirements and conditions and thus establishing a school certificate of Sudan.
12. Adding a new school of Art and Commerce to the College to form a university college in future, jointly with the schools of Medicine, Engineering, Agriculture, and Veterinary Science which will ultimately become University of Khartoum.
13. Establishing a university that grants recognized Degrees.
14. Establishing schools of Science, Arts and Commerce that awards diplomas.

15. Selecting some students to obtain external Degrees from London University.

It seems that the Commission found that the colonial rule is achieving some of its ideological motives. In other words, the Sudanese who got colonial education were not having sufficient knowledge about their own country! It praised the Elementary Teachers' Training College in Bakht el Ruda on the ground that students in the Elementary school of Bakht el Ruda were bright and they were possessing motivation to learn, think and reason.

The Merits of De la Warr Commission are as follows:

1. It laid the foundation for establishing High education.
2. It called for decreasing the age of students entering Elementary school from eight to five or six.
3. It called for avoiding interfering with the religious function of Khalwa.

The Demerits of De la Warr Commission are as follows:

1. Introducing foreign examination parameters that later on harmed the educational establishments.
2. Calling to interfere with the methods of Khalwa education.

3. Linking the Sudanese teaching staff with the culture and values of Western societies by means of calling to give them opportunities to visit England.

However, Winters, Logging, De la Warr committees, all emphasized on professional and technical education.

The Plan of Education for 1938-46:

In 1938, an educational plan, that covers the years between 1938-1946, was issued. Its basic characteristics were as follows:

1. It admitted the importance of expanding High and Secondary education.
2. It gave more importance to the fact that expansion of High and Secondary education must be based on advancement of Elementary education.
3. It gave more importance to expanding Elementary education so as to provide mass-education.

However, the plan was confronted by the following challenges:

1. The 2nd. World War that engaged the colonial rule in mobilizing the entire wealth and resources of Sudan and the Sudanese themselves in the interest of the colonial Allies.

2. The difficulty of obtaining building-material, consequently, there was a shortage in school buildings.
3. Increasing in the cost of building-material and labor.

The First Ten-Year Plan of Education, 1946-56:

An educational plan, that covers the years between 1946-56, was issued. Its basic characteristics were as follows:

1. It admitted the importance of expanding High education.
2. It emphasized on expansion of Elementary education.
3. It emphasized on reforming Intermediate and Secondary education to uplift the standards of admission to High education and to improve the standards of Secondary schools.
4. It advocated increasing the educational budgets.
5. It advocated increasing the number of schools at all levels of education.
6. It recommended confining subsidies only to what it described as 'efficient Khalwas'.
7. It called for increasing the facilities at Bakht el Ruda Elementary School to give admission to sons of tribal leaders, Shaikhs and Omdas.
8. It called for expansion of girls' Elementary education.
9. It recommended for developing adult education.

10. It recommended for shifting Gordon College, which was in the form of Secondary school, to a new location.

Mirgani Hamza Committee:

However, the emphasis of the ten-year plan on expanding Elementary education was questioned by some educators who saw importance in giving priority to High education. Therefore, the colonial rule appointed a special Committee to revise the whole Ten-year Plan. It was called after Mirgani Hamza; an educational output of the colonial education, name, as he was the chairman. It submitted its report in May 1947. The Committee reached to the following conclusions:

1. Changing the educational derive from that which aims to produce clerks to that which develops in the learner the civic sense, a sense of responsibility, self-reliance, adventurous personality and initiative character.
2. Accelerating the process of providing universal Elementary education all over the country, Intermediate education in the main towns and Secondary as well as High education to prepare sufficient number of employees in government and non-government posts.
3. Decentralizing educational administration to hand-over more educational responsibilities to local

authorities so that they might adapt educational plans according to their own needs.

4. Cutting down the educational costs by depending on establishing cheap buildings and employing Sudanese teachers at the Secondary level.

Brown's Plan, 1948:

Brown's Plan proposed a new educational ladder that was based on the following educational stages:

1. Four years Elementary level.
2. Two years Intermediate level.
3. Four years Junior Secondary or six years Senior Secondary level.

The purpose of Brown's Plan was to prepare cadres who possess technical and political skills to fill up the technical and administrative posts in the wake of the departure of the colonial army.

Thus, in the wake of the international political situation that imposed itself after the 2nd. World War and when the colonial rule felt that it has led down the foundation of the political direction of Sudan, it indulged in a hectic process of handing-over the educational responsibilities which had never departed from the colonial motives of education laid down by Cromer and J. Currie to a group of Sudanese who were nourished by the breasts of the colonial agenda which

shaped their political thinking.

The Graduates Congress and its Views about Education, 1939:

Though the members of the Graduates Congress were those who were nourished by the colonial education, nevertheless, their ideology was nationalistic and far from being religious. It was a political body whose thinking was not in harmony with those of traditional values of Sudan and this is exactly what the colonial rule tried to achieve right from the beginning of the 20th. Century and it was successful in achieving it. In fact, the colonial rule was thinking that since the Graduates Congress would not follow the ideology of Jihad to liberate Sudan, the vision of the Congress would not, essentially, be opposed to the spirit of the hidden colonial agenda. However, to the surprise of the colonial rule, the Graduates Congress climbed the political stage and gained the public's support by adopting slogans that appeal to the public feelings and drive them to support the members of the Congress.

The Graduates Congress expressed its views about education in its Memorandum in 1939. They were as follows:

1. It lamented the disgraceful conditions of education in the South.
2. It urged for using Arabic as the lingua-franca of the South.

3. It recommended for orienting education, in general, towards Arabic and Islamic culture.
4. It demanded devoting education to create spiritual happiness of the individual and the society as a whole.
5. It called for abolishing the so-called 'Closed Districts' and opening them to the northerners.
6. It expressed its major concern over the cancerous growth of the missionary education corresponded with a shrinking of 'secular education'.
7. It urged for establishing national education all over the country.
8. It recommended for devoting education to eradicate illiteracy.
9. It recommended for reduction of the age of enrolling into the Elementary level to six years for boys and five years for girls.
10. It demanded expansion and improvement of all levels of education.
11. It urged for raising the standard of education by reforming the curricula.
12. It recommended for sending Secondary school teachers abroad for training.
13. It demanded addition of practical training at the lower stages of education in order to prepare those who would not proceed to High education for productive participation in life.

14. It urged for formation of advisory councils for High stages and selecting educated Sudanese and not the notable Sudanese to their membership.

The Graduates Congress submitted another memorandum on Omdurman Mahad Ilmi, in 1939. Its demands were as follows:

1. Increasing the subsidy to Omdurman Mahad Ilmi.
2. Providing further support for teaching 'secular subjects.'
3. Appointing Azhar-trained principals and teachers.
4. Reforming the curriculum of the Primary and Secondary stages.
5. Offering a graduation certificate equivalent to that of Al Azhar.
6. Building a hostel for students.
7. Formation of a governing body that manages its functioning and offers advice.
8. Affiliating it to Al Azhar if the colonial rule was unable to meet the above demands.

The colonial rule accepted most of the contents of the notes and the memorandum, but it rejected affiliating the Omdurman Mahad Ilmi to Al Azhar or to establish a hostel for students.

Again, the Graduates Congress submitted a memorandum in 1942. Though it was a political memorandum, it included the following educational demands:

1. Formation of a council of High education in which the Sudanese would be the majority and increasing the share of education in the budget.
2. Abolishing financial aid to missionary schools and unifying the educational syllabuses in the country.

The Second Ten-Year Plan of Education, 1946-56:

Another educational plan for ten years came into existence even before the implementation of the previous plan. It recommended the following points:

1. Expansion of Elementary education.
2. Expansion of High education.
3. Development of Adult education.
4. Production of suitable literature for adults.
5. Establishment of youth clubs.
6. Reforming Intermediate and Secondary education.
7. Raising the cultural and academic standard of Secondary schools.
8. Providing variety types of education to Intermediate school leavers.

The Special Committee's Educational Report, 1947:

The fifth decade of the 20th. century was a decade of qualifying the Sudanese to theorize about education. A committee called Special Committee was formed. It recommended the following points:

1. Directing education towards developing the character rather than preparing for employment.
2. Providing universal Elementary education in all parts of Sudan, Intermediate schools in all major towns, as well as Secondary and High education.
3. Decentralization of educational administration.
4. Reducing the cost of education by means of depending on cheap building material, employing Sudanese teachers, establishing larger classes and reducing expenditure on researches and experiments.

In 1947, a Special Relation Scheme was established between the University College and the University of London and in 1951 University College of Khartoum was established.

International Commission for Secondary Education, 1955-1956:

As part of the colonial agenda to create a universal education that leads to the creation of a universal character, it invited the International Commission for Secondary Education to investigate into the condition of education in Sudan. Its tasks were as follows:

1. Investigating into the causes of the low standard of Secondary schools.

2. Examining the problems facing the process of producing sufficient numbers of students qualified to enter the University College of Khartoum.
3. Inquiring into the interrelationship of various types of Secondary schools.
4. Examining the contents and methods of selection at the lower levels and how they affect the standard of education.

The International Commission for Secondary Education issued its report. It contained many recommendations. They were as follows:

1. Reshaping a sound educational pattern and objectives.
2. Devoting education to play a vital role in unifying people, bridging social, economic and cultural gaps, securing equality, eradicating social evils and inculcating respect for labor.
3. Developing the country's potential resources with the help of modern sciences and techniques.
4. Finding and training efficient men and women for various governmental Depts. and other national needs and activities.
5. Re-orienting the Secondary education to develop the character, intellectual and technical skill of learners and make them tolerant, co-operative, disciplined, self-denying and responsive to the needs of the society.

6. Diversification of Secondary education to provide suitable educational curricula and activities to cater to various abilities of learners.
7. Expanding education at all levels with more emphasis on Elementary level to increase the number of entrants to Secondary level.
8. Introducing a local certificate examination that makes use of the standard achieved by the use of external examinations.
9. Establishing educational committees to revise the academic syllabuses on the basis of national needs and advise on technical education.
10. Reforming the Secondary school syllabus and improving the process of selecting students to Secondary level.
11. Establishing a Department of Education to deal with teachers' post-graduate training.
12. Abolishing English and vernacular medium schools and Arabicizing the medium of instruction in schools all over the Sudan.

Recommendations of the Colonial Educational Committees and Commissions: Deceiving the Sudanese

The above details about the recommendations and suggestions of various educational committees and commissions indicate that the educational reports were deceiving in nature.

Whatever project or program carried out during the colonial period was aiming at a colonial end. They were made either by foreign committees and commissions or by those who were trained by them, but all were lacking comprehensiveness and sincerity to give true education to the Sudanese. Their views were mostly uttered in general terms and were also based on their overseas experiences which were applied on subjugated nations. They were not acquainted with local culture, needs, ambitions, constraints, etc. of the Sudanese society and even if they were acquainted with them, their aim was to create a cultural migration to the north. The contents of the reports suggest that the foreign bodies were not very much interested in the educational or scientific development of the ex-colonies while local educational committees and the political bodies were the natural offspring of the colonial educational efforts for fifty years in Sudan. Foreign committees and commissions, with the help of their own local educational outputs, were just arranging for a process of everlasting economic, cultural, political, scientific subjugation of the ex-colonies which is known now as modern imperialism. Therefore, from time to time, they were paying a mocking visit to see the extent of achievement of the cunning designs set by them. Thus, it can be said that they were planning a continuous student-hood of the ex-colonies under the teaching-ship of the ex-colonizer which released only the crust of knowledge to the ex-

colonies and not the real knowledge that engineers the power of the subjugated nations. This is evident in the West's attitudes towards scientific and technological development and achievement in the Islamic Republic of Iran. They are exerting all efforts to demolish it. That is why even after more than sixty years of their departure, Sudan is backward in each and every field of life because Sudan could not revolt against colonial agenda as the Islamic Republic of Iran did nor could Sudan make a scientific and economic breakthrough during the cold war as many countries like India, North Korea, etc did. Only countries, like Iran, China, India, North Korea, etc, which revolted against old and modern imperialism, established proper political institution and enhanced the rule of law were able to achieve a significant economic progress and scientific breakthrough. Unfortunately, since the departure of the colonial army, Sudan was ruled by either stupid military officers, moron sectarian elements or hypocrite Islamists. Therefore, it inherited nothing except the stupidity of the military officers, the moron characteristic of the sectarian elements and the hypocrisy of Islamists. If Sudan wants to leap forward, it should emulate the examples of Iran, India, China, etc. in many fields. The Islamic Republic of Iran has done so, therefore, it made a surprising progress in many sensitive and important fields. Sudan has to give its back to Europe in whatever Europe proved futile and useless. It has to give its back to those who smuggle our children

to enslave them and keep Africa as a market to poisonous Western goods. It should also avoid Arabs, particularly Saudi Arabia, the Gulf and Egypt, who have nothing except wrong understanding of religion and backward mentalities which are controlled by animal instincts only.

Main Features of Colonial Education

By the mid of 1950s, the colonial army left Sudan not as a result of any resistance, but as a result of the conditions of American interference in the WW2 which forced the colonial allies to depart their colonies and leave them for an American imperialistic era. During the colonial period, Sudan witnessed many educational committees and commissions which were similar in educational strategies, but differed in approach. However, all of them shared the effort of shaping an educational system that has specific characteristics and features which suit the colonial visions. The main characteristics and features of the colonial education can be summarized in the following points:

1. It adopted the same policy followed by the Turkish colonial rule which tried to interfere with the functioning of Khalwa education. It tried to neutralize the Islamic education and offload it from its sublime aims and content and make it similar to that type of Islamic education which had been neutralized in Egypt and consequently turned the Egyptians into cheap mercenaries who are ready to perform dirty task on behalf of whoever pays more. It means that it tried to make some centers of Islamic

education carry out a colonial agenda. It appealed to some men of religion so as to gain their support in order to control the religious attitude and sentiments of the masses.

2. Initially, its main motives were ideological, later on, it tended to be exploitative. Secular and exploitative education initiated by the Turkish colonialism was reaffirmed and encouraged by the British colonial rulers. It concentrated on employing its products to help it in plundering the natural resources of the country. Education became job-oriented activity. Only those who had undergone colonial education were getting a better position in colonial administration and thus a better financial position that made them assert their social status in a simple agrarian society.

3. English language played the major role in education. Colonial rulers introduced the language of the colonizer in order to ensure a drastic cultural shift and migration from the tradition of Khalwa education that taught in Arabic language to a culture of a foreign language that taught only the crust of knowledge, but in English language. Thus, through English language, colonialism put the foundation for the colonization of the linguistic sensibility and intellect of the so-called educated Sudanese.

4. They devised the initial course of learning which was not including any gesture of the proper

development of the character of the learner. It introduced courses, methods, and examinations which were based on experiments in other foreign countries which were under the colonial subjugation.

5. They introduced elementary vocational and technical training in order to create a cadre that would enable the colonizer to reduce the cost of recruiting foreigners in posts that monitor the process of exploiting the resources of Sudan and execute a systematic process of plundering the natural resources of the country.

6. They recruited some British teachers in order to offer a foreign model of character to ensure a quick and drastic shift from the educational traditions of Khalwa that provided character model in the form of Faki to a form of an imported educational system that propagates and displays foreign models of character modeled mostly by the contradictory teachings of abnormal and aberrant priests.

7. Colonialism successfully neutralized the ideological tendencies of most of the educational products and even westernized them. This matter is manifested in the fact that the educated class became self-centered and far away from the masses, religion and their own identity. Their main concerns became even worse than those of the colonizer himself. They started playing their own role in sucking the blood of the people by demanding exceptional material status

and privilege in the society. They became richer while poverty continued to reign and find a stronghold among the common masses. When the colonial army departed Sudan, the concern of the educated Sudanese was not at all correct understanding of Islam or the religious function of education or the Islamization of various aspects of life and knowledge. Even some Sudanese had urged for establishing a British model of schools and expand western education in Sudan.

8. At some points of history colonial rule curbed secular education and allowed the parasitic growth of missionary education so as to exploit the desire of secular elements for education and force them to direct their sons in general and daughters in particular towards missionary education.

9. At some stages, colonialism clashed with the uneducated, the products of Khalwa and even with the products of colonial education itself.

10. After alluring some Sudanese to colonial education and detaching them from practical Islamic education, colonialism halted employing its own educational outputs and condemned them to unemployment without arming them with any practical skill that enables them to acquire their livelihood.

Main Evils of Colonial Education

British education was loaded with many defects and evils that directly or indirectly affected the Sudanese society. The following are the main evils of the colonial education:

Harassing Islamic Education:

As one of the motives of the colonial rule was to revenge the beheading of the perished butcher Gordon, it waged war against Islamic education, as it is doing now in South East Asia, Afghanistan, Pakistan, Yemen, etc. It tried to drag the Muslims far away from their glorious cultural heritages. It interfered with the religious affairs of the people and the functioning of the indigenous education and attempted to control it. It waged war against Khalwa education which was depending on society's charity and fulfilling sacred and holy functions. In 1901, colonialism formed a Board of ten so-called "Ulama" headed by a president to supervise teaching activities in Omdurman mosques. It means that the members of the Board became the advisors of the colonial rule over matters which were part of the affairs of the Islam and Muslims only. Consequently, some brave teachers opposed the Board and shifted teaching activities to their own residences. The colonial rule instigated the Board, through its

president, to issue “*Regulations for teaching Islamic religious knowledge in Ma’ahid El Mashiakha El Ilmeya in Omdurman and Khartoum and in the Mosques of Provinces or Districts*”. It enhanced the Board with power to interfere with the teaching courses, teachers’ ways of teaching, students’ activities and learning strategies. It added teaching of Arithmetic, Arabic composition and dictation. The Ma’had also came under the control of the colonial rule through the Legal Dept. It appointed submissive men of religion who imparted what the colonial rule prescribed to be imparted from Islam. However, though the colonial rule could appoint submissive men of religion, it could not control over the students who were acquiring Islamic knowledge from various sources. They continued to acquire knowledge from the Quran and authentic Hadith and foster their critical faculty. Consequently, later-on Ma’had Omdurman el Ilmi became the rival of Gordon College and even the Ma’had was more useful as it produced intellectuals who were not having any seeds of their own material interests like those of the products of Gordon College and therefore they remained useful members of their own society.

Erection and Patronage of Corrupt Education:

Colonial rule resorted to corrupt the Sudanese by using the same wealth collected from the Sudanese as the new imperialism is now doing with the countries in

the Arabian Peninsula, etc. They seconded mercenaries from Egypt and Syria who were nourished by the colonial breasts to teach and administer doses of corruption and support in carrying out the colonial agenda in Sudan. There was no place for all-round development of the character of the learner. Great efforts were exerted to secularize, metamorphose and destroy the religious character of the Sudanese society by selecting its genius members, depriving them of spiritual crave, corrupting their innate and critical faculty, metamorphosing their proper reasoning mentality and mutilating their linguistic sensibility.

Meager Educational Facilities:

Colonial rulers were not ready to undertake the responsibility of educating the masses or spreading true education in Sudan. Right from the beginning, Cromer told James Currie that “*progress would be slow...*” This declaration has laid the foundation of the meager educational policy in the colonized Sudan. The colonial rule engineered a sinister strategy by confining educational provision to a few people and depriving common masses from it. It decided to create a small class which includes a few western-minded Sudanese who were ready to discard religion and relish the sensuous aspects of life as their western masters do.

Colonial rule erected some colonial secular schools in some selected areas and confined education

to shaping of the character of few learners who descend from prosperous, sectarian and influential families in order to make them 'Effendis' and rulers.

Effendis and Allurement Agenda:

The political situation, in the wake of the end of the 2nd. World War, made the colonial rule aware that it would not be able to remain forever in Sudan. It wanted to create a group in Sudan, Sudanese in nationality, but Westerners in their taste and vision of life. Colonial forces thought that if they create a small group of educated upper class cadres whose aesthetic and intellectual proprieties have been secularized and filled up with western culture, the lower classes of the society will not go against the colonial rule and even they will not hesitate to follow the culture of their own educated class. In other words, colonialism wanted those rulers and 'alluring class' of 'Effendis' to absorb the intruding western cultures and become models to be imitated by the common illiterate masses in order to spread secular concepts in every nook and corner of Sudan. Colonialism wrongly considered that this was sufficient to make the ignorant masses in Sudan flock, by imitation, into the gutter of western cultures and theologies. Later on, mainly in 1930s, the report of the De la Warr Commission frankly admitted this fact by stating that education must train leaders who must be superior to the masses of their countrymen. The whole

process can be termed as '*Cultural Allurement*' or what is called '*Cultural Filtration*' in which the educated Sudanese act as mediators between the cultures and theologies of colonial forces on the one hand and the common Sudanese on the other hand and filter Western metamorphosing culture down to the common people. This cunning '*alluring*' strategy was followed by both types of colonial education whether it was undertaken by the government or by the baptizing societies; the exact thing which was being done in the Southern Sudan. It means that the colonial motive was to penetrate the masses from above by making the person who undergoes colonial education discard his own religion, become secular-minded and indifferent towards Islamic way of life, admire western culture, literature and philosophies, indulge in all kinds of nonsense, run after material prosperity, work in favor of a colonial agenda, undertake the task of influencing the masses on western line and filter the western metamorphosing culture practically by means of '*dot by dot*' or what can be called '*Cultural Dripping*' down to the common Sudanese. Thus, colonialism prepared some Effendis who are capable by model and behavior to inject colonial cultural poison into the blood-stream of the Sudanese society. In this regard, it can be assumed that colonial education and government jobs were only traps to secularize, corrupt and change the identity of the Sudanese.

Secularizing Rural Native Administration:

In order to create a generation gap and instigate those who underwent secular education to claim and adopt views which were drastically different from those of the wise elder generation and create potential conflicts in the Sudanese society between those who got colonial education and the elder generation, the colonial rule tried to put the history-rooted native administration in front of two options; the sweetest of them was very sour; either facing the unavoidable conflict with the 'Effendis' produced by colonial education or allowing their own children, who would become Omdas and Shaikhs, to undergo colonial education. It openly pressured the elder generation in rural areas to let their children undergo the colonial education otherwise their children in future would not be able to stand up to those 'Effendis class' of the town who were getting education in colonial system of education. It resorted to shift colonial system of administration and Elementary education to the rural areas, educate and employ the sons of tribal leaders and chiefs, push them into a conflict with the established traditions and inherited cultures of their own societies on one hand and that of the graduates in urban areas on the other hand. Unfortunately, the sons of self-interest, opportunist, ideologically fragile and easy prey people were duped and attracted by this cunning strategy and were pushed to undergo colonial education which detached them

from their original environment and injected colonial cultural agenda into their mind-set. Consequently, it spread a type of educational outputs who are alien to their own rural background and producers of political unrest.

Native Rule, Unemployment and Political Conflicts:

The colonial rule opted to create saturation in the educational outputs so that it might pave the way for political and social unrest which would initiate and shape the political activities and make the educational outputs within the frame of the colonial agenda and monitored by it as well. Colonial educational centers started producing educational outputs and at the same time avoided employing them. During 1920s and due to the political environment dominated in the wake of the 1st. World War, there was a growing sense of injustice among the Sudanese. Moreover, the colonial rule found that the religious tendencies among the masses were still very strong and Islam is capable of uniting, again, the Sudanese tribes and ethnic compositions, therefore, the colonial administration tended to halt education as a whole so as to reduce the quantity of the educational inputs. It avoided employing educated men of the town and resorted to accelerate the process of “native rule” or “native administration” which would work under the leadership of the rural native administration. This state of affairs gave rise to dissatisfied, frustrated and

disillusioned groups of educated people who had been secularized, but failed to get a job in government offices or employ themselves. They tried to become a source of nuisance for the colonial government by participating in the so-called 'national movement'.

The Embryo of Political Bodies that are Loyal to Western Circles:

Colonialism was well aware that those unemployed educational output, will get engaged into a struggle which was apparently for the sake of Sudan, but in its true essence was a manifestation of the sense of frustration as a result of unemployment. Colonial rule planned to exploit this sense of frustration among the educated people in its own vested interests by making them propagate and impart varied types of contradictory and secular ideas and laws and spread social as well as personal corruption. Its motive was to create a perpetual conflicting environment and channelize the interests and concerns of the educational outputs in order to push them to indulge in some type of politics that would qualify them as members of future secular parties who would participate in offering a secular experiment of Sudanese education, administration and ruling class. The colonial rule was successful in attaining this vicious motive by putting the foundation for whirlpool of political instability in Sudan.

Gradually, the unemployed educational outputs

got engaged in political activities which is, drastically, different from the ingrained political attitude of the common man and opposed to the return of Islamic rule to Sudan. They submitted memorandums and recommendations which were, immediately, accepted by the colonial rule as they were almost an extension of the plans, agenda and programs of colonial rule.

Later on, those who were the member of the so-called 'nationalist movement' influenced the post-colonial rulers who did not possess a true ideological allegiance to the original identity of the nation. Therefore, long after the departure of the colonial rule, Sudan could not retain its true identity which is purely Islamic. This is basically because, both, the moron sectarian politicians and stupid military personnel who monopolized the political theatre and ruled Sudan, were either secular to the core or ignorant to the furthest limits. They were concerned with their political position and materialistic motives and therefore they could not free Sudan from the colonial cultural, economic, ideological and political shackles which colonialism had chained it with.

Predominance of Materialistic Considerations:

Providing colonial administration with administrative cadres was one of the motives of colonial education. Thus, initially, colonialism created close-link and correlation between education and employment.

Consequently, the product of colonial education took it for granted that education is for getting government job and not for acquiring knowledge. Learners started perceiving the main aim of education as an avenue that leads to a job and not as a tool to acquire knowledge, develop the country or serve the common man. They became seekers of jobs in the colonial administration and education and were incapable of surviving without getting government job. Consequently, a type of repugnant Effendis class was created. They were robbed of sympathy for their own people and filled up with selfish and narrow motives embodied in getting a government post, live for their own interests and serve colonial circles wholeheartedly. They were completely isolated from the concerns of the common man. Their main concern was material accumulation irrespective of the interest of the common people.

Corrupting Teacher-Learner Relationship:

Colonial education ran its educational efforts by depending on payable teachers and thus the history-rooted traditions of a devoted teacher (Faki) who spreads knowledge without asking for a material returns have been turned upside down. Moreover, great deal of cordial teacher-learner relationship that existed in the Islamic education had declined during the colonial period. Teachers, in the colonial education, were empowered to inflict all types of physical punishment,

psychological torture and mental pressure. Therefore, teachers who were working in secular education were feared and not loved. Learners used to make the best of their legs when they see a teacher of the colonial education in the street while at the time of Islamic education when they saw Faki in the street, they used to receive and greet him wholeheartedly and kiss his hand. Thus, in the colonial system of education, the teacher did not receive that much respect which the Faki used to receive in the Islamic education. Moreover, educational unrest also intruded the Sudanese society. Strikes and un-disciplined behaviors and tendencies emerged in colonial schools and hostels and became part and parcel of the Sudanese education even after the departure of the colonial army.

Introduction of Defective Examinations:

The colonial education introduced the practice of examinations in Sudan to sift out students and select those who fulfill the requirements of colonial educational system and its future parasitic and hegemonic agenda as well. Examinations were not evaluating the extent of student's achievement in various useful and practical branches of knowledge. Examinations were just tests of excellence in academic parroting of useless information and the extent of being loyal to western cultures.

Limiting Education by Formal Degrees:

The colonial education introduced the tradition of conferring Certificates and Degrees on learners. There was Primary School Certificate, Intermediate School Certificate, Secondary School Certificate, Gordon College Certificate and later on Bachelor Degree came into existence. These certificates became a be-all and end-all for many learners even if they were without a real substance.

Corrupting Women through Secular Education:

Corrupting the mothers of the Sudanese society, depriving them of their pure and respectable feminist character, pumping into them manly air and making them challenge the innate and intuitive values were one of the main motives of the colonial education as imperial forces are trying to do now in many Muslim countries like Afghanistan, Arabian Peninsula, etc. In order to corrupt and metamorphose the future mother of the Sudan, the colonial government encouraged missionaries to provide education to the Sudanese women and it also established its own schools for girls. Under the name of so called 'equality between the two sexes', it encouraged women to enroll into the secularizing educational process. Some Sudanese who had already undergone colonial education during Turkish colonialism or those who had been attracted by the apparent glamour of colonial slogans and

government jobs, allowed their daughters to attend schools erected by colonial government and missionary societies. Consequently, colonialism was successful in providing secular education to some women and depriving Sudan from truly educated women who abide by the Islamic culture. Most of the outputs of colonial education were secular-minded women.

Offering more Misleading Incentives:

Meritorious and intelligent learners were given scholarship to go to colonial education in Egypt or even to England so as to pump into them additional colonial agenda and the culture of mercenary. They were then brought back to Sudan to inherit the colonial legacy and play the colonial role on the Sudanese political theatre. This provided incentives to some fathers to encourage their children to run after chances of getting qualified for such Western rewards and thus becoming players of such dirty roles in future.

Military Education for International Agenda:

Sudanese were famous for courage and bravery. In order to maintain its colonial hegemony, the colonial invader exerted all efforts to select some Sudanese and turn them into soldiers who are ready to protect the colonial establishments in Sudan and overseas as well. Therefore, they started recruiting some Sudanese and giving them military education and training. During the

1st. and the 2nd. World Wars, many of those who got military training were turned into mercenaries and were pushed to fight for the decaying and collapsing 'British Crown'. In the wake of the departure of the colonial army, they were turned into the national army.

Neglecting Arabic and Emphasizing on English:

Marginalizing Arabic language and emphasizing on English language were part and parcel of the colonial rule and education right from the outset. Initially, Arabic was made the medium of instruction for the Elementary level (First stage of the educational ladder) while teaching English as a strong subject was confined to Intermediate level (Second stage of the educational ladder). English language has been adopted as the medium of education at, both, the Secondary level of education (Third stage of the educational ladder) and post-Secondary level (High Education). In the Secondary level, it was a case of immersion teaching. In other words, the colonial rule has imposed English a medium of instruction in Secondary and High education and removed Arabic language from its natural position as a medium of education. Thus, too much emphasis on teaching English made colonial education machinery operate to teach only English language rather than to provide useful education. English language flourished with some learners, but the grasp-over those subjects by the majority of learners through English language was

not up to the mark. In other words, immersion teaching supported some learners in mastering English language, but it failed to consolidate knowledge within them. This affected the standard of the educational system. Consequently, the educational system suffered from the hegemonic position of English that made the educated class backed up by half-baked knowledge that failed to benefit Sudan.

Misuse of Local Resources:

The colonial education was apparently free of charge, however, in reality, it is the Sudanese who paid for it indirectly. By extracting money from the common man in the form of heavy taxation, etc, the colonial government erected and patronized its colonial schools. Colonial tax-collectors roamed and extracted heavy taxes and snapped away huge natural resources from the common Sudanese by using all types of hooks-and-crooks in order to support the financial needs of their corrupt colonial education and administration. In other words, the colonial rule wanted to corrupt the Sudanese with the resources of the Sudanese themselves. In spite of the huge amount of wealth and resources which they robbed from the Sudanese, the colonial rule established meager secular educational facilities and provided it *freely* to few learners.

Conditioned Vocational Education:

Colonial vocational education was exploitative rather than skill-providing education. It provided only those skills that were necessary to enable the learner to help the colonial exploitative machinery in siphoning out the natural resources of Sudan.

Misuse of Local Circumstances:

Under the colonial education, there was a great deal of employing and utilizing local circumstances and variables such as the varieties of vernaculars, racial, religious, tribal and regional diversity, etc and exploiting them for vested interests. All these variables were exploited and religion was relegated to the margin. The consequence of this colonial policy is that till today Sudan doesn't have a uniform national culture that unite its people. It is on the brink of overall disintegration.

Divide and Rule Policy:

Colonial education aimed at dividing the Sudanese by founding various systems of education which divide the country on racial, religious and intellectual basis. The ramifications of the colonial rule are still creating unrest in different parts of Sudan such as Darfur, South Kordofan, South Blue Nile, etc even after the partition of the State of Southern Sudan.

Marginalizing the Southerners:

Colonial education was not serious about educating the southerners, rather, it left the South to missionary societies which prejudiced the few southerners who underwent missionary education. Moreover, by adopting the policy of Closed District, the colonial administration deprived the majority of the southerners from the chance of getting the lights of Islam by coming into contact with enlightened northerners who had undergone Islamic education. Thus, colonial education kept the southerners ignorant, illiterate and put the seed for problems between the North and the South of Sudan that resulted into the disintegration of Sudan. However, even after the separation of the Southern Sudan, the so-called Southern politicians failed to serve their own people. They got involved in tribal conflicts that consumed the southern man and resources.

Mutilation of Sudanese History:

During the colonial education, the tendency to write the history of Sudan emerged, consequently, writers like Cromer, Holt, etc, produced a bulk of faked, forged and mutilated history and ascribed it to Sudan. It was part of the cunning design of presenting a fake history of not only Sudan, but also of Islam which the Wahabism Movement was undertaking in the Arabian Peninsula. Thus, the Sudanese were subjected to a

national and religious history that is far away from truth. National history books derived from references written by colonial writers or their agents. Thus, national patriots and events were marginalized whereas colonial period was made the beginning of the real history of Sudan. Islamic history also was loaded with fabrications written by those who were loyal to Saaqefa and thus Islamic history is full of lies and insult to Islam and its Prophet (PBUH and his progeny). True Muslims were marginalized and their ideals were hidden. Hypocrites were glorified and their atrocities and misdeeds were justified. Consequently, even after many decade since the departure of the colonial army, we have the current faked history of both Sudan and Islam which has no relation with the true and genuine history of Sudan or Islam. The faked history of Sudan contributed to the disintegration of the country. The faked history of Islam produced the current Muslim societies which are full of terrorism, injustice and atrocities. This is basically because Muslims societies departed the teachings of Quran, the authentic sayings of the Prophet (PBUH and his progeny) and refused to go according to the Prophet's advices that asked us to follow the Quran and his progeny (PBU them).

Main Educational Committees, Commissions and Conferences in Post-Colonial Period

After the departure of the colonial army, the Ministry of education felt the need to change the educational system to suit the new situation in Sudan. The Director of education stated,

“It goes without saying that it is time for us to review the whole of our educational system, with the intention of adapting it to the needs of the independent Sudan. The type of school that produces the White-Collar workers is no longer adequate. The country needs young men and women who can use their hands as well as their brains and provide the tiller of the land, the grazer, the artisan and the engineer. We have, therefore, to bid for rapid multiplication of the existing type of school, consolidate and then plan on entirely new basis. This is what we hope to do in the coming years.”

During the years between 1955-1959, the government integrated the private (Ahliya) schools and the missionary schools in the South into government education system. It was a period of drastic political

changes. Many educational committees and conferences looked into the conditions of education in Sudan and offered their recommendations. They are as follows:

Akrawi Committee:

In 1958, the Minister of education formed an Educational Planning Committee and appointed a UNESCO expert, Dr. Matta Akrawi and seven Sudanese educationist, to undertake the task of examining the functioning of the educational system in Sudan and offering the required suggestions to improve it. It started its work under the chairmanship of Akrawi.

In the opening address, the Minister of education put the terms of reference of the Planning Committee as follows:

1. To study the aims of education in Sudan and the direction in which it is advisable to orient it.
2. To study the educational organization in its three stages (Elementary, Intermediate and Secondary), and the extent to which it met or did not meet the needs of the country, particularly, whether the length of the first stage was sufficient to educate a citizen and prepare him for the future or to recommend a new organization based on new foundation.
3. To recommend a five-year plan which would ensure the orderly transition from the old to the new organization without disturbing the running of

schools.

4. The plan should ensure the necessary expansion of education, taking into account the extension of the first stage of education to all the children of the people within a reasonable period of time and within the limit of the financial abilities of the country.

He called the attention of the Committee to four main points. They were as follows:

1. The possibility of lengthening the period of the first stage of education.
2. Educating the nomadic tribes.
3. Molding the character.
4. Using Arabic as a national language.

In dealing with the aims of education, the Committee depended on the following points:

1. It attempted to use the modern philosophies of education, sociology and psychology to phrase the aims of education.
2. It reviewed some of the salient features of Sudanese society, its needs, its problems and its aspirations and took these as a guide for the determination of the Sudanese education.

The Committee submitted its report in 1959. As far as education is concerned, it stated: "*Education can*

be a powerful aid and stimulant to economic development, to the rise of national income, and to the improvement of the standard of living.” It went on saying that the task of education is the “*development of a sense of Sudanese unity among its citizens.*”

The committee viewed education as a means of pumping into the younger generation the “*sense of nationhood and patriotism*” and teaching them “*methods of peaceful co-operative group-work aimed at both individual and social welfare, and to imbue him with the spirit of international understanding and co-operation*”.

It stated the aims of education as follows: “*Education in the Sudan should aim at producing a loyal citizen, strong in body and mind, sound in character, deep in his religious convictions, willing to defend the unity of his country, knowing his rights and duties as a citizen, able to earn his living and to participate in the economic development of his country, able to express himself well, objective in outlook, independent in thought, courageous in action and willing to assume responsibility.*”

Akrawi Committee investigated into the educational system and recommended a change in the structure and organization of education. It expressed its dissatisfaction with the curriculum of the Elementary level that did not give sufficient preparation to the learners to be useful members of the society.

Akrawi Committee’s main recommendations

were as follows:

1. Extending the Elementary level to six years.
2. Introducing a Secondary level that is divided into:
 - a. General Secondary stage.
 - b. High Secondary stage.
3. Dividing the High Secondary into two types of schools, namely:
 - a. Academic schools.
 - b. Vocational schools.
4. Diversifying the vocational schools into:
 - a. Technical schools.
 - b. Agricultural schools.
 - c. Commercial schools.
 - d. Home economy schools.
5. Introducing agricultural activities in rural schools and trade activities in urban schools.
6. Emphasizing on health education, handwork as well as teaching Arabic language that must be made the language of instruction in all schools all over the Sudan.
7. Abolishing English medium education and making Arabic the medium of instruction to ensure a higher educational standard and prevent English from becoming a stumbling stone to students who are qualified to study specializations that do not require mastering English language.

8. Introducing English language teaching in the fourth year of the proposed Primary (previous Elementary level) to improve and maintain its standard.
9. Emphasizing on broad and practical activities at proposed General Secondary level to give sufficient education to school-leavers who would not undergo further education and feed High education with suitable educational outputs.
10. Offering varieties of courses and subjects at some schools of the High Secondary level.
11. Employing holders of university Degrees as teachers in the General and Secondary levels.
12. Introducing a four-year course to prepare teachers who would teach at the Primary level.

Kadhim Committee:

A report of a second UNESCO expert; Kadhim who, in 1960, admitted the existence of the following defects:

1. Lack of coordination between different stages of education.
2. Repetition in the syllabuses.
3. Over-emphasis on theoretical studies.
4. Shortage of trained teachers at all levels.

It recommended the following measures:

1. Changing the structure and organization of education.

2. Establishing a four-year Elementary education.
3. Allowing children to proceed to the Intermediate stage without undergoing any examination.
4. Introducing an examination in the second-year Intermediate level.
5. Only those who pass the second-year Intermediate examination would be allowed to go further.
6. Introducing a four-year Secondary stage that follows the Intermediate school. The Secondary stage would be of the following types:
 - Academic schools that are divided into literary and scientific streams.
 - Technical schools.
 - Commercial schools.
 - Vocational schools.
 - Agricultural schools.
 - Teacher training schools.
 - Home science schools.

The New Plan of Education in the Sudan, 1962:

The New Plan of Education in Sudan in 1962 laid down the aims of education as follows:

1. Handing down of the national heritage and culture to the new generation.
2. Building up of an integrated personality.
3. Cultivation of the tone and spirit of religion in the Sudanese young generation.
4. Introduction of practical subjects in the new

curriculum.

UNESCO Educational Investment Programming Mission:

The report of the UNESCO Educational Investment Programming Mission to the Sudan that was submitted in 1963 said, *“economic development depends ultimately on people: no amount of education or financing will secure it unless people are available in adequate numbers at the right time and with the diverse knowledge and skills required. If the educational system is not such as to produce the quantities and levels required when wanted, the economic development envisaged will be retarded.”* It went on saying, *“the educational provision in the Sudan is inadequate to meet the needs of an expanding economy”*.

The Educational Investment Programming Mission’s terms of reference were as follows:

1. Pointing out priority requirements in the field of education.
2. Improving and expanding educational facilities that are needed by the national economy.
3. Recommending on the investment requirements for the educational Development Program.

The Educational Investment Programming Mission warned against basing educational development plans upon the manpower requirements or considering

such requirements as a desirable educational attainment.

The mission based its warning on the following points:

1. It is difficult to forecast accurately what the future requirements for skilled-manpower at different levels would be.
2. Education, beyond the lowest stages, is a process that extends over many years. Therefore, it is difficult to develop the educational system that gives outputs of various educational achievements which match the requirements of employment in economic fields.
3. In developing countries, the minimum educational requirements to employ a person to perform different tasks have been influenced by considerations such as tradition, status and goals other than purely technical.

The priorities of the Educational Investment Programming Mission were as follows:

1. Expanding and broadening the base of the Elementary school system to increase the size of enrollment and supply adequate numbers of entrants to subsequent stages and High education.
2. Expanding adult education.
3. Restricting the size of the class in the Elementary level to an average of about 40 to 45 students in the first grade.

4. Increasing the provision for technical education by means of part-time courses at the Intermediate and post-Intermediate levels.
5. Providing facilities for teachers-training such as in-service training, refresher courses, conferences and seminars to meet the requirements of educational expansion and replace untrained teachers and introducing a four-year training course for intending Primary school teachers.
6. Reviewing and revising the existing courses of the school level and allowing teachers to participate in this task and taking account of new developments and the role of modern teaching aids and media.
7. Unifying and strengthening the inspection system.
8. Activating the role of the Research Unit at the ministry of education in doing researches and experiments.
9. Finding alternatives to Primary and Intermediate boarding schools.

It is important to know that before the implementation of many educational plans, the stupid rule of General Abbood collapsed in October 1964. Consequently, the moron Sectarian parliamentary system which came to rule Sudan did nothing to education. It was a parliament that contained nothing more than ignorant members and their politically stupid leaders. In fact, education is not at all in the interest of stupid

sectarian leaders. They knew very well their colonial legacy would be at risk if people get education. Therefore, they were keen on keeping people ignorant and vote-banks only. The only educational project which was implemented was the Arabicization of the medium of instruction of Secondary education as recommended by the International Commission for Secondary Education. It started in 1965 and was accomplished in 1968.

Arabicization of the Medium of Instruction in the 1960s:

Due to the academic difficulties faced by students at the Secondary level and to facilitate the process of acquiring knowledge, Sudan started a vigorous process of Arabicizing the medium of instruction of the Secondary level. It is important to mention here that Arabicization of the medium of instruction was already recommended by the International Commission for Secondary Education in the mid of 1950s. However, due to some procrastination on the part of post-colonial weak, pseudo-democratic and ignorant sectarian governments it was not put into enforcement till the 1960s. After the so-called ‘October Uprising’, the Islamist trend was strong among the Sudanese intelligentsia. As the Islamic ideology was against the colonial behavior of the West, the common attitude among the Sudanese intelligentsia was leading

that type of attitude towards Arabicization. They influenced the whole process of Arabicization which commenced in 1965 and finished in 1968. A group of school teachers and teachers from High Institute of Teachers and Bakht el Ruda siphoned the English material of secondary schools into Arabic language without any change in the content of the curricula. However, while the process of Arabicization was underway, the Ministry of Education, in 1967, established a curriculum section at the Headquarter. However, it did not make any change in the curricula till the military coup of May 1969.

Foolishly, May Regime gave more attention to its own stray ideological agenda which was having alien socialist tendencies. Strangely, it introduced also French language in Education. May-Regime indulged also in a utopian effort of unifying the educational curriculum of the main cultural subjects of the Elementary educational level with those of some Arab countries. In other words, it made the nation busy with stupid nationalistic emotions and racial slogans such as the so-called 'Arab Unity'. Foolishly, it wished to establish a cultural unification between Sudan, Libya and Egypt. It wasted the time of the Sudanese in an attempt to unify people who would never get united without returning to genuine Islam because they are culturally different from each other and only the Islam of Prophet Mohammed and his progeny (PBU them) can unite them. Otherwise, so long

as they are culturally different and the Islam of Saeefa is catching hold of them, they will continue to fight each other. Therefore, the political, educational and cultural motive behind such hypocrite and futile efforts utterly failed and almost more than five years of the educational efforts were wasted due to such stupid political whims of moron military personnel who were politically and ideologically out-of-sense. Later on, it was discovered that the whole strive was not originating from a practical basis rather it was a stupid revolutionary effort that lacked sense and experiment. They did not make any major change in the educational curriculum which was suffering from the influence of colonial educational curriculum. Therefore, it was necessary to review the whole educational curriculum.

Five-Year Plan, 1970-1975:

A five-year plan that extends from 1970 to 1975 included many educational targets. However, due to socio-economic obstacles they could not be achieved. The following points display the gap between the desired goals and the outcome reached by the available educational efforts:

1. In the academic year 1969-70, the percentage of enrollment of seven years old boys and girls was 42%. The new Plan aimed at raising the percentage of enrollment by 1974/75 to 48,3%. However, by 1972/73, the percentage of enrollment was only

42,3% instead of 45,7% which was the goal for the same year as per of the overall Plan.

2. The Plan aimed at decreasing the percentage of admission of students who complete the sixth class of the Elementary level to Intermediate level from 31,8% of the pre-Plan to 22,4% at the end of the plan in favor of devoting the major part of the budget to the Elementary and Secondary levels. However, in 1972/73, it jumped up to 46,5% instead of 28,7% which was the goal for the same year as per of the overall Plan. Consequently, classes in the Intermediate levels got crowded; a situation that spread health hazards and affected the academic achievement and the availability of school equipment.
3. By 1972/73, the literacy derive could not reach the percentage of 75% which was the goal for the same year as per of the overall Plan.

The Plan aimed at decreasing the percentage of admission of students who complete the third year Intermediate level to first year Secondary level to 37,8% at the end of the plan. In 1972/73, it was 45,9% instead of 45,2% which was the goal for the same year as per of the overall Plan.

The Curriculum Conference in 1973:

The Curriculum Conference was held in

1973. It found that there is a clear failure in achieving the goals of education. It attributed the failure to the inability to translate the goals into specific and practical purposes. To eliminate those causes of failure, the conference recommended considering the measures mentioned in the document as an instrument that would help in achieving the goals of education in Sudan. They are as follows:

1. The teacher must be well-acquainted with the instruments of achieving the goals and conversant with the educational methods of planting those goals in the hearts of pupils and make the latter apply them practically on the basis of awareness and convenience.
2. Making the goals clear and suitable with the development stage and provide support that helps achieving them.
3. Taking the measures that help in discovering pupils' innate tendencies and developing them.
4. In order to prepare the pupils to confront the new developments in the field of knowledge, it is important to provide for the tools that would assist them such as activity and self-learning material and to observe the balancing between the intuitive and practical aspects of education.
5. Subjects taught should help in planting high morals and mending as well as elevating the behavior.
6. Organizing the educational activities in such a way that students themselves undertake the task of

organizing them in order to strengthen in them the sense of responsibility, initiativeness and wise leadership.

7. Adopting the tools that activate the relation between the school and the society including various government bureaus.

8. Education is the responsibility which is shared between the teacher and father, between the school and home. Since the teacher has been provided by the aims and objectives of education so that he might abide by them, the father also must be aware of those aims and objectives of education. Therefore, the Conference recommends that the Media Section in the Ministry of Education and the Teachers' Syndicate Corporations and Teachers' and Fathers' Committees should propagate those objectives and aims by means of publication and media to make them clear and deliver them to parents.

Since the explanation and clarification of the objectives are important instruments of executing them, therefore, the Conference recommended accepting the interpretations mentioned in this document and to consider them as a basis for an interpretative minute that explains the spirit of the Conference while its discussion of the general objectives of education in Sudan that have been recommended to be approved by the Conference. The interpretations are as follows:

1. As far as the formation of morality are concerned, specific aims which are related to various levels have been mentioned, however, some participants were of the opinion that those aims must be interpreted further by mentioning details and examples such as preservation of public properties, fighting corruption and partiality and avoiding subjecting the public issues to personal impulses. Those concepts must not only be taught, but they must also be displayed through model personality of the teacher. Thus, the development of the personality of the child would be based on good and practical moral foundation.
2. Many participants dealt with the issue of educating girls and preparing them properly, particularly, with regard to the home economy and the importance of relating it with the local reality.
3. In phrasing the objectives of education, the following aims have been put into consideration:
 - a. Aims related to the overall development of the person.
 - b. Aims related to the environment.
 - c. Aims related to the nation.
 - d. Aims related to the humanity.
4. It is important to teach the objectives of education in teachers' training institutes to improve the outcome of the training curricula of those institutes and achieve the educational objectives.
5. Explaining the objectives and its content for teachers

so that they may help in achieving the desired goals.

6. The following points must be considered in putting the curriculum of every educational level:
 - a. Integration.
 - b. Preparing the learner for the following level.
 - c. Fulfilling the needs of those who continue their education.
 - d. Adopting logical and psychological gradualism.
 - e. Observing the bases of curriculums.

The Report of Sudanese Education: An Appraisal and Strategy for Action, 1977:

As May Regime was busy in its futile and stupid efforts to unify Sudan with countries that can't be united with, it took almost nearly a decade for May regime to outline the general aims of Sudanese education. An official report published in 1977 titled '*Sudanese Education: An Appraisal and Strategy for Action*', constituted an official policy for development of education for a period of fifteen years. It contained the major general objectives of Sudanese education which were as follows:

Integrated development of the individual:

Educational activities concentrate on assisting the individual to develop intellectually, emotionally and physically. The ultimate product is an individual who respects work and benefits from leisure time.

Re-structuring social life:

To achieve this goal, the concepts of social freedom, national unity and modernization should be manifested in the content of education at all levels.

Achievement of economic growth:

This goal has made it necessary to encourage incorporating practical subjects in the school curricula in general and adopting a policy of diversification of Secondary education in particular so as to prepare trained manpower that is sufficient, both, in quantity and quality needed for development plans. This trend must also be maintained in High education for training of professionals and high technicians.

Consolidation of national and regional affiliations:

Among the fundamental aims of education is the inculcation of love, devotion and loyalty to one's country. However, citizenship in today's world extends beyond the geographical limits of one's country. The Sudan has its regional responsibilities and ethnic affiliations, and all these find their place in education to confirm the links of the nation with both the Arabic and Islamic heritage as well as the African race. Thus, education must emphasize the cultural role of the Sudan in these two spheres and the specific responsibilities of each individual in this respect.

Participation in world and human mutual understanding:

Education should strengthen the bond of friendship and sense of peace among nations so as to remove racialism and other prejudices.

Confused Educational Plans:

However, except some minor expansion in education, May Regime gave Sudan nothing in the field of education. It was a period of a single military person who theorizes, stupidly, about each and everything and unfortunately finds moron listeners and followers. The law of regional administration was issued in 1982. Consequently, various regions got the administrative autonomy to administer their own education with regard to budgets, promotion of teachers, transferring of teachers, establishing schools, etc. May Regime collapsed in 1985, leaving behind an ailing educational system that suffered from excessive hollow theorizations and insignificant achievements. It is sad to say that even after many decades since the departure of the colonial army, Elementary education was not made compulsory, consequently, illiteracy and backwardness reigned all over the country. Therefore, there were vast discrepancies between what was claimed and what was achieved. The contradictions ingrained in the educational efforts of May Regime can be summarized as follows:

- Although it claimed that '*Basic education is the right for all citizens*', the percentage of illiteracy in the mid of 1980s, after sixteen years of stupid military rule, was above 70%.
- Although it claimed that '*equal opportunities of access to, and success in, education without regard to regions, sex, rural/urban background, ethnic origin or social and ethnic status*' should be provided, but the Socialist Junta centered themselves in the capital and monopolized the national wealth for their own vested interests and the interests of their supporters, consequently, the marginalized areas suffered from ignorance, backwardness, poverty and diseases.
- Although it considered education as an '*investment rather than a mere service, since human resources are vital for socio-economic development*', it left behind a population crippled with socio-economic problems.
- Although it emphasized on relating education '*to work and local environment in order to improve the quality of life*', Sudan was left by May Junta as a starving and ailing country that was familiar with famines, wars, scarcity of basic commodities and medicines; situations that led to the domination of quota-system everywhere and in everything.
- In spite of its intensive theorization about education, the educational budgets at the closing years of May regime did not go beyond 15% of the national

budget. Although 55.5% of the educational budget was devoted to Primary education, Sudan was moaning under the heavy burden of illiteracy and ignorance. When May Regime collapsed, Primary education has not yet been made compulsory.

Suffering of Education during the Second Democracy:

In April 1985, a public uprising demolished May Regime, but unfortunately, it gave way to a new era of anarchy and sectarianism which was, falsely, termed as democracy. The moron Sectarian rulers came to power again through the vote bank of their ignorant bases, consequently, the natural victim of their so-called democracy was education because the Sudanese Sectarian party-system flourishes only in the environment of morons, ignorance, illiteracy and blind loyalty. Sectarian rulers know very well that education abolishes their fabricated legacy and eradicates them from the society. True education throws Sectarian rulers in the dustbin. Therefore, till the collapse of the 'party system' which was led by politicians who can reign and prosper only in the environment of ignorance, Sudanese education did not get any attention. It was a period of too much talking by Sectarian politicians, complete absence of national and social security, distribution and redistribution of portfolios and consolidation of ignorance and illiteracy in the society. In 1989, the so-

called democracy was demolished by a military coup that termed itself as Salvation Revolution that came to power on the shoulders of hypocrite Islamists.

Till 1990s, almost more than 70% of the Sudanese were still illiterate. It is because of such a situation that aimless and stupid military Generals and filthy sectarian rulers could rule Sudan and spread their ignorant views.

The Salvation Regime and Education

Introduction:

In 1989, a military coup termed itself ‘The Salvation Revolution’ overthrew the Sectarian rule which hid under the name of ‘party system’, but it was the perpetrator of the political anarchy which was engulfing the entire country. As the ideology of the Salvation seemed to be, apparently, opposed to those of the ‘Sectarian’ parties, the so-called ‘Salvation’ government gave a due theoretical attention to education though it planned and executed it in a hectic and ad hoc manner. It indicates that Pro-Salvation politicians were possessing some kind of a ready-plan with regard to education and their basic aim was to eradicate Sectarianism through a system of education that offers, generously, certificates and Degrees without substance. Being a group of hypocrite Islamists and moron military Junta, they could not realize that education without content will produce nothing more than enlightened ignorance which will fuel nothing except hypocrisy, sectarianism, racial and tribal conflict and this is exactly what dominated the Sudanese society during the rule of hypocrite Islamists. However, to legitimize their hollow educational vision and pass it for hectic implementation, the military Junta and its hypocrite Islamists indulged in

holding educational conferences which were attended by empty minded theorizers only. An educational conference was held in 1990. Thus, the major educational event organized by the empty-minded military Junta and its hypocrite Islamist supporters in their early years is embodied in the educational conference held in December 1990.

The Conference of Educational Policies, December, 1990:

A conference on educational policies was held in December, 1990, to discuss various issues related to education in Sudan. It concluded with putting its recommendations in the following pivots:

1. Policies and curriculums.
2. Training and the problems facing the teacher.
3. Bureaus of education.
4. Resources of education.

The First Pivot: Policies and Curriculums

Firstly: Philosophy and Objectives:

Due to the changes that are taking place in Sudan and all over the world and on the basis of the trends adopted by the government to up-bring generations who have faith in their God and who react to the causes of their country and who are properly prepared to construct the Sudan of tomorrow and who are distinct, among other nations, by their character, therefore, it was

necessary on the part of the government to adopt educational objectives that reflect the educational philosophy of Sudan. These objectives must be the governor of all the educational institutions that give an educational message to the youth. They should be guided by these objectives to lay down their detailed goals.

The Conference recommended adopting the following educational objectives for Sudan:

1. Exerting efforts to strengthen the sense of religiosity among growing generations and upbringing them according to religion and build their individual and group behavior on its basis and according to its teachings in such a way as to develop social, economic and political values that are based on proper behavior which leans on the teachings of the heaven.
2. Strengthening the spirit of national unity in the hearts of the growing generations and developing the sense of loyalty to the country and rehabilitating their conscience with its love and preparing them to work for uplifting it.
3. Building a society of self-dependence and exploding the potential, spiritual and material energies in the country and spreading ambition to restore the civilizational role as a leading nation who has a message.
4. Developing the individual skills and providing proper training opportunities on modern technological means in such a way that enables the individuals to

make the best employment to their potentialities so as to serve the overall development.

5. Developing environmental sense in the young generations and making them aware that the environmental components are boons of Allah and therefore must be preserved, developed and properly employed so as to avoid drought, desertification and other environmental disasters.

Secondly: Spreading Education:

In order to achieve the principle of equality among the citizens and to affirm our adherence to upbringing the future generations according to the guidance of the Sudanese philosophy of education and to eradicate the factors of illiteracy and act in compliance with the international conventions, the conference recommends the followings:

1. Spreading Basic education for all children who are in the age of education including the handicapped as per a time-table plan which commences in 1991 and terminates in 1994.
2. The government must issue a political declaration which affirms its adherence to universalization of Basic education within the range of period proposed and make it a top priority in the overall strategy of development.
3. Establishing national institutions that undertake the task of supervising the process of achieving the goals of the plan, executing its programs and attracting the

financial support from local, regional and international financing bodies.

4. The execution of the plan must depend on various patterns of education according to the circumstances prevailing in each educational zone such as Khalwas, schools which have two batches and co-education schools.

5. The government should adhere to providing free education throughout the stages of general education. However, the contribution of the able-people in educating their children must be organized.

Thirdly: The Educational Ladder:

1. In order to achieve the objectives of the Sudanese education, prepare the growing generation in such a way as to enable them to participate in the economic, social and political life, prolong the productive age of the citizens, graduate students who are more mature, narrow the gap between the age of working and the age of completing the Basic education and in order to reduce the cost of education, the conference recommends that Basic education must be divided into two stages:

- a. The stage of Basic Education which extends to eight years and it enrolls children from the age of six.
- b. A Secondary stage that extends to three years and has various aspects with a single certificate (Academic, Technical and Islamic Studies).

2. The Secondary Certificate should be the standard on

which other certificates are measured and it must be in the form of an inclusive evaluation of students at the end of the school education.

- *Pre-school Education:*

1. Expanding pre-school educational institutions such as kindergartens and using new patterns which are cheap and can be spread all over Sudan to generalize it so as they become a main tributary in our educational system. A council of coordination must supervise these educational institutions and the ministry of education should be in charge of preparing the curriculums and training the human resources.
2. The age of four should be considered the beginning of enrolling into pre-school educational institutions.

Fourthly: The Educational Syllabuses:

As the present syllabuses do not meet the aspirations of the nation and do not go in harmony with the objectives of the Sudanese education, the conference recommends:

1. Reformulation of syllabuses of the general education as per the educational objectives and reviewing the content of the subjects and constructing a syllabus that is based on options, in which knowledge such as activities syllabus or subjects, are integrated or adopting a syllabus that is based on specific pivots.
2. Establishing a Syllabus Development Bureau which employs highly qualified and distinctively experienced

people and it should have a distinctive job-status that competes with that which is adopted in universities and researches centers.

3. The following guidelines should be the base of planning syllabuses:

- a. The national curriculum should be implemented in all regions in Sudan and to adopt the Arabic language as the medium of instruction.
- b. Designing the syllabuses that are related to the cultural, religious and ethnic diversity in such a way that they express the positive aspects and support the national unity.
- c. Giving importance to Arabic language programs and developing the methods of its teaching and giving it more care in zones of linguistic intertwinement.
- d. Giving importance to teaching important foreign languages.
- e. The content of the syllabus should be built on linking knowledge with the roots of the nation and making it an integrated content.
- f. The content of the syllabus at the end of each stage should be planned in such a way that it qualifies the graduate and provides him with abilities and knowledge that enable him to confront the difficulties of life and interact with the requirements of his society.
- g. Syllabuses should make the learner acquire the

love for work and the values related to it.

- h. Syllabuses should include contents that give consideration to the peculiarity of upbringing girls and preparing them as wives, mothers and efficient participants in the overall development.
- i. Syllabuses should implant the love for reading and continuous self-learning.
- j. All studying programs should give consideration to make learners participate in the practical activities of the class so that their roles in the process of learning should not be passive.
- k. The syllabuses should give sufficient space to educational activities, particularly, the military training and participation in various activities of the surrounding environment and getting trained in crafts related to the local environment, however, these activities should be considered as an integral part of the curriculum and a basic component in evaluating the learner.
- l. The pre-school syllabuses should implant the religious values and good behavior by making use of the children's abilities in imitating, reciting and assimilating the good models and participating in the individual and group directed-role.

Fifthly: Removing Illiteracy:

In continuation of the leading experiment of Sudan in the field of encouraging adult education and

removing illiteracy and in coinciding with the effort to spread knowledge and culture among all the Sudanese, the conference recommends:

1. Affirmation of the importance of executing the recommendations of the National Conference on Adult Education and Removal of Illiteracy which was held in May, 1990 and activating the works of the National Council and establishing branches affiliated to it in various regions to remove illiteracy.
2. Conducting an inconclusive research to evaluate the experiment of removing illiteracy in Sudan, particularly, among men.
3. Making use of the compulsory military service to remove illiteracy.
4. Continuing studies and arranging for the experiment of youngsters schools and subjecting them to continuous evaluation so as to generalize the experiment.
5. Giving a due importance and support to Khalwa which contributes effectively to adult education.

Sixthly: The School Text:

To avoid the administrative and financial complications which accompany the reaching of the texts to the students; a problem which became a heavy burden on the government and affected the availability of texts in the hands of students and the quality of the texts produced and the extent of updating their content,

the conference recommends:

1. Breaking the monopoly over printing, publishing and distributing the school books. The process of preparing, writing, producing and defining the specifications of the school book should be one of the main responsibilities of Curriculums Development Bureau.

Seventhly: Training the Educational Wastage:

Many institutions in the country continued to compete in the field of training the youngsters and youth who completed one of the stages of general education. Consequently, this competition scattered the efforts and decreased the effect of the financial components which are provided by the local resources and the foreign aid. Therefore, the conference recommends:

1. Strengthening and activating the National Council for Industrial Learning and Professional Training so as to be able to supervise all institutions of training youngsters and youth, coordinate the work among them and make an optimum employment of the available resources.

The Second Pivot: In the Field of Training the Basic Level Teacher

Firstly: Training Elementary and Intermediate School Teachers:

1. In order to uplift the standard of education and

confront the challenges of the twenty first century, the conference recommends uplifting the efficiency of teachers of Basic stage academically and professionally. The Ministry should employ university graduates, each in his own specialization, to work as teachers in this educational level, however, the graduates of Colleges of Education are preferred.

2. Till the Ministry gets the sufficient number of the university graduates, the conference recommends recruiting sufficient numbers of the holders of S.S.C in the current Institutes of Teachers Preparation to make it possible for the Ministry of Education to universalize the Elementary education. However, the teachers must be trained for a period of two years (64 weeks).
3. The Ministry should strive in coordination with the National Council for High Education to make the training institutes, technically, affiliated to colleges of education and the certificates of the institutes should be equivalent to the Intermediate Certificate of university, provide the opportunities, in future, to the holders of these Intermediate certificates to complete their qualifications and make them equal to that of a university level.
4. Unifying the bases of evaluation and its methods and tools of the current training institutes so as to unify the certificate which is given to the trainees in those

institutes.

5. In the light of what had been mentioned in the report about evaluation of training patterns of Basic stage teachers, the successive training system must be canceled immediately due to the non-availability of the financial resources in those centers.
6. As far as the selection of trainers to work in training institutes is concerned, the conference recommends adhering to the following specifications:
 - a. The trainer must be a holder of a university qualification in the area of his specialization as a minimum qualification. Holders of higher academic qualifications are preferred.
 - b. Holding a professional qualification.
 - c. Possessing a practical experience which is not less than five years.
 - d. The trainers must be a good example in morality and behavior.
7. In order to attract qualified and experienced elements, the conference recommends distinguishing them by giving them 30% increase in their salary to make them equal to their colleagues in similar institutes in some countries and provide them with jobs to ensure that they remain in the institutes for the longest period.
8. In order to deal with the falling standards of religious studies and Arabic language among students, the conference recommends employing qualified and

specialized graduates of universities to teach these two subjects at the Basic level after they get sufficient training for a suitable period.

9. In order to maintain the reputation and dignity of the profession and the teacher as well, the conference recommends that the Ministry should remove whoever does not abide by the morals and the values of the healthy society.
10. Giving attention to training the teachers of the subject of Christian religion in such a way that they become qualified to teach this subject effectively to Christian students in areas where there are schools which have Christian students.
11. In order to make, in future, all teachers in various educational stages holders of university Degrees, the conference recommends putting a plan that gives opportunities to teachers who don't have the qualifications which enable them to join higher educational institutions to qualify themselves academically and professionally.

Secondly: Training Secondary School Teachers:

1. As the percentage of untrained teachers of Secondary stage is more than 50%, therefore, the conference recommends assigning the task of qualifying the unqualified teachers and training the untrained teachers to colleges of Education in universities so as to accomplish the task of training them within a span of

time that does not exceed five years in their respective specialized fields.

Thirdly: Training the Technical Teachers:

1. Keeping in pace with the educational policy that aims to expand technical and professional education, the conference recommends the necessity of giving attention to the Training Institute of Technical Teachers in Omdurman and providing it with equipment, tools, workshops and qualified teachers. It also recommends that the graduates of Secondary schools should not be employed as teachers in technical schools. However, they can be used in the Institutes of National Industries and Professional Education. It also recommends that the Ministry should strive to qualify the technical teachers who have Basic stage certificates by admitting them in the Sudan's University for Sciences and Technology so as to procure a university Degree.

2. The program of Technical Teachers Training should include training teachers in their own specializations. However, the program must fulfill the needs of the development and keep pace with the latest development in the field of technology, agriculture, industry, etc. In order to enable technical teachers to keep pace with the rapid development in the field of technology, the conference recommends providing them opportunities to get training abroad by making use of scholarship offers which are given by various countries and it recommends also that every year the technical teacher

should pass a period of three weeks training in the field of his specialization.

Fourthly: Training Headmasters of Schools, Directors and Supervisors:

1. As in-service training is one of the necessities of the age of planning and scientific progress and one of the tools of development, the conference recommends designing intensive programs to support this sector of educationists on the condition that the training programs become compulsory and a requirement for taking up the job in future. The conference recommends also providing opportunities for higher educationists to be acquainted with the new developments in the field of education and educational administration in Sudan and abroad.

2. Directors and supervisors of education should be provided with the important needs of work such as offices, transportation and references.

Fifthly: The Method of Preparing and Training Teachers:

1. On the basis of what has been mentioned in Arab Strategy to Develop Education and Curriculums, the conference recommends concentrating on the professional aspect in the syllabuses of preparing teachers and providing them with basic skills that ensure the continuous education throughout life and give them sufficient amount of Quranic knowledge so

as to enable them to teach it to their students effectively. They must also get a great amount of the language skill of the job, particularly, the teachers in areas of languages-intertwinement in order to eradicate the difficulties facing students of those areas.

2. The syllabus should display clearly all the major national objectives such as supporting the national unity, fighting the disunity tendencies and respecting the opinions and beliefs of others in accordance with the recommendations of the Conference of National Dialogue which approved the federal system that takes into consideration the representation of various environments of regions in syllabuses of teachers preparation and training as possible as it may be.

3. Making the environment conducive in all training establishments to mold the character of the teacher so as to make him a good citizen and the best model of spirituality and nationalism.

Sixthly: The Position of Khalwa in the New Strategy:

1. As the Khalwa, throughout its long history, was an educational institution which has a great and important message in educating the youngsters and encouraging them to continue their education to the higher stages, the conference recommends training and qualifying Shaikhs who work in Khalwa and introducing some basic subjects that make the pupil of Khalwa keep pace with his contemporary life and interact with his society

and influence it as well. The subjects should be gradually included to Khalwa education provided that they should not affect the sole message of Khalwa. The pupils of Khalwa should be given the opportunity to join schools in suitable classes without giving consideration to the factor of age.

2. Establishing a supervising bureau over the Khalwa in coordination with both, the Ministry of Education and the Ministry of Guidance and assisting it technically and financially and making the best out of the national and regional corporations which patron the affairs of Khalwa.

Seventhly: Special Education:

1. In accordance with the obligation of the society to patron both, the outstanding children and the children of special needs, the conference recommends establishing a center of special education that is affiliated to one of the colleges of education and providing it with equipment that may help it in performing its message. In this regard, the section of the Industrial Design in the College of Fine and Applied Art can be utilized to design and manufacture the equipment for the handicapped from the local material. The conference recommends introducing the subject of special education in the syllabuses of the colleges of education and teachers preparation institutes and to lay an employment cadre for those who work in this field

so as to ensure their continuity and make use of their experience.

2. The conference recommends that the Ministry of education should give special care to the outstanding students by preparing special syllabuses which suit their excellent intellectual capabilities so that they can contribute in the achievement of the aspirations of the country and keep pace with the fast developments in the field of science and technology.

Eighthly: The Problems Faced by Teachers:

1. As the teacher is the effective element in the educational process and as every reform of education must start with the reform of the condition of the teacher and as the conference realizes the direct influence of the teacher over his students, it recommends selecting, to this profession, only those who adhere to the moral values which are derived from the religion of the nation and its heritage. In order to maintain the purity of the youngsters, the Ministry of education should sack from the profession of teaching those who are perverted and corrupt and those who do not abide by values and morals.

2. In order to attract the best elements and uplift the profession of teaching and stop migration from the job of teaching, the conference recommends considering the profession of teaching a sector of one of the distinctive first level jobs such as judiciary, medicine,

diplomatic fields, etc.

3. Improving the salaries of the job-grades of teachers in such a way that multiplies the current salaries of the grades.

4. Accelerating the execution of the open cadre for teachers within two years from the date of the approval of these recommendations.

5. As far as the job-benefits are concerned, the conference recommends giving the teacher a special status in the form of accommodation, transportation, medical care and allowances because large numbers of teachers are working in bad conditions at various parts of the country.

6. As a valuation to the role of the teacher and to honor his message, the conference recommends that in cases of inability or casualty during service, a teacher should not be deprived, wholly or partly, from his salary.

7. To encourage scientific research and inspire the teacher to develop his abilities and qualifications and to sustain the campaign of post-university qualifications, the conference recommends offering teachers the cadre and benefits of researches which are adopted in institutions that have the research characteristics.

8. To honor teachers who are, compulsorily, made to retire, the conference recommends that the teacher must retire in a grade that is higher than the grade in which he works and also recommends improving the pensions of teachers who had retired before the recent

amendments so as to make them equal to those of their colleagues who retired recently.

9. To maintain the dignity of teachers and to admit the goodness they have done to all sections of the society, the conference recommends treating them in all institutions of the government in such a way that suits their educational role.

The Third Pivot: The Educational Bureaus

Firstly: The Law of General Education:

1. In order to organize and legalize the educational process and its establishments, the conference recommends issuing the law of general education which is derived from the following main characteristics:

- a. Determining the objectives of education.
- b. Monitoring and organizing the non-government education.
- c. Implementing the Sudanese curriculum in non-government schools which enroll Sudanese students.
- d. The law of general education should be the law that organizes and monitors all the educational establishments in the stage of general education and, consequently, all the educational establishments which had been erected under the shelter of other laws should come under the control of the new law; the law of general education.

2. The conference recommends establishing a national council for education through a special and independent

law similar to the law of National Council for High education and it must be in charge of putting the educational policies for the country.

Secondly: The Administrative and Organizational Structure:

1. As the future vision of the Ministry of education aims to turn it to a technical bureau that is concerned with the affairs of educational planning, training and evaluation, the conference recommends approving the proposed structure and putting into consideration the establishment of structures which are concerned with pre-school education in regions.

2. The conference recommends also that the promotion and transference of teachers up to the fourth grade should be made regional and the competition on 'leading positions' should be from the third grade through advertisement to ensure providing the leading positions for those who want to fill up the vacancies from the regions.

Thirdly: By-laws of the Schools:

1. As the by-laws of the school help in monitoring the educational process at various levels, the conference recommends implementing the by-laws of school which have been issued in 1986 and taking into consideration the following amendments:

- a. Revising the basis of streaming in schools.

- b. Importance of legalizing the students' unions at schools by means of a by-law and making them under the educational supervision of educational administrations.
- c. Dropping, from the by-law, the term related to the absolute admission and adhering to the principle of geographical distribution in order to realize the principle of democratic education.
- d. Revising the rules related to dismissing of students because of failure in more than three subjects.
- e. The conference recommends cancellation of the short dress as a uniform for students of Elementary and General Secondary levels and finding a substitute that suits different environments and other types of uniforms of schools should also be revised.

Fourthly: Parents and Teachers Councils:

1. Due to the existence of relation between the school, home and society, the conference recommends establishing councils of parents and teachers and organizational by-laws related to them as per the proposed law of general education so as to be the basis of relations between them. The councils of parents and teachers should be at the level of school or the concerned educational institution and, if necessary, on a higher organizational level.

The Fourth Pivot: Revenues of General Educational

Firstly: The General Budget:

1. To come out of the dark tunnel of low percentage of expenditure on education from the annual budget of the state, the conference recommends raising the percentage of the state budget for education to 6% of the national income and not from the general budget.

Secondly: Rationalization of Expenditure:

1. Taking into consideration the economic condition of the country and to avoid lavishness, the conference recommends the followings with regard to expenditure:
 - a. Making the best use of the local material to design school buildings from low-cost material and strengthening the Unit of Schools Building in the Ministry of education so as to play its role effectively in this regard.
 - b. Making use of the school buildings for more than a batch to ensure generalizing the Basic education.
 - c. Utilizing the organizations of parents and teachers' councils to participate in reducing the cost of education.
 - d. Converting the hostels into houses for students and let the students manage them and supply these houses with materials which are subsidized by the state so as to make use of the income of these houses to establish schools in remote areas of the country.

- e. Encouraging establishment of students and youth camps to construct and maintain schools.
- f. Making use of the workshops of the private sector to train students as the school will be concerned with theoretical studies.

Thirdly: The School Text:

1. To reduce the cost of the school texts, the conference recommends reducing the number and size of the school texts of various levels of education and exempting the educational material from customs.
2. The conference recommends that the students must contribute to the value of the text in a suitable way that suits the social and economic condition of each family and to make use of the publication houses in facilitating the availability of texts.

Fourthly: The New Revenues to Finance Education:

As a desire to find new sources to finance education, the conference recommends the followings:

1. Establishing a fund that is financed from resources other than the state budget such as investment companies, institutions and banks in suitable percentages.
2. Legalizing a fee that is suggested by the state and given to the fund.
3. Creating contribution to education by citizens, expatriates and revenues of investment institutions.

4. Utilizing revenues of unused lands owned by the Ministry of education.
5. Establishing voluntarily charity associations which have shares so as to finance education.
6. Establishing investment projects such as paper factories, books & notebooks-printing, chalks factories, educational aids and children's educational toys as well as building real-estates in strategic locations in cities and establishing a commercial bank with students' shares of which revenues come to the Fund of education.
7. With regard to making use of the foreign aid, the conference recommends establishing a separate administration to attract all types of foreign aids and loans, supervising and employing them without including them to the planning priorities.
8. As far as establishing major development projects is concerned, the conference recommends including the cost of education in the region to the overall cost of the project.
9. Encouraging the educational units to be productive so as to contribute to financial running of education.

Educational Experiments between 1990 and 2008

After the conference of 1990, there was a tremendous uncontrolled and unorganized expansion in education in general. It was an expansion that gave no due attention to quality. It was motivated by attempts to have political gains rather than providing true education. The beholder of the current condition of education realizes that the essence and quality of education have been thrown to the wind. There is an apparent increase in the numbers of private educational institutions with a corresponding decrease in the contribution of government to education. Thus, by 2005, private education became the sole provider of 'education' in cities while there was a shy existence of government education in cities and rural areas. It turned into a business and not education. Private education kept students as milking cows that pay the annual fees in return for a theatrical production of the students' achievements. Consequently, neglected government education and unmonitored private education led to a situation in which every moron achieves, easily, a university Degree and even post-graduation Degrees.

There was also a tangible increase of higher educational institutions in the form of universities, colleges, institutes and academies established by

government and private sector, however, all of them shared, both, low quality of their educational standards and dependency on heavy fees which have been imposed on students. Many public and private high educational establishments are admitting students to make only money without any consideration whether the student has the aptitude and mental capacity to fit into the specialization or not.

Thus, the educational experiment of the hypocrite Islamist regime was a type of educational effort which has been launched for the purpose of political gain rather than a well-planned educational vision that takes into considerations the quality of education and other dimensions such as quality education, qualified teachers, universal compulsory education, spreading awareness about genuine Islam, providing opportunities of vocational education and the economic development which would collaborate with the educational effort to make use of the educational outputs and create the desired socio-economic changes that contribute to the progress of the country. The consequences of such an unplanned educational expansion are evident in the low achievements of the educational outputs of various levels of education and the unemployment which the society is suffering from. Therefore, today the beholder sees a common failure in the educational system which is the result of many factors. They may be enumerated, briefly, as follows:

- a. Viewing education as a political gain rather than a well-planned process that is capable of educating the growing generations and benefiting the country.
- b. Abandoning government-education system that provides basic education to the children coming from poor backgrounds, therefore, the system failed to spread universal compulsory education and eradicate illiteracy and ignorance.
- c. Cancerous growth of private education that became just a commercial business which exploits the masses without giving true education.
- d. Recruiting teachers who are not educationally qualified.
- e. Lack of the provision of effective pre-service and in-service training for teachers.
- f. Lack of truly trained teachers who are capable of creating qualified educational outputs.
- g. Suffering of teachers from low salaries and other unattractive benefits related to the provision of teaching.
- h. Defective educational ladder that did not give importance to considerations related to factors of age, psychology, socialization and learning.
- i. Defective educational syllabuses that failed to create generations who are true-holders of practical knowledge.
- j. Defects in the system of educational administration that led to absence of proper coordination and follow-

- up between federal administration and local administrative bodies.
- k. Defective examinations systems which opened the doors of possessing Sudanese certificates and Degrees by moron foreigners and local students and the consequent piercing of the secrecy of the examination system and the generous passing of every moron due to corrupt educational and political system.
 - l. Failure of spreading Arabic education in regions where the foreign medium of education has already failed in the past to educate the children.
 - m. Absence of sufficient opportunities for vocational education and failure to push the students towards skill-oriented education.
 - n. Absence of linking education and economic activities with each other in such a way as they may help each other; small-scale industries can help encouraging vocational education, recruiting its outputs and laying down the foundation of technical knowledge.

Thus, it is very clear that the so-called Islamist government failed not only in establishing a true educational system, but also engineered one of the most failure states in the world. This is basically because the so-called Islamists are hypocrites. They came to power to consolidate nothing more than hypocrisy. The aims and objectives which were falsely displayed in their theatrical educational conferences were the embodiment

of their hypocritical nature. If the educational achievement of Sudan in their decades of ruling is compared to that of Iran after the success of its Islamic revolution, it will be clear that the Iranian educational system made Iran a super-power that even world powers respect it whereas the hypocrite Islamists in Sudan established a failure state in all sense of the term. The failure of the so-called Sudanese Islamists in the field of education is a result of the inherent hypocrisy ingrained in them. If the so-called Sudanese Islamists read, judiciously and with an open eye, heart and mind, the history of Muslims after the death of the Prophet (PBUH and his progeny), they could realize the gravity of the deviation that took place after the death of the Prophet (PBUH and his progeny) and avoid repeating the same deviations in their political experiment. However, their insistence to be loyal to hypocrites of the mutilated history made them establish the most disastrous governments in the history of Sudan and produce one of the most corrupt and failure states in the world. Consequently, Sudan became a source of mercenaries, unrest, chronic corruption, easy-achieved educational certificates and Degrees, chronic economic problems and backwardness in every field of life. In short, the so-called Islamists in Sudan could not avoid the disastrous consequences of their hypocrisy nor could they succeed in transforming their societies into a model society as they falsely claimed in their educational conferences.

Education in the Transitional Constitution of Sudan, 2005

The transitional constitution of Sudan, 2005 which has been adopted after Nifasha Peace Accord included some provisions with regard to education. The second section of the constitution states,

3. *“The state promotes all levels of education in all parts of Sudan and undertakes the task of providing compulsory and free education of the Basic level and literacy programs.*
4. *Any individual or a group has the right to establish and sponsor private schools and other educational establishments of all levels as per the conditions and standards which are prescribed by law.*
5. *The state shall mobilize the governmental, public and private energies for the sake of education and promoting of scientific research, particularly, research for the sake of development.*
6. *The state encourages and develops crafts and arts and helps sponsoring them by governmental establishments and citizens.*
7. *The state recognizes the cultural diversity in Sudan and encourages harmonious prosperity of various cultures that express themselves through media and education.*
8. *The state protects the Sudanese heritage and ancient*

monuments and places of national, historical and religious importance against the damaging acts, besmirching and illegal demolishing and exporting.

9. *The state protects the academic freedom in high educational establishments and protects the freedom of scientific research within the frame of moral regulations of the research.”*

The details of the conference of educational policies which was held in December, 1990 as well as content of education in the transitional constitution of 2005 do not reflect the reality on the ground. Though they appear to have been phrased in a very bombastic and promising language, however, a cursory looking into the educational condition of Sudan after more than twenty-five years of the ruling of the moron military junta and its hypocrite Islamists supporters reveals that the content of the conference is not equal to the ink with which it was written. In fact, the educational state of affairs is really saddening and in a very miserable condition. The whole educational process is run in a very theatrical manner. Consequently, it is producing nothing except complexes of ignorance and hypocrisy only. It indicates that the educational wastage that turned itself into armed military officers and snatched away the civil rule has turned the whole country into an armed ignorance that produces nothing except ignorance and backwardness in each and every field of life. It indicates that the so-called Islamists utterly failed in ruling the

country. The current situation of Sudan makes the beholder agree with the famous saying by Mahmood Mohammed Taha who, long ago, expected an utter failure to any experiment of ruling by Islamists by saying that their own experiment would make the nation discard them forever. He stated that it is better for Sudan to undergo the experiment of the Muslims Brothers as it would expose to the Sudanese the falsehood of the slogans of this group who would control Sudan economically and politically, make the people of Sudan taste the sourest aspect of life, spread unrest that would change the day into night and finally the unrest would end up by eradicating Muslims Brothers from Sudan forever. Now, each and every alive conscience is spitting them away and grim period of the hypocrite Muslims Brothers will continue to generate a disgusting memory throughout the history. In other words, the Sudanese discovered that the Islamists rule was nothing more than a ruling of a group of hypocrites who turned Sudan into one of the most failure states in the world.

Failure of Colonial Educational Experiments in the South

Introduction:

In Northern Sudan, the quality of enlightened humanity created by the traditions of successive history-rooted civilizations, the homogeneity of culture and the dawn of Islam which reorganized the already existing civilized-outlook of the people made the North of Sudan capable of keeping in record remarkable intellectual, artistic and cultural achievements. However, when Islam came to Sudan and spread its sublime values, it did not interfere with the peculiarity of the local cultures which were almost innate. Admitting this fact and highlighting the sublimity and elevated-nature of Islam that respected the cultural privacy of the Sudanese, L. S. Passmore Sanderson and G. N. Sanderson state, *“With the Arabization and Islamization of the Northern and Central Sudan.....the considerable ethnic, linguistic and cultural diversity of its people was not indeed suppressed...”* Consequently, the teaching of Islam succeeded in creating a vast foundation for the homogeneity of culture in the North.

Contrarily, most of the South (Today Southern Sudan) remained isolated from the enlightened and civilized outlook that contributed to the appearance of civilizations in North. Due to the isolated nature of many

tribes of the South, the geographical hurdles in the form of dense forests and Sudd blocked the advancement and settlement of Islam to southward. Moreover, the diversity of local vernaculars which were empty of any intellectual potentialities, made the South not in a position to perceive the enlightening intellectual, mental and moral development which had been spreading in different parts of Sudan since the dawn of Islam in the ninth century. In other words, many parts of the South could not enjoy the fruits of the light of Islam and couldn't benefit from the excellent opportunities Islam had provided to the entire Sudanese people. Therefore, the South could neither create a homogenous culture nor could it develop a major common language that is capable of paving the way for intellectual persuasion or inherit traditions of old civilizations or any intellectual activities like those which were going on in the North. That state of affairs might also be due to the fact that the people in the South found abundance in nature and therefore they did not tend to search for change nor did they have any desire to improve or upgrade various aspects of their life. In fact, they sufficed only by what nature gave them.

Nevertheless, before the arrival of Turkish and British colonialism, the light of Islam started embracing the hearts of the southerners at many parts of the South of Sudan through gradual intermixing, intermarriage and trade. In fact, the jurisdiction of the Turkish colonialism

reached the region today called Uganda. However, Turkish colonialism paved the way for the missionary societies to intrude the South and spread their contradictory assumptions.

Turkish Colonialism and Missionary Education in the South:

Missionary Education started infiltrating into Islamic society of Sudan during the Turkish colonialism which allowed missionary societies to sneak into Sudan long after their utter failure in various aspects of life during the reigning of Alawa and El Magharra Christian kingdoms. The Turkish invaders did not only allow holders of the crusade to invade Sudan, but also they went to the extent of exempting missionary societies from any taxes. However, the missionary societies were well-aware that the Sudanese had suffered from the Christian Kingdoms and experienced the spiritual vacuum and hollowness of the contradictory theological concepts of the Christian era. Therefore, conscious people in Sudan would never undergo, once again, the same spiritual bankruptcy of people of churches or give a hearing-ear to stray concepts brought by missionary societies into Sudan. Therefore, the Christian missionaries headed, directly, towards the isolated areas in the depth of the dark-continent where they may find their victims, apply their cunning designs and accomplish their ulterior motives. They used Sudan as a

bridge to reach their destinations and plant their diseases in the heart of Africa. Moreover, their motive was also to counteract the smooth spreading of the light of Islam in the dark-continent and hinder the wholeheartedly and innate acceptance of the blacks to Islam.

Various conflicting missionary groups continued their journey towards the pagans while some churches settled in the center of Sudan and started arranging for invading the South. Khartoum Catholic School was erected in 1846. They resorted to translate the Biblical mystics into the local vernaculars of the South. They sent its material to their branches in the South. Thus, they indulged in displacing southerners from their original culture. They subjected them to culture of individualism, bondage-to-instincts and Western commercial enterprises. Right from the beginning, the vicious motives and narrow interests of the missionaries floated to the surface. They indulged into gimmicks against each other because each missionary had had its own 'Bible-edition' or European political allegiance. Therefore, each one was having its own narrow interests that aimed, mainly, at exploiting the natural resources of the virgin continent and arranging for the final settlement of the White race in Africa rather than spreading useful religious or moral teachings. Therefore, the history repeated itself and they again failed to educate the masses in the South as it had happened in Alawa and Al Magharra kingdoms in Sudan. In fact, it

can be assumed that the contribution of missionaries to education during the Turkish colonialism was completely failure.

The southerners were subjected to the same humiliation which was exercised also on the northern Sudanese by the Turkish colonial rule and its Egyptian mercenaries. Therefore, the Denka, Nuba, and the Nuwair supported the Islamic leader Mohammed Ahmed Al Mahadi and joined him in fighting the Turkish colonialism and its Egyptian mercenaries. They have done so because they experienced a long-suffering from the Turkish and the Egyptian mercenaries and realized the justice and fairness of Mahadism movement that leant upon Islam. Later on, the Mahadi state jurisdiction covered many parts in the South and consequently Islam continued to spread peacefully in the South through intermixing, intermarriage and trade.

British Colonialism and Missionary Education in the South:

When British colonialism invaded Sudan, again, missionary societies were allowed to flock into the South of Sudan for baptism purposes. It seems that the colonial rule was plotting with missionary education to exploit the desire of some few southerners for education in order to drive them towards the only available option; missionary education. Colonial rule gave missionary societies all types of facilities and freed their hands to

mislead whomever they could find in the South. Missionary societies were exempted from taxations and were provided transportation fares as well. Loaded by their malicious and malevolent attitude towards Islam, each missionary society, with its own educational agenda, camped at an area where a particular tribe was settling. As they came from conflicting backgrounds, their works also planted the seeds of inner and outer conflicts in the South which is clearly manifesting itself after the separation of the South from the North and the creation of the Southern Sudan. Those who used their own people as a fuel in a long civil war that resulted in the separation of the South, again used their own people as a fuel in a new tribal war which made the newly born State one of the most failure states in the world.

British Colonialism: A Deliberate Marginalization of the South:

When the British army invaded Sudan, they found majority of the southerners sank in isolation, ignorance, idleness, illiteracy and backwardness. Missionary societies claimed that they came to accomplish the so-called a 'civilizing mission' but, in fact, they were not qualified for that. The colonial forces went to the extent of considering the southerners incapable of any mental upgrading. Therefore, British colonialism intended to keep them backward, frustrated, illiterate, ignorant and wood for igniting the fire of perpetual war against the

Muslims in the North and the Lakes area as it is doing now by instigating the southerners against a large sector of the Ugandans.

Thus, educating the southerners was not part of the colonial agenda; a policy that later on affected Sudan in general and the southerners in particular. It means that colonialism was not serious to educate the southerners as it considered that any educational efforts in the South would be fruitless and futile efforts. Therefore, revealing the Britishers' planned and intentional marginalization of the issue of educating the southerners, L. S. Passmore Sanderson and G. N. Sanderson say,

“....any prospect of education in the Southern Sudan must have seemed remote indeed. Any funds available for education (and these were little enough) would in any case be spent in the North, where it was possible to foresee some possibility of a useful return for the money; and not among ‘savages’ who were widely regarded as uneducable. Indeed, money for any purpose other than frontier security was begrudged in the south, which was written off as incapable of development. Southern education was therefore the lowest priority in a low-priority area, and Cromer did not intend to spend a single piaster on it.”

The British administrators came to such a conclusion because they saw the excellent possibility of

putting their educational and financial efforts in the enlightened North and not to waste them in the South. Therefore, their educational priority was devoted to the North where the intellectual and moral foundation has already been laid down by the glorious teachings of Islam.

Colonial-Rulers' Attitudes towards Islam in the South:

The basic motive of colonialism was to isolate the pagans, corrupt their innate nature, subject them to the colonial devilish agenda, enslave them by various ways and force them to serve Europeans on the long run. Therefore, colonialism was not happy to see the light of Islam and the intellect of Muslims in the South as it would develop the self-esteem that knows the value and sublimity of Islam and therefore it would never do away with it. To achieve its vicious motives, colonialism adopted many plots and plans to hamper the spread of Islam in the South.

As far as the intellectual potentialities were concerned, the British colonialism did not find the entire Southern soil sterile and hopeless. In spite of the geographical hurdles, there was a gradual spread of Islam in the South through intermixing, intermarriages and trade. It resulted in creating a large Muslim population in the South. Muslims were not only in Bahrel Gazal area. In fact, colonialism found that at many places in the South, the presence of Islam was

very clear. Like those in the North, colonialism found the Southern Muslims also lean upon a strong ideological base that makes it difficult for colonial forces to mislead them. Moreover, they found that the Southern Muslims possessed the same educational potentialities of the Northern Muslims. This makes any wise historian assume that British colonialism was well-aware of the great positive value of the teachings of Islam on the Muslims in Sudan in general and in the Southern Sudan in particular. In fact, Southern Muslims in 'heavily' Islamized areas in Bahrel Gazal were intellectually capable of perceiving the administrative rules and regulations because of the dissemination of the teachings of the Quran in their regions. Islam developed in them many humanistic values that can be relied on in the process of establishing a civil society like that which they were trying to carry out in the North.

Unfortunately, Muslims in the South suffered a lot from the colonial period because colonialism was intolerant towards them. Due to some colonial agenda, the colonial rulers and missionary societies were not in favor of educating Southern Muslims. In other words, colonial rulers and colonial agents worked together to deprive the Muslims from education.

It is important to mention here that a school was opened in the South in 1903 to provide education to the sons of administrators and soldiers who were working in the South and the government was responsible to finance

it. However, James Curry refused to approve it or provide it financial assistance as he claimed that it is a tool that would Islamize the Southern children. When Wingate visited it in 1904, he found the Headmaster a Muslim whose name was Ahmed Tharwat and there were 29 students. All the students were Muslims. He came to know that they are Muslims from their names. Cunningly, he annexed it to the Catholic Church in 1905.

Education in the South started growing solely in the hands of missionary societies which based their work on teaching English language and excluding Arabic language. Some hostile missionary elements insolently went to the extent of admitting the children of some Muslim families in their evangelizing dens. Ironically enough, not a single Muslim in South who experienced the purity of Islam was converted to Christianity or was even ready to take such a reckless step.

When colonialism found Southern Muslims solid in their adhering to Islam, it went to the extent of harassing them by all means. Colonialism was not even ready to call them by their Muslim names. It implemented a devilish conspiracy against them, consequently, Southern Sudanese Muslims "*were not allowed to practice their religion openly.*" Moreover, Muslims in the South were not getting any kind of services from the colonial rule or the missionary societies. The only support which the Southern Muslims

got was from their brothers who were living in the areas close to their regions or intermixing with them through trade, cattle breeding, intermarriage, etc.

Thus, it is clear that colonialism and missionary societies, deliberately, deprived the Muslims in the South from education and other services and only those pagans who accepted to be baptized got opportunities of missionary education. However, the only achievement of the colonial misguiding forces was that they were successful in neutralizing and misleading some who were turned into secular elements rather than followers of the prophet Jesus (PBUH).

Unfortunately, most of the available books of history are biased and are in the form of distorted and mutilated information. They tried to hide a grim and dark part of colonial history in the South of Sudan. They did not deal with the cruelty of colonialism towards Islam and Muslims in the South of Sudan. In mutilation of truth, history books depicted rosy educational events which had neither taken place nor had they materialized into any fruitful results for the southerners; whether pagans or Christians. In fact, those historians intentionally ignored the colonial fevered campaigns and efforts to prejudice the southerners and load them with malevolence against their northern counterparts.

Gimmicking Missionaries:

Missionary societies which came from conflicting

European backgrounds, intruded the Southern Sudan. A net-work of Missionaries was erected throughout the whole South of Sudan claiming, misleadingly, that the South can gain salvation only through the European contradictory Dogmas. As they flocked from nagging backgrounds, they were suspicious towards each other. It means that they were not in good terms with each other although apparently their motive was one. In this regard, one remembers the Quranic verse which says,

“Do they not consider the Qur’an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.”(82:4)

Selective and Meager Educational Facilities:

Colonial rulers claimed that they wanted to educate the southerners, but in fact, they did not spread mass education. In addition to missionary schools, the colonial rule established its only two-year course school under the name of Lee Stack Memorial School at Waw 1925. But it was handed over to the Roman Catholic Mission in 1927. Thus, education was mostly undertaken by missionary societies which were not serious to provide education. Some schools for boys and a few Elementary schools for girls were erected. Schools for girls taught hygiene and domestic science. There were fixed-school-hours and Sunday was a holiday.

Nevertheless, it was a discriminatory type of education. In other words, missionary societies did not

exert real efforts to educate the southerners. Unlike Islamic education which was providing education to everyone without discrimination and exerting all efforts to uplift him in the realm of purgation of Islam, missionary societies provided some education on discriminatory basis to some people on tribal basis. It means that education in the South was not geared for employment as in the North. Even it did not intend to educate many pagans. It selected some children from the major tribe and subjected them to its low standard education. Missionary societies made proselytizing the sole motive of their fevered activities so as to baptize some few pagans and keep the rest of the poor population under the influence of those who had been baptized. They carried out such cunning conspiracies under the name of education. They conditioned and linked their evil-loaded education with *baptism*. In other words, the colonial policy was of the opinion that if “*a native wishes to read, he must first be baptized*” as a report of education in 1937 vehemently states. It means that missionary societies were giving education to only those who accept to undergo the rituals of baptism. Thus, they resorted to evangelize some southerners by providing them some education. Their efforts were solely dedicated to convert some pagans of the South to Christianity rather than offering the southerners useful, practical, upgraded and upgrading education. Therefore, they devoted little time for other subjects. Consequently,

their work was described by Sanderson L. S. and Sanderson G. N. as “*poor and merely a means of conversion.*”

Tribalism and Diversity of Local Vernaculars:

Colonial rule was of the opinion that tribalism and primitive virtues must be preserved. It considered that wide spread of education would abolish them. In addition to this, many missionaries also emphasized on maintaining the existing tribal structure in order to use them against each other in the near future and on the long run.

Moreover, education and administration in the South faced the problem of extreme linguistic diversity which characterizes the southern part of Sudan. Due to the multiplicity of the local vernaculars, there was no uniform educational plan in the South. Each missionary society resorted to launch its own educational policy. In other words, British, Italians, Austrians and German missionaries depended on the local vernaculars. Consequently, the educational curriculum, syllabuses and teaching methods also varied greatly from one place to another.

Imposition of English Language:

To mutilate the southerners’ linguistic structure, the colonial rule has imposed English as the official language and the medium of upper classes at school

level and Sunday was a holiday; the thing that the common southerners could not imagine or understand. Beside English language, colonial rulers tried to depend on local vernaculars. It wrote them in Roman script and made them mediums of lower classes in the Elementary school. Arabic was excluded in order to deprive the southerners of opportunities to come in touch with factors of true human civilization; the holy Quran and its glorious teachings. It means that the colonial motive was to consolidate the intellectual poverty of the common people in the South.

Linguistic Burden:

However, the educational agenda of the colonial rule faced the problems of the multiplicity of the local vernaculars, the difficulties faced by students due to English medium education and the absence of a unified educational syllabus. Students were burdened by many languages which they were not acquainted with and they could not find useful literature written in them. Consequently, there was no true educational achievement among students.

Southerners Initial Reaction against Colonialism:

When the southerners realized that colonialism tried, by employing missionary societies, to consolidate the isolation of the southerners and deliberately keep them in darkness, mislead and marginalize them, plant

hatred among the Sudanese, turn them into tools of the hollow Western culture and snatch away the properties of the common people, they resorted to rebel against the colonizer. The years between 1900 and 1919 witnessed many southern revolts against western colonialism and the Southerners strived to keep contact with their northern neighbors.

The Policy of Closed Districts:

Due to the natural tendency of the southerners to have contact with the northerners, embrace Islam and speak Arabic language, colonial rule could not accept the fact that the southerners preferred Islam and Arabic language over the gutters of the religious dogmas imported from the West. It continued to perpetrate its obstinate, cunning and desperate efforts in the South. It resorted to replace northerners working in the South and barring the South from coming in touch with the light of Islam which benefited the North.

Thus, it imposed a policy of closed-districts to prohibit northerners from entering the South without a license and detain the southerners in those closed-districts. Thus, it condemned the South to more mental poverty by linking it with the backward neighboring lands in central Africa which were living the dark ages in jungles. The colonial motives were to keep the South and Nuba areas in their own mental and economic poverty, monopolize the southerners and launch a

fevered campaign to baptize and evangelize them in the name of education. It means that colonialism deprived the southern pagans of coming in touch with Muslims and proper education. Then, cunningly, colonialism confined education to only those who surrendered to the rituals of the baptism.

Colonial Administrators' Attitudes towards Missionary Education:

After the First World War, the colonial administration resorted to practice partiality in dealing with missionary schools. It selected some missionary schools to give them financial help. During and after the 1st. World War and as part of the internal conflicts among the contradictory missionary schools, the colonial administration in Sudan supported some missionaries which came from the countries of the allies and resorted to harass those which came from Italy and Germany. The colonial administration considered Roman Catholic Missions as 'nationals of a foreign country' and that they were unable to provide good education, and that they were disruptive of tribal life and discipline, and were out to break the indigenous customs, traditional practices and beliefs of the natives, and anyone passing through their hands became de-tribalized, and that their education was just a work of conversion, and a failure in all respect, squalid and of low standard, and produced *apeing* convert who tries, foolishly, to be like

Europeans.

Moreover, many colonial administrators were of the opinion that Christianity would destroy the tribal tranquility in the South and demolish the traditions that regulate the relations between tribes and individuals. True to their expectations, colonial administrators did not relish the quality of character and personality produced by the contradictory missionary societies which were propagating different types of contradictory Biblical editions. British administrators were even sarcastic of those southerners who have already been converted to Christianity and looked upon them with an eye of ridiculing. In other words, many colonial administrators were not satisfied with the type of personality produced by the process of conversion of the southerners. Colonel Jackson sarcastically wrote,

*“A black, when converted,
becomes a scamp, loafer, scoundrel and
liar while they are now happy, contented,
honest and vice unknown...”*

It means that there was no real injection of a value-based education nor was there any sense of brotherhood between the converted southerners and those who had undertaken the task of converting them. Nevertheless, the missionary schools continued their cancerous growth. They continued practicing their metamorphosing activities in the South.

In other words, colonialism invaded Sudan and things in the South were not allowed to develop naturally and take their own course of development as it had been the case in the west of Sudan and the south of the Blue Nile which embraced the light existed in the North and uplifted themselves intellectually by means of Quran and Khalwa education.

The current mental and intellectual condition prevailing in the South is a clear indication of the type of debasing activities the southerners were subjected to in spite of more than a century of the presence of missionary societies in the South. In other words, the state of affairs of the southerners in the Southern Sudan now reflects the fact that colonialism is the real culprits. It spread ignorance, backwardness and internal conflicts in the South. It means that missionary efforts were defective in spirit, aim and execution. They could not match the Khalwa education that uplifted the entire Muslim society in the east, west, center and north of Sudan within a short span of time. Therefore, the southerners became the victims of colonialism, missionaries and their internal tools and there was a need for somebody to speak their cause, defend them and liberate them from the clutches of the gutter of western cultures.

Graduates' Congress and the Destiny of the South:

In order to rescue the southerners from the

metamorphosing culture of colonialism and missionaries, the Graduates Congress submitted its views about the south in its Memorandum in 1939. They were as follows:

1. It lamented the disgraceful conditions of education in the south.
2. It urged for using Arabic as the lingua-franca of the South.
3. It recommended for orienting education, in general, towards Arabic and Islamic culture.
4. It demanded devoting education to create spiritual happiness of the individual and the society as a whole.
5. It called for abolishing the so-called 'Closed Districts' and opening them to the northerners.
6. It expressed its major concern over the cancerous growth of the missionary education corresponded with a shrinking of 'secular education'.
7. It urged for establishing national education all over the country.
8. It recommended for devoting education to eradicate illiteracy.

Again, the Graduates Congress, in its memorandum in 1942 asked for abolishing financial aid to missionary schools and unifying the educational syllabuses in the country.

Southern Reaction to Western Education:

The southerners themselves had never found the colonial master a true brother, but a superior; in front of whom they must always feel inferior. This is exactly opposite to the educational philosophy of the Islamic education in the North. Due to the earlier knowledge by the southerners of the role of the Europeans in slave trade, conscious southerners were suspicious of the apparently so-called education, but internally hiding many sinister agenda. In fact, the southerners did not welcome the missionary education and they were reluctant to undergo western missionary education.

Moreover, the southerners failed to undergo the type of education that was based on western linguistic and cultural material. They realized that they were being subjected to individualism, bondage-to-instincts and Western commercial way of life. They could not bear this.

They found it easy to deal with each other in Arabic language and they continued to embrace Islam. In other words, in spite of the fevered campaign against Arabic language and Islam, Arabic continued to be spoken and Islam was preferred and embraced by many southerners who have deep insight and ability to distinguish between the seed and the chaff. In fact, it is only through Islam that the southern character found its true identity and enjoyed the real dignity in the full sense of the term.

British Administrators Preferred Islam in the South:

Many British officials were, as L. S. Passmore Sanderson and G. N. Sanderson put it, “*inclined positively to favour Islamic influence in the South.*” They came to such an imperative conclusion which prefers Islam as a religion for the whole South because they realized that Islam is useful even for the non-Muslims in the south and the dark content. In the words of L. S. Passmore Sanderson and G. N. Sanderson, admitted that Islam “*promoted styles of moral and political behavior far more intelligible and predictable than those generated by the traditional socio-religious systems of the South.*” L. S. Passmore Sanderson and G. N. Sanderson goes on to acknowledge, “*It was, for instance, very convenient if people could be relied upon to take seriously an oath on the Koran.*” L. S. Passmore Sanderson and G. N. Sanderson went on to admit the high morality of the traders from northern Sudan who were trading in the South. In the words of L. S. Passmore Sanderson and G. N. Sanderson, traders “*stocked the right goods at the right prices for Southern Sudanese.*” It means that northern Sudanese have never exploited the southerners or squeezed them economically. L. S. Passmore Sanderson and G. N. Sanderson went on admitting the high and elevated nature of the teachings of Islam and its effects on not only the Southern Muslims, but also on even many British inspectors in the South who were “*themselves*

subject to 'Islamic influence.'" L. S. Passmore Sanderson and G. N. Sanderson say that when the British Inspectors wanted to have ordinary human companionship, they looked for "*Muslims*". The British official's admiration of Islam and Muslims in Sudan reached a level that made them conclude and admit vehemently and frankly that "*for 'Blacks' at least, Islam was 'better' and more suitable religion than Christianity.*"

This was the attitude of the colonial administrators who were in touch with the reality. Unfortunately, it was not the attitude of the colonial rulers who were far away from the reality on the ground. Colonial rulers supported the presence of Missionary societies. Missionary societies stayed in the South. They were foreign plants in unsuitable and alien soil. In 1950, the numbers of missionary schools were 45 where the government schools were only 6. Moreover, colonial rule consolidated tribalism in the South by giving due attention to the major tribe. It developed the language of the major tribe so as to make it the dominant tribe over other tribes. This made the major tribe put on an artificial arrogant mask and behave arrogantly against other tribes to consolidate its control over them. It played a major role in creating a chasm between the North and the South that led to instability throughout the second half of the 20th. century.

However, in spite of such fevered efforts to

westernize the South, colonialism failed to give mass education in the South. A report by S. Hillelson attributed the unsatisfactory educational achievements in the South due to the following:

1. Haphazard nature of the educational efforts of the missionary societies.
2. There was no a definite syllabus.
3. There was no discipline nor was there a regular attendance.
4. The available staff lacked personality and authority.
5. The available foreign-staff could not exercise any healthy influence on the character and the conduct of the learner.
6. Poor quality of native staff.

The report was against spreading education in the South as it was the case in the North. The reasons behind the opposition of the report for spreading mass education in the South were the *“unsuitable economic and administrative condition of the southern region.”* The most unjust and unfair judgment uttered by the report and, indeed, did a great harm to the South was that it claimed, *“Elementary schools would be useless and would not suit the primitive nature of the southern tribes.”* Thus, it undermined the mental capability of an entire race.

It is clear that missionaries did not accomplish any significant educational work in the South and they were

not serious to educate the southerners. In fact, they were involved in baptizing without enlightening and this led to disastrous consequences. They put the foundation for intellectual poverty of the southerners rather than educating them. If they had performed true educational activities, the southerners would have not remained ignorant after the departure of the colonial army. In other words, if the colonial rule did not adopt stupid policies such as ‘the policy of closed districts’, ‘the *laisser-faire* policy in education’, ‘giving free hands to missionary societies’, etc and if things were allowed to develop naturally, the South would have been transformed to the standard of mental civilization and intellectual levels like those which were existing in the North. However, the missionary societies utterly failed to accomplish any significant education in Sudan and the history which narrates their failure during the Christian kingdoms in the north of Sudan repeated itself once again in the South during the colonial rule.

The definite consequence of the colonial policy is that the South today is more backward than the North not because the resources of the former are less than those of the latter, but because it is the southerners themselves who could not perceive the history-deep relation between the South and the North nor could they adopt or emulate the factors of progress which were already existing in the North. The southerners failed to realize that marginalization was designed and

engineered for them by the colonial forces and not by the northerners. Unfortunately, the southerners were misled and made to wage wars against their brothers in the North. Those wars led to unbearable miseries for both sides and contributed to their economic backwardness. After about fifty years of civil wars the southerners separated their land and thought that they have emancipated themselves from the northerners, ironically enough they were under the bondage of their own tribal whim and could not emancipate themselves from it. Unnecessary civil wars broke out in the newly born State. Consequently, the common man in the Southern Sudan yawns for those days when he was part of Sudan.

The above analyze indicates that there was no actual education in the South during the British colonialism. The South had been deliberately marginalized by colonial forces. The so called 'history of education in the South' was actually a fabricated history of an effort that was not serious to do any useful work in the field of education.

Slavery Trade: The Whites are the Real Culprits:

Missionary societies and the western colonial agencies; in mutilation of truth, accused the northerners of practicing slave trade. They attempted to prejudice the southerners and corrupt their relations with the northerners and split the bond of unity between the southerners and the northerners though they lived

together peacefully since the depth of the history. The Christian missionaries, in mutilation of truth, claimed that they came to suppress slave trade, but, in fact, they were the main agency for slave trade. This cunning plot to divide a country by fabricating false claims and rumors was exposed and refuted by Gray, Richard in his book 'A History of the Southern Sudan' in which he said "*Europeans were amongst the foremost participants in the activities of slave trade in the entire Africa and southern Sudan in particular.*"

Conscious tribal leaders were well aware that it was the missionary societies and colonial rulers who encouraged, directly or indirectly, slave-trade and the activities of smuggling the Blacks to America and Europe not only from the heart of the dark-continent, but also from West Africa.

Islam; the Religion of the South:

Many truly educated southerners are attracted to Islam. There are many reasons behind their natural inclination to embrace Islam. They may be enumerated as follows:

1. Many truly educated southerners realized the cunning nature of the European efforts to keep the converted southerner, as Colonel Jackson had once described, as '*a scamp, loafer, scoundrel and liar*' so as to make him perpetrate ignorance, poverty, illiteracy and misery on his own society.

2. Many truly educated southerners realized that the Europeans tried to import to them a loose morality, duplicity, hypocrisy and debauchery which are part and parcel of the behaviors of many church-activists even today. The southerners realized the hypocrite nature of those who employed themselves as pigeons of peace, but in reality, they were fierce and selfish devils that hide aberrant instinct under the gown of religiosity, exploit others in the name of religion and turn the exploited people into servants who work to maintain the comfort and luxury of Whites.
3. Many truly educated southerners realized the European duplicity in claiming that they upheld values and came to give hope, but they have never practiced them. In fact, colonial agents came to numb, loot and enslave other nations and abduct their children and not to save them or give them any hope. They realized that it is the European faked hope that deprived the Africans from exercising their rights to chose the suitable religion that makes them far away from the gutter of the European cultures such as family disintegration, aberrant priests, lesbianism, homosexuality, etc. If the Africans in general and the southern Sudanese in particular had been allowed to embrace Islam, they would have enjoyed an intellectual and moral light that could have benefited the entire continent.

Main Features and Consequences of Colonial Education in the South of Sudan

The main features of colonial are as follows:

1. Colonialism imposed the law of closed districts that isolated the South and the Nuba Mountains area from the factors of civilization; the Quran and Arabic language. In other words, colonialism tried to hamper the process of smooth reaching of the light of Islamic culture to the people in the South.
2. Colonial rule transplanted foreign systems of so-called education in the South, consequently, the southerners failed to digest them.
3. Major parts of educational activities were handed over to missionary societies which, on their part, did not educate, but only evangelized and prejudiced some southerners and the definite consequence of such a cunning and unholy policy was that the evangelized southerners engineered the backwardness and suffering of their own people by claiming that they are the victim of the northerners and creating civil wars that destroyed the life and future of their own people and delayed Sudan in general.
4. The missionary societies, which were supposed to represent what they preach, were not in good term with

each other nor were they teaching consistent contents. There were religious and nationalistic conflicts among them. In other words, there were lots of gimmicks among the missionary societies. Those which came from the countries of the allies were against those which came from Germany and Italy. It was that spirit which had been inherited later-on by some southern leaders themselves. They made the southern cause a cause of a single tribe rather than a cause of the backwardness and poverty of the entire Southern Sudan.

5. Absence of an effective factor, like that which had been existing in the North in the form of Khalwa education, which could have the ability to unite the southern tribes and give them proper education that is capable of contributing to their intellectual development.

6. Failure of the southerners to transfer the experiment of Khalwa education to the South led to domination of ignorance, illiteracy and intellectual poverty. The west of Sudan and the south of the Blue Nile area adopted and underwent the Khalwa educational experiments, consequently, they got ample intellectual development that made them mentally superior to those who underwent colonial education.

7. Missionary education made the major tribe dominate over the other tribes and make the South its feudal and tribal possession. Consequently, later-on,

minor tribes suffered from the domination and misuse of power by the elites of the major tribe.

8. The missionary education was preoccupied with fevered baptism. It concentrated on propagating a kind of theological ideas that deprive the southerners from their innate culture and prejudice them against their brothers in the North.

9. The curriculum, apparently, included many subjects, but in reality they concentrated on the rituals of baptism only. Therefore, it made the southerners intellectually backward.

10. Every missionary taught one of the many Bibles, therefore, there was no consistence or uniformity in the content of the biblical mythologies. Each school was having its own course of study which was not up to the proper educational standards. It was only a material containing contradictory concepts as they came from contradictory Bibles.

11. Many missionary societies lacked vision and were loaded by antagonistic outlook against the social customs of the people. It means that the priests were arrogant and snobbish.

12. There was always shortage of teachers because missionary societies were not ready to employ more cadres to undertake the task of real teaching.

13. Colonialism concentrated on making English the medium of instruction, the language of the administration and the lingua-franca of the South in

spite of the fact that the majority of the southerners were speakers of Arabic language, consequently, English language destroyed the meager education given to some southerners who failed grasp what they were being taught in English. Thus, it was not a process of education rather it was a process of metamorphosing the linguistic structure of the South.

14. Some schools imposed English language as a medium of instruction while students failed to learn it. Consequently, it affected the potentialities of the learners' perceptive abilities.

15. As a result of historical intellectual backwardness, local vernaculars were lacking suitable literature. Nevertheless, colonialism insisted on offering education through local vernaculars.

16. The attempt to develop local vernaculars in some schools affected the development of education itself and made the southerners continue to nurse their mental backwardness.

17. Colonial education lacked discipline because the so-called educational efforts were not possessing any spirit of education in the true sense of the term like that of Islamic education in the North.

18. The colonial rule neglected the Nuba area so as to keep them backward and deprive them from coming in touch with the light and glory of Islam. Colonialism aimed to use the Nuba as the head of the spear against

the northerners and separate their area from the rest of Sudan.

19. The educational outputs were not truly qualified because the ill-educational efforts of the missionary societies concentrated only on baptizing with absence of reliable educational courses. Therefore, whatever missionary education produced in the South was still dipped in ignorance.

Post-colonial Education in the South: Extension of a Historical Failure

It is important to know that almost the entire southern people were ignorant when the British army left Sudan. However, as a result of the malicious colonial behavior during the colonial period, a strong sense of nationalism emerged among all the Sudanese and things were going in favor of national unity. One of the manifestations of the national unity was that the Publication Bureau in Juba started publishing the Arabic teaching material to pave the way for establishing a proper educational system in the South. Then, the five-year plan for southern education 1951-56 was announced. Consequently, in addition to the missionary schools, 26 government Elementary schools came into existence. Moreover, there was a big increase in the Intermediate schools and teachers' training facilities. However, the colonial agenda and conspiracy came the surface when some prejudiced southerners ignited a civil war in the South even before the independence of Sudan itself.

The First Civil War in the South:

Colonialism went on implementing its agenda in the South. Before Sudan achieves its independence and

even before the north rules itself, a civil war, which was pre-planned and instigated by the colonial forces, broke out in the South in 1955. The influence of missionary societies became stronger due to the civil war that led to the migration of the northerners from the South. Missionary societies continued to select a few learners, inject elements of evils into them and entice them to hate the northerners for no guilt on the part of the northerners. Consequently, they instigated few southerners, who do not deserve to be described as truly educated, but actually they were only prejudiced by missionary societies, against other southern tribes and the northerners. The perpetrators of the civil wars were fabricated politicians who imposed themselves to determine the destiny of the southern people and lead them to grim reality during war even after the separation of the South by resorting to continue the colonial policy and victimize their own people. Raising false slogans and pretending to be protectors and guardians of the rights of the common southerners, they demanded self-determination for the South. They started keeping the southerners ignorant and uneducated, misleading the common man, engineering the suffering of their own people, exploiting the ignorance of the mass and driving them to rebel. They have, foolishly, thrown the problems of the South on the shoulders of the northerners. They dragged their own people into unnecessary conflicts and

wars with the North. This state of affairs generated further suffering to the southerners.

By revolting against the center, the southern politicians' aim was not to serve their own people. In fact, their main motives were to create an autocracy that rules upon the poor and ignorant man in the South, keeps him isolated from the political awareness that started emerging in the North and ensures his support to their repugnant and corrupt political apparatus. The corrupt, selfish and ill-fated outputs of those missionary societies were ready and prepared, as well, to lead their own people to their dark fate in the form of civil wars, ignorance, hunger, backwardness, diseases, poverty and spiritual crises in order to achieve their selfish whims. Unfortunately, they have accomplished their dirty job sincerely and engineered a grim fate for their own people. As a result of war, the civil, administrative, economic and educational activities were completely crippled. Northerners left the South and the southern common man was victimized by the burning fire of the rebellion in the South.

In order to rescue the southerners from a perpetual ignorance, the Sudanese government, in 1957, excluded the missionary from the education in the South and it started supervising schools which were providing some instructions through the vernaculars and English language.

In 1958, General Abboud's military regime took

over power in Khartoum after demolishing the failure party system. It continued on a vigorous process of nationalization of education all over the country. The military government exerted all efforts to provide education in Arabic language in the South wherever the security situation allowed. The rebels also resorted to erect some schools on the territories which were under their occupation. It was a prejudicing type of education that can't be called 'education' in the true sense of the term. It provided rustic instruction in the poor local vernaculars up to the second year elementary level and then in English language which was completely foreign to the students from the third year. They failed to cope with it. The so-called 1964 uprising overthrew the military rule. Unfortunately, party system reigned again and, as usual, the party system in Sudan is an embodiment of failure in all aspects of life. It can be said that in the 1960s, education in the South was greatly affected due to the civil war. In fact, no true progress in education was recorded till 1969. Therefore, many southerners left the South and came to the North in search of security and better education and this means that the common people in the North and the South were not having anything against each other. It is only the war-lords who were benefiting from the civil wars.

The May Regime came to power in 1969. It aimed at achieving peace and unifying the country; culturally and intellectually. It negotiated with the rebels

and consequently Addis Ababa Peace Accord was signed in 1972.

Addis Ababa Peace Accord and Education in the South:

The common southerners who came to the North in search of security and education thought that signing the peace accord would provide them education in Arabic language in the South. Unfortunately, the signing of the peace accord in 1972, again, gave English language, which is a foreign language and local vernaculars which were empty of any intellectual contents, an upper hand in the education system in the South. This constituted a terrible language burden on the learners without giving any valuable subject-matter. This was a shock for the common man in the South who was waiting to study in Arabic language. However, the rebel leaders could not realize this fact because they were serving a foreign agenda and not their own people.

A national conference on education was held in 1973. It found that the only way to reduce language burden on students, improve their academic achievement, raise the standards of education and unify the educational system all over the country is by using Arabic language as a medium of instruction. The recommendations of the conference can be put as follows:

A. In the field of general education, the conference

recommended:

1. Teaching in cities schools of the southern provinces should be in Arabic.
2. Switching to Arabic language medium at advanced level should be gradual so as to avoid disruption in the *academic achievement* of those schools which use English language.
3. Schools in the rural areas of the southern provinces should use, beside Arabic language, the local vernacular, but the use of the local vernacular should be confined to the first and second year of the Elementary school and it must be written in Arabic letters to make students acquainted with the Arabic letter and master its use.
4. Conducting researches on vernaculars to develop them and enrich the social heritage.
5. Students at advanced levels should be merged into the national education and they should be given accommodation in hostels.
6. There should be a merging in the administrative bureau by appointing the qualified southerners in the administrative bureau of the provinces and local councils all over the country.
7. Citizens in the South should be encouraged to contribute to the efforts in the field of public schools and adult education.

B. In the field of teachers' preparation, the conference recommended:

1. Exerting all efforts to establish training centers in the south to prepare qualified southern teachers for teaching Arabic language.
2. Teaching Arabic, at present, should be assigned to qualified teachers whether they are from the North or from the South, however, southerners are preferred wherever it may be possible as they know the local vernaculars.
3. All measures should be taken to train current southern teachers. Their weakness in Arabic language should not deprive them of getting recruited in the profession of teaching in the new era.
4. Northern teachers should be carefully selected from those who give important consideration for the task they are performing during that historical stage.

However, the central government tried to increase the number of schools which teach in the medium of Arabic in the South. By 1980/81 the number of government Elementary schools which were teaching in Arabic language was 431 and the number of schools which were teaching in English was 131 while those which were teaching in both the languages were 12. The number of government Intermediate schools which were teaching in Arabic language was 62 and the number of

those which were teaching in English was 24 while those which were teaching in both the languages were 6 schools.

Nevertheless, the outcome of Addis Ababa Accord affected, negatively, southern education. It seems that the southern educators and politicians knew nothing about education except the molecule pertaining to the medium of instruction. It was the main point of discussion for almost fifty years after the departure of the colonial army while the students could not get any tangible education through English language and the local vernaculars. Moreover, politicians started interfering in the affairs of education without possessing any proper educational vision. At the same time there was a clear absence of discipline among students.

Commenting on the educational system established after the Addis Ababa Accord, Gill Scharer; an educationist and the Advisor of English at the Meridi Curriculum Development Center stated, *“We are deceiving ourselves in the southern region if we consider that all is well with our educational system. Many schools open only intermittently and most closed for long periods of time. Teachers are often unpaid and always underpaid. So it is therefore not surprising if many are also unmotivated. Teachers training facilities are minimal and there are no regular in-service courses for Primary or secondary teachers. Education in the real sense hardly exists.”*

He lamented the unrealistic and unimplementable policies prevailing in the southern educational system. He stated, “*what is said to happen in the schools is not what in fact takes place.*” He attributed that sad state of affairs, mainly, to language burden imposed by English medium of instruction and the use of vernaculars in education although Addis Ababa Peace Accord considered Arabic language the national language of the southern region. Lamenting the mental poverty that results from the language burden imposed on the southern students, he said that the southern Sudanese were putting themselves at an educational disadvantage to the North which uses only one language of instruction right through to university level.

Thus, by imposing English language and the vernaculars in education, the southern politicians tried to keep the southerners ignorant and uneducated while the politicians’ sons and relatives were studying abroad so were the sons of war-lords. The southern politicians were having their own muddled visions which were basically deriving from foreign agenda. They could not realize that the linguistic burden affected the smooth functioning of education and that many students in South could not continue their education because they suffered from the language burden in the form of English language and poor local vernaculars. It means that students in the South failed to get proper education

due to this foreign agenda which, unnecessarily, advocates learning through English language and poor local vernaculars which did not possess rich literature.

It becomes very clear that the entire educational establishment was run by southern politicians, haphazardly, on the basis of common sense, narrow personal considerations and nursed prejudices. Therefore, throughout the 1970s there was a continuous migration of the southern students to the North so as to continue their education in Arabic language. This sad state of affairs continued till 1983 when the civil war, ignited by the southern intelligentsia, broke out again. It halted educational activities and subjected the innocent southerners to unnecessary sufferings while the sons of the war-lords were studying abroad.

The Second Civil War in the South:

The outbreak of the war in 1983 was the straw which broke the back of the camel as far as education in the South was concerned. Education in the South was completely halted. In other words, the whole educational activities collapsed as soon as the rebels raised weapons against the stability in the South. Again, history repeated itself and every warring faction tried to conduct its own system of education. However, they were not satisfactory systems of education. Rebel schools were camps of only prejudicing, baptizing, foreign languages teaching and recruiting children in the

army to make them fuel of guerrilla warfare. In other words, they were centers of forceful militarization of young southerners and were not at all schools for education in the real sense of the term.

Most of the southern students realized the dilemma into which the selfish southerner war-lords had driven them. They initially migrated towards government controlled-areas in search of security and Arabic medium education. The government exerted all efforts to provide education to the southerners who were in the areas under its administration. However, the climate of war affected the social stability, therefore, the southerners preferred to go to the North in search of normal social, economic and educational environment. This fact becomes clear from the educational reports issued by the government. According to official statistics in Khartoum which depict the educational situation in government-controlled zone in the South, the rate of enrolment in Basic education, till the year 2004, did not exceed 36%, Secondary education 4.1%. During the years 85/86- 86/87-87/88 large numbers of southern students at the post Intermediate school level were forced, by insecurity and instability situations prevailing in their areas, to move to the northern regions especially to the city of Khartoum in search of security and educational opportunities. Consequently, the ministry of education formed a Higher Committee to absorb the southern students and accommodate them with their

brothers in the schools in the North.

Nifasha Peace Accord and Education in the South:

Again, both, Nifasha Peace Accord and the Transitional Constitution of Sudan, 2005, came with their own linguistic implications on Sudan. The Transitional Constitution of Sudan for the year 2005 has failed not only in taking lessons from the history, but also in having an intellectual insight into the problems of education in the South. Therefore, it lacked even proper phrasing. Humorously, it reduced the status of Arabic; the true language of education in Sudan, by making it equal to those insignificant local vernaculars and raising the local vernaculars to the level of national languages! Strangely, the first section, Article 8 of the Transitional Constitution of Sudan for the year 2005 states, “*All original languages of Sudan are national languages which must be respected, developed and promoted.*” It admitted, “*The Arabic language is the most wide-spread national language in Sudan.*”

It means that it gave English language almost the same status of Arabic language not only in the South of Sudan, but also on the national level. It went on saying, “*Arabic, being the main language on the national level, and English, are the official languages for the national government and the languages of teaching in high education.*” It added, “*There should be no discrimination against Arabic and English languages in any*

government level or any stage of education.”

The Accord, paved the way to local languages to occupy an official status. It says, “*Any legislative bureau lower than the level of national government, can make any of the other national languages an official language beside the Arabic and English languages.*” It is really a source of humor that a dwarf, insignificant and intellectually poor regional vernacular which does not have any valuable literature is made one of the *national languages!* Thus, it is clear that the term ‘national’ and ‘official’ are clearly misunderstood and misused by stupid politicians in both, the North and the South. This indicates that narrow regionalism always mixes things altogether in a very shameful manner and fails to put the term ‘national’ in its true and correct context.

It means that the Accord, again, came with foreign agenda such as English medium school education although such a trend does not serve the common man and his future. If those who participated in phrasing the Accord had been aware of the problems created by English medium education in the South in the past and if they had been keen to provide true education to the common man in the South, they would have never tried to repeat that gruesome mistake of the repugnant history again or reinstate English education in the South. It can’t be understood how English which is only a compulsory subject in schools and an academic language in some universities is positioned in the status

of official language! This is a clear case of cultural and linguistic displacement of a few war-lords who wanted to run the affairs of the common man in the South according to their own diseased whims. It is clear that the matter was instigated by a foreign agenda and personal whims of the moron politicians and war-mongers in the North and the South. It seems that foreign agenda and ill personal impulses were working and catching hold of the necks of many southern politicians who send their children abroad for studying and keep the children of the common people as a fuel to be burnt in their fabricated tribal wars.

The Accord bent the neck of facts and said, “*All local languages are national languages that must be respected, developed and supported.*” It is really an irony of fate and a disaster to search for a status while the essential factors which generate that status do not exist at all. How can the local become national? It is possible only in the minds of the racial war-mongers. It means that the stupid politicians either phrased their text and content wrongly or resorted to politics of courtesy to decide upon something that affects the destiny and future of the people in the South. However, the Accord vehemently admitted, “*Arabic language is the language which is most widely spoken in Sudan.*” Therefore, it accepted “*Arabic language, being the main language on the national level, and English language the languages of the performance of the national government and the*

languages of teaching in high education.” It went on in sympathizing with the selfish southern elites who close their eyes from the history and the current facts on the ground and do not bother about the common interest of the poor man in the South. The Accord states, “*In addition to Arabic and English languages, any legislative bureau at any governmental level can adopt any other national languages as official language at its level.*” It means that they want the southern student to be within that vicious circle from which he had suffered for more than a century. In fact, one can assume that many southern politicians want to monopolize, for themselves, not only the political aspects of the South, but also the educational activities for their own children who got educational foundation in the foreign cities which hosted their rebellion. How can education in the South get established on the basis of the medium of English language in spite of the fact in the past English language proved futile as far as the standard of the southern education is concerned? However, to impose a point of view of southern politicians who equalize English with Arabic, the Accord says, “*There should be no fanaticism against using any of them (English and Arabic) at any of the governmental or educational levels.*” The Accord made High Education and Scientific Research a ‘joint affair’ while the basic school education is administered at local level. Since lower educational levels are the affairs of local government, it means that

the South which suffered in the past from English medium education is going to face the same dilemma of English education in the near and far future.

It means that Nifasha Peace Accord resurrected again the grave mistake of the past and came to the southerners with many foreign agenda. Firstly, though they were the rebels who displaced their own people, the Nifasha Peace Accord put the responsibility on the so-called National-Unity Government “*to provide opportunities of education to those who had been affected by war.*” Ironically, they started recruiting teachers from Kenya which is dominated by tribal tendencies in order to give education to the children in the South. The latest reckless decision which was taken by the southern government in 2007 is that it issued a decision that removes Arabic language from the position of a medium of education and imposes English as a medium of education in schools in the South. However, later on it exempted many places in the South from the same decision because many southerners refused to accept it and preferred Arabic medium of education.

Thus, it can be concluded that the southerners are the victims of the malevolent colonial plots of the pre-independence period, post-independence prejudices and whims of many southern politicians and war-lords. As far as the southern education is concerned, it is the victim of those selfish and mentally poor politicians and war-mongers who, for fifty years, knew nothing about

education except the *medium of instruction* which immediately comes to their mind when they sat for negotiations with the North as if the South did not have any problem except the medium of instruction. They wasted the budget of the South in their personal whims and provided, selectively, few southerners only ignorance-generating English-and-vernacular medium of education. The prejudiced war-lords whose intellects were ridden by the arts of wars only, failed to know that the medium of instruction is only a tool of education and not education itself. The natural consequence of such a wrong vision is the domination of ignorance, illiteracy and intellectual poverty in the South.

Finally, the common southern man must realize that the main reason behind the collapse of the educational activities in the South since the departure of the colonial army has been the absurd educational visions of bloody rebel leaders, stupid war-lords, political instability and the interference of moron politicians in the affairs of education by imposing English-vernacular medium education. Therefore, unless the people of the South whose mother-tongue is Arabic or those who want to get education through Arabic medium take care of their own educational destiny and qualify their children through Arabic medium education, some stupid politicians would continue imposing English medium education that would make the children of the common man intellectually poor and put them in a

vicious circle of a terrible and irrevocable mental backwardness.

Summary of the Edu-political Situation in the South:

1. Civil wars, instigated by colonial agents, broke out in the 1950s and continued for more than fifty years in an attempt to snatch away the efforts of the Northerners who uplifted themselves by hard work which is guided by the light of Islam. If there is any economic gain in the North, it is not because it was supported by any central governments, but because of the fact that the Northerners; guided by the light which Islam has provided, traveled abroad; to European countries, Lebanon, Egypt and even to USA at some earlier stages of history and Gulf States at a later stage in search of a better livelihood. Consequently, they contributed to their own development in different fields. The current situation in the North which appears to be better to some extent than that of the South is the result of the public-efforts that depended on public co-operation and self-aid. In other words, it is the fruit of brains which always remained vigil and sober. Therefore, when some Southern politicians travelled to the North after signing Nifasha Accord, they stated that if there had been a jungle in the North, the Northerners also would have rebelled. It means that the whole Sudan was a victim of central governments

which ruled it, but the prejudiced and misguided southern politicians and war-lords could not realize it.

2. The snobbishness of the half-educated southern politicians who got some half-baked education in missionary schools tried to keep the common southerners in the darkness of ignorance and poverty. Even that meager educational doze which the southern politicians had got was in the form of enticing them to fight against the North for no reason. Those half-educated southern war-lords did not contribute anything good to their own people. If they became part of the central government, they would live to their own and if they were out of the central government, they would turn themselves into rebels who dwell the jungles, kill the innocent southerners, snatch away the property of the common man and disrupt the life of the poor people.
3. The same historical factors which had made the South economically backward and intellectually poor, namely the missionary schools and English language, have been adopted again after the signing of Nifasha Peace Accord. It seems that the South whether it is part of Sudan or an independent state is bound to suffer because of the southern politicians, who do not bother about the interest of the common man in the South and the southern politicians will continue to victimize their own people. They would

lead the common man through the same maze and chaos through which they had led him in the past and the civil war which broke out between southern politicians proves this fact. Even after separating their land and forming their own independent state, they could not run it. The revenues of the exported oil had been siphoned into the bellies of the previous war-lords and the same war-lords ignited the fire of civil wars in the South. Now, the chasm among the southerners is so deep and the differences are so complicated that there would be no hope for any peaceful coexistence in the newly born state.

Educational Miscellanies

1. Pre-independence Bakht el Ruda:

When the western-type education invaded Sudan, the colonial authorities of education started erecting not only schools, but also teachers' training centers. The first school for training teachers was Urafaa School which was established in 1900. It was shifted to Gordon College in Khartoum. However, the need to prepare Sudanese teachers in an environment far away from urban life and bind them to the rural environment became necessary. Therefore, it was shifted to Bakht el Ruda which was established in 1934. It was established to prepare text books and train teachers in relation to the subjects which they teach. It, initially, trained teachers of Elementary level and after ten years of its establishment, it started training teachers of Intermediate level. The Intermediate teachers' college was established in 1949 and then many other similar training institutes were established.

The Curriculum Bureau in Bakht el Ruda included some Britishers who were led by Mr. Griffith in addition to some Sudanese. It took about fourteen years to prepare syllabuses for Elementary level. They claim that they tried to write textbooks which tend to be related to students' environment. The learning units were

described into detailed lessons and activities. Each lesson was tested in real-teaching situation in the classes to ascertain its suitability with students' level and the ability of the teacher to teach and deliver it. All texts were tested in the Elementary school attached to Bakht el Ruda institute. By 1948, it prepared a Guide for Elementary Education.

However, the books which have been prepared by Bakht el Ruda were not possessing clear educational objectives. They also delinked the students from their identity and cultural heritage. Moreover, Bakht el Ruda could not prepare syllabuses for Secondary level, therefore, the Secondary level syllabuses remained linked with the influence of colonial education that did not aim to develop the country, but to keep it culturally mutilated, backward and a source of natural resources only. Therefore, as far as the Secondary level syllabuses are concerned, they continued till 1964, when Arabicization decision was taken and implemented. Unfortunately, even after the Arabicization of Secondary level in 1960s, the syllabuses of the Secondary level remained alien and did not possess any clear educational objectives.

Though historians claim that the syllabuses which were prepared by Griffith and his group in Bakht el Ruda tried to integrate the content of education of various classes of Elementary education, link students with their environments and concentrate on the rural

activities, nevertheless, the social, cultural, academic and economic situations of Sudan proved that the Sudanese who underwent that education have been culturally and economically destroyed. The negative aspects of the syllabus prepared by Griffith and his group in Bakht el Ruda are follows:

1. It separated students from their identity, de-linked them from religion and made them unaware of their true Islamic history.
2. It made most of the learners a group of admirers of the western culture.
3. It did not provide practical and useful sciences which can develop the country. Instead, it gave the out-dated and abstract aspects of natural science such as mathematics, physics, chemistry, etc.
4. It emphasized on the academic requirements, consequently, it qualified only bright students and neglected average students.

2. Post-independence Bakht el Ruda:

After independence, Bakht el Ruda could not contribute, positively, to syllabuses. Syllabuses continued to work within the frame of educational objectives which were devised by the colonial rulers. Therefore, there were no clear educational objectives that guide them. As Bakht el Ruda did not possess any independent educational philosophy, it only revised the texts which have already been prepared in the pre-

independence period.

The colonial educational objectives continued without major changes till the seventies. Consequently, many educational products of the 1950s and 1960s and even till 1970s were easily carried away by secular ideas and ideologies such as communisms, Ba'thism, capitalism, democracy, party system, etc. In 1973, the Curriculum Conference in Bakht el Ruda laid down educational objectives for the Sudanese education. Then, syllabuses underwent continuous revisions which were made by teachers, each, to his own subject. They tended to be academic rather than truly educational in the broad sense of the term.

In 1982, the process of syllabus revision stopped. Consequently, syllabuses of various levels remained disintegrated in the sense that students are either deprived of practical and essential knowledge or shocked by subjects that give abrupt big doses of abstract information in subjects such as chemistry, physics and biology in the absence of any laboratory for practicing and reinforcement. Moreover, there was no integration of subjects to develop established concepts in the mind of the learner.

3. Additional Teachers' Training Centers:

As far as teachers' training is concerned, as early as 1958, Akrawi Committee attributed most of the defects of students' educational achievement to the

absence of proper training of teachers of various levels. It suggested establishing a four-year training course for those who completed the Intermediate level and desire to join the profession of teaching at the Elementary level. It suggested also that teachers of Intermediate and Secondary levels should be holders of University Degrees.

Moreover, the expansion in education which took place after the declaration of the new educational ladder in 1970 entailed exerting more efforts to train teachers. Therefore, the Ministry of education introduced the following systems of training:

1. Pre-service training for teachers for one year.
2. In-service training for teachers of Elementary and Intermediate levels.
3. Summer training for teachers of Elementary and Intermediate levels.
4. Successive training for teachers of Elementary level.

Meanwhile, no due attention was given to the issue of training Secondary school teachers because their number was not as large as that of Elementary and Intermediate levels. The only institute of training Secondary school teachers was the High Institute of Teachers which was established in 1961. It was annexed in 1977 to the University of Khartoum and turned into Faculty of Education.

Till 1990, the number of teachers' training centers reached almost seven institutes of varied types. They are spread at various places in Sudan. They are as follows:

1. Institutes of preparing male-teachers and female-teachers by giving four years training courses. They enroll holders of Intermediate School Certificates and train them to become teachers at the Elementary level.
2. Successive Training Institutes which undertake the task of providing basic in-service training to teachers who already work at the Elementary level. They are based on two training courses in a year for six months fully engaged by teachers.
3. Institutes of Educational Qualification which provides basic in-service training to teachers of Elementary and Intermediate levels. The training extends to two academic years partly engaged by teachers.

In spite of such efforts, teachers training level continued to be defective. The reasons behind this state of affairs are as follows:

1. The educational level and achievement of the teacher himself is defective, therefore, training can not improve the performance of such a teacher.
2. The content of the training courses is incapable of qualifying the teacher from cultural, social and specialization point of view.
3. The content of the training courses is incapable of making the teacher keep pace with the modern

development around him.

4. The content of the training courses is incapable of making the teacher a professional practitioner.
5. Lack of basic infrastructures such as buildings, equipment, laboratories, halls, offices, furniture, etc. and many of them operate in un-educational and unhealthy condition.
6. Lack of equipped libraries which contain relevant books and references and absence of activities related to training.
7. Shortage of qualified trainers who have the required academic and professional qualifications.
8. Absence of suitable job description and promotion provisions that attract qualified trainers to work in the institutes of teachers' training.
9. Absence of coordination among the training directorates in the regions and the training directorates in the central Ministry of Education consequently that led to bad planning.
10. Absence of coordination between teachers' training bureaus, the Technical Guidance and the Educational Supervision.
11. Varieties of training methods, despite the advantages they may provide, have negatively affected the training process and consequently, there is absence of harmony in teachers' performance which affected the process of promotion, scholarship and seconding.

12. When teachers are invited to a center of training, they face the problems of transportation, accommodation and livelihood. Therefore, many teachers prefer participation in supervising exams and correcting them to attending training courses as such activities generate more financial income to them.

Consequently, by 1990, 49% of Secondary school teachers were not trained. Some of them worked for more than twenty years without getting any training. 25% of the Secondary school teachers teach subjects which are not their specialization. About 46.5% of the technical school teachers are not trained. Some training courses are conducted for only two to three weeks, in an ad hoc and hectic manner. The definite consequence is that the whole teaching staffs at the school level are professionally as well as academically not qualified and changing this state of affairs will need an unprecedented reshuffling of the teaching staffs at the school level.

4. Educational Ladders: An Overview:

The educational ladder which was followed till 1969 was the inheritance of James S. Currie's plan of education implemented in 1900. At then, the first educational stage was Primary stage. James S. Currie considered it three years as it would recruit students from the outputs of Khalwa. Therefore, the

Primary stage was considered four years. Then, the Intermediate level followed the Primary level. Its period was also four years. In 1905, Gordon College emerged as a Secondary level. Its period was also four years. Gordon College was based on two stages. A general stage that extends to two years and a specialized stage that extends to two years. Then, in 1937, the De La Warr Educational Commission recommended to make Gordon College an academic Secondary level and to make students specialized at a higher level. Consequently, students of the secondary level were made to sit for Cambridge Certificate in 1938 in order to select those who would go for specialization at higher levels.

In order to diversify the studies at the Secondary level, minor Secondary schools were opened in Omdurman and Al Dewaim in 1944. They were considered minor as they were for two years each. One of them was a commercial school. It was opened in Omdurman. The other school was an agricultural school. It was opened in Al Dewaim. Students who could not get admission in Gordon College were given a chance to get admission in those Secondary schools. However, in 1952, the agricultural school was canceled while the commercial school was upgraded to a full-fledged commercial school in 1956.

In 1948, Brown has laid a plan for a new educational ladder. It was based on making Elementary level extend for six years which is followed by a

Secondary level that extends to six or four years and enrolls students who passed an examination between the two levels. It means that he recommended making the general education ten or twelve years. However, Browns plan was not carried out.

In 1958, the Ministry of Education invited M. Akrawi; a UNESCO expert to examine the functioning of the educational system in Sudan and offer the required suggestions to improve it. He suggested an educational ladder which is based on six years for Elementary level, three years for the Secondary and another three years for the academic High Secondary. It recommended four years for non-academic High Secondary schools including the teachers training colleges. However, M. Akrawi's suggestions with regard to the educational ladder were also not carried out.

In 1960, the Ministry of education sought the help of another UNESCO expert, namely, A. Kadhim. He recommended merging the Elementary and Intermediate levels so as to make the Elementary level eight years and the Secondary level four years. He recommended that the Secondary level must be in the form of diversified specializations. Again, A. Kadhim's suggestions with regard to the educational ladder were not carried out.

In 1961, the then Minister of Education prepared a new educational ladder that was based on six years Elementary level, four years General Secondary level

and four years High Secondary level. However, it also was not carried out.

In 1967, the Ministry of Education recommended an educational ladder that was based on six years Elementary level and two Secondary levels each of three years. However, it also was not carried out.

In October, 1969, a National Educational Conference was held. The most important recommendation made by the Conference handled the change of the educational structure, namely, the educational ladder.

The National Educational Conference recommended the change of the ladder from 4-4-4 to 6-4-2. But the Ministry of education made a modification in the recommendation by changing the educational ladder to 6-3-3 instead of the previous structure which had been based on 4-4-4 as inherited from the colonial era. It resorted for this version of educational ladder due to some educational and financial reasons.

In 1970, the Head of May regime declared the new educational ladder which was based on (6-3-3); six years for Elementary level, three years for General Secondary level and three years for High Secondary level. The new ladder was based on some ideological principles. They were as follows:

1. Basically, education is a democratic and political right provided to the citizen without any restriction except that of the human ability to learn. This means

that education, particularly, Elementary education, should be made available to all citizens.

2. Education, in its nature, is an economic and social investment. It promotes human resources by producing technicians, administrators and organizers required by the national development and defense. It produces also intellectual and scientific leaders in various fields of human sciences. As a process that has its productive aspects, education should be linked with the national development plan and the movement of the society.
3. Education, in its function, is the process of renewing the positive elements in the movement of the society. It is the tool of vision, movement, ability and national integration in its socialist sense. This means that education aims to create a unified base of ideological and emotional feeling among the Sudanese and qualify them for various fields of production and services. The outcome of such a derive should be: The citizen is technically able, nationally integrated and politically affiliated within the frame of the socialist society which is based on sufficiency and production by means of technology and fair distribution by means of socialist ideology and positive citizenship.

The consequences of applying the new educational ladder were as follows:

1. Cancellation of the exams that transfers students from Primary level to Intermediate level in that year and the year followed it. Students continued the same stage. They shifted between the additional two more years by means of ordinary exams.
2. Cancellation of the exams that transfers students from Intermediate level to Secondary level in that year. Students continued the same stage for one year more and shifted to the additional year by means of ordinary exam and appeared for the General Secondary exams the following year.
3. Cancellation of the graduation exam of the third year Industrial Secondary. Students added another year and thus, they graduated the following year.

The educational ladder based on 6-3-3, continued till 1991 when it was changed to 8-3. It was based on recommendations of the Conference of Educational Policies in 1990. It recommended changing the three stages of education: Elementary, General Secondary and High Secondary stages to Basic and Secondary levels. It became Basic level and Secondary level. The period of 6 years was extended to the period of 8 years, annexing two years from the previous three years (General Secondary level) into the new Basic level and dropping the last year while the Secondary level year came into existence to replace the previous (High Secondary level) with the same three years of the previous stage. It

became as follows:

1. Pre-Basic education; two years.
2. Basic education; eight years.
3. Secondary education; three years.
4. High or University education.

- *Pre-Basic Education:*

It is organized for children of the age group of 2½ or three years to 5-6 years. The following are the types of pre-Basic education.

1. Khalwa education
2. Nursery education (kindergartens).

- *Basic Education:*

The following are the types of Basic schools:

1. Government schools.
2. Private schools.
3. Foreign schools.

Consequently, a student continues eight years of schooling without facing a board exam till the end of the eighth year. At the end of eighth grade, the students appear for a board-exam at the state level. It sifts students out and takes the successful students to the Secondary level.

- Secondary Education:

It gives education for three years for boys and girls whose ages are between 13 and 17. At the end of the third-year secondary level, they sit for S.S.C. (Secondary School Certificate) exams that take some of them to High Education. Their ages, at then, ranged between 16 and 18.

However, it is clear that the change of the educational ladder was based solely on some mathematical calculations. Consequently, it deprived learners of the ability to go and study university education abroad as they came from a schooling system that is based on eleven years unless other countries accept the SCC as it is. Moreover, such an organization that is based on a two-level ladder with eleven years schooling needs effective educational curriculum. However, no consideration was given to the content of the curriculum; its intensification as well as vocational and technical courses. Due to the defective schooling period, many of those who are enrolled in the high educational institutions can be termed anything else, but not at all 'students'. Those who enter the university level mostly possess only some general information in some and not all subjects. In fact, university studies, after the unplanned horizontal expansion of higher education, became like Secondary school studies to the extent that today's universities with their unqualified teaching staffs, defective syllabuses and loose evaluation systems

can be called “*Very-High-Secondary-Schools*” rather than universities. The undergraduates do not undergo more than a rustic process of disgusting socialization that is entirely isolated not only from real education, but also from the stream of the desired culture. Even the initial ideologization of education which was propagated by the Salvation Junta was abandoned due to external pressures and internal love of positions, chairs and wealth. Thus, they exposed their true hypocrite selves by sacrificing religion in the market of ruling chairs. Consequently, the society is now suffering from moral degeneration, intellectual and technical poverty and unemployment. Therefore, there is a need to revise not only the educational ladder, but also those who operate the system and content of school education as a whole.

5. Financing Education:

All successive governments, since the departure of the colonial army, could not provide sufficient financial support to education, therefore, Sudanese education remained backward. This state of affairs was the result of bad governments, bad planning, inflation, increase in population, etc. The sources of financing education are as follows:

Firstly: The Internal Financing:

The internal financing is the financing which is provided by the Ministry of Finance and Economic

Planning from resources such as taxations, etc. It supports the following educational requirements:

- a. The salaries, pensions, social insurances, etc.
- b. The central budget which includes the running expenses such as prints, school equipment, transportation fuel, telephones, etc.
- c. Development budget which includes the proposed and the approved financing for buildings, laboratories equipment and furniture.

Secondly: The Regional Financing:

It is as follows:

- a. **Regional development budget:** It is the budget which is prepared by the general budget to support regions to cover expenses such as salaries, buildings, furniture, etc.
- b. **Local development budget:** It is the budget which is arranged by local authorities from revenues such as taxations, local fees, etc.
- c. **Public finance:** It includes the public schools and private schools which are financed by fees paid by learners and donations. It included also the aided schools which are given aid in the form of cash and kind by the government.

Thirdly: External Financing:

It is the amount of finance given by foreign countries to cover the financial shortage. It is in the form

of scholarships, loans, aids and foreign investments. It is divided into the followings:

- a. ***International Financing:*** It comes from United Nations Organizations such as UNESCO, UNICEF, World Bank, European Market, etc.
- b. ***Regional Financing:*** It comes from organizations such as Arab League, Organization of African Union, etc. that give support to these types of fields.
- c. ***Bilateral Cooperation:*** It is in the form of Egyptian Educational Mission, British Council, external scholarships from other countries, etc.
- d. ***External Aids:*** It is in the form of aids provided by religious corporations or private bodies, missionaries and expatriate schools.

6. High Education: A Background

The present system of High and University education started after the British invasion to Sudan in 1989. Between 1955 and 2000, Sudan witnessed the emergence of some universities and High educational institutions.

A cursory reading of the history and purposes of High educational institutions in Sudan makes the reader realize that there is a wide gap between the declared ambitions and the actual reality and achievement. The following is a short survey of the history of High educational institutions in Sudan:

Khartoum Technical Institute:

Since the arrival of the colonial army, the colonial rule tried to qualify some Sudanese to perform technical tasks. Certain colonial educational establishments provided some training that pertains to some specific technical tasks which would enable colonial rulers to siphon out the natural resources of Sudan with the least costs. When they felt that their presence in Sudan is coming to an end, they resorted to erect a major technical institute to qualify Sudanese technicians who would take-care of the projects that had been established by the colonial rule during fifty years of subjugation. In 1950, Khartoum Technical Institute was established. Its educational activities were as follows:

1. Providing full-time courses in technology, commerce and arts.
2. Providing part-time courses in technology, commerce and arts.
3. Providing full-time and part-time specialized technical courses and mathematics for artisans.
4. Providing evening classes in technical subjects such as secretarial, clerical, etc.
5. Providing full-time three-year course in civil, mechanical and electrical engineering.

The Intermediate Teachers' Training College:

Centers of specialized training emerged such as Bakht el Ruda, etc. to continue preparing the Sudanese

on secular line. The first school for training teachers was Urafaa School which was established in 1900. It was shifted to Gordon College. Then, it was shifted to Bakht el Ruda which was established in 1934 to train teachers in relation to the subjects they teach as well as to prepare text books.

The Curriculum Bureau in Bakht el Ruda included some Britishers who were led by Mr. Griffith in addition to some Sudanese. It attempted to prepare textbooks which tend to be related to students' environment. They built learning units which were described into detailed lessons and activities. Each lesson was tested in real-teaching situation in the classes to ascertain its suitability with students' level and the ability of teacher to deliver it. It took about fourteen years to prepare syllabuses for Elementary level. All texts were tested in the Elementary school attached to Bakht el Ruda institute. By 1948, it prepared Guide-books for Elementary Education.

The low quality of educational achievement was partly due to the type of courses taught and examined and partly to those who were teaching them. The need for training teachers was deeply felt. Therefore, Intermediate Teachers' Training College came into existence. It was established in 1949 in Bakht el Ruda to train Intermediate School teachers who were holding Secondary school certificate. To give immediate application of the training course, two Intermediate

schools were attached to the training college. The duration of training was eighteen months. The course of study was as follows:

1. The academic subjects taught in Intermediate level.
2. Theory and principles of education.
3. Educational psychology.
4. Character training.
5. Teaching methods and practices.

Girls' Training College for Intermediate School Teachers:

Colonialism put the foundation for girls' education which was initiated by pushing the Sudanese Muslim girls to congregate in churches and get a type of education that makes them forget the teachings of Islam. The outputs of such an education, and that which completed its education in government and public schools, were employed as clerks and teachers. There was a need for training girls who were working as teachers. Girls' Training College for Intermediate School Teachers was opened in Omdurman in 1962. It followed the same training course adopted in the college at Bakht el Ruda.

The High Institute of Teachers' Training:

During the colonial rule, the standard of education was ailing. One of the factors which affected the quality of education was the quality of teachers who

were engaged in the duty of teaching the students. The International Commission for Secondary Education visited Sudan during 1955-56 to investigate the causes of low standard of Secondary education. Establishing a training institute that qualifies teachers was recommended by the Commission and the same recommendation was supported by UNESCO. It was opened in 1961. Its main tasks were as follows:

1. Providing pre-service and in-service training courses for teachers.
2. Providing courses for trainers who work in Primary Teachers Training Colleges.
3. Promoting studies and researches on issues related to the Secondary level curriculum.
4. Providing possible facilities for training teachers from other African countries.
5. Providing training for Secondary school inspectors.
6. Providing training for Secondary school teachers.

The School of Hygiene:

Colonialism introduced urbanism in Sudan. Consequently, cities like Khartoum, Omdurman, etc stretched and it became necessary to provide sanitary education. Education that offers knowledge of sanitary services was initially started in 1932 in Kitchener School of Medicine. Its educational outputs were in the form of sanitary officers. In 1942, a class that offers sanitary education was opened in Khartoum Public Health

Service Buildings. By 1944, it was shifted to Graphic Museum to create a nucleus of School of Hygiene. In 1952, the School of Hygiene was shifted to its own building near Medical Faculty. Since 1956, the School made the possession of Sudan School Certificate a pre-requisite to admission in the School. It offered three-year course that was crowned by a Diploma of the Royal Health Institute.

The Khartoum Nursing College:

It was established in 1956. It offered a three-year course of professional training in nursery for those women who passed the School Certificate Examination. The applicant must also pass an internal entrance-test in English language conducted by the college. Its main aims were as follows:

1. Developing the skill of pointing out the health-needs of individuals, families and societies at large.
2. Planning and executing a comprehensive nursing-care by applying principles derived from physiological, psychological and social services.
3. Possessing alertness in recognizing social changes and scientific advancements and the effect of these factors on the progress of nursing services.
4. Developing the ability to extend nursing services to home, community and professional life.

Shambat Institute of Agriculture:

As soon as colonialism invaded Sudan, it started abusing the natural resources of Sudan. It founded El Jazeera Project and devoted the Sudanese labor to produce raw materials for the imperial industries in England. In the wake of the departure of the colonial army, it arranged for putting the foundation for continuous supplying of agricultural raw-material to the Britishers and their industries. To achieve such ulterior motives, it intended to qualify some Sudanese agriculturists. Therefore, it established Shambat Institute of Agriculture in 1954. It offered a two-year post-Secondary course that trains learners in general agriculture in addition to a practical course in applying technical knowledge under field conditions. It means that its main function was to graduate farms managers and extension officers. It admitted its learners from those who finished their Intermediate schools. In 1965, a third year was added to improve the educational outputs of the Institute. However, by 1966, the Institute made the possession of Sudan School Certificate with credits in English and science a pre-requisite to admission in the Institute. Its educational outputs were employed by the Ministry of Agriculture, Agricultural Banks and Gezira Board.

Sudan Military College:

When colonial army with its Egyptian

mercenaries invaded Sudan in 1898, they committed heinous crimes against the Sudanese. They tried to remove the tradition of jihad from the minds of the Sudanese. To do so, they worked on secularizing the Sudanese and recruiting them in the colonial army. Therefore, the colonial rule opened a military school in 1905, but it was closed in 1924 after the revolt of the Sudanese troops led by cadets of the Military School. It was reopened in 1935. However, it was again closed due to outbreak of 2nd. World War. In 1948, it was reopened again. It gave a two-year course in military science and training. It admitted its candidates from those who completed Secondary education and passed Civil Service Examination. Its educational outputs joined the Sudan Defense Force.

Prisons Service Training School:

It was opened in Port Sudan in 1950. It gave few months refresher courses to:

1. Police officers.
2. Non-commissioned officers.
3. Clerks of Prison Department.
4. New officers.

By 1954, it started giving a two-year training course. It selected its candidates from those who completed their Secondary education and passed an entrance test in English language and general knowledge

which used to be conducted by the School. In 1957, it was shifted to Khartoum.

Sudan Police College:

It was established in 1952 in Khartoum. It was a two-year course that gives knowledge in the Sudanese law and police duty.

7. Post-Colonial Expansion in High Education:

Even before they depart Sudan, colonial rulers gave their Egyptian allies who worked with them as mercenaries green light to participate in providing the Sudanese high education, consequently, the University of Cairo, 'Khartoum Branch' was erected in 1955. In the wake of the departure of the British Army, the University College of Khartoum was upgraded to a full-fledged university in 1956, consequently, the university of Khartoum came into existence. In the sixties, after the so-called October revolution, a process of establishing Omdurman Islamic University was started. In 1965, the High Section of Ma'had was converted into Omdurman Islamic University.

The need for expanding technical training was felt. In 1967, "The Khartoum Polytechnic Act" was approved by the Government to incorporate Khartoum Technical Institute. The aims behind establishing the Polytechnic were as follows:

1. Organizing and approving post-Secondary technical education by adopting a system of academic study and training that is equal to those which were available elsewhere in the world.
2. Providing technical training and technical experience in polytechnic fields.
3. Encouraging studies and researches in various fields of technical specializations.

Moreover, Technological Colleges Institute came into existence in 1975. Then, Al Jazeera University was established in 1975 and Juba University was also established in 1977.

The eighties were a period of political unrest, therefore, it did not witness a tangible expansion of High education. However, after 1990, High education witnessed a major horizontal expansion that resulted in haphazard multiplication of universities and high educational establishments. Expansion of High education has received a great impetus after 1990, but they were sign-boards without true educational contents. University of Sudan for Technology and Science came into existence after the Institute of Technological Colleges was upgraded into a full university in 1990. University of Cairo, 'Khartoum Branch' which was erected in 1955 was nationalized and changed into Al Neelain University in 1993. Al Za'eem Al Azahari University was established in 1990. Al Imam Al Mahadi

University was established in 1991 and started its actual work in 1995. Bakht el Ruda University was established in 1997. In fact, by the year 2000, there were nineteen new higher educational institutions which are nucleus of twenty-six universities. Moreover, about twenty-four private colleges came into existence. They started enrolling almost all the holders of S.S.C. The annual admission to universities and higher educational institutions jumped from five thousand students to forty-eight thousand students. The percentage of girl-students admitted in those higher educational establishments jumped from 37% to 60%.

However, all this educational venture was only for political show off and not for real education. The motive of the hypocrite Islamists regime, in collaboration with its moron military Junta, was purely commercial. They wanted the educational system to produce nothing more than an output that represents the hypocrisy of the Islamists and the stupidity of the military Junta. In other words, their educational system is full of defects and problems that would lead Sudan backward only.

Problems Confronting Sudanese Education

(1) Problems of High Education

Sudanese educational system is facing bundles of problems. These problems are affecting the quality, standard and achievements of education. The problems and their solutions can be summarized in the following points:

- *The Problem of Co-education in High Education:*

Throughout history, Sudan was producing quality human being by its distinct Islamic education system. Before the colonial period, education system emphasized on religious molding of the personality of the learner. It was successful in doing so and life was good even though there was no machine, modernism, etc. Before the introduction of colonial education, some women used to get Islamic education that fits them in the society and the rest of women in the society were being influenced by their good model-character.

During the Turkish and British invasion to Sudan, Islamic education was targeted by the antagonistic colonial powers. They tried to corner Islamic education, shake it off any loyalty to the progeny of the Prophet (PBU them), keep it at a bay and put the foundation for a secular education for women so as to corrupt the mother of the society by giving her a type of education which

disfigures her innate character. They had indulged in producing a type of secular outputs that became very antagonistic to whatever is Islamic. Consequently, the colonial and post-colonial periods were periods that witnessed a vast deterioration of religious values. It has not only affected, negatively, their proper role in the society, but also spoilt the personality of many women, deprived them from respectable femininity and made them possess manly air. Even if there is any manifestation of femininity within them, it is in the form of its mere physical aspects which is projected through cancerous make-up chemicals that prostitute the face as well as the shameless, narrow and tight uniforms that describe and expose the body. In other words, many educated women, not only in Sudan, but also in the so-called 'Sunna' society are deformed in their figures and contents. Their faces are decorated by cancerous-chemical formulas, their appearance is Satanic and their content is loaded with filthy, hollow and shallow cultures. It makes every ideologically mature person feel disgusted from their appearance.

During the early 1990s, there was a significant propagation of the ideological aims of education. The hypocrite Islamists government claimed that it wanted to raise the ideological awareness of those who undergo it. Nevertheless, now one observes that there is a clear retreat from the declared ideological directions of the early 1990s and there is a parallel moral receding that exposes the reality of the hypocrite nature of the Islamist

movement. In spite of the apparent efforts which were made during the early 1990s to foster the sense of religiosity among the young generation, there is now a clear evidence of the receding in the spiritual values of the society, particularly, in urban areas.

The present system and content of women education is almost an extension of the colonial system of women education and worst than it as far as the purity and religiosity of women are concerned. In other words, the current approach to women education can't be termed as education in the true sense of the term. Generally, women education became a curse rather than a blessing because hypocrite politicians and empty-minded educators are ignorant of history. Girls are being nourished by a Freudian culture which prepares them for the worst! Many girls, specially, at the university level, turned into bodies and flesh rather than intellects. There are many infants who had been thrown away by their immoral 'conceivers' who had been clutched by the hands of momentary animal instinct and were shocked by the unexpected and disastrous results.

This is, basically, because ignorant educators could not understand the Quran and the authentic Sunna from its pure sources and so-called men-of-religion have turned into priests of Islam rather than true Imams of Islam. It is important to mention here that girls and women in the so-called Sunna societies were supposed to emulate the character of Khadeeja and Fatima, PBU them, and follow their ideal models. Unfortunately, the

educational or religious institutions rarely speak about Khadeeja and Fatima, PBU them because the Saaqeefa and Umayyad mutilation of Islam is controlling the religious contents of education and religious institutions. Consequently, a form of Freudian culture dominated many Sunna societies and made them forget the pure Islamic models embodied in the progeny of the Prophet (PBU them). This reveals not only the poverty of the ideological content of educational curriculum, but also the poor understanding of religion, the absence of a proper culture of upbringing children and the loose grip of the family over their children. True Islam from its authentic and pure resource is completely absent. The Jahilia culture dominated the Muslim society after the death of the Prophet PBUH is being patronized and propagated. It is the mutilated Islam that emerged after Saaqeefa

If anyone claims that a full-fledged educational process is going on in co-education institutions, he is closing his eyes from what is going on in these institutions. Very few learners finish with some knowledge and the majority of students come out with qualifications of intermingling only. It was such corrupt educational outputs which made the so-called Islamic rule of Taliban not only to separate boys from girls, but also to halt the whole education of women and in this regard they were right. It has not done so out of irrational impulses, but it was actually a result of the degeneration that engulfed the society due to the co-education system. This problem may be solved by:

- *Separation between the Two Sexes:*

It is the core of wisdom to take lessons from the mistakes of other societies and avoid going on the same track of their mistakes and it is important to detach ourselves from falling in the same chasm and entering into the same hole. Co-education system must be halted immediately if the society really wants to provide true educational environment and at the same time preserve the chastity of its members otherwise a Talibanic approach to education will be the only solution that is urgently needed.

- *Reviewing the Society's Religious Understanding:*

Sudan needs an ideo-methodological approach for educating girls. In this regard, it has to go through the Iranian ideological experiment to women education and apply it in the society with a full self-confidence. It is really something grateful to see Muslims in the Shi'a society have excellent experiments in this regard. The friend and the enemy have no option, but to respect the apparent manifestations of women's character in the Shi'a society. A Shi'a girl dresses Islamic uniform from the age of 6 or even before that and it becomes part and parcel of her shapes, identity and content. This is basically because they have taken Fatima, the daughter of the Prophet (PBU them) as an ideal model. The elder Shi'a women have Khadeeja bint Khoweilid; the wife of the Prophet (PBU them), as their ideal model. Therefore, they are capable of playing the role of Khadeeja bint Khoweilid and Fatima bint Mohammed (PBU all of

them) in the modern society. It means that being loyal to Aal Albeit (PBU them) is better than being loyal to anyone else. In other words, establishing an education system that makes women aware of their sacred role in the society, respect men, admit their moral need for the wise authority of men and realize that they are not just bodies, but also spirit and intellect is becoming very necessary and this is available only the School of Aal Albeit (PBU them). Any religious source other than the models of Aal Albeit (PBU them) would be misleading. An education system that fails to create prototypes of Fatima and Khadeeja (PBU them) in the Muslim society is really a useless and fruitless education.

- *Modernizing the Religious Task of Education:*

Only returning to religion from its pure resource will rescue man from a definite dehumanization. Without religion from its pure resource, man is a fierce animal and a mad creature and we can see clearly what the wrong understanding of religion has done to Islam since Saqeefa to the current day. The wrong understanding of Islam is reproducing the atrocities perpetrated by the poles of Saqeefa who refused to be loyal to Aal Albeit (PBU them). Consequently, genuine and true Islam has been absent from the life of people. It is important to put into the mind the saying which states, *“Nothing is lost when wealth is lost, something is lost when health is lost and everything is lost when religion is lost.”* Religion makes a proper molding of the character of man and turns him into true human being.

Today, there is a vast moral degeneration in the human society. What will be the destiny of a society whose officials cuckold their wives and hatch their own personal lady-secretaries?!

Education must exert all efforts to preserve religious values that make man stick to true humanity and avoid losing religious values at the altar of running after sheer materialism. It is true that education should give useful and practical knowledge. However, in the process of doing so, it should not be oblivious of the importance of improving the quality of the character of the learner. It should not aim at producing a senseless creature in the form of a blind machine, but rather a true human who can control the blind machine and direct it to the benefit of humanity. Developing only human talent and relegating religion to the background will produce only merciless and immoral man who acts like an animal and loses everything. Therefore, promoting religious factors must be part and parcel of any educational derive. Education should work for attaining a harmonious development of religious personality and make man realize himself as a creature who is created to worship Allah. It is important to remember that the main mission of man is to worship Allah and become His deputy on the earth. If such a religious attitude is properly developed through education, human values will remain intact even if industrialization and urbanization take their full grip.

Therefore, the course of history must change.

Religious education should start as quickly as possible. The Quran, authentic Hadith and the model practices of the real religious people must be the foundation for the religious molding of the character. Concrete programs for Islamic character formation must be implemented. Those who are in charge of giving education through formal education, media, publication, etc should be religious and religion must be their main concern. Children must be made familiar with stories of Prophets, the final Prophet Mohammed (PBUH and his progeny), his progeny and his 'distinct companions'. By 'distinct companions' we mean those who remained loyal to Ali (PBUH) and not those who betrayed the Prophet and his progeny (PBU them all). The comprehensive programs of designing model Islamic character which was used by the so-called Islamic Movement in Sudan failed because it could not differentiate between the seed and the chaff in the history of Muslims. If it had concentrated on the characters of the Prophet's progeny of the Prophet and his 'distinct companions', it would have become effective in shaping the character of a large base of the Sudanese society.

- *Aimless Education:*

It is one of the most serious problems which confront High education in Sudan. Most of the students are getting admission and completing their period in the Higher educational institutions without having any definite aim in their minds. Therefore, many young

persons who had received high education are not only confronting the grim reality of unemployment, but also are not possessing any skill that enables them to employ themselves. This problem may be solved by:

- *Phrasing Clear Aims:*

It is most essential that the students who receive High education should have some definite aims before starting their studies. Moreover, if universities are to function effectively, they have to change their aims, objectives and methods. Objectives and aims should not be based on idealism or commercial purposes of receiving fees and employing unqualified teachers who received their higher Degrees by hooks or cooks. If a practical end must be assigned to a university course then I think it is the task of providing religious training to the members of the society and enhancing them with useful and practical skills.

- *Faulty Curriculums:*

The curriculum of High education is defective. It does not only lack an aim to be achieved, but also possesses a corrupting motive. It may be aware of this or not. The subject-matter is mostly out-of-date. It either hampers the intellectual development of the student or loads him with concepts that are against his identity. It gives the student ample time to waste in intermingling within the university premise. Moreover, courses are not in accordance with the interest of different types of learners. This problem may be solved by:

- *Updated and Purposeful Curriculums:*

The curriculums of high education are built for the time and not for all the times keeping in view the roots, identity and needs of the nation. Therefore, the curriculum should be flexible so that it can meet the changing needs of the society and satisfy the learner's potentialities, interests and motivations.

- *Inefficient Syllabuses:*

The contents of the educational courses are not up to the mark. They are not comprehensive. Sudanese high education, even in many professional specializations, is general-knowledge oriented rather than discipline-oriented. Sudan is thinking that it is providing effective educating to its high education students, but in fact, it is injecting them with general information that can't be called true and practical knowledge. It is to be admitted that the educational achievement in terms of the subject-matter is at its lowest. Universities are producing empty-minded students who are loaded only with false and wrong concept about themselves. Students study the subject-matter of their specializations from ready-made notes. Therefore, they receive ill-digested information that does not raise their level of perceiving the subject-matter to that of true specialization. Most of the graduates are having only introductory information to the specialization which they underwent during high education. Consequently, such defective educational contents affected their role as members of the society

which considers them as educated.

Some graduates themselves admit that education has not prepared them for the practical life. They feel dissatisfied with the outcome of their university study. If the current system of education continues, the country would graduate large numbers of ordinary people who are good for nothing. This problem may be solved by

- *Revising, Updating and Upgrading Courses-content:*

Sudan needs a science-based education that arms the Sudanese with modern technology. Academic courses at universities and high institutes should be upgraded and the contents of examinations re-examined in such a way as to make students get involved in their studies right from the beginning of the academic year up to its end. The course should be integrated, both, from scientific and ideological point of view and then it must be reinforced by practice and experience. Intensification of the school stream-courses can be of much help in this regard.

Moreover, learners in science fields should have a paper or two that offer them some outlines of literature or arts. Some provisions must be made to make students of science come in contact with poetry, stories, essays, etc. The students of arts also should come in contact with some topics about general science. In other words, some selected topics of essential knowledge should be included in each specialized faculty. Nevertheless, this should not affect the extent of their grip and mastery

over their specializations.

- ***Shortage of Suitable Textbooks and References:***

Lack or shortage of suitable and sufficient textbooks for carrying out a comprehensive process of High education is one of the main causes of the low standard of High education. Libraries are not equipped with sufficient course books, references and specialized periodical and journals. Even the available books are not the proper types that give the updated-content in a simple manner. In fact, most of the books handled by students are prescribed by teacher who might not be acquainted with truly useful and revised titles and editions. Financially incapable students either share a single torn-away reference or indulge in photo-copying it till it tears away, thus also, violating the copyright rules and regulations. This is basically because there is no active publication industry in Sudan and the government is reluctant to remove taxes imposed on printing and publishing material to pave the way for such a crucial industry to prosper in the country. Due to such a reckless policy, Sudan is benefiting publishers in the Middle-East who did not provide any truly scientific material to their own country and may not be very particular about the ideological identity of Sudan and its scientific progress. Thus, few book-traders are exploiting this state of affairs for their own vested interests and at the same time they are harming also the scientific and ideological future of the students and

Sudan at large by limiting the availability of references to only those which offer them a better profit-margin without any consideration to the scientific contents and ideological trends of the book.

Moreover, students are reading references which are both expensive and difficult to understand. Here, every rational person may ask; why should Sudanese students read; for example, medical books of British or American authors? For more than fifty years, Sudanese learners have been struggling to perceive the British or American authors, but till now Sudan is not able to produce more than mere medical practitioners who got some medical information related to the diseases of tropical areas only. This is, basically, because, the prescribed courses are not exhaustive. Moreover, European authors write mostly for those whose mother-tongue is English. They deal with students whose scientific information is more advanced than most Arab students. Therefore, the way they present the subject-matter may not be easily perceived by those to whom English is a foreign language and the contents of the courses are not advanced. In addition to the fact that Western texts are very expensive and unaffordable by majority of students in a country like Sudan. This problem may be solved by:

- *Diversifying the Sources of References:*

Since High education could not Arabicize some fields of studies, Sudan should diversify the sources of reference books. There are many books which are

written by overseas writers whose countries have significant contributions to the development of medicine and technology. It is better to study books which are written in English by, for example, Indian authors. They write in simple English and present the subject-matter in such a way as to make the book in the form of a simple text which has been written by a teacher who teaches students to whom English is a foreign, a library or to some extent a second language. Moreover, Asian textbooks are also cheaper and can easily be made available to the students coming from, economically, common families.

Teachers, if true qualified teachers are there, should revise their knowledge of the titles of textbooks and their contents by looking into the syllabuses of Indian universities and prescribe good textbooks of some Indian authors in different scientific fields and ask for an annual stock that covers the needs of the Sudanese book-markets. Sudanese publishers can get the permission from the Indian publishers to publish good textbooks in Sudan and thus make a Sudanese edition of the same book. Sudan must give full taxes-free facilities for educational publication projects so as to produce and reproduce what benefits Sudan.

- *Unequipped Laboratories:*

Labs are not well-equipped in higher educational institutions, particularly, the newly established ones. Without laboratories, many specializations will remain

abstract to students. In the absence of well-equipped laboratories, practical sciences would not be conceptualized in the minds of learners. This problem may be solved by:

- *Equipping Educational Laboratories:*

It is important to know that laboratories are the place where initial and experimental application of knowledge takes place. Therefore, educational laboratories must be fully equipped by all necessary materials that conceptualize and incarnate the scientific ideas in the minds of the learners and transform them from theorists to appliers of knowledge. All efforts must be made in this respect whatever the costs may be.

- *Absence of Guidance and Counseling to Students:*

Students who come to universities do not find proper guidance or counseling. Many of them select any field of specialization on the basis of what they hear from each other and then indulge in trying to study it without giving any consideration to whether they have aptitude to study it or not and whether they have enough potentialities and background to learn it or not. Consequently, they complete their courses with ill-digested information derived from ready-made notes which they could not perceive. This problem may be solved by:

- *Providing Proper Guidance to the Youth:*

Each high educational institution should appoint

experienced academic guides who can give proper guidance and counseling to learners before taking up the course and throughout their courses.

- ***Misdirected Higher Studies:***

The defective educational system is producing academically unqualified graduates who are given chances to undergo higher studies even though some of them may not be qualified for any kind of intellectual persuasion or higher studies, nevertheless, the defective academic system is pushing them ahead on the basis of some unknown selection and evaluation parameters. Moreover, the standard of courses of higher studies in some specializations may not be challenging. This problem may be solved by:

- ***Revising and Expanding the System of Post-Graduation Studies:***

A judicious selection must be made for students aspiring for higher studies. This would contribute in qualifying the deserving students and solving the problem of shortage of teaching-staffs at High education by giving opportunities for out-standing graduates to do Master's and Ph. D. Degrees, but after undergoing eligibility test or entrance test that examines their intellectual achievements during the Degree level and the extent of their intellectual richness.

Suitable candidates for higher studies may be given chance to do such courses abroad, but in suitable countries which have significant scientific achievement

in the subject field and ready as well to offer their gains to others. Asian countries which have significant scientific achievement may be a suitable place for Sudanese students as those countries are better than Western countries. In this regard, why should Sudanese students who want to do higher studies go to the Western countries? Western countries, hypocritically, bend their tongues and call for the development of Africa, but, in reality, they want to develop only the immorality of Africa and consolidate its economic and intellectual poverty so as to make it a land for future settlement by the Whites. Why should Sudanese students waste their time and money in those countries which try to load the learner with Masonic characteristics and the crust of knowledge only? For many decades, Sudan has been panting behind miser Western countries, but it reaped nothing except frustration only. Moreover, Sudan should not aspire to jump over stages in the field of science, technology and industry or try to imitate the western model. Now, Western countries possess nothing except some patents and intellectual properties which they try to monopolize so as to generate some revenues from them whereas South-east Asian countries produced their own versions of the same patents and intellectual properties. Now, the West does not have anything except some military navies which act as pirates, scare only the stupid Arabs and Africans and snatch away their wealth whereas Asian military powers have already neutralized Western military supremacy. Therefore, true scientific

and intellectual progress is going on in the East and Asian achievements in many scientific fields are more than enough to strive for and begin with.

- *Islamizing Graduates:*

High education should teach the young student how to inhale his specialization, but at the same time remains within the frame of the religious values and directs his knowledge for the same. The function of a high educational institution is to foster religiosity in the learner through his own specialization and enable him to make it a discipline within him; a shaper of his vision and a positive molder of his behavior. This is possible only through Islamizing all specializations. If high education succeeds in doing so, it really deserves to be labeled as high education. If the student succeeds in acquiring and Islamizing knowledge, he would be a real achiever of his specialization. In this regard, a true return to the school of Imam Alsadiq (PBUH) is the only way to carry out a real Islamization of the intellects of the future generations.

- *Shortage of Qualified Teaching Staff:*

At some point of history, high education recruited foreign teaching staffs; Westerners, in different disciplines and studies. This had become a financial burden that high education could no longer bear. Such a policy also had had a negative effect on the extent of academic achievement of the students at high education. Most students did not have the linguistic foundation that

enables them to acquire information from the foreign teaching staffs. To overcome this problem, Sudan started recruiting local teaching staffs, offering staff members from different parts of the world a one-year assignment to the university of Khartoum and establishing co-operation scheme between Khartoum University and Reading University during the academic year 1960-61 that gave chance for seconding teaching-staff from Reading University for a period of four years. Teaching staffs from India, Pakistan, Ceylon, West Germany, Yugoslavia, Czechoslovakia and Hungary were also recruited. Nevertheless, high education did not benefit much from such ventures. It continued to suffer from the shortage of qualified teaching staff. The shortage of teaching staff continued even today. Many qualified Sudanese teachers left the country due to the bad working condition. Now, many members of the teaching staff at higher educational establishments are not qualified enough to teach at the university level. The universities recruited them to fill up the available posts without any consideration to the academic standard of high education. It means that absence of proper parameters for selecting teachers of various levels adversely affected the educational system whether private or public. Consequently, the standard which was already not high fell to the lowest bottom. Moreover, many members of the teaching-staff are busy in running from a university to another to cover up the shortage in teaching staff and increase their income by executing

fabricated course that offer Degrees generously without any consideration for academic content and achievement. Thus, they affected the values and gains of the higher educational institutions. This problem may be solved by:

- *Recruiting Qualified Teachers:*

To address this problem carefully studied chances must be made available for higher studies and researches to put foundation for creating successive generations of scholars and scientists in rare specializations which create the dignity of the country, but courses must be designed properly right from the Bachelor's Degree level up to the Master's Degree level. Moreover, it is important to select and appoint qualified teachers who completed higher studies according to acceptable academic standards. In other words, teaching staffs should be selected on the basis of their academic and intellectual achievements and not on the basis of their political affiliations. The selected teaching-staff also must be particular about the identity of the nation and the ideological aims of education whatever their political affiliations may be as these aims are not a matter of personal judgment or a subject of argument among warring factions.

Each college and university should have its permanent and regular teaching staffs. It is not proper that teachers at university level run to different universities to market their services and participate in fabricated courses that aim to generate income only. A

teacher who has dignity will not accept to do so. Because such teachers will never teach properly since one of their main interests is to collect money and cover the course without consideration to the factor of time in enhancing proper teaching and learning process. Such motives will drag them to indulge in, educationally, undesirable practices! In addition to that, it will not serve the academic interest of the teachers themselves as they will be, continuously, burdened and will never get time to upgrade their scientific, career and intellectual achievements or do any valuable research-work. Moreover, it would be better to provide teachers accommodation in the university campus itself so as to enable them to be in the academic atmosphere and far away from the Sudanese social life that cripples academic initiatives and activities and buries intellectual ambitions.

- ***Financial Constraints:***

The problem of financing high education is one of the most serious hurdles in the way of the horizontal and vertical educational progress. It always remained one of the main problems which faced successive governments and hindered the process of achieving the ambitions of high education.

The current system of high education has imposed fees on almost all students. It is true that some students can and must pay fees, but running the financial affairs of high education should not depend solely on

families' pockets. If a student has the intellectual ability to put-in academic efforts and excel in his specialization, it is not right to burden him with unbearable amount of annual fees. This may be justified in private high education sector, but not in those higher educational institutions which are run by the government. This problem may be solved by:

- *Financing Education Generously:*

High education can't survive and perform its strategic functions without sufficient and sustained financing. Financing high education is the basic task of the government. It is the duty of the government to make necessary provisions of financing education.

- *Unplanned Expansion of High Education:*

Many politicians and 'educationists' think that an educational institution is only a 'Sign-board' that is nailed on the gate of a building. A university, a college or a school is not only a 'Sign-board'. If a 'Sign-board' is there at the gate of the building, but the building is not well-equipped by all necessary provisions that make learners perceive what they are taught, then it will be a *fence* only and not an educational establishment. It may be admitted that the expansion of High education has not taken-place in order to provide the country with what it exactly needs. Expansion of high education reduced the university Degrees into mere cartons which mostly do not have any substance and they are given to empty-minded finishers! Even the courses of professional

studies made students only practitioners who failed to contribute to the scientific development which is taking-place at many parts of the world. In fact, expansion of high education was just a matter of increasing the number of institutions and the graduates rather than providing quality education in the true sense of the term. The horizontal educational expansion has done nothing more than eradicating mere illiteracy.

Today we see the disaster looms behind expansion of high education in the form of large numbers of graduates who did not acquire any real knowledge during the university studies, nevertheless, they are demanding the society and the government to provide them with jobs. It means that expansion of education crippled the ability of the society to raise the standard of education and consequently the society is, now, full of unemployed graduates who are neither employed by the government nor are they finding corridors for self-employment. It seems that the educational expansion was a result of the politicians' bid to project a false achievement based on huge statistics irrespective of the fact that such statistics can be analyzed from various sides, dimensions and perspectives, but their moron intellect expected the positive sides only. The proof that the Sudanese high education is ailing is reflected in the fact that fifty years after independence and Sudan is still producing educational outputs that do not exceed the level of those who got general knowledge. Consequently, Sudan has a

society full of people of ‘enlightened ignorance’ and ‘composite arguments’ who sit and waste time in hollow arguments, but can’t produce their own food.

Compared to, for example, South East Asian countries which had undergone successful experiments of establishing universities and high educational institutions after the departure of the colonial army, Sudanese experiments became like those of stupid Arab countries which did not reap very much from the universities and higher institutions because they concentrated on the crust of knowledge and not real knowledge. This problem may be solved by:

- *Halting Expansion of High Education:*

No more universities should be opened unless there is a real need for them and there are adequate provisions to maintain their standard. If any new high educational institution comes into existence, it should not stand as a separate university. It should be affiliated to one of the existing universities. Moreover, the standard of the existing universities must be raised to a level that makes them true embodiments of High education.

- *Backward Systems of High Education:*

Higher education in Sudan is still operating according to the old systems that consolidate rigidity and annihilate any horizon for flexible operation and modernization. This problem may be solved by:

- *Flexibility in Administrative Affairs:*

Administrative rules and regulations should be set-up in such a way as various specialized Departments should be headed on periodical basis. In other words, members of the teaching staff at a Dept. should alternate each other in the position of the Head of the Dept.; each for a two-year period. This will lead to a harmonious running of the affairs of the Department, maintain cordial mutual-respect among the members of the teaching staffs and give chance for acquiring administrative and academic skills and experiences which will be a credit to their academic career. Teachers at higher educational establishments should not be burdened by administrative works because such activities may affect their academic concentration. Moreover, they should be promoted on a regular periodical basis as promotion raises the morale of teachers and offers them more incentives to devote their time and energies for their academic and scientific career.

- *Re-organization of Universities:*

The campuses of the existing main universities should be, gradually, turned into centers of post-graduate researches and studies. Graduation courses should be carried out in colleges that are scattered all over the country and affiliated to the main university. In other words, the campuses of some, if not all, universities must be confined to post-graduate studies only and these universities should open affiliated colleges at different

places in Sudan. Only scholars and highly qualified academic cadres should be appointed in these campuses to devote their time in carrying out research-works and guide distinct and brilliant students to do Master's, M. Phil. and Ph. D. Degrees. Every five years, such teachers must be given a year-paid holiday so that they can have time to refresh their career, polish their knowledge and increase their mastery over their specializations. They must be given subsidized air-tickets so that they can travel to any country they desire.

- *Interdisciplinary Approach:*

Interdisciplinary approach of education is important. A graduate of science can excel in literature, too. For example, after passing an entrance test at the Dept. of English, a graduate of science can undergo Master's and even Doctoral Degree in literature if he wishes and has the potentiality for that. The same is applicable with many fields of studies also. If high education could provide for such chances of interdisciplinary studies, a specialized of English literature can have the chance to do higher studies in psychology, sociology, politics, economics, history, education, logic, Islamic studies, etc. Thus, genius learners can have the opportunity to explore various branches of knowledge through their intelligent potentialities.

- *Providing Courses for High Specializations:*

A university course can't truly be an educational course if it does not make the learner master his

specialization and turn it to a discipline within himself. A specialization should reach to a level of discipline within the learner in the sense that it should, positively, influence the personality and behavior of the graduate on the basis of the quantum of specialized knowledge he reaped. It should make him capable of applying it effectively and creatively in an innovative manner.

- ***Politics and Educational Autonomy:***

No one can deny that universities are centers of many destructive activities which exploit the space of freedom given to them. Politics is one of the most disgusting activities within the walls of the educational campuses. Some opportunist politicians are interfering in the academic life of educational establishments to exploit the young generations and use them for their own vested and narrow political motives. Consequently, political parties affected the academic standard of the Sudanese universities by engaging teachers and students in the dirty party-politics. Universities became platforms for many politicians to practice cheap politics and distract teachers and students from their academic and scientific duties. Therefore, the society is full of many of those who got half-baked information and thought of themselves as multi-specializations theorizers! Every aimless student sits and theorizes about the destiny of the entire nation before knowing the outlines of the content of his academic course. Now, almost all the members of the society are becoming reckless

politicians and hollow theorists. The value of listening and accepting the right thing has disappeared and the society's intuition and innate content is in a chaotic condition. This is basically because students are wrongly thinking that practicing only politics can compensate them their lack of balanced personality and hide their intellectual poverty. This is a wrong way which many young people are following and later on they get graduated by the loose evaluative system of their educational institutions and find themselves having *heads without a real and useful content and holding Degrees without a real substance.*

Therefore, since the departure of the colonial army, Sudan produced mostly educational outputs that could not master their specializations and are mostly good only in arranging hollow argument-corners which are based on 'enlightened ignorance'. In other words, more than half century passed and Sudanese education is producing only opportunist-politicians who theorize in a foolish manner. There are many factors which turned educational establishments in Sudan into dens of dirty politics. They can be enumerated as follows:

- Politicizing students, exploiting them and diverting their energies to serve the narrow and selfish interests of political parties, whatever they may be, always have been the main motive of political parties in Sudan. Therefore, practicing political activities is part and parcel of the Sudanese educational establishments. It is due to such a situation that the smooth functioning of

the academic process is hindered.

- Students tend to indulge in political activities because many of them have no academic aims and the educational establishments could not pump into them any useful and challenging course-content. Therefore, many students resorted to political parties to satisfy their personal egos, hide their sense of intellectual inferiority and try to coin a personality for themselves by climbing up the dirty political hierarchy.

- Due to the use of a defective curriculum, their studies are done in a self-cheating manner. In fact, they themselves feel that they are not pursuing useful and formidable academic tasks.

- Teachers did not possess or display distinct academic and scholarly talents that inspire and influence students and make them busy with what benefits them and their country in future.

- The examinations system is loose. It is offering every mentally-lazy mini-politician a Degree and practicing all wrong ways to do so!

All the above factors and many others drove students into the nasty den of politics and undisciplined activities within the educational campuses and made politics the crown of their un-invested talents and wrongly manipulated energies. If students continue to be engaged in rustic politics during their academic career, Sudan will produce an average type of academic outputs that are good for nothing. They will be the forces that divide Sudan and create economic problems and social

unrest. This problem may be solved by:

- *Politics-free Educational Zones:*

High education, particularly, the Degree level, is the last stage of education for most university students. Students should engage themselves, hearts and souls, in their fields of specializations and make their specializations a discipline within themselves. In other words, the specialization itself, and not politics, must influence the learner's behavior and crystallize his skills. There are countries where students of higher educational establishments are so busy with their academic tasks that they do not know the name of their rulers, nevertheless, still their academic and scientific gains are significant and distinguished. Therefore, their countries are heading effectively towards glory.

University administrators, vice chancellors and teaching staffs should be appointed from those who are truly educationists and religious. They should keep themselves, their students and the academic environment far away from politicians and political activities. In other words, administrators should be busy with their administrative task, teachers with their teaching tasks and students with their learning tasks.

Students should be allowed to organize only sessions of academic-debates and discussions and invite teachers and academicians to attend them so that students can be influenced by highly specialized scholars, get their guidance in clarifying the topics discussed and enrich their activities and intellectual

content.

- *Conditioned and Disciplined Autonomy:*

High education should possess a constructive autonomy. In other words, the autonomy of high education should not be that type of autonomy which makes it a center of foolish and anti-social activities. High education should have a type of autonomy which gives a chance for practicing creative, scientific and intellectual activities. Administrators and teaching staffs must not be appointed on the basis of their political affiliations or loyalty, but on the basis of their dedication to their specializations. They also, on their part, must have high sense of responsibility and abide by the process of disciplining those who are in the campus, Islamizing the content of the subject and the target-learners as well and making students busy with academic and scientific duties. It means that a high awareness should always be there, both, with the high educational institutions and government authorities that they are dealing with students who are mostly still young and need both knowledge and guidance and not politics in any form. Students also must avoid indulging in politics and immature theorizations because they still need more knowledge and intellectual maturity that, later on, enable them to have an insight into different types of issues otherwise their early involvement in such activities would be based on 'enlightened-ignorance' only.

- *Education for Promoting Shora Mentality:*

Education must develop in learners the ability to run their affairs and that of the society on the basis of Shora; by consulting each other and opting for the best option and opinion.

- *Lack of Educational Planning:*

Lack of sufficient and sustained financing and vast educational expansion led to the loss of direction and absence of proper educational planning. Things were left to continue haphazardly. A region which is not suitable to have a specific type of high educational establishment was provided while another region which is capable of hosting and sustaining the existence of the same educational establishment was deprived from it. This problem may be solved by:

- *Effective Educational Plans:*

If high education does not plan its educational activities and its suitable educational vision, then, its outputs will continue to hold Degrees without substance and the country will never produce scientists. Consequently, Sudan will not be able to develop a sustained process of producing successive generations of scientists. Every high educational institution should have effective educational plans that make it capable of foreseeing the future, directing its movement and activities properly and achieving its objectives.

- ***Absence of Parameters in Admitting Students:***

The rapid horizontal expansion of education at different levels, which did not put into consideration maintenance of the quality of education, has led to multiply the numbers of students admitted in universities. The number of students entering higher educational institutions is increasing constantly and is likely to increase in the coming-years while the available provision at higher educational institutions such as teaching staffs, libraries, labs, suitable buildings, hostels, textbooks, references, etc could neither contain the growth in the numbers of students nor could it provide them the required qualifying doses of education that make them truly educated-men in the true sense of the term. Moreover, there is saturation in the quantity of the educational outputs that created unemployment, social problem, etc. This problem may be solved by:

- *Parameters and Standard for Admission:*

A new selection-system for admissions should be devised and adopted by High education. There should be a parameter for selecting students to higher educational establishments in general and the specialized departments in particular. The number of students entering high education should be determined on the basis of the availability of educational provisions in terms of qualified teachers, libraries, laboratories, buildings, hostels, etc. Only deserving students who have the mental ability to perceive, deeply, High educational studies and specializations should be

selected. Moreover, the number of students in classes must be reduced so that the teacher can get a chance to be familiar with the true potentialities of each student and provide him individual attention.

Distribution of students to different departments should not be made haphazardly, but on the basis of both, an entrance test and the student's aptitude because the history has proved that many students were deprived of the specializations in which they would have excelled. Consequently, they were destroyed. They either terminate their university studies or just continue, reluctantly, and get graduated with useless and half-baked information. It is important to remember that university studies are the end of the academic journey for most university graduates. Therefore, high education should not graduate destroyed students; in the sense that students must be selected properly on the basis of both, his achievements in the subjects which qualify him to study the target specialization and his aptitude to study it.

- A Wide Gap between Teachers and Learners:

Another reason behind the low standard of high education is the existence of a wide gap between teachers and the students. In the pre-colonial Sudan, a teacher (Faki) acted as a father. He was a humble man and always in a good temper to take care of the process of upbringing and qualifying students (Hairan). The Faki was very particular about creating an intimate

relationship with his students. In the post-colonial period, some teachers used to do field-works with research-students and learn from their own students as well. Not only that, they also used to save some of their own valuable time to listen to students and solve students' academic as well as personal problems. Unfortunately, such a culture disappeared and the real victim is the academic environment and standards of high education. This problem may be solved by:

- *Re-phrasing the Teacher-student Relations:*

Teachers must realize that a true holder of knowledge is extremely humble and modest. Therefore, teachers must be humble because the absence of this value would hamper the smooth outflow of knowledge to learners. Teachers' humbleness is necessary for making the learners good, humble and modest teachers of the future. Learners are in the age-stage in which many internal questions are boiling within them and they need guidance to answer them, otherwise, they will fall in the clutches of Masonism, socialism, communism, capitalism, democracy and other foolish and reckless ideas of the current chaotic world order. If a teacher is a true teacher, many of such questions can enrich his thinking, help him in phrasing an Islamic view, mold the learners' mental structure and load them with useful knowledge. Knowledge can't be disseminated only within the walls of the classrooms. Many useful ideas which are not within the frame of the concepts taught in the classroom spring out to the surface outside the

classroom.

- ***Defective Examinations Systems:***

It is one of the main banes of the Sudanese education in general and high education in particular. Consequently, it affected the entire educational system and university education is no exception to this. Today, ample time is wasted by students due to the easy-going system of evaluation. Most of students at high education do not study throughout the year. They are either involved in politics or indulged in 'intermingling'. They pass the time of the academic year by coming to the university for vested interests only! At the end of the academic year, they resort to the guessed-essay-type questions and ready-notes. They memorize them and then pass-on the ill-digested information they have memorized to the lap of the examiners. Unfortunately, they pass in the exams as the level of pass-mark is very flexible and they can secure it easily by hooks or crooks or teachers pass them to avoid organizing retests. This is the existing state of affairs at higher educational institutions. Many students who attempt to join M.A. English courses in some universities do not deserve the B.A. English Degree which they have got. Such a sterile evaluation system will not produce scientists who are capable of engineering the dignity and sovereignty of Sudan and make it survive in this chaotic world order in which the old colonialist is threatening to re-colonize weaker countries again. This problem may be solved by:

- *An Evaluation System that Really Evaluates:*

Examination system should not be loose and offer every moron a certificate. Graduation courses and the examinations must be strong enough to force learners to sit and study right from the beginning of the academic year and throughout it. This would be possible only if courses are devised in such a way as to qualify the learners, prepare them for the practical aspects of their fields of specialization and make them capable of handling the higher studies in their specializations after graduation and thus examination results must be a true reflection of students' achievement. Moreover, the percentage of pass should be increased to separate the chaff from the seeds and do justice for those who work hard. In other words, if the examination truly verifies the personal achievement, hard-work students will, definitely, be fairly dealt with.

- *The Problem of the Medium of Instruction:*

The foreign medium of education has always been the problem that affected the outputs of the educational systems everywhere. Since the colonial period, English language remained the main cause of the defects in the educational achievements of the Sudanese learners. Students come to the university without possessing the basics of English language and the reader can imagine the extent of their academic achievement in subjects or specializations which are studied in English language! Unfortunately, the so called 'Salvation

government' failed to accomplish the process of Arabicization although it started such a process in the early 1990s. This problem may be solved by:

- *Arabicization or Otherwise Scientific Poverty:*

Unless high education Arabicizes the medium of instruction, high education will remain a name without a real content. A vigorous process of Arabicization must be started and carried out so that learners can be given the chance of acquiring knowledge through Arabic language.

(2) Problems of General Education

Some problems of general education are history-rooted and some others are new. In other words, general education is confronting manifold problems in spite of the decorative statistics and reports which are released by the educational authorities who try to fabricate or draw a beautiful picture of the grim condition of general education through publication of fabricated statistical figures and numbers. The following are some of the main problems faced by general education in Sudan:

- *Absence of a Reliable Documentation:*

The most serious problem of Sudanese general education is the absence of fairly documented-data about education. In fact, the most dangerous issue which, if it persists, would affect the whole educational endeavor, is the absence of fairly documented materials which report faithfully about education. In the early 1990s, the

Educational Documentation Centre was full of expressive reports and documents on education from various parts of Sudan. They used to pour into the Documentation Center and researchers used to come into contact with such a material that exposes the problems and helps to eradicate them. However, gradually a totalitarian trend and a one-sided political direction dominated the field of education. Consequently, now a researcher can't find any reliable educational material that really reveals, in a documented and truly manner, the actual condition of the current education system. An official material, that 'laughs at the beards' and projects only a totalitarian view and a beautified-picture of the ugly condition of education, is available. 'I' personally went to Documentation Centre and found nothing except bundles of printed stupid speeches delivered by liars in theatrical educational conferences and meetings held after 1989 and fabricated statistical data that is well-prepared by a group of 'cadres' who only beautify the mutilated face of education in the post-1989 era. The researcher is not allowed to touch even such a fabricated material. He is asked to say what he wants and then he may get it! This makes everyone who is, truly, research-minded, assume that it is an era of the absence of authentic and true educational facts. In fact, that is not the way documentation centers are supposed to be organized and managed. In such an environment no truly scientific research can be accomplished at all. A research that is

accomplished in such a totalitarian and liar atmosphere will be totally 'misleading' in the real sense of the term. This problem may be solved by:

- *A Well Managed and Maintained Educational Documentation Center:*

The Educational Documentation Center must be managed by research-minded cadres and it must receive, keep and display whatever comments on education sent to it even if the documents were exposing the real existing problems. Researchers should be allowed to search and handle whatever document they want and sincere help should be provided to them to find material suitable to their research tasks.

- *Expansion of a Backward Education:*

Various levels of general education witnessed a major expansion after the arrival of the so called 'Salvation government' to power in Sudan in 1989. Education was expanded without giving due attention to quality. In other words, the expansion is quantitative and not qualitative. It is horizontal and not vertical. General education accommodated large numbers of students, but it could neither provide qualified teachers nor proper educational environment. Consequently, the country is suffering now from the natural results of unplanned expansion of education such as low educational achievements of the outputs of education, unemployment, foreigners are heading to Sudan to obtain its easily-achieved certificates and Degrees, etc.

In fact, general education is producing nothing more than outputs which mastered some general information only.

The official reports, usually, give a 'rosy picture' of the educational achievement at different levels. However, this is usually done just for political gain rather than putting into record facts that truly reflect the reality and help in phrasing the future vision. The Educational Documentation Center is loaded with propagations that highlight '*claimed gains*' of the educational system while the system is heading backward every day and rather reached a point of no return as far as the hollowness of the system is concerned. The reports are concentrating on achievements in term of statistical figures and relegating the poor academic achievements of students at different levels of education to the background. For example, students are suffering from the poor achievement in English language while the SCC examination used to give 'decorated results' of the students' achievement in the language. This is just a single example of the sad academic achievement of students in a single subject and the reader can imagine the extent of their achievement in other subjects. The sad situation became so apparent that the educational authorities found no way but to admit it. This problem may be solved by:

- *Programmed-Expansion:*

There should be a programmed expansion and not a haphazard one. Expansion should put into

consideration the availability of educational requirements and provisions such as qualified and trained teaching staffs, suitable buildings, rich libraries and equipped laboratories, sufficient financing and sustained maintenance and whatever makes educational establishment a knowledge-reaping environment.

- ***Urban-centered Educational System:***

The available education is mainly centered in the capital and in some main cities and towns whereas millions of children in rural area are out of schools. In other words, education became the right of urban areas while the rest of rural Sudan is staggering under negligence or it is provided something in the name of education. The annual results of the SSC are a clear prove to the above statement. When education was the heritage of the poor, clever students who study under the Tabledy trees in the West, Palm trees in the North, Rocks in the East and Dense forests in the South were entering universities with flying colors and intelligent intellectual potentialities and achievements. Unfortunately, when it became the activity of the capitalists and rich people in main cities, it centered itself in the urban areas while large numbers of children in the suburban and rural areas are out of schools because even government schools impose fees that are beyond the abilities of the common man to pay. Students with ordinary mental capacity started monopolizing the seats of high education. Seats in Medicine, Pharmacy, Engineering, Medical Labs, etc

are marketed for the financially able and not for the mentally capable. Consequently, hospitals are full of medical errors and poor medical performance and the qualifications of those who work there became questionable. Buildings are collapsing and bridges are cracking due to in-efficient engineers who are the outputs of a poor and corrupt educational system. This problem may be solved by:

- *Wide-spread Quality Education:*

Not just any type of education, but quality education should be recognized as the basic right of every child all over Sudan. The government should clear the path to make quality education the heritage of the poor in rural areas and the activity of individuals and groups without any regional or political partiality, negligence or marginalization. Unless intelligent students from rural areas find all chances to invade various faculties of the universities, rural areas would remain backward and turn into a fertile soil for insurgency while the jobs will be monopolized by the moron mentalities which pay and achieve educational Degrees.

- *Lack of Precise Aims of Education:*

Every educational system has aims and objectives that inspire it and the educational efforts should be directed to achieve them. When Islam dawned in Sudan, it established its own educational system and aims. It exerted all efforts to achieve them. The educational aims

and the requirements of the society were matching each other. Therefore, the educational system was successful in satisfying the society with its educational outputs. Colonialism whether Turkish or British possessed its own parasitic interests, therefore, each colonial era established its own educational system and directed it to achieve its own ulterior motives.

After the departure of the colonial army and their Egyptian mercenaries, Sudan was supposed to re-examine the existing aims of education. However, it is a matter of great regret that sectarian rulers were not keen on educating the masses. Those sectarian rulers were nourished and programmed by the system of colonial education which they had undergone and were having loyalty to foreigners. They were not having any educational vision to guide them. Therefore, they did not initiate a process of re-setting new educational aims that suit the Sudanese society.

The so called 'Salvation government' phrased attractive aims, but it could not put them into implementation through suitable and effective educational courses. Therefore, one of the manifestations of the absence of achievable aims is that the educational authorities admit the existence of many defects in education. Teachers are unqualified and very soon science stream in rural areas schools would not have students or even if there are student, there they will undergo a theatrical teaching! Moreover, school courses are not effective that is why students do not know what

they should study or what they would do after they complete their formal education. They may complete their education in schools and universities, but they do not possess any skill that enables them to serve their society or contribute to its progress or even to support themselves and earn their livelihood honestly. Moreover, they consider that getting a job is the ultimate result of completing education. Consequently, large number of school-leavers are jobless and without any personal skills. This problem may be solved by:

- *Phrasing Clear Aims:*

Clear and achievable aims of education should be laid down. Aims of education should strive to arm the individual with skills, explode his creative productivities and invest in the resources of the society to provide the educated person opportunities of activating and employing his potentialities. Effective courses must be designed to turn the aims into achieved skills that benefit and get benefits.

- *Defective Courses:*

Another main problem of the Sudanese education is its defective courses. There is no relation between the content of the courses and the practical requirements of life. The contents of the course tend to be factual and theoretical rather than practical and skill-oriented. It is not capable of keeping pace with the modern developments or investing the aptitudes and potentialities of the learners to qualify them. The defects

of the courses can be enumerated as follows:

1. They are very narrow, out of date and offer only the background of the scientific facts rather than their practical aspects.
2. They are bookish and theoretical and encourage cramming only.
3. They include materials that make learners busy with the factual requirements rather than with acquiring practical knowledge and skills.
4. They do not discover, sort out or classify students according to their aptitudes and potentialities.
5. They do not cater to the various needs, aptitudes, interests or motivations of learners.
6. They lack technical, professional, vocational and practical subjects and activities.
7. They fulfill only the requirements of predominant external and internal examinations.

This problem may be solved by:

- *Effective Courses:*

The courses of general education are the soul of the whole educational process. Therefore, they need an urgent reforming and uplifting of their standard and making them capable of meeting the moral and life requirements of the society. If the course is well-devised, evaluation systems will be purposeful and educational activities can move smoothly and effectively on the long road of improving the extent of educational achievement and engineer opportunities and life-corridors by means of providing skills to learners, exploding the national

energies and employing the resources of the country for the benefit of its people.

- ***Absence of Effective Technical and Professional Education:***

There is a chronic shortage of skilled craftsmen and technicians in Sudan. Foreign investors could not find qualified cadres within the country. Therefore, they opted to recruit skilled expatriates from abroad. In the past, what the colonialist had done in this field was confined to satisfy its parasitic tendencies that aimed to stealing the natural resources of Sudan. However, no tangible efforts had been made, after the departure of the colonial army, to establish a proper vocational or technical education. Now, it is more than half a century since the departure of the colonial army and Sudan is very much lagging behind in each and every field because educators did not initiate a techno-vocational education. Education failed to develop human resources and make them capable of utilizing the resources around them. There may be some humble attempts in this field, but whatever was made was not significant. It was enrolled, reluctantly, by only those who failed to go ahead in the academic education and therefore they resorted to it as a last option. Consequently, the natural resources of Sudan are exported while the country ventured into the so-called foreign investments that do not bother about the interests of the common man. The market is full of harmful and low-quality goods. The

society became a market for, almost, every radiated, poisoned and low-quality foods. In other words, the country is being robbed by its own rulers and their faked investors. Moreover, it is being observed that many types of dangerous diseases are appearing. It means that Sudan can't produce many of its essential needs nor can it process its own foods. This problem may be solved by:

- *Vocational and Diversified Education:*

No nation can progress without laying down a comprehensive program for developing its human resources and making them invade each and every field of knowledge and skill. Generally, modernization is a term used to describe the changes in people's attitudes and styles of living while the term development is used to describe the use of science and technology to improve the quality and quantity of various types of material productions and their distribution.

In order to modernize education, it is important to make a further interpretation to the term modernization itself and understand it. The term modernization does not mean to cling to the crust of knowledge, the demagogic use of modern equipment or eating hot-dog or pizza as stupid and moron Generals of the ruling Junta claim. Modernization means adopting and using modern ideas and equipment that benefit the society without affecting its religiosity and identity. Modernization manifests itself in various ways. The explosion of science and technology is bound to create further great changes in every field of life. There will be

mass production in the agricultural and industrial fields due to the use of modern science and technology. Medicine is making medical breakthroughs. Therefore, man will defeat many types of diseases very soon though new diseases such as AIDS are man-made and man is scientifically and materially struggling to conquer them and for this purpose man has to incorporate religiosity and morality within his educational programs to be successful in this battle. In other words, it is important to keep in mind that in addition to modern medicines, man may find in religion an immediate and lasting solution to them. In this regard, vocational and diversified education has a major role to play.

Agricultural production is moving away from just meeting the means of subsistence of the small society and it is heading towards mass production to face food-shortage. Hybrid seeds, genetic modification, organic agriculture, etc are promising abundance in agricultural productions though quality has not yet been verified. Advanced machine is capable of flooding the market with various types of processed goods. Means of fast transportation with different types of transportation-webs are linking the entire world and thus providing a fast and quick distribution system. Telecommunication has made the earth a small village and hence facilitated the process of communication and marketing.

Thus, a modern education must be capable of providing vocational knowledge and training to all

students to enable them to have full control over the means of modernization in the right and true sense of the term. It is important to provide vocational courses and modernize the available courses for those who want only to learn some basic vocational skills and they do not want to go into Secondary level or pursue academic education.

- *Provisions to Qualify All Educational Outputs:*

It is important to keep in mind that today world-order is a dirty one. Its behavior is like that of animals in the jungle; surviving is for the stronger. It wants to make Africa open for all types of foreign-intelligence activities that aim at emptying the continent from its original inhabitants and replacing them by hungry migrants from other continents as they had already done in Australia, New Zealand, USA and many Islands in different oceans where original inhabitants were, mercilessly, removed and the invaders settled. To protect this virgin continent and its original inhabitants, education must not only be job-oriented. The tendency of making education a job-oriented-effort is a colonial policy and has been introduced by circles which tried to continue exercising colonial economic hegemony in order to turn nations into clerks and make their lands a source of not only raw material, but also a market for every radiated and poisonous commodity. Educational should aim at producing technically qualified outputs that are capable of using new technologies, adding upon them and improving them.

To confront colonial eliminating-motives exercised by new colonialism, Sudan must put a strong foundation of technical and vocational education. Vocational Diploma certificates in technical and professional skills must be made available and even bright students must be encouraged to opt for them. The vocational Diplomas offered for those who completed vocational education must be given the opportunity to be upgraded into higher Diplomas and Degrees. In other words, scopes for continuing vocational studies should also be available for those who want to do higher studies in professional courses. This can't be implemented effectively unless a strong foundation of small-scale industry is established so as to provide education a chance of practicing and applying itself. In other words, small scale industry must be encouraged as it is capable of providing practical training and corridors for employment of professionals and technicians. If the existing natural resources were processed in Sudan itself, every young man and woman who completed vocational education would find a job in the growing industry and further quality-vocational education will come into existence automatically. In this respect, Sudan must search for and emulate good economic examples in the world. For example, being a nation that is built by its own people, India has achieved a tremendous technical excellence neither by wishful thinking nor haphazard plans. It has never mortgaged its resources to foreign investments that employ few persons, pollute the

environment and steal the resources of the nation, but by opening competitive industrial opportunities for all Indians without any favoritism to this or that political party. In its early economic ventures, India closed itself, banned the importation of goods and refused to be a market for poisonous and useless imported goods. It encouraged competitive national initiatives in the field of small-scale industry irrespective of the political affiliations of the initiators. It removed all impulsive laws and legislations that consolidate feudalism, strengthened the rule-of-law, made its people aware of their rights and duties and pushed them towards creativity and innovativeness in the field of technical education and industry. Consequently, it created a vast foundation of highly skilled personnel. No other nationality can compete with them in the oil-rich countries of the Persian Gulf and even in the Western countries or USA. If Sudan wants to go ahead, it must emulate the Indian experiment in the field of qualifying school leavers by enhancing them with various types of technical and vocational skills that can be upgraded. It is an experiment which must be emulated to qualify the Sudanese for investing their own natural resources and depending on themselves in each and every field of life. There should be a close link between education and the ways and methods of investing natural resources of the country whether agricultural, mineral or industrial. Diversified education that provides varieties of vocational and technical education must be made

available to give opportunities to those who fail or leave the school or those who don't want academic studies.

- *Education for Practical knowledge:*

It is essential to realize that the most important reform in education is to relate it to the life-requirements of the people, their needs and aspirations and their national and health security. The educational, industrial and commercial effort must work together to create a society which is self-sufficient in all aspects of life. An educational system should enhance learners with the core of practical and applicable skills. Useful outlines of knowledge in each specialization at university level should be extracted, summarized and offered in the form of simple, interesting and practical courses at lower stages of the school level. This will raise the awareness of learners and put a proper foundation for individual differences. If such a method is adopted, future selection of subjects for specialization will be easier and purposeful. Education will also be truly aptitude and skill-oriented. It will encourage learners to acquire practical science and technology, master their specializations and foster their gain.

- *Proper Investment of Talented Potentialities:*

If education is successful in discovering the talented people and investing their talents properly, they can be qualified for being the future scholars and scientists of Sudan. They can be made the model to be followed and their culture will get filtered to the other members of the society. Thus, education can uplift the

entire society through sponsoring the talented potentialities and providing them practical knowledge.

- *Defective Examinations Systems:*

The problem of examinations systems at the school level in Sudan is as grave as the problems arise from the un-precise aims and defective courses of education. The whole educational efforts of learners are confined, only, to pass examinations and shift to the following grade or level. Consequently, learners are only cramming ready-made notes which are derived from defective courses. At many private educational establishments, students are being passed so as to pursue them to remain in the same school in the following years and continue to be 'milking cows'. Such situations will produce generations who are nursing 'enlightened ignorance' only. It is going to create a type of people who are good in 'Byzantine argument' which delays and never pushes forward. Such generations would be a burden to the nation rather than a support; a curse rather than a blessing. We have to take lessons from the hungry, skill-deprived and bread searching nations whose loose examinations systems offered certificates and Degrees to every stupid person without arming him/her with practical skills, consequently, they failed to engineer their dignity or produce their own food. This problem may be solved by:

- *Effective Evaluation System:*

All efforts must be exerted to reform the

examinations systems of the public education so as to produce, really, educated generations. As far as private education is concerned, private schools should be put into some groups and the examination scoring and grading process of each group of schools must be supervised by a neutral committee of senior educators to ensure that students are taught effectively and that their learning is being tested, examined and evaluated carefully and graded judiciously.

- ***Lack of Proper Supervision and Management:***

It is one of the main problems which pull down the educational efforts. If supervision and management systems are defective, they affect the whole pyramid of education; right from the top up to the bottom. For example, private education is admitting large number of students every year without any consideration to the type of building, the educational environment, the size of classes and the teacher's qualification and his ability to deal with the situation. Government schools are performing their duty reluctantly under unbearable and unfavorable situations. Consequently, many ill-practices exist in schools. The teacher squeezes the hands of his own students and takes money from them under different pretexts. Many school cafeterias are selling unhealthy food to the young children; the future generation of Sudan. Examinations results are fabricated. There is absence of data that gives a true picture of the standard of education in general and the

students' achievement in particular. There is lack of discipline in many schools. Some undisciplined students may even not attend classes and they may roam here and there! Educational authorities failed to take any action to check many types of problems which exist at different levels of education. This problem may be solved by:

- *Close Monitoring of Education:*

Administrators should go out of their offices and try to know what is going on within the walls of educational establishments. In other words, close monitoring of the educational activities will ensure an educational process that adheres to certain standards and provides the most conducive environment for the process of teaching/learning.

- *Absence of Adult Education:*

The number of illiterates in Sudan is very large. It is the illiteracy that consolidated tribalism, poverty, diseases, sectarianism, insurgency, separatism, etc in Sudan. In an environment of illiteracy, no program which has a national or ideological end would succeed. Rather, ignorance, tribalism, sectarianism and narrow mindedness will continue to reign and have full grip over the society. In such a situation, illiteracy which dominates the society, especially in rural areas, will contribute to the backwardness of the whole country. This problem may be solved by:

- *Providing Education for All Ages:*

It is important to act according to the needs of the

situation. Suitable curriculum, qualified teachers and suitable teaching methods should be adopted and financial provisions should be made available to tackle the problem of illiteracy. A program based on the Quran, authentic Hadith and Seerah the Prophet and his progeny (PBU them) should be launched to eradicate ignorance, disseminate ideological awareness and remove illiteracy. Every child in the age of schooling should be enrolled and provided free education. Young generations in Basic education must be taken-care of in order to turn them into a strong foundation on which literacy is planted in the society and plans for further education are executed. Drop-out from education should be reduced to the minimum as such a drop-out relapses into illiteracy and gets turned into a tributary that expands the lake of illiteracy.

- Imbalance between Education, Modern Age and Man's life:

In the world of today, there is a great scientific and technological breakthrough. Life is changing dramatically. There is increase in population and dissemination of knowledge, science and technology. Moreover, the technology of communications has made the world a small village. Many types of diseases which acted as killing-epidemics are now part of the history and there is a strong medical foundation to confront the new diseases. Mass production of goods made the markets float with various types of goods. Therefore,

due to this historical reality and economic necessity, urbanization and industrialization are inevitable.

Nevertheless, science and technology have their own untamed sides. The world order of today is merciless though it claimed to be a world that gives 'hope'. In fact, it has no mercy even towards children. USA drones are killing children at many places. Moreover, the French barbaric behavior towards African children is a tangible-evidence. Selfishness led man to use science and technology in building arsenals of mass destruction. He misused the natural resources and polluted the environment while large numbers of societies are not capable of confronting diseases, famines and poverty. They were made busy with internal conflicts and the daily needs of life. Some countries had been misled by secular and Masonic educational circles. They started establishing an economic and urban life that misuses everyone and everything around it. Consequently, they are now producing many men with high feministic characteristics confronted by many women with high manly hormones. This problem may be solved by:

- *Education for Tamed Techno-material Progress:*

Both, urbanization and industrialization must not mechanize life nor must they pollute the environment. It is important to remember that material and technological progress should not be achieved at the cost of discarding the factors necessary for healthy humanity and human life. If the society does not take all measures that protect

the human-quality of its members and the morality which monitors them, both, urbanization and industrialization, are bound to be a source of overwhelming dehumanization, degeneration and pollution. If any material or scientific progress is achieved at the cost of a healthy humane life on earth, it would be a destructive progress that is bound to dehumanize man, degenerate the society and nullify any strive towards a whole-sided progress of true human civilization.

Therefore, Basic education should concentrate on putting the foundation for establishing a techno-material foundation which is sustained and tamed by the innate human values. It should be a type of education that gives useful and practical scientific knowledge simultaneously with religious directives to protect the earth, its sphere as well as the inner and outer contents and human life on it.

A country like the Islamic Republic of Iran reaped, both, a significant scientific breakthrough in all fields of sciences and at the same time it maintained the religious structure of not only the rural society, but also the densely-populated metropolises. True national education should be a science, knowledge and value-oriented effort and not only be an academic and factual process of qualifying people for jobs. Job-skills should come as a by-product of the whole comprehensive educational process.

- *Education for Promoting Proper Use of Knowledge:*

If education fosters religiosity in students and teaches them the proper use of modern developments and the protection of environment, they would be able to improve the condition of human life around them and eradicate diseases, poverty and many human agonies.

- *Education and the Problem of Unemployment:*

Greedy capitalism is engaged in unproductive economic activities such as shares, securities, stock-exchange speculation, money-laundry, land speculation, etc in order to reap more profits from playing by money-paper-notes while most of the educational products are unemployed and there is a complete absence of real production. It is an unprecedented gambling game that crippled true production, promoted unemployment and consolidated exploitation. It is also depending, increasingly, on machine and doing away with human labor. Consequently, the society is facing the problem of unemployment and the ramified social and moral problems related to it. This problem may be solved by:

- *Value-based, Skill-based and Time-engaging Educational System:*

Education should have a role in protecting the new generations, channelizing their energies and engaging their leisure time with useful things by teaching them productive economic activities and offering varieties of educational corridors that engage

growing generations in useful programs. Moreover, education should work to establish a society that engages people in works and makes a maximum use of human factor in its economic activities. Even if the economic system opts for machine for the purpose of mass production of goods, the true value of such a revolution will lie only on its ability to accommodate human factors and make them part of all stages of production and enable the people to participate in useful tasks. Even those who work should find an activity that fills up their leisure time in order to avoid coming in contact with spoiling media.

- *Impact of Economic Privatization on Education:*

In the wake of the so-called privatization of the economic system, many human values have been discarded. People became very cruel to each other. It is called a privatization, but in fact it is a snatching away of government administration of economic activities and monopolizing it by few new capitalists. Consequently, irresponsible behaviors spread in all aspects of economic life. Corruption and exploitation became part and parcel of the Sudanese life. The so-called Islamic movement has made the country a theater of cheating and snatching away the rights of the people. As the result of the rule of the hypocrite Islamists, Sudan occupied its grand position in the list of the most failure and most corrupt states in the world. This problem may be solved by:

- *Education for Social Responsibility:*

Man is a social animal. He needs to live in the society, provide it services and get the same from it. Education should teach him that the common welfare of the society is higher and more important than his own narrow and individualistic interests. He should be made to know that if the common welfare of the society confronts his own personal interest, he must opt for and support the common welfare of the society. Education must train people to engineer a course of life that doesn't harm the good interest of the society in which they live.

In order to produce members of the society who are ready to uphold such good ideals, education must work for developing a high sense of social responsibility by activating, both, courses which derive from the Quran, authentic Sunna, Seerah of the Prophet and his progeny (PBU them) and good Islamic examples as well as social activities which give chances for practice and reinforcement. In this regard, false Islam which was generated by the Saqeefa and its political line should be removed and people should be provided with true Islam of the Prophet and his progeny (PBU them) and therefore people should be made to refer to Imam Sadiq schools, derive its Islamic knowledge from it and discard the four schools; namely Hanbalism, Haneefism, Malikism and Shafi'ism and their related material such as books of Bukhari and Muslim which are full of lies and gave historical usurpers and hypocrites fabricated glory. It is only through such a shift that education

would be capable of injecting a high sense of responsibility in the blood-stream of the people.

If education develops a high sense of social responsibility, it will definitely be able to organize the society into groups which are capable of protecting their interests against narrow internal whims and external greed as the Republic of Islamic Iran has successfully done.

- *Egyptian Educational Experiment: The Worst Option*

Egyptian education got the chance of planting its parasitic and harmful seeds in Sudan during Turkish colonialism and it continued till to-date. During the colonial period, it was a corrupting activity that worked together, in harmony and coordination, with colonialism to provide mostly a type of peculiar disgusting culture; and not education at all. It provided a culture that accepts Western view of life and urged people to submit to it and co-exist with it as well. In other words, the Egyptians spread their inherent diseases in Sudan through their education which continued even after the so-called independence. They exploited every means to make Sudan dependent on their backward educational model which could not make Egypt self-sufficient in anything except theorization and production of TV serials. It is the heart of truth that throughout the history, Sudan had never benefited from the Egyptian hollow-type of education. Most of those who underwent

Egyptian education, reigned among ignorant people only. In fact, Egyptian education was and is still the worst available option. This is a fact, but heads are hid in the sand. Sudan has always been a victim of the naivety of some of its own people which some of its neighbors, mockingly, call as 'good-natured'.

Sudan must ask itself as, why should the Sudanese undergo any type of Egyptian education? What type of education is it providing? What type of education is Egypt planning to start in the new state called 'Southern Sudan'? It seems that it will be a type of education which is based on an assumption such as 'Remain in the jungle and we will provide you 'enlightened ignorance''. In such a type of education, the learners' share will be 'humiliation' only and not 'education' in the true sense of the term.

It is important to realize that Egyptian expatriates everywhere are not better than the Sudanese in the technical or academic fields. Every mature person discovers the *unlimited* extent of the mental poverty of the outputs of Egyptian education when he looks at the market of the Gulf countries. The surveyor of the Gulf labor market realizes that Arabs in general and Egyptians in particular are truly illiterate in front of the skilled Asian cadres. In the labor-market of the Gulf countries, most of the Arabs can't live out of the government offices or parasitic and harmful activities such as monopolizing government works or opening Sheesha (smoking) shops. But in other activities that

depend on intellect, skill and free market competition, they are helpless and rather moron. For example, if they try to invade the electronic world, their contribution is only in the form of assembling and marketing the most demagogic aspects of the electronic age. Even for accomplishing such tasks, they seek also the help of Asian companies. Unfortunately, it is only the Sudanese and some ignorant Arabs who nurse a rosy picture of Egyptian education which is 'truly poor' in all sense of the term.

Citing Saeed Ismaeel Ali, a lecturer in Ain Shams University, Fahmi Huwaidi stated that there is no education in Egypt. There is only dictation and rote learning. Commenting on the poverty of Egyptian education, Ahmed Zowail pointed out that the educational and scientific revolution in countries like China, India and Japan, competes even with the American superiority in the field of education. He lamented the sad condition of the Egyptian education and confirmed its miserable condition at present. Unfortunately, both the countries, Sudan and Egypt, were successful only in re-establishing the old and modern feudal system and reproducing the organized feudal state in its new forms. They mastered acting, singing and producing serials that created receding of moral values in the society, but failed to produce their own bread. That is why both the countries, Sudan and Egypt, failed to feed their own people and they are getting their corn-and-rice-quota from the world-grain-

market that is, to our shame, supplied by Indian farmers; the country that is overpopulated, but creative and innovative in productive skills. India, although it is a densely populated country, nevertheless, it effectively fed its people and also supplied the world-corn-market with the surplus of its productions. The Islamic Republic of Iran has launched its development and true independence programs while the ill-fate made Sudan the neighbor of those who excelled in mastering, perpetrating and perpetuating the culture of 'enlightened ignorance' and parasitic as well as 'Feudal economy' that is in the form of organized feudal state that deliberately imposes hunger on its people and feeds its poisons only. This evil may be avoided by:

- *Avoiding Egyptian Influence; Whatever it may Be:*

Sudan should not imitate any of its neighbors. Time has come to say that we don't want Egyptian pattern of education whether organized by Egypt or by the Sudanese. Let's get rid of, the Egyptian shackles and its moron educational experiment. In fact, their model of education is the worst available option in the world. It is better to lean upon countries which effectively stood on their legs and engineered their glory. Let us get linked with South East Asian countries whose educational systems are supplying the world with skilled manpower. For the purpose of getting true education, it is better to send the Sudanese to countries like Iran, India, China, North Korea, South Korea, Thailand, Indonesia, Philippine, etc; the true old civilizations that are

resurrecting themselves again. Those are the countries which have significant and flourishing educational achievements and are ready to uplift entire Africa wholeheartedly and without any ill-intentions, exploitation or ill-political agenda. Let us do our best to search for, find and soar with the real educational experiments, which search for true knowledge, in countries which got hold of its useful thread. Sudan should search for, find and implement a model of education that dignifies it and enables it to get hold of the true knowledge that terrorizes the enemies. Sudan must direct the educational system to enable it to possess nuclear, chemical, biological, industrial, agricultural and vocational science. A country like Sudan which is surrounded by many potential adversaries must acquire science and technology that enable it to defend itself and engineer the dignity of its people.

- *Insufficient Provisions for the Education of the Handicapped:*

Handicapped are either mental or physical or social. The numbers of the handicapped are great while the majority of them are not getting education and training. Negligible efforts were made to educate some of them. There is a clear dearth of qualified teachers in this field. The budget allocated for them is not sufficient to cover the task all over Sudan. Centers of the handicapped are not well-equipped and they are confined to few places. The number of educational

centers for the handicapped is also not sufficient and the administration of the available centers is not up to the mark. The schemes are facing many obstacles. Such negligence will force the handicapped to beg, get exploited or dragged to ill-behaviors. This problem may be solved by:

- *Qualifying the Handicapped:*

It is important to work for the welfare of those handicapped children. There is a lot to be done in this direction. The finance which is allocated to educational centers for the handicapped children must be sufficient. Their teachers also must be in sufficient numbers and trained as well. Teaching and training courses must be effective and really qualifying.

- *Insufficient Provision for Educating Backward Sections:*

Before the arrival of colonial armies and their Egyptian mercenaries, Sudan was having its own system of education that produced quality human beings. It enlightened the entire Muslim population of Sudan. The light of education was available for everyone. Every member of the society was having the chance to quench his thirst from it. Its effects were so great that even those who couldn't get a chance to undergo education were influenced by its glorious light. It means that its knowledge was filtered to each and every member of the society in almost all parts of Sudan by means of the models it has created. Thus, in the pre-colonial period,

illiteracy might have been existing, but it can be assumed that people were not at all ignorant.

However, when colonial rulers and their Egyptian mercenaries invaded Sudan, they damaged the Sudanese society. They waged war against the Islamic education and at the same time they did not provide their own type of education to all members of the society. They selected a few students to provide them colonial education for colonial ends. Consequently, illiteracy and ignorance became the main characteristics of the society.

The post-colonial Sudan was ruled by either moron sectarianism or stupid military Juntas. Sectarian rulers preferred to keep the society ignorant to ensure their political grip over the ignorant masses. They tried to maintain their vanity by relegating education of the masses in rural areas to the background. They confined education to their own children and the children of some people so as to pave the way for them to continue subjugating and exploiting the ignorant people in the rural areas in future. Children of the poor people were deprived of the opportunities of getting proper education. As if they were left to remain ignorant so as to be used by Sectarian rulers as a stupid vote bank and a blind army that is ready to die so as to protect the fragile and collapsing thrones of the sectarian rulers. In other words, no real and sincere efforts were made to uplift the mental state of affairs of those people. So far as the military regimes are concerned, they didn't have a scientific approach to education as the military Junta

was a product of educational waste even if their shoulders were full of stars and medals. They indulged in a type of educational activities just to work against sectarianism and not to spread true education.

Moreover, the political instability in Sudan since the departure of the colonial army has done a colossal damage to the Sudanese society. The vast majority of people in Sudan are either illiterate or ignorant. Therefore, they are poor and backward. Due to ignorance, tribalism is still taking hold of the Sudanese society though it is not as chronic as that of many Arab and African societies. Shielded by stupid racial, tribal or sectarian feelings, some people, in some parts of Sudan, are ready to shed human blood for the sake of narrow and selfish interests.

In addition to that, after the arrival of the so-called Islamic government, Sudan's growth has been to the benefit of an affluent few, while the general population has to surmount challenges of real-life, particularly, in the rural areas where women die while delivering their babies due to absence of absence of medical-care and the land has been abandoned by young people due to heavy taxations and absence of suitable means of production, fair judiciary system and the rule-of law. The so-called Islamic government raised its hand from the principle of free suitable education to all children in Sudan. The idea of privatizing education means raising the hand of the government from this strategic field and treating education as a mere

commercial field. It indicates a short-sighted vision. The budget allocated to education from the national gross income does not exceed 1%. Failure to finance education, doing away with the history-rooted tradition of free education and giving an upper hand to private education led to many problems such as the parasitic growth of low standard-high-fees private education. Consequently, the economically poor people are facing many problems. They are either unable to educate their children or they are exploited by the private educational institutions which take money and give low-standard education.

Now, more than 50% of the Sudanese are below the age of 18 years while only 50% of the children of school-age get enrolled in education. This educational problem can be solved by:

- *Educational Facilities to the Poor:*

Spreading mass education can eradicate many ailments. It is true that at some stages some Sudanese governments have done some efforts in the direction of educating the children of rural areas, but the money allocated for such programs was utilized somewhere else or wasted by hectic plans. In order to uplift the standard of living of the backward sections and raise their literacy level, other educational agencies, which are not running after profit, must also get involved in this national task along with the government.

It is important to know that financing education is an important task and it must be undertaken by the

government. The government must finance Basic education and it must do this immediately and generously. Otherwise, large number of future generations would not find opportunities of getting education or even if they get it, it will not be the required quality education. This means that unless Sudan provides free and quality education to the masses in rural area, it will not be able to break the chain of illiteracy and ignorance which is strangulating it. It is important not only to arrange the finance that supports the spread of quality education, but also increase and even multiply the educational budget in order to run education appropriately and produce reliable educational outputs. It is important to remember that a proper and comprehensive type of education is an investment in the values, culture, economy and unity of the society. Education is one of the fields of national security, defense and resistance. It is in fact a field of sovereignty. Therefore, it should not be treated as an ordinary economic field that looks for an immediate material return of the investment. The government must be involved seriously in providing education to the children of Sudan. It has to put into consideration the economic condition of the majority of the people in rural and urban areas. The government must not give some meager financial support that is provided reluctantly to governmental education because government schools are nursing students who are coming from non-influential and poor backgrounds. It is important to remember that

many students who come from poor families are capable of changing the course of history and the history of the world is full of such examples. It is not right to undermine the mentalities which come from non-influential or poor backgrounds and confine education to financially-able families who may possess money, but may also hatch lazy and stupid mentalities. Therefore, the government must give full and generous support to government schools all over Sudan, particularly, the Basic schools at which many bright mental capacities can be shaped.

- *Many Students are Refugees within their own Country:*

Many students who travel to various parts of Sudan for education are not capable of accommodating or feeding themselves. This problem is affecting girl-students more than boy-students. However, both are victims of the same problems.

In Sudan, there were many educational establishments which were providing both education and accommodation. During those days, education produced exceptional intellectual outputs because there was ample time for academic persuasion. In those hostels, there were provisions for food, recreations, boarding and lodging. Students whose residences were far away from the school and it was not convenient for them to go and come on daily basis, got the chance of living in hostels. They used to go home on weekly or on monthly basis.

Like other students, the inmates of the hostels were undergoing classes for six hours. However, during the rest of the day, the inmates of the hostel were spending their time in the school or the hostel practicing co-curricular activities. Students were under continuous care of the teachers and the hostel rector. In other words, the educational establishment was determining the daily program of the students. The time-table for waking up, daily prayers, classes, resting, food, tea, sports, studies and sleeping was fixed.

Hostel schools used to produce balanced personalities that were characterized by cooperation, leadership, responsibility, co-existence, tolerance, etc. Learners from various parts of Sudan got great opportunities to intermix and eat with each other and establish true brotherhood. Many of them were genius learners. They were not only academic, but also intellectuals. They were conducting many types of intellectual activities such as seminars, contests, arts associations, poetic nights, etc. Therefore, they positively influenced those who were around them. Teachers were supervising and controlling all the activities. There was a continuous process of developing the sense of responsibility, positive competition, cooperation, leadership, career and moral character. All these values were inculcated in the students in the hostels.

However, the negative side of hostels is that they made the learner get used to depending on the

government to provide him means of life. As he lives in hostels, he starts believing that the government should always provide him with the means of life even after completing his studies. Consequently, tendencies of misusing the resources of the country and the shares of the common people in the national wealth developed in many educated people. They try to maintain a fabricated distinction in the community as they think that, due to their education, they should be served and it is not required from them to serve common people. Therefore, later on, they can't understand the magnitude of poverty, misery and the fundamental problems of the country. They adopt a disgusting type of culture and up-bring their children on the same. They wear the mask of an artificial personality that creates a wide gap between them and their society. Thus, hostel-system education created a special class and neglected the principle of equal opportunity for development of the members of the future society. This problem may be solved by:

- *Resurrection of Hostel System:*

An organized hostel life should be resurrected. Hostels should be opened for whoever wants to use such educational facilities. Many students of secondary school level will stay in hostels if they find such a chance. Therefore, educational establishments which provide hostel education should be established at various places in Sudan. A nominal amount of money should be taken from students as a fee. They should be allowed to arrange their food by paying some families in the area to

cook for them or the educational management should establish canteens to cater for the students' needs.

Conclusion:

The size and complexity of the problems in the field of education argue the need for taking immediate action to evolve an appropriate educational policy that is capable of dealing with the problems of education at present and on the long run. The above discussion indicates that there are many problems in the field of Sudanese education. In fact, they are very serious problems. They need careful examination through researches in order to find suitable solutions for them. To develop the skill of solving educational problems, educationists should possess a deep understanding of the various dimensions of the problems and exert all efforts to develop in learners the critical faculty, scientific reasoning and ability to draw out proper conclusions and suggest curing recommendations. Solving these problems may take some time because improving the condition of education is a gradual process that takes decades of time, but it is important to remember that the progress of Sudan depends on eradicating the educational problems and establishing a sound system of education. Therefore, the sooner we solve these problems, the better the educational outputs are. However, the government should give more qualitative attention to education. Truly educated people possess mature intellect, rational

and practical reasoning and deep-insight into various educational issues. They will be keen to value life, maintain peace, spread co-existence and make tolerance a main policy. Moreover, many social, economic and political problems can be overcome by a proper and comprehensive type of education.

Finally, education system should revise the syllabus of religion and eradicate whatever false and fabricated material phrased by the priests of the rulers' courts throughout the history of Muslims. Everything related to Saqeefa and its supporters such as Hanbali, Hanafi, Shafi'e, Maliki schools and Ibn Taymeya, Wahabism, etc should be removed immediately and the true Islam of the Prophet and his progeny (PBU them) should be taught through Imam Sadiq school in order to regenerate the original Islam. The so-called Sihah of Bukhari and Muslim and other Sunan books should be reshuffled and authenticated carefully in order to purify the sayings of the Prophet (PBUH and his progeny) from whatever fabricated sayings that hanged to them. All their material should be subjected to Quran. Whatever contradicts the Quran should be discarded. The so called Sahaba should be given its true meaning and people should be aware of their mistakes in order to get lessons from history and avoid their mistakes. It is important to remember that the backwardness of the majority of Muslims is the result of their sticking to a fabricated religion that came into existence after the Saqeefa and its supporters. Muslims will never get any civilizational

uplifting unless they go back to the pure religion of the Prophet Mohammed and his progeny (PBU them) and be loyal to them only.

Some Model Questions

- *Education in the Pharaonic and Christian era: Lack of vision and absence of experiment. Discuss.*
- *What were the ideals of education in the Islamic period?*
- *Explain fully the methods adopted to achieve the educational ideals during the early Islamic Education.*
- *Describe the main characteristics of educational methods of the early Islamic period in Sudan. How can they be used at present?*
- *Giving the general features of education system in the early Islamic period, enumerate its main characteristics.*
- *What are the main features of the educational system established by the Turkish colonialism?*
- *Turkish education system in Sudan: A preparation for western secular type of education. Discuss.*
- *What were the attitudes of Turkish colonialism towards Islamic education and the steps taken to introduce its own secular system of education?*
- *Turkish education was a failure experiment. Discuss.*
- *The Islamic revolution of Mohammed Ahmed Al Mahadi resurrected the Islamic education in Sudan. Discuss.*
- *The Mahadeyya Islamic educational experiment was the extension of the glorious Khalwa education. Discuss.*

- *What are the main factors which helped the British to pacify Sudan?*
- *Egyptians: The perpetual tool of western colonialism in Sudan. Discuss.*
- *British colonial experiment was an organized effort to displace the Sudanese culturally. Discuss.*
- *What are the main features of the educational system established by the British colonialism?*
- *What were the attitudes of Sudanese towards colonial education?*
- *Colonial school was nothing more than the 'A church of Singarab'. Discuss.*
- *What were the attitudes of British colonialism towards Islamic education and the steps taken to introduce their own secular system of education?*
- *Colonial educational committees and commissions were tools to enhance colonial ideological and economic agenda. Briefly, discuss.*
- *Briefly, enumerate the main features of the colonial rule and education.*
- *What are the main evils of the education system erected by British invaders?*
- *Colonial schools were tools of a long-run ideological and economic subjugation of Sudanese. Discuss.*
- *Enumerate the main evils of the colonial education.*
- *Give a brief account to post-colonial's main educational committees, commissions, conferences and experiments.*

- *What are the recommendations and suggestions of the Conference of educational policies, December, 1990.*
- *Briefly discuss about teachers training and curriculum development.*
- *Sudan witnessed many types of educational ladders. Discuss.*
- *Discuss in brief the organization of education in Sudan at various levels.*
- *What do you know about the organization of education in Sudan? Write in brief.*
- *A colonial agenda and not education was being applied in the south during the 20th century. Discuss.*
- *The arrival of British colonialism and its agencies marked the beginning of isolating and marginalizing the south from the north. Discuss.*
- *Colonialism exerted all efforts to prejudice the southerners against their counterparts in the north; Discuss.*
- *Colonialism was sarcastic of the educational outputs of missionary education in the south. Discuss.*
- *Colonialism was well-aware that Islam is the only tool for southerners' intellectual growth. Discuss.*
- *Educational experiments in the South, in the post-colonial era, were a name of a named only. Discuss.*
- *What were the main educational institutions of high education till the end of 1960s?*

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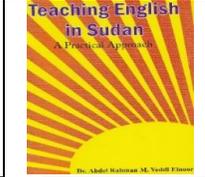
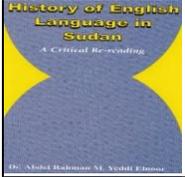
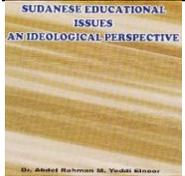
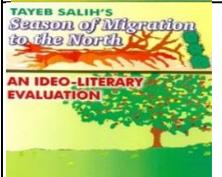
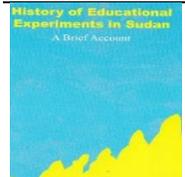
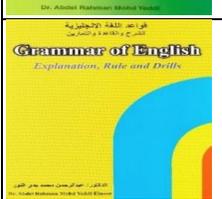


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