



## Workshop „Is there an African University?“

Please use the following **zoom-link** to join the workshop: <https://uni-bonn.zoom.us/j/98405146192?pwd=Z3Nud2YyMm50bTZhLOVwTWFLWVJGdz09>

We also invite you to share further ideas, contact details and information through **Padlet** using this link: <https://padlet.com/lisaschubido/kopt1fixuzca29e5>

### Thursday 15 July 2021

10:00am – 11:00am

CEST (Central European Summer Time) & CAT (Central Africa Time)

Welcome

David Kaldewey

Keynote

Emnet Tadesse Woldegiorgis

The Historical Trajectory of the Future in African Higher Education

11:00am – 12:30pm

**Case Studies I:  
Tanzania, South Africa, Ghana**

**Leiyo Singo**

An African university? Lessons from the Dar es Salaam Trajectory

**Yanda**

Transforming the institutional culture of South African higher education to create a more representative African university: the case of one historically white university

**Bea Lundt**

Beginnings of Higher Education in Africa: The Case Study of Achimota School in Ghana

**African Knowledge Systems I:  
Afrikology**

**Andrew Karamagi**

Afrikology's Journey: From Mali's Sonkore to Uganda's Marcus Garvey Pan Afrikan University

**Anselm Adodo**

Afrikology: Deconstructing and reconstructing the African University. Models of knowledge creation in Africa

**Patrício V. Langa, Leonie Schoelen**

Does the African university have a NON-Colonial Reference? Contesting Pre/Post-Colonial Categorisation of African Higher Education

**Michael Aderemi Adeoye**

Mainstreaming Traditional Art Apprenticeship in the African University

Lunch Break

Voluntary get together and exchange

01:30pm – 03:00pm

Religion

**Jacktone Akelo, Esther Mombo, Daniel M Nzenya & Gladys Muasya**  
Management Opportunities and Challenges: A case of Private Christian Universities in Kenya

**Anselme Guezo**  
Implementing LMD Reform in Francophone African Universities: An Indictment of the American Educational Standard?

**Diana Lunkwitz**  
What does “African” mean in African Christian University?

Higher Education Policy

**Emmanuel-Moselly Makasso**  
Research on Social Sciences and Socioeconomic development planning in Cameroon: What a gap!

**Abimbola O. Adesoji, Olusegun O. Olaniyi**  
Exposing the Goliath: Appraising the Reasons for the Failures of Government-owned Universities in Nigeria

**Berit Stoppa**  
Gender representation in Ghanaian universities – history, knowledge and perception of gender policies and quota

Coffee Break

3:30pm – 05:30pm

University-Industry Collaboration

**Utz Dornberger & Christopher Boafo**  
Beyond the traditional core missions of a university: What factors play a role in the successful implementation of university-business collaboration in Africa?

**Bismark Quarku Parker**  
Partnering for National Development in Ghana: A fixed and consistent collaboration between Higher Educational Institutions and society is paramount

**Andrea Střelcová & Mesay Liche**  
University-Industry Links in Ethiopia: Technology Development Evaluation at the Adama Science & Technology University

**Lisa Schubert**  
University-Industry Collaboration in East Africa: how to achieve deliberate and successful collaboration with the Public and Private Sector?

Internationalization

**Chinedu I. Okeke, Christian Sunday Ugwuanyi & Charity C. Okeke**  
One continent, same curricula but differential fee structures and border constraints: Could these be impeding the dream for an African university?

**Cornelius Hagenmeier**  
Advancing African Universities through a Transformed African Internationalisation Process

**Abass Isiaka**  
Decolonisation and Internationalisation: Nigerian Higher Education Strategies at a Crossroad

**Sigurd Jennerjahn**  
Some thoughts on higher education in Côte d'Ivoire from within the German Department in Abidjan

**Pierre Le Grand**  
Brains and poverty: the reverse side of German-African academic mobility

Break

06:15pm – 07:00pm

Evening Lecture

**Christel Adick**  
Higher Education among the ‘African Intelligentsia’ in the Nineteenth Century Gold Coast: Realities and Visions

## Friday 16 July 2021

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10:15am – 11:00am

### Keynote

**David Stern**

Young African Universities: Great sources of hope and frustration

11:00am – 12:30pm

### Case Studies II: Cameroun, Senegal, Benin

**Destin Feutseu Dassi**

The University of Dschang between regionalization and model hybridity: an African University?

**Abdou Salam Sall**

Transformation of Higher Education in Africa, The case of Cheikh Anta Diop University

**Dafon Aimé Sègla & Adandé Belarmain Fandohan**

50 Years Université d'Abomey-Calavi: What are the challenges for a 21st Century University?

**Marguerite Yvette Ngah Eyara**

Management of digital higher education in Africa: case of Cameroon

### African Knowledge Systems II: Institutional Structures

**Jan Botha**

Views of doctoral supervisors affiliated to African universities on the doctoral degree in Africa

**Emmanuel Osewe Akubor**

University and Society in African Context and Content: History, Historical Studies and interrogating the nexus between Societal Intention and Trend in Post-Colonial university System

**David Mills**

The epistemic politics of 'academography': navigating competing representations of Africa's university futures

Lunch Break

01:30pm – 02:15pm

### Wrap-up & Outlook

**David Kaldewey**

What is the right setting to discuss African Universities? Plans for a follow up in-person workshop in 2022

# Abstracts (chronological)

Leiyo Singo

## **An African university? Lessons from the Dar es Salaam Trajectory**

An idea of the university and especially the question of its relevance and function in the society is perennial. Is there such a thing as an 'African university' or do we just have universities in Africa? What is a role of a university in a postcolony? These questions arise because the legitimacy of the university in Africa is under serious scrutiny today. In the 1960/70s Tanzania was at the forefront of the liberation movement in Africa, Non-alignment and Third World solidarity besides her nation building project. During this time there were intense intellectual (and indeed political) debates at the University of Dar es Salaam (UDSM) around the meaning of African knowledge, the role of the university in the postcolony, and appropriate future for Tanzania and the people of the global South in general. Ideas postulated in Arusha Declaration on Ujamaa and Self-Reliance were debated on campus and Julius Nyerere, Tanzania's founding president often visited the University and would engage staff and students on such matters. As both the President and the Chancellor he was in a position to influence the character, development and management of the university. A desire to break from the colonial past necessitated that knowledge production and politics be intertwined. This link is crucial because knowledge production, dissemination and consumption is not apolitical: it operates within specific ideological-cum-political paradigms. The Rhodes Must Fall movements have certainly brought back on the agenda the questions of institutional racism, access to higher education as well the curriculum (content of that education). Against this backdrop the UDSM adopted Vision 2061 to negotiate its relevance in the 21<sup>st</sup> century. The vision is the framers' imaginations of what a university in the 21<sup>st</sup> century should look like. In contrast to Nyerere's socialist Tanzania, the university is today expected to play a different role –it has to neoliberalize! This article seeks to appraise the dilemmas and the changing role of the UDSM arguing that it must look to her past to understand her future.

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Yanda

## **Transforming the institutional culture of South African higher education to create a more representative African university: the case of one historically white university**

In recent years, South African higher education institutions (HEIs) have increasingly and repeatedly been targeted by public and academic criticism. This is because of their lack of transformation. Historically white HEIs, in particular, are mainly criticized for their continued unrepresentative and consequently unwelcoming institutional culture (IC). This IC is said to be Eurocentric and whitely. As a result, it privileges people (often minorities) who tick the boxes of Eurocentric standards while systemically suppressing and excluding those who do not. This then propels many to assert that the education system, including HEIs, did not transform after the end of apartheid. I argue that this Eurocentricism is detrimental to the transformation process because it forces the 'other' to assimilate into a culture that does not represent their being. This defies the country's ideal of diversity and equality because

operating through such a system ensures that certain people continue to enjoy privileges while others are systemically forced to silence part of their being in order to fit into the culture of institutions that were initially never designed to benefit them. In SA HEIs, the scars of apartheid are still evidently persisting. This affects the daily experiences of those who share and pass through the institutions' spaces as either students and/or staff. While policies guide the transformation process, there remain shortfalls in the synergy between structures, policies and operations. So long as this continues, the country's HE system will not adequately transform. Failing to transform, HEIs will remain unrepresentative of the African context under which they operate. By virtue of being non representative and inconsiderate of the cultural context under which HEIs operate, such an education will always create inferiority and superiority complexes in the already racialized society. This will further divide the people as non-whites will continue to feel excluded and othered. They will forcibly repeat the cycle of having to assimilate and silence certain parts of their reality in order to fit into the education system, never as full humans who's history and knowledge matters and can contribute to the knowledge production process. Against this background, my research critically analyses the implementation of transformation policies and practices in one historically white South African university. Twenty one staff members were interviewed, ranging from management, administrative to lecturers. I also conducted participation observation on the university's transformation program. Using critical realism as a theoretical framework and de- colonial theory as an analytical framework, I use the collected data alongside contemporary literature and discussions on South African higher education and transformation to investigate and evaluate how far the university can be said to have transformed its Eurocentric IC and thus creating the possibility of a truly representative African university. In the end I make recommendations about how HEIs can improve their processes of addressing and ultimately transforming IC in order to create a more representative and inclusive African university.

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**Bea Lundt**

### **Beginnings of Higher Education in Africa: A Case Study of the Achimota School in Ghana**

"Look back and you will get the future" so the message of the Sankofa, an old Adinkra symbol which can be found on numerous objects in West Africa. Looking back into the history of institutions of Higher Education in the mode of the *longue durée* can help to answer questions about the situation of universities in Africa today.

I would like to deal with the case study of the Achimota School in Ghana and outline the very complex "Achimota phenomenon". Who became effective in the course of establishing the school, what interests did the groups involved follow, how was it realized and what discussions arose? At the end, I would like to outline the consequences of this founding tradition for the University of Ghana.

The school was a founding of the English colonial power in 1927 on the basis of the memorandum of the Western 'Phelps-Stokes Commission'. It served to educate an African elite. Numerous political and cultural leaders in Ghana and other African countries (such as Mugabe) were trained in Achimota. The school also practiced teacher-education and, differencing themselves from the Mission schools, made education less religious, more comprehensive and preparing for different professions. It also served as a preparation for the University of Ghana in Legon near Accra, which has been erected on the walls and in near context with the Achimota-school 1948.

To this day, the Achimota School is considered a unique and legendary model. But from the very beginning, it was totally controversial, also disputed in research. It is considered to be an example of the implementation of an education adapted to local needs and conditions, on the other hand it is emphasized to be an alienation from one's own culture, as the founding concepts were based on the 'civilization mission'. The question of the participation of African teachers in the classroom and in the school management is assessed differently, since one very influential African was involved in the commission and was also appointed deputy head teacher. Unresolved was initially especially the question of whether the qualifications obtained there could be connected to advancement in Africa or at Western universities. An ongoing dispute between a western-educated elite and the traditional authorities raged over Achimota. Again and again the accusation of elite education at the expense of a broad basic education was raised.

Recent research extends the dualism between West-African and European concepts and refers to the (Afro)-American influences that took effect in the development of the school. It reproduced the Muskegee model that had been introduced for blacks in the American South and had already failed, when Achimot was founded, because of its so-called anti-intellectual tendencies. The agricultural-technical training in Achimota was also criticized in Ghana (Steiner-Khamsi / Qust 2007). Conversely, however, the innovative power of its comprehensive training is praised. The Japanese scholar S. Jamaha, who carried out broad empirical research with alumni, 2009 came to the conclusion, the school brought about the "creation of a new culture".

My paper is based on scholarly lecture (as Corona prevented me from local interviews and studies in the school archive), focusing on positions of Africans. For an understanding of everyday school life from the point of view of a colonial-critical English-man, I can refer on my own interviews 2020 with the grandson of the school founder Fraser, who grew up in Achimota ("I come from a colonial family").

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**Andrew Karamagi**

**Afrikology's Journey: From Mali's Sankore to Uganda's Marcus Garvey Pan Afrikan University**

Between the twelfth and fourteenth centuries, the multidisciplinary works at the medieval mosque university (Sankore in Mali) by scholars like Ahmad Babu as-Sudane in the domains of law, medicine, philosophy, astronomy, and Mathematics cast an enduring light of distinction on Afrocentric scholarship. Insights into the foresaid fields laid the groundwork for much later propositions, theories, and treatises--effectively challenging the notion that designates the cradle of higher learning as being Greco-Roman.

In Sankore, teaching was based on Arabic scholarship and Islamic values, with four levels of degree qualifications: the primary level introduced students to the Qur'an, Arabic, and basics in science whereas the secondary degree introduced students to grammar, commentaries of the Qur'an, life sciences, history, trade, and Islamic business codes. The superior degree (equivalent to a doctorate) entailed specialized learning under the guidance of professors, over a period of about a decade.

Students who impressed their teachers were admitted to a Circle of Knowledge and became tenured professors. Among others, the utility of the Circle of Knowledge lay in the thought leadership it provided leaders like Mansa Musa of Mali, who referred questions on major issues for guidance.

Yet, with the advent and subsequent dominance of Western thought—buoyed by economic power—the beacons of the African University dimmed, giving way to Roman and Greek preponderance, and its offshoots elsewhere in the West.

Over the years, fortunately, the seminal works of luminaries like Cheikh Anta Diop, Ngugi wa Thiong'o, and Dani Nabudere have rekindled the flames of Afrikology, by restoring African agency in the domains of identity, culture, and history. It is to Nabudere's works, and establishment of a university in Mbale, Uganda, that this abstract now turns to show that there is in fact an African University.

Marcus Garvey Pan African University (MPAU), through the philosophy of Afrikology, seeks to reinstate and mainstream indigenous knowledge systems that were distorted by Greece and Rome. It aspires to decolonize epistemology, reversing the marginalization of African languages in the production of knowledge, and returning the place of artistic expressions in knowledge spheres.

MPAU's Afrikology, different from the Humboldtian (European) model contends that there are many sites of knowledge in addition to the traditional university, as articulated by John Henry Newman. The focus is on the act of returning to knowledge systems that existed before colonialism, and to knowledge that exists before "going to school." Community knowledge sites are at the centre of the curriculum. The university strives to exist amongst the people, instead of being an esoteric, insular ivory tower that looms over them.

As with Timbuktu's medieval university, learning areas are trans-disciplinary: Afrikology, Restorative Justice, Agrikology, and Restorative Medicine are among the broad categories of learning. Research is conducted in indigenous languages, is community-based, and is shared directly with these communities.

Afrikology and the multidisciplinary teaching model that delivers it at MPAU confirm and prove the existence of an "African University."

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**Anselm Adodo**

### **Afrikology: Deconstructing and Reconstructing the African University**

For the past 250 years, and most notably during the twentieth century, global politics and economics have been marked by two politically, economically, and intellectually divisive rather than culturally and psychologically integrative forces. This has been reflected in the "East/West" mutually antagonistic divide of communism/capitalism and the North/South chasm of wealth and poverty. The result, worldwide, has been, to a considerable degree, stasis, and disintegration. The evidence is everywhere: climate change, terrorism, rising poverty, political tension, social chaos, and food insecurity.

The worlds of political economics and enterprise, on the one hand, and scientific research and learning on the other, are dominated, by one cultural frame of reference – "north-western" - to the point that the hidden strengths of other cultures, even those of China and India, not to mention Africa, are being ignored by individuals, organisations, and societies, alike.

This paper describes real case stories to demonstrate an alternative to the current chaos, intellectually, economically, and technological. The author refers to this as Afrikology. It is "Afri-" because it is inspired by ideas initially produced from the cradle of humankind located in Africa; it is "ko (logy)" because it is based on logos, the word from which the world was originated, but at the same time, an episteme, a worldly-wise eco-logical knowledge, and consciousness. It does not strive for superiority but reclamation and validation of its rightful position. It seeks to avoid any claim to an overarching epistemic superiority but stands for



a plurality of epistemic directions: south, east, north, and west. Knowledge, therefore, is an interpretation that is always situated within a living communal tradition and our inescapable historicity. As illustrated in this research work, it is also co-created by individuals, communities, and enterprises naturally and communally, technologically, and economically, specifically out of Africa's genius, alongside others.

Afrikology is born out of the interplay between the communities of its continent, their unique values and spirituality, and its multitudinous peoples' reasoning and enterprise. Indeed, the rediscovery, in recent decades, by European and American social science, of emic anthropology, phenomenology, action research, semiotic economics and the range of ethno-methodologies can be traced back to an Afrikology of methodology. Thence, this research work describes contemporary examples of Afrikological research-in-practice, through the work of 'communiversities', across Africa. These communiversities, as described in this work, are models of the new African university. Through Afrikology, we see beyond the superficial Western concerns of cancel culture and appropriation to dig deep into the soil of human society and unearth the African universe of solidarity and relationship: "Ubuntu: I am because we are". It is a wild drumbeat that the world desperately needs to hear.

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**Patrício V. Langa & Leonie Schoelen**

### **Does the African university have a NON-Colonial Reference? Contesting Pre/Post-Colonial Categorisation of African Higher Education**

Is it possible to conceive African higher education outside of the historical and sociological pre and post-colonial categories of existence? This paper grapples with the epistemic and methodological questions about the possibility of apprehending the African university as a phenomenon and knowledge object transcending its reference to colonialism. The paper attempts to address the following questions (a) is there any evidence of a university whose historical and sociological existence can be described without the markers of the colonial space and temporality? (b) What knowledge and empirical categories can be used to reflect the present realities of African higher education in its own terms? We argue that, although significant segments of African modernity are negotiated (Macamo, 2005, Macamo and Neubert, 2008) in the encounter with colonialism, considerable features of the ancient and contemporary African society are not necessarily moulded by historical reference to colonialism and African ancient tradition (Mamdani, 1996, 1998). While acknowledging, in line with Derek Gregory's (2004) argument, the colonial present, it is simplistic to establish breaks between historical periods, and while colonial constellations of power, knowledge and geography are powerfully at work in the present, there are accounts of the current society that can be made without the historical demarcation of colonialism. European or so-called "western" traditions, on the other hand, have emerged at a time when Europe and this its social history was inextricably connected to the rest of the world. Drawing on examples from higher education, the paper presents alternative ways to account for African universities "post-colonial" realities.

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**Michael Aderemi Adeoye**

### **Mainstreaming Traditional Art Apprenticeship in the African University**

Traditional apprenticeship has exerted itself in as an important teaching model in traditional Africa. While this important apparatus and other similar elements of traditional education have not been adopted into the formal university curriculum, the teaching of the arts in



Africa, particularly in Nigerian conventional universities, has often been in line with Western traditions, and this has gradually led to the slow growth of art education in some parts of Africa and its total removal from the curriculum in others. The scenario constitutes cultural and pedagogical abnormalities against which this study argues in order to model traditional apprenticeship as a relative alternative method for teaching the arts, as a special field of human endeavour, in African University. This study is theoretically centred on cultural relativism, whose theorists and scholars, such as Henry Crapo (2011), have made clear indications that cultural and artistic practices are best understood through the eyes of the cultures which own them. Using Key Informant Interview for the collection of primary data and using a media documentary of Hubert Ogunde's work as secondary data, this study uses ethnographic analysis and concludes that the acquisition of practical African artistic and cultural experiences exceeds the frontiers of Western education or formal training. It therefore seeks to recommend the re-invention of traditional apprenticeship as a contemporary paradigm for engendering a shift in the teaching and learning process of the arts- visual and theatrical, in the African university.

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**Utz Dornberger and Christopher Boafo**

**Beyond the traditional core missions of a university: What factors play a role in the successful implementation of university-business collaboration in Africa?**

In recent years, collaborations between universities and industries are proliferating. This essential mechanism seeks to advance the interests of universities, business, and societies (Orazbayeva et al., 2019). We attribute this development to the falling government resources for higher education and the increasing unemployment of university graduates. Especially, in the African context, a dramatic increase in higher education is correlated with increasing employability challenges. In 2014, a British Council study estimated Nigeria's graduate unemployment at 23.1% (McCowan, 2014). In Kenya, it takes an average of five years for a graduate to find a job. Tunisia shows one of the highest unemployment rates on the African continent with 29% (McCowan, 2014). One widely recognized source is the mismatch between the knowledge and skills acquired by students at African universities on the one hand, and the requirements of industry and the wider economy on the other hand (Ssebuwufu et al., 2012). This demands a need to create an interface between universities and business representatives to update and upgrade the curriculum to ensure that students graduate with relevant skills for the workforce (Ssebuwufu et al., 2012).

An important factor for the development of university-business linkages is the country or region where a university is located. Literature suggest that countries with dissimilar higher education systems, dissimilar phases of economic development, and different national innovation systems will show varying patterns of university-business collaborations, and varying antecedents and consequences (Perkmann et al., 2013). Therefore, applying "a one-size-fits-all approach [of university-business collaboration] is problematic given the considerable differences in the capability of universities to transfer their knowledge, and of regional businesses to absorb that knowledge" (Pugh, 2017, p.990).

Given these elaborations, African universities have to develop appropriate strategies for the successful implementation of university-business collaboration. Our paper analyzes different elements of university-business collaboration and discusses the required capacities and competencies. Especially, we focus on the analysis of channels for establishing university-business linkages and the role of African academics in managing these interactions with business actors. The existing studies are generally focused on the

challenges to establishing university-business linkages in African countries (Outamha and Belhcen, 2020). However, according to Zavale and Langa (2018), an in-depth research is still needed to explore the modes of interaction, as well as the kind of knowledge and resources exchange by universities and firms. So far, most of the partnerships between universities and firms in Africa have been ad hoc (Ssebuwufu et al., 2012); thus, many such engagements have been initiated by academics and to some extent by governments (Sa, 2015). Similarly, Outamha and Belhcen (2020) assert that collaborations between universities and firms are predominantly informal that take form in interpersonal relationships.

In terms of methodology, our study employs a qualitative case-based approach (Eisenhardt, 1989). We primarily applied an in-depth analysis of six cases of African universities. Additionally, the websites of top-ranked 40 universities in Africa were analyzed in order to explore their advertised channels of university-business collaboration.

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### **Bismark Quarku Parker**

#### **Partnering for National Development in Ghana: A fixed and consistent collaboration between Higher Educational Institutions and society is paramount**

In some countries, Higher Education Institutions (HEIs) have been pivotal in the transformation of their societies. These are the institutions that lead students to identify societal problems and use research projects to provide answers. These answers are through coordinated efforts implemented, monitored, evaluated and improved. The same approach of interaction between HEI and society is applied concerning identifying applicable solutions for industries, businesses and enterprises.

Unfortunately, in Ghana, the relationship between HEI, society and industries can be described as weak and in some cases non-existent. Society in Ghana considers HEI as places for theoretical studies which is specifically translated to mean, an inability to practicalize and/or produce. Therefore, society perceives HEI as places for educating people for white-colour jobs especially government works. This reality is guessed to be strongly associated with the high graduate unemployment in Ghana because government employs less than 20 % of the population. It also affirms the reason for which some companies are hesitant to employ university graduates and suggest that the training provided by HEIs in Ghana does not equip the graduates for the field of work. Notwithstanding, most of the industries are unwilling to partner the HEIs in ensuring that the requisite skill is provided to the student. Some reasons militating against such partnerships is the unavailability of funds, absence of a targeted national policy and disaggregated efforts of HEIs. Recently, one requirement for programme accreditation in Ghana is the show of proof of Memorandum of Understanding (MoU) between HEI and the relevant industry. It was envisaged that such MoUs between HEIs and industries will increase the corporation and activities among the partners. Despite these efforts, it appears that the intention of such agreements is far from being achieved. For instance, even though during internships students identify industrial challenges, propositions made through scientific research are not implemented. Similarly, the upgrading of the 10 Polytechnics in Ghana to Technical Universities was with the notion that these universities will implement more technical and vocational programmes to equip graduates with the skill which have a direct benefit to the society. Consequently, the development of academic programmes and the mode of assessment of such programmes are done together with industry experts in some of the faculties at the HEIs. However, it is also relevant that for the achievement of the development goals of Ghana, a university-wide and a nationwide focus to propel the interaction between HEIs and the society is facilitated by all relevant

stakeholders. Finally, there exist much untapped opportunity for HEIs to positively impact society.

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**Andrea Střelcová & Mesay Barekew Liche**

### **University-Industry Links in Ethiopia: Technology Development Evaluation at the Adama Science & Technology University**

Ethiopia started a rapid expansion of its higher education sector in the 1990s. A university in the town of Adama (formerly Nazareth), located 100 km south-east from Adis Abeba, was among the new institutions formed. Today, the Adama Science and Technology University (ASTU) is a key public university with dedicated funding and a mission to provide innovative knowledge to support the country's socio-economic transition. In this framework, in 2015 ASTU established a dedicated office of technology transfer (OTT) with the goal of serving the local community and assisting Ethiopia's transition from agrarian to industrial society. The main objectives of the OTT were defined as "selecting, adapting, innovating and transferring appropriate technologies and providing research-oriented and need-based community services" (ASTU 2020).

However, since university-industry collaboration is a relatively new concept in Africa's second-most populous country with 110 million inhabitants, ASTU's OTT faces numerous practical challenges. One particular issue is related to the evaluation of what deems a technology "successful" to be transferred. The current practice has shown interest in engaging in technology transfer from the academic staff side, but it needs to refine the process of testing and enhance the maturity of the prototypes developed inside the university. Most technologies developed at ASTU are based on copying foreign products. Although the technology may score high in evaluation, it is not applicable to the community's real needs.

We have attempted to solve the challenge by asking how ASTU's OTT output evaluation practice of technology development can be improved. To analyze the issue, we used an analytical framework based on integrating insights from organizational control theory applied to technology development and the CIPP (context, input, process, product) model of evaluation theory. We based our findings on exploratory interviews with thirteen ASTU employees. Our objective was to design practical solutions for the OTT to improve its evaluation system through adjustments that are within the scope of its decision-making boundary. We hope that consequently, the local community and Ethiopian society can better benefit from its higher education sector.

This project was carried out within the scope of "Research on Public Management and Organizations" course, taught by Dr Yuzhuo Cai at Tampere University in Finland within the MARIHE Erasmus+ programme (Master in Research & Innovation in Higher Education). It resulted in an essay co-authored by three graduate students, Mesay Barekew Liche, Vafa Gasimova and Reza Jafari Kandovan, and Andrea Střelcová, a PhD student at the university. We hope that our work, although primarily intended for our own educational purposes, can reach a wider audience of scholars and practitioners engaged in global higher education. Therefore, we would be honoured to present the case study at the upcoming "Is there an African university?" workshop in Bonn.

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**Lisa Schubert**

### **University-Industry Collaboration in East Africa: how to achieve deliberate and successful collaboration with the Public and Private Sector?**

During the last two decades, there has been a great shift in the relationship between academic institutions and society. In comparison to the traditional approach of autonomous creation of knowledge and science, universities today have a responsibility towards their society and market (Mugabi, 2014). This is especially relevant against the background of the transformation into a knowledge-based society and a workforce in which an increasing number of jobs require higher education. A key approach at universities worldwide is the promotion of university-industry collaboration (UIC) aiming to exchange knowledge and technology.

This presentation will show the results of a qualitative research study in four East African Countries (Tanzania, Kenya, Uganda, and Ruanda) on the role of Universities in UIC. The question of the imitation of Wester Concepts is being raised under the preconditions of low resources and a private sector. The study from 2020 provides an overview of the narratives experienced by representatives from both, public and private sector. The presentation concludes with a systematic reflection of how different types of universities can be associated with different forms of UIC.

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**Chinedu I. Okeke, Christian Sunday Ugwuanyi & Charity C. Okeke**

**One continent, same curricula but differential fee structures and border constraints: Could these be impeding the dream for an African university?**

Is there an African university? Or put differently, could there exist a university of a continental status in Africa? So, if there is one, and of course we doubt whether there could be one, what makes such a university, African? Where is it situated? Who are its students and how were they recruited? These and many more, are some of the questions that come to mind for scholars with the theoretical orientation that bends towards the idea of internationalisation. In this theoretical paper, we argue that there is no such institutional transmogrification to say the least or conscious configuration that goes in the name of an African university within the continent. We argue that an institutional composition in the form of an African university in the era of emerging global knowledge systems and globalisation, would seem to portend immense benefits for the African students. However, at the moment it would appear that such a welcome dream would seem to be nothing but a chimera. From this standpoint, we argue that the present continental conditions that take various forms, do not favour the establishment of an African university. We then highlight the present constraints that would seem, if left unattended, may further jeopardise any such attempt towards an African university. First, we opine that the neglected issue relating to the various differential international fee policies within African universities constitutes a major challenge to the mounting of an African university, and argue that a unified fees structures within universities in Africa would aim to set the stage for such discussion around an African university. Second, we argue that the current border constraints with the attendant immigration requirements by various African countries, render any such dream for an African university a wild goose chase. By highlighting these two significant constraints, we aim to suggest that without first dealing with these constraints, any discourse on the establishment of an African university, is nothing but a cliché. Finally, citing the Bologna Process (BP), we argue that learning from such practice would be a step in the right direction. The authors conclude that the issues we highlight in this theoretical paper are no idle ones, and that if left unattended, any dreams for an African university would remain a loud sounding nothing or better still, one of those human hallucinations.

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**Cornelius Hagenmeier**

### **Advancing African Universities through a Transformed African Internationalisation Process**

This paper discusses whether a transformed, decolonised African internationalisation process can contribute to advancing African universities. The paper will introduce the topic by briefly reflecting on the concept of an African university. It considers the idea that the African university should be a developmental university 'growing from a seed that is planted and natured in the African soil' (Yesufu, 1970), which views the world from its legitimate epistemic base in Africa (Ndlovou-Gatsheni, 2017). After that, it briefly outlines and critiques the history and present reality of internationalisation in African higher education. The discussion will hark back to the colonial history of African universities. Using secondary data, it will substantiate that presently, there is a predominance of research collaborations, partnerships and academic exchange programmes with universities in the Global North. Besides, it will highlight how coloniality and its manifestations that are impacting on the African higher education internationalisation process.

The paper's focus will be on the discussion of interventions that could contribute to shaping an African internationalisation process that meets the developmental and transformative needs of the Continent and advances African higher education. This part of the paper will, without aspiring completeness, discuss select interventions, which may assist in advancing this goal:

- Expanding the discourse on internationalisation in Africa beyond engagement with the western world, which presently dominates it. This should include African universities empowering academics and research students to infuse African philosophy and knowledge in the global discourse.
- Connecting African universities to a diversity of knowledge paradigms. Given the present preponderance of the collaboration with universities shaped by Western knowledge, priority should be afforded to fostering intellectual links with non-Western knowledge paradigms, including those of Asia and South America.
- Focusing on the development of transformed, decolonised and internationalised curricula that foster critical thinking and intercultural and global competence in all students, and should be, where appropriate, based on African epistemologies.
- Fostering intra-Africa university and academic collaboration, which should be based on partner complementarity. For this to be successful, urgent work is needed to strengthen university collaboration frameworks, including for example, credit transfer mechanisms.
- Reconceptualising collaboration in existing and new partnerships, particularly with the Global North, to be based on equality and ethical principles.
- Enhancing quality through collaboration between universities of different character and ranking position, both in partnerships within and beyond the Continent. In this respect, the paper will emphasise the importance of partner complementarity.

The contribution will conclude by evaluating whether a transformed, decolonised African internationalisation process that would include some of the above elements would contribute to advancing African universities and enhancing the quality of their teaching and learning, research and engagement.

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**Abass Isiaka**

### **Decolonisation and Internationalisation: Nigerian Higher Education Strategies at a Crossroad**

Scholars have widely acknowledged that internationalisation and globalisation have had a direct and indirect impact on higher education (HE) around the world. When viewed through a colonial lens, the internationalisation of higher education in some African countries such as Nigeria is not new, as higher education in Nigeria was modelled after the British system. With the role of technology in HE delivery and the gradual shift of university culture from government to governance, HE in Nigeria is becoming locally less relevant to market 'needs' and globally marginalised in terms of knowledge production and research outputs. In response to the demand to catch up with the global knowledge economy (Mills, 2020), some universities in Nigeria are developing strategies to internationalise their curricula while juggling a national development agenda to 'skill' the nation's teeming population of secondary school leavers and a continental call for university decolonisation.

Universities in Nigeria are at a crossroads, weighing competing higher education policy imperatives while grappling with the implications of internationalisation, equity, and decoloniality. There is no national policy for internationalisation in Nigeria, though some universities have positioned themselves as international by recruiting international students and staff and adapting their curricula. Countries and universities have taken different approaches to internationalisation, as suggested by Knight (2004). Bolsmann and Miller (2008) on the other hand, observe that internationalisation practises are being articulated without acknowledging entrenched local and global power imbalances at both the epistemic and material levels. It is evolving into "a continuation of former imperial and political ties that have evolved into financially beneficial markets and sources of income for western universities."

Current internationalisation strategies must be contextualised within a much longer history of global entanglements organised by colonial, capitalist relations, rationalities, and subjectivities. Using a postcolonial-decolonial theoretical dialogue, this paper contributes to a partial analysis of an ongoing study in which colonial logic such as internationalisation is examined in relation to discourses on institutional culture and strategies. This is accomplished by attempting to deconstruct a historically and textually constructed system of ruling relations to investigate how and why certain cultures or social relations in higher education have come to be accepted and taken as ideological and universal. With a narrow focus on the field of internationalisation and its activities, this paper explores the discourse of internationalisation and coloniality within four publicly available strategy documents of two Nigerian HE institutes. The analyses attempt to untangle the relationships between coloniality and institutional culture, as well as to reveal the ways in which colonial logic is embedded in institutional internationalisation discourses. These universities' strategic plans shed light on concerns that current internationalisation arrangements in most African countries will reproduce old patterns if they fail to fully account for and transform the epistemological frames, material conditions, and colonial desires that produce these patterns in the first place.

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### **Sigurd Jennerjahn**

#### **Some thoughts on higher education in Côte d'Ivoire from within the German Department in Abidjan**

My proposal aims to present a mixture of personal impressions at a university in West Africa with more theoretical reflections on higher education. It will take the form of an autoethnographic exercise. Drawing on six years of teaching at the German Studies



Department of Félix Houphouët- Boigny University, Abidjan, Côte d'Ivoire as lecturer of DAAD, I intend to relate the experiences from the day-to-day work at the department to discussions at a workshop on quality assurance in higher education organised by DAAD in Abidjan. In a third and final step, I would like to reflect on the possibilities and conditions to talk about this subject, or, in other words, try to account for the perspective from which I am making my remarks, the role of a representative of a foreign institution at an African university.

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**Pierre Le Grand**

### **Brains and poverty: the reverse side of German-African academic mobility**

Going to German school is not anew in Africa. In its former African possessions, Germany established elementary primary schools, but also upper primary schools. The fate of former students was diverse. While others acted as intermediaries in German occupation policy, some of them had an opportunity to live with host families abroad in order to better imbibe themselves from Germany. In Cameroon, this was the case of Rudolf Douala Manga Bell for Cameroon between 1891 and 1897. Since independence, these premises for academic mobility have increased. Made up by men through German foundations and associations, often independent or not from the federal government, the leaving of students from African universities for Germany is increasingly desired and constructed. In 2020, sub-Saharan Africa represents 5.6% of foreign students in Germany. There are countries like Cameroon in the Top 10 with its 7,662 students. This makes it necessary to question its contribution to the development of African countries. Like raw materials, African student youth, lured by the better conditions in Germany, are hardly capable of a return in the same initial proportions. These brains ultimately become first and foremost final products for German company. By taking care to globalize under the German federal government according to liberal realism the combination of state and non-state actors on the international scene, this communication assumes that Africa is one of the raw material suppliers of higher education than Germany, which turns them into finished products to its advantage. The interest lies in the search for a balance of Science Diplomacy in order to limit the risks of insecurity both within the host country and in the home country. African university in Germany's service will be scrutinized through German-African academic mobility mechanisms. Especially because, even if the German federal government is a strategic partner in the operationalization of the Pan-African University of African Union, it is slow to reduce the gap between brains of African origin in Germany and the lack of quality human resources in sub-Saharan Africa. It is possible to reverse this trend.

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**Jackone Akelo, Esther Mombo, Daniel M Nzengya & Gladys Muasya**

### **Management Opportunities and Challenges: A case of Private Christian Universities in Kenya**

Management and leadership systems of higher education vary from one context to another. The systems also determine the nature of learning that goes on in an institution and the alumni of the institutions. Since 1990s, the number of private Christian universities in Africa has continued to grow rather exponentially. Coincidentally, the growth and proliferation of private Christian universities takes place at a time when governments in the continent are overwhelmed and grappling to meet the needs of their citizens against the backdrop of challenges that include youth bulge, rising unemployment, environmental degradation, pervasive poverty, global technological interconnectedness, fledgling African democracies,



among others. Thus, the call for university training that is responsive and contextual to Africa's challenges. There is therefore a pressing need for innovativeness in African Universities' management and leadership that can prepare graduates to confront these challenges. Most private Christian universities in Kenya were founded by mission churches. This paper evaluates the management and leadership systems of these universities, and the impact of colonial models that continue to influence these institutions. The paper also evaluates how the colonial models of management and leadership are challenged by African forms and the hybridity of the two. The paper will conclude by proposing what makes an African management and leadership system of an African university.

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**Anselme Guezo**

### **Implementing LMD Reform in Francophone African Universities: An Indictment of the American Educational Standard?**

The religious controversies which in Europe often erupted in open violence and fratricidal warfare had left deep scars on the psyche of the Mayflower pilgrims. This historical experience was very much instrumental in shaping intercourse between early Americans. Indeed, even though these latter came from different religious persuasions and were looking for a safe haven to freely practise their respective faith they were all the same imbued with a sense of toleration necessary in fostering the new American identity they were calling forth. It was therefore no surprise that the American dissenting Christian Churches, despite their overwhelming Protestant credentials, were prepared to enter upon a healthy dialogue, at least with all the other Christian denominations, in their bid to conjure up a moderate and middle of the road ideal of American citizenship. It is this ideal which rests on the core values of John Locke's natural rights of man which was earnestly cultivated by the first American universities no matter their original confessional character. It is argued in this paper that the current globalization of the American educational standard, especially in the Francophone African universities, is doomed to failure as long as the process of transplant is divorced from the religious and cultural values which sustained its emergence in the American colonial period. It is suggested that only by revisiting these values from an African perspective can the LMD reform be given a new lease of life in an atmosphere free from state interference as in America.

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**Diana Lunkwitz**

### **What does "African" mean in African Christian University?**

Colleagues and friends that I have had the honour to make the acquaintance of while lecturing at the Conference on Mission and Evangelism in Arusha / Tanzania (March 2018) as a participant of the Global Ecumenical Theological Institute organised by the World Council of Churches and afterwards at the 8th Theological Institute of the All Africa Conference of Churches (AACC) in Kigali / Rwanda (June/July 2018) have been continuing to challenge my world view until today.

I met scholars from Rwanda (Protestant Institute of Arts and Social Sciences [PIASS], Protestant Theological Faculty in Great Lakes Region), Uganda (Uganda Christian University in Mukono; Makerere University in Kampala), Tanzania (Tumaini University Makumira near Arusha), Kenya (St. Paul's University in Limuru; Orthodox Patriarchal Ecclesiastical School in Nairobi; School of Theology at Pwani University in Kikuyu), the Democratic Republic of Congo (Institut Saint Eugène de Mazenod in Kinshasa), South Africa (University of KwaZulu-Natal),

Ghana (Trinity Theological Seminary in Legon, Accra), Cameroon (Université Protestante d'Afrique Centrale in Yaoundé), and many other African countries. We shared our views on higher education facing social and political problems in African contexts not detached from Europe, the United States and China. I often had wished the same exchange regarding social relevance of Theology would constantly initiated at the faculties of theology I have studied at in Germany. One great example for progressive and socially relevant studies presented to the 68 young theologians (I was the only one from an European country) was the PIASS in Rwanda.

The statement of the young theologians to the General Assembly of the AACC mentioned: „corruption, gender injustice, bad governance, human trafficking, exploitation of resources for benefit of few, lack of opportunities for youth to engage in economically productive efforts, illegal immigration outside of their countries, environmental degradation and conflicts, including other act that affect the image and likeness of God.“ Besides these topics, I missed further lectures on interfaith relations (especially Christians Muslims) and on pentecostalism (for growing African independent churches). The need for Christian churches and universities to collaborate seemed obvious.

In which ways are collaborations possible, if finances and a peaceful society not contextual ethics are still criteria for US-made rankings of universities? What role do religions and churches play for a social responsibility of African (Christian and non-Christian) universities? How does the colonial history effect higher education of the African Christian universities established by missionary societies? How does the establishing of African Christian universities by US-churches affect the higher education and its outcomes for African societies? Institutionalised Christian theologies in African contexts still focus on European (male) theologians of the 20th century a lot (Karl Barth; Dietrich Bonhoeffer; Rudolf Bultmann; from the 16th century: Martin Luther). Thus, the question of an „African“ way of doing theology and religious studies remains a challenge for local academics, who often have studied at non-African universities.

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### Emmanuel-Moselly Makasso

#### **Research on Social Sciences and Socioeconomic development planning in Cameroon: What a gap!**

Since decades, the importance of social sciences in development been clearly established. It is about to question the origin and development of the Human throughout his psychological constitution and its settlement within the society. And in Africa in general and in Cameroon in particular, over the last 20 years, there has been a continuous distrust in the social sciences. This statement is evidenced by two main facts: (i) the closing of the Institut des Sciences Humaines (ISH) in 1991. This institute was in charge of fostering social research with quality results in the Cameroonian society. Since then, no other institution was created to tackle social harm, while in other domains, research institutes are created, and others existing have seen their structure reinforced. (ii) There is a research centre under the Ministry of Scientific Research and Innovation, which has hired more than a hundred resources in all domains of social sciences, but yet this Centre does not have a legal status, since it doesn't appear within the Ministry organigram. And here, research is funded for about 30 to 40 million CFA (45 000 to 60 000 Euros) per year, while other institutes besides can handle 800 million CFA (1.200.000 Euros) or more per year.

While the challenge the social sciences in Africa is facing is to try to produce research that addresses the local crises using local social material, the political leaders prefer to turn their back on them. In terms of crises, Cameroon is presently coined into many crises:

- Identity claims and rejection of others due to their ethnic origin has led to armed conflicts. that is the case with the conflict in the North West and South west Regions that has been going on for more than 4 years
- Religious claims that have created fanatics and lead to terrorism and killings. That is the case for Boko Haram that has made killings in hundreds in the Northern Regions.
- The use of social networks to disseminate hatred, tribalism and xenophobia. Sometimes, they are manipulated by the political leaders.
- Many other social crises like corruption and nepotism, family crisis, drugs abuse in school systems, banditry, ritual crimes...

Given that everyone knows that social sciences have the capacity to anticipate and to help attenuate these crises, their neglect is far from being a coincidence. The main question that this work is raising is to know the State leaders have chosen to impoverish, weaken and marginalise the social science research, while facing a strong social harm.

- What is in the social science field that the political leaders need to avoid?
- What are the longterm consequences of distrust in social science as regards socioeconomic development?
- Why are the scholars and academicians so silent with regard to this situation?
- How can the country catch up the development agenda when reconsidering the social sciences research?

This work is empirically oriented research which bases on both quantitative and qualitative data. Quantitatively, the research will make a survey on research funding over the years and qualitatively, we will follow the methods of case studies in order to get the development planners to reconsider social sciences.

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**Abimbola O. Adesoji & Olusegun O. Olaniyi**

### **Exposing the Goliath: Appraising the Reasons for the Failures of Government-owned Universities in Nigeria**

Africa generally and Nigeria in particular is blessed with some of the best brains the World over. In terms of academic brilliance, the continent is not lacking in capable hands. Indeed, Nigerians remain some of the best hands in various fields of human endeavours while products of Nigerian universities do well abroad when the opportunity presents itself. However, in spite of these achievements, Nigerian universities occupy the lowest rung of the ladder when it comes to global university ranking. In fact, a recent webometric ranking placed the highest ranked Nigerian university as 5000 in the world. This seemingly unacceptable situation has over the years been blamed on several factors such as poor funding, inconsistent educational policies, failure to meet up with 21st century pedagogical system, corruption within and outside the university system, the need to maintain political correctness and societal influence on universities among others. With reference to government-owned universities, this paper examines the factors that has over the years shaped and reshaped the university system in Nigeria to the level of being regarded as incompetent citadels of learning. In doing this, the study will make use of both primary and secondary sources of data. The primary sources will include official documents from the Ministry of Education, The Nigerian Universities Commission (NUC), gazetted educational policies documents and newspapers. The primary sources will be complimented with the

secondary sources including Books, Journal articles and the Internet. The study argues that while it cannot be denied that there are indeed African universities in terms of brilliance, however, these universities will fail to achieve their potentials and rank among the best in the World if the obstacles obstructing the growth and development of these universities are not pulled down.

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**Berit Stoppa**

### **Gender representation in Ghanaian universities – history, knowledge and perception of gender policies and quota**

Promoting women, mainstreaming gender, enhancing female role models - there are many ways to express the strive of higher education institutions to achieve an equal representation of women, amongst students as well as staff and faculty. In Ghana, first institutional measures from management's side on gender equity in the higher education sector go back to the early 2000's and nowadays various measures are being taken, gender policies are brought into action and activities on campus are being offered. The motivation for the implementation of structures varies from institution to institution and the objectives what to achieve by it are equally diverse. Also, strategies to raise awareness of gender equity, reduce discrimination against women or support women in science are not necessarily known by universities' own staff and faculty. So how does faculty perceive gender equity measures in Ghanaian higher education and how far does the knowledge go beyond the awareness of quota being in action in access and selection processes? Furthermore, how can we draw conclusions from those perceptions on the success of gender structures?

The presentation will draw on the history of gender structures in Ghanaian universities and actors who have established them. It seeks to present insights to the perception of the implementation, outcome and motivation of and for gender measures from faculty in their own universities through results from seven exploratory interviews with faculty members of public universities in Ghana in 2018/2019.

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**David Stern**

### **Young African Universities: Great sources of hope and frustration.**

The diversity of higher educational institutions across African countries is immense and all have a role to play with their own advantages and challenges. One consistent phenomenon across the continent, with notable exceptions, has been the rapid expansion which has created a large number of young institutions in recent years. These young universities are fundamentally different in nature from their more established and well known counterparts, in the challenges, opportunities and responsibilities they face.

Building from over 10 years of experience working for, in and with young African universities, this talk will provide an optimistic hypothesis about why young African universities could be a source of disruptive innovation in global higher education. The optimism will be balanced with a dose of realism whereby concrete experiences from Kenya and Ethiopia in East Africa and Ghana and Niger in West Africa, will be shared to highlight some of the challenges facing young universities across the continent. Counterpoint examples from Rwanda and Tanzania will also be provided to emphasise the complexities involved in African higher education and why this hypothesis does not translate into strong belief in the success of these young institutions as the challenges and complexities are practically insurmountable and will generally lead to failure.

The talk argues that these insurmountable challenges also present potential opportunities for innovation, and if others can learn from such innovation, then even if the institutions fail, the innovation can spread and evolve. International examples are given where a lack of resources have led to innovation. Personal experiences and observations are shared which concretise ideas of the types of outputs that may emerge. The talk finishes by tackling the question of how outsiders could contribute to the process and support the innovators working from within.

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### **Christel Adick**

#### **Higher Education among the 'African Intelligentsia' in the Nineteenth Century Gold Coast: Realities and Visions**

Coastal areas known as 'the Gold Coast' have been exposed to the emerging expansion of the modern world system since the 15th century. From the 16th to the 19th century, some irregular schools in various Dutch, Danish and English fortified trade stations on the coast existed, and some few Africans in this era studied in Europe, as ex-captives, or donated or brought by religious associations to follow theology studies. In the 19th century this situation changed markedly and led to the emergence of African-run educational movements including an increased studying abroad by the own initiatives of these African elites (also called middle class, bourgeoisie, westernized elite or intelligentsia), some of whom were also actively promoting the birth of higher education (HE) institutions in West Africa (Adick 1989, 1992).

In recent years, there is a renewed interest in this group, reviewing them as possible forerunners of today's importance of higher education in Ghana and beyond, and researching their fate and long-term effects on contacts to certain European places and policies across borders, resulting from missionary and colonial contexts (Asante 2020). The 'African intelligentsia' is connected with 'the rise and fall of an African merchant class' (Reynolds 1974), but also encompasses educated Africans from the hinterland like ex-scholars of the 1848 founded Basel Mission training college in Akropong-Akuapem (Akurang-Parry 2007). Other groups are ex-slaves, who came to settle on the Gold Coast, like recaptives from Sierra Leone or returnees from the Caribbean and Brazil (Boadi-Siaw 2013, Shumway 2015).

Instead of further discussing the alleged specificities of these groups, my contribution will apply a transnational institutional look on HE (Adick 2018). I want to examine HE options that existed or emerged in the 19th century Gold Coast, by distinguishing between realities (number and type of HE institutions, study abroad) and visions (type of HE that was demanded, sketched, even if failed to achieve). Special attention will be directed to what the 19th century Ghanaian 'intelligentsia' favoured more for African development: culture' (humanities, social sciences) or 'natural sciences' (sciences, medicine, engineering), a question which continues to concern contemporary development cooperation (Adick 2019).

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### **Destin Feutseu Dassi**

#### **The University of Dschang between regionalization and model hybridity: an African University?**

Just like most of the Cameroonian universities, the university of Dschang was officially created under the auspices of the new University Reform of 1993, namely by the presidential decree N° 93/030 of the 19th January 1993 (Simeu and Schamp 2014). The said decree thus

transformed the national university center created on the 13th April 1993 in the framework of the former National Higher School of Agronomy, created on the 28th April 1977. It was meant, alongside with the other universities created within the same context, as the governmental solution to the exponential growth of demands in the tertiary education, in a context where the sole existing university in Cameroon was the federal university based in Yaoundé, created in 1962 and renamed university of Yaoundé in 1967 (Tchoma et al. 2012). Years after its creation, the University of Dschang has gone beyond its initial mission assigned its creation as a peripheric university (Zayontz 2014) aiming at enrolling the surplus of the students who could not be contained by the structural deficient university of Yaoundé. It is nowadays known as the most national university of Cameroon, covering almost all the ten regions of Cameroon in terms of its satellite institutions or centres and the private higher institutions under its tutoring and, the university rankings place it at the first position in the Central African region. The current paper in this vain, aims at analysing the implantation of the university of Dschang nationwide and even beyond Cameroon alongside with its adaptations to the local needs and its responses to the international requirements and standards, so as the propose it as a model university in Sub-Saharan Africa in a context where the missions of the university goes beyond its traditional role of teaching and researching (Zayontz and Schamp 2010:68), since it has been assigned a new role “as a catalyst for regional and national developmental processes (...). (Ibid.)

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**Abdou Salam Sall**

### **Transformation of Higher Education in Africa: The case of Cheikh Anta Diop University**

This pepper is a summary of the book, Transformation of Higher Education in Africa: the case of Cheikh Anta Diop University (UCAD). The author describes how UCAD, founded in 1957 by France, settle his vision – action plane in 2003 to deeper his efficiency. Taking inspiration from the world conference on Higher Education in the 21 century, the UCAD vision – action plane is base on six topics: 1. Quality; 2. Efficiency; 3. Cooperation; 4. Funding and Management; 5. Computer sciences, Internet and Communication; 6. Students. The vision – action plane try to deeper three parameters; the knowledge, the know-how and how to be. It documents shows how UCAD implement locally the world recommendations by discussions, sharing and creativity.

For the quality, it describes the processes of adoption of the Bachelor – Master – Doctorate system. The bachelor meanly dedicated to knowledge, during three years and each year having two semesters with 30 credits each. The master is meanly dedicated to know-how and the Doctorate organizes through the doctorate school.

For efficiency, it shares the results of the re-organisation of the research through five items: 1. The scientific council; 2. The doctorate school, seven for more than 1000 faculties; 3. The improvement of the research environment (library, network in optical fibber, bandwidth, conference centre, measurements centre, polyclinic, etc.); 4. The strategy of funding the research with the local resources, UCAD Foundation, the competitive funding; 5. Intellectuals’ properties rights and valorisation of research results.

For cooperation, it describes how they organize the diversification, the mobilization of the Senegalese scientists diaspora, the relation with funding agencies and the management of the competitive funds.

For the funding and management, it shares the diversification of the resources, transparency and accountability; public funds, university resources, private resources meanly the UCAD Foundation, partners funding and accountability.



For computer sciences it presents the network in optical fiber, the bandwidth, the blend and distance learning, the pedagogical resources, and the communication.

For students, three main subjects are explored: - Excellency; UCAD celebration or Nationality festival and the citizen campaign, the involvement of the students in the Great Green Wall.

With the vision-action, UCAD has started his transformation. Since 2004, some targets are still in progress, others are disused, but nothing remains the same. The experience shows that the shared paradigms in the world can be implemented in Africa if you take into account their realities and interests. It shows too that Africa can be involved in the knowledge society but transformation must be supported by strong leadership and explore African values, communication and responsibility of each faculty member. A shared vision, an implementation and evaluation of the process are tools that can be used in Africa.

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**Dafon Aimé Sègla & Adandé Belarmain Fandohan**

### **50 Years Université d'Abomey-Calavi: What are the challenges for a 21st Century University?**

In November 2020, the Université d'Abomey-Calavi (UAC) in Benin Republic (West Africa) celebrated its 50 years old. UAC has been founded in 1970. So, November 2020 has been a remembering month for brainstorming. Scholars, graduate students and Government officials, through seminars, interviews, colloquiums, meetings, contributed to a rich panel of new and diversified ideas for the founding of a new university of the 21st century. The present study aims to explore crossed thinkings on the Université d'Abomey-Calavi. These thinkings start from the state of the debate on the Université d'Abomey-Calavi and on the state of the debate on education at the world level at the present day and future. They then focus on what can be new capacities, new trends and challenges in knowledge and techniques, new teaching skills, new pedagogies, new transformations to be anticipated and identified and that are relevant and suitable to the new context of the twenty-first century. Thus, the study explores the history of the Université d'Abomey-Calavi from 1970 to 2020 (skills and institutions). From 1970 to 1990 at the latest, the Université d'Abomey-Calavi has accomplished the task of producing human resources for the state administration. This period has been a success story but, beginning from 1990 to present days, major part of the students attending the university can't find job after they finish university. The capacity of the Central State to engage students after university has come dangerously down indeed from that period.

The study then explores and criticizes carefully the school curricula from childhood schooling to university level. It also examines the link between university and the innovation and technology system in the society. Finally, the study comes to propose a deep restructuring of the whole education system from primary school to university. The main idea is that, when Government has to build a mature and innovation and industrial system capable to employ student after university, school restructuring has to orient the majority of school children who are more skilled in know-how to professional learning (future oriented new modern jobs) in accordance to the needs in society while the more skilled in conceptualization go to general theoretical schools. At high level, it means the foundation of two kinds of university of the 21st century, one that is technological with a majority of students entering university (Université Technologique et du Savoir-faire) and the second kind that is theoretical with few oriented students (Université du Savoir).

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**Marguerite Yvette Ngah Eyara**



## Management of digital higher education in Africa: case of Cameroon

A recent study on the level of digital competence of future high school teachers in Cameroon (Nghah Eyara, 2021), revealed that information and communication technologies (ICT) were not really integrated in the training of students. Due to the weak infrastructure used at the university, the non-continuous reinvention of teaching practices because of the use of traditional teaching and learning methodologies. The students, also, deplored the lack of libraries and adequate training material.

It is to conclude that the quality of education will depend on the adaptation of digital skills necessary for the 21st century, the continuous revision of teaching practices, the continuous training of teachers, and research. This calls for a reform of the higher education management.

By truly integrating the use of ICT in this management, we would witness profound improvement in the education, administration, and organization modalities of university institutions. This presentation is to highlight the key points of the evolution of the management of higher education since the colonial period in Cameroon and the needs for change with regards to the development of Cameroon society.

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### Jan Botha

#### Views of doctoral supervisors affiliated to African universities on the doctoral degree in Africa

Informed by an analysis of data generated by a question with a narrower scope (“Is there an African doctoral qualification? / “Is the doctoral qualification different in Africa?” / “What makes a doctoral degree ‘an African doctoral degree’?”), the paper will reflect on and endeavour to make a contribution to the broader question posed by the Forum, “Is there an African University?” The doctoral degree provides a useful lens through which this broader question can be approached. Although not all African universities offer doctoral programmes and although differentiation in the mission and activities of universities across the world – and in Africa – have become more manifest during recent decades (see Van Vught, 2008), it remains an ambition of many universities – also in Africa – to offer doctoral programmes and to be active at the highest levels of educational achievement and knowledge generation. This ideal influences conceptualisations of what a university – in this case, an ‘African university’ - (ideally) should be.

Doctoral studies at African universities received the attention of a number of studies during the last decade (for example, IAU, 2010; Beaudry, Mouton and Prozesky, 2018; ANIE, 2018). What emerged from these studies are findings and recommendations on, amongst others, the rationale for offering doctoral programmes at African universities (often linked to comments on Africa’s participation in the global knowledge economy and a focus on the continent’s development needs), the introduction of many new doctoral programmes by universities in Africa, the drastic increase in the number of doctoral enrolments in recent years in many African countries (see also Mohamedbhai, 2014), the need for more and better prepared doctoral supervisors, and concerns about quality. In different parts of Africa (e.g. South Africa and East Africa), doctoral qualification standards were developed in recent years as one of the possible means to address these concerns (Council on Higher Education, 2018; Inter-University Council for East Africa, 2018).

An online course aimed at doctoral supervisors affiliated to African universities was developed (with the support of the DAAD) and is offered by Stellenbosch University's Centre for Research on Evaluation, Science and Technology (CREST) (Botha, Vilyte and De Klerk, 2019; Makoni, 2019). By 2020 a total of 330 doctoral supervisors employed by universities across 33 African countries, across a broad range of fields of studies have successfully completed the course. The online interaction of these participants as well as their research assignments provide a unique and rich source of empirical data on the conditions and challenges of doctoral studies at African universities, and on the views, struggles, challenges and vision of African academics.

In this paper the findings of an analysis of the data generated in one of the interactive assignments in the course are presented. Participants were requested (a) to study three influential policy documents on doctoral 'the doctoral qualification' developed in Europe<sup>2</sup>, and (b) to make a list of changes that they would want to make to these European documents to contextualise it to speak to the conditions, challenges and opportunities of doctoral studies in Africa, (c) to post the list of changes on the Forum Space in the Course, and (d) to comment on the changes suggested by the other participants in their group. The rationale for this assignment was to elicit the views of African academics themselves (supervisors of doctoral students) on the contextualisation of the doctoral qualification for the African continent.

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### **Emmanuel Osewe Akubor**

#### **University and Society in African Context and Content: History, Historical Studies and interrogating the nexus between Societal Intention and Trend in Post-Colonial university System**

Extant studies have shown that from the early 1960's (year during which most African countries started gaining independence from colonial rule), the idea of "African University" began to emerge. This is based on the fact that at Independence, the idea behind the establishment of university system in most African states was ones that would propagate Africa, African idea and developments. This was clearly shown in what has been described as the Idea of Education in the African context and contest; i.e; firstly, to socialize the recipient into the traditions, morals and values of his or her society; secondly, to equip him with necessary skills that would ensure his livelihood, and finally to help develop his powers to contribute to the development of his community (Rodney 1972, Rudd, 1975). This was championed by historians and the teaching of history. For example, Dike (1965), opined that the idea behind the universities in Africa (with much reference to history teaching) was the decided change towards a new African historiography, which came with the movement towards independence. In this way, the African University in its teachings was to encourage African nationalists and nationalism as well as rejected the European appraisal of their past. In this way, African scholars demanded a new orientation and improved educational facilities to affect this reappraisal. With the establishment of new universities in Africa, it was inevitable that the teaching of history and the training of African historians would receive a new impetus. It is therefore not surprising that most of the earliest Universities in the case of Nigeria had this well spelt out in their motto and orientation. For example, the University of Ibadan established a scholar of history tailored towards Decolonisation teachings and ideology; the Obafemi Awolowo University, Ile-Ife established in the early 1960's had as its motto "For Learning and For Culture", propagating the African idea; while the Department of History, Ahmadu Bello University, Zaria opted for radical teachings and departure from

colonial thoughts and ideas. The immediate evidence of these scholarship was the establishment and development of the Ibadan School of History with the emergence of various Historical Research Schemes such as the Benin Historical Research Scheme, the Yoruba Historical Research Scheme southwest Nigeria, the Northern Historical Research Scheme in Northern Nigeria, the Eastern Historical Research Scheme Eastern Nigeria, the Kenneth Dike Aro History Project, Lagos Project, Rivers State History Project, and the University Centre of Hausa Studies, Kano. In line with this, the Nigerian as in most Africa universities consciously established the richness of African School of History, which eventually led to the establishment of the Historical Society of Nigeria in 1955 and the Association of African Universities in the early 1970 focusing on the role of history in nation-building, development and the future of African studies. The main focus was the promotion of African history globally. It was achieved through research, publications, conferences, seminars and training. Prominent among its publications are the Journal of the Historical Society of Nigeria and the Tarikh series. With this and other steps, an Idea of African University was established and vigorously pursued. In term of methodology, the qualitative method is used for this particular research. Data obtained from primary and secondary sources were deployed to carry out the study with an analytical and narrative historical approach. This includes historical, descriptive and analytical approaches based on gathered evidence. The primary source for this research is based on field investigations conducted in the surrounding territories. Among other things, the data collection process includes semi-structured interviews with individuals. The research also uses historical documents from the national archives, relying on previous research conducted on issues relating to both indigenous and colonial education in addition to documentary data taken from newspaper accounts, diaries, letters and verbal reports. Findings indicate that the original idea of the founding fathers of the earliest universities in Africa (with specific reference to Nigeria) was to have African Universities, especially with the teaching of History as an academic discipline and the establishment of History Departments as the oldest departments in these universities.

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### David Mills

#### **The epistemic politics of 'academography': navigating competing representations of Africa's university futures**

This paper investigates the epistemic politics at work in radically contrasting academic representations of African university futures. Euro-American policy entrepreneurs and research funders call for major investments in Africa's scientific research training capacity to strengthen the continent's integration into a global knowledge system. Meanwhile, African social scientists and humanities scholars critique the epistemological hegemony of 'Western' models of the academy and call for the decolonisation of African universities. This paper sets out a three-step approach to dealing with the politicization of 'academography' (Thorkelson 2016) in this decolonial moment. The first step is to acknowledge these epistemic power relations. The second is to recognize that 'generative antagonisms' (Burawoy 2004) are inherent to disciplinary knowledge production. The third is to develop an ethnographic sensitivity to institutional worlds and epistemic cultures through empirical accounts of academic practice. Together these moves offer space for dialogue between different visions of African higher education.

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## Short Bios (A-Z)

**Christel Adick** is Professor (em.) for Comparative Education at the Ruhr-University Bochum, Germany. She received her Dr. phil. in Educational Sciences from Hanover University and her Habilitation at the University of Siegen before being appointed to the Chair of Comparative Education at Bochum University. Her main research areas include theories and methods of historical-comparative education, education and colonialism, world society theories and global education, and transnational (higher) education.

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**Michael Aderemi Adeoye** holds a Ph.D. in Performance Studies from the University of Ibadan. He is a leading Nigerian artist and international art scholar. He was the first African to partake in the British Jill Hayes Postdoctoral training and research in Art and Performance Therapy in 2019. Presently, he teaches Design and Stagecraft at the Department of Theatre and Media Arts, Federal University, Oye–Ekiti, Nigeria. His current scholarship focuses on the visual, technical and scientific processes of semiotics and cognition in the contexts of plastic arts and performance. He is the President and Founder of Art Workers' Advocacy Network (ÀWÒRÁN), Nigeria.

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**Henri Yambene Bomono** is a Senior Research Officer in environmental geography at the National Centre for Education in Cameroon. He holds a Ph.D. from the University of Paris 1 (Pantheon-Sorbonne). His research interests on the consequences of religion-related fanaticism and fundamentalism, tribal violence on social networks and migrations.

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**Adandé Belarmain Fandohan** is an Agronomist and Forester by training. He holds a PhD in Natural Resources Management from Université d'Abomey-Calavi, Benin Republic. After his doctoral degree, he held fellowships at University of Freiburg in Germany and at Chinese Academy of Sciences in China. He is currently an Associate Professor of Forestry at Université Nationale d'Agriculture in Benin Republic. His scientific interests cover cross-cutting issues in conservation biology, ethno-biology, climate change impact modelling and management and sociology of agricultural scientific and academic institutions.

**Destin Feutseu Dassi** is a member of the research group Media, Memory and Interculturality (ERMEMIC) in the University of Dschang in Cameroon. He is also a secondary school teacher of English and part-time lecturer of French. He holds a Ph.D. in German Studies from the University of Dschang in Cameroon and a MA in didactics of French and English as foreign languages from the University of Bamenda in Cameroon. His current research interests revolve around the relevance of African Oral Philosophy, the Pedagogic Relevance of Comic Strips, the Collective Memory of Turkish Migrants in Germany, and the proliferation of Fake news on Social Medias.

**Utz Dornberger** is Professor for Development Economics with special emphasis on Small and Medium-sized Enterprises and the Director of the International SEPT Competence Center (SME Promotion and Training) at Leipzig University. His academic and professional focus lies primarily in innovation management in SMEs, innovation policies, promotion of entrepreneurship and internationalization process of businesses. Currently, he is also the Director of the Self-Management Initiative Leipzig. He is also the founder of in4in-Network (intelligence for innovation) promoting the cooperation between universities worldwide in the fields of technology transfer and entrepreneurship promotion.

**Marguerite Yvette Nghah Eyara** holds a Ph.D. in educational sciences from the University of Lleida, Spain. Her research involves the development of digital skills for both teachers and learners in the context of foreign language training. It focuses especially on education systems where Information and Communication Technologies are less exploited in education like in developing countries.

**Anselme Guezo** is a retired Professor of History of the University of Abomey-Calavi and former Vice-Dean of the Arts Faculty (Aplahoué). Before joining the University in 2003 he taught African History at the University of Cape Coast in Ghana from 1991 to 2000. He holds a master's degree in history from the National University of Benin in 1979 and a PhD degree in African History from the University of Birmingham in the U.K. in 1989. His fields of specialization cover the Atlantic slave trade, Pan Africanism, and the future of the African Universities.

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**Abass Isiaka** is a PhD student in the School of Education at the University of East Anglia, Norwich. He takes a decolonial perspective on the role of institutional cultures on the experience of students with disabilities in Nigerian Higher Education. He is interested in higher education policy, internationalisation, decoloniality, inclusion and wellbeing research.

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**David Kaldewey** is Professor for science studies and science policy at the University of Bonn. He holds a Ph.D. in sociology from Bielefeld University. His current research interests revolve around the identity work of scientists in different disciplinary cultures, the language of science policy in historical perspective, the crisis of truth as a challenge to science communication, and the sociology of universities in world society.

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**Andrea Střelcová** is a Predoctoral Fellow at the Max Planck Institute for the History of Science in Berlin and a PhD student in higher education management at the Tampere University in Finland. She's also an associate lecturer at the China Center at the Technical University Berlin. Her research interests include academic mobility & migration as well as broader issues of research and higher education policy, especially, but not only, in the Europe-China context.

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