African universities and the society: Diagnosis of an indigenous utilitarian hiatus responsible for African underdevelopment.

Terwase T. Dzeka
History Department
Benue state University
Makurdi, Benue state, Nigeria

Abstract

The African university was established to serve as one of the platforms upon which postcolonial Africa will use as a launch pad to accelerate her development trajectory. However some decades after the envisaged mandate for these universities these have not been met, for they have not been able to connect with their immediate communities to promote peculiar development models. The forgoing, to some extent has contributed to underdevelopment in the region. The paper adopted the use of secondary sources to elicit the required data for articulating the paper. The paper found out that the hiatus in the use of Indigenous Knowledge and other peculiar factors have been responsible for the failure of the African university, which in turn has affected the development process. The paper concludes and recommends that proactive steps should be taken to revise this ugly trend.

Keywords: Universities, Underdevelopment, Indigenous Knowledge Systems

Introduction

Globally universities are hubs of higher learning, rigorous research and intellectual development. The university is highly rated to the extent that even the people residing in the community where a university is located are expected to behave with decorum and exhibit a certain level of cognitive finesse. Thus, universities have been placed on a high pedestal and the whole society looks up to it as a problem solver and as a think

tank capable of providing models that facilitate enable the development process. For the aforementioned reasons universities attract people from different cultures and academic backgrounds and the fusion or synergy of the variety of minds that come to congregate in the university environment form the bedrock for the kind of excellence produced by universities.

In Africa, universities continue to grow in quantity but the output offered by the universities has not been able to drive the development trajectory in Africa. Thus, the continent is battling with a dilemma of quantity over quality, a situation which manifests itself through the production of plenty university graduates but very few quality ones who are actually capable of contributing unique ideas to peculiar African development challenges. In line with the foregoing, R.K. Muriisa[1] opines that,

> The 'African University' today, like any other university, has clear mandates and roles: research, teaching and community service, clearly laid down on paper in many of the universities' manuals and strategic plans. But, in reality, these roles are not performed at all or are performed in a manner that may not warrant clear indicators. Increasingly, it is observed that less quality teaching, less research, and less community service are being done. Offering of short courses have permeated university training agenda more than the core programmes of universities; consultancy work has overtaken research work; the teaching and training approach does not quite befit the mode of teaching at a university (there is limited lecturing and tutoring) and other roles such as, community service and outreach have been abandoned and equated to student internship

[1]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda, in JHEA/RESA, Vol. 12, No1, ISSN: 0851-7762. 2014, Pp.69-92.

and placement. It is on the basis of the foregoing that this work examines the peculiarities of African universities and the underdevelopment problem in Africa.

Theoretical Framework

The paper adopts the decolonization theory or Africanization as it is alternatively called which premises on the idea that the thought system of postcolonial Africa is a product of colonialism. As such there is need to restructure the system in order to promote African values and forge a path that can improve the quality of African higher education in order to create room for a symbiotic relationship between the university and African community so as to engineer development in the continent.

The theory as propounded by A.J. Mbembe[2], holds thatto decolonize implies breaking the cycle that tends to turn students into customers and consumers. He opines that:

> These tendencies are inherent in an institution run in accordance with business principles: the students have become interested less and less in study and knowledge for its own sake and more and more in the material payoff, or utility, which their studies and degree have on the open market. In this system, the student becomes the consumer of vendible educational commodities, primarily courses credits, certifications and degrees. The task of the university from then on is to make them happy as customers.[3]

In relating this theory to this paper, it is pertinent to note that despite the outcry for Decolonization or Africanization of African

---

[2]A.J. Mbembe, Decolonizing the University: New Directions, in Arts and Humanities in Higher Education, Vol. 15 (1), Pp.29-45, DOI: 10.10.1177/1474022215618513. Available at Sagepub.co.uk/journalspermissions.nav and ahh.sagepub.com
[3]A.J. Mbembe, Decolonizing the University: New Directions P.31

universities the situation has not really received any significant response apart from outcries echoed from academic discourses. Against this backdrop one may assume that the Africanization project is a herculean task because the citizens of the continent in most cases feel inferior in showcasing their indigenous knowledge system, they prefer things of western origin be it education, medicine, entertainment just to mention a few. In line with the foregoing, A.J. Mbembe laments that:

> That part of what is wrong with African institutions of higher learning is that they are 'Westernized'. They are 'Westernized' in the sense that they are local instantiations of a dominant academic model based on a Eurocentric epistemic canon. A Eurocentric canon is a canon that attributes truth only to the Western way of knowledge production. It is a canon that disregards other epistemic traditions. It is a canon that tries to portray colonialism as a normal form of social relations between human beings rather than a system of exploitation and oppression.[4]

Conceptual Exposition
Universities:

The etymology of the term *university* reveals the core of a university mission. Like the universe itself, a university is literally a "turning toward the one", a reduction of the manifold of experience to the unity of simple concepts. In this role, the university is an instrument of the brain as a "reducing valve". Furthermore, the university can literally be seen as the *school* (Greek *schole)*, the place of leisure where the brain's *cuttings* and *joining* take place. The university's highest degree is appropriately called the *PhD*, the Doctorate of Philosophy. That degree is appropriately named after philosophy not simply because philosophy is the search for wisdom. Philosophy is also the instrument directing the search for new knowledge. Where

---

[4]A.J. Mbembe, Decolonizing the University: New Directions P.32

the path to new knowledge is uncertain, speculation takes the place of certainty.[5]

> Gutema and Veraharen[6] notes that all universities have as their first mission training students to become professionals who earn their living by solving problems that community members cannot solve for themselves. University-trained professionals are distinct from other professionals because their primary task is to solve those problems that require forms of thinking expressed through abstract symbols.

In another view, H.J. Nenty and I. Biao[7] notes that, The concept of university must be traced back to those medieval schools referred to as *"studiageneralia"*. The schools drew students from all over the world and their objective was the generation, advancement and verification of knowledge. Indeed, the morphological make-up of the term "university" speaks volumes about its meaning, mission and the original intent of the originators of the concept of university. The most striking word that jumps to the eye from "university" is the word "universe". The term universe is made up of two morphemes derived from Latin: *uni*, meaning whole and *versus*, past participle of the verb *vertere*, which means to turn. The concepts *uni* and *versus* suggest that the many and the multiple have been turned into one or into a whole. Therefore the university has always conveyed the idea of a physical or conceptual space where people who have come from all over the world (the universe) to learn, share ideas and

---

[5]C.C. Verharen, African Universities' Ethical Responsibilities to their Supporting Communities, in Phronimon, Vol.16, No.2. ISSN: 1561-4018. 2015, Pp.21-41.

[6]B. Gutema and C.C. Verharen (Eds), Philosophy in Africa Now. Addis Ababa University Philosophical Studies, 3-10. vol. 1 of series. Also available at Washington, DC: Council on Research in Values and Philosophy. http//www. crvp.org/book/Series01/master-ethiopia.pdf.

[7]H.J. Nenty and I. Biao, The Professor within The Context of African Universities, in Contemporary Journal of African Studies Vol.1. No.2. 2013. Pp. 1-20

collectively agree to investigate and unveil the mysteries of nature which are then transmitted through teaching.

Furthermore they note that the university basically has three obligations, namely, teaching, research and community service and engagement. However, with the re-emergence of the concept of globalization which, within modern perspectives, emphasizes acute competition, another mission emanating from that of research, has risen tall and compelling. That mission is the creation of knowledge, the mission is propelled by the modern concept of globalization, and lays emphasis on a kind of human resource development that churns out individuals that should not be content with imbibing discovered knowledge, but thinking persons that are stimulated enough to invent or create solutions to problems. Some differentiation should be made here between academic research carried out mainly to satisfy promotion requirements and problem-solution-seeking research carried out to contribute solutions or sustain contribution to a specified problem in the society.[8]

In a bid to meet up to the required international standards for university education, various nations across the African continent overtime implemented sound education policies which took cognizance of both international and regional demands to achieve the goal of qualitative education at the university level. For instance, in Nigeria, the Nigerian National Education policy enumerates the reasons or goals for establishing higher universities of learning (Universities) in the country. The institutions are intended to achieve the following

    i.   Contribute to national development through high level relevant manpower training.
    ii. Develop and inculcate proper values for the survival of the individual and society.
    iii. Develop the intellectual capability of individuals to understand and appreciate their local and external environment.

---

[8]H.J. Nenty and I. Biao, The Professor within The Context of African Universities, in Contemporary Journal of African Studies Vol.1. No.2. 2013. P.4

iv. Acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society.
v. Promote scholarship and community services.
vi. Forge and cement unity.
vii. Promote national and international understanding and interaction.[9]

The above enumeration as captured in the Nigeria education policy shows intent to produce quality at the higher institutions of learning, but the goal to produce quality has been a problematique. This problem is endemic across the continent as the universities have not been able to give the kind of impact required of them. Little impact is noticeable when one considers the slow pace of development or lack of it in Africa. On the whole, this paper has given the foregoing conceptualizations in order to guide its analysis.

Peculiarities in African Universities Affecting Quality of Impact and Output.

Here the paper discussed some of the peculiar factors in African universities that have been a stumbling block in the path of giving quality impact capable of oiling the wheels of development across the continent. The university system does not exist independently; it works as a conglomerate made of the university (which comprises of the staff and administrators), the students and the policies of the government. These three parties are responsible for the existence of a university, and their good effort or lack of it leads to unsatisfactory results that have adverse results on the communities in which they exist. The following will elaborate the peculiar factors that are associated with the three parties, which has affected the quality of impact offered by African universities over the years.

First and the foremost is the role of the Academic and non-academic staff of the university who are charged with the responsibility to deliver the quality expected of university

---

[9]Federal Republic of Nigeria: National Policy on Education, 3rd Edition, Lagos; NERD Press, 1998, P.24.

education. They are the ones leading the fight in the battle field, but in as much as they have all tried to give meaning to higher education in African universities their efforts remain inadequate. The obvious example of their inadequate effort is the lack of development that has bedeviled the continent. For instance, Halvosen[10] notes that

> "Universities play three key roles: research, teaching and service. Over time, however, these roles are so muffled that it is now hard to make a distinction between what universities and other higher institutions do. Research for the sake of knowledge has been replaced by research for its usefulness; professors are chasing consultancies and commissioned research, universities are ceasing to do research and are becoming 'teaching factories".

R.K. Muriisa[11]on his part supports the above claim as he notes that Professors in African Universities almost have no time to do their obligation rather they are engaged in consultancy work which will attract more material gain. These issues are some of the salient issues that confront the leadership of African universities. The key question that professors are asked now is how much money they have brought into the university, not how much they have contributed in terms of knowledge and service. Promotions are no longer seriously based on research but on the ability to fundraise for the university.

The foregoing has been one of the major challenges that the university in Africa faces, it is common to be confronted with the idea of absentee lecturers, especially Professors. There are cases in African universities where some Professors or lecturers do not attend lectures for a whole semester but eventually set

---

[10]T. Halvorsen, 'Introduction', in Berhanu A. Kassahun, Tor Halvosen and Mary Mwiandi, (eds)Shaping Research Universities in the Nile Basin Countries, Book 2, Kampala: Fountain. 2010. P.211.
[11]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda,….. P.80

examination questions and examine the students for that semester. It is quite easy to find teaching staff of African universities participating in full-fledged partisan politics at the expense of their academic work. This negligence presents a major challenge to society which manifests in the production of low quality graduates. In agreement with the foregoing, H.J Nenty and I. Biao[12]affirms that

> The professoriate in some African universities is nothing but a council of traditional title holders within which, upon appointment to the chair, all academic pursuits (research, service and even teaching) cease in favour of political appointments within and outside the university. The resultant effect of such a professorial misdemeanour is that the African professor quickly becomes unproductive if not senile and the gold within the university goes quickly rusty leaving the iron (academics on lower cadres) to fare no better.

Thus, R.K. Murrisa[13]on his part affirms that the university's leadership role of planning and directing has failed. It should be noted that today's university programmes are defined by the market, and leaders are swayed in all directions as long as the market does exist for these programmes, and as long as they can mobilize money for universities no matter how. He notes that, universities in Africa are concerned with producing attractive labour market programmes. Universities have tampered with their curriculum, introduced brand-name courses, and as part of a solution to the lack of teaching space caused by increased enrolment, have started parallel programmes such as evening, weekend as well as classes running late into the night. These

---

[12]H.J. Nenty and I. Biao, The Professor within The Context of African Universities, ….P.15
[13]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda, ….. P.80

changes have different implications for the quality of teaching.[14] As a result; African universities have registered a decline in research and research based-training. Current indicators show that the contribution of African universities to international referred journals was registered at less than 2 per cent, and most of them coming from Egypt and South Africa.[15] Similarly, G. Mohamedbhai[16] opines that the research output from African universities is very low.

> The reasons include a lack of research-experienced faculty, given brain drain, heavy teaching load, moonlighting by faculty, and lack of resources—such as, library facilities, information and communications technology infrastructure, and well-equipped laboratories. The relevance of the research carried out is also questionable. Most faculties undertake research for personal gain, with the aim of publishing in internationally refereed journals for promotion purposes. The chosen topic is often not appropriate to national development. Most faculties do their research as individuals; there is insufficient multidisciplinary research, essential for solving development problems. Much of the research is externally funded, and being determined by the funders, the topics may not be of direct relevance to national development. Research publication comprises another challenge. Most of the research results end up on university library shelves—in theses

---

[14]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda, ... P.80

[15]R. K. Muriisa, It is Not All About Money: Financial Governance and Research in Public Universities in Uganda, in Berhanu A. Kassahun, Tor Halvosen and Mary Mwiandi, Shaping Research Universities in the Nile Basin Countries, Book 2, Kampala: Fountain. 2010.

[16]G. Mohamedbhai, Higher Education in Africa: Facing the Challenges in the 21st Century, in International Higher Education-Number 63 Spring. 2011. P. 5

and dissertations or advanced research journals. They are, thus, not accessible to or understood by policymakers or communities. There is a dearth of African research journals; those that are started are often not sustainable.

Second, in the peculiar factors is the role of leadership in government ensuring that African universities meet their aim and objectives. Leadership is very central in the growth and development of any establishment, and the universities too need sound leadership and the support of various national governments to achieve their goals. In situations where the leadership do not give any serious attention to the universities or give inadequate attention, the universities are bound to underperform. This is because the funding and educational policies are a handiwork or obligation of the national governments, the inability of these governments to give adequate funding and make good policies usually nourishes avenues for potential failure.

The foregoing is one of the major peculiar factors responsible for the failure of African universities. For instance, C.C. Verharen[17]opines that Universities supported by both government and corporation funding have as their primary ethical obligation the research and teaching that allows communities to solve their unsolved problems. As their most basic function, universities train students to become professional problem solvers – doctors, lawyers, engineers, accountants, entrepreneurs. Universities train students to solve problems of which the solutions are already well known and widely practiced in the diverse professions. These problems have algorithmic or recipe-like solutions. But the most important target of research universities should be the unsolved problems of their constituent societies.

---

[17]C.C. Verharen, African Universities' Ethical Responsibilities to their Supporting Communities,..P.23.

However the case in Africa is quite different as the government has failed in providing adequate funding, in this wise, G. Mohamebhai[18] notes that

> The dramatic increase in student enrollment in higher education in Africa has not been matched by public funding. What is obtainable is that the public expenditure per student has declined and the situation affected quality and efficiency. One of the major issues encountered by African universities is the increase in student numbers, why infrastructures and staff strength do not match the wave of increasing students and yet, the availability of public funds remains limited. Paradoxically, public spending per higher education student in Africa is much higher than in other developing countries, indicating overspending and inefficiency in the use of resources. Reduction in expenditures and promoting efficiency in the institutions should therefore be the first step in coping with the shortage of funds. Changing the method of budgeting is another approach. Currently, in most countries the annual institutional budget allocated by government is determined by simply adjusting the previous year's budget by a percentage, depending on the availability of public funds.

This kind of approach has constantly left university staff frustrated and in most, the only solution is to go on an industrial strike, a situation which is highly prevalent in Nigeria.

Furthermore, the governments rather than sponsor sound policies and fund the universities properly, engage in political tussles. These political tussles affects the process involved in choosing key management staff in African universities, thus in most cases becoming an administrative officer is based on

---

[18]G. Mohamedbhai, Higher Education in Africa: Facing the Challenges in the 21st Century, …. P.3.

political patronage. Thus leadership in African universities is not mostly by merit; the only meritocracy evident in the assumption to leadership is the fact that the chosen leader always has the credentials required for the job. In most cases the personalities that assume the offices of leadership in African universities are not the ones popular and deemed capable in the eyes of the university environment. This kind of trend creates animosity and the leader is more of a puppet to the political leader that engineered his/her appointment, in some cases the leaders are even mechanisms of financial embezzlement in office to monitor the financial interest of the political leader.

In line with the foregoing view, R.k. Muriisa[19] opines that, good leadership is expected to guide universities as they advance into new ventures – corporate organizations – as well as on how they allocate their funds. Universities need leaders with discretion: people who can change the inclement environment, lobby governments to change the legislation in favour of a privatization that maintains university autonomy and academic freedom. In the African setting, university leadership is confronted with leadership selection. Most top executives of universities in Africa are appointed but must be seconded or confirmed by government. There is limited commitment by such leaders to move universities in the direction that may not be in agreement with government's decision. Governments may choose to close programmes and leaders emerging from this scenario cannot be expected to put up any resistance because of their inclination to appease government. In addition, most appointments of Vice-Chancellors of the universities are based on the business plans they have drawn for the universities and their track record for fundraising; it is not so much on their academic credentials anymore. The foregoing view is evident everywhere in African universities, especially state universities in Nigeria.

Another factor that is peculiar in African universities as it concerns lack of efficient impact is the negligent role of students. Students of African universities are often involved in social vices

---

[19]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda, ... Pp. 82-83.

that prompt them to neglect their studies. Vices like drug abuse, cultism and prostitution often lead students astray. These vices make it hard for them to be good ambassadors of the universities, the idea is quite simple and direct. When a university trains a student upon graduation it is expected of that student to go on to impact the society positively, that is the reason why universities of the global North have Alumini associations that are mandated to be fruitful and accountable to their alma mater. In Africa, the situation is quite different as most of the students rather bring vices from their universities and introduce them to their societies. This ugly scenario has made African elders on several occasions' debate about the benefits of western education, some are even bold enough to say the disadvantages outweigh the benefits. This claim or line of thought gained credence as a result of the kind of vices African universities students and graduates practice in contemporary times.

For instance, J.S. Ayatse[20] affirms that some of the negative forces that are destructive to the university system are deception of campus freedom, laziness, drug abuse, examination malpractices and cultism. On his part E.T. Ikpanor[21]notes that, cult activities lead to poor academic performance by students who are members, because they abandon their studies for cult activities and as a result graduate with low standard certificates. He further opines cultism has contributed to the low standards of higher institutions of learning and also culminates in the loss of life whereby the youths that are supposed to be the leaders of the next generation are not living up to expectations due to their involvement in Cult activities in universities campuses[22].The aforementioned acts constitute failure and the students who upon graduation are supposed to bring enlightenment to their communities contribute little or nothing to their immediate communities thereby compounding the already existing problem.

---

[20]J.S. Ayaste, Campus Security Management, Makurdi: Lord Sharks Communications Ltd, 2014, P.194.

[21]E.T. Ikpanor, Contemporary Campus Cultism and the Character of Politics in Nigeria, Abuja: Donafrique Publishers, 2017, P.83.

[22]E.T. Ikpanor, Contemporary Campus Cultism and the Character of Politics in Nigeria, Abuja, ……. P.87.

Indigenous Utilitarian Hiatus: An impediment to African Development

The African university is supposed to be an engine of sustainable development. Indeed, the creation of universities in post-colonial Africa was aimed at developing African countries. The development of the university fitted well in the whole development agenda of post-independence African states; to develop institutions for national development. Investments in industry, agriculture, health, etc., all had the same aim; their were for national development[23]. On his part N. Cloete[24] notes that Higher education institutions are seen by many as playing a key role in delivering the knowledge requirements for development. Research has, for example, suggested a strong association between higher education participation rates and levels of development. While the higher education participation rates in many high-income countries are well over 50%, in sub-Saharan Africa they are in most cases below 5%. Furthermore, there is increasing evidence that high levels of education in general, and of higher education in particular, are essential for the design and productive use of new technologies, while they also provide the foundations for a nation's innovative capacity, and contribute more than any other social institution to the development of civil society.

Against this backdrop universities around the globe especially on the Asian continent have tried all within their capacity to be outlets of ideas and innovations that can impact society and ignite the process of development. For instance N.Cloete[25] notes that the Chinese and Indian economies have displayed unprecedented levels of sustained growth since the early 1990s. China embarked on a knowledge-based growth track by attracting massive foreign direct investment and then building

---

[23]R.K. Muriisa, Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda, ….. P.80
[24]N. Cloete, et al, Universities and Economic Development in Africa, Wynberg: CHET, 2011. P.2
[25]N. Cloete, et al, Universities and Economic Development in Africa, ….P.2.

indigenous knowledge capacity through huge investments in education and research. India has succeeded by making the best use of its elite education institutions and exploiting international information technology-related opportunities, in part through the deft use of knowledge assets.

China in particular has dived and tested the waters of indigenous knowledge to bring about new techniques that impact development. The universities system curriculum is formulated based on what is feasible in the land, thus the indigenous knowledge of the people has been incorporated in the education system. This scenario has enabled a good relationship between the university and the Chinese society, as a result, a development model as introduced by the institutions of higher learning is familiar and popular within the lay man community. For example, S.C.R. Kajawo[26] notes that in most normal universities in China, Confucian lessons are included in the international students study programs. This is because Confucianism is the most prevalent deep rooted historical philosophy in China. It is based on the teachings of Confucius (551 - 479 B.C.), a virtuous man who never wanted to be associated with insincerity, immorality and corruption. It will be right to assume that this methodology by the Chinese is primarily aimed at collaborating indigenous thought with contemporary education to create impact which is appreciated by all and sundry within the Chinese nation. However, it must the noted that the inability of some developing nations (especially nations in Africa) to synergize indigenous and tradition knowledge with western knowledge has become the major challenge which has truncated the effort of African universities to make impact that will guarantee development in the continent.

In Africa, universities curricula have been modeled based on western values and in turn it has affected the continent's development trajectory. The theories of development or models of development are not formulated by African scholars, most models or ideas used in the development plans of the continent

---

[26]S.C.R. Kajawo, Lessons From Confucius Ideas: Chinese Universities African Students Reflections, in Open Access Library Journal, Vol. 6. ISSN Online: 2333-9721. ISSN Print:2333-9705, 2019. P.1. Available at https://doi.org/10.4236/oalib.1105693

do not come from their universities and do not necessarily conform to the realities on ground. Thus, there is a neglect of indigenous knowledge and a hiatus in the use of it. For instance G. Kadoda[27]notes that the legacy of colonialism is seen by some as a major influence and a current shaper of the process of knowledge production in Africa. This viewpoint holds that while colonialism ushered African societies into modernity according to the European model, it had also been responsible for suppressing local knowledge traditions and altering their development path. On the other hand, J. Ki-zerbo[28] notes that well before the other continents, Africa (e.g. Egypt, the "Universities of Northern Sahel" etc.) was producer of education and of teaching systems: It is forgotten, all too often, that Africa was the first continent to know literacy and to institute a school system. Thousands of years before the Greek letter s*alpha* and *beta*, roots of the word alphabet, were invented, and before the use of the Latin word *schola*, from which the word school derives, the scribes of ancient Egypt wrote, read, administered, philosophized using papyrus. The foregoing is therefore an outcry for the African university to look inward and re-strategize in order to contribute her quarter to the development process of the continent.

Another fundamental flaw that has impeded African development is the neglect or underutilization of talents and specialties in the universities by governments and corporations in Africa. These entities have not developed the culture of giving specific tasks with specific demands to African universities to solve. The absence of this synergy has created a hiatus which accounts for the seeming alienation that exists between the society and the university. There ought to be a partnership or symbiosis between African universities and the society factored on the following key areas:

---

[27]G. Kadoda, Decolonizing African Universities Through Transformation into Endogenous Knowledge Producers, in Proceedings of 8th
International Conference on Appropriate Technology, Songhai Center, Porto Novo, Benin, November 22-25, 2018.
[28]J. Ki-zerbo, Educate or Perish, Africa's Impass and Prospects, Dakar: BREDA with WCARO (UNESCO-UNICEF- West Africa). 1990, P.15.

i. Identification of societal needs and aspirations
ii. Conducting research and scholarly analysis
iii. Producing relevant human capital
iv. Production of answers and results to societal critical needs
v. Advising and guiding society on issues of good governance.

Conclusion and the way forward

The paper discussed the issues facing African universities which have affected their output with particular spotlight on the indigenous utilitarian hiatus responsible for the underdevelopment of Africa. The main thrust of the argument is that African universities have not been able to connect with their immediate communities and as a result the continent has remained underdeveloped. The ideas that universities in other continents contribute in order to bring about development in their countries is lacking within the African continent. The paper observed that unlike the newly developed nations (China and India) whom have synergize their indigenous knowledge with western knowledge to bring about development, African universities on the other hand have ignored the peculiarities of their communities which has culminated to undermine the influence they have on development. The paper also discovered that some peculiar negative factors domicile in African universities are also a stumbling block in the effort of giving out quality impact, among them is the misplacement of priorities and neglect of university procedure by the universities and the academic staff, the sluggish attitude of students towards learning and government interference in university affairs in the wrong manner. From the foregoing analyses the following recommendations are made.

First and foremost, African universities should revisit and rewrite their curricula and academic development plans to conform to the realities of Africa. The curricula should be modeled with aim and objectives that will ignite the development process in the continent.

Secondly, African universities should embark on real practical work through outreach programs. These programs should create

interface platforms which will enable interaction between artisans, craftsmen and culture custodians in order to synergize both western knowledge and indigenous knowledge to create a path of development.

Third, African universities while seeking for research grants from foreign institutions or nations should have in mind that research communities outside Africa may not be so interested in solving peculiar African problems as most of the research communities target solutions for the globalization process rather than solutions for peculiar regional problems.

Fourth, African universities should shun politics and timidity. They should focus on merit and excellence. The administrations should compel students to learn and shun social vices, which limit their academic potentials. The government should increase funding and desist from the notion that universities in Africa are a source of revenue for their democratic administrations. Lastly, university Professors and lecturers should own their job. The trend of being absent for academic activities should be discouraged by the management of these institutions. Thus, promotion requirements should take seriously the issue of continued presence at academic activities within the universities. It is also pertinent to suggest that before a candidate is made a Professor in an African university, he or she should prove that they have made logical contributions to finding solutions to at least one African problem.

Bibliography

Ayatse, J.S.*Campus Security Management*, Makurdi: Lord Sharks Communications Ltd, 2014.

Cloete,N. et al, *Universities and Economic Development in Africa*, Wynberg: CHET, 2011.

Federal Republic of Nigeria: *National Policy on Education*, 3rd Edition, Lagos; NERD Press, 1998.

Gutema, B. & Verharen, C.C. (Eds), *Philosophy in Africa Now.* Addis Ababa University Philosophical Studies, 3-10. vol. 1 of series. Also available at Washington, DC: Council on Research in Values and

Philosophy. http//www. crvp.org/book/Series01/master-ethiopia.pdf.

Halvorsen, T. 'Introduction', *in* Berhanu A. Kassahun, Tor Halvosen and Mary Mwiandi, (eds)*Shaping Research Universities in the Nile Basin Countries, Book 2*, Kampala: Fountain. 2010.

Ikpanor,E.T. *Contemporary Campus Cultism and the Character of Politics in Nigeria*, Abuja: Donafrique Publishers, 2017.

Kadoda,G. *Decolonizing African Universities Through Transformation into Endogenous Knowledge Producers*, in Proceedings of 8th International Conference on Appropriate Technology, Songhai Center, Porto Novo, Benin, November 22-25, 2018.

Kajawo, S.C.R.*Lessons From Confucius Ideas: Chinese Universities African Students Reflections*, in Open Access Library Journal, Vol. 6. ISSN Online: 2333-9721. ISSN Print:2333-9705, 2019. Available at https://doi.org/10.4236/oalib.1105693.

Ki-zerbo,J. *Educate or Perish, Africa's Impass and Prospects*, Dakar: BREDA with WCARO (UNESCO-UNICEF- West Africa). 1990.

Mbembe, A.J, *Decolonizing the University: New Directions*, in Arts and Humanities in Higher Education, Vol. 15 (1), Pp.29-45, DOI: 10.10.1177/1474022215618513. Available at Sagepub.co.uk/journalspermissions.nav and ahh.sagepub.com.

Mohamedbhai, G.*Higher Education in Africa: Facing the Challenges in the 21st Century*, in International Higher Education-Number 63 Spring. 2011.

Muriisa, R. K. *It is Not All About Money: Financial Governance and Research in Public Universities in Uganda*, *in* Berhanu A. Kassahun, Tor Halvosen and Mary Mwiandi, *Shaping Research Universities in the Nile Basin Countries, Book 2*, Kampala: Fountain. 2010.

Muriisa, R.K, *Rethinking the Role of the Universities in Africa: Leadership as a Missing Link in Explaining University Performance in Uganda*, in JHEA/RESA, Vol. 12, No1, ISSN:0851-7762. 2014.

Nenty, H.J.& Biao,I, *The Professor within The Context of African Universitie*s, in Contemporary Journal of African Studies Vol.1. No.2. 2013.

Verharen, C.C, *African Universities' Ethical Responsibilities to their Supporting Communities,* in Phronimon, Vol.16, No.2. ISSN: 1561-4018. 2015.