CROSS-QUESTIONING THE MORAL CHARACTER OF SCHOLARS IN
THE LIGHT OF THE CHALLENGES OF ACADEMIC FREEDOM AND SOCIAL
RESPONSIBILITY OF KNOWLEDGE PRODUCTION IN AFRICA

By Prof. Eric Masinde Aseka
Keyatta University, Nairobi, Kenya

Paper for the CODESRIA 11th General
Assembly, Maputo, Moambique from 6th
December to 10th December 2005
CROSS-QUESTIONING THE MORAL CHARACTER OF SCHOLARS IN THE LIGHT OF THE CHALLENGES OF ACADEMIC FREEDOM AND SOCIAL RESPONSIBILITY OF KNOWLEDGE PRODUCTION IN AFRICA

Abstract
This paper critically looks at the history of evolution of ideas and parameters within which the agenda of intellectual freedom and social responsibility in Africa has been propagated. It interrogates the contexts and motifs defining the various declarations on academic freedom and social responsibility of academics in the 1980s and 1990s. It evaluates the achievements of these initiatives in the African higher education academy tracing the intellectual events culminating in the Lima, Dar-es-Salaam and Kampala Declarations on Intellectual Freedom and the clientele, which these Declarations seek to serve in the pursuit, development and transmission of knowledge. It highlights the extent to which intellectual freedom in Africa, in all its dimensions, seems to be threatened currently in an unprecedented forms by non-progressive forces. Academic freedom has one side of it that is hardly explored in the African academies of higher education, namely intellectual social responsibility and personal integrity in fostering adherence to scientific norms in research and publishing by African academics.

The notion of personal integrity has a characterological dimension to it. This paper therefore undertakes a characterological inquiry into the process of knowledge construction and dissemination based on the idea of competencies in a discourse that attempts to go beyond the mere tendency of academies to pursue the acquisition of research knowledge and skills and the promotion of scientific methods without relating the actualization of these on the establishment of certain basic competencies that ought to be deemed essential in the higher education academy. Unfortunately, they do so without pushing for a deontological agenda of the dutifulness of knowledge production and its utilization in African societies. The paper argues that the social responsibility of intellectuals is therefore a deontological issue that points to the importance of putting in place some deontological standards. As such, the paper problematizes the concept of deontology in terms of its Greek conceptual derivation.

The paper emphasizes the importance of recognizing the moral basis of liberty even as we talk about academic freedom given that a secure liberty is based upon a firm moral foundation. It argues that there is a need to encourage scientific ways of gathering documentary evidence because such evidence is indispensable yes, but the moral principles of knowledge production and dissemination ought not to be overlooked. Consequently, the higher education academy ought to define its duty-based moral standards that can form a basis of invigorating the setting up of an enabling environment for valuable research and knowledge production. Values of intellectual decency must be formulated which enable us to view research, knowledge production, dissemination and intellectual discourse in a development conscious duty-based view of academic freedom. This means taking steps to promote an ethical dimension in the production of scientific and social knowledge and come out with the specific déontologies of natural and social scientists in the African higher education academy.
A high sense of belonging to a scientific community and a commitment to intellectual social responsibility requires to be developed in these terms. The paper argues that there is therefore need to create a new sense of fraternity in the higher education academy within which academics can actualize their intellectual obligations and identify with and adhere to the requirements of a proper scientific community that recognizes and strategizes on ways to execute these moral obligations. It proceeds to assert that we in the African academy of higher education have to define the mechanics of intellectual morality given that knowledge is historically produced under certain economic, political and social conditions. Various forms of crisis characterize some of these conditions. Whereas it is true that the crisis of our African continent continues to undermine development in all spheres constituting subtle problematics that need to be interrogated, it is, however, necessary to point out that this interrogation must also be undertaken within clearly defined deontological norms. The notion of intellectual social responsibility therefore needs to be revisited in terms of what it implies in the form of obligations on the part of the state and also obligations on the part of African academics.

Implicitly, the basic functions of universities require to be revisited and possibly cross-examined leading to a proper policy lay out that would be geared towards the expansion of universities’ research capacities. The paper argues that research capacity has an environmental dimension in terms of the social conditions under which knowledge is produced comprising factors which facilitate or hinder research which are independent of the skills or values of individual researchers and some of which relate to the complex macro-environment of public policy and resource allocation. These are dimensions that ought to be addressed engrossingly.

As such, national policy frameworks must be articulated in a way that provides room for the university sector to function effectively and efficiently as a key development agent. In execution of its mandate, it should function in a way that leads to a proper institutionalization of research and knowledge production and the policy dialogue which this process should facilitate thereby the guiding formulation of effective ways of minimizing undue bureaucratization and deal with the poor institutional responsiveness of many of our universities. In the view of this paper, such a framework ought to include definition of good institutional management regimes for the management of public expenditures so that practices, which undermine ministerial and other institutions’ financial capacity to undertake further expansion of the public higher education system are adequately addressed and minimized. This policy reform agenda within the educational system must focus on human capital development approaches that underscore the need for development of standards for borderless education now associated with globalization. In the final part of the paper, it is strongly argued that universities have to go beyond establishing linkages with industries with a view to generating ways and means that can immediately give rise to industrial applications or energize the economies in which they operate.
Introduction: Higher Education and Development

The role of higher education is linked to four main objectives. These objectives are the generation of new knowledge, the training of highly qualified personnel, the supply of services to society, and the inculcation of critical national values in its recipients. The objectives are critical in defining the role of higher education in national development whose functional importance is embodied in research, skills development, community service and ethical functions. Development to which these four functions are strategically linked is a knowledge and skills driven historical process by which members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life in a manner that is consistent with their own aspirations.

The conceptual terrains of the global academy of higher education are littered with apologetic economic conceptions and definitions of development that justify and falsely prettify racial exclusivism thereby fossilizing knowledge production as a Western artifact and in this manner end up creating unfortunate racists and shameless intellectual paranoiacs. Some Northern misconceptions need to be demolished so that we break out of the archetypal trappings of so-called First World scientists (Spurgeon, 1995). This sad state of affairs shows the ineliminability of the quest of moral responsibility in the production of useful social knowledge in the African academy.

Development as a historical process embodies economic, political and sociological processes all of which are inextricably related by way of attitudes and norms of intellectual production and social action. Because we have failed to cultivate the right attitudes, that is why we have squandered our opportunities and lost the commitment to development that was implicit in the ideology of the nationalist movement (cf Ake, 1996: 8). In development you need positive attitudes as opposed to negative and fatalistic attitudes and that is why politics of identity in knowledge production should not be relegated to the political sideshow of social policy initiatives. It has been stated often that one’s attitude determines his or her altitude and our attitudes must be driven by higher order values if we are not to fall into the mires of Platonic symposia with its implications of erotic encounter with Western forms of theorizing (Plato, 1999: xii-xii).

Development therefore entails ability to conceptualize, formulate paradigms and positively guide and guard economic choices in a concrete situation of systematic structural transformation in the construction of a homogenous economy with its centre and driving force located in the economy itself. To create a homogenous economy means organizing the progressive transference of the working population from low productivity sectors to those with high productivity. Development has an impact on knowledge production just as knowledge production should have a positive impact on development. The role of the African academy should be apocalyptic in bringing a new social
knowledge. An adherent of an apocalyptic view of history, James Joyce subscribed to the unveiling of a new vision since for him apocalypticism influences social thought especially in times of social tension and anxiety about the future. James was a friend of Charles Sanders Pierce who credited him with having founded pragmatism and it was Pierce who was to reject Cartesian dualism of mind and matter but was to argue that all mental or spiritual activity and not just language is semiotic in nature.

It is true that globalization is transforming the character of African intellectuals some of whom are responding to Western paradigms in a self-destructively erotic way. The ever-ready compliance with which we respond to every emerging paradigm has made us lose the distinction between the lover and the loved one thereby making our encounters in the academy be driven by impulses of infatuation rather than authentic love. That is why the African academy needs a re-mapping in a continent whose geographies have been devastated, its imaginations and social expressions perverted in the course of these encounters. As Zeleza says, Africa is geography, a history, a reality and an imaginary of places, peoples and positions. It is both an invented intellectual construct and an object of intellectual inquiry (Zeleza, 2003: 3).

The question of intellectual leadership in Africa requires a new phenomenology to unravel the intricacies of the African academy and define what it will take to transform it. The task of the phenomenologist is to portray and explain a phenomenon as it reveals itself in consciousness without any preconception or prejudice. The African consciousness needs to be worked at given that consciousness is critical to character development. Therefore, phenomenology as a method of inquiry into the structure of consciousness looks pertinent. It is an important tool through which we may interrogate given phenomena in Africa including education but it must also embrace characterological and personological approaches. These are approaches that should be aimed at bringing about some behaviour modification in the Africa academy. Epistemological essence is indeed the basis for knowledge and there is need to recourse to a binding theory of moral obligation

Phenomenology, as such, is a way of philosophizing and theorizing that should be re-thought, in our case, drawing heavily from the triad conception of consciousness in which consciousness is conceived to be threefold. Since we talk of the African spirit, it works right to think of the consciousness of the spirit with its communicative, intuitive and conscientious propensities. This consciousness is a transcendent consciousness that will enable the African academy to pursue its Pan-Africanist ideals with an inner drivenness that we can at best describe as fortitude, stamina or resilience that enabled abused slaves to survive the travesties of the Trans-Atlantic Slave Trade in the so-called Middle Passage. The second level of consciousness is the consciousness of the African soul with its psychic, emotional richness alongside its imperatives of will power. What Mudimbe calls African gnosis bespeaks this kind of consciousness in creation of a new sense of Africology.

Mudimbe formulates a discourse of power and knowledge of otherness in his the Invention of Africa by borrowing from his culture and tradition in which he is situated. He attempts a kind of archaeology of African gnosis as a system of knowledge in which
important or major philosophical questions are being generated over the form, the content, and the style of so-called Africanizing knowledge and interpolating traditional systems of thought and figuring their possible relation to the normative genre of knowledge. The notions of academic freedom and social responsibility of intellectuals in Africa require to be intellectualized beyond the boundaries of such so-called African gnosia. The third level of consciousness is the consciousness of the body with its unique pigmentation and distinctive physique that made the Black Power activists in 1970s begin to pontificate altruistically that black is beauty in a self-assertiveness and struggle for civil rights in the United States of America.

Given that an occurrence or a phenomenon is its subject matter as it renders itself discernible in consciousness, phenomenology ought to, as it should, explore and describe phenomena as they are represented in consciousness. For that matter, consciousness is the personal alertness of one’s being there or the being there of that which is supposed as present immanently yet transcendental. It has been argued vehemently that the primary structure of consciousness is its inherent intentionality. Consequently, the connectivity of the human being to the world in which he or she lives is undeniable as a matter of fact.

Characterology looks promising as a very useful tool in enhancing public morality in the African academy because it emphasizes creativity, authenticity, self-awareness and compliance to norms and standards. Equality, freedom, rights and citizenship are some of the concerns of liberalism and political theory in the West that seem to guide the perception and implementation of academic rights in the Northern spaces for democratic struggle. This paradigm exercises great hegemonic influence in contemporary political discourse in Africa. The parameters within which intellectual freedom and social responsibility in Africa are defined largely derive from concepts and their use emanates from various declarations on academic freedom and social responsibility of academics in the 1980s and 1990s. Members of the academic community are defined in the Lima, Dar-es-Salaam and Kampala Declarations on Intellectual Freedom as covering all those persons teaching, studying, researching and working at an institution of higher education and who should be individually and collectively free in the pursuit, development and transmission of knowledge, through research, study, discussion, documentation, production, creation, teaching, lecturing and writing.

Intellectual freedom in Africa in all its dimensions seems to be currently threatened to an unprecedented degree by non-progressive forces. Academic freedom has one side of it that is hardly explored in the African academies of higher education, namely intellectual social responsibility and personal integrity in fostering adherence to scientific norms in research and publishing by African academics. If we are talking about Africa as a geography, one may ask; what kind of geography? Africa as a history, what kind of history? Africa as a reality, but what kind of realities bestraddle it? Again, when we talk about Africa as an imaginary of places, peoples and positions, one may as well pose a question, what kind of places, peoples and positions?

There is a critical need to look at the history of evolution of ideas and parameters within which the agenda of intellectual freedom and social responsibility in Africa has been propagated. The need to interrogate the contexts and motifs defining the various
declarations on academic freedom and social responsibility of academics in the 1980s and 1990s needs to be executed bearing in mind the other needs such as the need to inoculate the African mind against the malaises of Northern misconceptions. An evaluation of the achievements of these initiatives in the African higher education academy that are traceable to the intellectual events culminating in the Lima, Dar-es-Salaam and Kampala Declarations on Intellectual Freedom and the clientele ought to be undertaken.

The need to demolish the archetypal architectures of so-called First World scientists should be actualized even in the very process of domesticating these Declarations. This should be undertaken in a quest to pursue the development and transmission of various knowledges in Africa. There is need to continue highlighting the extent to which intellectual freedom in Africa, in all its dimensions, seems to be vulnerable to exceptional forms by non-progressive forces who are mere pawns in a destructive market logic. This is a logic whose focus is the global marketplace that unleashes marketist dynamics whose intellectual proponents Zeleza describes as selling globalization in West-centred analyses (Zeleza, 2003). As noted before, academic freedom has a side of it that is scarcely explored in the African academies of higher education, namely social and moral responsibility of the intellectuals need to demonstrate personal integrity in fostering adherence to scientific norms in research and publishing by African academics.

There is a characterological dimension to knowledge construction and dissemination that goes beyond mere acquisition of research skills and promotion of scientific methods that are deemed essential in the higher education academy. Characterology carries with it a burden for behaviour therapy. Behaviour therapy, which is also called behaviour modification, is the application of pedagogic principles in the promotion of desired behaviour changes. It is the systematic application of learning principles to problems of discipline enforcement. Characterology therefore involves character study and character education apart from its imperatives of social empowerment through behaviour modification.

Social empowerment must involve expanding and protecting the range of social, economic and political resources and alternatives open to citizens in addressing their problems. It involves strengthening them in order to enhance their vitality and help them balance their opportunities (Johnston, 1998: 85). Implicit in the drive for social responsibility of African academics is the integrity of their character. Social responsibility of intellectuals is therefore a deontological issue that points to the importance of putting in place some deontological standards. Deontology derives from the Greek word deon that has to do with duty and what ought to be done (Platley, 2003:161-162). The notion of personal integrity has a characterological dimension to it by which certain remedies of social empowerment can be instituted as a means of building national character in African countries. The African academy should undertake a characterological inquiry into the process of knowledge construction and dissemination based on the idea of competencies that can be enhanced through mechanisms of remedial social empowerment.
What is intellectual integrity then? Integrity in characterological terms is a relation of virtues and values expressed in the good quality character. Virtues are qualities of exemplary public behaviour. Values have to do with ideals, principles and standards. Thieves have low order values but they have no principles. Are African intellectuals driven by decadent values which lead to reprehensible actions that cannot lead to the development of any virtues of lofty ideals. Virtues are products of values placed on the right principles and ideals as ideological constructs. One wonders whether our African intellectuals have any ideals worth dying for. It is important to emphasize that virtues are merits that come with commitment to certain ideals and the nurturing of a behavioural discipline that reflects these ideals. Virtue flows depending on where value is placed. Where value is placed is a matter of choice. The exercise of choice is a question of expressing preference. It is a matter of choosing between alternatives. Integrity is therefore a quality of life that reflects maturity of behaviour in a leader who in essence is a public servant (Aseka, 2005). Who are our intellectual leaders?

The role of the university goes beyond the pursuit of truth in order to add to knowledge and ensure its dissemination in the interest of the individual and society. It is true that in order to ensure the best possible development and dissemination of knowledge, society and the state must guarantee the members of the academic community the freedom needed for research and teaching (Thorens, 1998:403). Our discourses should therefore attempt to go beyond the mere tendency of academies to pursue the acquisition of research knowledge and skills and the promotion of scientific methods without relating the actualization of these on the establishment of certain basic competencies. These competencies ought to be deemed as essential in the leadership and management of the higher education academy. Unfortunately, leaders in this sub-sector manage this realm of life without pushing for a deontological agenda of the dutifulness of knowledge production and its utilization in African societies.

Certainly, we should take responsibility for our failures and account for the bad, inept, corrupt, inane, dictatorial and undemocratic practices that characterize the management of public affairs in the African postcolony. It appears that intellectuals have lost the moral authority to intervene because they too have been compromised. In undertaking an ideological and social policy analysis of contemporary Africa, we are confronted with certain structural idiosyncrasies brought about by lethargic intellectual processes and poor social policies. Lack of profound structural changes in contemporary African societies has hamstrung efforts to generate real conditions of development. The ideas, tactics and strategies in vogue in today’s Africa need to be interrogated extrapolated and where necessary alternatively expressed. African perspectives need to be tested and debated, expanded and deepened (Aseka, 2005). This ought to be the case in order to secure a more informed basis for radical reconstruction of African institutions in a twenty first century setting, in an era in which high rates of economic growth are reported elsewhere in the world while wretched Africa is still constrained by ligaments of bad socio-economic policies. There is need for an infusion of alternative ideas that can inspire the setting up of new African organizational codes of conduct and encraft a new moral fibre of social responsibility that can serve as the leitmotif of a new set of whistleblowers.
in the academy for the inauguration of a new quest and effort towards real substantive Renaissance.

We have, therefore, to recognize the moral basis of liberty even as we talk about academic freedom given that a secure liberty is based upon a firm moral foundation (Sirico, 1996:21). The African academy must be established on a powerful moral foundation and it should be expected to demonstrate a deep sense of intellectual purpose. This intellectual purpose should be backed by a strong emphasis on research and the necessary capital to improve both the research processes and its required infrastructure. There is a need to encourage scientific ways of gathering oral and documentary evidence because such evidence is indispensable and therefore the moral principles of knowledge production and dissemination ought not to be overlooked. The higher education academy ought to define its duty-based moral standards that can form a basis of invigorating the environment of research and knowledge production. Values of intellectual decency must be formulated which enable us to view research, knowledge production, dissemination and intellectual discourse in a pluralistic duty-based view of academic freedom. We therefore must emphasize the importance of recognizing the moral basis of liberty even as we talk about academic freedom given that a secure liberty is underpinned by an unyielding ethical motif. We must begin to put in place the signposts of our time, signposts of new paradigms that are parts of the reality in which we live (cf Kothari, 1984:17).

Consequently, it makes sense to argue that there is a need to encourage scientific ways of gathering documentary evidence through methodological retooling of our academic disciplines. As stated before, African higher education academy ought to define its duty-based moral standards that can form a basis of invigorating the setting up an enabling environment for valuable research and knowledge production. Values of intellectual decorousness must be formulated which enable us to view research, knowledge production, dissemination and intellectual discourse through the right looking glasses of development consciousness that should characterize our sense of academic freedom. This means taking steps to promote ethicality of all research and pedagogic processes. The production of scientific and social knowledge must be spewed out as emanations of specific déontologies of natural and social scientists in the African higher education academy that seek to accomplish goals of certain transformational outlines of academic and social agenda. To realize these, our intellectuals need to undergo a behaviour therapy if they are to transcend or overcome their maladjusted behaviours. African intellectual can be made to pursue social goals without jeopardizing their careers, independence of mind or their freedom or even their life (Thorens, 1998: 403).

It is vital that the society and the state should protect the members of the academic community. This means taking steps to institutionalize and promote an ethical dimension in the production of scientific and social knowledge and come out with the specific déontologies of natural and social scientists in the African higher education academy. This is an academy that is riddled with corruption, tribalism, racism and their other allied idiocies. The intelligentsia should emerge strongly as an interest group in civil society and begin formulating new basis of allegiance and transformational agendas. Where
social empowerment is effective, institutional reforms and the norms of decision-making and policy formulation converge on certain social values, which enhance legitimacy and operational effectiveness (cf Johnston, 1998: 91). To achieve these ends, the state has to be redefined in order to enable it overcome its authoritarian character that it has assumed in Africa over the years in the name of economic development and nation-building (Busia, Jr. 1996:13). This is necessary so that a high sense of belonging to a scientific community and a commitment to intellectual social responsibility is developed. There is therefore need to create a sense of fraternity in the higher education academy within which academics can identify with and adhere to the requirements of a proper scientific community which recognizes and executes its moral obligations while following and debating issues at various levels and also while cross-referencing, peer reviewing and undertaking textual criticism.

We have to define the mechanics of intellectual morality given that knowledge is historically produced under certain economic, political and social conditions. Various forms of crisis characterize some of these conditions. A high sense of belonging to a scientific community and a commitment to intellectual social responsibility requires to be developed in these terms. That is why we argue that there is, therefore, need to create a new sense of fraternity in the higher education academy and beyond it stretching all the way the state bureaucracy within which academics can actualize their intellectual obligations and identify with and adhere to the requirements of a proper scientific community that recognizes and strategizes on ways to execute their moral obligations. As Aina says, social policy is inseparable from an economic and human development strategy (Aina, 1996: 6).

It makes sense to assert that we in the African academy of higher education have to define the mechanics of intellectual morality given that knowledge is historically produced under certain economic, political and social conditions and that such knowledge must carry the burden of moral obligatoriness with which social policy formulation processes are impregnated. Various forms of crisis characterize some of the conditions of knowledge production. Whereas it is true that the crisis of our African continent continues to undermine development in all spheres constituting subtle problematics that need to be interrogated, it is, however, necessary to point out that this interrogation must also be undertaken within clearly defined deontological norms. The notion of intellectual social responsibility therefore needs to be revisited in terms of what it implies in the form of obligations on the part of the state and also obligations on the part of African academics.

It is true that the crisis of our African continent continues to undermine development in all spheres constituting subtle problematics that need to be cross-examined but this interrogation must be undertaken within clearly defined deontological norms and boundary markings of a knowledge production agenda. Increased political repression, widespread poverty and intense human suffering have accompanied the imposition of unpopular structural adjustment programmes emanating from a neo-liberal conceptual orthodoxy termed as the Washington Consensus to which many African academics have succumbed or abdicated their conceptual knowledge production responsibilities, and
which has legitimated public management social orders which have eroded levels of funding to the African higher education academy. In a typical lexicon of rights whose roots are in the United Nations Universal Declaration of Human Rights, every person has the right to education and participation in intellectual activity. Hence the above declarations of Dar-er-Salaam and Kampala which were inspired by the Lima Declaration were incubated with a powerful deontological motif and they asserted that no African intellectual shall in any way be persecuted, harassed or intimidated for reasons only of his or her intellectual work, opinions gender, nationality ethnicity as captured in the deliberations of the Kampala Symposium reported in a Special Issue of the CODESRIA Bulletin no. 1 of 1991.

According to these deliberations the state is obliged to take prompt and appropriate measures in respect of any infringement by state officials of the rights and freedoms of the intellectual community brought to its attention. This indeed has to be a democratic and progressive state. The African state was challenged to uphold tenets of academic freedom as a show of its respect for human dignity and affability. As such, the state is obligated to ensure that no official or any other organ under its control produces or puts into circulation disinformation or rumours calculated to intimidate, bring into disrepute or in any way interfere with the legitimate pursuits of the intellectual community.

The notion of intellectual social responsibility therefore implies obligations on the part of the state and also obligations on the part of African academics. On its part, the Africa state has to continuously ensure adequate funding for research institutions and institutions of higher education whereby such funding should ideally be determined in consultation with elected bodies of the institutions concerned. In this light, emanating from the highly fraternal spirit of the above declarations, the state should desist from preventing or imposing conditions on the movement or employment of African intellectuals from other countries within its own country.

**The Lima Declaration**

The basic functions of universities require to be revisited and possibly cross-examined leading to a proper policy lay out that would be geared towards the expansion of universities’ research capacities. The paper argues that research capacity has an environmental dimension in terms of the social conditions under which knowledge is produced comprising factors which facilitate or hinder research. These factors are independent of the skills or values of individual researchers and some of these relate to the complex macro-environment of public policy and resource allocation. These are dimensions that ought to be addressed engrossingly. As such, national policy frameworks must be articulated in a way that provides room for the university sector to function effectively and efficiently as a key development agent. In execution of its mandate, it should function in a way that leads to a proper institutionalization of research and knowledge production and the policy dialogue which this process should facilitate thereby offer a basis for the guiding formulation of effective ways of minimizing undue bureaucratization and deal with the poor institutional responsiveness of many of our universities.
In our view, such a framework ought to include definition of good institutional management regimes for the management of public expenditures so that practices, which undermine ministerial and other institutions’ financial capacity to undertake further expansion of the public higher education system are adequately addressed and minimized. This policy reform agenda within the educational system must focus on human capital development approaches that underscore the need for development of standards for borderless education now associated with globalization. We strongly argue that universities have to go beyond establishing linkages with industries with a view to generating ways and means that can immediately give rise to industrial applications or energize the economies in which they operate. We must begin working together on global problems (Spurgeon, 1995: 25).

The adoption of fundamental tenets of the Lima Declaration by the Dar-es-Salaam and Kampala Declaration was indicative of the universalizability of values of academic freedom that could be adopted as essential criteria in the protection of institutions and individuals committed to the enhancement of research, knowledge production and dissemination throughout the world. The Lima document was a Declaration of World Universities Service (WUS) whose first draft was prepared in January 1987 following its workshop of 1984 on Academic Solidarity and Cooperation. At this WUS workshop in Nantes, it was realized that there were extensive international instruments and guidance in the field of human rights in general while there was an apparent lack of it in the field of higher education, which was perceived to cover the field of academic freedom and autonomy.

The Lima Declaration was adopted as a guidepost for defense of academic freedom and autonomy of institutions of higher education by WUS and is remembered for its emphasis on the importance of university communities both at national and international levels responding to various challenges emerging from erosion of academic freedom. In very clear terms, the Declaration defined academic freedom as a right of a special importance to the higher education sector. We must go beyond this to begin working on work behaviours and attitudes of intellectuals. We must define a behaviour therapy that is useful in dealing with problems of corruption, overdrinking, sexual harassment and generic intellectual malfunctioning in the African higher education academy.

The whole concept of academic freedom derived from the right to education and the related rights of freedom of thought and freedom of opinion and expression. Consequently, according to the Lima Declaration, universities have an obligation to pursue the fulfillment of economic, cultural, civil, and political rights of the people. These universities should therefore be competitive arenas of fostering an all round education, including civic education and character education that are directed at the full development of the human personality and the sense of its dignity which require to be strengthened in order to enhance the respect for human rights, fundamental freedoms and of course peace and tranquility (http://www.junis.ni.ac.yu/Tempus/LimaDeclaration/html).
The deontological super norm of Immanuel Kant conceived moral obligation in terms of what he termed the categorical imperative by which he asserted that an action is morally right if its maxim can become a general rule for everybody acting in a similar situation. The Kantian motif is known for its respect of individual autonomy and human dignity that provides a basis for guarding against abuse of human decency. Kant insisted on the need to choose actions that foster the further development of human autonomy, character and benevolence. In ethics, actions that are forbidden are considered wrong, bad and undesirable. Actions which are obligatory are considered right, good and morally desirable (Mojola, 1983:1). Kant spelt out duty ethics, which insisted on pure intentions because he emphasized on the purity of moral motivation laying weight on the concept of respect of persons (Pratley, 2003: 170-171). The Lima Declaration as was to be the case with those that followed it was heavily suffused by the Kantian categorical imperative and that is why it has become necessary to talk about the personality of an ideal African scholar in a manner that makes it relevant to delve into forms characterology and personology along the charters of the Kantian sense of moral obligation, the triad charters of consciousness and reconsider the visions portrayed in these Declarations. We need some guidance on how to deal with actions that are neither forbidden nor obligatory. Those that are permitted but beyond which we need to go in an inner, committed self-sendedness.

The Dar-es-Salaam Declaration

The Dar-es-Salaam Declaration on Intellectual Freedom and Social Responsibility of Academics of 19th April 1990 emphasized the importance of institutions of higher education in human development. It underscored the principle of education for human emancipation as spelt out in Part 1 of chapter one of the Declaration. This principle was based on the recognition that every human being has the right to wholesome education in order to be truly human. Every person, therefore, ought to be directed to the full development of his/her human personality and that all people should have access to education that is equal and equitable. Chapter three of the Dar-es-Salaam Declaration highlights the right of nationalities and communities to self-determination showing how human beings are moral agents for change. It asserts that states must therefore recognize and respect communities’ right to self-determination including their exercising the right to provide education, which is critical in effecting that desired change. A stable society must be built on ethical foundations if it is to generate a stable civic culture. We must therefore establish necessary and sufficient conditions for obligatoriness, forbiddenness and permittedness (Mojola, 1983:2).

The Dar-es-Salaam Declaration was made by the Staff Associations of Institutions of Higher Education in Tanzania who met in Dar-es-Salaam and adopted the Declaration in which an emphasis was laid on the human obligation and social responsibility which academics as intellectuals and purveyors of knowledge have towards their people’s struggle for rights, freedom, social transformation and human emancipation. The Declaration noted that the participation by intellectuals in the struggle of citizens is inseparably linked with the struggle for the autonomy of institutions of higher education and the freedom to pursue knowledge without any hindrance and interference from persons in authority. It noted the evolution of the university in the eyes of the state, from
being an instrument firmly conscripted into the development paradigm of the early post-independence era, to being the fountainhead of subversion, unprincipled and undisciplined action of a non-academic character. The Kantian duty ethics with its insistence on personal moral commitment therefore provides a good guideline for the formulation of an intellectual business morality that enhances the productivity of knowledge and the protection of high standards of work and intellectual discourse. We need to begin to consider our moral core responsibilities of entrepreneurship performance as intellectuals in the academy. Intellectual quality must be seen a serious, constant and practical attention to specific moral demands (cf Pratley, 2003: 95).

In this sense, the whole question of the character of an intellectual is germane to effective production and dissemination of knowledge. Good teaching and good research is a matter of demonstrating competencies and there are creative competencies, reactive competencies, relational competencies and task-oriented competencies that our personalities should embody as academics. Moreover, the managers of the state ought to bear in mind the right of communities to struggle against prejudices, attitudes and beliefs that prevent or discourage their members from partaking of education on an equal basis. Our attitudes in the African academy need remodeling.

The Dar-es-Salaam declaration further stated that education should prepare a person to strive for and participate fully in the emancipation of the human being and society from oppression, domination and subjugation and that this education should enable a person to overcome prejudices related to gender, race, nation, ethnicity, religion, class and culture. It is in this sense that the need to develop relational competence must be underscored so that every person passing through an academy worth its name should learn to respect all human cultures. Education should develop critical faculties and inculcate a spirit of scientific and social inquiry in the pursuit of knowledge and the search for truth in the interest of social transformation and human liberation and that it should be secular and for this reason, religious instruction, which should be imparted only to those who want to partake of it voluntarily, should be separate from secular education. Every institution must strive towards excellence and not mediocrity. Mediocrity breeds insecurity. Therefore, our moral talk and moral standards should reinforce our ideological persuasions in formulating organizational commitments to excellence in the academy. If we are not committed to moral objectives we will fall short of educational objectives and lose our influence in the process ( cf Pratley, 2003: 94).

Academic freedom is the essential precondition for education, research, administrative and service functions with which universities are entrusted. Academic freedom is that aspect of intellectual liberty concerned with the peculiar institutional needs of the African educated elites and academic communities (http: www.umich.edu-urecord/9495/oct03_94/13.html). The Declaration pointed out that all institutions of higher education should address themselves to the contemporary problems facing society. The exercise of rights carries with its special duties and responsibilities. Teaching and research shall be carried out in full accordance with professional standards and shall respond to contemporary problems facing society. Members of academic community
have a right to teach without any interference, subject to accepted principles, standards and methods of teaching. It is in the academy that we have the greatest social responsibility because it is here that we enjoy the greatest privileged afforded by our freedom of expression. Privilege within the academic community entails rights and freedoms that are limited only by our collective intelligence and creativity. We, nevertheless, need moral responsibility in the academic sphere. This is a responsibility that involves public accountability and entrepreneurial responsibility of intellectuals. We must deal with all the psychological phenomena that obstruct a sound perception of entrepreneurial responsibility (cf Pratley, 2003: 79). That is why we must value the importance of attitudinal change.

The Kampala Declaration

The Kampala Declaration on Academic Freedom and Social Responsibility was promulgated at the climax of deliberation on the state of academic freedom in Africa by the symposium of African academics organized by the Council for the Development of Social Science Research in Africa (CODESRIA) which concluded its work with this Declaration in 1990 calling for the creation of a Pan African Organization to monitor, document and disseminate information on abuses of academic and intellectual freedom and repression, harassment, intimidation and detention of intellectuals. It also called for the strengthening and demoralization of existing networks and associations of the African intellectual community through the increased representation of marginalized groups such as women, young and un-established scholars. Below are some of its articles:

**Article 19:** Members of the intellectual community are obliged to discharge their roles and functions with competence, integrity and to the best of their abilities. They should perform their duties in accordance with ethical and highest scientific standards.

**Article 20:** Members of the intellectual community have a responsibility to promote the spirit of tolerance towards different views and positions and enhance democratic debate and discussion.

**Article 21:** No one group of the intellectual community shall indulge in the harassment, domination or oppressive behaviour towards another group. All differences among the intellectual community shall be approached and resolved in the spirit of equality, non-discrimination and democracy.

**Article 22:** The intellectual community has the responsibility to struggle for and participate in the struggle of the popular forces for their rights and emancipation.

**Article 23:** No member of the intellectual community shall participate in or be a party to any endeavour which may work to the detriment of the people or the intellectual community or compromise scientific, ethical and professional principles and standards.

**Article 24:** The intellectual community is obliged to show solidarity and give sanctuary to any member who is persecuted for his or her intellectual activity.

**Article 25:** The intellectual community is obliged to encourage and contribute to affirmative actions to redress historical and contemporary inequalities based on gender, nationality or any other social disadvantage.
The symposium called for the promotion of participatory and democratic methods of teaching, research and publishing, and high professional and ethical standards. That is why all members of the African academy must be introduced to some of the basic concepts of ethics. We need to begin thinking critically and reflectively about ethical issues in an intelligent and systematic manner (Mojola, 1983: 2). The Kampala Declaration called upon African academic institutions to promote intellectual exchanges among African scholars, provide sanctuary to exiled scholars, and to offer all African academics equal terms of service, remuneration and treatment regardless of nationality. It called upon African intellectuals to develop solidarity and supportive networks to defend the collective interests of the intellectual community. It called upon African academic institutions to promote intellectual exchanges among African scholars, provide sanctuary to exiled scholars, and to offer all African academics equal terms of service, remuneration and treatment regardless of nationality. According to this document every African intellectual shall be entitled to the respect of all his or her civil political, social, economic and cultural rights.

Challenges emanating from these Declarations

In view of the debates that have taken place with regard to academic freedom and the social responsibility of intellectuals, it is our responsibility to begin to appreciate the complexity of intellectual freedom. It is our responsibility to develop a critical awareness of intellectual freedom as a multi-dimensional and contested concept. At the same time, we need to begin to contextualize the ethos of intellectual freedom in the professional discourse in terms of when it emerged, how it evolved, and where it is heading. We have to critically evaluate professional issues related to intellectual freedom and social responsibility from various standpoints such as public policy, school, academic, government, corporate, personal, professional, child, youth, adult, class, race, gender; cultural and literary canons as important dimensions of the environment of research and knowledge production. We need to analyze how our specialized fields of study and their discourses on intellectual freedom interplay with other discourses such as cultural studies, philosophy, political science, women's studies, law, technology, publishing, business, reading research and so on. The Kampala Declaration was to stand out as a statement of high principles, as a standard bearer for intellectuals to assert their autonomy and undertake their responsibilities to the people of the continent (Busia, Jr. 1996:13)

As such, within the normative framework provided by this Declaration, we need to consider concrete issues within ethical frameworks for institutionalizing responsible the production of knowledge in our respective fields as part of a larger network of production of intellectual capital or human capital and the role that intellectual freedom plays therein. We need to identify and discuss current issues, trends, research, and resources from the standpoint of intellectual freedom and social responsibility in Africa and our specific countries such as Kenya. We need to identify and discuss major intellectual position statements on and related to intellectual freedom and social responsibility, and effectively communicate through both oral and written means our positions on intellectual freedom and social responsibility in relation to our experiences in the higher
education academy in Africa where we are faced with professional challenges in promoting intellectual freedom.

The function of education as a net creator of value in society has increasingly come to be appreciated in the sense that it creates choices and opportunities for the people and that it reduces the twin burden of poverty and diseases, while giving its recipients a stronger voice in society. Its products, namely intellectuals, are key movers in projects of social transformation in many societies. Intellectuals are key actors in bringing about social transformation. The very essence of human beingness is consciousness of being human and acting human. Such human action which is guided by the right theory is nurtured by intellectual engagement. As such the most critical object of education in modern society is the generation and impartation of knowledge.

**Policy Frameworks, University Mandates, and Knowledge Production**

Unlike it is the situation in many African countries where intellectuals are rubbished and marginalized, Western societies are placing a very high premium on knowledge. Knowledge is a highly priced resource world over in communities, which understand the role of intellectuals in social transformation. At the core of Intellectual capital is knowledge that has been said to add value to any product more than the purely transactional business processes of profiteers, racketeers and syndicateers in the marketplace. It is clear that knowledge has become the chief object of exploitation in a world that has come to earn a new label of knowledge society.

In this society, there is no doubt that the most priced thing in the educational process is knowledge production and inculcation of skills deriving from that knowledge. There is need for the professionalization of the academy because knowledge is key in development. Knowledge is an artifact of education through an educational process called learning. Learning is an interactive activity that makes it possible for learners to acquire knowledge, skills and expertise that are critical in making choices and harnessing opportunities in ways that reduce the burdens of illiteracy, poverty and disease. As such, knowledge created and imparted in the African higher education academy must be apt and befitting not only the conditions of its production but also its social application. That is what I mean by professionalizing the higher education academy in Africa so that intellectuals can begin to care about consumers of their products and the general public whose servants they are. Not anything goes for that matter. This concern is sufficient ground to make us act altruistically towards our clients, partners and stakeholders in the academy. This consciousness will help us in developing some moral performance and public accountability in our dealing with end users of our products and other stakeholders (Pratley, 2003: 80).

The contributions of public universities in Africa are clearly spelt out in the various Acts of Parliament under which each university is governed. The strategic importance of university education in national development has increasingly become obvious. The
intellectual function in a given country’s economic relations needs to be re-defined and therefore perverted public policy regarding universities calls for critical interrogation and should be discontinued in the so-called national interest. Who defines this so-called national interest? The university is a very important component in the repertoire of national institutions given that in the view of the World Bank knowledge has supplanted physical capital as the source of wealth and technology. In essence it has become the driving force for the development process (World Bank, 2000:9).

There is need to place the university in its rightful position as a key actor in development and we must give room to some new perspectives and demands to realize this. The changing roles of the university in a changing world recognize the operational value of knowledge as a critical element of sustainable development in today’s competitive global economy (Doss, et al 2004:3). The mounting worth of knowledge makes higher education more vital than before in human history. It can be safely said that socially transformational knowledge has become an international good. Whereas it is true that higher education produces knowledge which enables nations to create and use this knowledge for development, knowledge ought to be perceived as a product of social conditions and that is why the African academy of higher learning must embody the needs, aspirations, challenges and potentialities of the society in which it exists.

Highly priced transformational knowledge empowers its recipients; it gives them a stronger voice in society apart from making them a dynamic workforce that is well informed, competent and globally mobile who can be relied upon as good stewards of their environments. Such knowledge must be treated as a strategic national good whose production and management cannot just be left to ambiguities of legal and policy frameworks provided by general Education Acts of Parliament and occasional ministerial statements that do not even seem to proffer any critique of the current approaches underlying educational management nor charter any policy-oriented research agenda. It calls for strategic management approaches elaborated in far-reaching strategic documents, which show how universities transform knowledge into economic value that can be claimed to a national asset. They have to indicate how it would be desirable to turn our universities into national economic drivers to propel economic development in our country.

The strategic production of knowledge in the higher education academy in African equally requires the articulation of the strategic role of university education in development perhaps in well-thought out Sessional Papers or so-called White Papers on Higher Education. A policy paper ought to define the need for the presence and role of knowledge intermediaries between producers and users of knowledge, illustrating the importance of knowledge in the public policy sphere. A policy articulation of these issues is important given that knowledge is a product of social conditions and that is why it is foolhardy to overlook the historical and cultural conditions under which knowledge is produced. Are our national policy institutes as knowledge intermediaries well anchored in the policy-making processes? Do they really provide feedback to shape the agenda of
knowledge producers? Are they empowered to enhance access to global and local knowledge?

Good policy institutes should develop strong credibility with both suppliers and users of knowledge in order to serve as honest brokers in dialogues involving competing interest groups (Ndulu, 2004:77). In this globalized era, which has also been termed as the information age, Information is plentiful, yet critical transformational knowledge is limited and worse still, quality intellectual insight, which is generated and debated at a philosophical level, is even scarcer. The African higher education academy seems to seriously lack an institutional basis of policy intermediation between producers of knowledge and users of knowledge. Intermediation also demands intellectual insight and Intellectual insight has to do with an authentic scholarly behaviour and action that accrues from profound intellectual understanding of social questions. All intellectualism ought to address certain social questions. It is demonstrative of astuteness in perception, which is critical for innovativeness and design of social prophylaxes. Seeking a deeper intellectual insight into a phenomenon is a basic attitude that affects one’s perception and response to that phenomenon. Intermediation is critical for professionalization of our thoroughly tribally tinctured (coloured) public sector. That is why we need knowledge with understanding and research and scholarship now requires that people be part of a global community whose specialist need impartial intermediaries to harness their intellectual outputs not just policy institutes that are impregnated with political motifs of patron-client networks. However, researchers in Africa must be part of networks of other scholars working on similar issues so that we enter into a new lease of brain circulation instead of brain drain (Doss, et al 2004:6).

Intellectuals have a right and duty to adopt a critical approach to established truths. They have to pursue their research without fear or favour and they have to keep their students informed and well articulated to their various research niches as their apprentices. A researcher who fails to produce researchers, a scholar who fails to produce scholars, a leader who fails to produce leaders has failed. He is not an institution builder. We must therefore emphasize the importance of the social reproduction of scholars and researchers. For a sustainable social reproduction of scholars, we need to put in place a clear system of good incentives and remuneration. A key question regarding higher education is the extent to which the net benefits of higher education are received by the individuals obtaining education and the extent to which they spill over into society in general (Doss, et al, 2004:7). Perhaps a serious discussion of costs and benefits of higher education to individuals and then the value of universities requires to be undertaken in this country. The enabling environment must be created for universities that will them unleash their potential in impacting the socio-cultural environment by contributing to the growth of critical masses. This is in line with the role intellectuals ought to play in social transformation. This transformation must therefore re-orient our institutions towards student-centred, intensive knowledge learning interactive and apprenticeship processes and practices. We must move away from decadent evaluation cultures based on boardroom absurdity of power games in decision-making processes and adopt new evaluation systems comprising:
1) The need to establish clear mechanisms of collection of information from stakeholders and clients in a process often referred to as social reporting
2) The interpretation of information and assessment of institutional performance in the light of this information
3) Quantifying or selecting criteria to define quality and determine relevance of the courses of action to improve performance and institutional image
4) Promotion of accountability in order to generate internal accountability and external accountability.

The right forms of evaluation must promote accountability that is premised on principles and practices which value higher education and which deploys the rights tools in measuring benefits and costs. Such accountability is critical at this time when higher education is being called upon to play varied and complex roles in development since universities are knowledge brokers and global markets for students whose quest for education has become highly internationalized. Research is an essential element in the mission of higher education and so no systems of higher education can fulfill their mission and be viable allies to their respective societies in general unless part or all of their personnel and their organizational units carry out research (Vessuri, 1998: 379, 380). It is intellectuals who expose the neo-liberal fallacy that considers corruption to be one of the effects of the black market caused by excessive state intervention when corruption is cultural, intellectual and economic. It is a function of mental depravity, a deplorable condition that those intellectuals who suffer from it are left to act in very dastardly ways.

Corruption leads to violation of justice, fairness and merit. Corruption is characterized by abuse of office. In this regard, nepotism, racism and tribalism are corrupt forms of social behaviour as they lead to abuse of office with its associated violation of justice and principles of meritocracy. Intellectuals are guilt of formulating, deploying and perpetuating the ideology of tribalism, which continues to legitimize this idiocy of social behaviour. The university is the highest institution that imparts humanly speaking enlightening knowledge and awards degrees for extensive educational attainments in various disciplines with their attendant powers to do all that appertains to them. The social reconstruction of society in a positive sense is part of this enterprise and the development of the intellectual community must be geared towards this functional orientation.

The above then must be concerns which national mandates given to universities should reflect in view each country’s educational objectives. In the light of this a Sessional Paper on university education and its role in national development should outline not just the questions of quality and relevance but also efficiency and equity among other concerns aimed at curbing brain drain. There is no longer a debate about the importance of knowledge as a critical element of sustainable development in today’s competitive global economy. Each nation is challenged to enhance its capability to create, access and apply knowledge to address the numerous development challenges it faces (Ramphele, 2004:16). Governments must devise ways to develop sustainable strategies of dealing with these issues for the higher educational sub-sector (Meesok, 2003:2). In bringing
about social transformation, the accent falls on quality education and the provision of excellent and relevant education calls for fundamental changes in every facet of schooling; in educational policy, management and control, as well as in context and involvement from the community (Mehrotra, 1998: 498).

Strategies of incentive creation require to be thought through in that strategic policy papers need to be formulated indicating how incentive systems should be put in place and regulated through monitoring and evaluation mechanisms specifying privileges, allowances, support for international travel to participate in seminars and conferences for university academic staff. The question of lack of competitive salaries has especially at universities contributed to escalating levels of brain drain in Africa thereby escalating the dangers of a growing paucity of quality knowledge production. The university is a key actor in development that faces challenges on two fronts, those stemming from the unfinished agenda of development and policy reforms and those from globalization. Moreover, brain drain is bedeviling the capacity of the university to act and to play its traditional and essential role in the service of larger national developmental needs. This is a problem, which is exacerbated by globalization forces (Ramphele, 2004:17).

There is need to examine the critical and rapidly changing role of the state vis-à-vis universities at this beginning of a new millennium as a result of internal and external factors, paying special attention to the state as a central player in ensuring the provision of public services and enforcement of rights including the right to education in varied environments around the world. The brain drain is already having a negative impact on many African countries. The continuing loss of African professionals is increasingly depriving African economies of skills that are vitally needed for reconstruction and development. Africa may eventually, by the end of the first five years of the twenty first century, lose 30% of her highly educated professionals to countries in the Western hemisphere. In fact about 250,000 African nationals are working in Western Europe, North America and other parts of the world. This is nearly half of Africa’s skilled workforce. Africa faces the challenge of addressing its manpower problems effectively. The return of Africa’s qualified personnel who have modern training and who have received good exposure to external environments can bring a necessary boost to building and enhancing African capacities (Sethi, 2000:46). There is need for us to begin to:

(a) Assess the impact of global economic liberalization and information dissemination on governments and their constituents of which universities are a critical component
(b) Engage in specific analyses of the changing role of the state, the different actors and stake-holders involved, the mechanisms of governance at different levels
(c) Identify the capacities of and constraints facing university governance processes
(d) Critique the manner in which reforms undertaken by governments impact social, cultural and economic development in which the universities function
(e) Analyze the challenges faced university quality research and knowledge production with regard to democratization of the state and university governance.

There is need for African universities to respond to the challenges of a changing international environment through well-mediated policies of the state. This way, the universities require strengthening and consolidating efforts to bring an international dimension to their institutions through teaching/learning, research and services. As state/market relations get changed with the advent of globalization where does that leave universities, traditionally an important part of the public sector? The position of the university, as it finds itself located in an unexpected global landscape, where liberal democracy, neo-liberal conceptions of society and government and market-oriented ideals of global economy prevail has become more challenging.

The introduction of market forces in higher education represents an invasion of the higher education academy. Market forces are invading higher education worldwide: while the form and pace of change is different in different parts of the world, that change is happening everywhere. The World Trade Organization (WTO) is considering a number of proposals ensuring that the free trade of higher education will be subject to the complex rules and legal arrangements of the WTO protocols and free of most restrictions, opening up local and national higher education to international "markets". However, a fundamental issue is whether higher education is still viewed as a public good or is already seen as a private commodity, and whether higher education can compete with other publicly funded services today. Moreover, under the current global ideological climate and powerful globalization pressures public higher education institutions in Africa as well as in Central and Eastern Europe, Asia and Latin America have a small chance to avoid the process of privatization. Consequently, the university without its state and nation orientation is being forced by external circumstances to look for a new place for itself in culture, if it does not find such a place, it will become an educational corporation tasked with training specialists fast, cheaply, and efficiently.

Relevance of University Programmes

We must address changing functions, policies, and operations of higher education in a comparative perspective. Addressing the question of relevance in programmes taught in institutions of higher education. African leaders and higher education experts who participated in seminars held in Accra, Ghana, in 1991 (UNESCO, 1992), and in Dakar, Senegal, in 1992 (UNESCO, 1993), identified ten major areas of concern about the current status and future prospects of African higher education. These leaders made some observations and recommendations made as a result of these seminars in
consultation with experts on future trends and challenges of higher education in Africa. The observations and recommendations covered: 1 Mission of higher education in African society, 2. Access to higher education, 3 Women's access to higher education, 4 Quality and content of education, 5 Harmonization of curricula and academic mobility, 6 Inter-university cooperation and pooling of resources, 7 Higher education as a factor in social change, 8 Teachers' status, 9 Research, 10 Financing.

With regard to the first question, there is a need to build institutions that are truly oriented toward the development of African societies and the promotion of African cultures. University mandate, permission and authorization is legally defined. It is therefore a matter of policy, a definite statement of policy is called for with regard to the need for the internationalization of African Universities. Internationalization of the university means far more than inter-personal or even inter-institutional cooperation across borders. It is a necessary, vital, and deliberate transformation of how we teach and learn and it is essential to the future quality of higher education in a world characterized by challenges and opportunities of global proportions, universities are key agents of change.

Universities must articulate their missions their commitment to internationalization. Education both acts as an agent of bringing about change and also reflects changes, which have taken place. It causes changes in society and then must itself change to meet the needs of its new creation. There are therefore many forms of existing institutionalized education. Educational aims and objectives are difficult to translate into action unless they are defined with precision and in detail. The plea for relevance remains strong, nevertheless, educational development affects, method and structures. Education is a labour intensive undertaking, which demands maximum effective use of resources to realize its goals. As one of the labour-intensive industries whose costs have risen much faster than those of capital intensive industries, politics of educational financing and management have given to a lease of life in the sector through liberalization and privatization. Educational providers are supposed to be social luminaries. They are supposed to be models of integrity. Integrity is a complex of virtues working together.

Professionals need to live a life that is well integrated in all spheres. They must have a sense of mission and also have clear objectives in what they are doing based on their overall purpose in life. What are the factors integrating your life as a professional? The function of education as a net creator of value creates a dynamic work force and well-informed citizens who are socially conscientized individuals able to compete and cooperate globally thereby opening for them doors to economic and social prosperity (Novicki, 1998).

Kizerbo (1990) presents an urgent call to an educational discourse that is of Africa and for Africa. He acknowledges the importance of Africa's returning to her roots, to restore the culture and true independence of Africa. He tells of how the breakup of the African educational system was completed by an exclusivizing colonial denomination of education along racial lines (Brock-Utne 2003:26). It is in this sense that a more engrossing history of education in Africa is called for that captures a wide corpus of concerns. Education is intended to guarantee the effective functioning of the socio-
economic system (Dias, 1998). Through its social impact, education has developed into an essential part of the modern national society in Africa to the extent that this society cannot be fully understood without an analysis of its educational institutions.

In the foregoing sense, education in Africa can be understood only as a means to an end. It is not a value it itself. It is neither a commodity nor an end by itself. It is a means to an end and that is why in a number of discourses on education in Africa there is considerable preoccupation with not only the question of educational policy and national objectives but also educational planning, financing, and evaluation. The aim of the educational policy of the colonial powers was to effect a long-term broadly based rapprochement between colonizers and the colonized and their differing cultures modeled on the social order of the colonizers with their superior economic and technocratic organization. This way supposed indigenous populations were integrated socio-economically and culturally into new colonial structures (Dias, 1998). Mazrui notes that the full maturity of African Education will come only when Africa develops a capacity to innovate independently. This independent innovation must be based in African roots although it may incorporate elements from the West (Mazrui, 1987).

The primary function of the educational process is to produce intellectuals with a good mastery of knowledge and skills that can be harnessed for development purposes. Academic freedom is the desire of every academic although it is problematic concept because intellectual rights are very difficult to delineate from other rights and freedoms. The problem is not so much what academic freedom is, as what it is not (Nana, 1995:15). International bodies and agencies, such as United Nations Education Scientific and Cultural Organization (UNESCO), the Organization of Economic Cooperation and Development (OECD), the World Bank and development aid organizations, view higher education as a crucial sector with respect to creating sustainable socio-economic development and strengthening cultural consciousness. We know too well how education processes are invigorated by research. In view of this, our universities need to establish Centres for Higher Education Policy Studies apart from seeking to establish and promote better public-private partnerships or seeking to establish better industry – university relations without even problematizing the changing nature of university-industry relations within the global knowledge-driven political economy. The universities’ roles as major platforms for creating knowledge and for developing human resources must be redefined.

The basic functions of universities are to create knowledge through research, to act as long-term guardians of this knowledge, to transmit it to others through education, and to train new researchers. Policy lay out must therefore be geared towards the expansion of universities’ research capacities. Research capacity has an environmental dimension in terms the social conditions comprising factors which facilitate or hinder research which are independent of the skills or values of individual researchers and some of which relate to macro-environment of public policy and resource allocation (Sawyerr, 2004:220). There are also environmental conditions for successful research focusing on institutional contexts of research. There is therefore need to examine to push for the development research infrastructure including equipment, information storage, retrieval and utilization, management systems and policies that facilitate and support the research enterprise
including putting in place incentives that recognize and reward high caliber research (Sawyerr, 2004:222). There are therefore some serious environmental weaknesses in Kenya’s landscape of research and knowledge production.

Clear national policy frameworks must be articulated in which the university sector can function effectively and efficiently. This ought to lead to a proper institutionalization of research and the formulation of effective ways of minimizing undue bureaucratization and poor institutional responsiveness of many of our universities with a view of making them researchers-friendly so that they do not drag research projects and researcher performance. Such a framework ought to include definition of good institutional management regimes for the management of public expenditures so that practices, which undermine ministerial and other institutions’ financial capacity to undertake further expansion of the public higher education system are addressed and minimized. This policy reform agenda within the educational system must focus on human capital development approaches that underscore the need for development of standards for borderless education, mitigating brain drain and untying aid. Borderless education is being emphasized as WTO spearheads international efforts to reduce national trade barriers and education services has been included in the increasing number of goods and services with its imperatives of intellectual property rights. Mitigating brain drain is important since brain drain can reduce the effective growth rate of human capital in the economy. Universities have to go beyond establishing linkages with industries with a view to generating ways and means that can immediately give rise to industrial applications or energize the economy (Ramphele, 2004:29).

Provided there is sufficient stability and strength-in-depth of a good political culture, universities can engage in research that is outside the scope of companies and provide society with different skills than will be acquired within industrial careers. Indeed these are crucial features of a developed society of which Africa far falls short of (http://www.oecd.org/data/pdf/changing/functions/universities&d/intl). National policies should not undermine the global public element of higher education and the reality of public budgets should reflect the value which governments place on higher education. With regard to untying aid policies need to be developed which emphasize the need for sustainable development, retention, promotion and use of local talent. Because intellectual have an obligation to societies which educated them, that is why development partners require to be asked to assist in brain drain repatriation although repatriations would need to be complemented by reforms in the public sector’s employment policies to reduce the incentive to migrate (Ramphele, 2004:31).

Brain drain is in essence human capital flight. Brain drain is robbing Africa of its future and it undermines opportunities for economic growth and poverty alleviation. Human capital flight is paralleling financial capital flight given that private capital estimated at nearly 40% of Africa’s wealth has left the continent. By 1990, Africa held about 360 billion or 40% of its wealth abroad. This was equivalent to Africa’s debt of 90% of GDP (Ndulu, 2004:58). Human capital flight is creating a disturbing skill deficiency, which causes a drag on investment and growth. The purpose of practical knowledge is to act on people by demanding of them creative ability, the capacity to innovate, the ability to
produce and organize and the desire to act. The economic value of knowledge has been increasing over the years and this has made education to become increasingly essential to progress. Clearly, knowledge is central to economic development and given the African reality in which the academy is located which is traversed by contradictions of inequity some of which are of an ideological nature; the academy therefore is a fundamental site of struggle for rights that go with responsibilities.

The state therefore ought to guarantee every resident equal, equitable and wholesome education. This must be taken up as one such important obligation of the state. The state must be obligated to make available an adequate proportion of its income to ensure the full realization of the right to education and equally expect recipients of these rights to discharge their commensurate responsibilities. It must come out as a clear actor in developing its intellectual formation processes. There are many graduates who have failed to the expectation of their training as intellectuals.

An intellectual is an individual who has chosen as his or her primary duty and pleasure in life the activity of thinking about moral problems whether these problems are social or individual. He or she explores such problems consciously, articulately and candidly first by asking factual questions and then by asking moral questions. An intellectual has to ask these before suggesting the line of action, which seems appropriate in the light of the factual and moral information that has been generated (Cronin, 1968:211). The practice of intellectualism embodies the development of critical and creative faculties of thought and perception for representing and articulating certain important messages, points of view, attitudes, philosophies as well as opinions to colleagues in the academy and the general public.

The quality of all our economies depends on their ability to acquire, protect, translate, combine and apply knowledge. We need to command sufficient resources for contingency management to enable us marshal knowledge and skills for dealing with maladaptive behaviour. This knowledge is needed to solve today’s problems and to prepare the ground for solving tomorrow’s. Without new knowledge and new combinations of knowledge, there will be no innovation as should be the case with competitive systems (http://www.oecd.org/dataoecd/changing/functions/universities&d/intl). The role of an intellectual is mentally demanding. An intellectual has to be at the cutting edge of his area of specialization. He has to develop his credibility as a scholar, in my view, that is his or her personal intellectual responsibility. He or she has to generate knowledge, which is useful to the improvement of society that is his or her social responsibility to the nation. An intellectual cannot play his or her role effectively if the infrastructure of research and knowledge production is itself shambolic.

The research process ought to be guided by certain ethical practices. Every citizen is obligated to be free but must be a responsible subject whose performance index should rise with the removal of bottlenecks and problems in the environmental conditions of research and knowledge production. We need a good framework of ideal policies,
professional research management systems and better institutional cultures, which will enhance and not inhibit individual or group capacity in research and knowledge production (cf. Sawyerr, 2004: 224). The first duty of the human being is to be fully human and the role of institutions should be helping individuals develop their capacities. An intellectual can be a good intellectual if he is not polished as a human being mentoring and training. At the very heart of justice is the question of becoming authentically human by being given the opportunity to develop one’s potentialities.

The centrality of intellectuals in crafting of modern societies cannot be gainsaid. We cannot change our lives and societies without the essential experience of becoming intellectuals and inellectualism for rigour. Intellectual rigour demands a certain texturing of the mind, it demands a certain resolve and discipline. An intellectual is an individual endowed with a faculty of critical thought, conceptual creativity and imaginativeness. That is why we can dare talk of creative research and key drives for research excellence. Conceptual manipulability and paradigmatic innovativeness have a certain relationship to the research process. Every University has a vision; this is what it visualizes itself to be in future. Embedded in this vision is the longing to be an internationally respected, outstanding academic centre, committed to rigorous scholarship, academic freedom, sound moral values and social responsibility. Commitment is the point at which willingness, availability and skills intersect.

To advance our international reputation as outstanding research and teaching Universities distinguished by excellence, leadership and innovation in the quality of our research, in student learning and achievement, and in engagement with our communities we need to define principles of shaping behaviour. Research and knowledge production are processes, which require significant resource input and should strongly be articulated in university strategic plans. At the institutional, there should a concern and preoccupation with the restoration of research to its proper place in the strategic plans and actual expenditure patterns of universities including improvement of universities’ research infrastructure (Sawyerr, 2004: 231). The ignominy of African countries spending less than 5% of the Gross Domestic Product on research can only be a source of international shame and ridicule. The newly industrializing countries spend no less 14% of their GDP on research.

The mission of the university in general terms is to produce internationally-accredited, outstanding graduates who are innovative, analytical and adaptable with a life long love for learning; and to contribute to the advancement of knowledge and enrichment of educational, cultural, economic and natural environments of people and the region it serves. University communities are therefore supposed to be guided by certain shared principles and values that are critical a mature intellectual character: Excellence, creativity, mutual respect and collegiality, honesty and tolerance, intellectual openness and freedom of opinion, receptiveness to the diversity of cultures, ideas and peoples and appreciation of and support for indigenous perspectives and reconciliation. Good teaching and good research is a matter of demonstrating certain vital competencies. Competencies involve abilities, skills, aptitudes, know-how, experience and expertise. There are four important competencies to consider:
1. Creative competency-It involves abilities to have a sense vision, focus and innovativeness with highly demonstrable authenticity and integrity. Creative competencies are required in formulating of alternative paradigms of analysis or in ingenious integration of various components of different theories to constitute a new analytical framework.

2. Reactive competency-It involves abilities to exercise self-respect and self-control and place critical situations under control thereby being able to undertake effective risk management and damage control. One is able to stand as a scholar who can exercise self-control or restraint and demonstrate a high level maturity in discourse without being emotional, easily irritable, gloomy, unruly and unnecessarily vituperative.

3. Relational Competency-It involves ability to build bridges and generate mutual understandings that promote harmony and minimize conflicts by making people loyal to their institutions, cordial in relations and compliant to established norms and standards. Such a scholar has good public relations and is an image builder of his or her institution.

4. Task-oriented competency-It involves being able to exercise decision-making and resoluteness that drives one to greater achievement. It involves developing good time management habits in order to prepare schedules and observe deadlines. Time management is a serious problem in the African higher education academy.

This points to the need for universities to instill strong basic skills in their graduates that will go along way in developing these four competencies. There is a clear need to prepare people with the technical, cultural and social skills they require throughout their professional careers. But there is also need to induct them in characterological dimensions of competency.

African institutions of higher education have yet to establish deep-seated links with all sectors of society because of the lack of mediation mechanisms and processes tailor-made to achieve this. Therefore, by this nature and by being under an obligation to adapt continuously to social trends, they live in a state of permanent crisis. The increasing pace of change in social structures of has intensified this crisis which globalization is one of the important aspects. But a part from this external factor, higher education itself has to contend with the need for radical internal change as a result of an explosive situation caused by the growth in numbers of students, teachers and administrators, and also by the cutback in public spending (Dias, 1998:368).

The World Bank has come to realize that African universities are essential for development. Today tertiary education is given the job of reducing poverty and strengthening the capacity of tertiary education. This has become necessary as a response to demands of developing a knowledge society that is critical to the reduction of poverty in Africa (World Bank, 2002). Recognition of qualifications is one for the remedies to sustain and ultimately reverse the brain drain phenomenon in Africa (Bridze, 1998:444). The education sector will remain an important sector many years to come since education both acts as an agent of change and also reflects
Quality instruction is a pedagogic issue. Pedagogic processes ought to be based on certain pertinent mediums of instruction and interaction and also on logical processes as conditions of learning. In this sense the structuring and organizing of the subject matter to be learnt must be done in such a way that it is optimally efficient for the learner including the need to define processes for adapting instruction to individual differences in the class based on prescribed instructional resource materials forming a sufficient assemblage of pedagogic capital by which one attempts to erase individual differences or foster adaptation to individual differences by altering instructional methods. Critical to this is the institution of behaviour therapy to enhance the interaction between learning abilities and performance perceived in terms of risks involved, confidence and motivation building in the arena of pedagogy.

Despite a lot of talk about quality control or quality assurance in African higher education academy, the pedagogic processes in lecture-rooms are still wanting. Ability to assess the outcomes of any educational system is an important requirement. It should not only be in terms of an analysis and description of institutional facilities (the quality of educational buildings, equipment in the classrooms, books available in the library, the student/teacher ratio, the amount of training of the teachers) and organization but ought also to involve examining the actual process of learning. There is need to determine the effectiveness of instructional methods apart from the materials, be they material-general or material-specific as placed in key learning units. Classroom management skills including the development of modules is a field for the demonstration of creative, reactive, relational and task-oriented competencies.

References


